二〇一五年春季长老及负责弟兄训练

为着神的建造之祭司职分的恢复

第二篇

祭司的意义

读经：出十九 6，彼前二 5，9，启一 6，五 10

纲　目

周　　一

壹 祭司乃是专门为神的权益活着并事奉神的人—出十九 6，罗十四 7～8，林后五 15：

一 祭司是最正常、最正当的人，看见神的计划是要将祂自己作到一班人里面，使祂成为他们的生命，使他们成为祂的彰显—彼前二 5，9，启一 6。

二 一个正常、正当的人乃是作祭司的人，事奉神的人；我们若没有在我们所作的一切事上作祭司事奉神，我们就不正常—五 10。

贰 祭司乃是接受神，被神充满、浸透并浸润的人，让神从他里面流出来，以至于成为神活的表现—彼前二 5，9：

一 尽管祭司是一个事奉神的人，这意思不是他为神作工或作一些事；按照圣经的启示，事奉神乃是接触神，将神接受到我们里面，被神充满、浸透并浸润—罗一 9，八 11。

Int'l Training for Elders and Responsible Ones (Spring 2015)

The Recovery of the Priesthood for God's Building

Message Two

The Definition of a Priest

Scripture Reading: Exo. 19:6; 1 Pet. 2:5, 9; Rev. 1:6; 5:10

Outline

Day 1

I. A priest is a person who lives solely for God's interests and serves Him—Exo. 19:6; Rom. 14:7-8; 2 Cor. 5:15:

A. Priests are the most normal and proper persons, those who realize that God's plan is to work Himself into a group of people in order that He might be their life and that they might become His expression—1 Pet. 2:5, 9; Rev. 1:6.

B. A normal and proper human being is one who is a priest, one who serves God; if we are not priests serving God in all that we do, we are abnormal—5:10.

II. A priest is one who receives God, who is filled, saturated, and permeated with God, and who has God flowing out of him so that he might be a living expression of God—1 Pet. 2:5, 9:

A. Although a priest is a person who serves God, this does not mean that he works for God or does something for God; according to the revelation of the Scriptures, to serve God is to contact God, to receive God into us, and to be filled, saturated, and permeated with God—Rom. 1:9; 8:11.

二 神呼召我们，一点没有意思要我们单单为祂作什么；神的心意首先是要我们向祂敞开，让祂能进到我们里面，充满我们，甚至从我们满溢出来，直到祂得着我们全人的每一部分—弗三 16 ～ 21。

三 我们全人必须被神浸透、浸润并得着—帖前五 23：

1 倘若这是我们的情况，我们就会与神是一，不仅外面穿上祂作能力，里面也以祂作一切而被祂浸润—路二四 49，弗五 18。

2 我们被神浸透、浸润并得着，神就自然而然地从我们里面流出来，我们也就能与别人在这生命的流中同被建造—约七 38 ～ 39，弗二 21 ～ 22。

周　　二

四 神并无意呼召我们为祂作什么；祂所要的就是我们将自己向祂敞开，而答应祂的呼召，说，“主，我在这里，不是预备好为你作工，而是预备好被你充满，被你得着，并与你成为一。”

五 除非我们与主是一并被祂得着，否则就无法为祂工作—三 16 ～ 21，林前三 9 上，十五 58，林后五 20，六 1。

叁 祭司是一个在与神的调和中接触神的人—林前六 17：

一 祭司经过圣所，进入至圣所，他就是与神接触；并且这样的接触，不是在他自己里面，乃是在与神的调和里面；祭司与神的接触乃是在神里面—来十 19。

B. God's intention is not to call us merely to work for Him; His intention is that we first open ourselves to Him in order that He may come into us to fill and flood us until He has taken possession of every part of our being—Eph. 3:16-21.

C. Our entire being must be saturated, permeated, and possessed by God—1 Thes. 5:23:

1. If this is our situation, we will be one with God and will not only be clothed outwardly with Him as power but also permeated inwardly with Himself as everything—Luke 24:49; Eph. 5:18.

2. As we are saturated, permeated, and possessed by God, spontaneously He will flow out of us, and we will be built up with others in this flow of life—John 7:38-39; Eph. 2:21-22.

Day 2

D. God has no intention of calling us to do something for Him; rather, His intention is that we answer His call by opening ourselves to Him and saying, "Lord, here I am, not ready to work for You but ready to be filled and possessed by You and to be one with You."

E. Not until we are one with the Lord and possessed by Him can we ever work for Him—3:16-21; 1 Cor. 3:9a; 15:58; 2 Cor. 5:20; 6:1.

III. A priest is a person who contacts God in the mingling with God—1 Cor. 6:17:

A. The priest's passing through the Holy Place and into the Holy of Holies is his contact with God, and this contact is not in himself but in a mingling with God; a priest's contact with God is in God—Heb. 10:19.

二 我们是祭司，我们去接触神时，不是仅仅客观地接触，乃是主观地接触；我们不是在神之外接触神，我们乃是在神里面，也就是在与神的调和里接触神—约十五 4 ～ 5。

肆 祭司是一个绝对并彻底与神调和的人—十四 20：

一 神的定旨乃是要将祂自己与我们调和，使祂成为我们的生命、性情和内容，而我们成为祂团体的彰显—弗三 16 ～ 21，四 4 ～ 6，16：

1 神人调和是神性与人性之元素内在的联结，形成一个生机的实体，但在联结中两种元素仍可区分—路一 35 注 3。

周　三

2 神的旨意乃是神人调和，神定旨的完成是在于神性与人性的调和—弗一 5，9，三 11。

3 基督徒生活乃是神性与人性的调和；成为基督徒乃是与神调和，成为神人—提后三 17：

a 神在祂的经纶中将祂自己与我们调和，与我们成为一个实体—林前六 17。

b 我们可以经历神生机的救恩到一个地步，我们和神完全调成一个，同一生命，共同生活—约十五 4 ～ 5，加二 20，腓一 19 ～ 21 上。

二 我们若要作祭司事奉神，就需要看见调和的灵这个异象—神圣的灵与我们重生之人的灵调和—林前六 17，罗八 4：

1 父在子里面，子就是那灵，那灵现今与我们重生的灵调和—约十四 9 ～ 10，16 ～ 18，林前十五 45 下，六 17。

B. When we as priests contact God, we contact Him not merely objectively but also subjectively; we do not contact God apart from God, but we contact God in God, that is, in the mingling with God—John 15:4-5.

IV. A priest is one who is absolutely and thoroughly mingled with God—14:20:

A. God's purpose is to mingle Himself with us so that He becomes our life, nature, and content, and we become His corporate expression—Eph. 3:16-21; 4:4-6,16:

1. The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union—Luke 1:35, footnote 2.

Day 3

2. The will of God is the mingling of God with man, and the fulfillment of God's purpose depends on the mingling of divinity and humanity—Eph. 1:5, 9; 3:11.

3. The Christian life is the mingling of divinity and humanity; to be a Christian is to be mingled with God, to be a God-man—2 Tim. 3:17:

a. In His economy God mingles Himself with us to become one entity with us—1 Cor. 6:17.

b. We may experience God's organic salvation to such an extent that we and God are completely mingled as one, having one life and one living—John 15:4-5; Gal. 2:20; Phil. 1:19-21a.

B. If we would serve God as priests, we need to see a vision of the mingled spirit—the divine Spirit mingled with our regenerated human spirit—1 Cor. 6:17; Rom. 8:4:

1. The Father is in the Son, the Son is the Spirit, and the Spirit is now mingled with our regenerated spirit—John 14:9-10, 16-18; 1 Cor. 15:45b; 6:17.

2 神经纶的中心点乃是调和的灵，就是神灵与人灵的调和—罗八 4：

周　　四

a 这二灵的联结乃是圣经中极深的奥秘。

b 凡神所要作的，或祂所要完成的，都与调和的灵有关—弗三 9，5，一 17，二 22，四 23，五 18，六 18。

3 调和的灵是主的灵，也是我们的灵—林后三 17，林前六 17。

周　　五

4 调和的灵乃是与神成为一灵的灵；这灵乃是在神的生命和性情上，但不在祂的神格上，与神一样—约壹五 11，彼后一 4：

a 在我们里面，神的灵与人的灵相调为一，使我们过一种是神又人，是人又神的神人生活—加二 20，腓一 19 ～ 21 上。

b 神人的生活乃是神灵与人灵这二灵联结、调和在一起成为一的生活—林前六 17。

5 活在调和的灵里乃是让基督来充满并浸透我们，直到祂从我们全人浸润出来，我们就彰显基督了—弗二 22，三 16 ～ 21。

6 要作祭司生活事奉，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵，住在我们的灵里，并与我们的灵调和成为一灵—林后三 17，林前十五 45 下，六 17。

周　　六

伍 祭司乃是在灵的新样里事奉的人—罗七 6:

2. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit—Rom. 8:4:

Day 4

a. The union of these two spirits is the deepest mystery in the Bible.

b. Whatever God intends to do or accomplish is related to the mingled spirit—Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18.

3. The mingled spirit is both the Spirit of the Lord and our spirit—2 Cor. 3:17; 1 Cor. 6:17.

Day 5

4. The mingled spirit is a spirit that is one spirit with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4:

a. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.

b. The God-man living is the living of the two spirits, the Spirit of God and the spirit of man, joined and mingled together as one—1 Cor. 6:17.

5. To live in the mingled spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 2:22; 3:16-21.

6. In order to live and serve as priests, we need to know that the Lord Jesus today, as the embodiment of the Triune God, is the Spirit indwelling our spirit and is mingled with our spirit as one spirit—2 Cor. 3:17; 1 Cor. 15:45b; 6:17.

Day 6

V. A priest is one who serves in newness of spirit—Rom. 7:6:

一 一切与我们的灵有关的都是新的，一切出于我们灵的也都是新的—林后五17。

二 我们重生的灵是新样的源头，因为主、神的生命和圣灵，都在我们重生的灵里。

陆 祭司乃是事奉主的人—徒十三1～4上：

一 “他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工”—2节：

1 安提阿召会工作的起头，乃是在事奉主的时候。

2 我们为主所作一切的工，必须来自这样事奉主的祭司职分；这是新约的工作唯一的原则。

二 圣灵的工作，只能在事奉主的时候启示出来—2节：

1 我们如果不把事奉主放在先，就什么都倒乱了。

2 唯独在事奉主的时候，圣灵才打发人出去。

A. Everything that is related to our spirit is new, and everything that comes out of our spirit is new—2 Cor. 5:17.

B. Our regenerated spirit is the source of newness because the Lord, the life of God, and the Holy Spirit are there.

VI. A priest is a person who ministers to the Lord—Acts 13:1-4a:

A. “As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them”—v. 2:

1. The work of the church in Antioch began during a time of ministering to the Lord.
2. All our work for the Lord must issue from this priestly service of ministering to the Lord; this is the unique principle for the work of the New Testament.

B. The work of the Holy Spirit can be revealed only at a time of ministering to the Lord—v. 2:

1. If we do not place ministering to the Lord as the top priority, everything will be out of order.
2. Only at a time of ministering to the Lord will the Holy Spirit send some forth.

第二周 · 周一

晨兴喂养

出十九 6 “你们要归我作祭司的国度，为圣别的国民。这些话你要告诉以色列人。”

彼前二 9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

一个正确的人乃是祭司，就是事奉神的人。一位律师或教授若不事奉神，就不是正确的人。我们若不是事奉神的祭司，就不是正常的。你也许以为自己很不错，甚至非常卓越；但无论我们多美好，我们若不是祭司，就不是正确的，也不是正常的。赞美主，我们能宣告，我们是事奉神的祭司！这意思是，我们乃是正常且正确的人（出埃及记生命读经，一六六一页）。

信息选读

辞典上说，祭司是一个职业性服事神的人。大多数基督徒都能告诉我们说，祭司是一个事奉神的人。这是对的，但事奉神究竟是指什么说的？今日的基督徒会回答说，事奉神就是为神作工。这个答案是错误的！说祭司是一个事奉神的人是对的，但若说事奉神仅仅是为神作一些事那就错了（李常受文集一九六六年第一册，五六一页）。

我们要认识作祭司的意思，首先必须找出神永远的心意，就是神在已过永远里的愿望，和祂为着将来永远的心意。神是有定旨的神。人如何是有目的的，行事总带着目的，神比我们大得多，祂乃是有定旨的神，祂有一个等待完成的心意。

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

Exo. 19:6 And you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

A proper human being is one who is a priest, one who serves God. If a lawyer or a professor does not serve God, he is not a proper person. If we are not priests serving God, we are abnormal. You may think that you are very good, even excellent. But no matter how good we may be, we are improper and abnormal if we are not priests. Praise the Lord that we can declare that we are priests serving God! This means that we are normal, proper persons. (Life-study of Exodus, p. 1448)

Today’s Reading

The dictionary tells us that a priest is a person who serves God professionally. Most Christians would tell us that a priest is one who serves God. This is right, but what does it mean to serve God? Today’s Christians would answer that to serve God is to work for God. This answer is wrong! To say that a priest is a person who serves God is right, but to say that to serve God is merely to do something for God, is wrong. (CWWL, 1966, vol. 1, p. 426)

In order to know what it means to be a priest, we must first discover God’s eternal intention, that is, God’s desire in eternity past and His intention for eternity future. God is a God of purpose. Just as we human beings are purposeful and always do things with a purpose, God, who is much greater than we are, is a God of purpose who has an intention to accomplish.

圣经启示，在万世以前，在创立世界以前的已过永远里，神有一个喜悦，一个心头的愿望（弗一9）。照着祂的喜悦，祂定了一个定旨，一个目的，要得着祂心头的愿望，并且制定一个计划，要完成祂的定旨（三11）。在这计划里，祂定意要将祂自己作到一班人里面，使祂成为他们的生命，使他们成为祂的彰显（一5）。基于这神圣的定意，神创造了人。人命定要接受神，被神充满，被神浸透且浸润，甚至将神涌流出来，使人成为神活的彰显（创一26，二8～10，约七37～39，弗三19，一22～23）。

虽然祭司是事奉神的人，但这意思并非指他要为神作工或作事。按照圣经的启示，事奉神乃是将神接受到人里面、接触神、被神充满、被神浸透并被神浸润。不仅如此，事奉神乃是将神涌流出来，并且在神这涌流里，与别人建造在一起，成为神团体的彰显。这是事奉神和作祭司的正确意义。祭司乃是被神充满、与神是一、被神占有甚至完全被神据有，并在神生命的涌流里与别人建造在一起，而成为今天神在地上活的、团体的彰显。这建造而成的团体实体，就是祭司体系（完成神永远定旨的生活，一〇七至一〇八页）。

今日基督教天然的观念是说，我们若要爱主，就必须为祂作工。这是一个宗教的天然观念，而非圣经的启示。神呼召我们，从无意思要我们单单为祂作什么。神的心意首先是要我们向祂敞开，让祂能进到我们里面，充满我们，甚至从我们满溢出来，直到祂得着我们全人的每一部分。我们全人必须被祂饱和并浸润，然后我们才能与祂成为一。我们不只在外面披上祂作能力，也在里面被祂浸润以祂作一切。结果非常自然，神就从我们里面流出来，我们也就能与别人在这一生命的流中同被建造（李常受文集一九六六年第一册，五六二页）。

参读：李常受文集一九六六年第一册，祭司的体系，第一至六、八至十章；李常受文集一九六三年第二册，完成神永远定旨的生活，第八章。

The Scriptures reveal that before the ages, in eternity past before the foundation of the world, God had a good pleasure, a heart's desire (Eph. 1:9). According to His good pleasure, He made a purpose, an intention, to gain His heart's desire, and He also made a plan to accomplish His purpose (3:11). In this plan He determined to work Himself into a group of people so that He might be their life and they might be His expression (1:5). Based on this divine determination, God created man. Man was destined to receive God, to be filled with God, to be saturated and permeated with God, and even to flow God out, so that he might be the living expression of God (Gen. 1:26; 2:8-10; John 7:37-39; Eph. 3:19; 1:22-23).

Although a priest is a person who serves God, this does not mean that he works for God and does something for God. According to the revelation of the Scriptures, to serve God is to receive God into us, to contact God, and to be filled with God, saturated with God, and permeated with God. Furthermore, to serve God is to flow God out and, in this flow of God, to be built up with others as a corporate expression of God. This is the proper meaning of serving God and of being a priest. A priest is simply a person who is filled with God, one with God, taken over by God, and even possessed by God in a full way and built up with others in the flow of the life of God to be a living, corporate expression of God on earth today. This built-up corporate entity is the priesthood. (The Living that Fulfills God's Eternal Purpose, p. 94)

Christianity's concept is that if we love the Lord, we must work for Him. This is a natural, religious concept, not the revelation of the Bible. God never intended to call us merely to work for Him. God's intention is that we must first open ourselves to Him that He may come into us to fill and flood us until He has taken possession of every part of our being. Our whole being must be saturated and permeated with Him. Then we will be one with Him. We will not only be clothed outwardly with Him as power, but permeated inwardly with Him as everything. Then spontaneously, God will flow out of us, and we will be built up with others in this flow of life. (CWWL, 1966, vol. 1, pp. 426-427)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," chs. 1-6, 8-10; The Living that Fulfills God's Eternal Purpose, ch. 8

第二周 · 周二

晨兴喂养

林前六 17“但与主联合的，便是与主成为一灵。”

约十四 20“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

我必须重复地说，祭司不仅是一个为神作工的人，神并无意呼召我们为祂作什么。祂所要的就是盼望我们将自己向祂敞开，而答应祂的呼召，并且说，“主，我在这里，不是预备好为你作工，而是预备好被你充满，被你得着，并与你成为一。”除非我们与主是一，否则就无法为祂工作，也无法实际作一个祭司。祭司的主要功用不是工作，而是花时间在主面前，直到他在灵里与主成为一。神所计划要得着的祭司体系，乃是一个团体的人；这个团体人是充满祂自己，且将祂满溢出来的（李常受文集一九六六年第一册，五六二页）。

信息选读

祭司是一个在与神的调和中接触神的人。祭司经过圣所，进入至圣所，他就是与神接触；并且这样的接触，不是在他自己里面，乃是在与神的调和里面。祭司与神的接触乃是在神里面。那就是说，当他接触神时，他就与神调和，不是客观的，乃是主观的。这是非常深的。今天我们是祭司，我们去接触神时，不是仅仅客观地接触，乃是主观地接触。我们不是在神之外接触神，我们乃是在神里面，也就是在与神的调和里接触神。帐幕里的整个气氛就是神。所以当祭司进到帐幕里的时候，他乃是在神里面来接触神，并且神也在他里面。我们可以用接触空气来作比方。我们并不是像接触书那样地来接触空气，我们乃是借着在空气中而接触空气。不仅如此，空气也在我们里面，所以我们就与空气调和。照样，

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

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

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

I must repeat that a priest is not one who merely works for God. God has no intention of calling us to do something for Him. His intention is that we answer His call by opening ourselves to Him and saying, “Lord, here I am, not ready to work for You, but ready to be filled and possessed by You and to be one with You.” Not until we are one with the Lord can we ever work for Him and be a real priest. The main function of a priest is not to work but to spend time in the presence of the Lord until he is one with Him in the spirit. The priesthood that God plans to have is a corporate man who is saturated and permeated with Himself. (CWWL, 1966, vol. 1, “The Priesthood,” p. 427)

Today’s Reading

A priest is a person who contacts God in the mingling with God. The priest’s passing through the Holy Place and into the Holy of Holies is his contact with God, and this contact is not in himself but in a mingling with God. A priest’s contact with God is in God. That is, as he contacts God, he is mingled with God, not objectively but subjectively. This is very deep. Today as the priests, when we go to contact God, we contact Him not merely objectively but also subjectively. We do not contact God apart from God; we contact God in God, that is, in the mingling with God. The whole atmosphere within the tabernacle is God. Therefore, when the priest goes into the tabernacle, he is in God to contact God, and God is also in him. We may compare this to contacting air. We do not contact air as we would a book. Instead, we contact the air by being in the air. Moreover, the air is also in us, so we are mingled with the air. Likewise, if we jump into a stream and take it

如果我们跳进河里，并且喝河水，我们就被水盖过，且被水充满。同样的，我们乃是在与神的调和里来接触神。

祭司是一个绝对并彻底与神调和的人。在帐幕气氛中的每一样事物，包括供物的烟、气味和本体，都表征神的某方面。祭司进到帐幕里，表征一个人进到神里面。一旦祭司在帐幕里，那个气氛，那个气味，甚至神那看得见的荣耀，就要进到他里面，这就产生祭司与神的调和。当摩西留在这样的情形中，与神同在四十昼夜之久，他就发光（出三四 28 ～ 30）。神借着他照耀出来，因他与神调和（李常受文集一九六五年第二册，五九六至五九七页）。

神所以创造万有和人类，所以借着各种环境带领我们，一直在我们身上花工夫，用各样的方法，在我们身上作工，唯一的目的，就是祂要调到我们里面，成为我们的内容，作我们的生命和性情。…所有蒙恩的人都该祷告，求主开我们的眼睛，不仅看见败坏、罪恶、虚空，乃是看见更高、更深、更属灵的，就是看见神的目的，是要将祂自己调在我们这人里面（基督并祂钉十字架，一九页）。

马太一章十八、二十节告诉我们，马利亚“被看出怀了孕，就是她从圣灵所怀的”，“那生在她里面的，乃是出于圣灵”。这指明在马利亚生下婴孩耶稣以前，出自圣灵的神圣素质已经生在她的腹中了。圣灵在童女里面这样的成孕，由神圣和属人的素质所成就，构成了神性与人性的调和，产生出一位神人，是完整的神，又是完全的人，独特的兼有神性与人性，并没有产生第三性。这就是耶稣，耶和华救主，最美妙、最超绝的身位（圣经恢复本，路一 35 注 3）。

参读：李常受文集一九六五年第二册，在生命中尽基督身体恩赐的功用，第七至八章；祭司职分与神的建造，第一、八至十五篇。

in, we are covered by the water, and we are also filled with the water. Similarly, we contact God in the mingling with God.

A priest is one who is absolutely and thoroughly mingled with God. Everything in the atmosphere of the tabernacle, including the smoke, flavor, and substance of the offerings, signifies an aspect of God. For the priest to come into the tabernacle signifies a person coming into God. Once the priest is in the tabernacle, the atmosphere, the flavor, and even the shekinah glory gets into him, producing a mingling of the priest with God. When Moses stayed in such a condition with God for forty days and forty nights, he was shining (Exo. 34:28-30). God shined out through him because he was mingled with God. (CWWL, 1965, vol. 2, pp. 456-457)

The unique purpose of God in creating all things and mankind, in leading us through all kinds of environments, and in continually working in us in various ways is to mingle Himself with us that He may become our content, our life, and our nature....All of us who are saved should pray that the Lord will open our eyes not only to see corruption, sinfulness, and vanity but also to see something higher, deeper, and more spiritual—to see that God's purpose is to mingle Himself with man. (The Crucified Christ, pp. 22-23)

Matthew 1:18 and 20 tell us that Mary "was found to be with child of the Holy Spirit," and that "that which has been begotten in her is of the Holy Spirit." This indicates that the divine essence out of the Holy Spirit had been begotten in Mary's womb before she delivered the child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who 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 the most wonderful and most excellent person of Jesus, who is Jehovah the Savior. (Luke 1:35, footnote 2)

Further Reading: CWWL, 1965, vol. 2, "Functioning in Life as Gifts Given to the Body of Christ," chs. 7-8; The Priesthood and God's Building, chs. 1, 8-15

第二周 · 周三

晨兴喂养

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

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

我们若把全部圣经仔细读过，就会发现一个奇妙的事实，就是神在永远里，照着祂心意而有的计划，只有一个目的，就是要人与祂调和。所以神在宇宙中，也只有这一个旨意，就是要把祂自己作到人里面，来与人调和。祂创造是为着这件事，祂救赎是为着这件事，祂管教也是为着这件事。祂在宇宙中所作的一切，都是为着这件事。这是神在宇宙中唯一的心意，也是新约里面神一切工作的唯一目的，和基本原则。所以我们要看一件事是否神的旨意，就要看在这件事上有没有神人调和。若没有神人调和，就无论那件事在人看来是多么良善，多可称许，还不是神的旨意。这实在是一个厉害的量度！（生命的经历上册，一九〇页）

信息选读

神永远的定旨乃是要我们每日接受祂作我们的生命、生命的供应和食物，使祂可以与我们调和。基督徒生活里的一切事，实际上乃是神与人调和的事。譬如，什么是基督徒真实的爱？基督徒真实的爱，乃是神与人的调和。当我们在主里爱人，我们用以爱人的爱，应当是神与我们的调和。换句话说，不该仅仅是我们爱人，也该是神调和着我们爱人。在我们的爱里，必须有神与我们调和（为着基督身体的一经历神人调和，三五页）。

‹‹ WEEK 2 — DAY 3 ››

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. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

A thorough study of the Bible will help us discover the amazing fact that God in eternity planned according to His heart desire to attain the goal of mingling Himself with man. God in the universe has this one will: to work Himself into man and to mingle Himself with man. His creation, redemption, sanctification, and all other aspects of His work are for this one purpose. This is the one desire of His heart in the universe: it is the only goal, and it is the basic principle of all His work in the New Testament. Therefore, if we desire to know God's will in any situation, we must first ascertain whether the situation is conducive to the mingling of Himself with us. Without this mingling, no matter how good or praiseworthy the situation may be, it is not God's will. This is a strict measurement. (The Experience of Life, p. 158)

Today's Reading

God's eternal purpose is that we would daily take Him as our life, life supply, and food so that He can be mingled with us. All the matters in the Christian life are actually matters of God being mingled with man. For example, what is real Christian love? Real Christian love is the mingling of God with man. When we love others in the Lord, the love with which we love them should be the mingling of God with us. In other words, it should not only be we who are loving them, but it should also be God mingled with us who is loving them. There must be the mingling of God with us in our love. (Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, p. 34)

神的经纶主要是将祂自己作到祂所拣选并救赎的人里面，好使自己与他们成为一，并使他们与祂成为一。神在祂的经纶里，甚至将自己与祂的子民调和，与他们成为一个实体。关于这点，圣经说，与主联合的，便是与主成为一灵（林前六17）。祂是那灵；祂在我们里面造了一个灵；如今神圣的灵与人重生的灵已调和在一起，成为一灵。何等奇妙！（诗篇生命读经，四〇〇至四〇一页）

最高的福音不仅是赎罪，救我们脱离火湖，得到永福。最高的福音乃是要把我们救到一个地步，神和我们，我们和神，完全调成一个，同一生命，共同生活。弟兄姊妹，你这个堕落的罪人，又败坏、又堕落、又邪恶、又荒凉，这样的一个人竟能和神同一生命，一同生活，神能和你住在一起，活在一起（李常受文集一九七五至一九七六年第一册，六四五页）。

我们能经历这调和，乃因神是三一的；这就是说，父在子里，子是那灵，而那灵作为三一神的彰显和实化，就能进到我们里面。我们若错过那灵，就错过整个三一神。因此，我们必须经历圣灵工作的一切步骤。首先，那灵必须进入我们灵里，就是我们这人的最深处，并重生我们（为着基督身体的一经历神人调和，一〇三页）。

罗马八章四至六节所提到的灵，是指由圣灵内住，并与圣灵调和的重生之灵。达秘（John Nelson Darby）在他的新译本圣经里说，在新约许多经节里，没有人能分辨，到底灵是指人的灵还是指圣灵。他又说，在罗马八章四至六节这样经节里的灵，是指人的灵，也是指神圣的灵。除此之外我还要说，这三节里的灵是指调和的灵，就是神圣的灵调和着人的灵（神圣启示的中心路线，二三一页）。

参读：李常受文集一九六三年第一册，为着基督身体的一经历神人调和，第四至五章；李常受文集一九七五至一九七六年第一册，活在灵中，第五章。

God's economy is mainly to work Himself into His chosen and redeemed people in order to make Himself one with them and to make them one with Him. In His economy God even mingles Himself with His people to be one entity with them. Concerning this, the Bible says that we who are joined to the Lord are one spirit (1 Cor. 6:17). He is the Spirit; He has made a spirit within us; and now the divine Spirit and the regenerated human spirit have been mingled together to be one spirit. How marvelous! (Life-study of the Psalms, p. 327)

The highest gospel is not merely concerning the forgiveness of sins and deliverance from hell so that we may receive eternal blessing. Rather, the highest gospel is that we would be saved to the extent that God and we, we and God, are completely mingled as one, having one life and one living. We were fallen sinners—wicked, degraded, evil, and desolate—yet we can have one life and one living with God. God can abide with us and live with us. (CWWL, 1975-1976, vol. 1, "Living in the Spirit," p. 480)

We can experience this mingling because God is triune; that is, the Father is in the Son, the Son is the Spirit, and the Spirit as the very expression and realization of the Triune God can enter into us. If we miss the Spirit, we miss the entire Triune God. Thus, we must experience all the steps of the work of the Holy Spirit. First, the Spirit must enter into our spirit, which is the innermost part of our being, and regenerate us. (Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, p. 93)

The spirit mentioned in Romans 8:4-6 refers to the regenerated spirit, which is indwelt by and mingled with the Holy Spirit. In his New Translation, John Nelson Darby said that in many verses in the New Testament one cannot discern whether the spirit refers to the human spirit or the Holy Spirit. He then said that the spirit in verses such as Romans 8:4-6 refers to both the human spirit and the divine Spirit. In addition to this, I would say that the spirit in these verses refers to the mingled spirit, the divine Spirit mingled with the human spirit. (The Central Line of the Divine Revelation, p. 198)

Further Reading: Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, chs. 4-5; CWWL, 1975-1976, vol. 1, "Living in the Spirit," ch. 5

第二周 · 周四

晨兴喂养

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

二 22 “你们也在祂里面同被建造，成为神在灵里的居所。”

我们要来看神的灵与信徒之灵的联结…。“联结”这个辞我们用得很多，但是对神和人是如何联结的，我们却认识得不够。神与人的联结，完全是在于神灵与人灵二灵的联结。神是灵，人有灵，二灵才能相联结合为一。但这二灵的联结是如何发生的，乃是圣经中极深的奥秘，是人所难以领会的（三一神终极完成之灵与信徒重生之灵联结的果效，三二至三三页）。

信息选读

我们既是与主联合的，便是与主成为一灵，就是我们的灵和主的灵，二灵调成一灵的灵，是主的灵，也是我们的灵，是主的灵调和在我们的灵里，也是我们的灵调和在主的灵里。新约中常用这调和的灵，说到主之于我们，并我们对主的经历，如罗马八章四至六节，加拉太五章十六和二十五节等处的灵。我们得救后，与主的交通，向主的祷告，与主的同活，对主的顺服等等，一切属灵的经历，都是在这主的灵与我们的灵调和为一的灵里（生命课程卷三，二二八页）。

神圣的灵是在我们人的灵里。罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”再者，

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

2:22 In whom you also are being built together into a dwelling place of God in spirit.

We will consider the union of the Spirit of God and the spirit of the believers....We have used this term union quite much, but concerning the union of God and man, we do not have adequate knowledge. The union of God and man is altogether a matter of the union of the two spirits, the Spirit of God and the spirit of man. God is Spirit and man has a spirit; thus, these two spirits can be united together as one. But how does the union of these two spirits occur? This is the deepest mystery in the Bible, and it is difficult for man to comprehend. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 34)

Today's Reading

We may say that since we are joined to the Lord, we are one spirit with the Lord. This means that the spirit, which is the mingling of our spirit and the Lord's Spirit, is both the Spirit of the Lord and our spirit; it is the Lord's Spirit mingled with our spirit and our spirit mingled with the Lord's Spirit. The New Testament, in verses such as Romans 8:4-6 and Galatians 5:16 and 25, often uses this word, the spirit, which is the mingled spirit, to speak concerning what the Lord is to us and concerning our experience of the Lord. All our spiritual experiences after we are saved, such as our fellowship with the Lord, our prayer to Him, our living with Him, and our obedience to Him, are in this spirit, the Lord's Spirit and our spirit mingled into one. (Life Lessons, vol. 3, lsn. 30, p. 45)

The divine Spirit is in our human spirit. Romans 8:16 says that the Spirit witnesses with our spirit that we are children of God. Furthermore, 1 Corinthians

林前六章十七节说，“与主联合的，便是与主成为一灵。”如今我们不仅有神圣的灵在我们的灵里，还有神圣的灵与我们的灵相调和。因此，这二灵成为一灵。有些人反对调和的观念。反对的人不明白，神圣的灵怎么可能与我们的灵调和？神圣的灵若能与人的灵成为一灵，这二灵怎么不可能调和？若没有调和，二灵如何能成为一灵？赞美主，这二灵已经调和成一灵了！所以在说到我们要在灵里行事为人的经节中，翻译圣经的人很难决定 pneuma，纽玛，该翻成神的灵，还是人的灵。事实上，照着那灵行事为人就是照着神圣的灵和人的灵，也就是照着二灵调和为一的灵行事为人。这二灵的调和不是在天上，也不是在我们身外，乃是在我们里面。这就是神圣经纶的中心点。凡神所要作的，凡神所要完成的，都与这中心点有关。我们若要有基本的属灵经历，就必须清楚的认识，神经纶的中心点就是这调和的灵，也就是神圣的灵调和着人的灵。

照着肉体和肉体情欲而生活的人，是最低下的，照着心思和意志生活的人，多少比较高尚。按人的说法，照着良心—人灵的一部分—生活的人，是最上等的人。但我们比这个还高，因为我们不只照着良心生活，我们乃是照着调和的灵生活。所以，我们是在最高的水平上。我们是在这个水平上过基督徒生活和召会生活。这是神经纶的中心点。我们都当照此行事为人，也就是照着调和的灵行事为人。我们都该在调和的灵里，像启示录中的使徒约翰一样（一 10）（基础训练，六一至六二页）。

参读：在灵里与主互住的生活，第四至五篇；活在神人调和中实际的路，第三章。

6:17 says that he who is joined to the Lord is one spirit. Now we have not only the divine Spirit in our spirit but also the mingling of the divine Spirit with our spirit. Thus, the two spirits are one. Some are opposed to the concept of mingling. Those who oppose this wonder how it is possible for the divine Spirit to be mingled with our spirit. If the divine Spirit and the human spirit can be one spirit, then why can they not be mingled? Without mingling, how could the two spirits become one? Praise the Lord that these two spirits have been mingled into one spirit! This is the reason that in the verses concerning our walk in the spirit, it is difficult for the translators to determine whether to render pneuma as “Spirit” or as “spirit.” Actually, to walk according to the spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one. The two spirits are mingled not in the heavens nor outside of us but within us. This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. If we would have certain basic spiritual experiences, we must have a clear understanding that the focus of God’s economy is the mingled spirit, the divine Spirit mingled with the human spirit.

Those who live according to the flesh and the lusts of the flesh are the lowest type of people. Those who live according to the mind and the will are somewhat higher. Humanly speaking, those who live according to the conscience, which is part of man’s spirit, may be considered the highest type of people. But we are even higher than this, for we live not only according to the conscience but according to the mingled spirit. Therefore, we are on the highest level. Here, on this level, we have the Christian life and also the church life. This is the focus of God’s economy. We should walk according to this, that is, according to the mingled spirit. We should be a person in such a spirit as was the apostle John in Revelation (1:10). (CWWL, 1978, vol. 1, “Basic Training,” pp. 314-315)

Further Reading: A Living of Mutual Abiding with the Lord in Spirit, chs. 4-5; The Practical Way to Live in the Mingling of God with Man, ch. 3

第二周 · 周五

晨兴喂养

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

照着林前六章十七节，神生机拯救的目的，乃是要将信徒的灵与祂的灵联调成为一灵—调和的灵。最终，这不仅是调和的灵，乃是与神成为一灵的灵；这灵乃是在神的生命和性情上（但不在祂的神格上）与神一样（神圣奥秘的范围，五七页）。

信息选读

信徒重生的灵要和神终极完成的灵，调和成为一灵（林前六 17）。这样，神的灵就不再是孤掌难鸣，而是与信徒重生的灵掌掌互鸣。今天在我们里面，神灵与人灵相调为一，使我们过一种是神又人，是人又神的神人生活。所以，神人的生活乃是神灵与人灵，灵灵相联，灵灵相调，二灵联调为一的生活（三一神终极完成之灵与信徒重生之灵联结的果效，二九页）。

你再读新约，新约说到末了，就是活在灵中，就是照着灵而行。圣经并没有要你咬牙切齿地背十字架。你也许连罗马六章十一节所说的向罪算自己是死的，都领会走样了。按照这一节，你向罪当算自己是死的，这是对的。但是你越算死，越死不了。这是因为你试着要有罗马六章的经历，而没有罗马八章。罗马八章是要照着灵而行，活在灵里（4）。你若不活在灵里，

‹‹ WEEK 2 — DAY 5 ››

Morning Nourishment

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

According to 1 Corinthians 6:17 God’s intention in His organic salvation is to join the believer’s spirit with His Spirit as one spirit—a mingled spirit. Eventually, this is not just the mingled spirit but a spirit that is one spirit with God, that is the same as God in His life and nature but not in His Godhead. (The Divine and Mystical Realm, p. 54)

Today’s Reading

The regenerated spirit of the believers and the consummated Spirit of God are mingled as one spirit (1 Cor. 6:17). Thus, the Spirit of God is no longer like a single hand that cannot produce clapping sounds; rather, the two spirits can “clap” together. Today, the Spirit of God and the human spirit are mingled as one within us so that we can live a God-man life, a life that is God yet man and man yet God. Hence, the God-man life is a living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 30)

If we would read the New Testament again, we would realize that in essence the New Testament teaches us simply to live in the spirit and to walk according to the spirit. The Bible never requires us to bear the cross while gnashing our teeth. We may even misunderstand the matter spoken of in Romans 6:11 of reckoning ourselves dead to sin. According to this verse, it is proper for us to reckon ourselves dead to sin. However, in our experience, the more we reckon ourselves dead, the harder it is for us to die. This is because we may be trying to experience Romans 6 without having

就是你操练多祷告，也是苦工修行，你只能修行一段时候。但是基督徒的生活乃是活在灵中。你若不活在灵中，就没有办法不住的祷告。我们基督徒生活的秘诀，就是活在灵中。

活在灵中不像宗教所说的敬拜，不像宗教所说的事奉，也不像宗教所说的热心作工。活在灵中乃是让神来充满你，让基督来浸透你，让基督从你身上浸润出来，你就彰显基督了。不是你能爱丈夫，也不是你能爱妻子，乃是你活在灵中，让基督这个赐生命的灵浸润你的全人，从你身上把神彰显出来。这是基督徒得胜的生活，这是基督徒家庭的生活，这是基督徒召会的生活。这就是召会的实际。召会的实际乃是活在灵中。而我们所说的灵，不仅是圣灵，乃是你这被造而得着重生的灵。今天你要忘掉你的思想，忘掉你的感觉，忘掉你的一切。你要转到灵里，着迷在灵里，但是有的人着迷在头脑里，着迷在感觉里，很少着迷在灵里。我们都需要着迷在灵中。我不懂背十字架，我只懂跟随灵（李常受文集一九七五至一九七六年第一册，六二七至六二八页）。

我们都必须知道，我们全人最重要的部分乃是我们的灵。许多时候我们与圣徒的交通和接触，帮助我们看见我们仍然在我们的肉体和我们的魂—心思、情感和意志里。我们必须学习一直不活在我们的肉体或我们的魂里，而活在我们的灵里。…要作一个正当的基督徒，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵（林后三17），住在我们的灵里，并与我们的灵调和成为一灵（林前六17）（一九九〇年秋全时间训练信息合辑，七一至七二页）。

参读：在人的灵里事奉，第五、八章；新约的职事—灵，一至九页。

Romans 8. Romans 8 tells us to walk according to the spirit, to live in the spirit (v. 4). If we do not live in the spirit, although we may practice to pray more, we will still be practicing a kind of self-mortification or asceticism, which we can do for only so long. The Christian living is a living in the spirit. Only when we live in the spirit, can we pray without ceasing. The secret of the Christian life is to live in the spirit.

To live in the spirit is not to engage in religious worship, religious service, or religious work. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us. It is not a matter of husbands being able to love their wives or of wives being able to love their husbands. Rather, it is a matter of living in the spirit and allowing Christ as the life-giving Spirit to permeate our entire being and to express God through us. This is the overcoming life of a Christian, the family life of a Christian, and the church life of a Christian. This is the reality of the church. The reality of the church is to live in the spirit. The spirit that we are referring to is not merely the Holy Spirit but is our created and regenerated spirit. Today we need to forget about our thoughts, feelings, and everything else. We need to turn to our spirit and pay attention to being in our spirit. Most people pay attention to their minds and their feelings, but very few people pay attention to being in the spirit. We all need to be absorbed with being in spirit. We may not know what it is to bear the cross, but we should know what it is to follow the spirit. (CWWL, 1975-1976, vol. 1, “Living in the Spirit,” pp. 463-464)

We all must realize that the most crucial part of our being is our spirit. Many times our fellowship and contact with the saints help us to realize that we are still in our flesh and our soul—our mind, emotion, and will. We have to learn to always live not in our flesh or in our soul but in our spirit....To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit (2 Cor. 3:17) indwelling our spirit and mingled with our spirit as one spirit (1 Cor. 6:17). (Messages to the Trainees in Fall 1990, pp. 67-68)

Further Reading: To Serve in the Human Spirit, ch. 8; CWWL, 1970, vol. 3, “The Ministry of the New Covenant and the Spirit,” ch. 1

第二周 · 周六

晨兴喂养

罗七 6“但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。”

徒十三 2“他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

生命的新样和灵的新样都与那灵有关。生命的新样与在复活里的基督自己相关，祂是赐生命的灵（林前十五 45 下）。“灵的新样”这辞中的“灵”指我们重生之人的灵，有主，就是那灵，住在其中（提后四 22）。我们可以在灵的新样里服事，因为神更新了我们的灵。凡与我们重生之灵有关的，一切都是新的。凡出于这灵的，也都是新的。我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在我们重生的灵里。我们都必须学习不断运用我们的灵（新约总论第十册，六三至六四页）。

信息选读

让我告诉你，一切属灵的工作只是在神面前作的。如果你在神面前作好了，人自然会听你。你不必用多少方法〔如广告、鼓吹、提倡〕，人自然会得着益处。…所以，弟兄姊妹们！我们今天在神面前，可以顶诚实地查看自己，问主说，“主啊！到底我这样作，是事奉你呢？或是事奉工作呢？主啊！我是事奉殿呢？或是事奉神呢？”

弟兄姊妹们！今天我站在神面前请求你们，神今天所寻求的，就是那些完全事奉祂的。今天在外面作的人，真是太多了，在里面事奉神的人真是太少了。所以今天神在呼喊着说，“谁到圣所来事奉我呢？”

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Both newness of life and newness of spirit are related to the Spirit. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit (1 Cor. 15:45b). The spirit in the phrase newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there. We need to learn how to exercise our spirit continually. (The Conclusion of the New Testament, p. 3065)

Today's Reading

Let me say that all spiritual work is done only before God. If we take care of our work properly before God, we will not need many ways [such as promotions and proposals]....Brothers and sisters, we should examine ourselves very honestly before God. Let us ask Him, “O Lord, am I really ministering to You or to the work? O Lord, is my ministry unto the house or unto You?”

Brothers and sisters, I stand in the presence of God to beg you all; God is seeking those who will fully minister to Him. There are really too many who are working on the outside. Those who are ministering to God on the inside are far too few. This is why God is crying, “Who will minister to Me in My sanctuary?”

我不能太多注重这件事，我现在只能说，我顶喜欢读行传十三章所说的：“在安提阿当地的召会中，有几位申言者和教师…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”（1～2）这就是新约的工作，也就是新约所唯有工作的原则。圣灵的工作，只能在事奉主的时候启示的。唯独在事奉主的时候，圣灵才打发他们出去。所以如果不把事奉主放在先，就什么都倒乱了。

你知道安提阿召会工作的起头，乃是在事奉主的时候，圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”〔2〕…当他们事奉主的时候，不是保罗和巴拿巴自己说，我们要出去传福音，乃是圣灵说，为我分别巴拿巴和保罗，去作我召他们所作的工。所以在这里只有圣灵有权柄能分别人去作工，召会对于这件事是一些权柄也没有的。但是今天有许多差会，许多布道团都是人派人。神是不能容让这种事的。因为我们在这里只能事奉主，不能事奉殿。神所要的，就是那些直接事奉祂的人，直接受圣灵差派的人。

我再说，事奉主不是把外面的一切工作都不作了，事奉主不是把那乡下的路不跑了。我所说的是这样，所有外面的工作，都该把事奉主作根据；我们是因为事奉主而出去的，不是出于自己的喜好而没有事奉主作根据的。这两样大有分别，它们的分别，真是比天和地的分别更大。所有有经历的人，都知道什么事的分别都没有像事奉主和事奉殿的分别大（倪柝声文集第一辑第十一册，二〇九至二一三页）。

参读：主今日恢复的进展，第一至二章；倪柝声文集第一辑第十一册，一八七至二一七页。

Oh! I cannot say too much about this matter. I can only say that I very much enjoy reading Acts 13: “Now there were in Antioch, in the local church, prophets and teachers....And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them” (vv. 1-2). Such is the work of the New Testament. It is also the unique principle for the work of the New Testament. The work of the Holy Spirit can only be revealed at the time of ministering to the Lord. Only at the time of ministering to the Lord will the Holy Spirit send some forth. If we do not place ministering to the Lord as the top priority, everything will be out of order.

The work of the church in Antioch began during the time of ministering to the Lord. The Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them” [v. 2]....When they ministered to the Lord, Paul and Barnabas did not say, “We will go forth to spread the gospel.” Rather, the Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them.” Only the Holy Spirit has the authority to commission men to work. Concerning this matter, the church has no authority at all. Yet within many missionary societies and crusades there is the sending forth of men by men. God never allows such things. We should only minister to the Lord, not to the house. God desires to have those who will minister to Him directly and receive the commission by the Holy Spirit directly.

I say again, to minister to the Lord is not to forsake all the work on the outside. To minister to the Lord is not to give up serving in the villages. What I say is that all the work on the outside should be based on our ministry to the Lord. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord. There is a vast difference between these two matters. The difference is greater than that between heaven and earth. All those with experience realize that there is no difference greater than the difference between ministering to the Lord and ministering to the house. (CWWN, vol. 11, pp. 800-803)

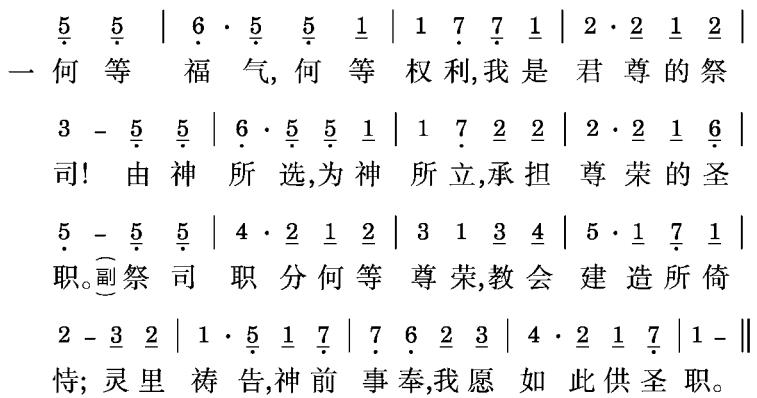
Further Reading: The Advance of the Lord’s Recovery Today, chs. 1-2; CWWN, vol. 11, “Ministering to the House or to God,” pp. 783-807

612

教　会 – 建造

8 7 8 7 副（英848）

降 A 大调　　3/4



二 我若守住君尊身分，　　权柄、等次不颠倒，
　　并且肯尽祭司职分，　　教会才能被建造。

三 教会乃是祭司团体，　　祭司职分不可少；
　　且须编成祭司体系，　　才是真正被建造。

四 因着教会堕落荒凉，　　祭司职分被忽视；
　　因着圣徒灵不刚强，　　话语职事独得势。

五 人多偏重先知讲道，　　单靠话语的供应；
　　很少倚重祭司祷告，　　在神面前运用灵。

六 主啊，给我厉害平衡，　　倚重祷告如讲道；
　　对人常用祷告带领，　　配同话语的教导。

七 唯有如此事奉、祷告，　　叫人灵里得相调，
　　看重祷告犹如听道，　　教会才能被建造。

WEEK 2 — HYMN

Hymns, #848

1
What a blessing, what a priv'lege!
Called of God a royal priest,
That this glorious, holy office
I should bear, though last and least.
All the building of the Body
On the priesthood doth depend;
Ever praying in the spirit
I this office would attend.

2
If I keep this royal calling
Under Thine authority,
Priestly duty thus fulfilling,
Then the church will builded be.

3
Now the church is but the priesthood;
Thus the priesthood formed we need;
When the priests are knit together,
Then the church is built indeed.

4
Through the church's degradation,
Saints this office desolate;
Through the weakness of their spirits
Preaching doth predominate.

5
Most are leaning on the message
And the preaching emphasize,
Yet neglect the priestly praying
And their spirits' exercise.

6
Deal with me and make me balanced,
As in preaching, so in prayer;
Leading others oft in praying,
As Thy Word I too declare.

7
Only serving by our praying
Will our spirits mingled be;
Stressing prayer as much as preaching—
Thus the church is built for Thee.

申言稿：