

## 二〇一六年春季國際長老及負責弟兄訓練

## Int'l Training for Elders and Responsible Ones (Spring 2016)

### 建造召會的事奉

### SERVICE FOR THE BUILDING UP OF THE CHURCH

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## 建造召會的事奉

### 第一篇

藉着認識這世代，領悟基督完成祂經綸的路，  
看見世界局勢作祂行動的指標，  
以及傳佈主恢復的真理為着祂的回來，而事奉神

讀經：亞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（詩歌756）

### 綱 要

#### 週 一

壹 我們必須是認識這世代的人；這世代特指今天基督教的世代，尤其是相較於聖經的啓示，神聖的真理，以及真正、正確的神學而言：

一 今日的神學，包括奈西亞信經在內，沒有一個充分強調神永遠經綸行動中，以下有關神的靈五個緊要的点：

- 1 那時『還沒有』那賜生命的靈—約七39下。
- 2 末後的亞當成了賜生命的靈—林前十五45下。
- 3 那由塗抹的膏油所表徵的複合之靈—出三十23~25。
- 4 在羅馬八章二節、九至十一節，生命的靈、神的靈、基督的靈、基督自己以及內住的靈，都是指賜生命的複合之靈。

## 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)

### Outline

#### Day 1

**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:**

**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. 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.

## 週 二

二 信徒因着不完全且不合乎聖經的神學而受阻，看不見神中心的啓示，並且由於他們錯失、忽畧並反對以上關於神的靈五個緊要點，而達不到神完整的永遠經綸。

三 今天主的恢復，就是恢復神永遠經綸行動中這些有關神的靈緊要點。

四 主的恢復與神中心的啓示，乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，爲要建造召會，成爲基督的身體，終極完成新耶路撒冷；這就是基督在祂成肉體、總括與加強這三個時期中豐滿的職事。

五 關於主當前的恢復，我們都該跟上時代，不因着我們老舊的神學，或是我們對於恢復的老舊領會而受阻。

貳 撒迦利亞書啓示，在神聖歷史中完成神經綸的路，乃是藉着基督這七倍加強的靈在我們靈裏，而召會的建造，要藉着基督這七倍加強之恩典的靈作爲恩典的頂石而得以完成—四 6～7、12～14，三 9，十二 1、10，啓四 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 在人類歷史裏的神聖歷史，中心點乃是基督的兩次來臨，為着耶穌的見證，神的建造——亞四 2～3，六 12～13，九 9，十一 7～13，十二 10，十四 3～5、9。

二 我們必須看見，巴比倫是以買賣或商業的邪惡為特徵，牽涉到貪婪、詭詐和貪財；我們的基督徒生活不該貪財，我們的基督徒工作不該是賺錢的行業——五 5～11，提前三 3、8，六 5～10，徒十一 29～30，二十 33～34，提後三 2～4，來十三 5，林後二 17，十二 15，參王下五 15～27：

1 巴比倫所販賣的貨物，頭一項是金，末一項是人口（直譯，人的魂）；『人口』是指為了被雇用而販賣自己，忽視了神和他們永遠定命的人——啓十八 12～13，參彼後二 3、15，參路十二 13～21。

2 神的主宰必使以色列人在被擄時從巴比倫人所學商業中的罪惡，歸回巴比倫（示拿地）——亞五 10～11，創十一 2、9。

### 週 三

三 基督是神所用以打碎四角的末一個匠人；這四角就是四國及其王——巴比倫、瑪代波斯、希臘和羅馬帝國——也由但以理二章三十一至三十三節大人像的四部分、約珥書一章四節蝗蟲的四個階段，以及但以理七章三至八節的四個獸所表徵，他們都曾傷害並毀滅神的選民——亞一 18～21：

1 四個匠人就是神所用的技巧，以毀滅這四國及其王；頭三國中的每一國——巴比倫、瑪代波斯和希臘——都被緊接而來的國，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 第四個匠人將是基督那非人手所鑿的石頭；祂要在回來時，將復興的羅馬帝國砸得粉碎，藉此砸碎那作為人類政權集大成的大人像——二 31 ~ 35、44 ~ 45。
- 3 這砸人的石頭乃是團體的基督，就是基督同祂的得勝者，這些得勝者是祂結束這世代所用的時代憑藉——珥 三 11，亞十四 5，啓十二 1 ~ 2、5，十九 11 ~ 21。
- 4 團體的基督——基督同祂得勝的新婦——來擊敗敵基督並砸碎人類政權的集大成之後，要變成一座大山，充滿全地，使全地成為神的國；這國要終極完成於新耶路撒冷，就是神聖歷史終極完成的一步——二十四 4、6，二一 10。
- 5 因此，大人像要被神永遠的國，就是有神形像使神得榮耀之團體的基督，所頂替。

#### 週 四

叁 世界局勢是主在地上行動的指標——徒 五 31，十七 26 ~ 27 上：

- 一 今天不法的奧秘在列國和人類社會中運行；這不法要達到高峯，集大成於不法者敵基督——帖後二 3 ~ 10：
  - 1 敵基督將是撒但的權勢，撒但的化身；他將逼迫並毀壞神的子民——敬畏神的猶太人和相信基督的基督徒——但八 24，啓十二 17，十三 7。
  - 2 敵基督要使神的殿和神的城毀壞、荒涼；他要將真理拋在地上——但九 27，八 12。
  - 3 敵基督將有領悟事情的敏銳洞察力，並將向至高者說頂撞的話——七 8、20、25。
  - 4 敵基督要折磨至高者的聖民——25 節。

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，撒但和敵基督要得着人的魂作他們活動的憑藉—啓十八 11 ~ 13，提後三 5，參亞十二 1。

## 週 五

二 但以理二章裏大人像十個腳指頭所豫表的十王，將服在復興羅馬帝國的末一位該撒敵基督之下；這一切都要發生在歐洲—啓十七 10 ~ 14：

- 1 在敵基督和人類政權的集大成被砸碎發生前，主的恢復必須擴展到歐洲，並在那裏扎根。
- 2 美國、歐洲和遠東是當今世界局勢的三大影響因素；主的恢復已經在美國和遠東生根，但在歐洲仍是一片空洞。
- 3 在但以理二章大人像之異象的終極應驗上，歐洲比任何其他國家和種族都更關鍵和重要—砸碎大人像的兩腳，就是砸碎整個人類的政權。

## 週 六

肆 主恢復之真理的傳佈，要豫備主的回來，好帶進以色列和整個創造的恢復和復興—太二四 14，二八 19，十九 28，賽十一 9：

- 一 緊接基督升天之後，福音、戰爭、饑荒和死亡這四件事，便像四個騎馬的騎在四匹馬上，開始奔跑，一直持續到基督回來—啓六 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 國度福音在整個居人之地的廣傳、奔跑和競賽，是在人類歷史裏神聖歷史的核仁——太二四 14。
  - 2 國度的福音，就是啓示錄六章一至二節裏第一印的白馬所表徵的，要在這世代結束以前，就是大災難以前，傳遍整個居人之地，對萬民作見證。
- 二 我們傳的不是部分的福音，乃是全備的福音，包括從馬太福音一直到啓示錄的每件事，就是神永遠經綸的福音，即神要藉着祂法理的救贖並憑着祂生機的救恩，將祂自己在基督裏作為那靈，分賜到祂所揀選的人裏面，使祂在眾地方召會中建造祂的身體，以終極完成新耶路撒冷，作祂的新婦，祂的妻子，使祂得着永遠的彰顯——提前一 3～4，羅一 1，五 10，啓一 10～11，二一 2～3、9～11，二二 1～2。
- 三 事實上，福音包括所有神聖的真理；整本新約就是福音；新約這福音乃是由舊約所豫表；因此，我們可以說，福音乃是包括整本聖經。
- 四 神在這世代惟一的目的，是要使福音廣傳，好使召會作基督的身體得以建造，以終極完成新耶路撒冷——弗三 8～11。
- 五 傳揚基督榮耀福音的得勝者，成了騎白馬的人——啓十九 11、13～14，參羅十 15。
- 六 願主使我們有負擔學習福音神聖的真理，並為着主的恢復，將這些真理傳佈到各處，以帶進祂的復興——賽十一 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.**

## 晨興餽養

約七 37 ~ 39 『…人若渴了，可以到我這裏來喝。信入我的人，就如經上所說，從他腹中要流出活水的江河來。耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

我們使用『世代』一辭，不是一般的指世界的世代，乃是特指今天基督教的世代，尤其是相較於聖經的啓示，神聖的真理，以及真正、正確的神學而言。』

今日的神學，包括奈西亞信經在內，沒有一個充分強調神永遠經綸行動中，以下有關神的靈五個緊要點。

〔第一，〕在基督得着榮耀（復活）之前，還沒有那賜生命的靈（約七 39 下）。…這裏約翰不是說神的靈、耶和華的靈或是聖靈，而是簡單的說『那靈』。…他的話指明一種期待，就是雖然那時還沒有『那靈』，但有那靈的時候將要來到。那個時候就是耶穌得着榮耀的時候，也就是耶穌復活的時候（路二四 26）。…因此，在約翰七章三十九節的期待，乃是當主耶穌藉着復活得着榮耀時，那時『還沒有』的那靈，就成為現今有的那靈（神聖奧祕的範圍，三、五至七頁）。

## 信息選讀

第二個緊要點，就是林前十五章四十五節下半所啓示，在復活裏，末後的亞當（在肉體裏的基督）成了賜生命的靈（應驗約翰七章三十九節的話）。因此，林後三章十七節說，『主就是那靈，』而下一節用『主靈』作複合的神聖名稱。林前十五章四十五節下半關於末後的亞當成了賜生命的靈的話，乃是約翰七章三十九節之豫言很強的

## Morning Nourishment

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



應驗；這豫言說到那時還沒有那靈，因為基督尚未得着榮耀，尚未復活。在復活裏，基督成了賜生命的靈。

第三，今天沒有一種神學充分強調，那由出埃及三十章二十三至二十五節塗抹的膏油（一欣橄欖油與四種香料及其功效構成的複合品）所表徵的複合之靈這個緊要的点。賜生命的靈並不簡單，祂乃是一個複合的靈。末後的亞當是人，而賜生命的靈是神聖的。因此，這靈必定有兩種性情—人性和神性。這兩種性情不僅調和，更複合在一起；這由出埃及三十章二十三至二十五節的豫表所指明。

〔第四，〕關於這位是靈的基督，我們需要看見，在羅馬八章二節、九至十一節中，生命的靈、神的靈、基督的靈、基督自己以及內住的靈，都是指賜生命的複合之靈。二節有生命的靈，九至十一節有神的靈、基督的靈、基督自己以及內住的靈。這些是五位，還是一位？賜生命的靈稱為生命的靈，生命的靈就是神的靈，神的靈就是基督的靈，基督的靈就是基督自己。不僅如此，這位是生命的靈、神的靈、基督的靈以及基督自己，還作為內住的靈住在我們裏面，為要一直將生命分賜給我們。這就是那靈的基督。

今日的神學所沒有充分強調，神永遠經綸的行動中，有關神的靈第五個緊要的点，就是神的七靈（七倍加強的靈，參考七倍的日光—賽三十26）（啓一4，三1，四5，五6）。

為着產生召會，賜生命的靈已經殼強了，但是在召會墮落的時候，這殼強的靈還要再加強七倍。因此，基督不僅成了賜生命的靈，也成了七倍加強的靈。七靈是羔羊的七眼（6），指明七靈與基督是同一個人位（神聖奧秘的範圍，七至九、一一至一二頁）。

參讀：神聖奧秘的範圍，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

## 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。…』

啓五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

林前十五 45『…末後的亞當成了賜生命的靈。』

〔信徒〕因着他們不完全且不合乎聖經的神學而受阻，看不見神中心的啓示，並且由於他們錯失、忽畧並反對關於神的靈五個緊要的点，而達不到神完整的永遠經綸。…今天主的恢復，就是恢復這些關於神永遠經綸行動中，有關神的靈緊要的点。

用一句簡單的話〔說〕，主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，為要建造召會，成為基督的身體，終極完成新耶路撒冷。關於主當前的恢復，我盼望你們沒有一人因着你們老舊的神學，或是你們對於恢復的老舊領會而受阻（神聖奧秘的範圍，一三至一四頁）。

## 信息選讀

聖經記載兩個歷史：人的歷史（屬人的歷史）和神的歷史（神聖的歷史）。前者如同外殼，後者如同外殼裏面的核仁。小申言者書對屬人歷史有清楚的說明，由約珥書一章四節所提的四種蝗蟲所表徵；也相當詳細的啓示了在屬人歷史裏的神聖歷史。神聖的歷史是三一神在人性裏的神聖奧秘，開始於已過永遠裏永遠的神和祂永遠的經綸（彌五 2 下，提前一 4，弗一 4～5、9～11）；繼續於基督的成為肉體（彌五

## 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、埋葬和復活，使神的救贖和救恩傳佈給地上的萬民(拿一 17，二 10)；祂將終極完成的靈澆灌下來，以產生召會，作三一神團體的彰顯(珥二 28～32)；祂要第二次來臨，作萬國所羨慕的(該二 7 上)和公義的日頭(瑪四 2 上)；祂要帶着作祂軍隊的得勝者同來，擊敗敵基督和他的軍隊(珥三 1～15)；祂也要在千年國裏在錫安掌權(16～21，彌四 7)。至終，國度要終極完成於新天新地裏的新耶路撒冷，直到永遠。新耶路撒冷將是神的歷史終極完成的一步(聖經恢復本，珥一 4 註 1)。

撒迦利亞五章的異象相當於啓示錄十八章裏大巴比倫的異象。這兩個異象給我們看見，在神眼中，貿易裏的罪惡是一種拜偶像和淫亂。商業是一個犯姦淫、想要賺錢的婦人。

『這坐在量器中的是個婦人。天使說，這是罪惡。』(亞五 7 下～8 上) 這啓示那坐在量器中的婦人，表徵貿易裏的罪惡，如貪婪、欺詐、愛錢財。賣者愛錢，設法要取得買者口袋裏的錢；買者也愛錢，設法要省錢，用低價買得貨物。

在撒迦利亞五章七至八節，我們看見有一片圓鉛(直譯，鉛法碼)被扔在量器的口上。這表徵因着神的主宰，貿易中的罪惡受到限制。在國際貿易裏面隱藏着罪惡；如果貿易受到限制，特別是國際貿易受到限制，全地就會得着聖別。

『我問與我說話的天使說，她們要將量器抬到那裏去？他對我說，要在示拿地為她蓋造房屋；等房屋齊備，就在那裏把她安置在自己的地方。』(10～11)〔十至十一節〕表徵神的主宰必使以色列人在被擄時從巴比倫人所學商業中的罪惡，歸回巴比倫(示拿地)。讓這罪惡歸回巴比倫吧。所有神的選民，都該誠實簡單的過生活(撒迦利亞書生命讀經，四二二至四二三頁)。

參讀：撒迦利亞書生命讀經，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

## 晨興餽養

亞一 20 ~ 21 『耶和華又指四個匠人給我看。…那些角把猶大打散，…但這些匠人來威嚇那些角，要打掉列國的角，就是那攻擊打散猶大地之列國所舉起的角。』

但二 35 『於是鐵、泥、銅、銀、金，都一同砸得粉碎，…打碎這像的石頭，變成一座大山，充滿全地。』

基督是神所使用以打碎四角的末一個匠人；這四角乃是巴比倫、瑪代波斯、希臘和羅馬帝國，傷害並毀滅神的選民（亞一 18 ~ 19）。基督將是那獨一的一位，不僅要來打碎四角，也要將但以理二章大人像所表徵的整個人類政權，從腳趾到頭砸碎（撒迦利亞書生命讀經，四八五至四八六頁）。

## 信息選讀

四角和四個匠人的異象，…是對以色列安慰並鼓勵的應許之話，作為神對基督…為錫安和耶路撒冷代求的回應。四角就是四國及其王—巴比倫、瑪代波斯、希臘和羅馬帝國，也是但以理二章三十一至三十三節的大人像，以及七章三至八節的四個獸所表徵的，他們都曾傷害並毀滅神的選民。四個匠人（亞一 20）就是神所用的技巧，以毀滅這四國及其王。頭三國中的每一國—巴比倫、瑪代波斯和希臘—都被緊接而來的國，以技巧的方式所取代（參但五，八 3 ~ 7）。第四個匠人將是基督那非人手所鑿的石頭；祂要在回來時，將復興的羅馬帝國砸得粉碎，藉此砸碎那作為人類政權集大成的大人像（二 31 ~ 35）（聖經恢復本，亞一 18 註 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)

當基督這砸人的石頭來臨時，祂不是單獨的來，乃是同着祂的得勝者（祂的新婦，祂的擴增）作為祂的軍隊而來（約三 29～30，啓十七 14，十九 7～8、11、14）。在召會時代，就是奧秘時代，基督正在建造召會作祂的新婦（弗五 25～29）。基督降臨地上以前，將有一次婚禮，祂要迎娶得勝者（啓十九 7～9），就是那些多年與神的仇敵爭戰，且已經勝過那惡者的人（參十二 11）。婚禮之後，祂這作丈夫的要與祂新娶的新婦同來，毀滅敵基督；這敵基督同祂的軍隊將要直接與神爭戰（十七 14，十九 19）（但二 34 註 1）。

當基督作為神所鑿的石頭顯現時，祂同祂的得勝者—團體的基督—要擊打十王和敵基督（啓十九 11～21），把大人像從腳趾到頭砸得粉碎（但二 35）。這將是基督對那從敵基督回溯到寧錄之人類政權的集大成，包羅一切的審判，因而結束地上舊造裏人類政權的時代，並引進神在千年國，以及永世新天新地裏掌管全地的時代（但二 34 註 2）。

但以理二章三十五節的大山表徵神永遠的國，要永遠充滿全地（44，七 13～14）。團體的基督—基督同祂得勝的新婦—來砸碎人類政權的集大成以後，要變成一座大山，充滿全地，使全地成為神的國。因此，大人像要被地上神永遠的國所頂替（啓十一 15～17）。

石頭擴增成為大山，表徵基督的擴增（參約三 29～30）。召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增（可四 26～29）。因此，基督不僅是召會，也是神的國（林前十二 12，路十七 21）。基督作為石頭，乃是神行動的中心；祂作為山，乃是普及。因此，基督是包羅萬有者，就是那在萬有中充滿萬有者（弗一 23）（但二 35 註 2）。

參讀：撒迦利亞書生命讀經，第二、九、十二至十五篇；約珥書生命讀經，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

## 晨興餽養

徒十七 26～27『祂從一本造出萬族的人，…豫先定準他們的時期，和居住的疆界，要叫他們尋求神，或者可以揣摩而得，其實祂離我們各人不遠。』

帖後二 2～3『…主的日子…以前，必有背道的事先來，並有那不法的人，就是滅亡之子，顯露出來。』

世界局勢總是主在地上行動的指標，這是一個歷史的事實。…聖經乃是神經綸的歷史。…祂經綸的完成與世界的局勢很有關係（世界局勢與主行動的方向，二至三頁）。

不法，標出敵基督的特徵（帖後二 3）。這不法在今世已經奧秘的發動。這就是今天在列國和人類社會中所運行之不法的奧秘（聖經恢復本，帖後二 7 註 1）。

## 信息選讀

〔在帖後二章七節〕保羅說到…不法的奧秘。敵基督也是一個奧秘。按照保羅的觀念，這個不法的奧秘已經發動。…因為神的定旨尚未成就，新婦尚未豫備好，因此祂就對不法施行控制。至終，在末了三年半的時候，這個抑制要挪開，好像神說，『由這世界去吧。』那時，那不法者敵基督，要完全顯露，全地就滿了不法。

敵基督的能力將是撒但的能力〔但八 24〕。啓示錄十三章二節說，『那龍將自己的能力、座位和大權柄，都給了牠。』就某種意義說，敵基督將是撒但的化身。

## 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.

敵基督不光自大褻瀆，他還與聖民爭戰〔但七21〕。他要逼迫敬畏神的猶太人，和相信基督的基督徒。

敵基督要帶進可憎之物或偶像，也帶來毀壞和毀滅，拆毀聖殿以及耶路撒冷城。這是對但以理九章二十五至二十七節的正確領會。我們若有這個領會，就會看見敵基督要怎樣對付猶太人。

敵基督，就是那個小角，也要毀壞天象之君的聖所（八11）。這指明他要毀壞神的殿。這也含示聖殿要重建。若是敵基督在今天出現，還沒有殿可供他拆毀。我相信不久後聖殿要重建，此後不久敵基督就會興起，把殿再度拆毀。

八章十二節也啓示說，敵基督要『將真理拋在地上』。這就是說，敵基督不要真理，他要廢掉、丟棄所有的真理。今日世界局勢的趨向就是這樣。就着國際關係來說，並沒有多少真理。在廢棄真理這件事上，敵基督要作得最極端。

這個小角有眼，像人的眼（七8、20）。這裏眼象徵眼光。角有眼像人的眼，指明敵基督有過人的聰明才智。他必定很有學問，又有眼光。

七章二十五節指明，那小角『必…折磨至高者的聖民』。敵基督要把聖民放在自己手中，逐漸的折磨他們。至於如何折磨法，我不知道。忍受這折磨比瞬間死去更難，所以不要等候經歷這些事，反要禱告使你能以逃避。我們看到有像這樣的人興起來，就更禱告說，『主，如果這就是他，求你在他得勢以先把我取去，我不願意落在他的手中。』（啓示錄生命讀經，五八二、五六〇、五五一、五六四至五六五、五五八至五五九、五五〇至五五二頁）

參讀：啓示錄生命讀經，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

## 晨興餽養

啓十七 12 ~ 14『你所看見的那十角，就是十王，他們還沒有得國；但他們要和獸同得權柄，作王一個小時。他們…將自己的能力權柄給那獸。他們要與羔羊爭戰，羔羊必勝過他們，因為羔羊是萬主之主，萬王之王。同着羔羊的，就是蒙召被選忠信的人，也必得勝。』

按照啓示錄十七章十二節，十王要在災難之前，在復興的羅馬帝國裏興起來，他們要與敵基督成爲一，反對神並逼迫神的子民—猶太人和信徒。這十王被比作尼布甲尼撒夢中所見的大人像的十個腳指頭（但二 42），他們和他們的國都要服在敵基督之下（啓十七 17）（世界局勢與主行動的方向，一五頁）。

## 信息選讀

一九六〇年初，恢復被帶到西方，進入英語世界。這恢復被帶到美國，並且在那裏生根長大。在過去二十九年，藉着英語，主的恢復擴展到各大洲。今天在聖經神聖真理的事上，整個世界向着主的恢復是敞開的，因爲人都渴慕神聖的真理。

主的恢復在遠東和美國正在成長，但在歐洲仍在創始階段。我們要記住，美國、歐洲和遠東是當前世界局勢的三大影響因素。主的恢復已在美國和遠東生根，但在歐洲仍是一片空洞。因這緣故，主當前恢復的方向必須向着歐洲而去。在歐洲的恢復仍然是在創始的階段。

## Morning Nourishment

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異象的終極應驗上，歐洲也比任何其他國家和種族都更為關鍵和重要——砸碎大人像的兩腳，就是砸碎整個人類政權（34～35）。我們已經指出這大人像在豫言上豫表甚麼。頭、胸膛和膀臂、肚腹和腰股以及腿所表徵的歷史時期都已經應驗了；但是十個腳指頭還未應驗。

西方文化是由希伯來宗教、希臘哲學和羅馬政治所組成的。羅馬政治持續在西方文化中，而聖經豫言羅馬帝國要復興。但以理二章之大人像的十個腳指頭所豫表的十王，要服在敵基督之下；敵基督將是羅馬帝國的最後一位該撒。…這一切都要發生在歐洲。…當主來砸碎人類政權時，祂要砸碎兩腳連同十個腳指頭。這要把整個人像，從腳到頭砸碎〔34～35〕。…基督乃是那要砸碎大人像之兩腳的石頭，這就是砸碎整個人像，就是整個人類政權。

我們需要看見這事，作為明白主心意的基礎。在人類政權被砸碎之前，主的恢復必須擴展到歐洲，並生根在那裏。主恢復之真理的擴展，要豫備主的回來，好帶進以色列和整個創造的恢復和復興。…在今天世界局勢的三個影響因素中，遠東和美國已經被主的恢復所佔有並得着；歐洲卻仍然需要主的恢復在那裏生根並長大。希望大家將這交通帶到主面前禱告。我們該對主說，『主，這些日子是這時代的終結；主，在這些日子裏重新挑旺我對你的愛。』（世界局勢與主行動的方向，一〇、一三至一六頁）

參讀：世界局勢與主行動的方向，第一至三章；世界局勢與神的行動，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

## 晨興餽養

啓六 1～2『羔羊揭開七印中第一印的時候，我觀看，…看哪，有一匹白馬，騎在馬上的拿着弓，並有冠冕賜給他，他便出去，勝了又要勝。』

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期才來到。』

頭四印包括四匹馬以及騎在馬上的，猶如一場四馬競賽。四個騎馬的都不是真人，而是人位化的事物。顯然騎第二匹馬（紅馬）的，是戰爭（啓六 4）；騎第三匹馬（黑馬）的，是饑荒（5）；騎第四匹馬（灰馬）的，是死亡（8）。根據歷史事實，騎第一匹馬（白馬）的，必定是福音，而非指有些人所解釋的基督或敵基督。緊接基督升天之後，福音、戰爭、饑荒和死亡這四件事，便像四個騎馬的騎在四匹馬上，開始奔跑，一直持續到基督回來。從第一世紀開始，經過了這二十個世紀，福音不斷的廣傳，同時戰爭也不斷的在人類中間進行。戰爭總是造成饑荒，饑荒便帶來死亡。這些都要持續到這世代的末了（啓示錄生命讀經，二八〇至二八一頁）。

## 信息選讀

福音的傳揚在四馬競賽中是領先的。我們這一代是為着甚麼的？我們乃是為着福音的傳揚，而福音的傳揚是為着完成神的經綸。召會如何能產生？只有藉着福音的傳揚！新耶路撒冷如何能出現？只有藉着福音的傳揚。

神的智慧就是要使這個時代，就是從基督升天到祂回來，成為福音傳揚的時代。今天地上的一切事物，都是為着福音的傳揚。無論是…印刷、飛機、廣

## 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，都是為着福音的傳揚。今天是福音傳揚的時代。…我們傳的不是部分的福音，乃是全部的、完整的、全備的福音。你領悟全備的福音包括召會生活、國度甚至新耶路撒冷麼？全備的福音包括從馬太福音一直到啓示錄的每件事。在這些日子，我們所傳的乃是全備的福音，包括今天的召會、來世的國度，以及永世的新耶路撒冷。今天無論發生甚麼事，連對我們的反對在內，都有助於福音的傳揚。這就是頭四印的異象。…我們不在後三匹馬上，而是與騎第一匹馬的在一起。我們有不帶箭的弓，因為我們已經贏得勝利，在和平中傳那和平的福音（啓示錄生命讀經，二八七至二八八頁）。

今天，為着主的恢復和復興，需要傳佈解明神聖真理。我們可以藉用羅馬十章十四至十五節，而說，『沒有傳佈的，人怎能聽見？傳佈那解開並解明之神聖真理的人，他們的腳蹤何等佳美！』我們若有負擔去歐洲，就必須晝夜花時間研讀我們所出版的真理。然後我們就會知道甚麼是主的恢復，我們也會有真正的負擔去歐洲教導人。主在馬太二十八章十九節吩咐我們要去，使萬民作主的門徒。主這裏的話給我們看見，我們該有負擔前去，教導萬民。

我們不是去那裏，按傳統的方式向人傳講，乃是告訴他們一切的神聖真理。藉着我們的講說，有些人會扎實的得救。我們若向他們講說約翰三章十六節裏較深的真理，〔例如講神，講愛，講世人，講神如何將祂的兒子賜給我們，講獨生子，講甚麼是滅亡、甚麼是得永遠的生命，〕他們就永不會忘記這一節。願主使我們有負擔學習神聖的真理，並為着主的恢復和復興，將這些真理傳佈到各處（世界局勢與主行動的方向，三〇至三一頁）。

參讀：啓示錄生命讀經，第十九篇；聖經中四個『七』的豫言，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

# 第一週詩歌

# WEEK 1 — HYMN

## 傳揚福音 — 供應基督

665

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降 D 大調

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5 #4 5 | i . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .

一 去 向 亡 世 供 應 基 督, 非 僅 藉 話 之 所 云。

5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i .

更 藉 生 活 分 出 基 督, 供 應 可 憐 的 人 羣。

5 5 5 | 5 . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .

(副) 去 向 亡 世 供 應 基 督, 使 祂 顯 於 你 生 活;

5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i . ||

憑 祂 活 着, 將 祂 分 出, 使 人 與 你 同 得 着。

- 二 去 向 亡 世 供 應 基 督 — 你 所 有 的 寶 貴 主;  
將 你 基 督 分 給 親 人, 作 其 成 功 與 財 富。
- 三 去 向 亡 世 供 應 基 督 — 你 所 享 受 的 基 督;  
將 你 基 督 分 給 朋 友, 作 其 誇 耀 與 鴻 福。
- 四 去 向 亡 世 供 應 基 督, 祂 是 你 命 並 一 切;  
將 你 基 督 分 給 眾 人, 帶 人 來 嘗 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  
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.



建造召會的事奉

第二篇

帶着異象，照着啓示，  
在身體中事奉，爲着建造神的家

讀經：徒九 1～6、15、20～22，二二 6～10、14～15，二六 16、18～19，加一 13～14，羅十二 4～5，弗二 21～22（詩歌 656）

綱 要

週 一

壹 我們事奉神，必須有異象並照着啓示——徒九 1～6、15、20～22，二二 6～10、14～15，二六 16、18～19：

一 在主向保羅顯現，以及天上來的光照在他身上之前，他那樣熱心事奉神，實際上是頂撞神，是受撒但鼓動的——九 1，加一 13～14：

- 1 我們可能重蹈保羅的覆轍，因爲我們的事奉神，可能變作撒但利用的工具，來破壞神的行動——約十六 2。
- 2 保羅在往大馬色的路上遇見大光之前，他有遺傳，有宗教的知識，有熱心，卻沒有異象或啓示——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.

3 保羅問主兩個問題：第一個—『主阿，你是誰？』—是要認識主；第二個—『主阿，我當作甚麼？』—是要得主的異象—徒二二 8、10。

4 在行傳二十二章十節保羅開始有異象，這個異象中斷他已往的事奉，開啓了他新約的事奉。

5 保羅事奉神的道路，是來自天上的異象；他看見了這個異象，舊約的東西就停下來，新約的道路就開始了—徒二六 18～19。

## 二 我們對神的事奉可能是啓示的事奉，也可能是天然的—加二 1～2，弗一 17，三 3、5：

1 啓示的事奉，乃是人碰着神，蒙了神的光照，受了神的啓示，從神那裏得着靈裏的負擔，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，或是照着遺傳、規條，或是模倣別人，或是因着有一種情形需要應付，而有的事奉—林前二 14。

3 我們不能在裏面沒有主的啓示，而在外面有事奉主的舉動；必須是裏面有啓示，來支配外面的舉動—加一 13～14，二 1～2。

## 三 異象與啓示乃是事奉的道路與生命—徒二六 19，弗三 3、5、9：

1 我們需要異象作為事奉的道路，也需要啓示作為事奉的生命；事奉神的道路是從異象來的，事奉神的生命是從啓示來的。

2 保羅外面的方法換了不穀，裏面的生命也要換；老的方法不能用，老的生命也要被了結—腓三 4～8。

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.

## 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 保羅傳的那條路是從天上的異象來的，他傳的內容是從啓示來的；路是屬天的，內容是活的基督自己——徒二二 14～15，二六 16、18～19。

貳 作為在基督裏的信徒，我們是基督身體上的肢體，在身體中事奉神——羅十二 4～5，林前十二 14～27：

一 我們說到事奉主時，都需要清楚看見，我們需要基督的身體；我們必須領悟，沒有基督的身體，我們就不能事奉；在基督的身體之外，我們也不能過屬靈的生活——羅十二 4～5，腓一 19。

二 整個基督徒的生活乃是一個身體的生活，整個基督徒的事奉就是一個身體的事奉——林前十二 12～13。

#### 週 四

三 新約聖經直到羅馬十二章，才清楚並確定的題到事奉；在這章裏，事奉這事才啓示給我們，並給我們看見這是一件身體的事，也是在身體裏的事——4～11 節。

四 說到事奉要在召會中，乃是重在事奉的立場；說到事奉要在身體中，乃是重在事奉的配搭。

五 新約給我們看見，信徒乃是互相作肢體，配搭成爲一個身體——羅十二 4～5，林前十二 12、14，弗五 30：

1 認識基督的身體，就是認識自己不過是一個肢體，沒有別人不行。

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.

**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:**

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.

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.

#### Day 4

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.

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.

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



2 每一個基督徒都不是一個整體，乃是身體的一部分，是一個肢體。

3 我們事奉主的時候，該站在肢體的地位，和別人配搭着一同事奉—林前十二 18。

六 我們若看見了身體，就絕不會再製造分裂；不再單獨或獨立，並且樂意被調和；沒有任何抱怨、怨言或批評，卻有愛心、饒恕、同情、寬容和恆忍；這樣的身體生活，使我們的事奉有真正的衝擊力—弗一 17～23，五 23、30。

## 週 五

叁 我們的事奉是為着建造神的家—二 21～22，約二 14～17，十四 2，該一 2～11：

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

1 帶人得救和帶信徒在生命上長大，都不過是手續，神家的建造才是神最終的目標。

2 神建造起來的家能叫神啓示、彰顯祂自己，能叫神得着祂該得着的榮耀，也能叫神完成祂的旨意，使祂得着安息—約十四 2。

3 神要人熱心傳福音，也要信徒追求屬靈，好建造祂的家，就是召會，基督的身體。

## 週 六

二 我們需要顧到神家的建造—二 14～17，林後十一 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 當主耶穌在地上時，祂工作的中心乃是要為神建造一個家，因此祂為神的家心裏焦急，如同火燒——約二 17。
- 2 使徒們為着建造神的家勞苦工作——林後十一 28。
- 3 大部分信徒總是顧到自己的需要，以自己為中心，為出發點——腓二 20 ~ 21：
  - a 不論在物質上或屬靈上，人總是自私的，總想要為自己得着甚麼，卻從未想過神要甚麼——太六 8 ~ 13、19 ~ 34。
  - b 我們若要在現今這個時代，作合神心意的基督徒，應付神的需要，就不能一直陷在自己裏面；必須從自己裏面出來，顧到神的需要——該一 2 ~ 11：
    - (一) 神願意我們脫離自己，脫離自私，來顧到神家的建造——腓二 21，該一 2 ~ 11。
    - (二) 我們不能光顧到自己，乃必須顧到神的家。
- 4 我們的眼目必須集中專注，不見別的工作，只見一個工作，就是神要建造祂的家——弗二 21 ~ 22。
- 5 我們帶着異象，照着啓示，在身體中事奉，為着建造召會作神的家——約十四 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.



### 晨興餽養

徒二六 19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

加一 12『…我不是從人領受的，也不是人教導我的，乃是藉着耶穌基督的啓示領受的。』

一個事奉主，為主工作的人，第一必須蒙召，第二必須有異象。…我們要花相當的工夫，來看異象這件事，或者說啓示的事，這是事奉主的人必須看見的。

在新約事奉神的人當中，保羅可說是一個標準人物，他是一個標準的神的工人。他說過許多話，其中有一句叫人印象最深刻，就是『我故此沒有違背那從天上來的異象』（徒二六 19）。這話給我們看見，保羅一生的事奉和工作，都是從異象來的（事奉主者的異象、職事與引導，一至二頁）。

### 信息選讀

主論到撒狄召會的情形，說，『按名你是活的，其實是死的。』（啓三 1）在撒狄，所有的事情都是衰微的（2）。今天，召會的光景就是這樣；按名是活的，其實是死的，而且實在是衰弱。這樣的光景，乃是證明撒但在召會裏。

保羅那樣熱心事奉神，實際上是頂撞神到了極點；這是撒但的作為。…有的地方召會日漸衰微，甚至到了日薄西山的地步。若有人在這樣的情形裏，還誇口他的禱告、愛主，我們一點不能信。

我們需要看見，今天我們也可能重蹈保羅的覆轍。我們在召會中受了多年訓練，比一般基督徒更熱心事奉；不僅我們自己這樣估量，別人也是這樣看我們。

我們要問，這樣的事到底出乎誰，是誰作的？若說是出乎撒但，是撒但作的，宗教家馬上會和你辯論說，『難

### 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

道撒但會要人爲神發熱心麼？』若是一個人沉迷於戲院、舞廳、夜總會，眾人都會說，這鐵定是撒但作的。但若是一個人勤跑聚會，事奉神，在召會中作長老，並且比別人更熱心，恐怕沒有人敢說這是出乎撒但。然而，我們從聖經的事例中看見，人可能熱心事奉神，卻是出乎撒但。

在約翰十六章二節，主耶穌說，『人要把你們趕出會堂；並且時候將到，凡殺你們的，就以爲是事奉神。』事奉神不一定是撒但鼓動出來的，殺人卻一定是出於撒但。主耶穌在這裏，把殺人和事奉神這兩件事說成一件。撒但鼓動人殺人，還讓人自以爲是事奉神。換言之，撒但所作的是掛羊頭賣狗肉，表面上掛着『事奉神』的招牌，實際上卻是在『殺人』。

保羅那時爲着熱心事奉神，作了兩件事，一面他攻擊耶穌的名，非打倒這名不可；另一面他逼迫召會，到一個地步，無論男女，他都捆綁起來，下在監裏（徒八3，二二4）。他甚至在各會堂，對信徒用刑（二六11），連信徒被殺，他也投票定罪（10）。

同樣的原則，我們今天事奉神，極可能變作撒但利用的工具，來破壞神的工作。我們不是一班無所謂的基督徒，既不愛神，也不事奉神，我們都愛神，都熱心事奉神。但我們必須把我們的愛神、事奉神、爲着召會，帶到主面前，看看我們到底是在成全神的心願，還是在頂撞神？

保羅在遇見大光之前，他甚麼都有，有知識，有宗教，有遺傳，有訓練，有熱心，就是沒有啓示。

在行傳二十二章十一節…下半他說，『由同行的人牽着我的手，進了大馬色。』同樣的原則，你若覺得需要別人帶你，你就有福了，這證明你有光。今天的問題不是你發不發熱心，愛不愛主，作不作長老、同工，完全在乎你有沒有光，有沒有啓示（李常受文集一九七五至一九七六年第二冊，一〇至一一、四至七、一一至一三頁）。

參讀：我們的異象—基督與教會，第一篇；召會事奉的中心異象，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

### 晨興餽養

徒二二 8『我回答說，主阿，你是誰？祂對我說，我就是你所逼迫的拿撒勒人耶穌。』

10『我說，主阿，我當作甚麼？主對我說，起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。』

神呼召保羅時，頭一件事就是光照他，叫他仆倒在地（徒九 3～4）。…神新約的光，一照在這個代表舊約的人身上，這人就不能站立，整個人仆倒下來。他這樣一倒，組織在他裏面的一切也全都倒了。舊約倒了，律法倒了，猶太教倒了，這一切在他裏面都倒得徹徹底底（事奉主者的異象、職事與引導，三頁）。

### 信息選讀

當保羅仆倒並蒙召時，他發出了兩個問題。他問的第一個問題是：『主阿，你是誰？』（徒九 5，二二 8）。我們知道保羅不是無神論者。他是信神的，甚至可以說他信得很深。他殺害信徒最大的原因，就是因為他信神。他為他祖宗的神大發熱心，卻不認識神。千萬不要以為人對聖經的知識多，就一定認識神。…雖然〔保羅〕為神發熱心，也認識聖經，但他不認識神。…他表面上是在事奉神，實際上是在反對神。主說，他是在踢犁棒（二六 14），如同牲畜不服主人的軛；他是那樣不認識神。所以，當他被光照仆倒時，有一位從天上向他發出呼召，他竟不認識那位說話的是誰。他問說，『主阿，你是誰？』主告訴他：『我就是你所逼迫的拿撒勒人耶穌。』（二二 8）保羅以為他是逼迫基督徒，但主說他是在逼迫主，因為主就在彼得、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

的基督徒裏面。在保羅看來，他不過是逼迫基督徒，逼迫召會而已，但在主看就是逼迫主。

保羅醒悟、明白後，立刻問第二個問題：『主阿，我當作甚麼？』（10上）。第一個問題是要認識主，第二個問題是要得主的異象。主說，『起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。』（10下）從那時起，保羅開始有異象。這個異象中斷他已往的事奉，開啓了他新約的事奉。

保羅事奉神的道路，是來自天上的異象。他看見了這個異象，舊約的東西就停下來，新約的道路就開始了（事奉主者的異象、職事與引導，三至五頁）。

人在神面前的事奉可分為兩種：一種是啓示的事奉，一種是天然的事奉。啓示的事奉，乃是人碰着神，蒙了神的光照，受了神的啓示，從神那裏得着靈裏的負擔，而有的事奉。這種事奉不是人起頭的，乃是神起頭的；不是出於人的，乃是出於神的。神是這種事奉的源頭；人只有遇着神，接觸了神，才能有這種事奉。

天然的事奉就不同了。天然的事奉乃是人照着自己的想法，憑着自己的看法，或是照着遺傳，照着規條，或是抄襲別人，模倣別人，效法別人，或是因着有一種情形需要應付，而有的事奉。這種事奉是出於人，出於自己，或是出於別人，而不是出於神。這種事奉，不必人遇着神，和神接觸，得着神的啓示；乃是人在神之外，就能有的一種事奉。

一個事奉主的人，在事奉主的事上最重要的一件事，就是他裏面有啓示。每一個事奉主的人，他在事奉上的舉動，都該是從啓示裏出來的。他不能在裏面沒有主的啓示，而在外面有事奉主的舉動；必須是裏面有啓示，來支配外面的舉動（啓示的事奉，一、三頁）。

參讀：啓示的事奉，第一篇；靈與靈的事奉，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

### 晨興餽養

徒二六 16『你起來站着，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』

羅十二 5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

現在我們要專特的講這兩點：一個是異象，是道路；一個是啓示，是生命。保羅原先所走的路，不是犯罪的路，乃是事奉神的路；只不過是舊約、猶太教事奉神的路。等到天上的光臨到他，他知道舊的路不能再走，舊的方法要丟棄，他整個事奉神的路就轉了。…然而，路換了還不穀，裏面還得換。外面的方法換了不穀，裏面的生命還要換。老的路不能走，老的方法不能用，老的生命也要擺在一邊（事奉主者的異象、職事與引導，六頁）。

### 信息選讀

在基督教中，很多人注意保羅在往大馬色的路上看見亮光，卻沒有人注意保羅裏面也得着了生命的光。很多人說，保羅沒有違背那從天上來的異象，但他們忽畧了保羅在加拉太一章所說的，神將祂兒子啓示在他裏面（16）。要為主作工，不光是外面的道路或作法的問題，更是裏面生命的問題。…外面的路要有異象，裏面的生命要有啓示。路是屬天的，而生命是基督。…召會雖然行走在地上，但是召會不是屬地的，召會是在地上走屬天的道路。召會的生命也是屬天的，並且就是基督自己。召會不只有屬天的路，召會還有基督的生命。

我們事奉神，必須有異象，有啓示。事奉神的道路是從異象來的，事奉神的生命是從啓示來的。

### 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.



神將祂兒子啓示在我們裏面，使我們認識了神的兒子，這位神的兒子就是我們的生命。保羅傳的就是這一個。他傳的那條路是從天上的異象來的，他傳的內容是從啓示來的。路是屬天的，是從天上來的；內容是屬基督的，就是活的基督自己（事奉主者的異象、職事與引導，六至八頁）。

在羅馬十二章以前，根本沒有題到基督徒如何事奉，如何生活；只給我們看見，基督徒原來怎樣是一個罪人，怎樣蒙神稱義，怎樣和基督一同死了，怎樣活在聖靈裏面。這都是個人的一面。然而，基督徒的生命，基督徒的生活，實際上都是聯於身體的。當我們真往前去，活在聖靈裏，我們立刻看見，我們是身體上的肢體（參弗四4）。這就是為甚麼到了羅馬十二章，開始說到怎樣在身體裏事奉神，怎樣過身體的生活，顯出互相作肢體的功用；甚至那裏所說的愛人，所提起的禱告，都是在身體裏面。換句話說，連我們的愛別人，我們的禱告，都是身體上肢體的功用（召會的立場與身體的事奉，八一頁）。

我們說到事奉主時，都需要清楚看見，我們需要基督的身體，也需要關於基督身體的屬天異象。願主賜給我們眾人這個異象，使我們完全認識，我們需要在基督身體的實際裏，甚至使我們沒有身體就不能事奉。事實上，在基督的身體之外，我們不能生活，也不能在生命上有屬靈一面的存在。惟有藉着這個對身體的屬天異象，我們才能被帶進對主真正的事奉裏（李常受文集一九六九年第一冊，九頁）。

整個基督徒的生活乃是一個身體的生活，整個基督徒的事奉就是一個身體的事奉。不僅我們的事奉是身體肢體的功用，連我們的生活都是身體肢體的功用。這就是羅馬十二章到十六章所講基督徒的生活與事奉（召會的立場與身體的事奉，八二頁）。

參讀：事奉主者的異象、職事與引導，第一篇；召會的立場與身體的事奉，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

### 晨興餽養

羅十二4~5 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用。我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

嚴格來說，新約聖經直到羅馬十二章，才清楚並確定的題到事奉。在這章聖經裏，事奉和服事這二辭都被用到。在一節保羅勸我們將身體獻上，當作聖別並討神喜悅的活祭，這是我們合理的事奉。在七節他題到服事，在十一節他說到作奴僕服事主（直譯）。直到十二章，事奉這事才非常確定的啓示給我們。我們從這章聖經能領會到，基督徒必須在基督的身體裏事奉主。基督徒的事奉不是個人的，乃是團體的；基督徒的事奉是屬於身體、在身體裏、同着身體並為着身體的（李常受文集一九六九年第一冊，一〇頁）。

### 信息選讀

我們若要事奉主，我們的服事必須是在基督的身體裏。我有負擔，要我們眾人都被帶進這屬天的異象裏，看見我們沒有一個人能在基督身體之外事奉主。我們一切的事奉都必須在身體裏，因為我們這些基督徒都已經蒙了重生，成為身體上的肢體。我們每一位都是身體上的一個肢體；沒有一個人可以單獨成為身體，沒有一個人是完整的單位、完整的人位、完整的所是。我們眾人都被重造、重生，成為身體上的肢體（李常受文集一九六九年第一冊，一〇頁）。

事奉神…要在身體裏面。實在說來，在召會中，就是在身體裏，因為召會就是基督的身體。不過這裏有一點講究。說到事奉要在召會中，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

場；說到事奉要在身體中，乃是重在事奉的配搭。有立場就不散漫，有配搭就不單獨。你若不在召會中事奉，你就是一個沒有立場，散漫着活動的人；你若不在身體裏事奉，你就是一個沒有配搭，單獨行動的人（初信課程第十九課，一〇頁）。

新約給我們看見，所有得救的人，乃是互相作肢體，配搭成爲一個身體。每一個基督徒都不是一個整體，不是整個身體，乃是身體的一部分，是一個肢體。所以我們事奉主的時候，也是站在肢體的地位，和別人配搭着一同事奉。在身體裏，一個肢體如何不能離開別的肢體單獨顯出功用，我們在召會裏，也同樣不能單獨有甚麼事奉。

我們必須清楚看見，我們在召會中的事奉完全是身體的事奉。我們一離開身體，就談不上事奉（建造召會的事奉，九至一〇頁）。

你若看見了身體，就絕不會再製造分裂；不再單獨，並且樂意被調和；沒有任何抱怨、怨言或批評，卻有愛心、饒恕、憐恤、寬容和恆忍。若是這樣，你就有身體的生活。這樣的身體生活，使我們的事奉有真正的衝擊力。雖然基督的身體也許時有軟弱，但惟有從真實身體生活所產生對主的事奉，才有真正的衝擊力。主耶穌在約翰十七章二十一至二十三節說，如果信徒們是一，正如三一神是一一樣，正如祂和父是一一樣，世人就會相信。這是一的衝擊力。如果信徒們被成全成爲一，藉此世人就知道子是父所差來的。這個一是使世人相信的衝擊力。被調和是事奉的能力；真實事奉的能力乃是來自被調和在一起（李常受文集一九六九年第一冊，三六頁）。

參讀：初信課程，第十九課；倪柝聲文集第二輯第二十四冊，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

### 晨興餽養

弗二 21 ~ 22『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成爲神在靈裏的居所。』

神的兒女光有〔傳福音、追求屬靈〕還不設，因爲神在這時代所要作的，並不只有這麼多，神還要作另一類的事。可以說，神所以作前面兩類的事，乃是爲着後面這一類的事。最後這第三類的事，就是神要把祂的兒女，在一地一地，建造在一起，成爲祂的家。凡有神兒女的地方，神都要藉着他們成立一個家。每一個地方上的召會，照理都是神家的顯出。神在這個時代，要我們傳福音救罪人，帶人屬靈，都是爲要建造祂的家。傳福音乃是要爲神的家得着建造的材料；帶人追求屬靈，受造就，乃是要使這些得來的材料經過一番對付，適於建造（建造神家的事奉，二至三頁）。

### 信息選讀

人要造房子，頭一步就是豫備材料。…材料經過對付、處理，再一塊塊建造在一起，結果就成了房屋。…神…在各地興起人傳福音，就是爲要得着建造的材料。…神…藉着聖靈以及祂的執事們，在這些材料身上作工，以成全他們，…造就他們，…好叫他們能適合於神家的建造。所以，帶人得救和帶人追求屬靈，都不過是神的手續，神家的建造才是神最終的目的。

神這個心意若能得着成全，一個一個地方都有…召會建造起來作爲祂的家；這…不只能應付神的需要，也能應付人的需要。這家能叫神啓示、彰顯祂自己，能叫神得着祂該得着的榮耀，也能叫神完成祂的旨意，…使祂得着安息。同時，當人起來…追求神時，這家也能應付人的需要，叫人能得着滿足。人一進到這家，就能碰着神，感到神家的味道，有溫

### 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。…惟獨這家能叫人滿足。…每個人雖然都有自己的家，但連他們自己的家都不能滿足他們心靈的需要。乃是直到他們…進到神的家，他們的心靈才得着真正的滿足。

神在這個時代，若是能在一個一個地方，把得救的人建造起來，成為祂的家，神的兒女就能告訴人，說，『你要遇着神麼？你要認識神麼？…你要得到神的平安和安息麼？你要得到屬靈的糧食和飽足麼？你要蒙神光照，曉得神的道路麼？…可以到這個家裏來；這家就是神在地方上的召會。』任何一個地方的召會若是被神建造起來，人…都要感覺神在這裏；這裏有神的安息、神的糧食、神的餵養、神的話語、神的同在，人來到這裏就能認識神。神雖是無所不在的，但人真要遇見神，找着神，還必須到這家中來。這就是神在這個時代中，最終所要作的一件事。今天神所作頭一件事，是叫人熱心傳福音，第二件是叫人追求屬靈，第三件就是要建造祂的家，也就是我們平常所說的，建造召會，建造基督的身體。

我們這些事奉神的人，多半只看見前面兩件事。我們看見熱心傳福音的重要，也看見追求屬靈的重要，卻沒有看見建造神家的重要。比方說，好像我們只採集材料，然後把材料整理好，修造好，就到此為止，沒有下文了。我們常認為，一個人只要能熱心傳福音，又能追求屬靈，就已經難能可貴。我們沒有看見，最終那一件寶貴的事。我們沒有看見，神的心意、神的目的，乃是要得着一個家。神要叫那些得救、受了造就的人，配搭、建造在一起，成為祂的居所。

…這件事不只我們看得不清楚，…歷代那些解經的人，那些屬靈人的著作，差不多也只講到第二類。他們…叫人追求屬靈，活在主裏面。好像人只要能達到這一點，就已經是達到高峯。…歷代著書或者解經的人，很少…給人看見，神…所要得着的，乃是一地一地都有祂的家的顯出（建造神家的事奉，三至五頁）。

參讀：建造神家的事奉，第一篇；從天上來的異象，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

### 晨興餽養

林後十一 28『除了沒有提起的事，還有為眾召會的罣慮，天天壓在我身上。』

約二 17『祂的門徒就想起經上記着：「我為你的家，心裏焦急，如同火燒。」』

當主在地上為神作工時，祂工作的中心乃是要為神建造一個家，因此祂為神的家心裏焦急，如同火燒。同樣，當使徒在地上為主作工時，他們工作的中心也是要建造神的家。…使徒〔保羅〕在林後十一章二十八節的意思，不是掛着一個個的聖徒，乃是掛着眾召會，為眾召會罣慮。當然，掛着眾召會也包括掛着眾聖徒，但這與單單掛着一個個聖徒，有很大的分別（建造召會的異象、豫表與實行，一二一頁）。

### 信息選讀

按我的觀察，大部分神的兒女聽神的道，原則上和不信的人聽福音差不多，總是顧到自己的需要，以自己為中心，為出發點。所以若是講到人痛苦需要神的安慰，人貧窮需要神的眷顧，人有苦難需要神的搭救，或者說人有愁煩需要神賜平安等，諸如此類福樂平安的道，人很容易響應，也很喜歡接受。即使道講得高一點，告訴人如何能得勝、屬靈、聖別、蒙神悅納、生命長進等，人也都喜歡接受，並且容易響應。然而，你的道若從神的需要那一面講起，說到神需要一個家，需要人作祂的材料，建造成為祂的安息之所，你會發現人裏面不太響應，不太有興趣，原因是人總是只顧自己的需要。不論在物質上或屬靈上，人總是自私的，總想要為自己得着甚麼，卻從未想過神要甚麼。

### 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，所傳的信息，從消極一面來看，乃是人的需要；從積極一面來看，乃是神的需要。神需要人，需要從人身上有所得着。從已過的永遠直到今天，神在宇宙中有一個比人的需要更大的需要。如果我們有需要，我們的需要不過是反映出神的需要。若是我們不滿足，就是反映神不滿足。倘若我們沒有安息，就是反映神沒有安息。如果我們沒有喜樂，那就是反映神沒有喜樂。

很可惜，我們常常只顧自己的需要，不顧神的需要。我們若要在現今這個時代，作合神心意的基督徒，應付神的需要，就不能一直陷在自己裏面；必須從自己裏面出來，多顧到神的需要，否則永遠無法被神建造。…神願意我們脫離自己，脫離自私，來為着神的建造。凡有屬靈經歷的人都知道，你若肯因為神的建造而顧到別人，神就顧到你。你若是一直為自己，顧自己，從來不顧別人，你就永遠無法讓神建造。

你我不能光顧到自己，乃必須顧到神的家。我是一個喜歡讀聖經的人，若是給我時間，不要說十年、二十年，就是一生一世，我可以甚麼事都不作，專專讀聖經。然而，為着顧到聖徒們的需要，我無法這樣作。因着有那麼多弟兄姊妹需要服事，我無法把自己關在房間裏讀聖經。直到今天，我能見證，神所給我的亮光，遠超過我自己所能讀出來的。

所以，我們的眼目必須集中專注，不見別的工作，只見一個工作，就是神在宇宙中要建造祂的家。我們雖然作少年人的工作，目標並不在少年人身上，乃在於叫神的家被建造。…願主憐憫我們，叫我們…要為神的家心裏焦急，顧到眾召會（約二 17，林後十一 28）（建造召會的異象、豫表與實行，一二二至一二四、一二七、一三三至一三四頁）。

參讀：建造召會的異象、豫表與實行，第九篇；榮耀的異象與十字架的道路，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

# 第二週詩歌

事奉一為召會

658

8 7 8 7 副 (英 914)

D 大調

3/4

5 5 | 5 · 5 6 5 | 5 3 1 2 | 3 · 5 4 3 | 2 -  
 一 我 們 事 奉 須 為 召 會, 神 的 美 意 如 此 定;  
 5 5 | 5 · 5 6 7 | 1̇ 5 5 5 | 6 2̇ 1̇ 7 | 1̇ -  
 這 是 工 作 惟 一 途 徑, 使 徒 都 曾 如 此 行。  
 1̇ 1̇ | 1̇ · 6 4 6 | 5 3 1̇ 1̇ | 1̇ · 6 4 6 | 5 -  
 (副) 我 們 事 奉 須 為 召 會, 不 該 為 着 別 事 情;  
 5 5 | 1̇ · 1̇ 1̇ 1̇ | 7 6 5 5 | 6 2̇ 1̇ 7 | 1̇ - ||  
 這 是 神 的 完 全 旨 意, 我 們 必 須 如 此 行。

- 二 召會要作神的器皿, 是神永遠的計畫;
- 神要我們所有事奉, 都為建造祂的家。
- 三元首所賜恩賜的人, 全都為着祂身體;
- 他們都該建造召會, 使主豐滿得建起。
- 四 所有恩賜、一切功用, 聖靈所顯的能力,
- 以及所有不同職事, 都該只為主身體。
- 五 傳揚福音、拯救罪人, 教導、牧養並治理,
- 以及各樣別的工作, 也該只為主身體。
- 六 職事乃是為着召會, 召會不是為職事;
- 所有燈臺都是召會, 任何職事都不是。
- 七 這能保守召會合一, 拯救我們脫宗派;
- 這將試驗我的動機, 予我目的以更改。
- 八 求主救我脫離工作, 脫離宗派的工作;
- 使我只為召會勞苦, 只為召會而活着。

# WEEK 2 — HYMN

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.
- 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.
- 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.
- 5. All the preaching of the Gospel,  
All the teaching ministry,  
Every other kind of service  
For the church alone should be.
- 6. Ministry is for the Churches,  
Not the Church for ministry;  
All the lampstands are the Churches,  
Not a form of ministry.
- 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.
- 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.





建造召會的事奉

第三篇

在神兒子的福音上，在我們的靈裏事奉神

讀經：羅一 1、9，十五 16（詩歌 435，654）

綱 要

週 一

壹 為着新約裏所啓示與信徒有關的一切要求，特別是在宣揚神福音的事上，我們需要藉着經過過程之三神的分賜，接受基督身體的神聖供應——弗三 2，來四 16，羅五 17、21，約七 37～38，徒六 4，腓一 5～6、19～25。

貳 我們需要看見，我們在福音上事奉神就是敬拜神；在新約裏，事奉神與敬拜神實際上是相同的事——太四 9～10，歌一 2，參詩二 11～12：

一 保羅說，在帖撒羅尼迦的信徒『離棄了偶像轉向神，來服事又活又真的神』——帖前一 9：

1 在我們日常生活的每一面，神對我們並在我們裏面必須是活的；祂管治、指引、改正並調整我們，甚至在我們的思想和動機這類小事上，也是如此；這證明祂是活的——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 我們乃是在活神的管治、指引並改正之下過生活，成爲我們所傳之福音的模型——帖前一 5～8，二 10，帖後三 5。

二 我們這些在基督裏的信徒，必須在靈裏過一種生活，見證我們所敬拜並事奉的神，在我們生活的細節中是活的；我們不作某些事或不說某些話，原因該是神活在我們裏面——羅八 6、16。

## 週 二

叁 保羅說，他是『被分別出來歸於神福音的』（一 1），並且他宣告：『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我…』（9）：

一 羅馬一章九節的『事奉』，原文意『在敬拜中事奉』，如在馬太四章十節，提後一章三節，腓立比三章三節，路加二章三十七節者；保羅認爲他的傳福音，乃是對神的敬拜和事奉，不僅是一種工作。

二 我們來事奉神，或敬拜神，需要有血所潔淨過的良心；我們污穢的良心需要被潔淨，叫我們能以活的方式事奉神——來九 14，十 22，約壹一 7、9，徒二四 16，參提前四 7。

三 在福音上事奉神，就是在包羅萬有的基督裏事奉祂，因爲福音就是基督自己——徒五 42，羅一 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 我們要傳神兒子的福音，就必須在我們重生的靈裏（一 9）；在羅馬書裏保羅強調，我們所是的一切（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），都必須在我們的靈裏。

五 保羅事奉神，是在他重生的靈裏，憑着內住的基督，就是賜生命的靈，而不在他的魂裏，憑魂的能力和才能；這是他在傳福音上第一要緊的事。

### 週 三

六 保羅被分別出來歸於神的福音，這福音乃是羅馬書的主題；羅馬書可視為第五卷福音書——1，二 16，十六 25：

- 1 頭四卷福音書是關於成為肉體的基督，就是在肉身裏的基督，生活在祂的門徒當中；羅馬書裏的福音，是關於復活的基督作為那靈，生活在祂的門徒裏面——八 2、6、9～11、16。
- 2 我們需要第五卷福音書——羅馬書，啓示在我們裏面主觀的救主，作為基督主觀的福音。
- 3 羅馬書的中心信息，乃是神渴望將肉體裏的罪人變化為神在靈裏的兒子，好構成基督的身體，顯為眾地方召會——29 節，十二 1～5，十六。
- 4 我們都需要照着羅馬書的啓示，作神福音的祭司盡功用；我們需要學習福音的要素和細節，需要經歷福音完全的內容，並且需要運用我們的靈，學習如何供應福音——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『神是靈；敬拜祂的，必須在靈和真實裏敬拜』—約四 24:

- 一 用我們的靈接觸是靈的神，就是喝活水，而喝活水乃是對神真實的敬拜—10 ~ 14 節。
  - 二 神愛世人，甚至將祂的獨生子賜給罪人，叫他們信入祂而飲於祂這湧流的三一神，使他們成為永遠生命的總和，就是新耶路撒冷—三 16，四 14 下，參耶二 13。
  - 三 按豫表，敬拜神應該在神所選立為祂居所的地方（申十二 5、11、13 ~ 14、18），並帶着祭物（利一 ~ 六）；神所選立為祂居所的地方，豫表人的靈（弗二 22），祭物豫表基督（來十 5 ~ 10）。
  - 四 神聖的實際乃是基督，祂是舊約為着敬拜神之一切祭物的實際（約十四 6，一 29，三 14），也是活水—賜生命之靈—的泉源（四 7 ~ 15），給信徒享受並暢飲，成為他們裏面的實際（林前十二 13，約七 37 ~ 39）。
  - 五 藉着在靈裏享受基督作祭物的神聖實際，祂就成了我們的真實和真誠，為着對神真正的敬拜—四 24。
- 伍『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的』—腓三 3，參羅二 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 肉體是指我們天然人的一切所是和所有；任何天然的事物，無論善或惡，都是肉體——腓三4～6。
- 二 我們在基督裏的信徒，不該信靠我們憑天然出生而有的任何事物，因為我們天然出生的一切，都是肉體的一部分。
- 三 即使我們蒙了重生，我們也可能繼續活在墮落的性情裏，誇我們在肉體裏所作的，信靠我們天然的資格；所以，我們被腓立比三章這段經文深刻、切身的摸着，乃是重要的。
- 四 關於我們的性情、行為和我們對肉體的信靠，我們需要主的光來光照；我們需要蒙主光照，看見我們仍然太憑肉體而活，並且誇我們的行為和資格。
- 五 有一天，光照亮我們這點，我們就要俯伏在主面前，承認自己的性情是何等不潔；然後我們就會定罪自己憑墮落的性情所作的一切；我們會看見，在神眼中，在墮落的性情裏無論作甚麼，都是邪惡的，都該被定罪。
- 六 從前，我們誇我們的行為和資格；但時候將到，我們要定罪肉體同肉體的資格；那時我們要單單誇基督，領悟我們在自己裏面，完全沒有立場誇口。

- 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 我們惟有蒙了神的光照，才能真說，我們不信靠天然的資格、能力或智力；惟有如此，我們才能見證我們全然信靠主；我們這樣蒙光照之後，就能真正在我們靈裏，且憑着那靈事奉敬拜神。

## 週 五

陸 我們要在神兒子的福音上事奉神，就需要看見我們是在肉體裏的人，一無價值，只配死與埋葬——這乃是跟隨主的榜樣，盡全般的義，而進入時代的職事——太三 13～17，二一 32：

一 耶穌受浸的基礎，乃是祂認為自己照着祂的人性是一個人，特別是個以色列人，是『在肉體裏』的人（參腓三 3，約一 14）；雖然祂只是在『罪之肉體的樣式裏』（羅八 3），是『沒有罪』的（來四 15），但祂仍是在『肉體裏』，這肉體並沒有善，只配死與埋葬。

二 基於這個事實，在祂為神開始盡職時，祂情願受施浸者約翰的浸，承認祂照着自己的人性，並沒有任何資格作神的僕人。

三 作為一個在肉體裏的人，祂需要成為死了的人，埋在死水中，以履行神照着祂公義而有的新約要求，並且祂這樣作是情願的，認為這是盡神的義。

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 這給我們看見，我們在神福音的事奉上，不該把我們天然生命的東西，肉體的東西，帶到神的職事裏。

五 我們都該在我們的生活和工作上宣告：『我是一個在肉體裏的人，甚麼也不配，只配死與埋葬；所以我願意使我自己被了結、釘死並埋葬』—參加二 20。

## 週 六

柒 我們在福音上為主工作勞苦，不是憑我們天然的生命和才幹，乃是憑主復活的生命和大能；復活乃是我們事奉神的永遠原則—民十七 8，林前十五 10、58，十六 10：

一 賜生命的靈乃是三一神的實際，復活的實際，以及基督身體的實際—約十六 13～15，二十 22，林前十五 45 下，弗四 4。

二 復活的意思是：一切都是出於神，不是出於我們；只有神能，我們不能；一切都是神作的，不是我們作的—民十七 8。

三 所有認識復活的人，都是對自己絕望的人，他們知道自己不能；凡是死的，全是我們的，凡是活的，全是主的—林後一 8～9，參傳九 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 我們必須承認，我們一無所是，一無所有，並且一無所能；我們必須到了盡頭，才相信自己是一無用處——出二 14～15，三 14～15，路二二 32～34，彼前五 5～6。

五 復活的基督作為賜生命的靈，活在我們裏面，使我們能作我們在自己裏面絕不能作到的事——林前十五 10，林後一 8～9、12，四 7～18。

六 當我們不憑天然的生命，而憑我們裏面神聖的生命而活，我們就在復活裏，結果就是基督身體的實際，作為神福音的目標——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.

## 晨興餽養

腓一 19『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

帖前一 9『因為他們自己正在傳報關於我們的事，就是我們是怎樣的進到了你們那裏，你們又是怎樣離棄了偶像轉向神，來服事又活又真的神。』

信徒在…不同的方面，經歷神聖三一的神聖分賜，包括事奉敬拜神，為主作工、勞苦，不愛世界，勝過撒但，打那美好的仗，奔跑賽程，藉着在他們景況和環境中的萬有得益處，對別人有最佳的態度，並且儆醒禱告。為着這一切事，我們實在需要神聖三一分賜。然而，很少基督徒領悟這點。我們需要看見，要完成這些事，我們需要神聖的供應，就是藉着祂神聖的分賜臨到我們的（新約總論第六冊，二九四頁）。

## 信息選讀

為着新約裏所啓示與信徒有關的一切要求，我們需要藉着經過過程之三一神的神聖分賜，接受神聖的供應。…我們若要滿足新約對信徒的要求，就需要神聖的供應，就是三一神素質的供應。

我們在自己裏面，無法應付任何神聖的要求。例如，我們無法達到敬拜神的要求。有些人也許以為，敬拜神是容易、自然的。事實上，神若沒有將祂的元素分賜到人裏面，就沒有人能真正敬拜神。若沒有神聖的素質分賜到我們這人裏面，我們就無法使神滿足、蒙祂悅納、作祂真正喜悅的敬拜獻給祂。但藉着這神聖的分賜，我們就能以使神滿足的方式來敬拜祂。

## 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.

在新約裏，事奉神與敬拜神實際上是相同的事。你無法事奉神而不敬拜祂，也無法敬拜祂而不事奉祂。譬如，在馬太四章，主耶穌受魔鬼關於敬拜的試誘。魔鬼題到世上的萬國和萬國的榮耀，對祂說，『你若俯伏拜我，我就把這一切都給你。』（9）主耶穌回答說，『經上記着，「當拜主你的神，單要事奉祂。」』（10）。這裏我們看見，敬拜的意思實際上就是事奉。因此，敬拜神就是事奉神。若沒有事奉神，我們就無法給祂真實的敬拜。

在帖前一章九節下半保羅說，在帖撒羅尼迦的信徒『離棄了偶像轉向神，來服事又活又真的神』。這裏的服事，直譯是作奴僕服事。『服事』一辭是包羅一切的，如在九節的用法，它包括我們在日常生活中所作的一切事。

藉着我們日常的生活，我們證明神是活的。神若不是活的，我們的日常生活就會非常不同。我們現今的生活見證我們所服事的神是活的。祂活在我們裏面，管治我們，指引我們，並對付我們。祂不讓我們過去，反而在許多事上改正我們，調整我們。神管治、指引我們，甚至在我們的思想和動機這類小事上，也是如此，這證明祂是活的。我們乃是活在活神的管治、指引和改正之下。我們在基督裏的信徒，必須過一種生活，見證我們所敬拜服事的神，在我們生活的細節中是活的。正確的基督徒生活應當見證神是活的。我們不作某些事或不說某些話，原因該是神活在我們裏面。我們所敬拜服事的神，不但在諸天之上是活的，在我們裏面也是活的。我們已從偶像轉向神，來服事又活又真的神。毫無疑問，當神在我們的經歷中對我們是活的，祂也就是真的（新約總論第六冊，二九四至二九七頁）。

參讀：新約總論，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

### 晨興餽養

羅一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們。』

來九 14『何況基督藉着永遠的靈，將自己無瑕無疵的獻給神，祂的血豈不更潔淨我們的良心，使其脫離死行，叫我們事奉活神麼？』

〔在羅馬一章九節和希伯來九章十四節中譯為『事奉』的希臘字，〕原文意『在敬拜中事奉』，如在馬太四章十節，提後一章三節，腓立比三章三節，路加二章三十七節者。保羅認為他的傳福音，乃是這樣對神的敬拜事奉，不僅是一種工作（聖經恢復本，羅一 9 註 2）。

我們來事奉神，或敬拜神，需要有清潔的良心，潔淨過的良心，脫離死行或任何一種虧欠。…因為基督藉着永遠的靈，將自己獻上，祂的血就有永遠的功效，能殼潔淨我們的良心，使我們事奉並敬拜活神〔來九 14〕。

…基督的血潔淨我們的良心，叫我們事奉活神。事奉活神，需要基督的血所潔淨的良心。在死的宗教裏敬拜，或事奉神以外死的事物，不需要我們的良心被潔淨。良心是我們靈的主要部分。我們所要事奉的活神，總是藉着摸我們的良心，來到我們的靈裏（約四 24）。祂是公義的、聖別的，也是活的；我們污穢的良心需要被潔淨，叫我們能用活的方法事奉祂。在心思裏以宗教的方式敬拜神，就不需要這樣（新約總論第六冊，二九七至二九八頁）。

### 信息選讀

希伯來九章十四節說到『死行』與『活神』。因着我們是死的（弗二 1，西二 13），因此凡我們所作的，

### 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

無論善惡，在活神眼中都是死行。…基督的血…洗淨我們的罪（啓一5，約壹一7），並潔淨我們的良心，使我們事奉敬拜活神。

我們若要事奉並敬拜神，必須是為着福音的傳揚，並且是在我們的靈裏這樣行。新約的事奉和敬拜，乃是在福音的傳揚裏完成的。這福音與神兒子以外的任何事物都無關。神兒子的福音乃指包羅萬有的基督。因此，在福音上事奉神，就是在包羅萬有的基督裏事奉祂。在新約裏，福音就是基督自己。這就是行傳五章四十二節說，使徒『傳耶穌是基督為福音』的原因。

在羅馬一章九節上半保羅說，他在靈裏事奉神。這指明要傳神兒子的福音，必須在我們的靈裏。傳福音在於我們的靈。每當我們傳福音的時候，我們都該運用我們的靈。

保羅只有在羅馬書說，他在他的靈裏事奉神。…保羅在羅馬書裏指明，我們向神所作的，必須在我們的靈裏作；我們所是的，必須在靈裏；我們所有的，也必須在靈裏。在二章二十九節他說，神的真子民必須在靈裏，真割禮不是在外面肉體上，乃是在靈裏。然後在七章六節他說，我們應當在靈的新樣裏服事神。最終，在十二章十一節保羅說，我們必須靈裏火熱。傳神的福音完全與我們的靈有關（新約總論第六冊，二九八至三〇〇頁）。

〔羅馬一章九節的靈〕不是指神的靈，乃是指保羅重生的靈。這與心、魂、心思、情感、意志或天然的生命不同。在信徒這重生的人靈裏，有基督和那靈與信徒同在（提後四22，羅八16）。在羅馬書保羅強調，我們所是的一切（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），都必須在這靈裏。保羅是在他這重生的靈裏，憑其中住着的基督，就是那賜生命的靈，並不是在他的魂裏，憑魂的能力和幹才事奉神。這是他在傳福音上的第一要點（聖經恢復本，羅一9註1）。

參讀：李常受文集一九六七年第一冊，召會中的事奉為着基督身體的彰顯，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

羅一 1 ~ 3 『基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的；這福音是神從前藉着祂的眾申言者，在聖經上所應許的，論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的。』

我們是在神的福音上，在我們的靈裏事奉神；這福音實際上乃是羅馬書的主題。在本書第一節保羅說，他是基督的奴僕，蒙召的使徒，『被分別出來歸於神福音的。』這指明保羅在羅馬書裏的心意，是要寫關於福音的事。整卷書乃是以最完滿的方式揭示福音，就是神的喜信。

保羅說到他給羅馬人的書信是福音。在二章十六節他說，『就是在神藉耶穌基督，照着我的福音，審判人隱秘事的日子。』保羅也信神要照着他的福音堅固聖徒：『神能照我的福音，就是關於耶穌基督的傳揚，…堅固你們。』（十六 25）所以，羅馬書可視為第五卷福音書（新約總論第六冊，三〇〇頁）。

### 信息選讀

我們不僅該在我們的靈裏事奉，也要在神兒子的福音上事奉。…神兒子的福音…包括救贖、生命和身體。每當我們接觸人，應該覺察他有否經歷了救贖。若有，我們就應該核對他是否認識基督作生命。若是，我們就該核對他是否認識身體。若這個人認識身體，並且比我們更有身體的經歷，我們就該服從他，好從他得幫助。這就是在靈裏並在福音上事奉主正確的路（李常受文集一九六七年第一冊，五九六、六〇一頁）。

### 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)

新約的前四卷書—馬太、馬可、路加和約翰福音，所傳的福音是關於在肉體裏的基督，在祂死而復活以前，生活在祂門徒當中的時候。羅馬書裏的福音，是關於作為那靈的基督，不是在肉體裏的基督。在羅馬八章我們看見，那住在我們裏面的生命之靈，就是基督自己；基督是在我們裏面。四福音裏的基督是在門徒當中，羅馬書裏的基督是在我們裏面。馬太、馬可、路加和約翰福音裏的基督，是成為肉體以後，死而復活以前的基督。作為這樣的一位，祂是在我們身外的基督。羅馬書裏的基督，是復活以後的基督。這位基督比四福音裏的基督更深奧、更主觀。

我們若只有新約前四卷書裏所啓示關於基督的福音，我們的福音就太客觀了。我們需要第五卷福音書—羅馬書，啓示基督主觀的福音。…羅馬書是基督復活之後的福音，啓示祂如今在信徒裏面是主觀的救主。所以，這福音更深奧、更主觀。

神的福音是關於神的兒子，耶穌基督我們救主的福音。…福音的中心點乃是神的兒子基督的人位。福音不是道理，不是教訓，也不是宗教，乃是奇妙的人位—神的兒子耶穌基督，同祂的神性和祂的人性。

羅馬書的中心信息是罪惡、屬肉體的人，能成為神的兒子，並模成神兒子的形像。這樣，基督就成為許多弟兄中的長子（八 29）。因此，福音的中心點不是罪得赦免，乃是產生神的許多兒子，神兒子的許多弟兄。神渴望將肉體裏的罪人變化為神在靈裏的兒子。我們若要在福音上事奉神，我們眾人都該使這同一件事成為我們的目標。我們傳福音，不僅僅是使人得救、罪得赦免或變得屬靈，乃是使他們成為神的兒子（新約總論第六冊，三〇〇至三〇二頁）。

參讀：主今日恢復的進展，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

約四 23 ~ 24 『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

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

〔約翰四章二十四節關於敬拜的〕話是教導撒瑪利亞婦人，她需要用她的靈接觸是靈的神。用她的靈接觸是靈的神，就是喝活水，這樣才是真正敬拜神（聖經恢復本，約四 24 註 3）。

敬拜神應該在神所選立為祂居所的地方（申十二 5、11、13 ~ 14、18），並帶着祭物（利一 ~ 六）。神所選立為祂居所的地方，豫表人的靈，這是神今日的居所（弗二 22）。祭物豫表基督，祂是神舊約的百姓用以敬拜神之一切祭物的應驗與實際（新約總論第六冊，三〇四頁）。

真實是指神聖的實際成了人的真實、真誠（與不道德之撒瑪利亞敬拜者的假冒為善相對—約四 16 ~ 18），為着對神真實的敬拜。神聖的實際乃是基督，祂是實際（十四 6），是舊約為着敬拜神之一切祭物的實際（一 29，三 14）；祂也是活水—賜生命之靈—的泉源（四 7 ~ 15），給信徒享受並暢飲，成為他們裏面的實際，至終成了他們的真實和真誠，藉此，他們以神所要的敬拜來敬拜祂（聖經恢復本，約四 24 註 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)



信徒不僅在他們靈裏事奉神，也憑神的靈事奉祂〔腓三3上〕。…事奉，原文指像祭司的事奉。所有的新約信徒都是神的祭司（彼前二9，啓一6）。…我們作為祭司，必須在我們的靈裏，且憑神的靈，事奉並敬拜神。

在事奉敬拜神的事上，信徒不該信靠他們的肉體。保羅說，那些憑神的靈事奉的人，不信靠肉體（腓三3下）。

任何天然的事物，無論善或惡，都是肉體。…但我們在基督裏的信徒，不該信靠我們憑天然出生而有的任何事物，因我們天然出生的一切，都是肉體的一部分。我們若要真實的事奉並敬拜神，我們所作的一切，就必須憑神的靈，在基督裏，而不信靠肉體。

即使我們蒙了重生，我們也可能繼續活在墮落的性情裏，誇我們在肉體裏所作的，信靠我們天然的資格。…我們需要主的光光照我們的性情、我們的行為和我們對肉體的信靠。我們若蒙主光照，就會承認，雖然我們蒙了重生，成為神的兒女，有神的生命和性情，但我們仍然太活在肉體裏。有一天，光照射你這點，你就要俯伏在主面前，承認你的性情是何等不潔。然後你就會定罪你憑墮落的性情所作的一切。你會看見，在神眼中，無論在墮落的性情裏作甚麼，都是邪惡的，都該被定罪。…時候將到，我們不再誇肉體同肉體的資格，反而定罪它。我們要單單誇基督，領悟我們在自己裏面，完全沒有立場誇口。

我們惟有蒙了神的光照，才能真說，我們不信靠天然的資格、能力或智力。只有在那時，我們才能見證我們全然信靠主。我們這樣蒙光照之後，就能真正在我們靈裏，且憑着那靈事奉敬拜神（新約總論第六冊，三〇三、三〇五至三〇七頁）。

參讀：對同工長老們以及愛主尋求主者愛心的話，第二章；事奉的基本功課，第十六課。

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『當下，耶穌從加利利出來，到約但河約翰那裏，要受他的浸。約翰想要攔住祂，…耶穌回答說，你暫且容許我吧，因為我們理當這樣盡全般的義。於是約翰容許了祂。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在…信裏…所活的…。』

當人接受〔施浸者〕約翰的傳道而來向他悔改時，他就立即給他們施浸，將他們放在水裏，埋葬他們，指明他們是屬肉體的人，並沒有善（羅七 18），只配死與埋葬。有些人可能以為，他們向約翰悔改之後，應當會有好的結果。但約翰反而把他們放在水裏埋葬他們，指明他們一無用處（神人的生活，五六頁）。

### 信息選讀

耶穌受浸的基礎，乃是祂認為自己照着祂的人性是一個人，特別是個以色列人，是『在肉體裏』的人（約一 14）。雖然祂只是『在罪之肉體的樣式裏』（羅八 3），是『沒有罪』的（來四 15），但祂仍是『在肉體裏』，這肉體並沒有善，只配死與埋葬。基督是神的話來成了肉體，而『肉體』乃是一個反面的辭。當然，羅馬八章三節告訴我們，基督只在罪之肉體的樣式裏，但祂仍然是在肉體裏。這是祂在祂人性裏的立足點。施浸者約翰出來，向那些在肉體裏的人傳悔改的道。耶穌承認祂是在肉體裏；按照肉體，凡祂所有的都只配死與埋葬。祂乃是站在那個立場上，而那個立場成了祂受浸的基礎。

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.

基於這個事實，在祂為神開始盡職時，祂情願受施浸者約翰的浸，承認祂照着自己的人性，並沒有任何資格作神的僕人。耶穌照着祂真實的情形站住。祂真實的情形乃是，祂是一個屬肉體的人。

…作為一個在肉體裏的人，祂需要成為死了的人，埋在死水中，以履行神照着祂的公義而有的新約要求，並且祂這樣作是情願的，認為這是盡神的義。這樣的基礎必定是正確且公義的。

主耶穌在開始為祂的職事作任何事之前，祂所作的第一件事乃是到約翰這裏來，受這樣的浸，向全宇宙宣告說，祂一點也不靠肉體來盡神的職事。我們都必須看見這事。沒有一個人該把他天然生命的東西，肉體的東西，帶到神的職事裏。特別是同工和長老必須看見，我們這些在肉體裏的天然人，除了死與埋葬之外，一無用處。我們必須使自己在受浸的水裏完全了結。這就是耶穌受浸之根據的內在意義。我也盼望所有全時間的受訓者，按屬靈一面說，都受這樣的浸。我們都該在我們的生活和工作上宣告：『我是一個在肉體裏的人，在神眼中甚麼也不配，只配死與埋葬；所以我願意使自己被了結、釘死並埋葬。』（神人的生活，六〇至六一、六四頁）

你是一個神人。你有神活在你裏面，安家在你裏面。你與祂，祂與你，調在一起成為一。你不該憑你天然的生命，你天然的人過生活。你我這個舊人，天然的人，已經在十字架上被了結，在主的死裏被釘死了（加二 20 上）。我們必須把我們天然的人留在十字架上。這就是背十字架的意思。藉着將你的舊人留在十字架上，你就模成基督的死（腓三 10）（關於相調的實行，二五頁）。

參讀：神人的生活，第四至六篇；關於相調的實行，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，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

58『所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。』

信徒事奉並敬拜神，他們也為主作工、勞苦。在林前十六章十節，保羅論提摩太說，『他作主的工像我一樣。』在十五章五十八節保羅對哥林多人說，『…務要堅固，不可搖動，常常竭力多作主工…。』本節的上下文是保羅對付復活的事（1～58）。

〔林前十五章十節的〕『不是我，乃是神的恩』，等於加拉太二章二十節所說的『不再是我，乃是基督』。那推動使徒並在他裏面運行的恩，不是任何事物，乃是一位活的人位，復活的基督，父神的具體化身，成為包羅萬有賜生命的靈，住在使徒裏面，作他的一切。因着這恩，保羅能成為他這個人，並且比眾使徒格外勞苦。歷世紀以來，所有主活的僕人，都有這位復活的基督活在他們裏面。我們能見證，祂活在我們裏面，使我們能作我們在自己裏面絕不能作到的事。

在林前十五章五十八節，保羅鼓勵我們：『你們的勞苦，在主裏面不是徒然的。』…沒有復活，我們無論作甚麼都是徒然的。但在復活裏，我們在主裏面的勞苦就不是徒然的。所以，復活不但是鼓勵，復活也推動我們作主的工（新約總論第六冊，三〇八至三一〇頁）。

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)

一切事奉的原則，乃在於發芽的杖。神把其他的十一根杖都發還，只把亞倫那根發芽的杖留在約櫃裏，作永遠的記念。這個意思就是說，復活乃是事奉神的永遠原則。事奉神的人，乃是一個死了的人，再復活了。神一直向自己並向祂的子民見證，事奉神的權柄，乃是根據復活，不是根據人自己。事奉神的事非經過死而復活，就不能擺在神面前蒙悅納。復活就是神，不是我們；復活就是神能，我不能；復活就是神作的，不是我作的。凡自己以為不錯的，凡對自己有錯誤估價的，這人永遠不知道復活是甚麼。…如果有人一直自以為了不得，以為自己行，以為自己有用，這就是不認識復活的人。你也許認識復活的道理、復活的理由、復活的結果，但你不認識復活。所有認識復活的人，都是對自己絕望的人；所有認識復活的人，都是知道自己不能的人。天然的力量還存在時，復活的能力就無法彰顯。…凡是你能的，乃是天然的；你不能的，才是復活的。

復活…必須你自己倒下去，甚麼也不能的向神說，『沒有甚麼是我能的，沒有甚麼是我有的，沒有甚麼是我是的；我就是這樣的人。如果有甚麼我能給的，其實乃是你給的；如果有甚麼我能作的，實在乃是你作的。』當你這樣倒下去的時候，一切你所有的，就是神作在你裏面的。從今以後，你就不再誤會；…凡是死的，全是你的，凡是活的，全是神的。…人必須到了盡頭，對自己的一無所有才不會誤會。撒拉生以撒時，她不會誤會以為是自己的能力生的。驢駒子也不會誤會說，人喊『和散那』是向牠喊的（倪柝聲文集第三輯第一冊，二七五至二七七頁）。

參讀：新約總論，第一百六十九篇；倪柝聲文集第三輯第一冊，權柄與順服（下編），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

# 第三週詩歌

## 應當傳揚高品福音

858

(英1292)

G 大調

6/8

1 · |  $\underline{1}$   $\underline{\dot{5}}$   $\underline{1}$   $\underline{3}$   $\underline{1}$   $\underline{3}$  | 5 · 4 · | 3 4 5 5 4 3 | 2 ·

一 高 品 福 音, 無 上 福 祉, 應 當 傳 揚, 無 畏 無 愧:

1 · |  $\underline{1}$   $\underline{\dot{5}}$   $\underline{1}$   $\underline{3}$   $\underline{1}$   $\underline{3}$  | 5 · 4 · | 3 5 3 2 1 2 | 1 ·

人 得 重 生, 成 神 兒 子, 成 全 神 旨, 至 高 至 貴;

5 · |  $\underline{\dot{5}}$   $\underline{3}$   $\underline{\dot{5}}$   $\underline{\dot{5}}$   $\underline{3}$   $\underline{\dot{5}}$  | 6 · 4 · | 3 4 5 5 4 3 | 2 ·

不 僅 出 死, 脫 離 罪 罰, 更 得 成 為 聖 別 族 類;

1 · |  $\underline{1}$   $\underline{\dot{5}}$   $\underline{1}$   $\underline{3}$   $\underline{1}$   $\underline{3}$  | 5 · 4 · | 3 5 3 2 1 2 | 1 · ||

如 此 喜 信, 超 凡 絕 佳, 地 上 萬 人 都 當 來 歸。

二 長兄基督, 神所立定, 萬有歸祂承受管理;  
我們與祂同性、同命, 同作後嗣, 榮耀無匹。  
創世以前, 蒙神揀選, 我們得享殊榮無比;  
如此基督, 如此恩典, 誰能不受吸引歸依?

三 同蒙天召聖別弟兄, 身分崇高, 非人能及,  
且與長兄定命與共, 如此佳音, 誰不稱奇?  
榮耀基督天上執政, 我們竟得與祂是一,  
如此呼召, 超絕神聖, 誰竟愚頑, 棄而不理?

# WEEK 3 — HYMN

## An uplifted gospel have we

Preaching of the Gospel — The High Gospel

1292

1. An up - lift - ed gos - pel have we, One we're not a - shamed to pro -  
claim. Our gos - pel's the high - est of all, For it is God's goal and God's  
aim. No long - er so low - ly and poor, We've found that we're God's ho - ly  
sons. No more will we preach as be - fore; Now each man on earth can be won.

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!

第三週 • 申言

申言稿: \_\_\_\_\_

Horizontal lines for writing the prophecy draft.

*Composition for prophecy with main point and sub-points:*

Horizontal lines for writing the prophecy composition.

建造召會的事奉

第四篇

出於神的事奉

讀經：林前八 6，羅十一 36，一 9，七 6，徒十三 2，林後三 5～6，西一 29（詩歌 381）

綱 要

週 一

壹 我們應該像亞伯拉罕那樣，相信神是獨一的源頭，是『稱無為有的神』——羅四 17，十一 36，林前八 6：

一 祂是創造的神，不需要使用材料作出甚麼；祂只要說話，就能從無創造出有——詩三三 9。

二 認識神是父，就是認識祂是源頭，是惟一的發起者，一切都是起源於祂，一切都是由祂而出——弗四 6，太十五 13，羅十一 36，林前八 6：

1 父神是宇宙中惟一合法的起源者，而聖靈是我們心中惟一合法的發起者——創一 1，徒十三 2、4。

週 二

2 神必須是所有屬靈工作的起源者，祂的旨意必須管制我們所有事奉的起點——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.



貳 召會中一切的工作和事奉，都必須是神發起的，也必須是照着祂的心意—21節，腓二13，弗一9、11，三2、7～11：

- 一 真實的事奉都不能從我們裏面出來，只能從神出來；只有神發起的，才是啓示的事奉—一17，三3～5。
- 二 凡是從人發起，是人開始的，不管是多麼爲着神的，都不過是宗教活動—加一13～16：
  - 1 在神眼中，這種活動不能算是對神的事奉，或神的工作。
  - 2 神能算作是事奉祂，是祂工作的，都必須是神自己發起，神自己起頭的—徒十三2、4。
- 三 在我們一切的事奉中，我們該想到神、敬畏神；我們該害怕我們爲神所作的，不是神發起，乃是我們自己發起的。

### 週 三

- 四 我們要從深處學得，神只需要我們與祂配合，神不需要我們爲祂作甚麼—林前三9，十六10，林後六1：
  - 1 神要我們與祂配合，但祂不要我們發起任何事。
  - 2 我們要停下我們所有的主張、定規、看法，讓神說話，讓祂進來，讓祂發號施令。
  - 3 凡是事奉神的人，都當看見一個原則，就是神的工作，需要人的配合，但不要人發起。
  - 4 我們需要停下我們的一切，好明白神的旨意—弗一9，羅十二1～2。

## 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 要得着神啓示的惟一條件，就是藉着死，停下我們的說話、我們的主張、我們的眼光和我們的己—加二 20。

6 我們在事奉神的事上，要停下自己，好讓神有絕對的機會說話—結一 25。

## 週 四

五 那些事奉主的人，需要看見他們的事奉必須是出於神—賽六 1～10，徒九 3～6、15～16，二六 18：

1 我們若看見這個，並在裏面蒙了光照，我們在事奉神的事上，就不敢有任何的起頭—林後一 9，三 5。

2 我們在事奉主的事上，總得有一次，到了一個時候，被主的光照到一個地步，看見事奉是出乎神，不是出乎自己—羅十一 36。

## 週 五

叁 在林後三章五節和六節有事奉兩種不同的源頭：

一 這兩種源頭，一個是『自己』，一個是『神』—5 節：

1 五節的『自己』與六節的『字句』是相聯的，而五節的『神』也與六節的『靈』是一體的。

2 憑着字句事奉神，就是憑着自己事奉神；憑着靈事奉神，就是憑着神事奉神。

3 憑着字句的事奉，怎樣就是在自己裏面，出於自己的事奉；憑着靈的事奉，也怎樣就是在神裏面，出於神的事奉。

二 只有兩種事奉，分別出於兩種源頭：一種是憑着字句的，是出於自己的；一種是憑着靈的，是出於神的—5～6 節：

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 出於我們自己的事奉，是以我們自己為源頭，是我們自己憑着字句的規條或儀式，而作出來的；我們在神以外，向神獨立，不用倚靠神，不用尋求神，不用和神有交通，就能作出來的。

2 出於神的事奉，要求我們倚靠神，尋求神，和神有交通，在神裏面，並絕對以神為源頭—約十五 5，羅十一 36，林前八 6：

a 這種事奉乃是出於神的啓示，靠着神的聖靈，也是為着神的目的—弗一 17，三 3～5，西一 9。

b 這種事奉需要我們活在靈裏，憑着靈的感覺而活，隨着那靈的引導而行—羅八 4。

**三 出於神的事奉是必須和神有交通的，是不能和神脫節的—約壹一 3，約十五 5，林前一 9，六 17：**

1 事奉神，每時每刻都需要和神有新的接觸。

2 每一個出於神，能蒙神悅納的事奉，都是和神接觸，而摸着神的；都是一面接觸着神，一面事奉神—羅一 9，七 6。

3 我們在神之外，無論憑着我們的熱誠，或是憑着我們別的東西，所有的事奉，都不是出於神的，所以都沒有屬靈的價值。

4 一個出於神，有屬靈價值的事奉，必是我們和神聯合，住在祂裏面和祂有交通—林前六 17，約壹二 27～28：

a 一面是祂在我們裏面運行，一面是我們在外面事奉祂—羅一 9，七 6。

b 這種事奉，乃是神從我們裏面運行出來的一個舉動；從外面看，是我們事奉祂，但就裏面說，是祂在那裏運行。

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 保羅事奉神，但那是一件神在他裏面運行的事—西一 29:

(一) 保羅事奉神，因為他將自己交給、讓給內住的神，將他自己的心思、情感和意志都服在神的管理之下，讓神佔有，讓神充滿—弗三 16 ~ 17。

(二) 保羅裏面給神推動了，就有一個力量，使他外面非事奉不可；乃是神在他裏面，調和着他，推動他事奉—西一 29。

四 我們事奉的源頭，該是神，該是靈，該是神在我們裏面的運行，該是神的靈在我們靈裏的運行、主張並帶領；從這些出來的事奉，才是出於神的事奉—羅十一 36，林前八 6，徒十三 2，林後三 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.



## 晨興餽養

羅四 17『亞伯拉罕在他所信那叫死人復活，又稱無為有的神面前，是我們眾人的父，如經上所記：「我已經立你作多國的父。」』

十一 36『因為萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

亞伯拉罕是所有蒙神呼召之人的父，是神所揀選新族類的頭一位。我們原是生在墮落的亞當族類中，如今蒙了重生，進入蒙召的亞伯拉罕族類中。凡像亞伯拉罕以信為本的人，都是這新族類中的人，都是亞伯拉罕的子孫（加三 7）（聖經恢復本，羅四 17 註 4）。

亞伯拉罕在兩件事上信神：(一)以撒的出生，關係到神是『稱無為有』的神；(二)獻上又得回以撒，關係到神是『叫死人復活』的神。亞伯拉罕乃是信這樣一位神，並將祂應用在他的處境中。因為亞伯拉罕有這樣的信，他就信神所說，以撒要出生這似乎不可能的話，並且他也立刻順從神的命令，將以撒獻上，信神必叫他從死人中復活（來十一 17～19）（羅四 17 註 1）。

## 信息選讀

〔羅馬四章十七節的『稱無為有』〕是神創造的大能。祂是創造的神，不需要使用材料作出甚麼；祂只要說話，就能從無創造出有。祂『說有，就有』（詩三三 9）（聖經恢復本，羅四 17 註 3）。

甚麼叫作神是父？神是父的意思就是：一切都是出乎神的。主耶穌說，『我父作工直到如今，我也作工。』（約五 17）不是說，『我「神」作工直到如今，』

## Morning Nourishment

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

乃是說，『我「父」作工直到如今。』神是父，意思就是神是創造者，神是惟一的發起者。子是父差遣來的。『子從自己不能作甚麼，惟有看見父所作的，子才能作；父所作的事，子也照樣作。』（19）這是我們必須有的經歷。我們必須蒙神的恩典，看見我們在神面前不能發起一件事，不配發起一件事。創世記一開頭就說，『起初神…，』起初不是我，起初是神。神是父，一切都是出乎神（亞伯拉罕以撒雅各的神，六至七頁）。

我問〔一位弟兄〕說，『…主在這些日子教導你一些甚麼呢？』…他回答說，『主已經讓我看見，我甚麼都能作，然而祂曾說過：「離了我，你們就不能作甚麼。」所以凡我離了祂所作的一切，全屬虛無！』…我們必須作同樣的評價。我並不是說，我們不能作許多的事，事實上我們能。我們能彀領聚會、建會所，我們能彀到地極去，設立差會，我們似乎也能彀結果子；但是請記得，主說，『凡不是我天父所栽種的植物，必要連根拔出來。』（太十五13）神是宇宙中惟一合法的創作者（創一1）。你所計畫並且發動的事，若是出自肉體，就無論你怎樣懇切的祈求神來祝福，那件事絕不能進入屬靈的範圍。那件事可能維持多年，並且經過多方的改進，而達到更完善的地步，然而至終它仍然無法進入屬靈的範圍。

事情的終結，完全根據於它的源頭，如果一件事的根源乃是『屬肉體的』，不論經過多少『改良』，它絕不會成為屬靈的。從肉體生的永遠是肉體，絕對不會變成別的。凡我們認為足能自恃的那些事物，在神看來全屬無有。我們必須接受神對我們的估價，看見自己的一無所有。主說，『肉是無益的。』（約六63）惟有從上面來的才是常存的（正常的基督徒生活，二一五至二一六頁）。

參讀：亞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

### 晨興餽養

太七 21『不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，才能進去。』

腓二 13『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

一個事奉主的人，必須看見神救贖的工作，都是神得着人的配合而作成的。若是人能看見這一個，在人裏面就會清楚領會，一切的工作都不能從人發起，不能從人開始，必須是從神那裏開始。…雖然這個道理，我們或者都懂得，但實在說，卻是很不容易經歷。

所有在各地為主作工的弟兄姊妹，以及在各召會中負責的弟兄們，請我們每一位想想看，在我們事奉神的工作中，到底有多少是神起頭的？或者多是我們自己起頭的？在我們已往所作的一切事裏，無論是作得好，或是作得不彀好的，到底有多少是神起頭，是神發起的？這實在是個大問題。召會中一切的工作和事奉，都必須是神發起的，才是神所要的（認識生命與召會，二三三頁）。

### 信息選讀

摩西去拯救以色列人，不是出於他自己，乃是出於神。不只如此，等他去拯救以色列人時，他的每一個舉動，都是出於神的指示。以色列人宰羊羔、過逾越節、過紅海等行動，都不是出於摩西的想像，不是出於摩西的意思，乃是出於神的指示；以色列人所過的每一站，都是神親自的帶領。…甚至當摩西到了西乃山下，建造會幕時，都是照着神在山上指示的樣式造的，差一點也不可以（出四十）。這在在都給我們看見，真實的事奉都不能從我們裏面出來，只能從神出來。…只有出於神的，才是啓示的事奉。

### 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.



凡是從人發起，是人起頭，是人開始的，不管是多麼爲着神的，都不過是宗教活動，在神眼中，都不能算是對神的事奉，神的工作。神能算作是事奉祂，是祂工作的，都必須是神自己發起，神自己起頭的。…神只要人配合祂，神不要人發起任何事。凡是起始於人的，請記得，都是宗教活動。

該隱事奉神，爲神發熱心，獻祭給神；然而他那些事奉、獻祭，那些發熱心，都是出於他自己，並不是出於神，所以神棄絕了他。在我們一切的事奉中，我們是否真想到神、敬畏神？我們是否害怕我們爲神所作的，不是出於神，乃是出於自己？我們是否害怕我們所有敬虔的活動，在神看來都是悖逆、罪惡的？神是命定我們這樣作，但我們沒有接受神的這命令，反而那樣作；神要我們獻祭牲，我們卻拿地裏的出產獻給神。我們曾否爲這一切感到害怕？我們有沒有想到，要怕我們的工作、我們的事奉不是出於神，而是出於我們自己？我們有沒有爲着我們的傳福音、我們的熱心、我們的事奉、我們的奉獻害怕，像害怕我們的脾氣一樣？我們應當害怕這一切，像害怕犯罪，害怕跌倒一樣。

若是有一天，我們蒙了光照，我們在這些事奉上就會害怕。我們會看見，這些事奉都是該隱的事奉，不是亞伯的事奉。一個事奉主的人，要害怕他作了許多事工，甚至能傳道、趕鬼，卻不是在事奉神。所謂宗教活動，就是人…在沒有得着神的啓示，沒有得着神的命令，沒有得着神的引導下，就照自己的想法，大發熱心，爲神作這個，爲神作那個。這樣一來，就是宗教活動。無論他們所作的，是不是爲着神，即使是爲着神，只要不是出於神，不是神所啓示、所命令、所呼召的，都還是宗教活動。從舊約亞當的時候開始，一直到新約末了，每一個事奉神的人，他的活動都必須絕對的出於神，不是出於人（認識生命與召會，二四〇至二四一、二三四、二三七至二三八頁）。

參讀：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

### 晨興餽養

弗一9『照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

羅十二2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

和受恩教士說過一句話，說得真好，她說，『凡不能為神的緣故不作工的，都不能為神的緣故作工。』這話實在是經歷的話。大衛知道神需要聖殿，但神的話臨到他說，『不要作。』他立即停下不作。不是需不需要、該不該、能不能，乃是神不要我作，所以我不作。大衛能為着神不作工，這給我們看見大衛的屬靈（認識生命與召會，二四三至二四四頁）。

### 信息選讀

大衛那次的停下，在宇宙中樹立了一個見證：宇宙中的事，只能出於神，不能出於人；這是第一。第二，不是在乎人為神作甚麼，乃是在乎神為人作甚麼。大衛要造一個聖殿給神；神說，祂要為大衛建立一個家，從那個家要興起一個國來。神對大衛說了這話後，大衛竟然兩次跌倒：一次殺了烏利亞，霸佔了烏利亞的妻子（撒下十一2～17、26～27）；一次是數點以色列人（二四1～10）。奇妙的是，大衛殺了烏利亞，與拔示巴生了一個兒子，就是所羅門；大衛因數點百姓被神懲治後，就在神指示的一塊地上獻祭，那塊地就是後來建造聖殿的基地（18～25，代下三1）。

請我們記得，蓋造聖殿的兒子和基地，都是大衛犯罪得赦免而得着的。到這時候，所有看見的人，都要低頭敬拜說，『不是人為神作了甚麼，乃是神為人作了甚

### 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

麼。』在此，我們要從深處學得，神只需要我們與祂配合，神不需要我們為祂作甚麼。你能為祂作甚麼？神不需要你的作；然而，神需要你的配合。你要停下你的主張，停下你的定規，停下你的看法，讓神說話，讓祂進來，讓祂發號施令；你只需要與祂配合。

凡是事奉神的人，基本上，都當從上述的例證中看見一個原則，就是神的工作需要人的配合，但不要人發起。因此，沒有一個工作是我們發起的；每一個工作都是神發起的，祂發佈命令，祂呼召，祂吩咐。我們不過在此毫無條件的聽祂說；只要祂吩咐，我們就順從；只要祂要求，我們就接受。

當約伯的朋友和約伯辯論時，我們的神最有忍耐，祂在一旁讓眾人說，等眾人都說完了，祂才進來說〔伯三八1〕。我們要得着神啓示的惟一條件，就是停下來，把話停下來，把主張停下來，把眼光停下來，把一切統統停下來。然而，『停下來』三個字說得容易，實際卻不容易辦到。最好的方法就是死，死了就能停下來。…實在說，乃是人的話叫神的旨意暗晦不明。我們都知道，人的主張是顯於人的話語；人的話代表人的主張。神是說，人的話叫神的旨意暗晦不明；所以，當約伯說話時，神就隱藏起來。後來，約伯懂得了，他知道人說話時，神不說。因此，當人有主張時，當人發起時，神就停住，就隱藏。這是我們需要看見的。

約伯說，『我厭惡自己。』（四二6）這是指厭惡自己的主張、看法和見地。當我們眾人在各地事奉，帶領召會，治理召會時，人的主張是我們在人身上所碰到最大的難處。人一有心事奉，一發熱心，主張就跟着來了；這時，神定規會隱藏，神的旨意定規會退去。我們所發起的一切，神定規要打住。這需要我們的操練。我們在事奉的事上，要停下自己，好讓神有絕對的機會說話（認識生命與召會，二四四至二四五、二四七至二四九頁）。

參讀：認識生命與召會，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

### 晨興餽養

賽六 8『我又聽見主的聲音，說，我可以差遣誰呢？誰肯為我們去呢？我說，我在這裏，請差遣我。』

林後三 5『並不是我們憑自己設資格將甚麼估計作像是出於我們自己的；我們之所以設資格，乃是出於神。』

一個事奉主的人，必須曾有一次，最少一次，徹底看見事奉是出於神，不是出於我們。有許多人事奉神沒有看見主，自以為只要是事奉神就是好的。有這種想法、這種眼光的人，非常多。所以，你們基本的難題，在於你們到底有沒有一次，曾好好蒙主光照，看見事奉神乃是出於神，不是出於自己（認識生命與召會，二五〇頁）。

### 信息選讀

若是我們都有這樣的亮光，我們的問題就很容易解決。有許許多多的人，因為沒有看見這個亮光，反倒在那裏研究，這樣事奉是神的旨意呢，還是那樣事奉是神的旨意？這樣的事奉有多少幫助呢？這是落在心思裏。基本的問題是，有一天，我們被神的光照倒了，看見事奉神是出於神，不是出於我們。看見這一個，有這個亮光，就帶我們過了一個關，使我們不敢發起任何一件事奉神的事。我們裏面就蒙了光照，在事奉神的事上，不敢有任何的起頭。中國人有句話說，『初生之犢不畏虎。』意即剛出生的小牛，連老虎都敢去碰。有一天，牠若受到驚嚇，喫了大虧，就再也不敢去碰了。事實上，我們有些人在事奉神的事上，就如這初生的牛犢。舊約裏的烏撒被神擊殺後，大衛才知道，事奉神的事不是他能發起的（撒下六 6～8）。

### Morning Nourishment

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).

我們在此不提那些零碎的細則，主要是來看基本的問題，就是弟兄姊妹在事奉主的事上，總得有一次，有一天，到了一個時候，被主的光照到一個地步，看見事奉是出乎神，不是出乎自己。如果這個基本的東西你們看見了，那麼在實行上就容易多了。

我們如何分辨甚麼是意見呢？意見就是出於你的，是你所發起的。你所發起的，你裏面自然有自己的享受，有自己的愛好；在你發起的那件事上，就有自己的味道，有自己的誇耀。所以，你的事奉是不是你發起的，是不是你的意見，從你在那個事奉上有沒有自己的享受，有沒有自己的愛好，有沒有自己的誇耀，就可以知道。若是你發起的一件事，你在裏面定規有自己的享受和愛好，並且你定規有一個味道；那個味道就是說『很好』。

另一個反面的試驗，就是一個事奉，一個工作，若是出於你的，一碰到釘子，受了難為，被破碎推翻了，你裏面就會難過；若是出於主的，即使碰到為難，你仍然會敬拜。

此外，若是要看一個工作是不是出於神，還有一個旁證。我們都知道，工作若不是出於神的，弟兄姊妹自然不會去作。然而，若是一個工作是出於神的，你要弟兄姊妹同工，一起往前，這很好；但若是弟兄姊妹不肯同工，不肯一起往前，你也要能說這沒有不好。因為這不是別人的責任，這是你的責任。這就是個旁證。所有受主差遣的人，都該是最有耐心的人。越是作自己工作的人，已越急於成功。越是作主工作的人，越不急，因為那是主的事。這是一個旁證。要看一個人他所作的工，是出於神或是出於自己，只要看他在那件事上急不急。若是神所差遣的，是出於神的，受差遣的人必定不會着急；他和同工們，自然也不會有意見（認識生命與召會，二五〇至二五四頁）。

參讀：認識生命與召會，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

### 晨興餽養

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

〔林後三章五至六節〕每一節都題到兩個不同的源頭。第五節所提的，一個是『自己』，一個是『神』；第六節，一個是『字句』，一個是『靈』。雖然這兩節聖經提出四個源頭，但這不是說，我們的事奉有四個不同的源頭。這四個源頭，實在就是兩個。頭兩個是在後兩個的裏面，是和後兩個相聯一體的。『自己』如何與『字句』是相聯的，『神』也如何與『靈』是一體的。憑着字句事奉神，怎樣就是憑着自己事奉神；憑着靈事奉神，也怎樣就是憑着神事奉神。要憑着自己事奉神，怎樣就必須憑着字句；要憑着神事奉神，也怎樣就必須憑着靈（靈與靈的事奉，一三〇頁）。

### 信息選讀

憑着字句的事奉，怎樣就是在自己裏面，出於自己的事奉；憑着靈的事奉，也怎樣就是在神裏面，出於神的事奉。所以我們的事奉，只有兩種不同的源頭。一種是憑着字句的，是出於自己的；一種是憑着靈的，是出於神的。我們的事奉，不是出於第一種源頭，就是出於第二種源頭；不是出於自己，就是出於神；倒過來說，不是出於神，就是出於自己；此外再沒有第三種源頭。

### Morning Nourishment

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.

我們…沒有工夫把這兩種源頭的事奉都仔細看過，只能看這兩種的一種，就是出於神的事奉。這種事奉不是出於我們自己的，不是憑着我們自己的，當然也不是爲着我們自己的，乃是出於神的，乃是憑着神的，當然也是爲着神的。出於我們自己的事奉，是以我們自己爲源頭，是我們自己憑着字句的規條或儀式而作出來的，是不用倚靠神，不用尋求神，不用和神有交通，是可以在神之外，向神獨立，就能作出來的。但是出於神的事奉就不然：必須倚靠神，必須尋求神，必須和神有交通，必須在神裏面，絕對以神爲源頭才可以。這種事奉，不是出於人的智慧，不是靠着人的能力，也不是爲着人的愛好，乃是出於神的啓示，乃是靠着神的聖靈，也是爲着神的目的。這需要我們活在靈裏，憑靈而活。只有當我們拒絕魂，拒絕屬魂的心思、情感和意志，而活在靈裏，憑着靈的感覺而活，隨着那靈的引導而行的時候，我們才能和神有交通，才能得到神的啓示，而有那出於神，以神爲源頭，並倚靠神，且爲着神的事奉。

這一種出於神的事奉是必須和神有交通的，是不能和神脫節的。我們要有這一種事奉，必須和神交通着來作，不能向神獨立，不能神是神，我們是我們。每一個出於神，能蒙神悅納的事奉，都是和神接觸，而摸着神的；都是一面接觸着神，一面事奉神，不能和神兩立，而沒有聯繫的。我們在神之外，無論憑着我們的熱誠，或是憑着我們別的東西，所有的事奉，都不是出於神的，所以都沒有屬靈的價值。一個出於神，有屬靈價值的事奉，必是我們和神聯合，住在祂裏面和祂有交通，一面是祂在我們裏面運行，一面是我們在外面事奉祂。所以這種事奉，乃是神從我們裏面運行出來的一個舉動；從外面看，是我們事奉祂，但就裏面說，是祂在那裏運行（靈與靈的事奉，一三〇至一三二頁）。

參讀：靈與靈的事奉，第八篇；帖撒羅尼迦前書生命讀經，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

### 晨興餽養

西一 29 『我也爲此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。』

林前八 6 『在我們卻只有一位神，就是父，萬物都本於祂，我們也歸於祂；並有一位主，就是耶穌基督，萬物都是藉着祂有的，我們也是藉着祂有的。』

任何的事奉，都該是住在我們裏面的神經過我們，事奉那坐在寶座上的神。一個神所要、所悅納的事奉，不能光是我們事奉祂，而祂在我們裏面沒有地位；不能光是我們在地上事奉，祂在天上接受，而祂和我們，我們和祂，沒有聯合，是兩立的。不能我們僅僅把祂想一下，就爲祂發熱心，就來事奉祂，而和祂沒有接觸，沒有調和。這樣的事奉，是出於我們自己的，是憑着我們自己的，不是出於神的，不是憑着神的，裏面沒有神的成分（靈與靈的事奉，一三三頁）。

### 信息選讀

使徒〔保羅〕說，他在新約的事奉，不是出於他自己、憑着他自己的，乃是出於神、憑着神的。不錯，是他事奉神，但更是神在他裏面運行着，帶着他事奉神。並不是他高興了，想通了，打好了主意，就定規要爲神作甚麼。不是！乃是神住在他裏面，他將自己交給神，讓給神，將他自己的心思、情感和意志，都服在神的管理之下，讓神佔有，讓神充滿，讓神得着一切的地位，藉着祂的靈在他裏面運行，推動他作工，推動他事奉。他裏面給神推動了，就有一個力量，使他外面非事奉不可。不是他的熱心，不是他的心思、情感或意志，叫他非事奉不可。不是！乃是神在他裏

### 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，調和着他，推動他非事奉不可。這個事奉不是從他出來的，乃是從神出來的，在外面看是他事奉，實在是神在他裏面運行推動。

保羅沒有得救的時候，是掃羅。當他作掃羅的時候，也事奉神，但是他那時的事奉，不是出於神，乃是出於他自己，是他照着所受的宗教教育，為神大發熱心。他是意志堅強，熱誠有為的青年，有幹才，有魄力，他就憑着這些，照着猶太教的規條來事奉神。他這種事奉，裏面沒有神的地位，更沒有神的成分，不是出於神的，乃是出於他自己的，不是憑着神的，乃是憑着他自己的。他那時是憑着他的熱誠，憑着他的魄力，憑着他的幹才來事奉神，並不是憑着神。

等他蒙恩之後，神住在他裏面，他和神聯合，他和神不再是兩個，乃是兩個變成一個，神的生命變作他的生命，神的性情變作他的性情，神的感覺變作他的感覺，神的眼光變作他的眼光，神的一切變作他的一切，變作他的內容。他這樣讓神在他裏面有地位，當他和神交通的時候，神就在他裏面運行，給他一個感覺，推動他去傳福音，推動他來事奉神。他這樣的事奉，是出乎神的，是憑着神的，是經過神，也讓神經過，而出來的。這一種事奉，不光是一個工作，更不是一種事業，乃是神自己的流出，神生命的流露。

在事奉上，我們不能憑自己的熱誠，不能憑自己的魄力、幹才，也不能光憑所受的教導。這些不能作我們事奉的源頭。我們事奉的源頭，該是神，該是靈，該是神在我們裏面的運行，該是神的靈在我們靈裏的運行、主張並帶領。從這一個出來的事奉，才是出於神而憑着神的事奉（靈與靈的事奉，一三三至一三五頁）。

參讀：靈與靈的事奉，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

# 第四週詩歌

## 事奉—與主同住

G大調

8 8 8 8 重(英904)

6/8

1 · | 1 5 1 3 1 3 | 5 · 4 · | 3 4 5 5 4 3 | 2 ·  
 一 我 們 有 位 榮 耀 君 王 · 至 高 之 天 是 祂 寶 座 ;  
 1 · | 1 5 1 3 1 3 | 5 · 4 · | 3 5 3 2 1 2 | 1 ·  
 全 地 受 祂 王 權 管 治 · 萬 國 由 祂 權 柄 領 率 。  
 5 · | 5 3 5 5 3 5 | 6 · 4 · | 3 4 5 5 4 3 | 2 ·  
 祂 與 百 姓 地 上 同 住 · 幫 同 擔 負 試 煉 · 軟 弱 ;  
 1 · | 1 5 1 3 1 3 | 5 · 4 · | 3 5 3 2 1 2 | 1 · ||  
 我 們 與 王 同 住 同 工 · 歡 然 背 負 屬 天 付 託 。

二 我與耶穌我王同住— 屬祂之人是祂居所；

我將心房向祂敞開 · 讓祂安家且登寶座。  
 如馬利亞腳前聽祂 · 又如約翰懷中躺臥；  
 祂的同在是我喜樂 · 安息祂懷 · 還怕甚麼？

三 我與我王同住同工 · 有分於祂經綸奧祕：

將祂國度帶到地上 · 將祂救恩傳遍全地。  
 世界縱以榮華誘惑 · 儘是糞土不值一題；  
 惟祂工作是我事業 · 惟祂十架是我信息。

四 我與我王同住同工 · 工作屬祂 · 由祂定奪；

生命充滿 · 能力充溢 · 祂早為我計畫備妥。  
 責任 · 重擔變為喜樂 · 祈求轉為讚美 · 超脫；  
 我與我王同住同工 · 祂作我力 · 供應無輟。

五 我們與王同住同工 · 日復一日忠勇進前；

或許今載還未終了 · 我王就已榮中顯現！  
 在那更高尊榮之中 · 與祂聯結更密 · 更甜—  
 我們與王同住同工 · 無終喜樂 · 何能盡言！

# 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!



建造召會的事奉

第五篇

事奉主者的人格

讀經：利二 1～16，約六 57、63，七 37～39，  
二一 15～17（詩歌補 132）

綱 要

週 一

壹 最高的道德乃是人道加上神性；這就是神的神聖屬性彰顯在人被造的美德裏；這些高超的美德有七個主要項目：

一 我們必須有超凡的愛——林前十二 31 下，十三 1～8 上，太五 44。

二 我們必須有極廣的寬恕——腓四 5～7，路二三 34 上，太十八 21～22。

三 我們必須有無上的信實——林前四 2，七 25 下，詩三七 3。

四 我們必須有盡致的卑微——彼前五 5～6，約十三 3～5，彼前三 8，腓二 3，弗四 2。

五 我們必須有絕頂的純潔——太五 8，詩七三 25，提前一 5，提後二 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; Psa. 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; Psa. 73:25; 1 Tim. 1:5; 2 Tim. 2:22.

六 我們必須是至聖至義的——彼前一 15 ~ 16, 彼後二 5、21, 羅十四 17, 太五 20, 林前一 30。

七 我們必須是光明正大的——約八 12, 路十一 34 ~ 36, 詩三六 7 ~ 10, 一一一 1。

## 週 二

貳 基督該是我們的人格，而給人看出是在基督裏，乃是指我們的人格；我們乃是從在基督裏，變化到給人看出是在基督裏——林後十二 2, 腓三 9:

一 基督徒的人格不是指我們天然的美德，乃是活在我們裏面，並且從我們裏面活出來的基督；我們必須給人看出是在基督裏，並且該在我們的身體上顯大基督——一 19 ~ 21 上, 林後十二 2。

二 凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的（腓四 8），這六項美德，在人看來，項項都不容易作到，但我們在那加我們能力的基督裏面（13），這些美德項項都能有。

三 這樣，我們就能活出敬虔和該有的人格，就是基督顯在我們身上，並從我們裏面活出來。

四 正當的人格一失去，我們就立刻沒有地位和權利事奉主；我們要靠恩典，保守這個以基督為正當人格的生活。

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 我們要愛主，我們的人格才得到保障——約二—15～17：

- 一 我們若不愛主，失去了主吸引的管制，甚麼事都可能作得出來——林後五 14～15，歌一 4，參提後一 15，四 10、14，參弗四 17～21。
- 二 我們要仰望主，保守我們不變，保守我們直到路終；我們若愛慕主顯現，就會蒙保守在基督作我們人格的境地中；等祂回來時，我們必定得着獎賞——約十四 21，提後一 15～18，四 7～8。

肆 我們能從素祭看見耶穌的人性，素祭豫表在神人生活裏的基督；素祭也豫表我們的基督徒生活和召會生活，乃是基督之神人生活的翻版——利二 1～16，詩九二 10，彼前二 21，羅八 2～3、11、13，林前十二 12，十 17：

- 一 細麵是素祭的主要成分，表徵基督的人性，在各方面都是柔細、完全、柔和、平衡、正確的，沒有過度或不及之處；這表徵基督人性生活和日常行事為人的優美和卓越——利二 1，約十八 38，十九 4、6 下，路二 40，二三 14，賽五三 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 素祭的油表徵神的靈作基督的神聖元素—利二 1，路一 35，三 22，四 18，來一 9。
- 三 素祭裏的細麵調油，表徵基督的人性與聖靈調和，並且祂的屬人性情與神的神聖性情調和，使祂成爲神人，獨特的兼有神性和人性，並沒有產生第三性—利二 4～5，太一 18、20。
- 四 素祭中的乳香表徵基督在祂復活裏的馨香；乳香加在細麵上，表徵基督的人性含有祂復活的芬芳—利二 1～2，參太二 11，十一 20～30，路十 21。
- 五 素祭所用以調和的鹽，表徵基督的死或基督的十字架；鹽的功用乃是調味、殺菌和防腐—利二 13。
- 六 素祭沒有酵，表徵在基督裏沒有罪和任何消極的事物—4～5、11 節上，林後五 21，來四 15，彼前二 22，路二三 14，參林前五 6～8。
- 七 素祭沒有蜜，表徵在基督裏沒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。

## 週 五

伍 我們若喫基督作素祭，我們就要成爲我們所喫的，並且因我們所喫的活着；藉着運用我們的靈接觸具體化於話裏的那靈，我們就喫進耶穌的人性生命與生活，被耶穌所構成，耶穌的人性生活也就成了我們的人性生活—

- 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**

約六 57、63，林前十 17，腓一 19～21 上，弗六 17～18，耶十五 16，加六 17。

陸 因為耶穌尚未在復活裏得着榮耀，所以還沒有的那靈，乃是有耶穌之人性的靈；今天那靈已經由耶穌那得着榮耀的人性所構成——路二四 26，約七 37～39，徒十六 7：

一 那靈，就是我們所喝並從我們裏面湧流出來的活水，是由耶穌的人性構成的；沒有耶穌的人性，就不會有這樣的靈。

二 沒有人的素質，神的靈就無法成為生命的水流；神要成為湧流的生命江河，就必須有耶穌的人性構成在裏面。

三 『現在有了那得着榮耀之耶穌的靈，…我們接受祂像祝福的江河流入我們裏面，從我們流過，並從我們流出。』（慕安得烈）

四 耶穌說，『人若渴了，可以到我這裏來喝；』我們必須注意，這個『我』是誰；這個『我』不僅是那神聖者，更是那人耶穌；因此當我們到耶穌這裏來喝祂的時候，我們是來喝這個人；我們不僅飲於祂的神性，更是飲於祂的人性：

1 我們要有生命的流，就必須飲於耶穌的人性；我們不僅必須飲於神的靈，也必須飲於一位被高舉者的靈，被高舉之人的靈——林前十二 13。

2 我們需要飲於這位復活、升天的人——耶穌；全備的供應不是僅僅出於神的靈，乃是出於耶穌基督的靈——腓一 19。

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

**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:**

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.

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.

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).

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. 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. 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 我們基督徒的生活，必須達到耶穌人性的標準；我們不是要作天然的人，乃是要作耶穌那樣的人。
- 4 我們飲於耶穌的靈，乃是為着耶穌的人性；如果我們天天飲於耶穌的靈，我們的所是都要成為生命的流，不僅滿足我們自己，還能滿足別人。

## 週 六

五 為着召會的事奉，為着我們日常的行事，並為着主的恢復，我們必須享受耶穌人性的靈—提前二 8～10，三 2～3、8、11、14～15，五 1～2，提後三 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 信徒是地上的鹽，在地上殺菌防腐；鹽的基本元素是耶穌的人性—太五 13，參利二 13。

七 信徒是世上的光，讓他們的光照在人前，以消除世界的黑暗；惟有藉着接受耶穌的人性，我們才能作光—太五 14～15，弗五 8。

柒 享受耶穌人性的路主要有五項：

- 一 我們需要清心呼求主的名；當我們呼求主名的時候，我們實在是把祂的人性接受到我們裏面來—提後二 22。
- 二 我們需要吸入神所呼出之聖經的每一句話；這就是禱讀並默想神的話—提後三 16，弗六 17～18，詩一一九 15 與註 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 我們需要實行身體的生活；我們要『同那』呼求主名的人，竭力追求基督作公義、信、愛、和平；『同那』指明身體的生活—提後二 22，羅十二 1～3。
- 四 我們需要操練靈（提前四 7）；『神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈』—提後一 7。
- 五 我們需要經歷主與我們的靈同在，而有恩典與我們同在—四 22，加六 18。
- 捌 我們必須為整個主恢復的情形禱告，使眾弟兄姊妹在地方召會中豐滿的享受耶穌的人性。

- 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.**



## 晨興餽養

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

真正基督徒的人格，不僅有神聖的格，在我們裏面充實我們，更有我們自己被造時的格。人當初被造時，只有神格的形像，而沒有神格的內容和實際，所以我們都要接受這位創造的神進到我們裏面，作我們裏面的充實。祂充實我們，使我們能真正愛祂；而且不是自己活出來，乃是祂活出來，也就是由於神性，並經過人性發表出來，這就是基督徒所該有的人格。

神性作本，作內容，人性作外表，作發揮；這個可稱為人格，也可稱為道德、美德。它就是我們基督徒的一種人格，是每一個事奉主之人所必須具備的（榮耀的異象與十字架的道路，三二至三三頁）。

## 信息選讀

最高的道德乃是人道加上神性。這就是神的神聖屬性，從人被造的美德裏面彰顯出來，這也就是高超的美德。這高超的美德，照着我對聖經的認識和自己的經歷來看，約計有七項。

愛是這高超美德中的第一項。但這愛是超凡的，我們愛人要能愛到一個地步，愛我們的仇敵（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).

寬恕的恕，就是饒恕的意思。我們饒恕人，心要廣大。狹窄的人不能饒恕人。…我們寬恕人要達到一個境地，能饒恕我們的仇敵，饒恕恨我們的人。在我們的經歷裏，愛仇敵比饒恕仇敵容易。…好比我能愛你，我卻不能忘記你得罪我。…主在福音書為我們立下好榜樣，雖然人在地上不住的欺凌祂，但祂在地上最後的一個表現，乃是為人類禱告說，『父阿，赦免他們，因為他們所作的，他們不曉得。』（路二三 34 上）這是極廣的寬恕。

我們待人，要忠，要信，不賣主，不賣友，必須具備無上的信實。

卑微要能到盡致，所以不僅是卑，還要微。並且不是用謙卑一辭，乃是用卑微。因為卑是低下，微是變小。事奉主需要有盡致的卑微。

不僅是潔，還要純。純潔必須是絕頂的。

至聖，是對神；至義，是對人。對神，我們必須完全分別出來；對人，也是完全正確，沒有一點差錯，這是至聖至義。

第一項是愛，末了一項是光，〔就是光明正大。〕我們這裏所說的光明和世人的光明不一樣，這裏乃是光的意思，也就是要在光裏行事。一切行事都要在光中，不要在暗地裏，也就是要正正當當、坦坦蕩蕩的。不要小小氣氣、鬼鬼祟祟。

這七項加起來，就是一個事奉主之人所該有的人格。總括起來，基督徒的人格就是神性裏的屬性，和人受造時的道德相調和而活出來的一種生活。但願主保守我們，這一生事奉祂，不變節、不偏離，都是活出事奉主該有的人格。願主憐憫我們（榮耀的異象與十字架的道路，三四至三七頁）。

參讀：榮耀的異象與十字架的道路，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

### 晨興餽養

腓一 20 ~ 21 『…我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，…總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

三 9 『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

基督徒的人格，不是基督徒自己原有的長處，乃是活在他們裏面，並且從他們裏面活出來的基督。照腓立比書來看，我們乃是一個在基督裏的人。從我們得救那天起，我們就從亞當裏遷到基督裏了。…一面是基督長在我們裏面〔太十三〕，我們的心就像田地一樣，是為着長基督的；另一面是我們得在基督耶穌裏，是出於神（林前一 30），是神把我們從亞當裏遷到基督裏。我們今天的地位是在基督裏，可是我們所要達到的，乃是給人看出我們是在基督裏〔腓三 9〕，並且無論是生是死，總要讓基督在我們身體上，照常顯大〔一 20〕，這就是基督徒的人格（榮耀的異象與十字架的道路，四一至四二頁）。

### 信息選讀

〔倪弟兄和我〕同樣看見，有些基督徒相當愛主，也成為同工、長老，可是經過相當年日之後，他們改變了，人格出了問題。在他們身上，看不見愛，看不見寬恕，也看不見信實，更看不見卑微、純潔，反而看見了撒謊。

基督徒事奉主，一定要有事奉主者的人格。不是等到政府、法院或警察來管理我們，也還不僅僅是受

### 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。我們的人格，乃是因為我們愛神，我們已經被栽種在祂裏面，我今天願意活在祂裏面，也願意人在我身上能看出我是一個在基督裏的人，並且我所活出來的就是基督。我還要讓基督在我身上照常顯大，無論遭遇何種境遇，或窮、或富、或苦、或樂、或安、或危，甚至死亡，都要讓祂顯大，祂就成了我的人格。

然而，這麼高品的人格也是會失去的，從高品變作低下，失去了作人的地位和權利。基督徒是會墮落到這種景況的，好比亞力山大，他沒有人格，竟苦害一位愛主、事奉主的僕人〔提後四 14〕。底馬也是愛了現今的世代，離棄保羅〔10〕。

今天我們願意留在基督裏，給人看見我們是在基督裏的人，不僅如此，我們也在那加我們能力者的裏面，凡事都能作（腓四 13）。凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的（8），這六項美德，在人看來，項項都不容易作到，但我們在那加給我們能力者的裏面，項項都能作。這樣，我們就能達到敬虔，活出該有的人格，就是基督顯在我們身上，並從我們裏面活出來。

第一，我們只有具備這樣的人格，才有資格來事奉主。人格一失去，就立刻沒有地位和權利事奉主。第二，我知道你們還年輕，最少我也比你們先走了六十年的路。這條路我很熟悉，你們前面的路途是遙遠的，路中的艱難也是多多的。『神未曾應許：天色常藍，人生的路途花香常漫。』（詩歌五二六首）所以你們要靠恩典，在基督裏站住，保守這個以基督為人格的生活（榮耀的異象與十字架的道路，四二、四七至四九頁）。

參讀：榮耀的異象與十字架的道路，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

## 晨興餽養

林後五 14 ~ 15『原來基督的愛困迫我們，…一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。』

提後四 8『從此以後，有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

我們不要認為我們作了基督徒，人格就有保障；人格有沒有保障，全看我們是否繼續愛主，繼續奉獻。所以新路帶領我們晨晨復興，日日得勝，就能保守我們活在這種境域裏；否則我們就無法活出正常、正當的人格（榮耀的異象與十字架的道路，四八頁）。

## 信息選讀

我們也要認識，在我們裏面那舊造、天然的生命，會作出各種樣的事。…今天，主宰的神安排地上有國家，有掌權的，好比羅馬十三章所說的：『在上者有權柄的，人人都當服從…凡掌權的都是神所設立的。』

(1) 當官的，都是為神掌權，維持地上的局勢。今天地上若沒有法院，沒有政府，沒有警察局，我們是沒有辦法安居樂業的。

除此之外，神還在人裏面造了良心，良心會管治我們的行事為人。不僅這樣，我們得救的人還加上神自己住在我們的良心裏，良心就是我們靈的一部分。神住在我們的靈裏，乃是住在我們的良心裏。然而，這一部分，神不是用強權來管制我們，祂乃是用愛來吸

## Morning Nourishment

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



引我們。好比主問彼得說，『你愛我麼？』彼得回答說，『主阿，是的，你知道我愛你。』主就再對他說，『你牧養我的羊。』（約二一16）這乃是用愛來吸引。一旦我們不愛主，失去了這層吸引的管制，甚麼事都可能作得出來。

遇見風波時，不要聽那些傳聞，不要受別人變卦的影響，也不要問為甚麼，…我們今天要仰望主的憐憫，保守我們不變，保守我們直到路終。

馬可四章描述主耶穌和門徒一同坐船，要渡到對岸去。忽然起了大風暴，波浪打入船內，甚至船要滿了水，門徒都很害怕，可是，這時耶穌卻在船尾靠着枕頭睡覺（37～38）。小船的船尾是最容易波動的，波動雖然厲害，主卻還能在那裏睡平安覺。

求主用寶血遮蓋我，我今天的心境也是這樣，風浪雖有，卻仍能在船尾睡着。盼望你們也是如此，要知道就連加利利海一段短短的航程，都是常有風波，常起風浪的。

保羅曾在提後一章說，所有在亞西亞的人都離棄了他（15）；四章也給我們看見，底馬離棄了保羅（10），亞力山大多多的害他（14），好像不再有人與保羅同心。但感謝主，還有提摩太和他同心，所以保羅在提摩太後書裏，一點頹喪都沒有，反而好像在那裏唱凱歌，他說，『那美好的仗我已經打過了，當跑的賽程我已經跑盡了，當守的信仰我已經守住了；從此以後，有公義的冠冕為我存留…不但賞賜我，也賞賜凡愛祂顯現的人。』（四7～8）我們愛慕祂顯現，就會保守我們在基督作我們人格的境地中；等祂回來時，我們必定得着獎賞（榮耀的異象與十字架的道路，四六至四七、四九至五〇頁）。

參讀：榮耀的異象與十字架的道路，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

## 晨興餽養

利二 1『若有人獻素祭為供物給耶和華，就要用細麵澆上油，加上乳香。』

5『你的供物若用煎盤上作的物為素祭，就要用調油的無酵細麵。』

細麵是素祭的主要成分，表徵基督的人性，在各方面都是柔細、完全、柔和、平衡、正確的，沒有過度或不及之處。這表徵基督人性生活和日常行事為人的優美和卓越。素祭的細麵是由麥子經過許多過程產生的，這些過程表徵基督各面的受苦，使祂成為『多受痛苦』的人（賽五三3）（聖經恢復本，利二1註2）。

## 信息選讀

我們外表看起來很溫柔美好，但實際上很粗魯。在人類中間，惟有基督是溫柔的，只有祂是細麵。在祂身上沒有粗魯。祂的人性是柔細、完全、平衡的，在每一面都是對的。

素祭的油表徵神的靈（路四18，來一9）。基督是人，有卓越的人性。祂也有神聖的元素，就是神的靈。神聖的元素是在神的靈裏，並且就是神的靈。基督是素祭，乃是滿了油的。我們甚至可以說，祂已經『給油調勻』了。祂已經與油調和了。這就是說，祂的人性已經與祂的神性調和了。…在素祭裏，油是澆在細麵上的。這表徵神的靈澆灌在基督身上（太三16，約一32）。…乳香有甜美的香味，使人有非常愉快的感覺。在豫表裏，素祭中的乳香表徵基督在祂復活裏的馨香。

## Morning Nourishment

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，獨特的兼有神性和人性，並沒有產生第三性。這是新約所啓示，且是利未記二章的豫表所描繪的。這豫表把調和清楚描述出來：油與細麵調和，細麵與油調和。這兩種元素雖然調和一起，但二者的素質仍然有別，並沒有產生第三種元素。這是對調和正確的領會。

素祭裏沒有會發酵的蜜（11），表徵在基督裏沒有天然的感情和天然的良善。…沒有甚麼比野心和天然的感情更破壞召會生活、主的職事和主的工作。有野心要帶頭乃是酵，酵就帶進敗壞。天然的感情是蜜，蜜帶進腐敗。…素祭必須沒有酵也沒有蜜。我們該以基督為細麵，不加酵或蜜。我們要求主潔淨我們，好叫我們的生活沒有酵也沒有蜜。

『凡獻為素祭的供物都要用鹽調和，在素祭上不可缺了你神立約的鹽；你一切的供物都要配鹽而獻。』（13）這裏的鹽不是普通的鹽，乃是神立約的鹽，這約是不可朽壞、不可改變的。這鹽調味、殺菌並防腐。…素祭裏的鹽是指基督的死，就是十字架。

召會中所以有這麼多野心和天然的感情，乃是因為鹽太少了。我們不穀有基督的十字架，不穀有對基督之死的應用。召會中若有穀多的鹽，就會把野心和天然的感情除去。只要十字架在這裏，鹽就在這裏；只要鹽在這裏，細菌就要死去。只要十字架在這裏，野心和天然的感情都要被除去。我盼望這會成為我們眾人的經歷。我們不該有野心，也不該有天然的感情。我們只該有主的死廢除的功效。這樣，我們就會有純淨的謙卑和純淨的愛。我們會純淨，會活出主耶穌在地上所過的生活，就是一種沒有酵、沒有蜜，卻滿了鹽的生活（利未記生命讀經，一一六至一一八、一三二至一三五頁）。

參讀：利未記生命讀經，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

## 第五週 週五

### 晨興餽養

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

七 38 ~ 39『信入我的人，就如經上所說，從他腹中要流出活水的江河來。耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

我們在自己裏面無法過一種為人生活，像主耶穌所過的那樣。只有祂能過這樣的生活。但我們藉着來到祂的話跟前，運用我們的靈禱讀主話，就能隨時接受主耶穌。我們這樣作的時候，就接觸了那靈，那靈也就將主耶穌供應我們作我們的滋養。因為我們所喫的就成了我們的所是，所以我們越喫耶穌，就越被耶穌所構成。藉着喫耶穌的人性生活，祂的生活就成了我們的。自然而然的，不用憑自己努力，我們就會像耶穌一樣的謙卑和聖別。這就是享受主耶穌作我們的食物，使我們過一種穀資格事奉神的生活。

經過一千五百多年的時間，神為我們豫備了一本書，就是聖經，並且把它放在我們手中。祂也將祂的靈給了我們。那靈在我們裏面，聖經在我們外面。二者加起來就是在祂人性生活裏的基督。我們運用我們的靈禱讀主話的時候，就接觸那靈並享受基督的人性生活。這就是素祭（利未記生命讀經，一二八頁）。

### 信息選讀

恐怕我們從來沒有注意到約翰七章三十七至三十九節的那靈與耶穌的人性很有關係。…這靈，就是從我們裏面流出來的活水，是由耶穌的人性構成的。沒有耶穌的人性，就不會有這樣的一位靈。這一點在三十九節說

## << WEEK 5 — DAY 5 >>

### Morning Nourishment

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

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；那裏說，那時還沒有那靈，因為耶穌尚未得着榮耀。…聖經在此是說到一個復活的人性。…沒有人的素質，神的靈就無法成爲生命的水流。神要成爲湧流的生命江河，就必須有耶穌的人性構成在裏面。

耶穌的靈是從復活升天之耶穌發出來的。…耶穌說，『人若渴了，可以到我這裏來喝。』（37）我們必須注意，這個『我』是誰。祂不僅是一位神，祂也是一個人。因此當我們到耶穌這裏來喝祂的時候，我們是喝這個人。我們不僅喝祂的神性，更是喝祂的人性。茶裏面有很多水，但我們不叫它水，我們叫它茶。

要有生命的流，就必須喝耶穌的人性。我們不僅喝神的靈，也必須喝一位被高舉者的靈。有些人認爲我們只要喝神的靈，但這並不彀。如果我們只喝水，仍然缺少茶。今天我們需要喝一些『茶』。我們需要喝耶穌的人性。我們需要喝這位復活、升天的人—耶穌。祂不僅是神的靈，也是耶穌的靈。全備的供應不是出於神的靈，乃是出於耶穌基督的靈（腓一19）。

我們不是要作天然的人，乃要有耶穌那樣的人性。我們不再需要這個可憐、墮落的人性。…我們基督徒的生活，必須達到耶穌人性的標準。

在耶穌的人性裏，我們有生命、生命的長大以及生命的流。只有這一種湧流的生命，能使人滿足。如果我們天天喝耶穌的靈，凡我們所是的，都要成爲生命的流，不僅滿足我們自己，還能滿足別人。這樣生命的流不在於說方言或恩賜的表顯，也不在於能力、知識或教訓；這乃是一種經常喝耶穌的生命。這種生命不是藉着神奇、神聖或屬天的方式彰顯出來，乃是以極其人性的方式彰顯出來（李常受文集一九七一年第二冊，一三五至一三六、一四一至一四五頁）。

參讀：利未記生命讀經，第十二篇；基督是實際，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

### 晨興餽養

太五 13～14『你們是地上的鹽；鹽若失了味，可用甚麼叫它再鹹？既無任何用處，只好丟在外面，任人踐踏了。你們是世上的光。城立在上山，是不能隱藏的。』

主耶穌在馬太五章說，我們是地上的鹽和世上的光。鹽的功用是殺死腐敗的成分，使物品可以保持不壞。今天地上腐敗的東西太多了。你走到任何地方都可以看見腐敗的細菌。我們何等需要鹽！而鹽的基本成分沒有別的，只有耶穌的人性。在我們日常行事為人中，耶穌的人性就是屬天的鹽。我們越憑耶穌的人性而活，就越有鹽的味道。這種人性有殺死各種腐敗細菌的能力。我們越多取用、經歷耶穌的人性，並憑此而活，我們對於這已經腐敗並仍在腐敗的世代，就越有鹽的功用。因此你可以看出我們的責任是何等重大。僅僅喊一喊『耶穌是主』不穀，乃要作鹽，發揮鹽的效能。我們都需要藉着在日常行事為人中取用耶穌的人性，而有真實的變化（李常受文集一九七一年第二冊，一七三頁）。

### 信息選讀

此外，今天的問題不只是腐敗，更是黑暗。你看今天是多麼黑暗！我簡直不敢看報紙。整個的情形都是在黑暗中。但是，阿利路亞，召會是燈臺，我們是光！然而只有接受耶穌的人性，我們才能作光。

在所有屬靈的事物中，基本的結構乃是耶穌的人性。…這人性是屬天的鹽，是神聖的光。沒有這個人性，鹽就失了味。願主憐憫我們，使祂的人性得以作到我們基督徒的行事為人和日常生活中。

### Morning Nourishment

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.

如何才能享受這樣的人性呢？…〔有〕五個重點。藉着這些點我們可以看見，在使徒保羅心目中，接受這個人性的路。第一是從清潔的心中呼求主的名：『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。』（提後二 22）當我們呼求主名的時候，我們實在是把他的人性接受到我們裏面來。然後保羅題到聖經：『聖經都是神的呼出。』（三 16）聖經都是神所呼出的，要使我們成為真正、正確屬神的人。我們不僅需要呼求主名，也必須吸入聖經的每一句話。這就是禱讀主的話。這兩點對於接受主的人性是多麼重要！我們必須呼求主的名，我們必須吸入主的話。

第三點是身體的生活。保羅不是僅僅要我們自己一個人呼求主，乃是要我們同着別人呼求（二 22），這是一種團體生活。我們享受主的人性，是要和那些清心呼求主的人一同來享受。第四點，保羅告訴我們要操練靈：『因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』（一 7）第五點是有一個奇妙的人位在我們的靈裏：『願主與你的靈同在。』（四 22）

我們要操練這五點：呼求主的名，吸入主的話，過身體的生活，操練我們的靈，讓主實際活在我們的靈裏。這顯示使徒保羅的觀念。我們怎能享受耶穌的人性呢？惟有藉着這五點。我們必須呼求主的名，吸入祂的話，並且我們需要在身體裏，在召會生活中來作這些事。為此，在我們靈中有加強的因素。具有真實人性的主耶穌就在我們靈裏。藉着在團體中操練我們的靈，呼求祂並吸入祂的話，我們就能享受祂的人性（李常受文集一九七一年第二冊，一七三至一七四、一八一至一八二頁）。

參讀：基督是實際，第十七章；如何作同工與長老，並如何履行同工與長老的義務，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

# 第五週詩歌

464

## 十字架的道路－藉死而生

8 7 8 7 副 (英 631)

D 大調

4/4

D A7 Bm G A7 D  
3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 - |

一 我若認識 復活大能，必愛十字架 的模型；

D Em A7 F#m Bm G A7 D  
3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 - |

惟死能使 生命長成，若不死了，就不生。

D A7 A D  
1 · 7 6 5 | 4 - - 0 | 7 · 6 5 4 | 3 - - 0 |

(副) 不死就不 生， 不死就不 生，

G #° A7 D  
3 · 4 6 5 | 1 · 7 7 6 | 5 · 4 3 2 | 1 - - 0 ||

惟死能使 生命長成，不死就不 生。

二 基督要在我心成形，

我就必須死乾淨，

天天活在十架陰影，

時時治死魂生命。

三 惟願神藉永遠的靈，

使我與主永同釘；

死在我身發動運行，

生在我身就顯明。

# WEEK 5 — HYMN

## 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.





建造召會的事奉

第六篇

事奉的根據—祭壇的火

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Six

The Basis of Service—the Fire from the Altar

讀經：來十二 29，但七 9～10，路十二 49～50，  
啓四 5，出三 2、4、6，利六 13（詩歌 434）

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)

綱 要

週 一

Outline

Day 1

壹 神乃是烈火—來十二 29，申四 24，九 3:

I. God is a consuming fire—Heb. 12:29; Deut. 4:24; 9:3:

一 作為那焚燒者，神是聖別的；聖別是祂的性情，凡與祂聖別性情不符的，祂這烈火就要燒盡—來十二 29。

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.

二 在但以理七章九至十節，主的寶座乃是火焰，其輪乃是烈火，從祂面前有火河流出；這裏的火指明神是絕對公義、全然聖別的。

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.

三 主耶穌來要把火丟在地上—路十二 49～50:

C. The Lord Jesus came to cast fire on the earth—Luke 12:49-50:

1 基督神性的榮耀得以釋放出來，乃是把火丟在地上—約十二 24。

1. The release of the glory of Christ's divinity was to cast fire on the earth—John 12:24.

2 這火乃指屬靈生命的衝力，出於主所釋放的神聖生命。

2. This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life.

四 神的七靈是寶座前的七盞火燈；這些火燈是為着執行神的行政—啓四 5。

五 在荊棘中焚燒的火焰乃是一神，就是復活的神—出三 2、4、6，太二二 31～32。

六 神的話是火，焚燒我們和我們所信靠的許多事物—耶二三 29，五 14，二十九。

## 週 二

七 那些有心願事奉神的人，必須認識神是焚燒並加力的烈火；當神來到地上時，火也來到地上；當神進到人裏面時，火也進到人裏面，在人裏面焚燒—來十二 29，路十二 49。

八 燔祭壇上焚燒的火是從天上降下來的—利九 24：

1 這火從天上降下來之後，就在壇上一直燒着—六 13。

2 神聖的火，就是焚燒的一神，使我們能事奉，甚至犧牲我們的生命—羅十二 11。

貳 人對神一切的事奉，都必須根據於燔祭壇上的火—利九 24，十六 12～13，六 13，十 1～2：

一 人在神面前所有的事奉，都必須源於燔祭壇上的火，都必須是燔祭壇上的火燒出來的。

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 神要以色列人根據這火而事奉；燒香就是他們在神面前的事奉，而他們燒香所用的火必須取自祭壇上的火——六 13。

三 我們的事奉必須是神的火燒出來的——出三 2、4、6。

四 火是熱力的來源；我們的事奉要有熱力，就必須經過祭壇的火燒——利六 13：

1 這火該是我們裏面的熱力，推動力，衝擊力；我們若有這火，我們的事奉就是出於神，不是出於我們自己——路十二 49。

### 週 三

2 新約事奉的熱力和動力出自天上的火，這火降下來燒在那些加利利漁夫身上，作了他們裏面的熱力和動力——徒二 3。

3 這火是燒在那些愛神、把自己獻給神、肯為神捨棄一切、肯把自己擺在神手裏被破碎的人身上——利九 24。

五 祭壇的火乃是事奉真實的動力——六 13：

1 對於我們的事奉，神只作一件事，就是把祂的火燒到我們身上——路十二 49，羅十二 11。

2 我們若是誠心的把自己獻給神，天上的火就會燒到我們身上；這個燒就變作推動我們的熱力，結果就燒出我們的事奉來。

### 週 四

六 祭壇的火燒出有力的事奉：

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 燔祭壇就是主耶穌的十字架，而火就是那靈——加二 20，徒二 3。

2 真實事奉的根據乃是認識十字架，把自己擺在十字架上，讓神得着，讓神聖的火燒在我們裏面，這才產生事奉——利六 13，羅十二 11。

七 經歷祭壇火燒的人，就用金、銀、寶石建造——林前三 12：

1 這樣的工程滿了神的成分，滿了十字架的能力，也彰顯神——一 18，腓一 20。

2 只有經過火的工程，才是金、銀、寶石的；不是經過火的工程，就是木、草、禾稽的——林前三 12。

3 有一天，各人的工程要被試驗；如果我們的工程是火燒出來的，就要經得起火燒的試驗——13 節。

## 週 五

叁 我們絕不可用凡火事奉神，乃要用祭壇上的火——利十 1～2，九 24，六 13：

一 根據豫表，祭壇以外任何的火都是凡火——十 1。

二 拿答與亞比戶的失敗在於他們沒有用祭壇上的火。

三 凡火就是己的火，就是屬魂生命、血氣生命和天然生命所發出來的火——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 工作雖然是神的，可是己的生命要主張這些工作應當怎樣作。

3 獻凡火，就是在對神的事奉上用己的方法，藉着己的智慧，貫徹己的主張。

四 拿答和亞比戶受審判，不是因他們沒有為神作事；乃是因他們照着天然的生命行事，用天然的方法為神作事—利十 1～2。

五 神不只注意有沒有火，也注意火的源頭和性質；我們的火熱必須來自於祭壇—六 13。

## 週 六

肆 我們若要事奉神，就不可銷滅那靈，反要將我們靈裏神的恩賜如火挑旺起來，並要靈裏火熱—帖前五 19，提後一 6～7，羅十二 11：

一 帖前五章十九節的『銷滅』一辭含示火：

1 那靈正在我們裏面焚燒。

2 那靈使我們的靈火熱，並使我們的恩賜如火挑旺，所以我們不該銷滅那靈—19 節。

二 在我們的靈裏有火，我們需要將我們的靈挑旺起來—提後一 6～7：

1 提後一章七節的靈指我們由聖靈所重生並內住之人的靈—約三 6，羅八 16。

2 將神的恩賜如火挑旺起來與我們重生的靈有關—提後一 6～7：

a 將我們的恩賜挑旺起來，就是將我們的靈挑旺起來。

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 神所給我們的靈，是我們必須挑旺起來的；我們必須挑旺我們的靈，因為屬靈的恩賜是在我們的靈裏。

c 我們若要將我們的靈挑旺起來，就需要敞開口，敞開心，敞開靈，並呼求主名——羅十 13。

三 如果我們不銷滅那靈而挑旺我們的靈，我們就會靈裏火熱服事主——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.

## 晨興餽養

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

來十二 29『因為我們的神乃是烈火。』

神是聖別的，聖別是祂的性情。凡與祂聖別性情不符的，祂這烈火就要燒盡（希伯來書生命讀經，七二五頁）。

但以理七章九至十節說到神和祂宇宙的權柄。…祂的寶座乃是火焰，其輪乃是烈火。從祂面前有火河流出（9下～10上）。祂周圍的一切都是火，意指神是絕對公義、全然聖別的。非聖別沒有人能見主或接觸主（來十二14）（但以理書生命讀經，六九至七〇頁）。

## 信息選讀

基督神性的榮耀得以釋放出來，乃是把火丟在地上。在路加十二章四十九節祂說，『我來要把火丟在地上，若是已經燬起來，那是我所願意的。』這火乃指屬靈生命的衝力，出於主所釋放的神聖生命。把火丟在地上，就是燒地上的人。當基督在十字架上受死的浸時，祂神性的榮耀就釋放出來。從祂復活那時起，就有一把火在地上燒。這火從耶路撒冷燒起，經過猶太全地和撒瑪利亞，蔓延到地極。今天這火在全地——在美國、俄國、羅馬尼亞、波蘭、巴西、非洲、澳洲、紐西蘭——一直在焚燒（基督為父用神聖的榮耀所榮耀的結果，六頁）。

## 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)



啓示錄四至五章有七燈進一步的發展。按照四章五節，燈臺的七燈就是在神寶座前點着的七盞火燈。燈臺上的七燈是爲着照明，但神寶座前的七燈既是爲着照明，也是爲着完成神行政的管理（啓示錄生命讀經，九〇〇至九〇一頁）。

荊棘在聖經裏有其特別的意義。當主耶穌和撒都該人辯論復活的時候，祂說，『關於死人復活，神在摩西書中荊棘篇上怎樣對他說，「我是亞伯拉罕的神，以撒的神，雅各的神，」你們沒有念過麼？神不是死人的神，乃是活人的神。』（可十二 26～27）雖然在出埃及三章看見的是荊棘，但是主耶穌在這裏講的是復活。每一個被神得着、被神所用的人，照着我們的舊人，我們的天然來說，都是荊棘；但現在有火在我們身上，火裏有神臨到我們。這就是復活。復活臨到一個天然的人，也就是復活的神，復活的生命，復活的榮光，臨到這個天然的人。

神的聖火臨到了荊棘，這就是神自己出來了。神自己出來，臨到祂所揀選的人身上。…那位到地上來的使者，耶穌基督，祂是神所差來的，祂就是神自己。祂在出埃及三章八節說，『我下來要救他們脫離埃及人的手。』這裏的『下來』是要下到那裏？乃是要降到荊棘上。…那位復活的神在祂的使者裏頭出來，就是在基督耶穌裏出來，也就是在祂兒子，在祂所差遣的那位裏頭出來。祂出來乃是以火的形狀，臨到荊棘的人身上（神的運行與膏油的塗抹，一〇五至一〇八頁）。

在耶利米二十三章二十八至二十九節，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，將神作爲生命分賜到我們裏面，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；基督爲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

### 晨興餽養

利九 24『有火從耶和華面前出來，燒盡了壇上的燔祭和脂油；眾民一見，就都歡呼，面伏於地。』

六 13『火要在壇上一直不斷的燒着，不可熄滅。』

你要事奉神麼？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。你要親近神麼？你就定規被神所燒。神是烈火，祂的眼睛像火焰（啓一 14），碰着祂的，祂都要燒（建造神家的事奉，三三頁）。

### 信息選讀

在外院子裏祭壇上焚燒的火，是從天上降下來的。這火從天上降下以後，就在祭壇上不斷的焚燒（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，叫你捨命。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。若奉獻不穀，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

### Morning Nourishment

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；燒香代表人在神面前所給神的事奉，並且燒香的火必須取自燔祭壇（利十六 12 ~ 13）。

當以色列人跟着會幕在曠野行走的時候，他們在神面前的事奉，乃是開始於燔祭壇上的火燒起來時。利未記給我們看見，燔祭壇上的火是從神那裏降下來的（九 24）。當那火還沒有降下之時，以色列人…還不能開始事奉神。他們雖然已經蒙神拯救，出了埃及，過了紅海，也在西乃山下豎起帳幕，但是…他們對神還沒有事奉，而且也不能事奉；因為他們還沒有事奉的根據。他們事奉的根據，乃是燔祭壇和其上的火。光有燔祭壇還不彀，必須有火降在燔祭壇上才可以。

天上的火只能因着燔祭降下來。光有祭壇不彀，還必須在祭壇上擺上燔祭才可以。把燔祭牲殺了，剝了，切了，洗了，然後擺在祭壇上，…天上的火才降下來。…神要他們藉着這個火，到祂面前事奉。…他們到神面前燒香，就是他們在神面前的事奉，而他們燒香所用的火乃是取自祭壇上的火。這就給我們看見，人在神面前所有的事奉，都必須源於燔祭壇上的火，都必須是燔祭壇上的火燒出來的。…人不能使用這個火之外的任何熱力。…以色列人在神面前的事奉，每一步，每一點，都是燔祭壇上的火燒出來的。

火在宇宙中乃是一個巨大的推動能力；…物質界的各種動力，原則上都是來自於焚燒所產生的熱力。同樣的，一個人在神面前的事奉，要有一股熱力，也是要經過燒的，也是要有火的。然而這火不是凡火，不是出乎人的，不是出乎地的；這火乃是聖火，是出乎神、出乎天的。人在神面前所有的事奉，都應該是神的火燒出來的。神的火就是我們裏面的熱力，我們裏面的推動力。這絕對不是我們自己有的，乃是從神來的（建造神家的事奉，一八至二一頁）。

參讀：出埃及記生命讀經，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

### 晨興餽養

路十二 49『我來要把火丟在地上，若是已經燂起來，那是我所願意的。』

羅十二 11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

以色列人在迦南地，在聖殿裏一切的事奉，都是根據於燔祭壇上的火。他們每一次到神面前燒香事奉，都要經過燔祭壇，用其上的火燒香。這火多年、長久的燃燒，直燒到聖殿被毀壞為止（建造神家的事奉，二一頁）。

### 信息選讀

新約事奉的熱力和動力不是出白人，不是出自那些加利利的漁夫，而是出自天上的火。乃是天上的火降下來燒在人身上，燒在那些加利利漁夫身上，作了他們裏面的熱力，作了他們的動力；因此從五旬節那天起，他們就能站起來，替神說話，傳揚福音，拯救罪人，設立召會。這些工作的能力，一點都不是出於他們自己，那個能力的源頭是出於天，出於從天上降下來的火。

在那個時候，在耶路撒冷眾多的人口中，為甚麼天上的火只燒他們這一百二十人，而不燒別人？乃因為只有他們是在燔祭壇上；聖靈的火只降在燔祭壇上。那個火不是審判的火，審判的火是在將來；那個火乃是悅納的火，是拯救的火〔路十二 49〕。…這個火…乃是燒在那些愛神、把自己獻給神，肯捨棄一切的人身上。是燒在那些甘願自己被殺、被破碎，肯把自己擺在神手裏的人

### 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。神的火燒在這樣的人身上，他們從這個燒裏，就生出一個事奉。所以，人在神面前的事奉，不論在舊約的豫表，或是在新約的事實裏，都是出自於祭壇的火。

神對人的事奉，只作一件事，就是把祂的火燒到人身上。我們要看見，甚麼叫事奉，甚麼叫工作。事奉和工作乃是人與神聯合，神與人相調。好像是人事奉神，卻不是出於人，乃是出於神，是神從人經過。光是神自己，不能事奉；光是出乎人，所有的事奉也不蒙悅納。乃必須是神來了，經過人，藉着人而事奉，這才有屬靈的價值，才蒙神悅納。因此，這裏就有一個祭壇，神就呼召那些愛祂，要滿足祂心意的人，把自己獻在這個祭壇上。

這就是神所要的事奉。試想一塊鐵擺在火裏燒的光景，這塊鐵好像是被火吞喫了，但同時火也燒到鐵裏面了。這時候，你把鐵從火裏拿出來，這塊鐵…是和火同樣的紅，因為火燒到鐵裏面去了。這時，你把這塊鐵擺在那裏，那裏就燒起來。…你說這是一塊鐵也可以，你說這是一團火也可以。火和鐵，鐵與火，二者成爲一個了。這就是基督徒的事奉，這就是基督徒的工作。

真正基督徒的事奉，都不是出於人的，乃是出於神而經過人的。神的原則不是勉強人讓祂經過，神不作拉夫的工作。神是把一個祭壇擺在這裏，凡願意的人，凡愛祂的人，都可以甘心前來，對付自己，破碎自己，把自己沒有條件的擺在這個祭壇上，對神說，『神阿，我在這裏，我只求能滿足你的需要。』你若是這樣誠心的獻上自己，天上的火就會燒到你身上。這一個燒就變作你裏面的熱力，變作你裏面的動力。這樣的燒，就從你裏頭燒出一個事奉。今天在這個宇宙中，神所要作的事，就是把祂的火，這樣的燒到人身上（建造神家的事奉，二二至二五頁）。

參讀：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

### 晨興餽養

林前三12~13『然而，若有人用金、銀、寶石、木、草、禾稈，在這根基上建造，各人的工程必然顯露，因為那日子要將它指明出來；它要在火中被揭露，這火要試驗各人的工程是那一種的。』

不是因為人高興，發熱心了，就推動甚麼事奉，發展甚麼工作。如果這樣，就是用凡火事奉神，因為是出乎人的，不是出乎神的。凡火永遠不能蒙神悅納，乃是神所不要的。

藉着燔祭壇上的火而有的事奉，才是神所要的。…有一個燔祭壇已經成功，火也已經降下。這個燔祭壇就是主耶穌的十字架，而這火就是聖靈。…這位滿有神生命、能力的聖靈，已經降下；祂藉着十字架這燔祭壇，一直在那裏燒。…無論甚麼人，只要肯到十字架跟前，接觸十字架，接受十字架，把十字架的死接受到他身上，肯站在死地，把自己完全給神，讓神得着，燔祭壇上的火，就是聖靈，立刻要在這個人身上燒起來，燒出一個事奉。基督徒裏面所有真實的事奉，都是從這裏燒出來的（建造神家的事奉，二六至二七頁）。

### 信息選讀

對神真實事奉的根據，不是人的發動，不是人的提倡，不是人的會議，不是人的推動，乃是有一個人認識了十字架，把自己擺在十字架上，讓神得着，讓神的火燒在他身上，從這裏才燒出一個事奉。

這樣的事奉才是聖所裏的香燒在神面前，能蒙神悅納，把人帶到神面前，也把神帶到人裏頭，叫神人相通，叫天地聯結。這一個工作是出於神，經過神，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

回頭到神那裏的。這個工作是從神那裏來到人這裏，再把人帶到神那裏，摸着神，因此再把神帶下來，再經過人，從人回到神那裏。這樣一直從神到人，從人到神的循環，就是這個火燒的故事。這個火燒只根據一個根基，就是有人把自己擺在祭壇上。

若是…弟兄姊妹…肯在禱告中，…接受十字架的死到自己身上，不顧念自己，不愛惜自己，不體貼自己，只願滿足神的心意，〔他們〕就能蒙到莫大的恩典，就有神的聖火燒在他們身上。…他們所作的工，就是神的火燒出來的，也是神從他們身上經過的。他們的工作在神面前，就是馨香的氣味。

這時，他們所建造的工程就是金、銀、寶石〔林前三12〕。…金是神的生命和神的性情；銀是主的救贖，是十字架的原則；寶石是神的形像，屬天的光景。所以到這時候，他們的工作就都滿了神的成分，滿了十字架的能力，也滿了神的形狀，滿了屬天的光景。

若不是這樣，人憑着自己作工，這出於人的工程就是木、草、禾稈。木是指人天然的性情；草是指肉體、血氣；…（彼前一24）；禾稈是從地裏長出來的東西，是屬地的。人的辦法，社會一般的作法，都是出於地的，不是出於天的。在聖經裏，…寶石…是指屬天的光景，…禾稈…是指屬地的光景。因此只有燒出來的工作，才是金、銀、寶石的；不是燒出來的工作，就是木、草、禾稈的。

有一天，這個火還要出來，試驗我們（林前三13）。如果原初我們的工作，是這個火燒出來的，那一天這個火來試驗時，這個工作當然經得起火燒。金、銀、寶石都是出於神，被神燒出來的；當神的火再來試驗的時候，必然經受得起，作這工作的人就要得賞賜（14）（建造神家的事奉，三一至三三頁）。

參讀：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

## 晨興餽養

利九 24『有火從耶和華面前出來，燒盡了壇上的燔祭和脂油…。』

六 13『火要在壇上一直不斷的燒着，不可熄滅。』

太十六 24～25『…若有人要跟從我，就當否認己，背起他的十字架，並跟從我。…凡為我喪失自己魂生命的，必得着魂生命。

甚麼是凡火？按照豫表，凡火乃是任何有別於在燔祭壇上焚燒的火。…有了凡火，就是我們裏面有了某種天然的動機，沒有受過十字架的對付（出埃及記生命讀經，一八七七頁）。

獻祭的條例是，每次燒香，必須用祭壇上的火來點。拿答、亞比戶的失敗，就是不用祭壇上的火，卻用別的火來焚香，結果是死在神面前〔利十 1～2〕。

祭壇乃是十字架的豫表。香是我們在神前的事奉。我們事奉的熱心，必須是從十字架的祭壇來的（倪柝聲文集第二輯第十八冊，一一二頁）。

## 信息選讀

不知道有多少的熱心都是凡火。許多時候，人沒有經過十字架的對付，沒有棄絕自己的意思和聰明，都是憑着肉體的意思，以為這樣作那樣作就能穀興旺主的工作，就能穀討神的喜悅，這種的熱心固然是熱心，但並不是出乎神的。火固然是火，但並不是祭壇上的火，不過是凡火而已。凡不是從十字架捨己的祭壇上來的，都是凡火。凡火就是己的火，就是屬魂生命所發出來的

## Morning Nourishment

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，就是血氣生命，天然生命的火。這就是己的生命干涉神的事情。事情雖然是神的，可是己的生命要主張這件事情應當怎樣作。凡火，就是要在神的事情裏用己的方法，藉着己的智慧，貫徹己的主張。凡火不只会得着神悅納我們事奉的香，並且要使我們死在神的面前（倪柝聲文集第二輯第十八冊，一一二至一一三頁）。

『亞倫的兒子拿答、亞比戶各拿自己的香爐，盛上火，加上香，在耶和華面前獻上凡火，是耶和華沒有吩咐他們的。』（十1）這表徵人所獻給神天然的熱心、天然的喜愛、天然的力量和天然的才能。…拿答和亞比戶不是因他們沒有為着神而受審判。他們受審判，是因他們照着天然的生命行事。他們為神作事，卻是用天然的方法。他們可能愛神，卻愛得很天然。

我們該為主焚燒並火熱；但我們的火熱該是屬靈的，而非天然的。我們乃是藉着走十字架的路，從天然的往前到屬靈的。凡我們在天然生命裏的所是，都該被十字架除去。我們天然的人已經與基督同釘十字架。現今在我們基督徒的生活和行事為人中，我們需要持守一個態度，就是我們天然的人既已被釘死，就必須被擺在一邊。天然的生命既已被定罪，我們今天就該定罪它。我們需要領悟，我們天然的人已經在十字架上受了神的審判，因此不該再受重視或尊重（利未記生命讀經，三三九至三四〇頁）。

不該出頭的人，一出頭獨立就是背叛，就是死亡。所以人若沒有碰着權柄而來事奉神，就是獻凡火。凡人說，他會我也會的，就是背叛。神不只注意有沒有火，神乃是注意火的性質（權柄與順服，二三頁）。

參讀：事奉的基本功課，第十四課；倪柝聲文集第二輯第十八冊，第三十八至四十八篇；權柄與順服，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

### 晨興餽養

羅十二 11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

提後一 6『為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。』

帖前五 19『不要銷滅那靈。』

保羅在帖前五章十九節接着說，『不要銷滅那靈。』那靈使我們的靈火熱（羅十二 11），並使我們的恩賜如火挑旺（提後一 6）。所以我們不該銷滅祂。

基督徒的生活是接受那靈感動並挑旺的生活。我們必須終日有那靈的感動、挑旺，並在我們裏面的運行、活動。因此，我們不可銷滅那靈，反要挑旺裏面的熱火。『銷滅』一辭含示火。那靈在我們裏面是火熱的，我們不應當銷滅這火，而應當挑旺這火（帖撒羅尼迦前書生命讀經，一九四頁）。

### 信息選讀

在提後一章六節保羅…說，『為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。』保羅這樣寫，是要在提摩太為着主，而可能因保羅的被囚，和眾召會墮落的光景，以致衰弱的職事上，鼓勵並加強他。這裏保羅似乎對提摩太說，『提摩太阿，我囑咐你將那在你裏面神的恩賜，再如火挑旺起來。在你裏面有個東西在焚燒。然而，單單焚燒並不彀—你需要將這恩賜如火挑旺起來。在你裏面有個東西，就是神的恩賜。你既有無偽的信心，我題醒你將這恩賜如火挑旺起來。』

### 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.”

在七節保羅繼續說，『因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』這裏的靈，指我們由聖靈重生並內住之人的靈（約三 6，羅八 16）。將神的恩賜如火挑旺起來，與我們這重生的靈有關（提摩太後書生命讀經，七至八頁）。

提後一章六至七節指明，我們必須將我們的靈，如火挑旺起來。…有些人可能以為，這兩節不是說我們應當將我們的靈挑旺起來，而是說將我們的恩賜挑旺起來。但你若深入這節經文，你就會看見，將我們的恩賜挑旺起來，就是將我們的靈挑旺起來。保羅在六節告訴我們：『將…神的恩賜，再如火挑旺起來。』到了七節他說，『因為神賜給我們的…靈。』神所給我們的靈，是我們必須挑旺起來的。我們必須挑旺我們的靈。…屬靈的恩賜是在我們的靈裏。在我們那有聖靈內住的重生的靈裏有火。事實上，我們可以說，我們的靈就是火。

你若要將你的靈挑旺起來，就必須敞開口，敞開心，敞開靈。你必須敞開你全人的這三層。你必須用口說，『哦，主耶穌。』但你還必須加深的用口、用心來說，『哦，主耶穌。』然後你還必須更深的用口、用心、用靈來說，『哦，主耶穌。』這是從深處敞開你的靈。火就會燒起來。你如果下沉，就應當從你的深處操練你的靈，一再的呼求：『哦，主耶穌。』這樣，你就會高昂起來（那靈同我們的靈，八九至九一頁）。

我們必須是靈裏火熱的（羅十二 11）。我們的身體必須獻上，我們的魂必須變化，我們的靈必須藉着接觸主而火熱。我們需要不斷在靈裏接觸主；這樣我們就會焚燒，我們就會靈裏火熱。…一天過一天，每時每刻，我們都必須靈裏焚燒。如果我們的身體是獻上的，我們的魂是變化過的，我們的靈也是火熱的，那麼，我們就能盡功用（李常受文集一九六五年第二冊，五三六至五三七頁）。

參讀：靈的操練與靈的釋放，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

# 第六週詩歌

# WEEK 6 — HYMN

祂是奇妙之靈住我裏

108

(英1113)

降 E 大調

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裏面，祂是奇妙之靈在我裏。

3 3 | 3 3 6·3 | 6 6 7 7 i i 6 | 7 7 5 6 6 #4 | 5 — 5

我已與主調和聯成爲一靈，祂是生命之靈在我裏。

5 6 7 | i 7 6 5 6 7 | 4 — — 5 5 | 7 6 5 4 5 6 | 3 — —

(副) 哦，祂是奇妙之靈住我裏，祂是奇妙之靈住我裏。

5 5 | i 7 6·5 | 6 5 4 3 2 7 6 | 5 #4 5 6 6 7 | i — — ||

如今神在子裏，子就是那靈—祂是奇妙之靈住我裏。

二 “阿爸父”我今從深處呼喊你，  
喊自奇妙之靈在我裏；  
也就是子之靈向父神呼喊，  
祂是生命之靈在我裏。

三 如今主耶穌基督住在我裏，  
祂是奇妙之靈住我裏；  
祂已經過變化，我可享受祂，  
祂是生命之靈住我裏。

四 如今那實際之靈已經來到，  
祂是奇妙之靈住我裏；  
今基督的一切，明亮又實際，  
藉着生命之靈住我裏。

五 我願常挑旺這深處的恩賜，  
這是奇妙之靈住我裏；  
喊“哦！主耶穌”，這使我靈跳躍，  
因着生命之靈在我裏。

Now the Triune God has come to dwell within

Fulness of the Spirit — As the Indwelling Spirit

1113

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!



建造召會的事奉

第七篇

照着神的心和旨意禱告而事奉神

讀經：弗六 18，結三六 37，賽六二 6～7，約壹五 14～16 上，太六 5～6、9～15，二六 39

綱 要

週 一、週 二

壹 在宇宙中有三個意志：神的意志、撒但的意志以及人的意志；神要得着人的意志與祂合起來，與祂是一，好叫人在禱告中彰顯並響應祂的旨意，為着祂的喜悅——賽十四 12～15，太六 10，七 21，二六 39，腓二 13：

一 生命樹代表神和神的意志，善惡知識樹代表撒但和撒但的意志，亞當代表人和人的意志；我們所以失去許多屬靈的福分，就是因為我們沒有在生命樹的原則裏，藉着禱告發表神的旨意——創二 9。

二 一個真實禱告的人，他的心願完全調到神的心願裏，他的思想與神的思想完全是一；神的願望翻印到他裏面，他是有啓示的人，他的心是神心的複製——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 爲着滿足我們的慾望，從我們的需要出發的禱告，有時候神也會答應，但沒有屬靈的價值，我們在神眼前也會變得軟弱，並且不討祂的喜悅—詩一〇六 14～15，參民十一 18～35。

四 只有神發起，並響應神所發起之內容的禱告，才有屬靈的價值；我們必須學習有這樣的禱告—弗六 18，結三六 37，賽六二 6～7，約壹五 14～16 上。

五 當我們在禱告中來到主這裏，我們要讓那靈把我們的心願與祂的心願調和，把我們的思想帶到祂的思想裏，並把祂的心願和思想翻印到我們裏面；這樣我們向神發出的禱告，帶着祂內裏的心願，對祂會是珍貴、有分量、有價值的禱告，也會叫撒但受虧損—羅八 26～27，腓四 6，西四 2、12，可九 28～29，弗六 10～20。

六 禱告以及所有屬靈工作的真實意義，在於它們包含了四個步驟：

- 1 神按着祂的旨意，起意要作一件事。
- 2 祂把祂的旨意藉着那靈啓示給我們，叫我們懂得祂的旨意。
- 3 我們響應祂的旨意並回頭禱告給祂聽。
- 4 神照着祂的旨意作成那件事。

七 神需要人操練靈以及人復活的意志，照着神的神聖意願禱告，這意願就是要我們彰顯並享受基督，要我們實行身體生活，並要基督的身體藉着我們被建造起來—來十 5～10，羅十二 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 我們必須按着神的願望和旨意禱告，以完成祂的經綸；這樣，我們就有確信，我們已經得着我們所求的——可十一 22 ~ 26。

### 週 三

貳 哈拿的禱告乃是回應、說出神的心願，是人與神的行動合作，為要完成神永遠的經綸——撒上一 10 ~ 20:

一 神能推動哈拿這在生命線上與祂是一的人；這條生命線是要產生基督，給神的子民享受，使神能在地上得着祂的國，就是召會作基督的身體，也就是三一神的生機體——約十 10，太十六 18 ~ 19，羅十四 17 ~ 18，弗一 22 ~ 23。

二 只要神能得着一個在生命線上與祂是一的人，祂在地上就有路；哈拿的禱告指明，神答應哈拿的禱告而行動，是要產生一個絕對為着成全神願望的拿細耳人，得勝者——撒上一 19 ~ 二 11。

### 週 四

叁 以利亞是『與我們性情相同的人，他在禱告裏禱告』——雅五 17（直譯）：

一 有從主來的禱告賜給了以利亞，他就在這禱告裏禱告；他乃是在主所賜給他的禱告裏，為了成就主的旨意而禱告。

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 以利亞不是憑自己的感覺、思想、意願、情緒，或任何來自環境和情況的刺激，為着達到自己的目的而禱告。

肆 但以理是一個禱告的人，藉着神的話語，聯於神的心意；只有把自己聯在神話語上，禱告神經綸之禱告的人，在神的手裏才有真實的用處——弗六 17～18，但九 2～3、17：

一 人與神合作，最高的表現就是禱告；這樣的人是蒙眷愛的，是珍貴的——十 11、19，九 23。

二 但以理倚靠禱告來作人所不能作的事，倚靠禱告來明白人所不能明白的事——二 14～23，六 10，十 1～21。

## 週 五

伍 亞伯拉罕活在與神親密的交通中，成為神的朋友；甚至在成肉體以前，耶和華作為基督，就在人的形狀裏，帶着人的身體，向亞伯拉罕顯現，在人的水平上與他來往——創十三 18，十八 1～2、13～15、22，雅二 23，代下二十七，賽四一 8：

一 亞伯拉罕在神面前榮耀的代求，乃是兩個朋友之間富有人性、親密的談話，是照着神心頭願望的揭示而有的親密談話——創十八 1～33，羅四 12，提前二 1、8，太六 6。

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.

**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:**

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.

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.

## Day 5

**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:**

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 亞伯拉罕享受與神甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示——創十八 9 ~ 22:

- 1 這表示神的心意是要把基督作到我們裏面，要從我們生出基督，並要在我們的家庭生活、職業生活甚至基督徒生活和召會生活中毀除『所多瑪』——加一 15 ~ 16，二 20，四 19，林前五 7 ~ 8。
- 2 在我們與神親密的交通中，我們接受啓示，看見一切的不可能對基督都成爲可能——創十八 14 ~ 15，二一 2 ~ 7，路十八 27。

三 神向亞伯拉罕啓示祂要毀滅所多瑪的心意，因爲祂在尋找代求的人——創十八 17 ~ 22，參來七 25，賽五九 16，結二二 30。

四 創世記十八章陳明代求基本原則的清楚啓示：

- 1 正確的代求不是由人發起，乃是由於神的啓示；因此，這樣的代求說出神的願望，並完成神的旨意——17、20 ~ 21 節，十九 27 ~ 29，詩二七 4 ~ 8，來四 16，七 25。
- 2 表面上亞伯拉罕是爲所多瑪代求，實際上他隱指羅得而爲羅得代求（創十四 12，十八 23，十九 1、27 ~ 29），指明我們應該爲流蕩到世界中之神的子民代求。
- 3 代求是照着神裏面的心意而有與神親密的談話；爲此我們必須學習逗留在神面前——十八 22 ~ 33。
- 4 代求是照着神義的法則；在亞伯拉罕爲羅得的代求裏，他不是照着神的愛和恩典懇求神，乃是照着神義的法則向神挑戰——23 ~ 25 節，羅一 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 亞伯拉罕的代求不是結束於他的說話，乃是結束於神的說話，表明真正的代求是神在我們的說話裏說話—創十八 33，羅八 26～27。

## 週 六

陸主在馬太六章給門徒禱告的示範，這樣的禱告表達神的旨意—9～15 節：

一 禱告的原則是要在隱密中禱告，給我們在隱密中察看的父看見；我們需要在隱密中向主禱告、敬拜主、接觸主並與主交通—5～6 節：

1 最阻撓我們生命長大的乃是己；己喜歡公開在人面前行事，要得人的榮耀—約五 44，十二 43。

2 我們若憑着父隱藏的生命而活，我們也許會多多禱告，但別人不會知道我們禱告了多少—賽四五 15。

二 馬太六章九至十三節是主對我們的教導，要我們向『我們在諸天之上的父』『這樣禱告』(9)；這個禱告的示範可以分成三部分：

1 三個關於神的基本禱告，與神聖三一有關：『願你的名被尊為聖』，主要的是與父有關；『願你的國來臨』，主要的是與子有關；『願你的旨意行在地上』，主要的是與靈有關—9 下～10 節上：

a 這要在今世逐漸得着成全，且要在要來的國度時代完全得着成全；那時神的名要在全地極其尊大，世上的國要成為基督的國，神的旨意也要得着成就—詩八 1，啓十一 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 在撒但背叛以及人墮落以後，基督來了，將屬天的管治帶到地上，使地為着神的權益得着恢復，使神的旨意行在地上，如同行在天上（太六 10 下）；國度子民必須為這事禱告，直到這地在要來的國度時代，為着神的旨意完全得恢復。

2 三個關於我們需要的要求是保護的禱告：『我們日用的食物，今日賜給我們；免我們的債，如同我們免了欠我們債的人；不叫我們陷入試誘，救我們脫離那惡者』—11 ~ 13 節上：

a 『日用的食物』指明憑信而活；我們該憑信，靠父每日的供應生活。

b 國度子民應當求父免他們的債，赦免他們的失敗、過犯，如同他們也免了欠他們債的人，以保持和平（藉基督的平安作仲裁）；我們必須清除我們與神之間，以及我們與別人之間，任何分離的因素—14 ~ 15 節，西三 15。

c 我們既知道自己的軟弱，就應當求父，不叫我們陷入試誘，救我們脫離那惡者魔鬼，和出於他的邪惡（藉着被那靈充滿）—約十七 15，弗五 16 ~ 18，六 13。

3 這個向父的禱告，結束於三個恭敬的讚美，作為頌揚的禱告：『因為國度、能力、榮耀，都是你的，直到永遠。阿們』—國度是子的，這國乃是神在其中運用祂能力的範圍；能力屬於那靈，這能力完成神的目的，使父能在榮耀中得着祂團體的彰顯—太六 13 下：

a 所以，主示範的禱告開始於神聖的三一，也結束於神聖的三一。

b 這禱告也開始於父神，並結束於父神；父神是開始，也是結束；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 這樣緊要的禱告，使我們更多尋求諸天的國，就是父的心願，並且供給我們的需要，使我們得着恩典的神聖供應，以履行諸天之國一切至高且嚴格的要求，使神得着喜悅。

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.

## 晨興餽養

賽十四 14『我要升到高雲之上；我要使自己與至高者一樣。』

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

在宇宙中有三個意志：神的意志、撒但的意志、人的意志。我們若要知道召會如何能作神的戰士，從事屬靈的爭戰，我們就必須認識這三個意志，這三個意願。神的意志是自有永有的，是永遠的、非受造的。作為受造之物的天使也有意志。眾天使中的一位，就是天使長，受神指派管理亞當被造之前的宇宙。這天使長因着自己的高位和美麗，就變得驕傲起來。這驕傲使他興起邪惡的意願，這就成了撒但的意志。因此，在神的意願，神的意志之外，還有第二個意願，第二個意志；因為撒但的意志如今是對抗神的意志的（以弗所書生命讀經，六三四頁）。

## 信息選讀

一個真實禱告的人，不只他這個人常進到神面前，並且他的心願更是常進到神的心願裏，或者說他的思想是常進到神的思想裏。這個是禱告極重要的原則。

有一種禱告完全是從我們的需要出發的，…有些時候，你的禱告，神垂聽，但那是為着滿足你自己的需要，並不能滿足神的心意，那種禱告沒有多大的價值。

還有一類的禱告，是從神的需要出發的，是從神而來的，是神發起的，這一類的禱告是有價值的。要有這一類禱告的人，不只他這個人要常常進到神面前，並且他的心願要進到神的心願裏，他的思想要進到神的思想裏。因着他這樣常常活在神面前，神有些心願，

## Morning Nourishment

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

有些思想就給他知道，給他摸着，這些心願，這些思想，自然成爲他在神面前的願望而禱告出來。

神作工是有一定的規律的，是有一定的原則的。神雖然能隨着自己的意思作，但祂並不是隨便去作，祂必須按着祂所定的規律和原則去作。神是超乎一切規律和原則之上的，祂是神，祂可以隨着自己的意思去作。但是，我們在聖經中看見一件非常希奇的事，就是雖然祂是大的，雖然祂是可以隨着自己的意思作事的，但是祂竟然循着規律而行，祂竟然把自己好像也放在規律之下，受規律的支配。那麼，神作工的原則是甚麼呢？神作工有一個主要的原則，就是要人禱告，要人在禱告上和祂合作。

從前有一個很會禱告的基督徒說，所有屬靈的工作都有四個步驟：第一步是神起意，這就是神的旨意。第二步是神把這個旨意藉着聖靈啓示給祂的兒女，叫他們懂得神有一個旨意、打算、要求和盼望。第三步就是神的兒女把神的旨意回頭禱告給神聽。禱告就是響應神的旨意。如果我們的心與神的心完全是相合的，自然就會說出神所願意作的事來。結果，第四步，神就必定去作成功那件事。

在這裏，我們不是要看第一如何，也不是要看第二如何，我們所要注意的是第三——我們怎樣把神的旨意回頭禱告神。請注意『回頭』這兩個字。一切有價值的禱告都是回頭的。如果我們的禱告只是爲要成功我們所打算，所盼望的，這在屬靈的世界中是沒有多大價值的。必須是從神起頭，我們響應，這才是有價值的禱告。神的工作是被這樣的禱告所支配的。多少事，神願意作，但是因爲神的子民不禱告的緣故，祂寧可不作。神必須等人同意以後祂才去作，這是神作工的一個大原則，是聖經中最要緊的原則之一（倪柝聲文集第二輯第十八冊，二二七至二二八、一四至一五頁）。

參讀：以弗所書生命讀經，第六十三篇；召會實際並生機的建造，第一章；李常受文集一九六四年第三冊，以弗所書中的禱告，第三章；倪柝聲文集第二輯第二十四冊，神永遠的計畫，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

### 晨興餽養

可十一 24『所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信已經得着了，就必得着。』

太六 7『你們禱告，不可嘮嘮叨叨，像外邦人一樣；他們以為話說多了，就必蒙垂聽。』

我們禱告出神的旨意來，把神的心意禱告出來，這就是遵行神的旨意的第一步。…我們要知道，神的旨意是要從我們禱告中說出來的。所以，一切出於己意的禱告都是無用的。所有合乎神心意的禱告，都是從神發起，藉着聖靈把祂的意思告訴我們，而後由我們用禱告把那意思歸還給神。所有合乎神心意的禱告，都是以神的旨意為起頭，人不過是傳遞的，響應的。…多少事，神早就要作了，但是因為你沒有向祂表示同意，所以祂還等着。…我們雖然不能勉強神作祂所不願意作的，但是我們能要求神作祂所願意作的。我們所以失去屬靈的福氣，就是因為我們沒有在禱告中發表神的旨意（倪柝聲文集第二輯第十八冊，一九至二〇頁）。

### 信息選讀

我們必須學習這〔從神的需要出發〕的禱告。我們雖然幼稚，我們雖然軟弱，但我們還得進到神面前，讓神的靈把我們的心願帶到神的心願裏，把我們的思想帶到神的思想裏，使我們能有一點進入神的心願和思想，能有一點摸着神的心願和思想，這樣，我們就能有一點懂得神怎樣走路，我們就有一點懂得神在人身上有甚麼要求。…〔要〕讓神的靈帶我們到神的心意裏。這個也需要我們花工夫去學習。當你才學習的時候，不必有那麼多的話語，不必有那麼多的思慮。你的心應當平靜、安寧，你也可以把今天的情形帶到

### 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



神的面光中來思想，你也可以忘記今天的情形，只進到神的話中默想，你也可以就那麼活在神面前，在靈裏去和神碰一碰，在靈裏去讓神摸一摸。還不是你去碰神，乃是讓神在那裏等你去。在那裏你有所觀察，在那裏你有所得着，在那裏你摸着神的心願。那頂大的智慧，還是從這裏來的。就這樣，叫你的心願進到神的心願裏，叫你的思想進到神的思想裏，叫你從這裏出發來向神禱告。

你把心願、思想帶到神那裏去，在那裏神的心願和思想會翻印到你裏頭去，作了你的心願，作了你的思想。這樣的禱告，是最有價值的禱告，是最有分量的禱告。

如果神在那裏為着人的死亡而憂愁，而難過，那個東西翻印到你裏面，你就也有一個願望，不願意一個人死亡，你從裏面歎息出來禱告。如果神在那裏為着祂兒女的失敗而傷心，而焦急，那個東西翻印到你裏面，你就也有一個願望，不願意有一個神的兒女落在罪惡裏面，落在黑暗裏面，你從裏面發出禱告、代求，你在那裏認罪，你在那裏求神赦免，你在那裏求神潔淨祂的兒女。…弟兄姊妹，你進到神面前去，神的那一個心願翻印到你裏頭，會成為你的呼吸，成為你的歎息。憑着那一個心願在我們裏面發出的禱告才有價值，才有分量（倪柝聲文集第二輯第十八冊，二二八至二三〇頁）。

主在馬可十一章二十四節說，『凡你們禱告祈求的，無論是甚麼，只要信已經得着了，就必得着。』…我們必須按着神的旨意禱告，以完成祂的經綸。這樣，我們就與神是一，在神眼中也是對的人。這樣，我們就有確信，我們已經得着我們所求的（神人的生活，一六九至一七〇頁）。

參讀：倪柝聲文集第二輯第十八冊，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

## 晨興餽養

撒上一 10 ~ 11 『哈拿魂裏愁苦，就向耶和華禱告，痛痛哭泣；她許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，記念我，不忘記你的婢女，賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。』

在墮落之以色列的混亂中，以利加拿和哈拿留在神為着祂永遠定旨所命定的生命線上。這條生命線是要產生基督，給神的子民享受，使神能在地上得着祂的國，就是基督的身體，也就是三一神的生機體。

神的救恩主要是為着我們的利益，而神的定旨乃是與完成神的願望有關。我們必須問自己，我們在這裏是為着自己的利益，還是為着神的定旨？今天在這地上，每一個人都關心自己的利益。…在主的恢復裏，我們是為着神的定旨，留在神為着祂永遠定旨所命定的生命線上；這定旨就是要得着一個身體，就是三一神的生機體，使祂得着完滿、團體的彰顯（撒母耳記生命讀經，一二至一三頁）。

## 信息選讀

這對夫婦與神在地上的行動合作，為着成就神的經綸。以利加拿和哈拿不是惟一行動的人；他們乃是被那位行動者，就是那獨一、神聖、在幕後隱密行動的行動者所推動。在神主宰的對付之下，哈拿魂裏受壓，靈裏有負擔要在耶和華面前傾心吐意。這是神的行動。因着神在哈拿裏面的運行，哈拿若不禱告要有一個兒子，就沒有平安。神這位主宰者，繼續感動並推動她，使她不得不禱告，即使照顧神殿裏事奉的以

## 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

利不明白她在作甚麼。哈拿在禱告中乃是與神的行動合作。

神能推動哈拿這在生命線上與神是一的人。只要神能得着這樣一個人，祂在地上就有路。我盼望我們至少有一些人成為今日的哈拿，說，『主阿，為着你的定旨，你若有甚麼心願要成就，我在這裏。我留在生命線上，為着你經綸的成就。』你若這樣禱告，我確信你會成為神所推動的人，祂要臨到你並推動你。神需要許多的哈拿，就是能產生撒母耳以轉移時代的人。

撒母耳特別是出身於他那尋求神的母親及其禱告（撒上一9～18）。她的禱告乃是回應神的心願。她的禱告是人與神行動的合作，為要完成神永遠的經綸。…神要一個撒母耳，但祂需要哈拿合作，向神禱告說，『主阿，我需要一個男孩。』這個禱告是非常屬人的，卻是為着神的經綸，與神的行動合作。…這就是話成肉體的原則。

神的行動和祂對哈拿禱告的答應，乃是要產生一個絕對為着成全神願望的拿細耳人。拿細耳人是完全奉獻給神的人。拿細耳人不能剪頭髮或喝酒。在聖經裏，長髮表征作頭的權柄。拿細耳人留長頭髮，表徵接受神作他的頭，以神為丈夫，就如女人以丈夫作她的頭一樣。因此，拿細耳人就是服從神，以神為頭、為權柄的人。這就是為甚麼哈拿禱告，主若賜她一個男孩，必不用剃刀剃他的頭（11）。在聖經裏，喝酒表徵享受屬世的享樂。拿細耳人不僅服從神作權柄，對屬世享樂也沒有興趣。…我們若要成為今日的拿細耳人，〔就是在生命線上的人，〕就必須接受神作頭和丈夫，服從祂，並對屬世的享樂沒有興趣（撒母耳記生命讀經，一三至一五頁）。

參讀：撒母耳記生命讀經，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『以利亞是與我們性情相同的人，他懇切禱告，求不要降雨，雨就三年零六個月不降在地上。』

但九 3～4『我〔但以理〕便禁食，披麻蒙灰，面向主神尋求，禱告、懇求。我向耶和華我的神禱告、認罪…。』

〔在雅各書五章十七節，懇切禱告，〕直譯，在禱告裏禱告。這指明有從主來的禱告賜給了以利亞，他就在这禱告裏禱告。他不是憑自己的感覺、思想、意願、情緒，或任何來自環境和情況的刺激，為着達到自己的目的而禱告，乃是在主所賜給他的禱告裏，為了成就主的旨意而禱告（聖經恢復本，雅五 17 註 1）。

## 信息選讀

但以理…是一個經常禱告的人。他的禱告，一點不是平常的禱告。他的禱告，乃是轉移時代的禱告。他每逢遇見一件重大的事，就在神面前禱告。他絕對信禱告。他所以信禱告，就是因為他信神，不相信自己。…人與神合作，最高的表現就是禱告。

當巴比倫王把但以理召來之先，曾經公開宣告說，若是今天在我權下的人，沒有一個能把夢解出來，我就要把巴比倫所有的哲士、術士都滅絕了。但以理和他的三個朋友，也是在這些人當中，也要被殺。所以我絕對相信，但以理會對他的三個朋友說，我們要為這件事禱告。他們就在那裏給神一個最高的合作，給神一個最高的配合。因此，就在他們專一的禱告裏頭，神把夢啓示給但以理。原來是巴比倫王作的夢，現在但以理也看見了。

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

他不僅在禱告裏看見了那個夢，並且還領會了那個夢的意思。這就說明但以理這一個人，是活在神面前的，是倚靠禱告來作人所不能作的事，倚靠禱告來明白人所不能明白的事。他這個人，是在禱告裏頭與神合作的。

但以理書記載但以理是能禱告的人。而撒但想要特別對付的，也是他的禱告。他的禱告，是摸着神心意的，也是能成全神計畫的，所以撒但就特別對付他的禱告，破壞他的禱告。尤其是在第六章給我們看見，撒但設法藉着他手下的人，要陷害這一個禱告的人，最低限度也要破壞他的禱告，使他不能禱告。

你們還能記得那個故事。大利烏王下了一個命令，三十天以內不拘甚麼人，若在王以外，或向神或向人求甚麼，都要被丟在獅子坑裏。撒但這個詭計，就是要用大利烏王四週圍的人，來對付但以理，不讓但以理禱告，末了還要陷害但以理這一個禱告的人。那麼，但以理怎樣應付呢？他還是照常不斷的禱告，一點不因着這個而受到威脅。聖經說得很清楚，『但以理…一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。』（但六 10）任何事物都不能阻止但以理的禱告。若是但以理沒有禱告，但以理就失敗了。只要撒但能把但以理的禱告破壞了，阻止了，撒但就得勝了。所以但以理的禱告，就如同戰場上一個必爭的據點一樣。

但以理的禱告，爬到了最高峯。他求神為神自己作事。他禱告說，『為主的緣故使你的臉光照你荒涼的聖所。』（九 17）我盼望在你們的聖經裏，把『為主的緣故』幾個字圈一圈。你看見他這個禱告，完全是為着神自己而禱告，不是為着他自己禱告。好像他在那裏對神說，我今天在這裏求你，並不是為着我，乃是為着你。我雖然求你來作事，但並不是為着我自己，乃是為着你。這是很特別的禱告，也是最高的禱告。許多時候，我們的禱告百分之九十九點九都是為着我們自己，很少是為着神。但只有像但以理這樣一個專一為着神禱告的人，才能給神用着來轉移時代（轉移時代的人，二八至三四頁）。

參讀：轉移時代的人，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

## 晨興餽養

創十八 22 ~ 23 『二人轉身離開那裏，向所多瑪走去；但亞伯拉罕仍舊站在耶和華面前。亞伯拉罕近前來，說，你真的要將義人與惡人一併剿滅麼？』

33 『耶和華與亞伯拉罕說完了話就走了；亞伯拉罕也回到自己的地方去了。』

當亞伯拉罕活在與神的交通裏，神就以他為祂的朋友（雅二 23，代下二十七，賽四一 8）。在創世記十八章裏，亞伯拉罕和神的談話，好像兩個朋友之間的談話。

亞伯拉罕享受與神這樣甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示。…以撒的出生與基督有關，所多瑪的毀滅與神對罪的審判有關。…神所關心的乃是藉着我們生出基督，並消除一切罪惡的事物。祂要在我們的家庭生活、職業生活，甚至基督徒生活和召會生活中產生基督，並且毀除『所多瑪』（創世記生命讀經，八一三、八一五頁）。

## 信息選讀

亞伯拉罕給神送行的時候，『耶和華說，我所要作的事，豈可瞞着亞伯拉罕麼？』（創十八 17）神不能將祂的心意向亞伯拉罕隱瞞，為此就將祂要審判所多瑪的心意告訴亞伯拉罕。…（20 ~ 21）。神的心關切羅得，但若沒有代求的人，神就不能為他作甚麼。…神雖然沒有題到羅得的名字，但祂心裏知道，亞伯拉罕懂得祂在作甚麼。神和亞伯拉罕彼此奧秘的交談，誰也沒有提羅得的名字。

## 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.

創世記十八章不但有代求的故事，也有代求基本原則的清楚啓示。代求在聖經中是一件大事。沒有代求，神的經綸就無法成就。今天基督作我們君尊神聖的大祭司，祂超特的職事就是代求的職事〔羅八 34，來七 25〕。

代求乃是照着神心頭願望的揭示而有與神親密的談話。這是代求的第一個基本原則。

我們如何能證明亞伯拉罕實際上是為羅得代求呢？這證明是在創世記十九章二十九節：『當神毀滅平原諸城的時候，祂記念亞伯拉罕，正在傾覆羅得所住之諸城的時候，就打發羅得從傾覆之中出來。』這裏不是說神記念羅得，乃是說神記念亞伯拉罕。本節清楚的給我們看見，神答應了亞伯拉罕的代求，將羅得從所多瑪救出來。

亞伯拉罕怎樣為流蕩到所多瑪神的那部分子民代求，照樣，我們也必須為流蕩到世界中的弟兄姊妹代求。

我們必須學習逗留在神面前。就是祂要走開，我們也必須留在祂面前，告訴祂說，『主，我不要失去你的同在，我要和你留在這裏。』你在祂面前的逗留，會開啓祂的心，引出祂的願望。…代求不僅僅是禱告，乃是親密的談話。

我們必須照着神的義向神挑戰，因為祂的義比祂的愛和恩更約束祂〔十八 23～25〕。神沒有義務要愛人或施恩，但祂有責任要公義。

這裏是記載亞伯拉罕的代求，但不是說亞伯拉罕說完了話，乃是說耶和華說完了話〔33〕。正確的代求總是神的說話。表面上是我們在說話，實際上是神在我們的說話裏說話（創世記生命讀經，八一八、八二〇、八二四、八二六至八二七、八三〇、八三三頁）。

參讀：創世記生命讀經，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

## 晨興餽養

太六 9～13『所以你們要這樣禱告：我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。我們日用的食物，今日賜給我們；免我們的債，如同我們免了欠我們債的人；不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

在主所示範禱告的榜樣裏〔太六 9～13〕，頭三項的祈求含示神格的三一。『願你的名被尊為聖』，主要的是與父有關；『願你的國來臨』，主要的是與子有關；『願你的旨意行在地上』，主要的是與靈有關。這要在今世逐漸得着成全，且要在要來的國度時代完全得着成全；那時神的名要在全地極其尊大（詩八 1），世上的國要成為基督的國（啓十一 15），神的旨意也要得着成就。

在撒但背叛…（結二八 17，賽十四 13～15），…〔以及〕人墮落以後，基督來了，將屬天的管治帶到地上，使地為着神的權益得着恢復，使神的旨意行在地上，如同行在天上。這是新王同祂的跟從者，建立諸天之國的目的。國度子民必須為這事禱告，直到這地在要來的國度時代，為着神的旨意完全得到恢復（馬太福音生命讀經，二九八至二九九頁）。

## 信息選讀

〔馬太六章的〕禱告乃是包羅一切的。這示範的禱告，首先顧到神的名、神的國和神的旨意，其次才顧到我們的需要〔11〕。這啓示在這爭戰的禱告中，主仍會眷顧我們的需要。照着十一節，我們『今日』

## 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



求我們『日用的食物』。王不要祂的子民為明天憂慮 (34)，只要他們為今日的需用禱告。『日用的食物』一辭指明憑信而活。國度子民不該靠所積蓄的生活，只該憑信，靠父每日的供應生活。

〔第三，〕這示範的禱告…顧到國度子民在神面前的失敗，以及他們與別人的關係〔12〕。他們應當求父免他們的債，赦免他們的失敗、過犯，如同他們也免了欠他們債的人，以保持和平。十二節指明在這爭戰的禱告中，我們必須承認我們有虧欠、錯誤、過失。我們欠別人的債，因此，我們必須求父赦免我們，如同我們為父的緣故赦免別人一樣。

我們向父禱告的時候，必須承認我們的軟弱，…我們該說，『父阿，我完全領悟自己是軟弱的，請不要叫我陷入試誘。』（馬太福音生命讀經，二九九至三〇一頁）

這個向父的禱告，…結束〔於〕…認識並讚美神的國度、能力和榮耀〔13〕。這也是說到三一神。國度是子的，這國乃是神在其中運用祂能力的範圍；能力屬於那靈，這能力完成神的目的，使父能彰顯祂的榮耀。這指明主教導我們的禱告，乃是開始於三一神，按着父、子、靈的次序；也是結束於三一神，但是按着子、靈、父的次序。因此，主在祂至高教訓裏所教導的禱告，開始於父神，也結束於父神。父神是開始，也是結束；是阿拉法，也是俄梅嘎。

這樣緊要的禱告，必定能使我們更多尋求諸天的國，就是父的心願，並且供給我們的需要，使我們得着恩典的神聖供應，以履行諸天之國一切至高且嚴格的要求，使父得着喜悅。一面，我們是照着父的心願，而有所尋求。另一面，我們得着供應而履行一些事，使父喜悅（神人的生活，一一九至一二〇頁）。

參讀：馬太福音生命讀經，第二十一篇；神人的生活，第十至十一篇；教會禱告的職事，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

# 第七週詩歌

# WEEK 7 — HYMN

## 羨慕—靈強

302

6 5 6 5 (英 782, 不同調, 不同律)

G 大調

4/4

G	C	G	D	A7	D						
5	5	6	6	1 - 1 -	7	7	1	6	5 - - -		
一	主	阿,	何	等	奧	祕,	你	靈	在	我	靈!
G	Em	D7	G	D7	G						
1	1	3	3	5 - 5 -	3	3	4	2	1 - - -		
也	是	何	等	實	際,	二	靈	成	一	靈!	

- |   |           |        |
|---|-----------|--------|
| 二 | 我能靠靈行動,   | 因靈而屬靈; |
|   | 也能憑靈事奉,   | 以靈敬拜靈。 |
| 三 | 靈裏接觸相交,   | 我靈就剛強; |
|   | 靈裏讀經、禱告,  | 我靈就高昂。 |
| 四 | 求你使我靈強,   | 點活別人靈! |
|   | 使我靈能高昂,   | 釋放別人靈! |
| 五 | 使我每一出聲,   | 就能推動靈! |
|   | 無論有何動靜,   | 都能供應靈! |
| 六 | 但願我靈一動,   | 人靈就開啓! |
|   | 但願我靈一衝,   | 人靈就提起! |
| 七 | 主阿, 求你垂顧, | 多用靈來吹! |
|   | 人人靈都豐富,   | 人人靈加倍! |

## 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.

- By the spirit I can walk,  
Spiritual in spirit be;  
By the spirit I can serve,  
And in spirit worship Thee.
- Thru Thy Word and by my prayer  
In the spirit touching Thee,  
Lifted high my spirit is,  
Strengthened shall my spirit be.
- Make my spirit strong I pray  
Others' spirits to revive;  
Lift my spirit high and free,  
Others' spirits then may thrive.
- Every time I speak, O Lord,  
May my spirit actuate;  
And whatever I may do,  
Let my spirit motivate.
- Every time my spirit acts  
Others' spirits opened be,  
Every time my spirit moves  
Others' lifted unto Thee.
- Lord, have mercy, from above  
May Thy Spirit breathe on me;  
Then my spirit will be rich,  
Strengthened and refreshed by Thee.



建造召會的事奉

第八篇

供應生命的事奉

讀經：約壹一 1～2，二 25，五 11～16（詩歌 655）

綱 要

週 一

壹 身為在基督裏的信徒和神的兒女，我們不只擁有並能經歷永遠的生命，還能將這生命供應給基督身體上其他的肢體——約壹五 11～16。

貳 供應生命就是分賜生命；我們有生命的富餘時，才能將這富餘供應給人——一 1～2，二 25，五 11～13、16。

參 建造神家的事奉乃是供應生命的事奉——將神聖生命供應給人的事奉——林後四 12：

一 召會的事奉乃是供應生命，因為這事奉乃是生命的事奉——羅八 2、6、10～11：

1 如果我們只作了一些事務，或者只管理了一些事情，卻沒有將神的生命供應出去，我們的事奉就是失敗、虛空的。

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 無論我們作甚麼，我們都應該清楚，這是我們的憑藉，為將生命供應給別人—約壹五 16，林後四 12。

## 週 二

3 如果召會光是作事，不能供應生命，就失去了召會的性質，和社會沒有甚麼兩樣。

4 我們必須事奉到一個地步，叫人得着生命的供應；我們要對這點有極深刻的感覺，在一切事上仰望主，願意我們的事奉能作祂生命的出口—約十 10，十一 25，約壹一 2。

**二 我們供應給人的生命乃是在那靈裏，那靈與我們的靈調和，而神的生命就放在、住在、長在調和的靈裏—林前十五 45 下，六 17，羅八 4：**

1 我們要供應聖徒生命，就得讓靈出去，因為神聖的生命是在我們調和的靈裏—七 6，一 9。

2 靈若是不能釋放出去，神聖的生命就無法出去。

**三 我們需要看見生命與品德有別—七 21 ~ 23，八 2、11：**

1 基督徒說到良善，但那是指好品德、好行為、好舉止，不是指神的話裏所說的神聖生命—約一 4。

2 為着不攔阻人接受神聖的生命，我們必須要有好行為、好品德；然而，好行為、好品德不一定是神的生命從我們身上彰顯出來：

a 我們的事奉上也許無可指責、受人稱讚，但所彰顯的不過是品格、完全和屬人的美德，這些並不是神的生命。

b 人若摸到我們，而不是摸到我們裏面的基督，他們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.

肆作為事奉神的人，我們需要深深銘記，我們必須能供應生命——約壹五 11 ~ 16:

一 出於神的事奉，是必須能供應生命給別人的——林後四 1、12:

1 神所要我們有的事奉，不重在作工，乃重在供應生命——約壹五 16:

a 聖徒的事奉，召會的事奉，其中心和焦點不是在成功一種事業或一項工作，乃是在供應生命。

b 神要我們事奉，不是重在作出工作或事業來，乃是在供應生命——二 25，五 11 ~ 13。

2 測量的惟一標準，就是召會把神的生命供應出去有多少，經過召會的服事，神生命的成分進入人裏面有多少——林後四 12。

二 結果子就是供應生命，就是把葡萄樹的生命供應出去——約十五 4 ~ 5。

三 要供應生命給人，就需要我們接在基督身上，住在基督裏面，讓祂在我們裏面有地位，而充滿我們，使祂的生命、性情、愛好、趨向變作我們的生命、性情、愛好、趨向；在我們的事奉中，祂的一切變作我們的一切——約壹二 27，弗三 16 ~ 17。

四 願神憐憫我們，叫我們所有的事奉和工作，都是出於祂的，都是因着和祂有交通而有的，也都是能將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**

應出去的—參詩三六 8 ~ 9。

五 我們永遠要記得，召會的事奉乃是在於將神流露出去，將神的生命供應出去—約七 37 ~ 39。

伍 事奉該是生命的流露—十九 34，七 37 ~ 39：

一 生命就是神的內容和神的流出；神的內容是神的所是，神的流出是祂自己作生命分賜給我們—弗四 18，啓二 21。

二 生命要從靈裏出來，我們外面的人就得受對付、被破碎—林後四 16，來四 12：

- 1 我們外面的人若不被破碎，就無法有神聖生命純淨的流露。
- 2 我們若要让神聖生命從我們裏面流出，我們的魂就要被折服，在每一件事上讓靈作主，讓靈掌權；這樣，主的生命就能從我們流出—弗三 16 ~ 17。

## 週 五

三 要有生命的流出，我們就需要在基督釋放生命的死裏與祂同在，就是與被擊打的磐石所豫表之被擊打的基督聯合爲一—約十九 34，出十七 6：

- 1 當我們與被擊打的基督聯合，就是與祂這位被擊打的基督是一，神聖的生命就要作爲活水從我們流出來—6 節，約七 38，參腓三 10。
- 2 我們的屬人生命，我們的天然生命，必須受擊打，好使活水能從我們裏面流出來—林後四 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 我們只要與被擊打的基督是一，與祂聯合，就會經歷天然的生命被釘死；然後基督的神聖生命如何藉着祂屬人的生命被擊打而作為活水流出來，我們也要照樣經歷藉着天然生命被擊打而流出生命水來——10 ~ 12 節。

陸 我們要供應生命給人，就需要提防死亡對召會的攻擊——太十六 18，羅五 17、21：

一 從伊甸園起，神與撒但之間的衝突就一直在生命與死亡這件事上——創三 3 ~ 4，羅五 12、17、21，林前十五 22。

二 出於神的，特徵是生命，出於撒但的，特徵是死亡；在召會中，凡是出於神的都是生命，凡是出於撒但的都是死亡——約一 4，十 10，十一 25，來二 14。

## 週 六

三 對召會的攻擊將由死亡，就是由陰間的門而來——太十六 18。

四 撒但最懼怕召會的，就是召會抵擋他死亡的權勢——提後一 10。

五 在我們裏面的永遠生命能勝過我們自己身上，並召會別的肢體身上的死——約壹五 11 ~ 13、16。

六 我們需要經歷並享受我們裏面永遠的生命，也需要成為永遠的生命得以流通的管道，藉此將這生命供應給人——約七 37 ~ 39，腓一 24 ~ 25。

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.

**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:**

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.

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.

## Day 6

C. The attack upon the church will come from death, from the gates of Hades—Matt. 16:18.

D. Satan's greatest fear with regard to the church is her resistance to his power of death—2 Tim. 1:10.

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.

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 神要召會彰顯出基督的生命來，所以召會裏必須滿了生命，我們在召會中的事奉必須供應生命—約壹一 1～2，二 25，五 11～13、16，林後四 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.**

## 晨興餽養

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

林後四 12『這樣，死是在我們身上發動，生命卻在你們身上發動。』

約壹五章十四至十七節指明，我們不只擁有並享受永遠的生命，我們還能將這生命供應給人，這就是說，我們能將永遠的生命賜給人。關於這事，約翰的思想很深。雖然這裏的思想很深，這事在我們基督徒的生活裏卻非常實際。我們若享受並經歷永遠的生命，必能讓這生命輸送給別人。我們能將永遠的生命供應基督身體其他的肢體（約翰壹書生命讀經，四一四頁）。

## 信息選讀

你汽車的汽油若快用完了，你可以轉入加油站，在那裏把油箱裝滿。不到一會兒工夫，你的汽油供給就充足了，你就可以繼續上路。當你自己得着供應，你就可以供應別人。

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

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

## 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,

而是神的富餘（約翰的修補職事，一二五至一二六頁）。

我們要成為能將生命賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏行事、生活、為人（聖經恢復本，約壹五 16 註 3）。

〔我們〕要專一說到事奉中一件基本的事，就是供應生命。…每個事奉主的人，都得非常清楚的認識，所有的事奉都應該是生命的供應。千萬不要以為，作長老的不過是在召會中處理一些事務，管理一些事情；好像只要事情管理好，事務處理好，事奉就作好了。作執事的也不要以為，在事務上盡力服事，事奉就差不多了。要知道，召會的事奉乃是生命的供應，生命的服事。如果我們只作了一些事務，或者只管理了一些事情，卻沒有將神的生命供應出去，我們的事奉就是失敗、虛空的。千萬不要以為，盡話語職事的人才是作生命供應的人，而長老和執事所服事的，不過是處理一點事務，管理一點事情而已。這個觀念是錯誤的，需要改正。

在召會裏，無論那一種事奉，是傳福音也好，講道也好，管理也好，看望也好；不論在人看是屬靈的一面，還是事務的一面，都應該是一個憑藉，來供應我們所領受的生命。傳福音該是供應生命，盡話語職事該是供應生命，看望人該是供應生命，值班該是供應生命，甚至掃地、擦窗這類平常的事，也都應該是供應生命的憑藉。從外表看，召會的事奉分作許多項目，但從屬靈一面看，都只有一個目的，就是供應生命。

這些原則和重點，相信聖徒們都已經聽過並知道；但…我還要提起，盼望大家能鄭重的看待這事。…〔在召會的事奉中，〕無論你作甚麼，你裏面都應該清楚，都應該抓牢，這是你的憑藉，為將生命供應給別人。關於這點，作長老、作執事的要牢牢抓住。…有時我們寧可容讓人把事情作糟了，而叫生命能出去。這比光把事情作對了，卻沒有把生命供應出去好得多（建造神家的事奉，四九至五〇頁）。

參讀：約翰壹書生命讀經，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

### 晨興餽養

約十 10『賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。』

十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

召會和社會是不同的，召會是生命的、屬靈的，而社會是事業的。召會不在於事務辦得好不好，乃在於藉着作事把生命供應出去。如果召會光是作事，不能供應生命，就已經失去召會的性質，和社會沒有甚麼兩樣。這點弟兄姊妹必須抓牢。

然而這不是說，我們可以把事情作得一塌糊塗。有時候事情作錯了，很叫弟兄姊妹裏面不得造就，不得供應。因此，我們在主面前還得恐懼戰兢的作事，不讓事情作差了。然而我們不能停在這裏，還得把事情作對到一個地步，叫人得着生命的供應。盼望弟兄姊妹對這點有極深刻的感覺，在一切事上仰望神，願意一切的事奉都能作祂生命的出口。我們願意在神面前蒙拯救脫離錯誤，但這脫離錯誤不是重在把事情作成功，乃是重在讓生命藉此得以出去（建造神家的事奉，五〇至五一頁）。

### 信息選讀

我們都知道，生命乃是在聖靈裏，聖靈是神生命的一個住處。羅馬八章說，神的靈乃是『生命之靈』（2）。因着神的生命是在聖靈裏，所以聖靈就變作生命的靈。同時我們也知道，神的生命進到我們裏面，乃是在我們的靈裏。所以，今天神的生命是在祂自己的靈裏，同時也是在我們的靈裏。

神的生命不在人的思想裏，不在人的看法和意見裏；…神的生命乃是在祂的靈裏，而又住在我們靈

### 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

裏。…神的生命今天是在兩層的靈裏。…神的生命原來只在祂自己的靈裏，現今神的生命也住在我們靈裏。…因此，羅馬八章所提的靈，很難斷定是專指神的靈，或專指我們人的靈。因為二者的確是調和在一起。在八章，聖靈和人的靈變作了一個；二者的性質是相同的，因為都是靈。神的靈調在人的靈裏，而神的生命就住在、放在、存在、長在人的靈裏。所以，我們要供應生命，叫生命出去，就得讓靈出去，因為生命是在靈裏。靈若是不能釋放出去，生命就無法出去。

我們要看見，所謂的供應生命到底是指甚麼。今天有些基督徒也說到供應生命，但那個生命不過是指一個人的良善、品德、好行為、好舉止而已，並不是指神的話裏所說那個生命。聖經說，『死是在我們身上發動，生命卻在你們身上發動。』（林後四 12）這意思是死在我們身上發動，生命就在別人身上發動；這個生命不是一種品德，不是一種舉止，乃是指神的生命。這個分別太大了。

我們事奉神，無論在那方面確實都該有好的品德，好的舉止，好的善行。我們若是沒有好的善行，好的舉止，好的品德，這就成了我們給人的攔阻，叫人不能得着生命。為着不攔阻人從我們身上得着生命的供應，我們當然應該要有好行為、好品德。然而，好行為、好品德從我們身上出去，並不是指神的生命從我們身上出去。許多時候，我們在事奉上能作一個無可指責、受人稱讚的人，但從我們身上出去的，不過是我們的人格、我們的完全、我們的美德和長處，那並不是神的生命。

我們要絕對的說，聖經裏的好品德、好行為，不是別的，乃是神的生命在人的靈裏，從人身上經過，而顯出來的一種光景。藉這簡單的話，盼望你們都能清楚甚麼叫作生命，甚麼叫作生命的流露。這個認識對於我們的事奉有很大的關係（建造神家的事奉，五一至五三頁）。

參讀：建造神家的事奉，第四篇；倪柝聲文集第二輯第二十四冊，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

## 晨興餽養

約壹五 11 ~ 13 『這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。我將這些話寫給你們信入神兒子之名的人，要叫你們曉得自己有永遠的生命。』

出於神的事奉，是必須和神有交通的，也是必須能供應生命的。神所要我們有的事奉，不是重在作工，作事，是重在供應生命。聖徒的事奉，召會的事奉，那個重心，那個目的，不是在成功一種事業，一項工作，乃是在把神的生命，供應出去。…召會和聖徒的事奉，如果僅僅是把事情作成功，僅僅是作出一種或大或小的事業來，這在神看，是等於零，沒有甚麼價值。神要召會和聖徒事奉，不是重在作出工作或事業來，乃是重在將神的生命供應出去（靈與靈的事奉，一三八至一三九頁）。

## 信息選讀

為着許多初信的人，我們…用比較淺顯的話來說。比方，召會在這裏事奉神，並不是重在造了多少會所，辦了多少事業，有了多少活動，作了多少工作，帶進了多少人。這些不是召會事奉的重心和目的。用這些來測量，來斷定召會的事奉，是非常錯誤的。召會的事奉有多重，有多高，有多少價值，在神的心目中能蒙多少悅納，完全不是以這些作標準，不是以人數作標準，不是以物質作標準，不是以事業的大小，或工作的多少作標準，乃是以另一件事作標準，就是召會把神的生命供應出去有多少，人經過召會的帶領和服事，

## Morning Nourishment

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

裏面神生命的成分有多少。

神測量召會的事奉和工作，只根據一點，就是召會到底給人多少屬靈生命的供應，人得着召會的幫助，到底裏面得着或增加多少神生命的成分。神只以這個作標準，來測量召會的事奉。

主在約翰十五章說，祂是葡萄樹，我們是枝子，枝子離了葡萄樹，就不能作甚麼。葡萄樹的枝子，不是為着作材料，乃是為着結果子。結果子，就是供應生命，就是把葡萄樹的生命供應出去。這就是我們對主的功用。主今天不需要人作材料，不需要人有幹才，只需要人住在祂裏面，被祂充滿，而將祂的生命供應出去，像葡萄樹的枝子，裏面被葡萄樹的汁漿充滿，而將葡萄樹的生命供應出去一樣。葡萄樹的枝子不懂別的事，只懂住在葡萄樹上，讓其中的生命，經過它供應出去，流露出去。

這就是召會的事奉。召會的事奉，不是作甚麼大工作，大事業，有甚麼大成就，乃是將基督的生命供應出去，流露出去。這需要我們接在基督身上，住在基督裏面，讓祂在我們裏面有地位，而充滿我們，使祂的生命變作我們的生命，祂的性情變作我們的性情，祂的愛好變作我們的愛好，祂的趨向變作我們的趨向，祂的一切變作我們的一切。我們這樣住在祂裏面，活在祂裏面，和祂有交通，就能讓祂從我們經過，從我們裏面流露出去。我們這樣流露出去的，就是祂的生命，就是那葡萄樹的生命。這一個，能供應人生命，能叫人得着生命。這一個，人碰着的時候，就是碰着基督，就是碰着那葡萄樹的生命。這一個，就是召會的事奉（靈與靈的事奉，一三九至一四〇、一四二頁）。

參讀：靈與靈的事奉，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

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

我們永遠要記得，召會的事奉乃是在於將神流露出去，將神的生命供應出去。不是在於我們作了多少事，作了多少工，乃是在於我們將神流露出去有多少，將神的生命供應出去有多少。這是所有的問題！神永遠不用別的東西來評判我們的工作，只用祂的生命來評判我們的工作。祂自己，祂生命的成分，在我們的工作裏越多，我們的工作就越有分量，越有價值。否則，我們的工作是虛空的，是失敗的。

願神憐憫我們，叫我們所有的事奉和工作，都是出於祂的，都是因着和祂有交通而有的，也都是能將祂和祂的生命流露出去，供應出去的（靈與靈的事奉，一四三頁）。

## 信息選讀

關於甚麼是生命，第一，我們應該看見，只有神的生命是生命；第二，我們應該看見，生命就是神的流出。啓示錄二十二章一至二節說，有一道生命水的河，從神的寶座那裏流出來，隨着那生命水的河，還有生命樹。生命水和生命樹，都是象徵生命。所以那裏是很清楚的給我們看見，生命就是從神那裏流出來的東西，因此可以說生命就是神的流出。

所以，我們從神所得着的生命，就是神的流出。這生命流到我們裏面，從我們這裏說，是神的流入，從神那裏說，是神的流出。等到這生命從我們流出去，

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（生命的認識，五至六頁）。

生命是神的內容和神的流出。神的內容乃是神的所是，所以生命是神內裏的所是（弗四 18 下）。神的流出就是神自己作生命分賜給我們。在啓示錄二十二章一節我們看見，生命水的河從神的寶座流出來，這是神的流出。生命是神的內容，祂內裏的所是；生命也是神流到我們裏面，並分賜到我們這人裏面（生命的基本功課，六六頁）。

林後四章十二節說，『死是在我們身上發動，生命卻在你們身上發動。』那個死就是殺死，就是我們的被破碎。我們這個人被破碎越多，神的生命從我們身上出去的就越多。

人破碎了，才能供應生命，相信這道理大家都明白，但現在需要眾人擺在實行裏。生命是在聖靈中，住在我們的靈裏，但人在靈之外，還有魂，還有身體；魂和身體都是靈的遮蔽。所以生命要從靈裏出來，人的魂和身體都得受對付，被破碎。然而在我們這些人身上，身體的難處不是太大，最大的還是魂裏的難處。魂裏的東西就是人的思想、人的情感、人的意志。這三者都是非常難破碎、難對付的。魂總歸是包圍着靈，遮蔽着靈；靈要從人裏面出來，人的魂總得破碎，總得被對付。若不然，人裏面的那個生命，無法從靈裏流露出來。

我們要讓主的生命從我們身上出去，就得學習與主有交通，學習魂被折服，學習在每一件事上讓靈作主，讓靈掌權。無論是作長老的弟兄也罷，作執事的弟兄姊妹也罷，是探望的也罷，是傳福音的也罷，都得學習運用靈，學習折服我們的思想，折服我們的情感，折服我們的意志，用我們的靈在一切活動上摸一切事。如此一來，主的生命就能流露出去。不是作得規矩就可以了，乃是運用靈，生命才能從我們身上出去（建造神家的事奉，五六至五七、五九頁）。

參讀：這人將來如何，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

## 晨興餽養

出十七 6『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。』

約十九 34『惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』

我們若要湧流生命水，我們也需要與被擊打的基督聯合為一（出十七 6，約七 38）。被擊打的磐石表徵成為肉體的基督被釘十字架。…基督在十字架上被神所擊打。我們需要與這位被擊打者聯合為一。這意思是說，我們的屬人生命，我們的天然生命，必須受擊打，好使活水能流出來。然而，我們不需要擊打自己。我們只要與被擊打的基督是一，與祂聯合為一，就會經歷天然的生命被釘死。然後基督的神聖生命如何藉着祂屬人的生命被擊打而作為活水流出來，我們也要照樣經歷藉着天然生命被擊打而流出生命水來。只有當我們天然的生命被擊打，神聖的生命才會從我們裏面流出來（出埃及記生命讀經，六〇八頁）。

## 信息選讀

當我們在基督的死裏與祂聯合為一時，我們天然、屬人的生命就被治死。然後從我們裏面所流出的都將是神的生命，就是神聖、永遠的生命。這生命就是生命水。我們若與被擊打的基督聯合為一，從我們流出來的將是純淨的；神聖的生命沒有天然生命的攙雜。

再者，這水流會把我們帶進永遠生命滿溢的情形裏。按照啓示錄二十二章一至二節，生命的供應是在生命河中，因為生命樹長在生命河裏。當生命水在我們裏面湧

## Morning Nourishment

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

流時，我們就得着豐富的供應。不僅如此，全召會都要得着豐富生命的供應。哦，我們何等需要這樣的湧流！（出埃及記生命讀經，六〇八至六〇九頁）。

自伊甸園開始，神與撒但的爭執，一直就是在死亡與生命這個問題上（參創三3～4，羅五12、17、21，林前十五22）。神的特性是生命，撒但的特性是死亡。這不只是聖潔的問題。世界上有許多虛假的聖潔，我們很容易受騙，但生命是無法假冒的。我裏面有沒有生命？我在另一個人身上有沒有摸着生命？這是問題所在。因為生命比思想更深，比感覺和教訓更真實。那裏有生命，那裏就有神。基督與一切其他人的分別就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾藉着基督毀壞死，如今也使用召會為着同一目的。今天召會是神生命的器皿，蒙召來彰顯祂兒子復活的生命，並帶人來認識這生命。

如果這就是召會的工作和職事，我們就很容易看見撒但在她身上攻擊的性質。死乃是他的武器。請注意這點的重要。如果攻擊是藉着罪或世界而來，或只是直接的攻擊，我們必知道如何防衛。但即使罪的問題解決了，世界對我們也沒有吸引，撒但仍然有能力。如果器皿有好幾個漏洞，單單堵住一個是沒有用的！

罪不過是途徑，死卻是目標。對付罪仍沒有摸到死。如果你已經到達一個地方，即使通往那裏的路受到毀壞，也不會使你脫離那地方。撒但的能力不只是在於愛世界，在於罪，或在於任何對心思、身體或其他方面直接的攻擊。我們可能勝過這一切事物，卻仍不是得勝者，因為撒但還有藉着死所掌管的權勢（這人將來如何，一四四至一四五頁）。

參讀：羅馬書生命讀經，第四十八篇；倪柝聲文集第二輯第二十四冊，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

## 晨興餽養

太十六 18『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

羅五 17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。』

讚美祂的名，神從起初就給我們看見，召會所受的攻擊是從那一方向而來。我們要知道攻擊是來自『陰間的門』，就是死亡的門。這辭在新約只出現過一次，就在馬太十六章十八節，這辭出現在這裏，是最合式不過了。撒但最害怕的，不是召會抵擋罪惡，不愛世界，或勝過其他直接的攻擊，乃是召會抵擋他死亡的權勢。

所以那開始於伊甸園的生命與死亡之爭，到了客西馬尼和各各他就終止了。在那裏死被廢掉，生命與不朽壞就照耀出來。不僅撒但被毀壞了，並且對我們這些蒙救贖的罪人，因為我們在基督裏已經經過了死，所以死也過去了，我們已得着祂不能朽壞的生命（這人將來如何，一四五至一四六頁）。

## 信息選讀

約翰用他在約壹五章四至十三節所寫的話作基礎，〔在十四至十七節〕給我們看見這永遠的生命能勝過死。我們已經接受永遠的生命，這生命已經在我們裏面得着證實、證明並保證。現在約翰要指出永遠的生命勝過死。…你也許認為十四至十七節是論到我們的禱告，以及神答應我們的禱告。實際上，約翰在這幾節的用意是要給我們看見，在我們裏面的永遠生命能勝過我們自己身上，並召會別的肢體身上的死。永遠的生命吞滅我們裏面的死，也吞滅別的肢體裏面的死。

## 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.

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

我們有永遠生命的人，能將這生命傳給人。這就是說，我們能成為永遠的生命所藉以供應給人的管道。我們能成為管道，讓永遠的生命從我們裏面流出，並流到別人裏面（約翰壹書生命讀經，三九七至三九八、四〇八頁）。

神的豐富是在基督裏，基督的豐富又藉着召會彰顯出來。這樣，召會到底怎樣彰顯基督呢？召會既是神的豐富的見證，她的特點就必須是基督的特點。這樣，甚麼是基督的特點呢？我們可以簡單的說，基督的特點，就是當祂要叫拉撒路復活的時候，所說的那句話：『我是復活，我是生命。』（約十一-25）基督就是復活，也就是生命。召會今天在地上，既作基督的器皿，就是要彰顯出這個生命與這個復活。神乃是要召會彰顯出基督的生命來，所以今天在召會裏必須滿了生命。在召會裏，一切出於神的，乃是生命；一切出於撒但的，乃是死亡。

主到地上來主要的目的，乃是要叫人得生命（十10），就是叫人得着神的生命。全本約翰福音乃是講生命的問題，不是講罪，或是其他的東西。每一章幾乎都是在論到生命和復活的事。神的基督就是生命，就是復活，而召會就是祂這生命和復活的器皿。我們知道，器皿是為着貯物用的，你不能拿一把水給別人，你必須要用一個器皿，把水裝在裏面，才能拿給別人。神乃是藉着召會，就是基督的器皿，叫人得着神的生命、神的豐富（倪柝聲文集第二輯第二十四冊，一七九至一八〇頁）。

參讀：約翰壹書生命讀經，第三十八篇；倪柝聲文集第二輯第二十四冊，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

# 第八週詩歌

# WEEK 8 — HYMN

## 事奉—生命的流露

655

8 7 8 7 雙 (英 910)

A 大調

3/4

一 生 命 流 露 纔 是 工 作, 工 作 必 須 是 生 活;  
 生 活、工 作 成 為 一 體, 工 作 纔 會 有 結 果。  
 經 驗 說 出 纔 是 信 息, 信 息 必 須 是 經 歷;  
 經 歷、信 息 能 毅 一 致, 信 息 纔 會 有 能 力。

- 二 工作須是生命果子, 藉着那靈所結出;  
 猶如葡萄樹枝結實, 彰顯生命的豐富。  
 乃是基督藉我工作, 將祂生命來表現,  
 使祂生命所有豐富, 藉我顯在眾人前。
- 三 不是人所推行運動, 乃是聖靈的感動;  
 不是外面有所作為, 乃是裏面在作工。  
 不是人的一種事業, 乃是神命的活出;  
 不是勞苦為着成功, 乃是表現主基督。
- 四 我的計畫、目的、努力, 一切必須全放棄,  
 使主可以藉我工作, 全為完成祂心意。  
 我之所是與我所有, 全都必須置死地,  
 使主可以藉我活着, 顯祂豐富和美麗。

## 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.

