二〇一五年夏季训练

出埃及记结晶读经（二）

第五篇

基督是神的奴仆，以及信徒在召会生活中是神和基督耶稣的奴仆

读经：出二一 1 ~ 6，腓二 7 ~ 8，可十 45，路二二 24 ~ 27，罗一 1，雅一 1，加五 13

纲要

周　一

壹 出埃及二十一章一至六节里之典章的灵，乃是奴仆的灵，就是服事和牺牲的灵—罗一 1，多一 3，腓一 1，雅一 1：

一 奴仆不要求自己的权利；他只知道服事和牺牲，不在意自己的权益—太二十 28。

二 作奴仆就是有牺牲的灵；奴仆总是愿意顾到别人，服事别人，为别人牺牲自己—腓二 17。

三 爱是奴仆服事的基础—出二一 5，林后五 14，十二 15：

1 爱是奴仆继续服事的动机和必要条件。

2 顺从总是随着奴仆的爱而来—约十四 31，腓二 8。

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Five

Christ as the Slave of God and the Believers as Slaves of God and Christ Jesus in the Church Life

Scripture Reading: Exo. 21:1-6; Phil. 2:7-8; Mark 10:45; Luke 22:24-27; Rom. 1:1; James 1:1; Gal. 5:13

Outline

Day 1

I. The spirit of the ordinance in Exodus 21:1-6 is the spirit of a slave, the spirit of service and of sacrifice—Rom. 1:1; Titus 1:1; Phil. 1:1; James 1:1:

A. A slave does not stand on his own rights; he knows only to serve and to sacrifice, not to care for his own interests—Matt. 20:28.

B. To be a slave is to have the spirit of sacrifice; a slave is always willing to care for others, to serve them, and to sacrifice himself for them—Phil. 2:17.

C. Love is the basis of a slave's service—Exo. 21:5; 2 Cor. 5:14; 12:15:

1. Love is the motive and the prerequisite for a slave's continual service.
2. The love of a slave is followed by obedience—John 14:31; Phil. 2:8.

周　二

贰 出埃及二十一章一至六节里的奴仆，乃是基督作神奴仆的预表，祂牺牲自己来服事神和神的子民—太二十 28，弗五 2，25：

一 马可福音的主题是：基督是神的奴仆，是奴仆救主—十 45：

1 马可福音的目的是要用详细的记录，给我们看见主耶稣作神的奴仆那优美的人性美德—五 34，六 34，八 23，十 14 ～ 16。

2 主耶稣在地上时，乃是没有权利的奴仆。

3 主耶稣在福音的服事中，不仅是神的奴仆，也是人的奴仆—太二十 28，路二二 24 ～ 27，腓二 7，徒三 13。

4 马可十章四十五节启示，主耶稣作为神的奴仆，甚至用祂的生命，祂的魂，服事罪人；主耶稣舍命作罪人的赎价，完成了祂作奴仆所事奉之神的永远定旨。

5 主耶稣作为神的奴仆，在祂的门徒争着为首时，教导他们要取奴仆的地位—35 ～ 45 节。

二 主耶稣虽然与神同等，在宇宙中有最高的地位，却成为社会中最低阶层的人；祂不仅成为人，更是倒空自己，并且降卑自己，成为奴仆—腓二 6 ～ 8：

周　三

1 基督在祂人性生活里建立人的样子，并取了奴仆的形状，祂这工作乃是祂职事的根基和背景—8 节上。

2 腓立比二章五至八节所陈明的榜样，如今就是我们里面的生命；在我们中间急切需要经历基督作这样的榜样。

Day 2

II. The slave in Exodus 21:1-6 is a type of Christ as the Slave of God, who sacrificed Himself to serve God and God's people—Matt. 20:28; Eph. 5:2, 25:

A. The subject of the Gospel of Mark is Christ as the Slave of God, the Slave-Savior—10:45:

1. Mark's purpose is to provide a detailed record to show the beauty of the Lord Jesus as the Slave of God in His human virtues—5:34; 6:34; 8:23; 10:14-16.
2. When the Lord Jesus was on earth, He was a Slave who had no rights.
3. In His gospel service the Lord Jesus was a Slave not only to God but also to man—Matt. 20:28; Luke 22:24-27; Phil. 2:7; Acts 3:13.
4. Mark 10:45 reveals that, as the Slave of God, the Lord Jesus served sinners even with His life, His soul; by giving His life as a ransom for sinners, the Lord Jesus accomplished the eternal purpose of God, whom He served as a Slave.
5. As the Slave of God, the Lord Jesus taught His disciples, at the very time they were striving to be first, to take the position of a slave—vv. 35-45.

B. Although the Lord Jesus was equal with God and had the highest rank in the universe, He became a person on the lowest level of society; He not only became a man, but emptying Himself and humbling Himself, He became a Slave—Phil. 2:6-8:

Day 3

1. Christ's work in His human living to build up the fashion of a man and take on the form of a slave was the foundation and background of His ministry—v. 8a.
2. The pattern presented in Philippians 2:5-8 is now the life within us; there is an urgent need among us to experience Christ as such a pattern.

3 “你们里面要思念基督耶稣里面所思念的”（5）：当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己的时候，祂里面也有这种心思。

三 主耶稣是神的奴仆，站在一个地位上，不凭自己行事，只按照父的话行事—出二一6，约五19，30，36，六38，七16，八26，十二49，十七4。

四 新约启示主耶稣对父、对召会、并对圣徒这三重的爱—出二一5，约十四31，弗五25，2，加二20。

五 作为神的奴仆，主耶稣顺从至死；祂在十字架上的死乃是顺从的行为—约十四30～31，腓二8：

1 因为主耶稣爱父神，祂不仅是儿子，更是作奴仆，遵守父的话—约五19，十二48～50，十七8，14。

2 主听从神的话，并遵守神的话来行神的旨意—四34，十二49，诗四十6，赛五十4～5。

周　四

叁 使徒保罗跟随主耶稣作奴仆—罗一1，多一3，徒二十19：

一 保罗凭着基督服事并牺牲的生命，也是这样的奴仆—腓二17。

二 保罗是基督和神的奴仆，甘愿倒空自己、降卑自己，并且牺牲他的地位、权利和特权—林前九19～23。

3. “Let this mind be in you, which was also in Christ Jesus” (v. 5); this is the mind that was in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man.

C. As the Slave of God, the Lord Jesus stood in the position of doing nothing on His own but acting only according to the word of the Father—Exo. 21:6; John 5:19, 30, 36; 6:38; 7:16; 8:26; 12:49; 17:4.

D. The New Testament reveals the threefold love of the Lord Jesus for the Father, the church, and the saints—Exo. 21:5; John 14:31; Eph. 5:25, 2; Gal. 2:20.

E. As the Slave of God, the Lord Jesus was obedient unto death; His death on the cross was an act of obedience—John 14:30-31; Phil. 2:8:

1. Because the Lord Jesus loved God the Father, He kept the Father’s word not only as a Son but especially as a Slave—John 5:19; 12:48-50; 17:8, 14.

2. The Lord listened to God and did God’s will by keeping His word—4:34; 12:49; Psa. 40:6; Isa. 50:4-5.

Day 4

III. The apostle Paul followed the Lord Jesus to be a slave—Rom. 1:1; Titus 1:1; Acts 20:19:

A. Paul was such a slave by the serving and sacrificing life of Christ—Phil. 2:17.

B. As a slave of Christ and of God, Paul was willing to empty himself, humble himself, and sacrifice his rank, rights, and privileges—1 Cor. 9:19-23.

三 保罗有奴仆的灵—罗一1，9，林后一12，二13，十1。

四 保罗有奴仆的爱；他是爱召会的人—五14，十二14～15，十一28。

五 保罗有奴仆的顺从—徒九6，二二10，二六19，腓二8，12，林后二9，七15，十6。

肆 我们若要以基督为榜样，并跟随保罗的榜样，就必须学习作奴仆，为着别人而牺牲一切—加五13：

一 奴仆只知道服事和牺牲，不在意自己的权益—路一38。

二 我们需要倒空自己，降卑自己，降低自己，不为自己要求什么，牺牲自己，好服事别人—林前九19～23。

三 我们需要认识奴仆的地位—出二一6：

1 作为基督的奴仆，我们的地位该是在门框那里。

2 奴仆的耳朵被开通，为要听从主人—赛五十4～5。

3 许多基督徒事奉神，但他们没有站在门框旁边，他们的耳朵也没有用锥子穿过—出二一6：

a 他们凭自己行事，而不照着从主人所听见的去行—太七21～23。

b 他们照着自己的观念、喜好、和意图作许多的事—腓一15～17。

C. Paul had the spirit of a slave—Rom. 1:1, 9; 2 Cor. 1:12; 2:13; 10:1.

D. Paul had the love of a slave; he was a person who loved the church—5:14; 12:14-15; 11:28.

E. Paul had the obedience of a slave—Acts 9:6; 22:10; 26:19; Phil. 2:8, 12; 2 Cor. 2:9; 7:15; 10:6.

IV. If we would take Christ as our pattern and follow Paul's example, we must learn to be slaves and sacrifice everything for others—Gal. 5:13:

A. A slave knows only to serve and to sacrifice, not to care for his own interests—Luke 1:38.

B. We need to empty ourselves, humble ourselves, lower ourselves, not claim anything for ourselves, and sacrifice ourselves to serve others—1 Cor. 9:19-23.

C. We need to know the position of a slave—Exo. 21:6:

1. Our position as slaves of Christ should be at the doorpost.
2. The slave's ear was opened to listen to the master—Isa. 50:4-5.
3. Many Christians are serving God, but they do not stand by the doorpost, and their ear has not been bored through—Exo. 21:6:

a. They act on their own, not in accord with what they hear from the Master—Matt. 7:21-23.

b. They do many things according to their own concepts, desires, and intentions—Phil. 1:15-17.

周　五

伍奴仆向主活，不向自己活—林后五14～15，罗十四7～8：

一 在林后五章十四至十五节，保罗说到向主活：

1 向主活，就是以祂为我们生活的目标；凡我们所作的一切，基督都该是我们独一的目标—罗十四7～8。

2 向主活，意即我们是在主的引导和约束之下，并且要符合祂的要求，满足祂的愿望，完成祂所要的—提后一9，三10。

3 向我们自己活，就是受我们自己的控制与指引，关心我们自己的目标和标的。

4 “向主”含示我们是主的产业，我们已经属于祂；“为主”含示我们仍属于自己，且照着我们的喜悦或方便。

5 为主活含有我们与主仍是二者之意；向主活指明我们与主乃是一—林前六17。

二 向主活乃是基于我们是主的人这事实；我们属于祂—罗十四7～8：

1 我们需要领悟，我们是主用宝血的重价所买的—林前六19～20，彼前一18～19。

2 如今祂是我们的主和主人，我们属于祂。

3 我们的所有、我们的所作、和我们的所是，都是向着祂；一切完全是向着祂，现今我们该向祂活—罗十四7～8。

周　六

陆在召会生活中，我们众人都该是奴仆—腓一1，西一7，四7，12，彼后一1：

Day 5

V. A slave lives to the Lord, not to himself—2 Cor. 5:14-15; Rom. 14:7-8:

A. In 2 Corinthians 5:14-15 Paul speaks of living to the Lord:

1. To live to the Lord is to take Him as the aim of our living; in everything we do, Christ should be our unique aim—Rom. 14:7-8.
2. To live to the Lord means that we are under the leading and constraint of the Lord to fulfill His demand, satisfy His desire, and accomplish His purpose—2 Tim. 1:9; 3:10.
3. To live to ourselves means that we are under our own control and direction and that we care for our own aims and goals.
4. To the Lord implies that we are the Lord's possession, that we already belong to Him; for the Lord implies that we are still our own and are according to our pleasure and convenience.
5. Living for the Lord implies that we and the Lord are still two; living to the Lord indicates that we are one with the Lord—1 Cor. 6:17.

B. Living to the Lord is based upon the fact that we are the Lord's; we belong to Him—Rom. 14:7-8:

1. We need to realize that the Lord bought us with the great price of His precious blood—1 Cor. 6:19-20; 1 Pet. 1:18-19.
2. Now He is our Lord and Master, and we belong to Him.
3. All that we have, all that we do, and all that we are, are to Him; everything is wholly to Him, and now we should live to Him—Rom. 14:7-8.

Day 6

VI. In the church life we all should be slaves—Phil. 1:1; Col. 1:7; 4:7, 12; 2 Pet. 1:1:

一 只有那些甘心作奴仆的人，才能永久留在召会生活里—罗十二11。

二 主耶稣教导我们，不要在别人之上，反要比别人低微，并作他们的奴仆—约十三1～5，12～15。

三 在召会生活中没有阶级；我们都是弟兄，我们都必须像奴仆一样服事—雅一1，犹1，启一1，六11，十7，十一18，二二3，6。

四 一切相信基督、属于祂、并有祂服事和牺牲之生命的人，都该以祂为他们的榜样，学习作奴仆，爱神、爱召会、并爱神的子民；我们需要有这样的爱作我们的动力，而成为牺牲和服事的奴仆—可十42～45，腓二5～8，加五13，弗五2，罗一1。

五 在完成神新约经纶的事上，我们需要有奴仆的灵、奴仆的爱、和奴仆的顺从—腓二5，林前九19。

A. Only those who are willing to be slaves can remain permanently in the church life—Rom. 12:11.

B. The Lord Jesus taught us not to be above others but instead to place ourselves lower than others and be their slaves—John 13:1-5, 12-15.

C. In the church life there is no rank; we are all brothers, and we must all serve as slaves—James 1:1; Jude 1; Rev. 1:1; 6:11; 10:7; 11:18; 22:3, 6.

D. All who believe in Christ, belong to Him, and have His life of service and sacrifice should take Him as their pattern by learning to be slaves, loving God, the church, and God's people; with such a love as our motivation, we need to be slaves sacrificing and serving—Mark 10:42-45; Phil. 2:5-8; Gal. 5:13; Eph. 5:2; Rom. 1:1.

E. In carrying out God's New Testament economy, we need to have the spirit of a slave, the love of a slave, and the obedience of a slave—Phil. 2:5; 1 Cor. 9:19.

第五周 · 周一

晨兴喂养

太二十 28“正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”

林后五 14“原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”

遵守律法的典章，与取了奴仆的形状息息相关。没有一个国家的全体国民都是甘愿遵守律法的。反之，许多人想要逃避律法，甚至聘请律师帮助他们这样作。因着百姓不愿意遵守律法，神颁赐十诫的时候，就说到百姓爱祂，并说祂要向爱祂的人施慈爱（出二十 6）。这指明我们若不爱神，就无法遵守神的诫命。照样，要遵守律法一切详细的典章，有一个先决条件—甘愿作奴仆。只有甘愿作奴仆的人，才能履行律法一切的典章。奴仆不要求自己的权利；他只知道服事和牺牲，他不在意自己的权益。奴仆必须一直关心别人。这个奴仆的灵，就是出埃及二十一至二十三章里那些典章的灵。凡要遵守这几章所描述之典章的人，必须先成为奴仆（出埃及记生命读经，九三三页）。

信息选读

作奴仆就是有牺牲的灵。奴仆乃是不要求自己权利的人；反之，他总是愿意服事别人，为别人牺牲自己。倘若在美国人人都有这样的灵，在这个国家里的生活便是天上人间。不再需要律师，因为没有人会为自己的权利争竞。人之所以彼此相争，就是因为每个人都顾到自己的利益和权利。倘若所有的

‹‹ WEEK 5 — DAY 1 ››

Morning Nourishment

Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died.

Keeping the ordinances of the law has much to do with taking the form of a slave. There is not one nation where all the people are willing to keep the law. Instead, many try to escape the law and even hire attorneys to help them do this. Because people are not willing to keep laws, when God gave the Ten Commandments, He spoke of the people loving Him and said that He would show mercy to those who love Him (Exo. 20:6). This indicates that we cannot keep God's commandments unless we love God. In like manner, there is a prerequisite to keeping all the detailed ordinances of the law—the willingness to be a slave. The only one who can fulfill all the ordinances of the law is one who is willing to be a slave. A slave does not stand on his own rights. He only knows to serve and to sacrifice, not to care for his own interests. A slave must always be concerned for others. This slave spirit is the spirit of the ordinances in Exodus 21 through 23. Those who intend to keep the ordinances described in these chapters must first become slaves. (Life-study of Exodus, pp. 804-805)

Today's Reading

To be a slave is to have the spirit of sacrifice. A slave is one who does not stand on his own rights; instead, he is always willing to serve others and sacrifice himself for them. If everyone in the United States had such a spirit, life in this country would be heaven on earth. There would be no need for attorneys, for no one would be fighting for his rights. The reason people fight with one another is that everyone cares for his own interests and rights. How

人都成为牺牲和服事人的奴仆，不为自己争权益，情形真会大大的不同！

按照出埃及二十一章二节，一个希伯来奴仆服事他的主人六年以后，就可以自由。在他作奴仆的年间，他若得着妻子与儿女，就必须把他们留下，作为主人的财产，“他要独自出去”（4）。然而，奴仆可能“明说，我爱我的主人和我的妻子儿女，不愿意自由出去”（5）。这里我们看见，继续作奴仆不是律法的要求，乃是一件爱的事。因着奴仆爱他的主人和他的妻子儿女，他就不愿意自由出去；反之，他愿意永远服事他的主人。爱是他继续服事的基础。

常有人说，爱使人盲目。实在说来，我们若要爱别人，就该向着他们是盲目的；但我们自己必须牺牲。爱要求我们牺牲；没有牺牲，就没有爱。主耶稣爱我们，为我们作了祭物。以弗所五章二节说，“也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”基督为我们舍了自己，好像罪犯死在十字架上。这证明爱要求人牺牲。

我们若有奴仆的灵和奴仆的爱，就很容易顺从。顺从总是随着爱而来。这可由父母与儿女之间的关系来说明。实在说来，好父母有时必须顺从他们的儿女。常常父母顺从儿女比儿女顺从父母还要快。这里的点是说，爱产生顺从。只有奴仆才能顺从。好父母乃是有奴仆的爱和顺从的人。一个爱儿女的母亲，里面深处甘愿作他们的奴仆，并为他们作任何事情。为什么父母有时候顺从他们的儿女？他们因着爱而顺从。爱是顺从的必要条件（出埃及记生命读经，九三四、九三九、九四二页）。

参读：关于召会事奉的谈话，第三章；照着灵而行以活基督的重要，第六章。

different things would be if all men became slaves sacrificing and serving instead of fighting for their own interests!

According to Exodus 21:2, a Hebrew slave was to be set free after serving his master six years. If he obtained a wife and children during his years as a slave, he was to leave them as the property of his master and “go out by himself” (v. 4). However, the slave might plainly say, “I love my master, my wife, and my children; I will not go out free” (v. 5). Here we see that continuing as a slave is not a legal requirement; it is a matter of love. Because the slave loved his master, his wife, and his children, he did not want to go out free. Instead, he would serve his master forever. Love is the basis of his continued service.

It is often said that love blinds people. In a very real sense, if we would love others, we should be blind toward them. Concerning ourselves, however, we must be a sacrifice. Love requires sacrifice. Without sacrifice, there can be no love. The Lord Jesus loved us by being a sacrifice for us. Ephesians 5:2 says, “Walk in love, even as Christ also loved us, and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.” Christ gave Himself for us, dying a malefactor’s death on the cross. This proves that love demands sacrifice.

If we have the spirit of a slave and the love of a slave, it will be easy for us to obey. Love is always followed by obedience. This can be illustrated by the relationship between parents and their children. In a very real sense, good parents must sometimes obey their children. Often parents obey their children more quickly than the children obey the parents. The point here is that love produces obedience. Only a slave can obey. A good parent is one who has the love and obedience of a slave. Deep within, a mother who loves her children is willing to be a slave to them and do anything for them. Why do parents sometimes obey their children? They obey out of love. Love is the prerequisite of obedience. (Life-study of Exodus, pp. 805, 809, 811-812)

Further Reading: Talks concerning the Church Services—Part 1, ch. 3; The Importance of Living Christ by Walking according to the Spirit, ch. 6

第五周 · 周二

晨兴喂养

可十 44 “你们中间无论谁想要为首，就必作众人的奴仆。”

弗五 2 “也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”

许多圣经教师指出，出埃及二十一章一至六节里的奴仆乃是预表主耶稣。我赞同这些经节里的奴仆的确是预表基督。主耶稣生活在地上好像奴仆一般。因此，主是最高为人生活的标准，在祂的生活中履行了律法上关乎我们与人关系之第一条典章的要求（出埃及记生命读经，九三五页）。

信息选读

马可福音是以赛亚四十二章一至四节、六至七节，四十九章五至七节，五十章四至七节，五十二章十三节至五十三章十二节，关于基督是耶和华奴仆之预言的应验，以及腓立比二章五至十一节，关于基督是神奴仆之教训的详述。祂殷勤工作，祂需要食物和歇息（可三 20 ～ 21，六 31），祂也动怒（三 5）、叹息（七 34），并祂对人的亲爱（十 21），都优美地表现出祂人性的美德和完全；而祂是主（二 28），祂无所不知（8），祂有能力行神迹，祂有权柄赶鬼（一 27，三 15）、赦罪（二 7、10）并平静风和海（四 39），又都完全显明祂神性的荣耀和尊贵。何等一位神的奴仆！何等可爱，令人赞赏！这样一位奴仆作了奴仆救主来服事罪人，以祂的生命作他们的赎价（十 45），为要成就祂所隶属之神的永远定旨。

马可福音生动地记载主作奴仆的人性。末了几章，篇幅特别长也特别详细，因为马可的目的是要用详细的记

‹‹ WEEK 5 — DAY 2 ››

Morning Nourishment

Mark 10:44 And whoever wants to be first among you shall be the slave of all.

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

Many Bible teachers have pointed out that the slave in Exodus 21:1-6 is a type of the Lord Jesus. I agree. The slave in these verses does typify Christ. The Lord Jesus lived on earth as a slave. Thus, as the standard of the highest human living, the Lord in His living fulfilled the requirement of the first ordinance of the law concerning our relationship with others. (Life-study of Exodus, p. 806)

Today’s Reading

In Mark’s Gospel are the fulfillment of the prophecy concerning Christ as the Slave of Jehovah in Isaiah 42:1-4, 6-7; 49:5-7; 50:4-7; 52:13—53:12 and the details of the teaching regarding Christ as the Slave of God in Philippians 2:5-11. His diligence in labor, His need of food and rest (Mark 3:20-21; 6:31), His anger (3:5), His groaning (7:34), and His affection (10:21) display beautifully His humanity in its virtue and perfection. His lordship (2:28), His omniscience (2:8), His miraculous power, and His authority to cast out demons (1:27; 3:15), to forgive sins (2:7, 10), and to silence the wind and the sea (4:39) manifest in full His deity in its glory and honor. What a Slave of God! How lovely and admirable! Such a Slave served sinners as their Slave-Savior, with His life as their ransom (10:45), for the fulfillment of the eternal purpose of God, whose Slave He was.

In the Gospel of Mark we have a vivid record of the Lord’s humanity as a Slave. The last chapters of Mark are especially long and detailed. The reason

录，给我们看见主作奴仆那优美的人性美德（马可福音生命读经，九至一〇、六页）。

在为人生活里，基督取了奴仆的形状，事奉神和人（腓二 7，徒三 13，可十 45）。祂不仅对神是奴仆，对人也是奴仆。按新约的用法，“奴仆”一辞指卖身，失去了一切人权的人。主耶稣在地上为人时，就是这样的人。祂是没有权利的人。

在马可十章四十五节，主耶稣说，“人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”这是很强的说法，说出基督这位在人性里的人子，乃是神的奴仆，甚至用祂的生命，就是祂的魂，服事罪人。不仅如此，这里的“赎价”一辞，指明连主的救赎，也是祂为着神的计划所给罪人的服事（新约总论第二册，八六至八七页）。

我们若要遵守神圣的典章，就必须成为奴仆。神的律法要求我们这样。不愿成为奴仆的人，就无法遵守神的律法。主耶稣自己是成为奴仆的那位，当祂的门徒争着为首时，祂就教导他们要取奴仆的地位。祂对他们说，“你们中间无论谁想要为首，就必作你们的奴仆。正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（太二十 27 ～ 28）

我们怎样才能爱人、顺从人？腓立比二章七至八节能帮助我们答复这个问题。…首先主耶稣倒空自己，然后降卑自己。腓立比二章陈明基督作我们的榜样；祂是信徒的榜样，是正当为人生活的模型。这不是在社会中居高位之人的榜样，反而是为奴之人的榜样。虽然基督与神同等，在宇宙中有最高的地位，却成为社会中最低阶层的人。与神同等的那一位，不仅成为人，并且成为奴仆。祂这样倒空自己，并且降卑自己。那些要跟随这榜样的人，也必须倒空自己，并且降卑自己（出埃及记生命读经，九三八至九三九、九三二至九三三页）。

参读：马可福音生命读经，第一至二篇；权柄与顺服，第五篇。

is that Mark's purpose is to provide a detailed record to show the beauty of the Lord as a Slave in His human virtues. (Life-study of Mark, pp. 7-8, 5)

In His human living Christ took the form of a slave, serving God and men (Phil. 2:7; Acts 3:13; Mark 10:45). He was a slave not only to God but also to man. In New Testament usage, the word slave refers to one who has sold himself and has lost all human rights. When the Lord Jesus was on earth as a man, He was such a person. He was a slave who had no rights.

In Mark 10:45 the Lord Jesus says, "The Son of Man did not come to be served, but to serve and to give His life as a ransom for many." This is a very strong expression stating that Christ, as the Son of Man in His humanity, is the Slave of God to serve sinners even with His life, His soul. Furthermore, the word ransom here indicates that even the Lord's redemption was His service rendered to sinners for God's plan. (The Conclusion of the New Testament, pp. 296-297)

If we would keep the divine ordinances, we must be slaves. God's law requires this. Those who are not willing to be slaves cannot keep God's law. As One who Himself became a slave, the Lord Jesus taught His disciples, at the very time they were striving to be first, to take the position of a slave. He said to them, "Whoever wants to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many" (Matt. 20:27-28).

How can we love and be obedient? Help in answering this question is found in Philippians 2:7 and 8....First the Lord Jesus emptied Himself and then He humbled Himself. In Philippians 2 Christ is presented to us as our pattern. As a pattern to the believers, He is a model of a proper human life. This pattern is not of one who occupies a high position in society; on the contrary, it is the pattern of one who is a slave. Even though Christ was equal with God and had the highest rank in the universe, He became a person on the lowest level of society. The very One who was equal with God not only became a man but became a slave. In this He emptied Himself and humbled Himself. Those who would follow this pattern must also empty themselves and humble themselves. (Life-study of Exodus, pp. 809, 804)

Further Reading: Life-study of Mark, msgs. 1-2; CWWN, vol. 47, "Authority and Submission," ch. 5

第五周 · 周三

晨兴喂养

腓二 7～8“反而倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

我们该看见基督在人性生活里建立人的样子，并取了奴仆的形状，祂这工作乃是祂职事的根基和背景。那些渴望事奉主的人需要有一种工作，不是凭着作为，乃是凭着生活。这是一种借着人的日常生活而完成的工作。那些盼望事奉主的人，需要生活以建立一种工作，作他们将来事奉主的扎实立场和坚固背景（新约总论第三册，一七九页）。

信息选读

〔腓立比二章五至八节〕所陈明的榜样，如今就是我们里面的生命，我们称这生命为钉十字架的生命。基督降卑的七步是钉十字架生命的各方面。虽然基督有神格的彰显，祂却把这个彰显摆在一边。然而祂没有丢弃祂神格的实际。祂撇弃了较高的形状—神的形状，取了非常低的形状—奴仆的形状。祂是这样倒空自己。这当然是十字架生命的印记。祂成为人且显为人的样子之后，就降卑自己，以至于死，且死在十字架上。这就是钉十字架的生命，完满且绝对地活了出来。

今天在主的恢复里，我们中间有个迫切的需要，就是经历基督作我们的榜样。我们迫切需要经历祂作我们钉十字架的生活。这样的生活与私图好争并贪图虚荣是完全对立的。在召会生活里，我们若不是以钉十字架的生活作我们的榜样，就是自动过着私图好争与贪图虚荣的生活。没有第三种生活方式。

‹‹ WEEK 5 — DAY 3 ››

Morning Nourishment

Phil. 2:7-8 But emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

It is crucial for us to see that Christ's work in His human living to build up the fashion of a man and to take on the form of a slave was the foundation and background of His ministry. Those who aspire to serve the Lord need to have a work not by doing but by living. This is a work carried out by one's daily living. Those who wish to serve the Lord need to live to build up a work that will be the solid ground and strong background for their coming service to the Lord. (The Conclusion of the New Testament, p. 685)

Today's Reading

The pattern presented in Philippians 2:5-8 is now the life within us. This life is what we call a crucified life. The seven steps of Christ's humiliation are all aspects of the crucified life. Although Christ had the expression of deity, He laid aside this expression. However, He did not lay aside the reality of His deity. He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave. In this, He emptied Himself. Surely this is a mark of a crucified life. Then, after becoming a man and being found in the appearance of a man, Christ humbled Himself even unto the death of the cross. This was the crucified life lived out in a full and absolute way.

There is an urgent need among us in the Lord's recovery today to experience Christ as our pattern. We desperately need to experience Him as our crucified life. Such a life stands altogether in contrast to a life of rivalry and vainglory. In the church life we either take the crucified life as our pattern or automatically live a life of rivalry and vainglory. There is no third way.

现在我们来看五至八节的细节。五节保罗说，“你们里面要思念基督耶稣里面所思念的。”你们里面要思念的，是指三节的“看”和四节的“看重”。当基督倒空自己，取了奴仆的形状，显为人的样子，并且降卑自己（7～8）的时候，祂里面也有这种思念和心思。要有这样的心思，我们需要在基督的心肠里（一8）与祂是一。要经历基督，我们需要到一个地步，就是在祂内在柔细的感觉和思想里与祂是一（腓立比书生命读经，一〇五、一〇九、一〇二页）。

奴仆该站在一个地位上，不凭自己行事，只按照他主人的话行事，也该有开通的耳朵，听主人的声音（约五30，诗四十6，赛五十4～5）（圣经恢复本，出二一6注2）。

主耶稣爱神、爱召会并爱祂所有的子民。神是祂的主人，召会是祂的妻子，而祂所有的子民是祂的儿女。新约启示主耶稣对父、对召会并对圣徒这三重的爱。按照约翰十四章三十一节，主爱父；按照以弗所五章二十五节，基督爱召会；按照加拉太二章二十节和以弗所五章二节，基督爱所有的信徒，所有的圣徒。因着这爱的推动，祂甘愿作奴仆。爱是作奴仆的动机和必要条件。

在约翰十四章三十一节主耶稣说，“但要叫世人知道我爱父，并且父怎样吩咐我，我就怎样行。”因为主耶稣爱父神，祂不仅是儿子，更是作奴仆，遵守父的话。祂听从神的话，并遵守神的话来行神的旨意。主耶稣死在十字架上，救赎神的选民，乃是神的旨意。父这样吩咐主，而主因着爱父，就像奴仆一样顺从祂，并且上了十字架。因此，祂在十字架上的死乃是顺从的行为（出埃及记生命读经，九四〇、九三六至九三七页）。

参读：腓立比书生命读经，第十至十一篇；新约总论第三册，第六十四篇。

Let us now consider verses 5 through 8 in more detail. In verse 5 Paul says, “Let this mind be in you, which was also in Christ Jesus.” The Greek words translated “let this mind be in you” can also be rendered “think this in you.” The word this refers to the considering and regarding in verses 3 and 4. This kind of thinking, mind, attitude, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to such an extent, that is, in His tender inward feeling and in His thinking. (Life-study of Philippians, pp. 88, 92, 86)

A slave should stand in the position of doing nothing on his own but acting only according to the word of his master and should have his ear open to hear the voice of his master (John 5:30; Psa. 40:6; Isa. 50:4-5). (Exo. 21:6, footnote 2)

The Lord Jesus loves God, the church, and all His people. God is His Master, the church is His wife, and all His people are His children. The New Testament reveals this threefold love of the Lord Jesus for the Father, the church, and the saints. According to John 14:31, the Lord loves the Father; according to Ephesians 5:25, Christ loves the church; and according to Galatians 2:20 and Ephesians 5:2, Christ loves all the believers, all the saints. Motivated by such a love, He was willing to be a slave. Love is the motive and the prerequisite of being a slave.

In John 14:31 the Lord Jesus said, “But this is so that the world may know that I love the Father, and as the Father commanded Me, so I do.” Because the Lord Jesus loved God the Father, He kept the Father’s word not only as a Son, but especially as a slave. He listened to God and did God’s will by keeping His word. It was the will of God that the Lord Jesus die on the cross to redeem God’s chosen people. The Father gave this commandment to the Lord, and out of love for the Father the Lord obeyed Him as a slave and went to the cross. Thus, His death on the cross was an act of obedience. (Life-study of Exodus, pp. 810, 807)

Further Reading: Life-study of Philippians, msgs. 10-11; The Conclusion of the New Testament, msg. 64

第五周 · 周四

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。”

出二一5～6“倘若奴仆明说，我爱我的主人和我的妻子儿女，不愿意自由出去；他的主人就要带他到审判官那里，又要带他到门或门框那里，用锥子穿他的耳朵，他就永远服事主人。”

使徒保罗跟随主耶稣作奴仆。他以这些话开始罗马书：“基督耶稣的奴仆保罗。”在提多书一章三节，他说到自己是“神的奴仆”。保罗是基督和神的奴仆，甘愿倒空自己、降卑自己，并且牺牲他的地位、权利和特权。毫无疑问，在这事上，他是跟随主耶稣的脚踪行。主是神的奴仆，而保罗凭着基督服事并牺牲的生命，也是这样的奴仆（出埃及记生命读经，九三七至九三八页）。

信息选读

以色列人若看见恨他之人的驴压卧在重驮之下，〔他〕必须给与帮助（出二三5）。以色列人若有奴仆的灵、奴仆的态度，他就愿意这样施行帮助。他会对自己说，“我是一个奴仆，服事神我的主人。我爱我的主人，我也爱祂的百姓。即使这个以色列人恨我，是我的仇敌，但他还是神的百姓。我必须尽奴仆的义务，照顾他的牲畜。”

我在本篇信息中的负担是要强调三件事：奴仆的灵、奴仆的爱和奴仆的顺从。我们若有奴仆的灵、奴仆的爱和奴仆的顺从，就能遵守诫命。这话刚开始听起来也许很奇特，但你若诚实的考量，就会看见在我们实际的经

‹‹ WEEK 5 — DAY 4 ››

Morning Nourishment

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

Exo. 21:5-6 But if the servant plainly says, I love my master, my wife, and my children; I will not go out free; then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.

The apostle Paul followed the Lord Jesus to be a slave. He opens the book of Romans with these words: “Paul, a slave of Christ Jesus.” In Titus 1:1 he refers to himself as “a slave of God.” As a slave of Christ and of God, Paul was willing to empty himself, humble himself, and sacrifice his rank, rights, and privileges. There is no question that in this matter he walked in the steps of the Lord Jesus. The Lord was a slave of God, and Paul also was such a slave by the serving and sacrificing life of Christ. (Life-study of Exodus, p. 808)

Today’s Reading

If an Israelite saw a donkey belonging to someone who hated him lying under his burden, he was to render help (Exo. 23:5). If the Israelite had the spirit, the attitude, of a slave, he would be willing to help in this way. He would say to himself, “I am a slave serving God my Master. I love my Master, and I love His people. Even though this Israelite hates me and is an enemy to me, he is nonetheless one of God’s people. I must fulfill the duty of a slave and take care of his cattle.”

My burden in this message has been to emphasize three matters: the spirit of a slave, the love of a slave, and the obedience of a slave. If we have a slave spirit, a slave love, and a slave obedience, we shall be able to keep the commandments. At first, this word may sound strange. But if you consider it honestly, you will see

历中的确是这样。唯独有奴仆的灵、爱和顺从的人，才能遵守神的典章。在旧约和新约的经纶里，都需要这样的灵、爱和顺从。

圣经启示，我们这些在基督里的信徒，不仅是神的造物，也是神的儿子。在旧造里，我们是神的造物；在新造里，我们已成为神的儿子。然而，我们若固守受造之物与儿子的地位，就不能遵守神的话。我们要遵守祂的话，就必须倒空自己、降卑自己，将受造之物与儿子的地位都摆在一旁。然后我们就要成为奴仆，以神为我们的主人。根据出埃及二十一章里的预表，基督是奴仆，而神是主人。我们若要以基督为榜样，就必须学习作奴仆，为着别人而牺牲一切。

这一切典章所充满的乃是服事和牺牲的灵。如果以色列人没有这样的灵，他们就无法遵守这些典章。然而，他们若愿意倒空自己、降卑自己、谦卑自己，牺牲他们的权利，并服事别人，他们就能遵守这些典章。然后他们会为别人活，不为自己活。

六节说到奴仆被带到门或门框那里。古时候，奴仆必须站在门框旁边等候主人的命令。他们不凭着自己作什么，只照着主人的话而行。今天我们作为基督的奴仆，地位也该是在门框旁边。不仅如此，六节告诉我们，主人用锥子穿他奴仆的耳朵。这指明奴仆的耳朵被开通，为要听从主人。

许多基督徒事奉神，但他们没有站在门框旁边，他们的耳朵也没有用锥子穿过。他们凭自己行事，而不照着从主人所听见的去行。他们照着自己的观念、喜好和意图作许多的事（出埃及记生命读经，九三八、九四二至九四三、九三七、九三四、九四〇至九四一页）。

参读：一个在灵里之人的自传，第二、八至九章；活力排，第七篇。

that it is true in our practical experience. Only a person with the spirit, love, and obedience of a slave can keep God's ordinances. In the New Testament economy, as well as in the Old Testament, there is the need of such a spirit, love, and obedience.

The Bible reveals that as believers in Christ, we are not only God's creatures but also God's sons. In the old creation we are creatures of God; in the new creation we have become sons of God. However, if we maintain our rank as creatures and sons, we shall not be able to keep God's word. To keep His word, we need to empty ourselves and humble ourselves, laying aside the rank both of a creature and of a son. Then we shall be slaves with God as our Master. According to the type in Exodus 21, Christ is the slave, and God is the Master. If we would take Christ as our pattern, we must learn to be slaves, those who sacrifice everything for others.

The spirit that pervades all these ordinances is the spirit of service and of sacrifice. If the Israelites did not have this kind of spirit, there would be no way for them to keep the ordinances. However, they could keep the ordinances if they were willing to empty themselves, humble themselves, lower themselves, sacrifice their rights, and serve others. Then they would live for others and not for themselves.

Exodus 21:6 speaks of the slave being brought to the door or to the doorpost. In ancient times slaves were to stand by the doorpost waiting for the master's orders. Instead of doing anything on their own, they were to act only according to the word of the master. Today our position as slaves of Christ should also be at the doorpost. Furthermore, in 21:6 we are told that the master bored his slave's ear through with an awl. This indicates that the slave's ear was opened to listen to the master.

Many Christians are serving God, but they do not stand by the doorpost, and their ear has not been bored through with an awl. They act on their own, not in accord with what they hear from the Master. They do many things according to their own concepts, desires, and intentions. (Life-study of Exodus, pp. 808, 812, 808, 805, 810)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," chs. 2, 8-9; The Vital Groups, msg. 7

第五周 · 周五

晨兴喂养

林后五 14 ～ 15 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

〔在林后五章十四至十五节，〕保罗不是说到为主活、凭主活或同主活，乃是说到向主活。向基督活，就是以祂为我们生活的目标。凡我们所作的一切—在家里，在工作中，或在召会生活中，基督都该是我们独一的目标。

保罗在加拉太二章十九节的话：“我借着律法，已经向律法死了，叫我可以向神活着。”向律法活，意即我们在律法之下，受律法指引，受律法管治，并且有责任履行律法。向神或向主活，意即我们在主的指引和约束之下，并且要符合祂的要求，满足祂的愿望，完成祂所要的（真理课程三级卷三，九二页）。

信息选读

在林后五章十四至十五节，保罗将基督困迫的爱与我们向祂活摆在一起，指明我们因为爱基督，所以向祂活，不向自己活。保罗在十五节不是说，“不再为自己活，乃为那替他们死而复活者活”；乃是说，“不再向自己活，乃向那替他们死而复活者活。”这非常有意义。向主活比为主活意义更深。为主活含有我与主仍是二者之意；向主活指明我与主乃是一，如在婚姻生活中，妻子之于丈夫。

向主活着，就是说我们在主的指引、约束之下，愿意满足祂的要求，满足祂的渴望，完成祂所定意要作的（新约总论第十册，二四二页）。

‹‹ WEEK 5 — DAY 5 ››

Morning Nourishment

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

[In 2 Corinthians 5:14-15] Paul does not speak of living for the Lord, by the Lord, or with the Lord; instead, he speaks of living to the Lord. To live to Christ is to take Him as the aim of our living. In everything we do—at home, at work, or in the church life—Christ should be our unique aim.

Galatians 2:19 says, “I through law have died to law that I might live to God.” To live to law means that we are under the law, led by the law, ruled by the law, and obligated to follow the law. To live to God or to the Lord means that we are under the leading and constraint of the Lord to fulfill His demand and to satisfy and accomplish His desire. (Truth Lessons—Level 3, vol. 3, p. 78)

Today’s Reading

In 2 Corinthians 5:14-15 the apostle Paul puts together Christ’s constraining love with our living to Him, indicating that because we love Christ, we live to Him, not to ourselves. It is quite meaningful that in verse 15 Paul does not say, “No longer live for themselves but for Him”; rather, he says, “No longer live to themselves but to Him.” Living to the Lord is deeper in significance than living for the Lord. Living for the Lord implies that I and the Lord are still two; living to the Lord indicates that I am one with the Lord, as the wife is one with the husband in married life.

To live to the Lord means that we are under the Lord’s direction and control and that we desire to fulfill His requirements, satisfy His desires, and complete what He intends. (The Conclusion of the New Testament, pp. 3215-3216)

我们需要领会为主活和向主活的不同。“向主”含示我们是主的产业，我们已经属于祂。“为主”含示我们仍属于自己，且照着我们的喜悦或方便。我们可能用天然的方式为主活跃或进取，凭天然的进取为祂作事。这会得罪主，并打岔我们享受祂。既然我们已经属于主，主就渴望我们向着祂。不要说你为着祂；说你为着祂，指明你仍保有一些东西在你的所有权下；并且表明你仍可能离开祂。然而，我们若是向着主，我们就不能离开祂，并且我们与祂乃是一。

向主活乃是基于我们是主的人这事实（罗十四8）。我们向祂活，因为我们属于祂。我们需要领悟，我们是主用宝血的重价所买的（林前六19～20，彼前一18～19）。如今祂是我们的主和主人，我们属于祂。我们的所有，是向祂而有；我们的所作，是向祂而作；我们的所是，是向祂而是；一切完全向着祂。我们不需要说我们为祂作某件事，因为我们已经属于祂。每位信徒既是主用重价所买，就都该是向主活的人。

保罗在林后五章十五节说，“祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”属世的人总是向自己活；但基督的爱困迫我们，叫我们向祂活，不向自己活。向自己活意思是我们在自己的约束、指引和管治之下，只关心自己的目的和目标。这不仅是为自己活，也是向自己活，以自己为我们生活的目标。但使徒有一个雄心，就是向主活以讨主喜悦；他们绝对是在主之下，在主的指引、约束和管治之下。他们所作的一切，都是要完成主的定旨和愿望。他们既是这样的人，就不向自己活，乃向主活（真理课程三级卷三，九三至九四页）。

参读：哥林多后书生命读经，第十、三十三、四十四至四十五篇。

We must understand the difference between living for Christ and living to Christ. To Christ implies that we are the Lord's possession, that we already belong to Him. For Christ implies that we are still our own and are according to our pleasure and convenience. We may be active and aggressive for the Lord in a natural way, doing things for the Lord by our natural aggressiveness. This offends the Lord, and it distracts us from enjoying Him. Since we belong to the Lord, the Lord desires that we be to Him. It is not enough to say that we are for Him; saying that we are for Him indicates that we still have things under our control and that we could leave Him. However, if we are to the Lord, we cannot leave Him and are even one with Him.

Living to the Lord is based upon the fact that we are the Lord's (Rom. 14:8). We live to Him because we belong to Him. We must realize that the Lord bought us with the great price of His precious blood (1 Cor. 6:19-20; 1 Pet. 1:18-19). Now He is our Lord and Master, and we belong to Him. All that we have, all that we do, and all that we are is unto Him; everything is wholly unto Him. We should not say that we are doing certain things for Him, because we already belong to Him. Since every believer has been bought by the Lord with a great price, he should have one living to the Lord.

In 2 Corinthians 5:15 Paul says, "He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised." Worldly people always live to themselves, but the love of Christ constrains us to live to Him and not to ourselves. To live to ourselves means that we are under our own restraint, leading, and control, mindful only of our own aim and goal. This is not only to live for ourselves but also to live to ourselves, taking ourselves as the aim for our living. The apostles, however, had the ambition to live to the Lord, to be well pleasing to Him; they were absolutely under the Lord, under His leading, restraint, and control. Everything they did was for the accomplishment of the Lord's purpose and desire. Since they were this kind of people, they did not live to themselves but to the Lord. (Truth Lessons—Level 3, vol. 3, pp. 78-79)

Further Reading: Life-study of 2 Corinthians, msgs. 10, 33, 44-45

第五周 · 周六

晨兴喂养

约十三 14 ～ 15 “我是主，是夫子，尚且洗你们的脚，你们也当彼此洗脚。我给你们作了榜样，叫你们照着我向你们所作的去作。”

我们这些相信基督的人，都必须是祂的奴仆。我们应当说，“主啊，我爱你。即使我能自由出去，我也不要离开你。我爱你，我爱你的召会，我也爱你的儿女。”一面，我们可以见证，召会生活是何等的享受，何等的荣耀。另一面，在召会生活中，我们都必须成为奴仆。旧约和新约都指明，神的子民需要有奴仆的灵（出埃及记生命读经，九四一页）。

信息选读

各召会的长老需要领悟，他们若不愿意作奴仆，就不能成为正确的长老。每一位长老都必须是奴仆。因这缘故，主耶稣教导祂的门徒，不要寻求在别人之上，反要比别人低微，并作他们的奴仆。在召会生活中没有阶级。我们都是弟兄，我们都必须像奴仆一样服事。

已过我们释放了数百篇关于生命、那灵、基督和召会的信息。然而，我们若要应用这些信息，就必须作奴仆。那些不愿有奴仆之灵的人，就不能实际的进入这一切信息中。已往有些人作见证说，他们爱召会，并且愿意把自己奉献给召会。然而至终这些人离开了召会生活，有些人甚至成为反对召会的人。他们里面深处有野心要寻求地位；因着在召会生活中无法实现这个野心，他们就离开了召会。只有那些甘心作奴仆的人，才能永久留在召会生活里。不论圣徒怎样对待我，我除了留在召会生活中以外，别无选择。召会乃是我父和祂所有儿女的家。

‹‹ WEEK 5 — DAY 6 ››

Morning Nourishment

John 13:14-15 If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example so that you also may do even as I have done to you.

As those who believe in Christ, we all must be His slaves. We should say, “O Lord, I love You. Even if I have the freedom to go out, I do not want to leave. I love You, I love Your church, and I love Your children.” On the one hand, we may testify of how enjoyable and glorious the church life is. On the other hand, in the church life we all must become slaves. The New Testament as well as the Old indicates that God's people need the spirit of a slave. (Life-study of Exodus, pp. 810-811)

Today's Reading

The elders in the churches need to realize that if they are not willing to be slaves, they cannot be proper elders. Every elder must be a slave. This was the reason the Lord Jesus taught His disciples not to seek to be above others, but instead to place themselves lower than others and be their slaves. In the church life there is no rank. We are all brothers, and we all must serve as slaves.

In the past we have given hundreds of messages on life, the Spirit, Christ, and the church. However, if we would apply these messages, we must be slaves. Those who are not willing to have the spirit of a slave cannot enter into all these messages in a practical way. In the past certain ones testified that they loved the church and were willing to consecrate themselves to the church. However, eventually these very ones left the church life, and some even became opposers of the church. Deep within them they had the ambition for position. Because this ambition could not be fulfilled in the church life, they left the church. Only those who are willing to be slaves can remain permanently in the church life. No matter how I may be treated by the saints, I have no choice but to remain in the church life. The church is the home of my Father and of all His children.

我不过是祂的一个奴仆，爱祂、爱召会并爱祂的儿女。释放了许多篇关乎生命、那灵、基督和召会的信息之后，我很乐意释放这篇关乎作奴仆的信息。这话是为着我们众人的（出埃及记生命读经，九四一至九四二页）。

在马太二十三章十一至十二节主教导说，“你们中间谁为大，谁就要作你们的仆役。凡高抬自己的，必降为卑；降卑自己的，必升为高。”我们不该想要为大。我们若为大，就必是仆役。我们越作奴仆服事，我们就越大。召会中的领头者和工作中的服事者必须谨慎，不要自以为比别人更高或更重要。我们若看自己比别人更高，就落入撒但的网罗；撒但就是因想要得高举而背叛神（赛十四 13 ～ 14）。

在召会中使徒和长老并没有被高举的地位。使徒是众召会的奴仆，服事众召会；长老应当作榜样，而不是作主。使徒和长老只是弟兄。在马太二十三章八节主说，“你们不要受拉比的称呼，因为只有一位是你们的夫子，你们都是弟兄。”“拉比”是尊称，意思是“夫子，主人”。召会的执事室不该像世俗公司的办公室，长老和服事者也不是老板和雇员。我们若照着灵而行，就不会有这种情形。我们要领悟，召会中只有一个头，就是基督（照着灵而行以活基督的重要，四〇至四二页）。

现在我们能看见，为什么神把关于奴仆的典章摆在第一，以及为什么奴仆在这里是基督那位真奴仆的预表。我们这些相信基督、属于祂并有祂牺牲之生命的人，也必须是爱神、爱召会并爱神子民的奴仆。我们需要有这样的爱作我们的动力，而成为牺牲和服事的奴仆（出埃及记生命读经，九四三页）。

参读：长老训练第八册，第八章；出埃及记生命读经，第六十八篇。

I am simply one of His slaves, loving Him, loving the church, and loving His children. After giving so many messages on life, the Spirit, Christ, and the church, I am glad to give this message on slavery. This word is for us all. (Life-study of Exodus, p. 811)

In Matthew 23:11-12 the Lord taught, “The greatest among you shall be your servant. And he who will exalt himself shall be humbled, and he who will humble himself shall be exalted.” We should not desire to be great. If we are great, we will be a servant. The more we serve as a slave, the greater we will be. The leading ones in the churches and those who serve in the work must be careful not to consider themselves to be higher or more important than others. If we consider ourselves to be higher than others, we have fallen into the snare of Satan, who rebelled against God because of his desire to be exalted (Isa. 14:13-14).

The apostles and the elders do not have exalted positions in the church. The apostles are slaves to the churches, serving the churches, and the elders should be patterns, not lords. The apostles and elders are simply brothers. In Matthew 23:8 the Lord said, “Do not be called Rabbi, for One is your Teacher, and you are all brothers.” Rabbi is a title of honor meaning “teacher, master.” The business office of the church should not be like a secular business office; the elders and the serving ones are not the bosses and employees. This will not be the situation if we are walking according to the spirit. We need to realize that in the church there is only one Head, Christ. (The Importance of Living Christ by Walking according to the Spirit, pp. 42-43)

Now we can see why God puts the ordinance concerning slaves first and why the slave here is a type of Christ, the true slave. As those who believe in Christ, belong to Him, and have His life of sacrifice, we also must be slaves loving God, the church, and God’s people. With such a love as our motivation, we need to be slaves sacrificing and serving. (Life-study of Exodus, p. 812)

Further Reading: Elders’ Training, Book 8: The Life-pulse of the Lord’s Present Move, ch. 8; Life-study of Exodus, msg. 68

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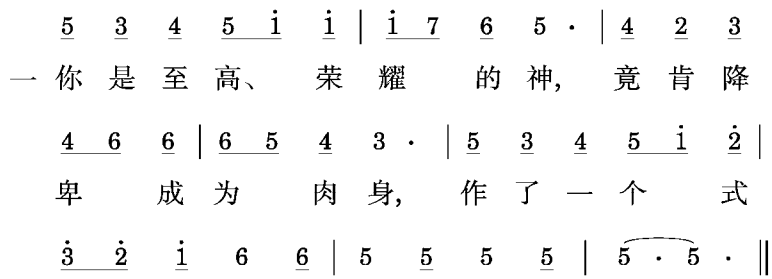
赞美主 – 祂的生平

8 8 8 6（英86）

降 B 大调 6/8



二 你将一切神性荣耀，全用肉身幔子遮罩，
显于外者不过枯槁，主啊,我记念你!

三 你乃像根出于干地，多受痛苦,常经忧悒，
被人藐视，受人厌弃，主啊,我记念你!

四 你的心里谦卑、温柔，任何遭遇都肯接受，
对神、对人从无怨尤，主啊,我记念你!

五 你的为人甜美、柔细、各方均平,不偏不倚，
在神眼中犹如素祭，主啊,我记念你!

六 神的旨意你所顾念，从未接受撒但欺骗，
无人像你忠诚、完全，主啊,我记念你!

七 为着顺服神的旨意，你竟甘愿走到死地，
且在十架舍了自己，主啊,我记念你!

八 父神因此将你升高，使你得着尊贵,荣耀，
天地一切无不拜朝，主啊,我敬拜你!

‹‹ WEEK 5 — HYMN

Hymns, #86

1
Though Thou art God, most glorious, high,
Thou in the flesh to us came nigh,
A lowly man become thereby;
Lord, I remember Thee!

2
Glory divine was put away
Under the tent of flesh to stay,
No outward beauty to display;
Lord, I remember Thee!

3
Thou art a root from out dry ground,
Thou wast the Man of sorrows found,
Hated, despised by man around;
Lord, I remember Thee!

4
Gentle and lowly is Thy heart,
Willing to suffer all Thou art,
To God and man complaining not;
Lord, I remember Thee!

5
Thou as a man art tender, sweet,
Balanced in every way, complete,
Meal-offering to the Father meet;
Lord, I remember Thee!

6
Doing the Father's will Thy prize,
Never accepting Satan's lies,
None like Thyself, so faithful, wise;
Lord, I remember Thee!

7
For Thine obedience to God's will,
Willing to suffer deathly ill,
E'en on the Cross my place to fill,
Lord, I remember Thee!

8
Therefore hath God exalted Thee,
Given Thee glory, majesty,
Heaven and earth will bow the knee;
O Lord, I worship Thee!

申言稿：