二〇一二年秋季
國際長老及負責弟兄訓練

主恢復中獨一的工作

第四篇

作基督的大使盡和好的職事，並憑適應一切的生命作神的同工

讀經：林後五 4、9、14~16、18~20，六 1，七 2~3

綱　目

週　一

壹　我們需要作基督的大使，盡和好的職事：

一　基督的大使是代表基督，代表宇宙中最高權柄的人：

1　神已將天上地上所有的權柄，都賜給了基督—太二八 18。

2　神已設立基督作萬王之王，萬主之主—提前六 15，啟十七 14。

二　基督的大使不憑他們的所是或所能而活，乃憑不死的生命，就是在他們裏面的基督自己而活—林後五 4：

1　一切我們所能的，一切我們所是的，以及一切我們所有的，都會消逝；因這緣故，我們不該信靠我們的所是—一 8~9。

2　我們需要領悟基督這不死的生命在我們裏面；我們該信靠這生命，憑這生命而活，並憑這生命作工—十三 3。

週　二

三　基督的大使懷著雄心大志要討主的喜悅—五 9：

1　懷著雄心大志指為重大的目標發熱心，盡心竭力要討主的喜悅—西一 10，來十一 5~6。

2　如果我們要代表基督，作祂的大使，我們該禱告：「主啊，

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Four

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

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

Outline

DAY 1

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

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

1. God has given all authority in heaven and on earth to Christ (Matt. 28:18).

2. God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14).

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

1. Whatever we can do, whatever we are, and whatever we have are going to die; this is why we should not have any trust in what we are (1:8-9).

2. We need to realize that Christ as the immortal life is within us; we should trust in this life, live by this life, and work by this life (13:3).

DAY 2

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

1. To be determined is to be zealous with a strong aim, striving earnestly to be well pleasing to the Lord (Col. 1:10; Heb. 11:5-6).

2. If we are going to represent Christ to be His ambassadors, we should pray, “Lord, I call

我呼喚天的作見證，我只有一個雄心，就是要討你喜悅。」

四　基督的大使被基督的愛困迫而向祂活—林後五 14~15：

1　被困迫就像被浪潮沖走；基督的愛像浪潮一樣強烈，將我們征服，將我們沖走。

2　基督的愛困迫我們，叫我們不向自己活，乃向祂活：

a　向自己活，就是受自己的控制、指引與管理，關心自己的目標和標的。

b　向主活就是完全服在主的控制、指引與管理之下；這意思是說，我們所作的每一件事，都是要實現主的定旨和願望。

c　向主活的意思是在日常生活的每一方面都尋求討主喜悅。

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

週　三

五　基督的大使不按著肉體，乃按著靈認人—16 節：

1　我們不該在肉體裏照著外貌看事認人，乃該在靈裏照著基督的度量看事認人。

2　人可能會按著職業、地位、才幹和能力認人，但在召會中我們應當按著裏面的人，按著靈認人。

週　四

六　基督的大使盡和好的職事：

1　和好的職事不僅將罪人帶回歸神，更將信徒帶進神裏面，使他們絕對與祂是一—18~20 節。

2　唯有當我們完全與神和好，我們纔完全得救—六 1~2，羅五 10，來七 25。

3　我們能把人帶到神面前的程度，總是由我們與神的關

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

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

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

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

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

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

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

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

DAY 3

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

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

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

DAY 4

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

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

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

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

係來衡量；我們越在祂裏面，就越能使人與神和好而進到神裏面—林後十二 2 上，五 20。

週　五

貳　我們需要憑適應一切的生命，作神的同工：

一　我們需要靠著生命（不是任何恩賜）與神同工，這生命是全豐全足、全然成熟的，能適應一切處境，忍受任何對待，接受各樣環境，在各種情形裏作工，並把握各種機會，好完成我們的職事—六 1 上。

二　我們如果完全得救，而有適應一切的生命，那麼，任何光景、任何環境都適合我們將生命供應給人—腓一 20，四 22，提後四 2 上，參代下一 10。

三　我們若要有適應一切的生命，就需要有寬宏的心，就是能容納神所有子民的心—林後六 11~13，代下一 10，王上四 29：

1　因生命長大成熟而寬宏，相當於與神完全和好。

2　我們有寬宏的心，就能容納所有的信徒，不論他們的光景如何；我們有張開的口，就能率直的向所有的信徒指出他們誤入歧途的真實光景—太五 7，六 14~15，七 1~2。

週　六

四　我們需要寬宏，好有供應的生命，對人有親密的關切—林後七 2~3，帖前二 8，腓二 19~20：

1　我們若有才能執行一項工作，但缺少親密的關切，我們的工作就不會結果子；沒有我們父神愛和赦免的心，以及我們救主基督牧養和尋找的靈，乃是我們不結果子的原因—參路十五。

2　口才、恩賜、能力，都不能像我們對人的關切那樣深深的摸著人—參林前十二 31 下，提後一 7，門 9~12。

3　我們能結多少果子，並不在於我們能作甚麼，乃在於我們是否有親密的關切—林後十二 15，林前九 22，太九 12。

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

DAY 5

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

A. We need to work together with God by a life (not by any gift) that is all-sufficient and all-mature, able to fit all situations, able to endure any kind of treatment, to accept any kind of environment, to work under any kind of condition, and to take any kind of opportunity, for the carrying out of our ministry (6:1a).

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

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

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

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

DAY 6

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

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

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

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

4　供應的生命是一種溫暖別人的生命，在耶穌的人性裏顧惜他們，而在基督的神性裏，以基督的豐富餧養他們—弗五 29，箴二五 15。

5　保羅牧養聖徒，如同乳養的母親和勸勉的父親—帖前二 7~8、11~12，徒二十 19~20、27、31。

6　保羅下到軟弱人的水平上，好使他能得著他們—林後十一 28~29，林前九 22，參太十二 20。

7　保羅作為一個愛召會的人，與那愛召會的基督乃是一，他樂意為著聖徒的緣故，花費他所有的（指他的財物），也樂意花費他所是的（指他這人），以建造基督的身體—弗五 25，林後十二 15，十一 28~29。

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

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

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

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

第四週　週一

晨興餧養

林後五 20 『所以我們為基督作了大使，就好像神藉我們勸你們一樣；我們替基督求你們：要與神和好。』

4~5 『因為我們在這帳幕裏的人，負重歎息，是因不願脫下這個，乃願穿上那個，好叫這必死的被生命吞滅了。那為這事培植我們的乃是神…。』

使徒保羅乃是基督的大使。大使是代表最高權柄的人。美國政府有許多大使，受差派到許多不同的國家去；這些大使代表美國政府。宇宙中最高的權柄乃是神，神已將天上和地上所有的權柄，都賜給了基督（太二八 18）。神設立基督作萬王之王，萬主之主（提前六 15，啟十七 14）。今天耶穌乃是基督，萬有之主，最高的權柄。這個最高的權柄，需要一些彀資格在地上代表祂的大使。主的職事不是僅僅作傳道人或教師，乃是由屬天權柄授權，作代表全宇宙最高權柄的人。首先，我們需要被基督俘擄；至終，我們需要成為基督在地上的代表，作大使對付屬地的國家（一個在靈裏之人的自傳，四八至四九頁）。

信息選讀

我們都必須成為基督在地上的大使。我們不僅是基督的俘虜；至終，我們必須成為基督的大使，在地上為著祂一切的權益代表祂。你也許認為這事太偉大了。也許有些姊妹想，她們只是軟弱的器皿，她們不知道自己怎能成為基督的大使，在地上代表最高的權柄。不管你是弟兄或姊妹，我們眾人都是基督身體的肢體。最高的權柄是作頭的基督，我們這些身體的肢

WEEK 4 DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

體，必須作頭的代表。你作為頭的代表，乃是大使。不要以為你微小，或太軟弱。作大使不在於你微小或軟弱。事實上，我們必須更軟弱，就是在基督裏軟弱（林後十三 4）。

保羅作為基督的大使，知道他裏面的一切，他所是的一切，他所有的一切，都是必死的（五 4）。我們的智慧是必死的，我們的才能是必死的。一切我們所能作的，一切我們所是的，以及一切我們所有的，都會消逝。因這緣故，我們不該信靠我們的所是。我們必須看見，我們是必死的人，但神已經將一些永遠的東西、永遠不死的東西、永遠常存的東西，作到我們裏面。因著我們已經接受主耶穌，祂也活在我們裏面，我們就擁有祂不死的神性。至終，我們一切必死的所是，就要「被生命吞滅了」（4）。必死的要被神聖的生命吞滅了。

我們若要作基督的大使，在這地上代表祂，就必須清楚知道，我們是必死的人，一切我們所能作的，一切我們所是的，以及一切我們所有的，都是必死的。我們不該信靠我們自己，也不該憑自己而活。我們必須看見，另有一位在我們裏面；這個人位乃是不死的生命，神聖的生命（約十四 6）。我們該信靠這生命，憑這生命而活，並憑這生命行事為人。這生命使我們設資格，並將我們裝備成為基督的大使。一個人設資格成為基督的大使，不是靠能力、恩賜或知識，乃是靠他裏面不死的生命。我們必須忘掉自己，棄絕一切我們所能作的以及一切我們所是的，而信靠這不死的生命，這生命乃是在基督裏的神自己。這是裝備我們成為基督大使的頭一項資格（一個在靈裏之人的自傳，四九至五〇頁）。

參讀：一個在靈裏之人的自傳，第六章。

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

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

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

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

第四週　週二

晨興餧養

林後五 9 『所以我們也懷著雄心大志，無論是在家，或是離家，都要討主的喜悅。』

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

因著我看見我有基督在我裏面作不死的生命，我就必須懷著雄心，一直努力討祂喜悅（林後五 9）。如果你要成為基督的大使，在全宇宙中必定有這麼一天，你下定決心，呼喚天地作見證，你現在要絕對的為著基督，你只有一個雄心，就是討基督喜悅。神已經將祂自己這不死的生命作到我們裏面，使我們不憑自己而活，乃憑這生命而活。…我們若要在這地上作基督的大使代表祂，就該禱告說，「主啊，我呼喚天的作見證，我只有一個雄心—單單要討你喜悅。」（一個在靈裏之人的自傳，五〇至五一頁）

保羅在〔林後五章〕所說到的第二件事，是懷著雄心，要討主喜悅…（9）。這裏懷著雄心大志的意思，是指為重大的目標發熱心，盡心竭力要討主的喜悅。我們都該懷著雄心，要討主喜悅。我們不該有野心，要在召會生活中得著甚麼地位，但是我們應該有雄心，要討主的喜悅（哥林多後書生命讀經，三六六至三六七頁）。

信息選讀

保羅在林後五章十四節說，「基督的愛困迫我們。」因著基督的愛困迫保羅，所以他是一個向主活著的人（15）。裝備我們成為基督大使的另一個項目，乃是基督困迫的愛。你必須是一個被基督的愛沖激的人。

WEEK 4 DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

保羅在十四至十五節告訴我們，基督受死的愛，像大水澎湃衝向我們，迫使我們情不自禁的向祂活著。被困迫就像被浪潮沖走。基督的愛像浪潮一樣強烈，將你征服，將你沖走。我們必須被基督的愛所沖沒。我們需要被祂的愛所困迫，以致我們別無選擇（一個在靈裏之人的自傳，五一至五二頁）。

保羅並不向自己或向他的主人基督以外的任何事活著。他一直操練作討主喜悅的事。他與那些猶太拉比大不相同，他們是向律法活著，所作所行都是向著律法。保羅是個成熟、豫備好被提的人，他惟一的目標是要討他主人的喜悅，就是他所等候要來的那位。保羅不是作甚麼工，以求主的喜悅，他乃是在日常生活的每一方面都向主活著，以討主的喜悅。照樣，我們今天也不該討自己的喜悅，乃該向主活著，以討主的喜悅。我們所作的一切，都必須是向祂作的。這是林後五章這一段最緊要的事（哥林多後書生命讀經，一三五頁）。

婚姻的意思是姊妹與她的丈夫成了一對夫婦。婚姻生活的真實意義不是一人為著另一人，乃是彼此相向。「一人為著另一人」仍是二人。「彼此相向」的意思是這對夫婦在婚禮中成為一。…成為夫婦，不是為著彼此，乃是向著彼此；每位信徒向主都該這樣。你是用代價買來為奴僕的，主是你的，你也是祂的。祂向著你，你也向著祂。你無論作甚麼，都向著祂而作。你到學校去讀書，是向著祂讀書；你去作銀行家賺錢，是向著祂賺錢；你作妻子養育孩子，是向著祂養育孩子，不是向著你自己。保羅說，「我們沒有一個人向自己活。」（羅十四 7）我們不是向自己活，乃是向祂活。這就是全時間的意思，我們都該這樣（長老訓練第八冊，一二四至一二五頁）。

參讀：哥林多後書生命讀經，第十三至十四篇；長老訓練第八冊，第八章。

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

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

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

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

第四週　週三

晨興餧養

林後五 16~17『所以我們從今以後，不按著肉體認人了；雖然按著肉體認過基督，如今卻不再這樣認祂了。因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。』

一個作大使的人〔另一〕方面，乃是他不按著肉體，乃照著基督，在靈裏認人。我們絕不該憑外表，照著肉體考慮事情或者認人，乃該一直照著基督，在靈裏考慮事情並認人。假定你聽到一個有口才、有感力、知識豐富的弟兄說話。你也許讚賞他的口才，並認為他所講的信息很好。你這樣說，也許就是按外貌、照著肉體，而不是憑基督、照著靈認人或看事情。…你必須看見，是否有出於基督、出於神的東西，作到這人裏面（一個在靈裏之人的自傳，五二至五三頁）。

信息選讀

另一個弟兄分享起來也許沒有口才，可是你曉得他裏面基督的分量很重。因這緣故，保羅在林後五章十六節說，「所以我們從今以後，不按著肉體認人了…。」不在肉體裏照著外貌看事認人，乃在靈裏照著基督的度量看事認人，這是基督大使的第四個資格。

召會需要一班人能在地上實際的代表基督。你若要作這樣的大使，就不該再憑著你的所是，和你的所能生活。你必須憑著不死的生命—基督自己—生活，並且你必須懷著雄心要討基督喜悅。你也必須被基督困迫的愛淹沒並沖走，而且學習如何不憑外貌，乃憑基督

WEEK 4 DAY 3

Morning Nourishment

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

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

Today's Reading

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

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

在靈裏的度量，來看事情，分辨事情。這樣，你就是基督的大使，在地上代表祂的權柄和權益（一個在靈裏之人的自傳，五三頁）。

我們不按著肉體認人，就是不按著外面的人認他們。在正當的召會生活裏，帶領和服事的不能按著外面的人認人。但是在今天的基督徒當中，按著外面的人認信徒非常的普遍。譬如，他們會按著人的職業、地位、才幹和能力認人。相反的，我們在召會中應當按著裏面的人，按著靈認人。

〔十七節說，〕「因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。」甚麼是新造？新造是一個人得了重生有神的生命，不活在外面的人裏，而活在裏面的人裏。一個人活在外面的人裏，就是在肉體裏，在舊造裏。因此，他是老舊的。但是在裏面的人裏向主活的人，乃是在新造裏。

現在我們能明白這四件重要的事彼此間的關聯。討主喜悅的雄心與渴望得著復活的身體有關；向主活與有雄心討主喜悅有關。我們若不向主活，就不能討祂喜悅；我們若要使主喜樂，就必須向祂活。我們若要向主活，就必須治死我們天然的人。這樣，我們就能討祂喜悅。我們若有這一種生活，就必定是新造，是在靈裏、在裏面的人裏生活的人。因此，渴望身體改變形狀，與討主喜悅的雄心有關，討主喜悅的雄心與向主活有關，而向主活與成為新造有關（哥林多後書生命讀經，三七四至三七五頁）。

參讀：哥林多後書生命讀經，第三十六至三十七篇。

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

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

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

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

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

第四週　週四

晨興餧養

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

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

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

信息選讀

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

WEEK 4 DAY 4

Morning Nourishment

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

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

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

Today's Reading

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

使徒們不僅受託付完成和好的工作，和好的職事，他們也與神同工，把人帶進神裏面。他們知道，憑著自己他們無法把任何人帶進神裏面。他們沒有這種能力，這種性能。他們需要與神同工。

為神作工和與神同工，其中有重大的分別。甚至在我們的為人生活中，與一個人同工和僅僅為那人作工也是不同的。…我們常常喜歡為主作工，但不願意與祂一同作工。我們的態度甚至可能是要主留在天上，而讓我們在地上為祂作工。我們若這樣作工，便不能使別人與主和好而進到主裏面。由於我們在作工的時候，自己並沒有實際的在主裏面，我們就不能使人與主和好而進到主裏面。我們惟有藉著與主同工，纔能使別人與主和好而進到祂裏面。

與神同工，意即我們是在祂裏面。當我們在祂裏面時，我們纔能把人帶到祂裏面。惟有在神裏面的人，纔能把人帶到神裏面。你若不在祂裏面，你就必定不能把任何人帶到祂裏面。我們與神有多親近，乃是我們工作果效的度量。我們若遠離神，就無法帶人親近祂。我們能把人帶到神面前並帶到神裏面的程度，總是由我們與神的關係來衡量。我們若與神是一，那麼，我們就能把人帶到我們所在的地方。因此，我們若要把人帶到主裏面，我們自己就必須先在祂裏面。我們越在祂裏面，我們就越能使人與主和好而進到主裏面。但願我們對這件事有深刻的印象！

保羅在林後五章說到和好，在六章說到拯救。因此，六章二節所題到的拯救，實際上是指和好。惟有當我們這些信徒，就是在基督裏得救的人，完全與神和好，我們纔完全得救。若不到這個程度，我們只有局部的得救，還沒有完全的得救（哥林多後書生命讀經，四〇三至四〇六頁）。

參讀：哥林多後書生命讀經，第三十九篇。

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

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

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

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

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

第四週　週五

晨興餧養

林後六 1　『而且我們既與神同工，也就勸你們不可徒受祂的恩典。』

11~13 『哥林多人哪，我們的口向你們是張開的，我們的心是寬宏的；在我們裏面，你們並不受限制，你們乃是限制在自己的心腸裏。但你們也要寬宏，作同樣的報答，我像對孩子說的。』

林後六章一節…的「而且」指明接續。在五章末段（16~21），使徒告訴我們，他們這些新約的執事，為著主的新造，受了和好職事的託付。從六章一節至七章末了，他繼續告訴我們，他們如何作工。他們是靠著生命（不是任何恩賜）與神同工，這生命是全豐全足、全然成熟的，能適應一切處境，忍受任何對待，接受各樣環境，在各種情形裏作工，並把握各種機會，好完成他們的職事（哥林多後書生命讀經，三九七頁）。

信息選讀

使徒如此全然成熟、適應一切，如林後六章三至十節所描述的，向著信徒他們的口是張開的，他們的心是寬宏的。使徒有寬宏的心，能容納所有的信徒，不論他們的光景如何；使徒也有張開的口，率直的向所有的信徒指出他們誤入歧途的真實光景。要將誤入歧途、被岔開的信徒帶回與神和好，需要這樣的敞開與寬宏。

哥林多的信徒像小孩子（13），他們的心腸向著使徒是受限制的、小氣的〔12〕。小孩子的情感都是非常狹窄，很容易被糾正他們的人所得罪。

WEEK 4 DAY 5

Morning Nourishment

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

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

And in 2 Corinthians 6:1 indicates a continuation. In the last part of chapter 5 (vv. 16-21) the apostle told us that they, as the ministers of the new covenant, are commissioned with the ministry of reconciliation for the Lord's new creation. From this verse to the end of chapter 7, he continues by telling us how they work. They work together with God by a life (not by any gift) that is all-sufficient and all-matured, able to fit all situations, able to endure any kind of treatment, to accept any kind of environment, to work under any kind of condition, and to take any kind of opportunity, for the carrying out of their ministry. (Life-study of 2 Corinthians, p. 340)

Today's Reading

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

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

保羅在十三節向哥林多人發出呼籲。…使徒要哥林多信徒，以同樣寬宏的心報答他，在愛裏接納他。…保羅在這一節裏，要求哥林多人寬宏。寬宏需要生命的長大和成熟，這是哥林多的信徒所缺的（林前三 1、6，十四 20）。使徒在他們身上勞苦，好補上這缺欠。照著林後五章末了接下來的經文看，因生命長大成熟而寬宏，相當於與神完全和好。使徒這樣寫，是要完成他使信徒〔與神〕和好的職事；他們與神和好，不過是在半路上。

六章三至十三節給我們看見完全得救的意義。在這些經節中有一個經歷完全救恩之人的榜樣。我們乃是藉著有適應一切的生命，證明自己已經完全得救。因此，完全救恩的榜樣，就是適應一切生命的榜樣。…每一位信徒都有可能成為新約的執事。一個完全得救的人，的確就是一個有了適應一切之生命的新約執事。這意思是說，你既是新約的信徒，如果還不能彀作新約的執事，你就還沒有完全得救。我們如果完全得救，而有適應一切的生命，那麼，任何光景、任何環境都適合我們將生命供應給人。我們乃是藉著完全得救，而彀資格成為新約的執事。

我們若要有適應一切的生命，就需要有寬宏的心，就是能容納神所有兒女的心。不僅使徒和長老該有這樣的心，每一位在基督裏的信徒都該有寬大的心。我們的心若在今世不能寬宏得合式，主就要在來世擴大我們。等我們進入新耶路撒冷的時候，必定會有寬宏的心。至少我們在那時候能說，「保羅弟兄，我如今和你一樣。你有寬宏的心，我也有這樣的心。」但我們希望不必等到來世纔是心寬宏的，今天就寬宏是更好的（哥林多後書生命讀經，四二四至四二六頁）。

參讀：哥林多後書生命讀經，第四十一至四十二篇。

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

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

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

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

第四週　週六

晨興餧養

林後七 2~3 『『你們要容納我們，我們未曾虧負誰，未曾敗壞誰，未曾佔誰的便宜。我說這話，不是為定罪你們，因我先前說過，你們是在我們的心裏，以至同死同活。』

我們在林後七章二至十六節所看見的，是使徒供應的生命對信徒的親密關切。每一位愛主、願意搆得上神標準的信徒，都應當成為新約的執事。只要我們是在基督裏的信徒，不論我們是使徒、傳福音者、長老或執事，我們都應當是新約的執事。這樣的執事乃是把基督供應給人，為著建造召會，就是祂的身體（哥林多後書生命讀經，四四六頁）。

信息選讀

主今天恢復的目標，就是恢復所有的信徒都能供應基督，使召會得以建造起來。這種領會是根據保羅在以弗所四章的話，他說使徒、申言者、傳福音者、牧人和教師，都成全聖徒，目的是為著職事的工作，為著建造基督的身體。我們若要成為建造召會的人，將基督供應給人以建造召會，就需要一種供應的生命。我們要成為新約的執事，就需要這樣供應的生命。我們需要活出一種為著召會把基督供應給人的生命。

我們在哥林多後書所看見供應的生命，是一個多結果子的生命。我們可能「屬靈」、「聖潔」、「得勝」，卻不結果子。…照聖經來看，屬靈的目的是為著結果子。主在約翰福音沒有告訴我們要屬靈、要聖潔、要得勝。反之，祂在約翰十五章囑咐我們要結果子，甚至要多結常存的果子。這就是活出供應的生命。

WEEK 4 DAY 6

Morning Nourishment

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

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

Today's Reading

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

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

我們可能在屬靈的事上很有知識，講道也很有能力，然而還是不結果子。事實上，這樣的人不僅不結果子，沒有供應生命，反而可能叫人死。一位弟兄到另一個地方去開特會，但聚會的結果也許是叫許多人被殺死。他們不是被錯謬的話殺死，而是被對的話殺死。不僅如此，在牧養聖徒的時候，我們也可能叫人死。這樣叫人死，這樣不結果子的原因，就是缺乏親密的關切。…照樣，我們可能看望一個家庭，牧養他們，卻沒有一點愛的關切。我們的動機可能是為著表顯我們的知識、屬靈、恩賜或能力。結果卻是叫人死。

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

有些母親好像缺少智慧；但她們雖然不彀聰明，卻能很妥善的撫養兒女，因為她們對兒女有愛的關切。這種母親對兒女有柔細親密的關切。相反的，有些後母也許很有知識、恩賜，也很聰明，但她們缺少對兒女所當有的關切。照顧兒女最重要的不是知識或才幹，乃是親密的關切。照顧眾召會或牧養眾聖徒也是一樣，所需要的乃是供應的生命中所有的親密關切。

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

〔林後七章〕啟示，我們需要有親密的關切。我們若有才能執行一項工作，但缺少親密的關切，我們的工作就不會結果子。要建立美好的家庭生活和召會生活，需要親密的關切。我們能結多少果子，並不在於我們能作甚麼，乃在於我們是否有親密的關切。

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

我們都需要心寬宏，與神完全和好；然後我們纔會有一種供應的生命，一種能多結果子的生命。…結果子乃是供應的生命所產生的結果（哥林多後書生命讀經，四四七至四五一、四五五頁）。

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

參讀：哥林多後書生命讀經，第四十四至四十五篇；對同工長老們以及愛主尋求主者愛心的話，第二至三章；活力排，第七篇；關於建造基督身體更進一步的亮光，第二章。

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