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

第六篇

作神福音勤奋的祭司，在祂儿子的福音上，在我们灵里事奉神

读经：罗一 9，十五 16，十六 25

纲　目

周　一

壹 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳”—罗十五 16：

一 保罗作神福音勤奋的祭司，将基督供应给外邦人，这乃是对神一种祭司的事奉；他传福音所得的外邦人，也是他献给神的祭物—彼前二 5：

1 借着这种祭司的事奉，包括许多污秽不洁之人在内的外邦人，就在圣灵里得以圣别，成为蒙神悦纳的祭物—罗十五 16，十六 4 ～ 5。

2 这些外邦人从凡俗的事物中分别出来，并被神的性质和元素浸透，在地位和性质上都得以圣别；这圣别乃是在圣灵里的—六 19，十五 16。

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

The Recovery of the Priesthood for God's Building

Message Six

Being Laboring Priests of the Gospel of God by Serving God in Our Spirit in the Gospel of His Son

Scripture Reading: Rom. 1:9; 15:16; 16:25

Outline

Day 1

I. “That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit”—Rom. 15:16:

A. Paul's being a laboring priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God—1 Pet. 2:5:

1. By this priestly service many Gentiles, who were unclean and defiled, were sanctified in the Holy Spirit and became such an offering, acceptable to God—Rom. 15:16; 16:4-5.

2. These Gentiles were set apart from things common and were saturated with God's nature and element and were thus sanctified both positionally and dispositionally; such a sanctification is in the Holy Spirit—6:19; 15:16.

3 圣灵根据基督的救赎，将信入基督得了重生的人，更新、变化、分别为圣—三 24，十二 2，约三 15。

二 保罗是福音祭司职分的榜样；在罗马书这卷论到神福音的书里，他说到罪人如何信主得救、称义，在基督里长进、圣别、变化，将自己献与神作活祭，好成为基督身体上的肢体，过召会的生活，共同彰显基督，并等候祂来—帖前二 1 ～ 12，徒二十 17 ～ 36，罗一 16 ～ 17，三 24 ～ 26，十二 1，4 ～ 5，十三 11。

周　二、周　三

三 神所命定新约的事奉，乃是所有的信徒都是事奉神的祭司，献上祂所要的祭物—启一 5 ～ 6，五 9 ～ 10，彼前二 5，9：

1 我们是神福音的祭司，将得救的罪人作为扩大并团体的基督的一部分，当作祭物献给神—罗十五 16。

2 将信徒献上给神分为三步：

a 传福音的人将新得救的人当作属灵的祭物献给神—16 节，彼前二 5。

b 初蒙恩的人长大，开始明白何为在基督里的信徒，他们就被鼓励将自己当作活祭献给神—罗十二 1。

c 当信徒继续长大以致成熟，那些在他们身上劳苦的人，就将他们在基督里成熟地献上—西一 28。

四 我们要作福音的祭司尽功用，就需要看见神的福音包含整卷罗马书；这卷书给我们看见，我们传福音时，就使罪人成为神的儿子并基督身体上的肢体，我们也帮助他们长大，使他们能在众地方

3. Based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ—3:24; 12:2; John 3:15.

B. Paul is a pattern of the priesthood of the gospel; in the Epistle to the Romans, which concerns the gospel of God, he tells us how sinners can be saved and justified by believing in the Lord, how they advance in Christ by being sanctified and transformed, and how they present themselves to God as living sacrifices so that they may become members of the Body of Christ to live the church life, expressing Christ corporately and awaiting His coming—1 Thes. 2:1-12; Acts 20:17-36; Rom. 1:16-17; 3:24-26; 12:1, 4-5; 13:11.

Day　2& Day　3

C. The New Testament service ordained by God is that all believers are priests to serve God with the offerings that He desires—Rev. 1:5-6; 5:9-10; 1 Pet. 2:5, 9:

1. As priests of the gospel of God, we offer saved sinners, as parts of the enlarged and corporate Christ, to God as sacrifices—Rom. 15:16.

2. The offering of the believers to God is in three steps:

a. Those who preach the gospel offer the newly saved ones to God as spiritual sacrifices—v. 16; 1 Pet. 2:5.

b. After the new believers grow and begin to understand what it is to be a believer in Christ, they are encouraged to offer themselves to God as a living sacrifice—Rom. 12:1.

c. As the believers continue to grow unto maturity, those who labor on them present them full-grown in Christ—Col. 1:28.

D. In order to function as priests of the gospel, we need to see that the gospel of God includes the entire book of Romans; this Epistle shows us that when we preach the gospel, we make sinners the sons of God and members of the Body of Christ, and we help them

召会中身体生活的实行里，成为活跃的肢体—一16～17，三24，五10，八16，十二2，4～5。

五 福音祭司体系的事奉，乃是召会作基督身体的事奉；我们的事奉，中心是救来罪人献与神，目的是建造基督的身体—十五16，十二4～5，彼前二5，9，弗四11～12，16。

周　四

贰 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证…”—罗一9：

一 为着新约里所启示与信徒有关的一切要求，特别是在宣扬神福音的事上，我们需要借着经过过程之三一神的分赐，接受基督身体的神圣供应—弗三2，来四16，罗五17，21，约七37～38，徒六4，腓一5～6，19～25。

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

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

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

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

c 我们这些在基督里的信徒，必须在灵里过一种生活，见证我们所敬拜并事奉的神，在我们生活的细

to grow so that they can be active members in the practice of the Body life in the local churches—1:16-17; 3:24; 5:10; 8:16; 12:2, 4-5.

E. The service of the priesthood of the gospel is the service of the church as the Body of Christ; the focus of our service is to save sinners and offer them to God, and the goal of our service is the building up of the Body of Christ—15:16; 12:4-5; 1 Pet. 2:5, 9; Eph. 4:11-12, 16.

Day 4

II. “God is my witness, whom I serve in my spirit in the gospel of His Son”—Rom. 1:9:

A. 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.

B. 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:

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

a. 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.

b. 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.

c. As believers in Christ, we must live a life in our spirit which bears the testimony that the God we worship and serve is living in the details of our life;

节中是活的；我们不作某些事或不说某些话，原因该是神活在我们里面—罗八 6，16。

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

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

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

周　　五

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

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

7 保罗被分别出来归于神的福音，这福音乃是罗马书的主题；罗马书可视为第五卷福音书—一 1，二 16，十六 25：

a 头四卷福音书是关于成为肉体的基督，就是在肉身里的基督，生活在祂的门徒当中；罗马书里的福音，是关于复活的基督作为那灵，生活在祂的门徒里面—八 2，6，9 ～ 11，16。

b 我们需要第五卷福音书—罗马书，启示那在我们里面主观的救主，作为基督主观的福音。

the reason we do not do or say certain things should be that God is living in us—Rom. 8:6, 16.

2. 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.

3. 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.

4. 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.

Day 5

5. 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 stressed 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.

6. 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.

7. 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:

a. 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.

b. We need the fifth gospel, the book of Romans, to reveal the subjective Savior within us as the subjective gospel of Christ.

c 罗马书的中心信息，乃是神渴望将肉体里的罪人变化为神在灵里的儿子，好构成基督的身体，显为众地方召会—八 29，十二 1 ～ 5，十六。

d 我们都需要照着罗马书的启示，作神福音的祭司尽功用；我们需要学习福音的要素和细节，需要经历福音完全的内容，并且需要运用我们的灵，学习如何供应福音—十五 16。

周　　六

三 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的”—腓三 3，参罗二 28 ～ 29：

1 肉体是指我们天然人的一切所是和所有；任何天然的事物，无论善或恶，都是肉体—腓三 4 ～ 6。

2 我们在基督里的信徒，不该信靠我们凭天然出生的任何事物，因为我们天然出生的一切，都是肉体的一部分。

3 即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格；所以，我们被腓立比三章这段经文深刻、切身的摸着，乃是重要的。

4 我们需要主的光来光照我们的性情、我们的行为、和我们对肉体的信靠；我们需要蒙主光照，看见我们仍然太凭肉体而活，并且夸我们的行为和资格。

5 我们需要主的光来光照我们，使我们不信靠天然的特质、资格、能力或智力；唯有如此，我们才能见证我们全然信靠主；我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神—7 ～ 8 节。

6 有一天，光照亮我们这点，我们就要俯伏在主面前，承认自己的性情是何等不洁；然后我们就会定罪自己凭堕

c. 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.

d. 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.

Day 6

C. “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:

1. 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.

2. 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.

3. 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.

4. 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.

5. We need the Lord’s light to shine on us so that we have no trust in our natural qualities, 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—vv. 7-8.

6. 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

落的性情所作的一切；我们会看见，在神眼中，无论在堕落的性情里作什么，都是邪恶的，都该被定罪。

7 从前，我们夸我们的行为和资格；但时候将到，我们要定罪肉体同肉体的资格；那时我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

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

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

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

2 复活就是一切都出于神，不是出于我们；只有神能，我们不能；一切都是神作的，不是我们作的—民十七 8。

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

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

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

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.

7. 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.

8. 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.

D. Our work and labor for the Lord in the gospel is 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:

1. 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.

2. 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.

3. 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.

4. 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 22:32-33; 1 Pet. 5:5-6.

5. 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.

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

6. 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.

第六周 · 周一

晨兴喂养

罗十五 16“使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

保罗作神福音的祭司，将基督供应给外邦人，乃是对神一种祭司的事奉；他传福音所得的外邦人，也是他献给神的祭物。借着这种祭司的事奉，包括许多污秽不洁之人在内的外邦人，就在圣灵里得以圣别，成为蒙神悦纳的祭物，而从凡俗的事物中分别出来，并被神的性质和元素浸透，在地位和性质上都得以圣别（见罗六 19 注 2）。这圣别乃是在圣灵里的，就是圣灵根据基督的救赎，将信入基督得了重生的人，更新、变化、分别为圣（圣经恢复本，罗十五 16 注 3）。

信息选读

新约福音的祭司在罪人身上的工作是完满的，其中有三大部分。第一部分，带领罪人悔改、信主，罪得赦免，灵里得着重生。这也是神救恩的第一步。第二部分，带领悔改、重生的人魂里逐渐变化〔罗十二 2〕。心思是我们人魂里的主要部分，心思的更新就是魂的变化。我们一时之间灵里得了重生，之后还需要长期的变化。这变化的过程，就是一再地让基督在我们里面每一部分扩展，扩展到我们的心思、情感、意志里。当主这样在我们里面一部一部扩展、变化我们时，我们也就在祂里面长大。第三部分，当我们在主里长大以至成熟，至终主来的时候，我们的身体要改变形状，完全得赎（腓三 21）。这样，我们全人，灵、魂、体，被主充满、浸透，

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Paul's being a priest of the gospel of God to minister Christ to the Gentiles was a priestly service to God, and the Gentiles whom he gained through his gospel preaching were an offering presented to God. By this priestly service many Gentiles, who were unclean and defiled, were sanctified in the Holy Spirit and became such an offering, acceptable to God. They were set apart from things common and were saturated with God's nature and element, and were thus sanctified both positionally and dispositionally (see footnote 2 on Rom. 6:19). Such a sanctification is in the Holy Spirit. This means that, based on Christ's redemption, the Holy Spirit renews, transforms, and separates unto holiness those who have been regenerated by believing into Christ. (Rom. 15:16, footnote 3)

Today's Reading

The work that is carried out by the New Testament priests of the gospel on sinners is complete with three major sections. The first section is to lead sinners to repent and believe in the Lord that their sins may be forgiven and that they may be regenerated in their spirit. This is also the first step of God's salvation. The second section is to lead the repentant, regenerated ones to be gradually transformed in their soul [Rom. 12:2]....Our mind is the leading part of our soul, so the renewing of our mind is the transformation of our soul. We are regenerated in our spirit in an instant, but afterward we need to be transformed for a long period of time. This process of transformation allows Christ to spread into every part of our inner being—into our mind, emotion, and will. As the Lord transforms us by spreading into every inward part, we grow in Him. The third section is that when we grow in the Lord unto maturity, eventually at the Lord's coming back our

从里到外与主调和为一。祂成为我们，我们成为祂；祂在我们里面作我们的生命，我们在外面作祂的彰显。这就是神救恩的全部，也是使徒们所传讲全备的福音。所以，神新约的福音不仅使我们的灵得重生，并且使我们的魂得变化，最终使我们的身体得赎，好叫我们全人，灵、魂、体都蒙拯救。神新约福音的祭司就是在人身上作这三步的工作。

使徒保罗所写的罗马书是论到神的福音，从罪人说起；说到一个罪人如何信主得救、称义，在基督里长进、圣别、变化，将自己献与神作活祭，好成为基督身体上的肢体，过召会的生活，共同彰显基督，并等候主来。保罗不仅这样说神的福音，他也作这样的福音祭司。他受神差遣，一地一地广传福音，将所救来的人当作祭物献与神（十五16，彼前二9）。然后，继续在得救的人身上作喂养、顾惜的工作，好带领他们，将自己献与神作活祭（罗十二1）。保罗就是这样一个福音祭司的榜样。他照顾在基督里的初信者，使他们因神的话语得着增长，借此福音的果子得以常存。他且进一步在他们身上作教导、成全的工作，他是天天在圣徒身上单独、直接的工作，使他们的恩赐都被成全，同样会作建造基督身体的工作（弗四12），个个也成为新约福音的祭司（新约福音祭司的尽职，五至六页）。

参读：新约福音祭司的尽职，第一篇；新约福音的祭司，第一、三至五篇。

body will be transfigured and fully redeemed (Phil. 3:21). Thus, our whole being—spirit, soul, and body—will be filled and saturated with the Lord and mingled with the Lord within and without. In this way, He becomes us and we become Him; He is in us as our life, and we are His outward expression. This is God's salvation in its entirety, and this is also the complete gospel preached by the apostles. Hence, God's New Testament gospel is for us to be regenerated in our spirit, transformed in our soul, and eventually redeemed in our body so that our whole being—spirit, soul, and body—is saved. These are the three steps which the New Testament priests of the gospel of God carry out in men.

The Epistle to the Romans, written by the apostle Paul, concerns the gospel of God, and it begins with sinners. Paul tells us how sinners can be saved and justified by believing in the Lord, how they advance in Christ by being sanctified and transformed, and how they present themselves to God as living sacrifices that they may become members of the Body of Christ to live the church life, expressing Christ corporately and awaiting the Lord's coming. Paul did not only speak in this way concerning the gospel of God; he also served as such a priest of the gospel. He was sent by God from one place to another to preach the gospel, and he offered the saved ones as sacrifices to God (Rom. 15:16; 1 Pet. 2:9). Then he continued to work on the saved ones by nourishing and cherishing them that he might lead them to present themselves to God as living sacrifices (Rom. 12:1). As such, Paul was a pattern of the priesthood of the gospel. He took care of the new believers in Christ that they might grow by the word of God and that thereby the fruits of the gospel would remain. Furthermore, he carried out the work of teaching and perfecting in the saints, working individually and directly on them daily, that they might be perfected in their gifts. Thus, like him, they could do the work of the building of the Body of Christ (Eph. 4:12), and they could all become the New Testament priests of the gospel. (The Ministry of the New Testament Priests of the Gospel, pp. 11-12)

Further Reading: The Ministry of the New Testament Priests of the Gospel, ch. 1; The New Testament Priests of the Gospel, chs. 1, 3-5

第六周 · 周二

晨兴喂养

罗十二 1 “所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

我们需要来看保罗如何作他福音祭司的工作。按照新约的记载，他的工作有三步的献祭。第一，保罗拯救罪人，将他们献与神作可蒙悦纳的祭物（罗十五 16）。第二，他养育信徒，带领他们将自己献给神作活祭（十二 1）。第三，他用全般的智慧警戒并教导每一位圣徒，好将每一位在基督里成熟地献上（西一 28 ～ 29）。他劳苦作工，照着神在他里面大能的运行，竭力奋斗。…将各人在基督里成熟地献上，就是将各人在基督里成熟地献与神。

主在新约中告诉我们，所有蒙祂拣选的人，就是今天的信徒，都是祂的祭司（彼前二 5、9，启一 6，五 10）。…每位祭司在献祭给神的事上，都必须非常殷勤，甚至积极进取。神不要祭坛上供物的香气止息，祂喜欢这香气一直升到祂那里蒙祂悦纳。…新约祭司主要的供物，该是得救的罪人，他们是扩大之团体基督的各部分，呈献给神作新约福音的祭物。在旧约中，主要的供物是牛羊，这些乃是基督的预表。今天我们献基督，但不是个别的基督，乃是团体的基督（主今日恢复的进展，二九、三七页）。

信息选读

按照罗马十五章十六节，…保罗只将那些已经圣别，完全分别归神的人献给神；他不将任何凡俗的事物献给神。他所献上的，必须是完全分别归神的事物，就是不仅在地位上圣别，也在性情上圣别的事物。献上万民分

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

We need to see how Paul did his work as a priest of the gospel. According to the New Testament record, he did it in three steps of offering. First, Paul saved sinners to offer them up to God as acceptable sacrifices (Rom. 15:16). Second, he brought the believers up to lead them to present themselves to God as living sacrifices (Rom. 12:1). Third, he warned and taught every saint in all wisdom to present each one full-grown in Christ (Col. 1:28-29). He did this by laboring and struggling according to God's operation which operated in him in power....To present every man full-grown in Christ is to offer every man full-grown in Christ.

The Lord told us in the New Testament that all of His chosen people, who are today's believers, are His priests (1 Pet. 2:5, 9; Rev. 1:6; 5:10)....Every priest has to be very, very diligent, even aggressive, in offering sacrifices to God. God does not want the sweet smell of the offerings on the altar to stop. He likes this sweet savor to ascend to Him all the time for His acceptance....The main offering of the New Testament priests should be the saved sinners as parts of the enlarged and corporate Christ, offered to God as the New Testament sacrifices of the gospel. In the Old Testament, the main offerings were bulls and goats, which were types of Christ. Today we are offering Christ, but not the individual Christ. We are offering the corporate Christ. (The Advance of the Lord's Recovery Today, pp. 30, 36)

Today's Reading

According to Romans 15:16...Paul offered to God only that which had been sanctified, wholly separated unto God. He would not offer anything common to God. His offering had to be something which was separated wholly unto God, something which was not only holy in position but also holy in disposition. The

为三步：第一，传福音的人将新得救的人当作属灵的祭物献给神（十五16，彼前二5）。新蒙恩的人长大，开始明白作为在基督里的信徒是什么，他们就被鼓励将自己当作活祭献给神（罗十二1）。这是献上的第二步。然后，当信徒继续长大以致成熟，那些在信徒身上劳苦的人，就将他们在基督里成熟地献上（西一28）（罗马书中所启示在基督的生命里得救，一一至一二页）。

按照罗马十五章十六节，保罗将得救的罪人献与神作可蒙悦纳的祭物。所有不信的罪人都在亚当里。当我们传福音给他们，而他们接受主的时候，他们就从亚当迁到基督里。人信入基督时，就成了基督的一部分。迁入基督里的不信者，就是基督的扩增。当我传福音，将得救的人献与神时，我是在献基督—不是个别的基督，乃是团体的基督。

保罗救来罪人以后，就继续滋养这些新人，养育他们，像我们养育自己的儿女一样。我们养育儿女，首先教导他们该作什么；一段时间以后，我们就嘱咐他们自己作。罪人得救的时候，保罗将得救的罪人献上作祭物。然后保罗养育他们，并带领他们将自己献上作活祭。

罗马十二章这个献上以后，身体生活的实行就开始了。圣徒将自己献给神以后，就能成为基督身体活动的肢体。因此，在十二章接下去的经节中，我们看见那些将自己献上当作活祭的人，成为基督生机身体尽功用的肢体。这些活的肢体是照着他们的恩赐尽功用，就如申言或教导（6～7）（主今日恢复的进展，二九至三三页）。

参读：主今日恢复的进展，第一至二章；罗马书中所启示在基督的生命里得救，第一章。

offering of the nations is in three steps. First, those who preach the gospel offer the newly saved ones to God as spiritual sacrifices (Rom. 15:16; 1 Pet. 2:5). After the new believers grow and begin to understand what it is to be a believer in Christ, they are encouraged to offer themselves to God as a living sacrifice (Rom. 12:1). This is the second step of offering. Then, as the believers continue to grow unto maturity, those who labor on the believers present them full-grown in Christ (Col. 1:28). (To Be Saved in the Life of Christ as Revealed in Romans, p. 15)

According to Romans 15:16, Paul offered the saved sinners to God as acceptable sacrifices. All of the unbelieving sinners are in Adam. When we preach the gospel to them and they receive the Lord, they are transferred out of Adam into Christ. When someone believes into Christ, he becomes a part of Christ. The unbelievers who are transferred into Christ are the increase of Christ. When I am preaching the gospel to offer saved persons to God, I am offering Christ—not the individual Christ but the corporate Christ.

After the saving of sinners, Paul continued to nourish the new ones, to bring them up in the same way that we would raise up our children. When we bring up our children, we first teach them what to do, and after a period of time, we charge them to do it themselves. At the time of their salvation, Paul presented the saved sinners as sacrifices. Then Paul brought them up and led them to present themselves as living sacrifices.

After this offering in Romans 12, the practice of the Body life begins. After the saints' presentation of themselves to God, they can be the active members of the Body of Christ. Thus, in the following verses of chapter 12, we see that the ones who present themselves as living sacrifices become functioning members of the organic Body of Christ. These living members function according to their gifts, such as prophecy or teaching (vv. 6-7). (The Advance of the Lord's Recovery Today, pp. 30-33)

Further Reading: The Advance of the Lord's Recovery Today, chs. 1-2; To Be Saved in the Life of Christ as Revealed in Romans, ch. 1

第六周 · 周三

晨兴喂养

西一 28 ～ 29 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

彼前二 4 ～ 5 “你们…成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

保罗宣扬怎样的基督？他所宣扬的基督不是那么简单；他宣扬内住的基督这荣耀的盼望。保罗宣扬一位奇妙的人物。没有像保罗这样的工人，基督这荣耀的盼望就无法完全地在我们里面作工。

我们可能经历了罗马十二章一节，却没有达到歌罗西一章二十八节里成熟的光景。在基督里成熟地献给神，乃是完成新约祭司职分之献祭的末了一步。这献祭需要三步：罗马十五章十六节的得救，十二章一节的生命长大，以及歌罗西一章二十八节的生命成熟。这三步都是新约福音祭司职分的工作。按照神圣的启示，拯救罪人，教导圣经，造就圣徒，并建立召会，都是福音的工作。传扬神的福音，就是完成新约经纶的新约职事。我们必须为着神的喜悦负起这责任（主今日恢复的进展，三四、三八页）。

信息选读

召会作基督身体的事奉，乃是新约福音祭司体系的事奉（彼前二5、9），它是新约的，也是福音的，又是祭司体系的。祭司是单个的，体系是团体的，这好比一个球队，乃是一个体系，比赛时，不是一个人自己打，

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

Col. 1:28-29 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

1 Pet. 2:5 You yourselves...a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

What kind of Christ did Paul announce? The Christ whom he announced is not that simple. He announced the indwelling Christ as the hope of glory. Paul announced a wonderful person. Christ as the hope of glory cannot work in us fully without a worker like Paul.

We may have experienced Romans 12:1, but we have not reached the state of being full-grown in Colossians 1:28. To be presented to God full-grown in Christ is the last step to finish the sacrifice of the New Testament priesthood. This sacrifice needs three steps: salvation in Romans 15:16, growth in life in Romans 12:1, and the maturity in life in Colossians 1:28. All these steps are the work of the New Testament priesthood of the gospel. According to the divine revelation, to save sinners, to teach the Bible, to edify the saints, and to set up churches are all the work of the gospel. The preaching of the gospel of God is the New Testament ministry to carry out God's New Testament economy. We must bear this responsibility for God's good pleasure. (The Advance of the Lord's Recovery Today, pp. 34, 37)

Today's Reading

The service of the church as the Body of Christ is the service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9). It is the service of the New Testament, and it is of the gospel and of a priesthood. A priest is individualistic, whereas a priesthood is corporate. It is much like a ball team which is a corporate

乃是一个体系来打。我们的事奉也应该是个体系，是新约福音祭司的体系，这个事奉，第一是以传福音救罪人，作祭物献与神为中心（罗十五 16）。一般说来，我们传福音是救灵魂。这不错，但目标不够高。我们传福音并不重在此，乃是重在为神得着祭物。根据旧约的启示，我们的神是天天在等候我们向祂献祭，不只是天天的，并且还是早晚都要献上的。

今天我们传福音不仅是救灵魂，我们传福音乃是把罪人一个个救来，当作祭物献给神。这是我们事奉的中心。我得救的时候，就听见人说，要殷勤传福音救灵魂；后来我也听说，要殷勤传福音结果子。结果子好像又比救灵魂高了一点。到最近一、二年我就看见我们是神的祭司，传福音不仅是救灵魂，结果子，更是把罪人救来献给神作祭物。当你传福音给人，人一相信接受，你就给他施浸。之后，你千万要记得，要在祷告中把这个人当作祭物献给神。这样，你必定是个喜乐的人。这是我们新约福音祭司事奉的中心。

不仅如此，新约福音祭司体系的事奉，乃是以建造基督的身体为目标（弗四 11 ～ 12）。我们的事奉，中心是救来罪人献与神，目的是建造基督的身体。我们传福音把罪人救来，当作祭物献给神，这个祭物便成为建造基督身体的材料（对基督身体的透视，五五至五六页）。

参读：对基督身体的透视，第四篇；新约福音祭司的尽职，第五篇。

entity. A ball game is not played by any one individual but by a group. Our service must also be carried out as a corporate entity, the New Testament priesthood of the gospel. The foremost thing of this service is to center on the preaching of the gospel to save sinners and to offer them as sacrifices to God (Rom. 15:16). In a general sense, gospel preaching is soul-winning. This is not wrong, but such a goal is not high enough. Our emphasis in gospel preaching is not on this but on God receiving an offering. According to the revelation of the Old Testament, our God daily anticipates our offering to Him. Actually, the offering of sacrifices must be done not only daily but also every morning and evening.

Our gospel preaching today is not merely to win souls but to save sinners one by one and offer them as sacrifices to God. This is the focus of our service. When I was first saved, I heard that I must preach the gospel diligently to save souls. Later, I also heard that I must preach the gospel diligently in order to bear fruit. Fruit-bearing seems a little higher than soul-winning. In the last two years, I began to realize that we are God's priests and that our gospel preaching cannot merely be soul-winning or fruit-bearing. It is to save the sinners and offer them to God as sacrifices. Suppose you preach the gospel to someone and baptize him after he believes and receives. Now you must remember to offer this person as a sacrifice to God in your prayers. If you do this, you will be a joyful person. This is the focus of our service as the New Testament priests of the gospel.

Furthermore, the service of the New Testament priesthood of the gospel has as its goal the building up of the Body of Christ (Eph. 4:11-12). The focus of our service is to save sinners and offer them to God, while the goal is to build up the Body of Christ. After we preach the gospel, lead a sinner to salvation, and offer him as a sacrifice to God, that sacrifice becomes material for the building up of the Body of Christ. (A Thorough View of the Body of Christ, pp. 51-52)

Further Reading: A Thorough View of the Body of Christ, ch. 4; The Ministry of the New Testament Priests of the Gospel, ch. 5

第六周 · 周四

晨兴喂养

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

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

为着新约里所启示与信徒有关的一切要求，我们需要借着经过过程之三一神的神圣分赐，接受神圣的供应。没有这分赐，我们就无法接受供应；没有这供应，我们就无法达到新约里所提的要求。我们若要满足新约对信徒的要求，就需要神圣的供应，就是三一神素质的供应（新约总论第六册，二九四至二九五页）。

信息选读

在新约里，事奉神与敬拜神实际上是相同的事。你无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。

信徒是在神儿子的福音上，在他们的灵里事奉敬拜神。…罗马一章九节的事奉，原文意在敬拜中事奉。

在帖前一章九节下半保罗说，在帖撒罗尼迦的信徒“离弃了偶像转向神，来服事又活又真的神”。这里的服事，直译是作奴仆服事。服事一辞是包罗一切的，如在九节的用法，它包括我们在日常生活中所作的一切事。

在此节，“活”字是在“真”字之前。服事真神很容易，但服事活神就不是这么容易。然而，我们需要服事活神。在我们日常的生活中，神对于我们并在我们里面必须是活的。在我们的言语、行为上并日常生活的每一面，祂必须是活的。

‹‹ WEEK 6 — DAY 4 ››

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.

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.

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. Without this dispensing we cannot receive the supply, and without this supply we cannot fulfill the requirements mentioned in the New Testament. 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. (The Conclusion of the New Testament, pp. 1827-1828)

Today's Reading

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.

The believers serve and worship God in their spirit in the gospel of God's Son....The Greek word translated "serve" in Romans 1:9 means to serve in worship of God.

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.

In 1:9 the word "living" is mentioned before the word "true." It is rather easy to serve a true God; it is not so easy to serve a living God. Nevertheless, we need to serve a living God. God must be living to us and in us in our daily life. He should be living in our speech, in our behavior, and every aspect of our daily life.

借着我们日常的生活，我们证明神是活的。神若不是活的，我们的日常生活就会非常不同。我们现今的生活见证我们所服事的神是活的。祂活在我们里面，控制我们，指引我们，并对付我们。祂不让我们过去，反而在许多事上改正我们，调整我们。神控制、指引我们，甚至在我们的思想和动机这类小事上，也是如此，这证明祂是活的。我们乃是活在活神的控制、指引和改正之下。我们在基督里的信徒，必须过一种生活，见证我们所敬拜服事的神，在我们生活的细节中是活的。正确的基督徒生活应当见证神是活的。我们不作某些事或不说某些话，原因该是神活在我们里面。我们所敬拜服事的神，不但在诸天之上是活的，在我们里面也是活的。

我们来事奉神，或敬拜神，需要有清洁的良心，洁净过的良心，脱离死行或任何一种亏欠〔来九 14〕。…基督的血洁净我们的良心，叫我们事奉活神。事奉活神，需要基督的血所洁净的良心。在死的宗教里敬拜，或事奉神以外死的事物，不需要我们的良心被洁净。良心是我们灵的主要部分。我们所要事奉的活神，总是借着摸我们的良心，来到我们的灵里（约四 24）。祂是公义的、圣别的，也是活的；我们污秽的良心需要被洁净，叫我们能用活的方法事奉祂。在心思里以宗教的方式敬拜神，就不需要这样。

我们若要事奉并敬拜神，必须是为着福音的传扬，并且是在我们的灵里这样行。新约的事奉和敬拜，乃是在福音的传扬里完成的。这福音与神儿子以外的任何事物都无关。神儿子的福音乃指包罗万有的基督。因此，在福音上事奉神，就是在包罗万有的基督里事奉祂。在新约里，福音就是基督自己。这就是行传五章四十二节说，使徒“传耶稣是基督为福音”的原因（新约总论第六册，二九六至二九九页）。

参读：新约总论，第一百六十八至一百六十九篇。

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.

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 (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.

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." (The Conclusion of the New Testament, pp. 1828-1829, 1831, 1829-1831)

Further Reading: The Conclusion of the New Testament, msgs. 168-169

第六周 · 周五

晨兴喂养

罗一 1 “基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的。”

9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证…。”

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

信息选读

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

保罗只有在罗马书说，他在他的灵里事奉神。原因是保罗在罗马书里与热心宗教的人辩论；他们无一例外地是在灵以外的字句、形式或道理里。保罗在罗马书里指明，我们向神所作的，必须在我们的灵里作；我们所是的，必须在灵里；我们所有的，也必须在灵里。在二章二十九节他说，神的真子民必须在灵里，真割礼不是在外面肉体上，乃是在灵里。然后在七章六节他说，我们应当在灵的新样里服事神。最终，在十二章十一节保罗说，我们必须灵里火热。传神的福音完全与我们的灵有关。

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

Rom. 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God.

9 For God is my witness, whom I serve in my spirit in the gospel of His Son...

[In Romans 1:9, “my spirit” 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). In Romans Paul stressed that 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)

Today’s Reading

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. The reason is that in Romans Paul is arguing with religious people who invariably are in something other than the spirit—in letters, forms, or doctrines. In Romans 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.

我们是在神的福音上，在我们的灵里事奉神；这福音实际上乃是罗马书的主题。在本书第一节保罗说，他是基督的奴仆，蒙召的使徒，“被分别出来归于神福音的。”这指明保罗在罗马书里的心意，是要写关于福音的事。整卷书乃是以最完满的方式揭示福音，就是神的喜信〔二16，十六25〕。罗马书可视为第五卷福音书。

新约的前四卷…所传的福音是关于在肉体里的基督，在祂死而复活以前，生活在祂门徒当中的时候。罗马书里的福音，是关于作为那灵的基督，不是在肉体里的基督。在八章我们看见，那住在我们里面的生命之灵，就是基督自己；基督是在我们里面。四福音里的基督是在门徒当中，罗马书里的基督是在我们里面。…罗马书里的基督，是复活以后的基督。这位基督比四福音里的基督更深奥、更主观。…我们需要第五卷福音书—罗马书，启示基督主观的福音。

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

在神儿子的福音上，在我们灵里事奉神，要紧的点是我们在福音上将基督服事给人。为此，我们需要学习福音的要素和细节，需要经历福音完全的内容，并且需要运用我们的灵。这就是在神儿子的福音上，在我们的灵里事奉神（新约总论第六册，二九九至三〇二页）。

参读：关于相调的实行，第二至四章。

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 [2:16; 16:25]....The book of Romans may be regarded as the fifth gospel.

The gospel in the first four books of the New Testament...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....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....We need the fifth gospel, the book of Romans, to reveal the subjective gospel of Christ.

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, 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. This is our aim.

The crucial point in serving God in our spirit in the gospel of His Son is that we minister Christ to others in the gospel. For this, 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. This is to serve God in our spirit in the gospel of God’s Son. (The Conclusion of the New Testament, pp. 1831-1834)

Further Reading: Practical Points concerning Blending, chs. 2-4

第六周 · 周六

晨兴喂养

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

林前十五 58 “所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。”

信徒不仅在他们灵里事奉神，也凭神的灵事奉祂。…〔腓立比三章三节上半的〕事奉，原文指像祭司的事奉。所有的新约信徒都是神的祭司（彼前二 9，启一 6）。因此，我们对主的服事，无论在哪一面，都是祭司的服事，祭司的事奉，…在我们的灵里，且凭祂的灵（新约总论第六册，三〇三页）。

信息选读

〔腓立比三章三节〕的肉体，包含我们天然人的一切所是和所有。…任何天然的事物，无论善或恶，都是肉体。…我们在基督里的信徒，不该信靠我们凭天然出生所有的任何事物，因我们天然出生的一切，都是肉体的一部分。我们若要真实地事奉并敬拜神，我们所作的一切，就必须凭神的灵，在基督里，而不信靠肉体。

即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格。…我们需要主的光光照我们的性情、我们的行为和我们对肉体的信靠。我们若蒙主光照，就会承认，虽然我们蒙了重生，成为神的儿女，有神的生命和性情，但我们仍然太活在肉体里。有一天，光照亮你这点，你就要俯伏在主面前，承认你的性情是何等不洁。然后你就会定罪你凭堕落的性情所作的一切。你会看见，在神眼中，无论在堕落的性情里作

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

1 Cor. 15:58 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 not only serve God in their spirit but also serve Him by the Spirit of God....Literally, the Greek word translated “serve” [in Philippians 3:3a] means to serve as priests. All New Testament believers are priests to God (1 Pet. 2:9; Rev. 1:6). Hence, our ministry to the Lord, in whatever aspect, is a priestly ministry, a priestly service...in our spirit and by His Spirit. (The Conclusion of the New Testament, p. 1834)

Today’s Reading

The flesh in Philippians 3:3 comprises all that we are and have in our natural being....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

什么，都是邪恶的，都该被定罪。从前，我们夸我们的行为和资格。但时候将到，我们不再夸肉体同肉体的资格，反而定罪它。我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

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

事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。

复活…必须你自己倒下去，什么也不能地向神说，“没有什么是我能的，没有什么是我有的，没有什么是我是的；我就是这样的人。如果有什么我能给的，其实乃是你给的；如果有什么我能作的，实在乃是你作的。”当你这样倒下去的时候，一切你所有的，就是神作在你里面的。从今以后，…你确知凡是死的，全是你的，凡是活的，全是神的。…一切的生命乃是主的。…人必须到了尽头，对自己的一无所有才不会误会（倪柝声文集第三辑第一册，二七五至二七七页）。

历世纪以来，所有主活的仆人，都有这位复活的基督活在他们里面。我们能见证，祂活在我们里面，使我们能作我们在自己里面绝不能作到的事（新约总论第六册，三〇九页）。

参读：倪柝声文集第三辑第一册，权柄与顺服下编，第四篇；事奉的基本功课，第十六课。

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. Formerly, we boasted in our deeds and qualifications. But 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. 1836-1838)

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 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.

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 realize that everything that is dead belongs to us and everything that is living belongs to God....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. (CWWN, vol. 47, “Authority and Submission,” pp. 249-250)

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. (The Conclusion of the New Testament, p. 1840)

Further Reading: CWWN, vol. 47, “Authority and Submission,” ch. 15; Basic Lessons on Service, lsn. 16

656 事　奉 — 在身体里

8 7 8 7 副（英913）

F 大调　　3/2

3 4 | 5 – – 3 4 6 | 5 – 3 – 3 3 | 4 – – 3 2 1 | 3 – 2 –
一 要在 身　体事奉、工 作，这是 主　旨所着 重；

3 4 | 5 – – 3 4 6 | 5 – 3 – 1 2 | 3 4 3 – 2 – | 1 – – –
身体 乃　是主所 要 者，当与 身体同 行　动。

5 5 | 5 – – 5 6 7 | i – 5 – 5 5 | 5 – – 5 7 6 | 5 – 4 –
副 要在 身　体事奉、工 作，永远 不　要再单 独；

3 4 | 5 – – 5 6 7 | i – 5 – 4 6 | 5 1 3 – 2 – | 1 – – –‖
既是 身　体上的 肢 体，就当 配搭事 奉　主。

二 重生是作主的肢体，　非作单独的个人；
总是应该与众圣徒　互相配搭事奉神。

三 乃是活石同被建造，　必须作神的灵宫，
成为圣洁祭司体系，　和谐一致地事奉。

四 因此必须同被建造，　各守地位尽职事；
我们事奉所有根据，　乃是身体的性质。

五 我们工作，尽职事奉，　须从身体得供应；
若与身体脱节、孤立，　必失功用与功能。

六 我们若在身体事奉，　元首丰富必得享；
尽上肢体所有功用，　必有基督的身量。

七 永远持定元首基督，　借祂一同得长进；
从祂得到丰满供应，　分给身体各部分。

八 主，我重新献上身体，　求你变化我心思，
使我明白你的旨意，　借你身体而服事。

‹‹ WEEK 6 — HYMN

Hymns, #913

1
Serve and work within the Body,
This the Lord doth signify;
For His purpose is the Body,
And with it we must comply.
Serve and work within the Body,
Never independently;
As the members of the Body,
Functioning relatedly.

2
As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually.

3
Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony.

4
Thus we must be built together,
In position minister;
For the basis of our service
Is the body character.

5
In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die.

6
'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear.

7
To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow.

8
Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move.

申言稿：