二〇一五年秋季国际长老及负责弟兄训练

主今日恢复之主要项目的重点

第五篇

永远的生命

读经：太七 13 ～ 14，林后三 6，启二二 1 ～ 2

MC　诗歌：443

纲　　目

周　一

壹 主恢复的路乃是永远、神圣生命的路；我们在主的恢复里需要认识生命内在的素质—诗十六 11，耶二一 8，约一 4，十 10 下，十四 6，林前十五 45 下：

一 三一神内在的素质就是永远、神圣的生命—父神是生命的源头，（约五 26，）子神是生命的具体化身，（一 4，）灵神是生命的涌流。（四 14 下，七 38 ～ 39 上。）

二 新耶路撒冷内在的素质就是永远、神圣的生命—父神是生命的光，（启二一 23，二二 5，）子神是生命树，（2，）灵神是生命水的河。（1。）

三 神用永远、神圣的生命，就是复活的生命，建造召会，预备基督的新妇，以建造新耶路

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

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Five

The Eternal Life

Scripture Reading: Matt. 7:13-14; 2 Cor. 3:6; Rev. 22:1-2

Outline

Day 1

I. The way of the Lord's recovery is the way of the eternal, divine life; we need to know the intrinsic essence of life in the Lord's recovery—Psa. 16:11; Jer. 21:8; John 1:4; 10:10b; 14:6; 1 Cor. 15:45b:

A. The intrinsic essence of the Triune God is the eternal, divine life—God the Father is the source of life (John 5:26), God the Son is the embodiment of life (1:4), and God the Spirit is the flow of life (4:14b; 7:38-39a).

B. The intrinsic essence of the New Jerusalem is the eternal, divine life—God the Father is the light of life (Rev. 21:23; 22:5), God the Son is the tree of life (v. 2), and God the Spirit is the river of water of life (v. 1).

C. God builds the church to prepare the bride of Christ for the building of the New Jerusalem by the eternal, divine life, the

撒冷；这生命乃是涌流、变化和建造的生命—创二 22，约十九 34，诗三六 8 ～ 9。

resurrection life—the flowing, transforming, and building life—Gen. 2:22; John 19:34; Psa. 36:8-9.

周　二

Day 2

贰 永远的生命就是三一神的生命，分赐到三部分人里面，而在这生命里借着重生、圣别、更新、变化、模成并荣化，在主观方面拯救圣徒—罗五 10 下，八 2、10、6、11：

II. The eternal life, the life of the Triune God, is dispensed into the tripartite man to save the believers subjectively in this life through regeneration, sanctification, renewing, transformation, conformation, and glorification—Rom. 5:10b; 8:2, 10, 6, 11:

一 第一，这生命是在那灵里神的生命—2 节。

A. First, this life was the divine life in the Spirit—v. 2.

二 第二，这生命借着重生，成了我们灵里的生命—10 节。

B. Second, it became the life in our spirit through regeneration—v. 10.

三 而后，这生命要从我们的灵，浸透我们的心思，使我们心思所属的魂变化，而成为在我们魂里的生命—6 节。

C. Then from our spirit it saturates our mind for the transformation of our soul, to which our mind belongs, and becomes the life in our soul—v. 6.

四 最终，这生命要渗入我们的身体，终极的结果是我们的身体改变形状，也就是我们的身体得赎—11，23 节，腓三 21。

D. Eventually, it will permeate our body, ultimately issuing in the transfiguration of our body, that is, the redemption of our body—vv. 11, 23; Phil. 3:21.

叁 神子民日常生活以及他们与神并与彼此交通的唯一道路，乃是神圣的生命在神圣的性情里涌流—启二一 21 下，二二 1 ～ 2，约壹一 3：

III. The unique way for the daily life of God's people and for their fellowship with God and with one another is the divine life flowing in the divine nature—Rev. 21:21b; 22:1-2; 1 John 1:3:

一 圣城的街道是纯金的，象征神圣的性情，并有生命水的河流在街道当中—启二一 21 下，二二 1。

A. The street of the holy city is pure gold, symbolizing the divine nature, and the river of water of life proceeds in the middle of the street—Rev. 21:21b; 22:1.

二 哪里有神圣生命的涌流，哪里就有神圣的性情作圣别的道路，给神的子民凭以行事；哪里有神圣性情的圣别道路，哪里就有神圣生命的涌流—彼后一 4，约七 38 ～ 39 上。

三 联于宝座并从宝座出来的街道乃是“交通的街道”；神圣的交通将神带给所有蒙神救赎的人，好将他们带回归神自己，使祂成为他们的宝座，在他们里面施行金的行政管理—启二一 18 下，二二 1 ～ 2，二一 21 下，参结一 22，26，王上十 18。

四 当我们在神的神圣性情里生活行动，我们就被带到神金的行政管理下，享受生命的流和生命的供应—启二二 1 ～ 2。

B. Where the divine life flows, there the divine nature is as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing—2 Pet. 1:4; John 7:38-39a.

C. The street connected to and coming out of the throne is a “fellowship street”; the divine fellowship brings God to all His redeemed people in order to bring them back to Himself as their throne for His golden administration within them—Rev. 21:18b; 22:1-2; 21:21b; cf. Ezek. 1:22, 26; 1 Kings 10:18.

D. When we walk and move in the divine nature of God, we are brought under God's golden administration to enjoy the flow of life and the supply of life—Rev. 22:1-2.

周　三

Day 3

肆 我们应当照着生命树的原则，就是倚靠的原则而活，不应当照着善恶知识树的原则，就是独立的原则而活—创二 9，17，罗八 6：

IV. We should live according to the principle of the tree of life, the principle of dependence, not according to the principle of the tree of the knowledge of good and evil, the principle of independence—Gen. 2:9, 17; Rom. 8:6:

一 神是我们的食物，由生命树所表征，意思就是我们必须不断倚靠神；知识树指明独立。

A. That God is our food, signified by the tree of life, means that we must depend on God continually; the tree of knowledge indicates independence.

二 知识或宗教的意思就是作好人，行好事，敬拜神或为神作工，却没有神活的同在—约五 39 ～ 40，十五 5 下。

B. Knowledge or religion means to be good and to do good, to worship God or to work for God, without having the living presence of God—John 5:39-40; 15:5b.

三 在神眼中，最大的罪是独立；独立是一种属灵的绝缘体，使我们与神的生命隔绝—弗四 18。

C. In the eyes of God, the greatest sin is independence; independence is a spiritual insulation, disconnecting us from the life of God—Eph. 4:18.

四 我们必须学习不断倚靠主，一直活在与神直接的接触中—林后一 12，来十一 8，太六 28，参王上七 17 ～ 19，歌八 5 上，参代下十六 12，赛五十 10 ～ 11。

D. We must learn to depend on the Lord continually, living constantly in direct contact with God—2 Cor. 1:12; Heb. 11:8; Matt. 6:28; cf. 1 Kings 7:17-19; S. S. 8:5a; cf. 2 Chron. 16:12; Isa. 50:10-11.

周　四

Day　4

伍 在我们对主的事奉中，我们必须弃绝我们天然的热心、天然的力量和天然的才干；我们的事奉必须是从我们流出生命，成为对别人生命的供应—约七 38，林后三 6，约壹五 16 上：

V. In our service to the Lord, we must reject our natural enthusiasm, natural strength, and natural ability; our service must be life flowing out of us as a ministry of life to others—John 7:38; 2 Cor. 3:6; 1 John 5:16a:

一 我们必须凭神生命的火而灵里火热；我们不该用凡火事奉；凡火表征天然的热心，没有经过十字架的对付，也不是在复活里—出三 2，路十二 49 ～ 50，罗十二 11，利十 1：

A. We must be burning in spirit with the fire of God's life; we should not serve with strange fire, signifying the natural enthusiasm not dealt with by the cross and not in resurrection—Exo. 3:2; Luke 12:49-50; Rom. 12:11; Lev. 10:1:

1 在祭司事奉里的凡火，乃是妄为的罪，造成在神面前的死亡—九 24，十 1 ～ 2。

1. Strange fire in the priestly service, a sin of presumption, causes death before God—9:24; 10:1-2.

2 献凡火可能与喝酒有关；喝酒表征过度享受属世、天然或物质的事物—8 ～ 9 节。

2. The offering of strange fire might have been related to the drinking of wine; drinking wine signifies the overenjoyment of the worldly, natural, or physical, material things—vv. 8-9.

3 当祭司喝醉了，就失去分辨圣别的能力，也不能教导神的子民—10 ～ 11 节。

3. When the priests are drunk, they lose the discernment of holiness and are unable to teach God's people—vv. 10-11.

二 我们天然的力量和才干需要受十字架的对付，好在复活里对我们事奉主成为有用的—腓三 3：

B. Our natural strength and ability need to be dealt with by the cross to become useful in resurrection for our service to the Lord—Phil. 3:3:

1 摩西被神摆在一边四十年之后，学会照着神的引导事奉神并信靠神—出二 14 ～ 15，徒七 22 ～ 36，来十一 28。

2 彼得全然失败后，学会凭着信心，谦卑地服事弟兄们—路二二 32 ～ 33，约十八 15 ～ 18，25 ～ 27，太二六 69 ～ 75，彼前五 5 ～ 6。

1. After being put aside by God for forty years, Moses learned to serve God according to His leading and to trust in Him—Exo. 2:14-15; Acts 7:22-36; Heb. 11:28.

2. After becoming a complete failure, Peter learned to serve the brothers by faith and with humility—Luke 22:32-33; John 18:15-18, 25-27; Matt. 26:69-75; 1 Pet. 5:5-6.

周　五

Day 5

陆 在颁布国度宪法时，基督展示人在神面前生活工作两条可能的路太七 13 ～ 14，21 ～ 27：

VI. In the decree of the kingdom's constitution, Christ displayed the two possible ways of people's life and work before God—Matt. 7:13-14, 21-27:

一 引到毁坏的阔路是按照属世的系统，满足天然的口味，要得着群众，维持人的事业，成就人的企业—十三 31 ～ 33，启二 13，20，十七 4 ～ 5。

A. The broad way leading to destruction is according to the worldly systems, satisfying the natural tastes, to get the crowd, to maintain a career of man, and to achieve man's enterprise—13:31-33; Rev. 2:13, 20; 17:4-5.

二 引到生命的狭路是按照神圣的规律，履行属灵的要求，带进神的选民，作耶稣基督的见证，完成神的经纶，为着建造基督的身体—罗一 9，来十一 5 ～ 6，启一 1 ～ 2，9 ～ 10。

B. The constricted way leading to life is according to the divine regulations, fulfilling the spiritual requests to bring in God's elect and to bear the testimony of Jesus Christ, carrying out God's economy for the building up of the Body of Christ—Rom. 1:9; Heb. 11:5-6; Rev. 1:1-2, 9-10.

三 引到生命里之活赏赐的路就是这道路（徒九 2，十九 9，23，二二 4，二四 22）—真理的路、正路、义路、（彼后二 2，15，21、）平安的路、（路一 79，罗三 17、）救人的道路、（徒十六 17、）神的道路、（太二二 16，徒十八 26、）主的道路；（约一 23，徒十八 25；）这路被毁谤为异端的道路。（二四 14。）

C. The way that leads to a living reward in life is the Way (Acts 9:2; 19:9, 23; 22:4; 24:22)—the way of the truth, the straight way, the way of righteousness (2 Pet. 2:2, 15, 21), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), and the way of the Lord (John 1:23; Acts 18:25); it is slandered as the way of heresy (24:14).

周　六

四 神命定的路就是要有一种生活和工作，一直是窄的、狭的，照着主那无法描述之生活与职事的模型—约五 19，四 34，十七 4，十四 10，24，五 30，七 6，18：

1 在主的恢复里，我们必须在灵里行事为人；在灵里行事为人约束我们，使我们过正常的基督徒生活，也使我们成为有活力并健康的信徒—罗八 4，加五 16，22 ～ 23，帖前五 16 ～ 18。

2 主耶稣把自己当作生命的种子撒出去，祂是一粒麦子落在地里死了，使祂里面的生命得以释放出来，结出许多子粒；我们需要这样服事祂并跟随祂—太十三 3，约十二 23 ～ 26，十 11，约壹三 16。

3 主所需要之产生并扩增召会的工作乃是里面生命的满溢和流出，不是外面活动的努力—约七 37 ～ 39，四 10，14：

a 对我们的工作而言，重要的不是量，乃是质；金、银、宝石总是量少而质高，木、草、禾秸则是量多而质低—林前三 12 ～ 15：

㈠ 金表征神的神圣性情，银表征基督救赎的工作，宝石表征那灵变化的工作。

㈡ 木表征人的性情，草表征肉体里的人，禾秸表征无生命的光景。

b 我们将来在基督的审判台前受审判，不是看我们工作的量有多少，乃是看我们工作的质如何，看我们的工作“是那一种的”—13 节。

Day 6

D. The God-ordained way is to have a living and working that are always narrow and constricted, according to the pattern of the Lord's indescribable life and ministry—John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:6, 18:

1. We in the Lord's recovery must walk in our spirit; walking in spirit restricts us, causing us to live a normal, Christian life and making us vital, healthy believers—Rom. 8:4; Gal. 5:16, 22-23; 1 Thes. 5:16-18.

2. The Lord Jesus sowed Himself as a seed of life and fell into the ground as a grain of wheat so that the life within Him could be released to bring forth many grains; we need to serve Him and follow Him in this way—Matt. 13:3; John 12:23-26; 10:11; 1 John 3:16.

3. The work that the Lord needs to produce and increase the church is the overflow and outflow of the inner life, not the endeavor of outward activity—John 7:37-39; 4:10, 14:

a. The important thing regarding our work is not its quantity but its quality; gold, silver, and precious stones are always small in quantity but high in quality, whereas wood, grass, and stubble are always high in quantity but low in quality—1 Cor. 3:12-15:

1) Gold symbolizes God in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones symbolize the Spirit in His transforming work.

2) Wood signifies the human nature, grass signifies man in the flesh, and stubble signifies lifelessness.

b. We will be judged at the judgment seat of Christ not according to the quantity but according to the quality of our work, “of what sort it is”—v. 13.

c “因着倪弟兄不在意外面的工作，他职事生命的结果已经流遍全地。… 在我一生所认识的人中，他是唯一注重生命过于工作的。”（倪柝声—今时代神圣启示的先见，八八页。）

c. “Because Watchman Nee was not interested in the outward work, the life-issue of his ministry has flowed throughout the whole earth...In my whole life, he is the only person I have known who paid more attention to life than to work” (Watchman Nee—a Seer of the Divine Revelation in the Present Age, by Witness Lee, p. 87).

第五周　周一

晨兴喂养

启二二1～2“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。”

启示录二十一章三至四节…说，“我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。神要从他们眼中擦去一切的眼泪，不再有死亡，也不再有悲哀、哭号、疼痛，因为先前的事都过去了。”这话…不是对信徒说的，乃是对圣城外新地上的百姓说的。…神擦去眼泪…乃是城外的福分，这里面并没有永远的生命。…永远生命的福分不是擦去你的眼泪，乃是用另一种水来充满你。若是你里面被活水充满，就绝不会流出眼泪来。

我们〔要〕清楚主恢复中一切要紧的项目。…我们都必须谨慎自己的传讲，自己的教训，自己所谓的职事。…我们必须认识主恢复中生命的内在素质。（长老训练第二册，八一至八三页。）

信息选读

我们必须来看新耶路撒冷的内容。在城的中心，从神和羔羊的宝座流出一道生命水的河，在这生命河中长着生命树。并且生命之光照明全城。这三项是三一神内里的素质。三一神内在的素质就是神圣的生命。神圣的生命要成为河，（启二二1，）神圣的生命要成为树，（2，）神圣的生命也要成为光。（5。）我们要饮这河，吃这树，并活在光中。

WEEK 5 — DAY 1

Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

[Revelation 21:3-4] was not spoken to the believers but to the peoples on the new earth outside the holy city. When we sang Hymns, #1348 were we singing it to the people outside the city?... [It] says nothing about the inheritance. It says nothing about the tree of life, the river of water of life, or the light of life. This hymn says that “God shall wipe away all tears from their eyes” (21:4). When we believers are there in the New Jerusalem there is no possibility of tears....The blessing of the eternal life is not to wipe away your tears but to fill you with another kind of water. If you are filled within with the living water, tears would never come out.

We all must take heed to our own preaching, our own teaching, our own so-called ministry. We must ask whether the principle of life has been changed or not. We must know the intrinsic essence of life in the Lord's recovery. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 72-74)

Today's Reading

We must see the contents of the New Jerusalem. From the throne of God and of the Lamb in the center of the city flows a river of water of life and in this river of life grows the tree of life. Also, the entire city is enlightened by the light of life. These three items are the intrinsic essence of the Triune God. The intrinsic essence of the Triune God is the divine life. The divine life will be the river (22:1), the divine life will be the tree (22:2), and the divine life will be the light (22:5). We will drink the river, we will eat the tree, and we will live in the light. These

这三项乃是三一神内在基本的素质。光主要的是指父神。启示录告诉我们，新耶路撒冷不用灯光或日光，因为主神是光，羔羊基督是灯。（二一23。）生命树是指子神，生命水的河是指灵神。这就是神圣素质里的神圣三一，为着我们在永世里的生活与享受。

新耶路撒冷基本内在的素质，乃是神圣的生命。神圣的生命在父神是光，在子神是树，在灵神是河。光使我们活在其中，树使我们得喂养，河使我们畅饮。这将是我们对三一神内里素质的生活与享受，直到永远，并且祂要住在我们里面，我们也要住在祂里面。约翰十五章有这种互住的小影：“你们要住在我里面，我也住在你们里面。”（4。）约翰十五章的住要扩充并发展成为新耶路撒冷，就是神圣互住的总结。我们要住在祂里面，祂也要住在我们里面，直到永远。我们要事奉祂，祂要被我们事奉，这要成为永远的国，就是神圣生命的永远范围。（长老训练第二册，六七至六八页。）

父作为光乃是源头，子是救赎主，为给我们接受。我们若认我们一切的罪，并承认、认识祂为我们的罪死在十字架上，在我们里面立即就有一道流。这就是那灵，而在这流里有生命树在我们里面生长，作生命的供应，使我们天天得着喂养。…这会新陈代谢地变化我们。这个变化的生命也是建造的生命，…把我们与别人建造在一起。（生命树，一七八页。）

见于创世记二章的生命，乃是涌流的生命，变化的生命，和建造的生命。这生命在我们里面涌流，变化我们，至终将我们建造成基督的新妇。（圣经中关于生命的重要启示，一八至一九页。）

参读：长老训练第二册，第五至六章；圣经中关于生命的重要启示，第二章；约翰福音结晶读经，第三篇。

three items are of the intrinsic and basic essence of the Triune God. The light mainly denotes God the Father. Revelation tells us that in the New Jerusalem there is no need of the light of a lamp or of the sun because the Lord God will be the light and Christ the Lamb will be the lamp (21:23). The tree of life refers to God the Son and the river of water of life refers to God the Spirit. This is the Divine Trinity in the divine essence for our living and enjoyment in eternity.

The basic, intrinsic essence of the New Jerusalem is the divine life. The divine life with God the Father is the light, with God the Son is the tree, and with God the Spirit is the river. The light is for us to live in, the tree is for us to feed on, and the river is for us to drink of. This will be our living and our enjoyment of the intrinsic essence of the Triune God for eternity, and He will abide in us and we will abide in Him. There is a miniature of this mutual abiding in John 15: “Abide in Me and I in you” (15:4). This abiding in John 15 will be expanded and developed into the New Jerusalem, which will be the consummation of the divine mutual abiding. We abide in Him and He abides in us for eternity. We will serve Him and He will be served by us, and this will be the eternal kingdom, the eternal realm of the divine life. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 61-62)

The Father is the source as the light, and the Son is the Redeemer for us to receive. If we would confess all our sins and admit and recognize that He died on the cross for our sins, right away there would be a flow within us. This is the Spirit, and within this flow is the tree of life growing in us as the life supply for us to feed upon day by day....This will metabolically transform us. This transforming life is also a life of building... [to build] us together with others. (The Tree of Life, p. 150)

The life seen in Genesis 2 is the flowing life, the transforming life, and the building life. This life flows within us, transforms us, and eventually builds us up as the bride of Christ. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” p. 402)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, chs. 5-6; The Crucial Revelation of Life in the Scriptures, ch. 2; Crystallization-study of the Gospel of John, msg. 3

第五周　周二

晨兴喂养

罗八2“因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

11“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

罗马八章揭示属灵的生命有四重。第一，这生命是在那灵里神的生命。（2。）第二，这生命借着重生，成了我们灵里的生命。（10。）而后，这生命要从我们的灵，浸透我们的心思，使我们心思所属的魂变化，而成为在我们魂里的生命。（6。）最终，这生命要渗入我们的身体，成为我们身体里的生命。（11。）终极的结果，是我们的身体改变形状，（腓三21，）也就是我们的身体得赎。（罗八23。）（圣经恢复本，罗八2注1。）

信息选读

在〔新耶路撒冷城内〕街道当中有生命水的河，（启二二1，）指出当你照着神的性情而行，神的生命就在你里面涌流。神圣生命在神圣性情里涌流，成为神赎民日常生活中唯一的道路。我若不照着神的性情买领带，在我里面就没有生命的涌流。然而，我若照着神的性情买领带，我就觉得生命的涌流。丈夫若要和妻子离婚，就是违反神的性情，也会导致属灵的死亡。然而，丈夫若愿意和妻子同住，并照着神的性情爱她，生命河就要在他里面涌流。我们照着神的性情，无论作什么，都会立刻深深感觉到生命的流在浇灌我们。

WEEK 5 — DAY 2

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

The spiritual life revealed in Romans 8 is fourfold. First, it was the divine life in the Spirit (v. 2). Second, it became life in our spirit through regeneration (v. 10). Then from our spirit it saturates our mind for the transformation of our soul, to which our mind belongs, and becomes the life in our soul (v. 6). Eventually, it will permeate our body and become the life in our body (v. 11), ultimately issuing in the transfiguration of our body (Phil. 3:21), that is, the redemption of our body (Rom. 8:23). (Rom. 8:2, footnote 3)

Today's Reading

In the middle of this street is the river of water of life (Rev. 22:1-2), which indicates that when you take the way according to God's nature, the life of God flows within you. The divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. If I do not buy a tie according to God's nature, there is no flow of life within me. However, if I buy a tie according to God's nature, I sense the flow of life. If a husband is going to divorce his wife, this is against God's nature, and this will lead to spiritual death. However, if this husband would live with his wife and love her according to God's nature, the river of life would flow within him. Whatever we do according to God's nature, we immediately have the deep sensation of the flow of life watering us.

一棵生命树长在河的两岸，（2，）表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结，每年结十二样果子。这就是说，当我们在神的神圣性情里生活行动，我们里面不仅感觉到生命的涌流，也感觉到生命的供应，生命的滋养，属灵的食物。你接受神圣的道路，就是神神圣性情的街道，你就有生命在里面涌流，也有生命的供应来滋养。一天又一天，我们过这样的生活，并照着神的神圣性情行动，我们就享受生命水和生命树作我们的供应。一天又一天，我们都需要经历纯金的神圣街道，这街道当中有生命水的河与生命树，表征生命水与生命的供应是在神圣的道路中涌流。（神新约的经纶下册，四四九至四五〇页。）

在街道上有交通、往来。首先，街道是为着神的往来，那是为着神的行政。至终，这条街道成了“交通的街道”。这交通是在救赎的神与蒙祂救赎的人之间。救赎的神与蒙祂救赎的人之间必定有往来的交通。不仅如此，蒙神救赎的人彼此之间也必定有往来的交通。

神圣的交通将神带给所有蒙神救赎的人，带到所有十二个门，好将所有蒙神救赎的人带回归祂自己。街道首先从宝座达到十二个门，然后从十二个门回到宝座。

有一条街道联于神的宝座，你应当在其上行走，那条街道就是祂的行政管理。从你悔改那天起，你就觉得在你里面有一个宝座和一条金的街道，有金的行政管理。然后，你就开始照着这金，就是照着神的性情行事。这是因为宝座和街道都是建造在金子（神的性情）上面。（新耶路撒冷的解释应用于寻求的信徒，八至九页。）

参读：罗马书生命读经，第六十二篇；神新约的经纶，第三十六章；新耶路撒冷的解释应用于寻求的信徒，第一篇。

The one tree of life growing on the two sides of the river (Rev. 22:2) signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. The fruits of the tree of life will be the food of God's redeemed for eternity. They will be continually fresh, produced every month, twelve fruits yearly. This means that when we walk and move in the divine nature of God, we not only sense the flow of life within us but also sense the supply of life, the nourishment of life, the spiritual food. When you take the divine way, the street of God's divine nature, you have the life flowing in you, and you also have the life supply nourishing you. Day by day, as we are living such a life and walking according to God's divine nature, we enjoy the water of life and the tree of life as our supply. We all need a day-by-day experience of the divine street of gold with the river of water of life and the tree of life in its middle, signifying that the life water and the life supply flow in the divine way. (God's New Testament Economy, pp. 375-376)

On the street there is the traffic, the going and coming. First, the street is for God's going and coming, which are for God's administration. Eventually, this street becomes a “fellowship street.” This fellowship is between the redeeming God and His redeemed people. The redeeming God and His redeemed people must have going and coming fellowship. Not only so, God's redeemed people must have going and coming fellowship among themselves.

The divine fellowship brings God to all His redeemed people, to all the twelve gates, to bring all His redeemed people back to Himself. First, the street goes from the throne to the twelve gates. Then it comes from the twelve gates to the throne.

Connected to His throne is a street on which you should walk, and that street is His administration. From the day you repented, you have felt that there is a throne and a golden street, a golden administration, within you. Then you began to do things according to the gold, according to the nature of God. This is because both the throne and the street are built on the gold as the nature of God. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 12-14)

Further Reading: Life-study of Romans, msg. 62; God's New Testament Economy, ch. 36; The Application of the Interpretation of the New Jerusalem to the Seeking Believers, msg. 1

第五周　周三

晨兴喂养

创二9“耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

17“只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

生命树…指明神自己是生命。生命树的内容是生命，单单、纯粹、绝对是生命。这树的性质和结果也是生命。生命是内容、性质和结果。一切都是生命。

生命树的原则是倚靠。…我们念书有毕业的时候，却绝不可从吃毕业，也不能从喝水或呼吸毕业。我鼓励你好好念书，早点从学校毕业，却绝不鼓励你从呼吸毕业，因为这样你就会死亡。（创世记生命读经，二〇一至二〇二页。）

信息选读

吃使我们非常依赖。因着我们必须一天吃许多次，而不是一生只吃一次，所以我们非常依赖吃。吃指明倚靠。神是我们的食物，由生命树所表征，意思就是我们必须不断倚靠神。我们必须来到祂这里，好一再从祂得喂养。然而，知识树指明独立。我们一旦在学校学会怎样使用电脑，就不需要再回到学校去学同样的东西。我们所得的知识叫我们独立。

创世记二章的生命树和知识树，建立了人能凭以活着的两种原则。我们若吃生命树，就倚靠神。我们若吃知识树，就不倚靠神，反倒使我们向神

WEEK 5 — DAY 3

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

The tree of life...denotes God Himself as life. The content of the tree of life is life. It is life, simply, purely, and absolutely. The nature of this tree and the result of this tree are also life. Life is the content, nature, and result. Everything is life.

The principle of the tree of life is dependence....We may graduate from studying, but we should never graduate from eating. Furthermore, we cannot graduate from drinking water or from breathing air. I encourage you to study well and to graduate from school as soon as possible. However, I would never encourage you to graduate from breathing, for if you do that you will die. (Life-study of Genesis, pp. 162-163)

Today's Reading

Eating makes us very dependent. Because we must eat many times a day, and not merely one time for our entire life, we are very dependent. Eating indicates dependence. That God is our food, signified by the tree of life, means that we must depend on God continually. We must come to Him in order to feed on Him again and again. However, the tree of knowledge indicates independence. Once we learn how to use a computer in school, we do not need to go back to school to learn the same thing again. The knowledge we gain makes us independent.

In Genesis 2 the tree of life and the tree of knowledge were set up as two principles by which man could live. If we take the tree of life, we depend on God. If we take the tree of knowledge, we do not depend on God. Rather, taking the

独立。在神眼中，最大的罪是独立。我们必须学习不断地倚靠神。操练独立乃是罪。在家庭生活和召会生活中，倚靠是美丽的，独立却是丑陋的。操练独立是死亡的原则。吃生命树就是生命，吃知识树却是死亡。（三一神作三部分人的生命，七页。）

凡是我们倚靠主所作的，都是在生命树的原则里。凡是我们不倚靠主所作的，都是在知识树的原则里。

向主独立，就是有绝缘体将我们从主隔开了，有绝缘体将神圣的电流切断了。…独立是一种属灵的绝缘体，使我们与神的生命断绝。不要以为你自己在属灵的事上是个专家。你无论用电用了多久，使用时仍旧不可有绝缘体。在属灵界中也是这样。不要说，“我在基督里有许多经历，我已经操练我的灵好多年，我不需要再操练了。”我们绝不该采取这种态度。我们需要一直地倚靠主，绝不向活的主独立。一秒钟的独立就是死亡。

知识或宗教的意思就是作好人，行好事，敬拜神或为神作工，却没有神活的同在。一切为神所作的好事，若没有祂的同在，就是宗教。一件事情对我们可能是生命，也可能是知识。我们在作的时候，若是经历到活神的同在，那就是生命；若是没有神的同在，那就只是死的知识。一切的作法或方法，都不能帮助我们。我们需要活的神。

什么是生命？生命就是神自己。什么是生命的原则？生命的原则就是在每一件事上倚靠神。你若倚靠神，就每一件事都是生命。（创世记生命读经，二一〇至二一一、二一六至二一七页。）

参读：创世记生命读经，第十三至十四篇；十二篮第九辑，两种生活的原则；三一神作三部分人的生命，第一章。

tree of knowledge makes us independent of God. In the eyes of God, the greatest sin is independence. We must learn to depend on God continually. To exercise our independence is sinful. In family life and in the church life, dependence is beautiful, but independence is ugly. To exercise independence is the principle of death. To take the tree of life is life, but to take the tree of knowledge is death. (The Triune God to Be Life to the Tripartite Man, pp. 11-12)

Anything we do in dependence upon the Lord is in the principle of the tree of life. Anything we do independently of the Lord is in the principle of the tree of knowledge.

To be independent of the Lord means to have an insulation separating us from the Lord, an insulation which cuts off the flow of divine electricity.... Independence is a spiritual insulation, disconnecting us from the life of God. Do not think of yourself as an expert in spiritual matters. Regardless of how long electricity has been applied, it still needs application without insulation. It is the same in the spiritual realm. Never say, “I have much experience in Christ. I have been exercising my spirit for years and I don't need to do it any more.” We should never adopt this attitude. We need to depend on the Lord continually. Never be independent of the living Lord. One second of independence means death.

Knowledge or religion means to be good and to do good, to worship God or to work for God without having the living presence of God. Anything good done for God without His presence is religion. A certain thing may be both life and knowledge to us. If we experience the presence of the living God while doing it, it is life. However, if we do it without God's presence, it is simply dead knowledge. No way or method can help us. We need the living God.

What is life? Life is God Himself. What is the principle of life? The principle of life is to be dependent on God for everything. If you depend on God, everything is life. (Life-study of Genesis, pp. 171-172, 176-177)

Further Reading: Life-study of Genesis, msgs. 13-14; CWWN, vol. 6, “Two Principles of Living”; The Triune God to Be Life to the Tripartite Man, ch. 1

第五周　周四

晨兴喂养

罗十二11“殷勤不可懒惰，要灵里火热，常常服事主。”

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。”

在祭司事奉里的凡火，造成在神面前的死亡。〔利十1～2。〕…可能亚伦的两个儿子是好心好意地作这事，但他们还是被烧死。献上凡火，使这两个祭司在神面前死亡。

我们都需要事奉、尽功用，并运用我们的一他连得，我们的恩赐。但我们必须谨慎不要天然的事奉，不用我们天然的火热来事奉。当然，主的确要我们在灵里火热，不要冷淡或不冷不热。但我们必须在我们的灵里火热，而不是在我们天然的生命里火热。保罗在罗马十二章十一节告诉我们：“要灵里火热，常常服事主。”在我们天然生命里的火热，对神都是凡火，并带进死亡。（事奉的基本功课，一二九至一三一页。）

信息选读

按照利未记十章，献凡火可能与喝酒有关。拿答和亚比户一死，神就吩咐祭司们不要喝酒。〔8～9。〕…凡有逻辑的读者都会想到，亚伦的两个儿子献凡火给耶和华，可能是因为喝醉了。他们喝了太多酒。

在圣经里，喝酒表征过度享受属世、天然或物质的事物。换句话说，我们若过度享受这世界上的事物，就常常会叫我们喝醉。当我们喝醉时，就会很兴奋并失去控制，不按规律作事。亚伦的两个儿子

WEEK 5 — DAY 4

Morning Nourishment

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

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.

Strange fire in the priestly service causes death before God [Lev. 10:1-2]....Maybe [what] the two sons of Aaron did [was] with a good heart, with a good intention, but still they were burned to death. The offering of strange fire caused death to these two priests before God.

We all need to serve, to function, and to use our one talent, our gift. But we must be careful not to serve in a natural way, with our natural hotness. Of course, the Lord wants us to be hot in the spirit, not cold or lukewarm. But we have to be hot in our spirit, not in our natural life. In Romans 12:11 Paul tells us to be “burning in spirit, serving the Lord.” Any hotness in our natural life is strange fire to God, and this brings in death. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 107-108)

Today's Reading

According to Leviticus 10, the offering of the strange fire might have been related to the drinking of wine. Right after Nadab and Abihu's death, God charged the priests not to drink wine [vv. 8-9]....Every logical reader would consider that probably the two sons of Aaron offered strange fire to Jehovah because they were drunk. They drank too much wine.

Drinking wine, in the Bible, signifies the overenjoyment of the worldly, natural, or physical, material things. In other words, if we overly enjoy anything of this world, this always makes us drunk. When we are drunk, we are excited and out of control, doing things without regulation. It might have been that the two

可能喝醉了，所以他们非常兴奋，得意忘形，以致不按规律作事。那就是说，他们妄自献上凡火。献凡火乃是犯了妄为的罪。他们妄自想要为神作事；实际上，那对神不是真正的献祭，乃是他们违反神的定规妄自作的。

人因着过度享受一些事，就妄自行事；他们是喝醉了。当祭司喝醉了，就失去分辨圣别的能力，（10，）也不能教导神的子民。（11。）当我们因喝醉而失去分辨力时，我们就不受规律；所以必然不能教导别人，使他们受规律。

天然的力量和才干需要受十字架的对付。要胜过并对付罪都不像这事这么困难。胜过我们天然的力量和才干，乃是一个重大、主观的功课，比对付罪更为主观。在某种意义上，我们天然的力量和才干等于我们的己，我们天然的构成。我们天然的力量和才干乃是己的具体表现。这就是为什么在否认己…之后，我们需要…说到弃绝天然的力量和才干，以及借十字架对付天然的力量和才干。

天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。…在复活里，有一些神圣的东西已经作到我们的力量和才干里，甚至有些神圣的元素已经作到我们的口才里。每当我们说话，我们的口才需要受十字架的对付。十字架总是将神圣的元素作到所对付的人里面，将神带到那人里面。你若从未在口才上受过十字架的对付，你所有的就只是天然的口才，没有一点神圣的成分。然而，你的口才若经过对付，那种口才就是在复活里，并满了神圣的元素。天然的口才里没有神，然而在复活里“被对付”的口才却满了神。我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的。（事奉的基本功课，一三二至一三三、一七七至一七九页。）

参读：事奉的基本功课，第十四、二十课。

sons of Aaron were drunk, so they were excited and went beyond themselves to do something without being regulated. This means that they offered strange fire in a presumptuous way. The offering of strange fire was a sin of presumption. They presumed to do something for God. Actually, that was not a real offering to God but something of their presumption against God's regulation.

People do presumptuous things because they have overenjoyed something. They are drunk. When the priests are drunk, they lose the discernment of holiness (Lev. 10:10), and they are unable to teach God's people (v. 11). When we lose our discernment because we are drunk, we are not being regulated; so we surely cannot teach others so that they can be regulated.

The natural strength and ability need to be dealt with by the cross. To overcome and deal with sin is not as hard as this. To overcome our natural strength and ability is a great, subjective lesson; it is more subjective than dealing with sin. In a certain sense, our natural strength and ability equal our self, our natural constitution. Our natural strength and natural ability are the embodiment of our self. This is why after the denial of the self we need a lesson on rejecting the natural strength and ability and dealing with them by the cross.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection. In resurrection something divine has been wrought into our strength and ability. Even some divine element has been wrought into our eloquence. When we speak, we need to have our eloquence dealt with by the cross. The cross always works the divine element into the person it deals with, bringing God into him. If you have never been dealt with by the cross in your eloquence, that is the natural eloquence with nothing divine. But if your eloquence has been dealt with, that kind of eloquence is in resurrection and is full of the divine element. In the natural eloquence there is no God. But the “dealt with” eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 108-109, 142-143)

Further Reading: Basic Lessons on Service, lsns. 14, 20

第五周　周五

晨兴喂养

徒七 30“满了四十年，在西乃山的旷野，有一位天使在荆棘火焰中向摩西显现。”

来十一 28“他〔摩西〕因着信，就立了逾越节并涂血的事，免得那灭长子的临及以色列人。”

摩西的事例乃是弃绝天然的力量和才干最好的说明。圣经中没有一个人的事例在这方面比摩西更好。…行传七章二十二节告诉我们，摩西在埃及人的一切智慧上受了训练，说话行事都有能力。他出来为神作工，拯救神的百姓脱离法老的暴政。…摩西照着自己的意思为神的百姓作事。（23 ～ 26。）他满有把握自己能成就一些事，但他是实行自己的意愿，而不是神的意愿。…神特意并主宰地将摩西摆在一边，达四十年之久。（出二 14 ～ 15，徒七 27 ～ 30。）

在那四十年中，摩西学会照着神的引导事奉神并信靠神。（34 ～ 36，来十一 28。）后来摩西成了一位不照着自己的意思作任何事的人。他总是照着主的引导行事。主引导，他就跟随，他一点不信靠自己的才干。虽然他非常能干，但他不用他天然的才干。他天然的才干受了对付，就成为在复活里的才干；这在复活里的才干是与神的行动一致的。我们天然的才干若未受对付，就与神的行动分离；然而，我们的才干经过了十字架的对付之后，就与神的行动成为一。实际上，是神作到摩西的才干里，他的才干至终就充满了神。（事奉的基本功课，一七九至一八〇页。）

信息选读

彼得对他天然的力量和才干很有自信，他甚至认为自己能同主下监，同主受死。（路二二 33。）…彼得受到试验；他三次否认主，甚至在一位使女面

WEEK 5 — DAY 5

Morning Nourishment

Acts 7:30 And when forty years had been fulfilled, an Angel appeared to him in the wilderness of Mount Sinai in the flame of a thornbush fire.

Heb. 11:28 By faith he [Moses] instituted the Passover and the pouring out of the blood so that the one destroying the firstborn would not touch them.

The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability. No other person in the Bible is as good as Moses in this aspect....Acts 7:22 tells us that Moses was educated in all the wisdom of the Egyptians and was powerful in his words and works. He came out to work for God, to rescue God's people from the tyranny of Pharaoh....Moses did something for God's people according to his own will (vv. 23-26). He was full of assurance that he could accomplish something, but he was carrying out his will, not God's will....God purposely and sovereignly put Moses aside for forty years (Exo. 2:14-15; Acts 7:27-30).

In those forty years Moses learned to serve God according to His leading and to trust in Him (vv. 34-36; Heb. 11:28). Moses eventually became a person who did nothing according to his will. He always acted according to the Lord's leading. The Lord led him, and he followed. He had no faith in his ability. Although he was very capable, he did not use his natural ability. His natural ability was dealt with, so it became an ability in resurrection. The ability in resurrection corresponds with God's move. If our ability is not dealt with, it is separate from God's move. But after being dealt with by the cross, our ability becomes one with God's move. Actually, God was wrought into Moses' ability. His ability eventually was full of God. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 143-144)

Today's Reading

Peter was self-confident in his natural strength and ability even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33)....Peter was tested, and he denied the Lord three times, even

前否认主。（约十八 15 ～ 18，25 ～ 27。）…彼得彻彻底底被打倒，结果全然失败。（太二六 69 ～ 75。）他的确有心爱主，但是他对自己的力量，天然的力量过于自信。他对主的爱是宝贵的，但他天然的力量必须被否认并受对付。主容许彼得三次当面否认祂，让彼得彻底失败，好使他天然的力量和自信可以受到对付。…经过失败，彼得学会凭着在主里的信心，谦卑地服事弟兄们。（路二二 32，彼前五 5 ～ 6。）彼得真的被破碎，并从天然的才干转到复活里的事物。（事奉的基本功课，一八一至一八二页。）

在颁布国度宪法时，基督展示人在神面前生活和工作两条可能的路（太七 13 ～ 14）：㈠阔路—从宽门进入；引到毁坏；进宽门，走这阔路的人很多；按照属世的系统，满足天然的口味；为要得着群众；维持人的事业；成就人的企业。㈡狭路—从窄门进入；引到生命；找着这狭路，行在其上的人很少；按照神圣的规律，履行属灵的要求；带进神的选民；作耶稣基督的见证；完成神的经纶，…为着建造神的召会—基督的身体。（活力排的训练与实行，一五九至一六〇页。）

行传九章二节的道路包括彼后二章二节、十五节、二十一节所说真理的路、正路、义路。真理的路就是基督徒按着真理生活的途径; 这真理乃是新约内容的实际。（提前二 4，三 15，四 3，提后二 15，18，多一 1。）这途径按其各种美德有其他的名称，如正路、（彼后二 15、）义路、（21、）平安的路、（路一 79，罗三 17、）救人的道路、（徒十六 17、）神的道路、（太二二 16，徒十八 26、）主的道路、（约一 23，徒十八 25、）这道路；（十九 9，23，二二 4，二四 22；）以及被毁谤为异端的道路。（二四 14。）（使徒行传生命读经，二三〇至二三一页。）

参读：出埃及记生命读经，第六篇；使徒行传生命读经，第二十五篇；马太福音生命读经，第二十四篇。

before a little maid (John 18:15-18, 25- 27)....Peter was absolutely defeated and became a complete failure (Matt. 26:69-75). He did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times, so that his natural strength and self-confidence could be dealt with....Through his failure Peter learned to serve the brothers by faith in the Lord and with humility (Luke 22:32; 1 Pet. 5:5-6). Peter was really broken and was turned from the natural ability to something in resurrection. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” p. 144)

In the decree of the kingdom's constitution, Christ displayed the two possible ways of people's life and work before God (Matt. 7:13-14): the broad way:...through the wide gate...leading to destruction...according to the worldly systems satisfying the natural tastes...to get the crowd...to maintain a career of man... achieving man's enterprise. [And] the constricted way:...through the narrow gate...leading to life...according to the divine regulations fulfilling the spiritual requests...to bring in God's elect...to bear the testimony of Jesus Christ...carrying out God's economy...for the building up of the church of God—the Body of Christ. (The Training and the Practice of the Vital Groups pp. 137-138)

The Way in Acts 9:2 includes the way of truth, the straight way, and the way of righteousness spoken of in 2 Peter 2:2, 15, and 21. The way of truth is the path of the Christian life according to the truth, which is the reality of the contents of the New Testament (1 Tim. 2:4; 3:15; 4:3; 2 Tim. 2:15, 18; Titus 1:1). It is designated by other titles according to its various virtues, like the straight way, the way of righteousness, the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), the way of the Lord (John 1:23; Acts 18:25), and the Way (19:9, 23; 22:4; 24:22). It was slandered as a way of heresy (Acts 24:14). (Life-study of Acts, p. 205)

Further Reading: Life-study of Exodus, msg. 6; Life-study of Acts, msg. 25; Life-study of Matthew, msg. 24

第五周　周六

晨兴喂养

太七 14“引到生命的，那门窄，那路狭，找着的人也少。”

林前三 12～14“然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，…这火要试验各人的工程是那一种的。人在那根基上所建造的工程若存得住，他就要得赏赐。”

我们正在圣经所启示神命定的路上受训练。神命定的路就是要有一种生活和工作，一直是窄的、狭的。…在属灵的范围里，并没有阔路；属灵范围里的路总是狭的。在这路上，我们的自由总是受约束的。（活力排的训练与实行，一六六页。）

信息选读

当耶稣受了浸，圣灵降在祂身上以后，祂就成了这样一位兼有神性和人性的人，而祂的人性已经了结并复活了。祂受膏以后，就开始尽职。要紧的是我们要看见，祂的职事是什么。…基督出来尽职的时候，祂活动、生活、作工、行动、尽职的方式，没有一种字汇能够描述。（长老训练第一册，三七至三八页。）

在马太、马可和路加福音这三卷书，福音的传扬似乎是一种运动、某种活动或工作，只有在约翰福音这卷生命的福音书里，福音的传扬并不是工作或活动，乃是生命的流出。这就是为什么约翰十五章十六节说到主拣选并设立门徒前去结果子。这是传福音使基督得扩增。我们必须前去生产基督，使基督繁殖、繁增并扩增三十倍、六十倍或一百倍。这是“伟大的

WEEK 5 — DAY 6

Morning Nourishment

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

1 Cor. 3:12-14 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,...the fire itself will prove each one's work, of what sort it is. If anyone's work which he has built upon the foundation remains, he will receive a reward.

We are being trained in the God-ordained way revealed in the Bible. The God-ordained way is to have a living and a working which are always narrowed and constricted....In the spiritual field, there is no broad way. The way in the spiritual field is always constricted. On this way our freedom is always restricted. (The Training and the Practice of the Vital Groups, p. 142)

Today's Reading

After His baptism and the Holy Spirit descending upon Him, Jesus became such a being with divinity and with humanity, but with a humanity that had been terminated and resurrected. After He was anointed, He began to minister. It is crucial for us to see what it was that He ministered....When Christ came out to minister, He acted, He lived, He worked, He moved, and He ministered in such a way that no vocabulary in any language can describe. (Elders' Training, Book 1: The Ministry of the New Testament, pp. 39-40)

In Matthew, Mark, and Luke, it seems that the preaching of the gospel is a movement, a certain kind of activity or work. It is only in the Gospel of John, the Gospel of life, that the preaching of the gospel is not a work or activity; it is an outflow of life. That is why in John 15:16 the Lord chose and set the disciples to go forth and bear fruit. This is to preach the gospel for the increase of Christ. We must go forth to produce Christ, to have Christ reproduced, multiplied, and increased thirtyfold, sixtyfold, or a hundredfold.

托付”。…这传扬不是以一种工作、活动或运动的方式，乃是以生命的方式，以内里生命涌流的方式。（凭生命的路传扬福音，一五四至一五五页。）

倪弟兄从林前三章十二至十五节看见，对我们的工作而言，重要的不是量，乃是质。金、银、宝石总是量少而质高，木、草、禾秸则是量多而质低。木、草、禾秸经不起火的试验，金、银、宝石却经得起火炼。我们将来在审判台前受审判，不是看我们工作的量有多少，乃是看我们工作的质如何。

当他听见某某传道人成功地得着许多跟从者，或某某基督教工人在作庞大的工作时，他经常会告诉我们这些受他训练的人，真实的工作乃是生命的流露。

凭着倪弟兄的恩赐、知识和才干，他很容易在基督教中得着大批的跟从者；但他没有在这一面滥用他的恩赐和知识。在运用恩赐和知识上，他总是竭力约束自己，确保他的工作完全是在生命里，属于生命，借着生命，并且就是生命。只要他有把握，他的职事是生命的流露，他就满意了。

因着倪弟兄不在意外面的工作，他职事生命的结果已经流遍全地。他的职事中，借着他的书报充满了今天的基督教的那一部分，不是他的工作，乃是他的工作所流出的生命。对他而言，工作算不得什么，生命才是一切。在我一生所认识的人中，他是唯一注重生命过于工作的。（倪柝声—今时代神圣启示的先见，八七至八八页。）

参读：活力排的训练与实行，第十三篇；长老训练第一册，第三章；凭生命的路传扬福音，第十一章；倪柝声—今时代神圣启示的先见，第十一章。

This is the “great commission.”... It is not in a way of work, activity, or movement, but it is in the way of life, in the way of the outflow of the inner life. (CWWL, 1965, vol. 1, “Preaching the Gospel in the Way of Life,” p. 321)

Watchman Nee saw through 1 Corinthians 3:12-15 that the important thing regarding our work is not its quantity but its quality. Gold, silver, and precious stones are always small in quantity but high in quality, whereas wood, hay, and stubble are always high in quantity and low in quality. Wood, hay, and stubble cannot stand the test of fire, but gold, silver, and precious stones can. We will be judged at the judgment seat of Christ not according to the quantity but according to the quality of our work.

When he would hear that a certain preacher had successfully gained a large following or that a certain Christian worker was doing a big work, he would frequently tell us, his trainees, that the real work is the outflow of life.

With the gifts, knowledge, and ability he had, he could easily have acquired a large following in Christianity. Watchman Nee, however, did not misuse his gifts and knowledge in this way. He always took pains to restrict himself in the function of his gifts and the use of his knowledge in order to ensure that his work was fully in life, of life, with life, and was life itself. As long as he had the assurance that his ministry was the outflow of life, he was satisfied.

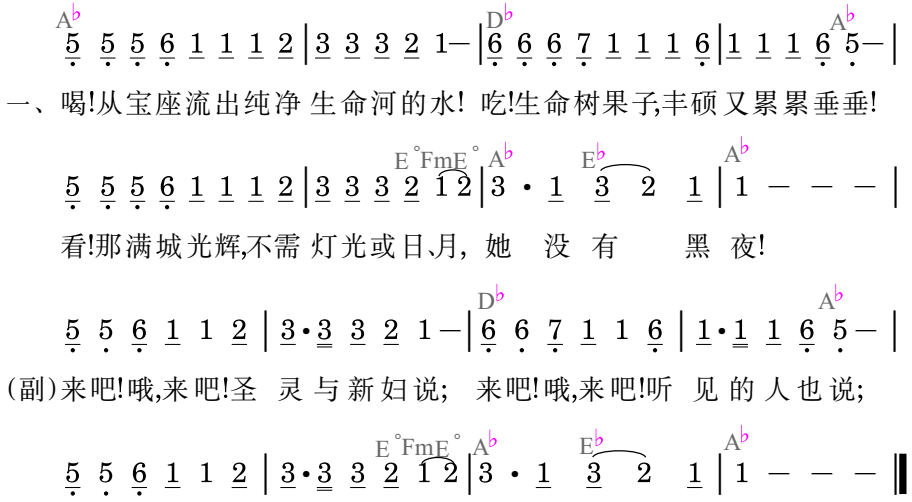
Because Watchman Nee was not interested in the outward work, the life-issue of his ministry has flowed throughout the whole earth. That part of his ministry which has flooded today's Christianity through his books was not his work but rather the very life that issued from his work. To him work did not mean much; life meant everything. In my whole life, he is the only person I have known who paid more attention to life than to work. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 86-87)

Further Reading: The Training and the Practice of the Vital Groups msg. 13; Elders' Training Book 1: The Ministry of the New Testament, ch. 3; CWWL, 1965, vol. 1 “Preaching the Gospel in the Way of Life,” ch. 12; Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11

第五周诗歌

喝！吃！看　　补216

降A大调　　4/4



二、基督乃是我们河水,　在里面涌流;
基督乃是生命树果,　供我们享受;
基督乃是我们的光、　晨星与白昼;
祂乃是万有!

三、我们洗净袍子,　有权来吃生命树,
“哦主,阿们,阿利路亚”,我们真有福!
我们操练我们的灵,　来经历基督—
何等的基督!

四、现在我们有一个家,　辉煌胜太阳,
弟兄姊妹同心站住　合一的立场;
地方召会乃是新耶路撒冷预尝—
何等的预尝!

WEEK 5 — HYMN

Hymns # 1151

1
Drink! A river pure and clear that's flowing from the throne;
Eat! The tree of life with fruits abundant, richly grown;
Look! No need of lamp nor sun nor moon to keep it bright, for
Here there is no night!
Do come, oh, do come,
Says Spirit and the Bride:
Do come, oh, do come,
Let him that heareth, cry.
Do come, oh, do come,
Let him who thirsts and will
Take freely the water of life!
2
Christ, our river, Christ, our water, springing from within;
Christ, our tree, and Christ, the fruits, to be enjoyed therein,
Christ, our day, and Christ, our light, and Christ, our morningstar:
Christ, our everything!
3
We are washing all our robes the tree of life to eat;
"O Lord, Amen, Hallelujah!"—Jesus is so sweet!
We our spirits exercise, and thus experience Christ.
What a Christ have we!
4
Now we have a home so bright that outshines the sun,
Where the brothers all unite and truly are one.
Jesus gets us all together, Him we now display
In the local church.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: