第六周

成为基督这生命树的复制，而有供应生命的职事

诗歌：655

读经：约一4，十二24，十五1，4～5，约壹五16，林后四12

【周一】

壹 在神的经纶里，我们不仅是吃生命树的人，也是这树的枝子，并且我们至终要成为小生命树，就是基督这生命树的复制—彼前二21，约一4，十二24，十五1，4～5：

一 神的心意是要所有在基督里的信徒，都成为神人基督的复制—十二24，罗八29：

1 我们要成为基督的复制，就需要在我们的灵里从是灵的基督重生，然后在我们的魂里，逐渐被是灵的基督变化—约三6，林后三18。

2 我们成为基督的复制品，是借着一个过程，在其中有神圣生命的丰富分赐到我们里面，并被我们经历—弗三8，西三4，10～11。

3 我们要成为作我们榜样之基督的复制品，就需要经历基督这活在我们里面、成形在我们里面、并安家在我们心里的一位—加二20，四19，弗三16～17上。

Week Six

Becoming a Reproduction of Christ as the Tree of Life for the Ministry of Life

Hymns: 910

Scripture Reading: John 1:4; 12:24; 15:1, 4-5; 1 John 5:16; 2 Cor. 4:12

§Day 1

I. In God's economy we are not only eaters of the tree of life, but we are also branches of this tree, and we may eventually become a small tree of life, a reproduction of Christ as the tree of life—1 Pet. 2:21; John 1:4; 12:24; 15:1, 4-5:

A. God's intention is that all the believers in Christ become a reproduction of Christ, the God-man—12:24; Rom. 8:29:

1. Becoming a reproduction of Christ requires that we be reborn of the pneumatic Christ in our spirit and then be gradually transformed by the pneumatic Christ in our soul—John 3:6; 2 Cor. 3:18.

2. We become Christ's reproduction by a process that involves the riches of the divine life being dispensed into us and experienced by us—Eph. 3:8; Col. 3:4, 10-11.

3. In order to become a reproduction of Christ as our model, we need to experience Christ as the One living in us, being formed in us, and making His home in our hearts—Gal. 2:20; 4:19; Eph. 3:16-17a.

4 当我们成为基督的复制时，我们自然会借着祂的灵全备的供应而活基督—腓一 19，21。

二 在创世记二章九节，生命树只有一棵；但是生命树已经栽种在我们里面，长在我们里面，叫我们成为小生命树。

【周二】

贰 我们作为基督这生命树的复制，有供应生命的职事—约壹五 16，林后四 12：

一 因着我们是基督里的信徒和神的儿女，我们不仅拥有并经历永远的生命，还能将这生命供应给基督身体上别的肢体—约壹五 11 ～ 16。

二 供应生命就是分赐生命；我们有生命的富余时，才能将这富余供应给人—一 1 ～ 2，二 25，五 11 ～ 13，16。

【周三】

三 召会中的事奉乃是供应生命的事奉—将神圣生命供应给人的事奉—林后四 12：

1 我们要对这点有极深刻的感觉并仰望主，愿意我们的事奉能作祂生命的出口—约十一 25，约壹一 2。

2 我们供应给人的生命乃是在那灵里，那灵与我们的灵调和，而神的生命就位于、住在、长在调和的灵里—林前十五 45 下，六 17，罗八 4：

a 我们要供应圣徒生命，就得让灵出去，因为神圣的生命是在我们调和的灵里—七 6，一 9。

b 灵若是不能释放出去，神圣的生命就无法释放出去—八 10。

4. As we become a reproduction of Christ, spontaneously we will live Christ by the bountiful supply of His Spirit—Phil. 1:19, 21.

B. In Genesis 2:9 the tree of life was unique, but the tree of life has been planted into us and is growing in us, causing us to become a small tree of life.

§Day 2

II. As a reproduction of Christ as the tree of life, we have the ministry of life—1 John 5:16; 2 Cor. 4:12:

A. Because we are believers in Christ and children of God, we not only have eternal life and may experience eternal life, but we also can minister this life to other members of the Body of Christ—1 John 5:11-16.

B. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others—1:1-2; 2:25; 5:11-13, 16.

§Day 3

C. The service in the church is a life-ministering service—a service of supplying others with the divine life—2 Cor. 4:12:

1. We need to be impressed with this point and look to the Lord that our service would become an outlet for His life—John 11:25; 1 John 1:2.

2. The life that we supply to others is in the Spirit, the Spirit is mingled with our spirit, and the life of God is located, abides, and grows in the mingled spirit—1 Cor. 15:45b; 6:17; Rom. 8:4:

a. If we would supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit—7:6; 1:9.

b. If our spirit cannot be released, the divine life has no way to be released—8:10.

四 我们若要作为基督这生命树的复制而活，就需要深深铭记，我们必须能供应生命—约壹五 11 ～ 16：

1 神所要我们有的事奉，不重在作工，乃重在供应生命—16 节。

2 要供应生命给人，就需要我们接在基督身上，住在基督里面，让祂在我们里面有地位，而充满我们，使祂的生命、性情、爱好、趋向变作我们的生命、性情、爱好、趋向—二 27，弗三 16 ～ 17。

【周四】

五 供应生命就是有生命的流露；我们的事奉乃是神的流露，将神圣的生命供应给人—约十九 34，七 37 ～ 39：

1 生命就是神的内容和神的流出；神的内容是神的所是，神的流出是祂自己作生命分赐给我们—弗四 18，启二二 1。

2 生命要从我们灵里释放出来，我们外面的人就得受对付、被破碎—林后四 16，来四 12：

a 我们外面的人若不被破碎，就无法有神圣生命纯净的流露—约七 38。

b 我们若要让神圣生命从我们里面释放出来，我们的魂就要被折服，在每一件事上让灵作主，让灵掌权；这样，主的生命就能流出—弗三 16 ～ 17。

【周五】

3 要有生命的流出，我们就需要在基督释放生命的死里与祂是一，就是与被击打的磐石所预表之被击打

D. If we would live as a reproduction of Christ as the tree of life, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16:

1. The service that God wants from us does not focus on doing a work but on ministering life—v. 16.

2. In order to minister life to others, we need to be joined to Christ, abide in Christ, and give Him the ground in us to fill us so that His life, nature, likes, and inclination become our life, nature, likes, and inclination—2:27; Eph. 3:16-17.

§Day 4

E. To minister life is to have the outflow of life; our service is God's flowing out to supply others with the divine life—John 19:34; 7:37-39:

1. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

2. In order for life to be released from our spirit, our outer man must be dealt with and broken—2 Cor. 4:16; Heb. 4:12:

a. If our outer man is not broken, there cannot be a pure flow of the divine life—John 7:38.

b. If we want the divine life to be released from within us, we must be subdued in our soul and let our spirit dominate and rule over every matter; then the Lord's life will be able to flow out—Eph. 3:16-17.

§Day 5

3. Having the outflow of life requires that we be one with Christ in His life-releasing death; this is to be identified with the smitten Christ

的基督联合为一—约十九 34，出十七 6：

a 当我们与被击打的磐石基督是一，神圣的生命就要作为活水从我们流出来—6 节，约七 38。

b 我们的属人生命，天然生命，必须受击打，好使活水能从我们里面流出来—林后四 10 ～ 11，16。

c 我们若与被击打的基督是一，就会经历天然的生命被钉死；然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来—10 ～ 12 节。

【周六】

六 我们要供应生命给人，就需要提防死亡，就是阴间的门，对召会的攻击—太十六 18，罗五 17：

1 出于神的，特征是生命，出于撒但的，特征是死亡；在召会中，凡是出于神的都是生命，凡是出于撒但的都是死亡—约十一 25，来二 14。

2 撒但最惧怕召会的，就是召会抵挡他死亡的权势—提后一 10。

3 在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死—约壹五 11 ～ 13，16。

4 作为基督这生命树的复制，我们需要经历永远的生命，也需要成为永远的生命得以流通的管道，借此将这生命供应给人—约七 37 ～ 39，腓一 24 ～ 25。

typified by the smitten rock—John 19:34; Exo. 17:6:

a. When we are one with Christ as the smitten rock, the divine life as the living water flows out of us—v. 6; John 7:38.

b. Our human life, our natural life, must be smitten so that the living water may flow out from within us—2 Cor. 4:10-11, 16.

c. If we are one with the smitten Christ, we will experience the crucifixion of our natural life, and then as Christ's divine life flowed out as living water through the smiting of His human life, we also will experience the flow of the water of life through the smiting of our natural life—vv. 10-12.

§Day 6

F. If we would minister life to others, we need to be aware of the attack upon the church by death, the gates of Hades—Matt. 16:18; Rom. 5:17:

1. What is of God is characterized by life, and what is of Satan, by death; in the church everything that issues from God is life, and everything that issues from Satan is death—John 11:25; Heb. 2:14.

2. Satan's greatest fear with regard to the church is her resistance to his power of death—2 Tim. 1:10.

3. The eternal life within us can overcome death both in ourselves and in other members of the church—1 John 5:11-13, 16.

4. As a reproduction of Christ as the tree of life, we need to experience eternal life and minister this life to others by being a channel through which eternal life can flow—John 7:37-39; Phil. 1:24-25.

第六周▪周一

晨兴喂养

彼前二21“你们蒙召原是为此，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

加二20上“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”

四19“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

种树主要的有两种方法：一个方法是撒种。我们若把桃树的种子撒下去，就会长出一棵桃树。第二个方法是把桃树的枝子种到地里。这枝子也会长出一棵桃树。…圣经…告诉我们，神把自己当作生命的种子种到我们灵里，为要长出一棵树，这棵树就是生命树的缩影。在创世记二章九节，生命树只有一棵；但是今天，生命树长在我们众人里面，叫我们每一个人都成为一棵小小的生命树。作为小小的生命树，我们需要长大。我们这些在基督里的信徒，借着神把自己作为生命的种子种到我们里面，都已得了重生。从那一天起，一棵生命树就长出来了。（李常受文集一九九三年第二册，五五二页。）

信息选读

我们必须作撒种者和栽种者，把基督撒种并栽种到许多虚空的罪人里。今天许多罪人没有基督。…如果我们有些亲爱的朋友还不是在基督里的信徒，或只在名义上是基督里的信徒，在实际上却不是，这样的朋友里面可能会觉得虚空，觉得他们活在这个地上是空洞的，是虚空的虚空。如果他们向神祷告说，“主耶稣啊，我不愿意再虚空下去。我要得

WEEK 6 — DAY 1

Morning Nourishment

1 Pet. 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me…

4:19 My children, with whom I travail again in birth until Christ is formed in you.

There are two main ways to grow trees. One way is to sow a seed. If we sow the seed of a peach, a peach tree will grow up. The second way is to plant the sapling of a peach tree into the earth. This sapling will grow to be a peach tree…The Bible tells us that God has sown Himself into our spirit as the life seed to grow a tree, a miniature of the tree of life. The tree of life was unique in Genesis 2:9, but today the tree of life grows in all of us, causing each of us to be a small tree of life. As small trees of life, we need to grow. We, the believers in Christ, have all been regenerated by God sowing Himself into us as the life seed. From that day a life tree came out. (CWWL, 1993, vol. 2, “The Organic Union in God’s Relationship with Man,” p. 420)

Today’s Reading

We need to be sowers and planters, sowing and planting Christ into many vacant sinners. Today there are many sinners who do not have Christ… If we have some dear friends who are still not believers in Christ or are believers in Christ in name but not in reality, these kinds of friends may have a feeling of emptiness within them. They may feel that their living on this earth is empty and is vanity of vanities. If they would pray, “Lord Jesus, I do not want to be empty anymore. I want to take You; I want to receive

着你，我要接受你！”他们立刻就被基督这一粒种子或基督这一根枝子所充满。有时候，他们很蒙福，因为他们接受基督到他们里面，不仅是一粒小的种子，而是一根大的枝子。这会叫他们觉得里面充满了基督。他们就会很喜乐，告诉别人说，他们不再虚空了，现在他们里面有个东西，就是基督。（李常受文集一九九三年第二册，五五二至五五三页。）

〔彼前二章二十一节“榜样”一辞〕原文的直译是，给学生临摹习字的字帖、范本。…榜样的原文就是指…教人写字用的范本。主耶稣已把祂的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行。…然而，神的用意不是要我们试着靠自己的努力来效法祂。我们从经历中知道，努力效法基督是不灵的。我们不能效法祂。我们所需要的不是效法，乃是复制。…在外面，基督是我们的榜样；在里面，基督是我们的人位，活在我们里面，成形在我们里面，并安家在我们里面。借着这过程，我们成为原作的复制品，就是作我们榜样之基督的复制品。

祂是字帖，是用来制造许多摹本的原作。我们需要经历那包含神圣生命之丰富的过程，借此成为基督的复制品，基督的摹本。完成这过程，我们就成为基督的复制品。当三一神从信徒里面彰显出来的时候，就指明这样的信徒成了基督这榜样的复制品。那彰显经过过程之三一神的生活方式，乃是基督的复制品。…作为信徒的榜样，基督乃是原版，用来制造祂自己的复制品。要领会基督是我们的榜样，我们需要经历。我们从经历中知道，我们天天享受基督的时候，就是在经过属灵复制的过程，使我们成为基督活的摹本。（新约总论第三册，七七至七八页。）

参读：新约总论，第五十六、二百零二篇；神人的生活，第十四篇。

You,” immediately they would be filled by Christ as either a seed or a plant. Sometimes they will be blessed to receive Christ not only as a small seed but as a large plant planted into their being. This will cause them to feel that they are filled with Christ. They will be happy and will tell others that they are no longer empty, but they now have something within them, that is, Christ. (CWWL, 1993, vol. 2, “The Organic Union in God’s Relationship with Man,” pp. 420-421)

Literally, the Greek word [for model in 1 Peter 2:21] means a writing-copy, an underwriting for students to use in tracing letters as they learn to draw them…The Greek word for model is the word that denotes… a master copy used in the teaching of writing. The Lord Jesus has set His life before us as an underwriting for us to copy by tracing and following His steps. It is not God’s intention, however, that we try to imitate Christ by our own effort. We know from experience that trying to imitate Christ does not work. We are not able to imitate Him. What we need is not imitation, but reproduction…Outwardly Christ is our model, and inwardly He is our person, living in us, being formed in us, and making His home in us. Through this process we become a reproduction of the original, a reproduction of Christ as our model.

He is a writing-copy, an original to be used for making many copies. We need to become Christ’s reproduction, copies of Christ, by experiencing a process that involves the riches of the divine life. When this process is completed, we shall become a reproduction of Christ. When anyone observes the expression of the Triune God from within a believer, this indicates that such a believer has become a reproduction of Christ, the model. The manner of life that expresses the processed Triune God is a reproduction of Christ. As a model to the believers, Christ is the original used for making a reproduction of Himself. In order to understand Christ as our model, we need experience. From experience we know that as we enjoy Christ day by day, we are undergoing the process of spiritual reproduction to make us living copies of Christ. (The Conclusion of the New Testament, pp. 600-601)

Further Reading: The Conclusion of the New Testament, msgs. 56, 302; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 14

第六周▪周二

晨兴喂养

约壹五 11 ～ 12“这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

16“人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他…。”

圣经中只有〔约壹五章十六节〕这一处提到将生命供应给人。…“将生命赐给他”是什么意思呢？这意思是说，我把基督分赐给他。…他犯了罪是因为缺少生命。当我们缺少主耶稣，我们就犯罪。…只有一个人能胜过罪，那就是主耶稣。我们发脾气，就指明我们缺少主耶稣。我们所需要的不是责备，…责备叫我们减少基督的度量。我们需要的是祂的加增，而不是祂的减少。我们需要让祂更多分赐到我们里面来。（李常受文集一九八〇年第二册，四四九页。）

信息选读

你晓得你犯罪是因为缺少主耶稣么？你为什么错待你的妻子或丈夫？…你的决心为什么不能实行出来？因为你缺少主耶稣。

你们作丈夫的，不要责备你们的妻子；你只会使自己和她痛苦。…你能作什么呢？也许你说你一定要爱她。有时候也许有点用，但是爱也会朽化、败坏。唯有基督才管用，唯有生命才有效。我们作丈夫的，必须把生命供应给我们的妻子。…姊妹们，你的内心深处也许有意要征服你的丈夫。作丈夫的喜欢责备；作妻子的却喜欢征服。你征服自己的丈夫永远不会成功，因为神造男人是辖管你的。…放弃你要征服丈夫的努力吧！他所需要

WEEK 6 — DAY 2

Morning Nourishment

1 John 5:11-12 And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him…

First John 5:16 is the only reference in the Bible to ministering life to someone…What does it mean to give him life? It means that I impart Christ to him…He has sinned because he is short of life. When we are short of the Lord Jesus, we commit sin…Only one person can overcome sin, and that is the Lord Jesus. If we lose our temper, that is an indication that we are short of the Lord Jesus. We do not need a rebuke…A rebuking reduces our measure of Christ. What we need is an addition of Him, not a reduction. We need more of Him imparted into us. (CWWL, 1980, vol. 2, “The Mending Ministry of John,” p. 331)

Today’s Reading

Have you ever realized that you sin because you are short of the Lord Jesus? Why do you mistreat your wife or husband?…Why is it that you have not been able to live up to your resolves? You are short of the Lord Jesus.

Husbands, do not rebuke your wife. You will simply make yourself and her miserable…What can you do? You may say that you must love her. Sometimes that may help, but love may corrupt and do damage. Only Christ works. Only life helps. We husbands must minister life to our wives. Sisters, deep in your heart you may have the intention to subdue your husband. Husbands like to rebuke; wives like to subdue. You will never succeed in subduing your husband; God created man to be over you…Give up your efforts to subdue your husband. What he needs is for you to minister life to him. You must

的，乃是你把生命供应给他；你必须把一分基督供应给他。夫妻双方都需要更多的基督。除祂以外，别无拯救。

基督教为什么如此堕落？有一个原因就是劝戒的有许多，分赐生命的却不多。什么能够修补今天残破的光景？唯有这赐生命的修补职事。

你也许不赞成，认为你自己还缺少生命，怎么能把生命供应给别人？也许你真的缺少生命。那么你该怎么办？不要去劝戒人或责备人，甚至不要去找另一方。你自己必须转向主，说，“主，怜悯我。我的弟兄犯了罪，他需要生命的供应，他缺少生命。但是，主，我也缺少生命，我也没有多少生命。怜悯我们，但是先怜悯我，我需要更多的生命。我必须有更多的生命。”你的负担沉重，甚至到一个地步要禁食，要缩短睡眠时间来祷告，为要得着更多的生命。…你汽车的汽油若快用完了，你可以转入加油站，在那里把油箱装满。…当你自己得着供应，你就可以供应别人。

我们必须知道，不论什么弟兄或是什么姊妹犯了罪，就很强地指明这位弟兄或这位姊妹缺少生命。我们若要帮助人，就必须先察看我们是不是有生命。我们有生命的富余么？我们所有的比我们所需要的多么？若不然，我们就必须祷告、禁食等候主，直到我们得着丰富的供应。这样我们就能够用这个供应来服事人。在这个堕落基督教的时代里，这是在召会生活中往前的路。

约翰强调说，我们需要供应给别人的这个生命，就是神自己，就是神的儿子。“这是真神，也是永远的生命。”〔约壹五 20。〕我们的需要乃是得着更大一分的主耶稣，这样我们就有富余来供应人。这不是知识或道理的富余，而是神的富余。（李常受文集一九八〇年第二册，四四九至四五二页。）

参读：约翰的修补职事，第十一章；约翰一书生命读经，第三十七至三十八、四十篇。

minister a portion of Christ to him. Both husbands and wives need more Christ. Only He saves.

Why is Christianity so degraded? One reason is that there are many to admonish but few to give life. What can mend today's broken situation? Only the life-giving mending ministry. In the church life we must learn to minister life. This is what is needed. Do not try other ways. No way of helping is better than that of ministering life.

You may raise the objection that you yourself are short of life; how can you minister it to others? You may indeed be short of life. Then what should you do? Do not go to admonish or rebuke. Do not even go to the other party. You yourself must turn to the Lord: "Lord, have mercy upon me. My brother is sinning; he needs the supply of life. He lacks life. But so do I, Lord. I don't have much life either. Have mercy upon us, but first have mercy upon me. I need more life. I must have more life." You may be so burdened that you will even fast and shorten your sleeping hours in order to pray for more life. I can assure you that you will be supplied… When you yourself have the supply, then you can supply others.

We need to learn that when any brother or sister sins, this is a strong indication that he or she is short of life. To be of help, we must first check whether we have life. Do we have a surplus of life? Do we have more than we need? If not, we must wait on the Lord with prayer and fasting until we get the rich supply. Then we can minister from this supply to others. This is the way to go on in the church life during this time of degraded Christianity.

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God and eternal life" [1 John 5:20]. Our need is to have a bigger portion of the Lord Jesus. Then we will have a surplus to minister to others, a surplus not of knowledge or doctrine but of God. (CWWL, 1980, vol. 2, "The Mending Ministry of John," pp. 331-332)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 11; Life-study of 1 John, msgs. 37-38, 40

第六周▪周三

晨兴喂养

约十五４～５“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

每个事奉主的人，都得非常清楚地认识，所有的事奉都应该是生命的供应。…我们虽然是在作事，但重点不在于事情的成功，乃在于生命的供应。…召会和社会是不同的。…召会不在于事务办得好不好，乃在于借着作事把生命供应出去。如果召会光是作事，不能供应生命，就已经失去召会的性质，和社会没有什么两样。这点弟兄姊妹必须抓牢。

然而这不是说，我们可以把事情作得一塌糊涂。…我们在主面前还得恐惧战兢地作事，不让事情作差了。然而我们不能停在这里，还得把事情作对到一个地步，叫人得着生命的供应。…我们要仰望主，愿意我们的事奉能作祂生命的出口。我们愿意在神面前蒙拯救脱离错误，但这脱离错误不是重在把事情作成功，乃是重在让生命借此得以出去。（建造神家的事奉，四九至五一页。）

信息选读

到底如何才能把生命供应出去？我们都知道，生命乃是在圣灵里，圣灵是神生命的一个住处。罗马八章说，神的灵乃是“生命之灵”。（2。）因着神的生命是在圣灵里，所以圣灵就变作生命的灵。同时我们也知道，神的生命进到我们里面，乃是在我们的灵里。

WEEK 6 — DAY 3

Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

No matter what our service may be, we should be clear that our service is a means to supply life to others. Whether or not we are adequate in our service, our focus is on supplying life, not on accomplishing something. The church is different from a society... In the church the point is not whether we do a good job but whether life is supplied. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society. The saints must uphold this point.

I am not saying that we can be sloppy in our service... We must serve in fear and trembling before the Lord lest our service be haphazard. However, we cannot be content with doing a service. We must serve in such a way that others may receive the supply of life. We need to... look to the Lord so that our service becomes an outlet for His life. We want to be delivered from mistakes, but the focus of such deliverance is not on doing a successful job but on the flowing out of life. (CWWL, 1954, vol. 3, “The Service for Building Up the House of God,” p. 92)

Today’s Reading

The life that we supply to others is in the Spirit. This means that the Spirit is the dwelling place of the life of God. In Romans 8:2 the Spirit is referred to as the “Spirit of life.” Since the life of God is in the Spirit, the Spirit is the Spirit of life. In addition, as children of God, we have His life in our spirit.

神的生命不在人的思想里，不在人的看法和意见里，不在人的一切里；神的生命乃是在祂的灵里，而又住在我们灵里。可以说，神的生命今天是在两层的灵里。这意思是，神的生命原来只在祂自己的灵里，现今神的生命也住在我们灵里。…罗马八章所提的灵，很难断定是专指神的灵，或专指我们人的灵。因为二者的确是混合在一起，像水和酒混合在一起一样。在八章，圣灵和人的灵变作了一个。二者的性质是相同的，因为都是灵。神的灵调在人的灵里，而神的生命就位于、住在、长在我们调和的灵里。所以，我们要供应生命，叫生命出去，就得让灵出去，因为生命是在灵里。灵若是不能释放出去，生命就无法出去。（建造神家的事奉，五一至五二页。）

主在约翰十五章说，祂是葡萄树，我们是枝子，枝子离了葡萄树，就不能作什么。（5。）葡萄树的枝子…乃是为着结果子。结果子，就是供应生命，就是把葡萄树的生命供应出去。这就是我们对主的功用。主今天不需要人作材料，不需要人有干才，只需要人住在祂里面，被祂充满，而将祂的生命供应出去；像葡萄树的枝子，里面被葡萄树的汁浆充满，而将葡萄树的生命供应出去一样。葡萄树的枝子不懂别的事，只懂住在葡萄树上，让其中的生命经过它供应出去，流露出去。…这就是召会的事奉。召会的事奉，不是作什么大工作，大事业，有什么大成就，乃是将基督的生命供应出去，流露出去。这需要我们接在基督身上，住在基督里面，让祂在我们里面有地位而充满我们，使祂的生命变作我们的生命，祂的性情变作我们的性情，祂的爱好变作我们的爱好，祂的趋向变作我们的趋向，祂的一切变作我们的一切。（李常受文集一九五〇至一九五一年第三册，五二九至五三〇页。）

参读：罗马书的结晶，第十八篇；以弗所书生命读经，第四十五、七十六、八十九至九十篇。

The life of God is not in human thoughts, views, or opinions. The life of God is in the Spirit and dwells in the regenerated human spirit. The divine life is in the two spirits, the Spirit mingled with our human spirit. Initially, the divine life was only in the Spirit, but now the divine life dwells also in our spirit. It is difficult for expositors to determine whether the spirit in Romans 8 refers specifically to the Spirit of God or to our human spirit, for the two spirits are mingled together. In chapter 8 the Spirit and the human spirit have become one spirit. Both the divine Spirit and the human spirit are similar in nature, for they are both spirit. The Spirit is mingled with our human spirit, and the life of God is located, abides, and grows in our mingled spirit. Hence, if we are to supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit. If our spirit cannot be released, the divine life has no way to be released. (CWWL, 1954, vol. 3, "The Service for Building Up the House of God," pp. 92-93)

In John 15 the Lord said that He is the vine and we are the branches. Apart from the vine the branches can do nothing. The branches on the vine… are there to bear fruit. Bearing fruit is to minister life, that is, to release the supply of the vine's life. This is our function with respect to the Lord. Today the Lord does not need people to be His material, nor does He need human talent. He only needs people to abide in Him, to be filled with Him, and to release the supply of His life. This is truly like the branches of the vine being filled with the sap of the vine and releasing the supply of the vine's life. The branches of the vine do not know how to do anything but abide in the vine and allow its life to be ministered and to flow out through them. This is the service of the church, which is not a great work or large enterprise with a huge accomplishment but the ministering and flowing out of the life of Christ. It requires us to be joined to Christ, to abide in Christ, and to give Him the ground in us to fill us so that His life, His nature, His likes, and His inclination can become our life, our nature, our likes, and our inclination. In other words, His all becomes our all. (CWWL, 1950-1951, vol. 3, "The Spirit and Service in Spirit," p. 393)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 18; Life-study of Ephesians, msgs. 45, 76, 89-90

第六周▪周四

晨兴喂养

林后四 16“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

12“这样，死是在我们身上发动，生命却在你们身上发动。”

没有一个人能干干净净地流露神的生命，除非他这个人被破碎。…加拉太二章二十节…所说的“同钉十字架…，不再是我”，从经历来说，就是被破碎。只有破碎过的人，才能经历二十节的同钉十字架，和不再是我。这节又说，“乃是基督在我里面活着，”这就是生命的流露。基督从我身上出去，就是生命从我身上流露出去。（建造神家的事奉，五六页。）

信息选读

同时，保罗说得很清楚：“死是在我们身上发动，生命却在你们身上发动。”（林后四 12。）那个死就是杀死，就是我们的被破碎。我们这个人被破碎越多，神的生命从我们身上出去的就越多。

人破碎了，人才能供应生命，相信这道理大家都很明白，但现在需要众人摆在实行里。生命是在圣灵中，住在我们的灵里，但人在灵之外，还有魂，还有身体；魂和身体都是灵的遮蔽。所以生命要从灵里出来，人的魂和身体都得受对付，被破碎。然而在我们这些人身上，身体的难处不是太大，最大的还是魂里的难处。魂里的东西就是人的思想、人的情感、人的意志。这三者都是非常难破碎、难对付的。魂总归是包围着灵，遮蔽着灵；灵要从人里面出来，人的魂总得破碎，总得被对付。若不然，人里面的那个生命，无法从灵里流露出来。

WEEK 6 — DAY 4

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

12 So then death operates in us, but life in you.

In order for there to be a pure flow of the life of God, we must be broken… In Galatians 2:20…the statement I am crucified…and it is no longer I refers to the experience of being broken. Only those who are broken are crucified with Christ and can say, “It is no longer I.” The statement but it is Christ who lives in me refers to the flowing out of the divine life. Christ being expressed through us is life flowing out of us. (CWWL, 1954, vol. 3, “The Service for Building Up the House of God,” p. 95)

Today’s Reading

The operation of death within us, spoken of in 2 Corinthians 4:12, is the killing. The operation of death is our being broken. The more we are broken, the more the life of God will flow out of us.

A brother who is broken can supply life. We may understand this doctrinally, but we still need to put it into practice. The Spirit of life abides in our spirit. However, besides our human spirit, we also have a soul and a body. Our soul and body encase our spirit. Therefore, in order for life to be released from our spirit, our soul and body must be dealt with and broken. The body does not pose much of a problem, but our soul poses a great problem. The things of the soul, which is composed of our mind, emotion, and will, are difficult to deal with. The soul surrounds and encases the spirit. Hence, our soul must be dealt with and broken in order for our spirit to be released. Otherwise, there cannot be a pure flow of the divine life.

什么叫作人的魂…被破碎呢？破碎不是说，你没有思想了，没有意志了，没有情感了。你的思想、意志、情感还是有的，只不过都被折服、屈服下来，都受了对付。换言之，都是受了破碎的。…一个让灵出来的人，乃是…把他的思想、意志、情感屈服下来，摆在灵的管治之下，让灵作主的人。

你每一次碰到事情的时候，是思想先来呢，还是灵先来？是情感先来呢，还是灵先来？是意志先来呢，还是灵先来？请记得，你让谁先来，就是让谁作主。如果你让灵先来，灵就作主，思想就被折服了。如果你让思想先来，你就是把灵扣在一边。…灵先出来，就叫你的思想被破碎，被扣下，被拒绝，…让灵掌权，这个灵里的生命就出去了。

至于什么叫作让灵出来，这一点非常难说明。比方，你碰到一件事，光是用心思想它，那一个是思想。…或者你听到一件伤心的事，你的情感就像无羁之马出来乱跑；你如果要流露生命，就该勒住这匹情感的马，回到你里面，用你最里面的灵感觉这件伤心的事。…一个意志强的人，什么事一定规就定规了，没有法子改动。这一个只能代表意志强的人，不能代表神。…当你碰到一件事的时候，〔如果〕先让里面的灵来感觉，…生命定规从你身上出去。

我们要让主的生命从我们身上出去，就得学习与主有交通，学习魂被折服，学习在每一件事上让灵作主，让灵掌权。无论是作长老的弟兄也罢，作执事的弟兄姊妹也罢，是探望的也罢，是传福音的也罢，都得学习运用灵，学习折服我们的思想，折服我们的情感，折服我们的意志，用我们的灵在一切活动上摸一切事。如此一来，主的生命就能流露出去。不是作得规矩就可以了，乃是运用灵，生命才能从我们身上出去。（建造神家的事奉，五六至五九页。）

参读：经历基督作生命为着召会的建造，第十五章；歌罗西书生命读经，第四十四、四十九至五十二篇。

When we say that the soul needs to be dealt with and broken, we do not mean that a person no longer uses his mind, expresses his emotions, or exercises his will. Our mind, emotion, and will still function, but they have been dealt with, subdued, and made submissive to our spirit. In other words, they have been broken… A person who can release his spirit has subdued his mind, emotion, and will. The three parts of his soul are under the ruling of his spirit and let his spirit dominate.

When some brothers encounter something, their mind is the first to react, not their spirit. With some sisters their emotion is the first to react, not their spirit. With some saints their will is the first to react, not their spirit. The part that reacts first is the part that dominates our being. When we let our spirit respond first, the mind is subdued. When our mind responds first, our spirit is pushed back…When our spirit is released, our mind is dealt with, broken, and held under the ruling of our spirit. Then the divine life in our spirit can be released.

It is difficult to explain the way to release the spirit. When we only think of something, we are using our mind. When some sisters hear a sad matter, their emotions run wild like an unbridled horse. If they want life to flow out, they must suppress their wild emotions, and they must use their spirit to sense the situation. It is difficult for a brother with a strong will to change what he has decided. When such a brother expresses his strong will, he does not represent God. When we encounter situations with our spirit, life will flow out of us.

In order for the Lord’s life to be released from within us, we must learn to fellowship with the Lord, be subdued in our soul, and let our spirit dominate and rule over every matter. Whether we are elders or deacons or are involved in visitation or preaching the gospel, we must learn to use our spirit and to subdue our mind, emotion, and will so that we touch things with our spirit. Then the Lord’s life will be able to flow out. Our supplying others with life does not depend on our doing things properly but on our exercising our spirit. (CWWL, 1954, vol. 3, “The Service for Building Up the House of God,” pp. 95-97)

Further Reading: CWWL, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” ch. 15; Life-study of Colossians, msgs. 44, 49-52

第六周▪周五

晨兴喂养

出十七 6“我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。…”

约十九 34“唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

七 38“信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动。〔林后四 12。〕…死发动的结果…是美妙的，就是生命在别人身上发动。…在主的恢复里，我们需要死，好叫生命在别人身上发动。因此，我们死就是我们作工。主不需要你为祂完成什么工作。祂需要你死。如果你死了，生命就会在别人身上作工。借着死，你就把生命供应给人。因此，我们的工作乃是被治死。…使徒们不是跟从一个大人物，乃是跟从拿撒勒人耶稣这个微小的人。不仅如此，他们没有被高举，反而常常被治死，好叫耶稣的生命能在他们必死的肉身上显明出来。（哥林多后书生命读经，三四七页。）

信息选读

或许你要问，你如何才能被神使用，来供应生命给身体。不是决心要作很多事，或是退隐而什么事也不作，乃是简单地让十字架在你平常与主同行的路上运行。那些借着说话或工作来服事的人，如果有一天被禁止活动或说话，他们就发现自己没有职事了。但你职事的度量，不是决定于你活动的程度。…“死是在我们身上发动，生命却在你们身上发动。”〔林后四 12。〕这

WEEK 6 — DAY 5

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink...

John 19:34 ...One of the soldiers pierced His side with a spear, and immediately there came out blood and water.

7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

The work of the apostles is the work of death operating in them so that life may operate in the believers [2 Cor. 4:12]. The result of this operation of death is wonderful—it is life in others... In the Lord's recovery we need to die so that life may work in others. Hence, our dying is our working. The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death. The apostles were not followers of a great person, but of a small man, Jesus of Nazareth. Furthermore, instead of being exalted, they were always being put to death so that the life of Jesus could be manifested in their mortal flesh. (Life-study of 2 Corinthians, pp. 295-296)

Today's Reading

You ask me how you can be used to minister life to the Body. Not by setting out deliberately to do a lot, nor indeed by running away into retirement and doing nothing, but simply by letting the Cross operate in the normal course of your walk with the Lord. Those who only serve by words and works find they have no ministry if at any time they are reduced to inactivity or silence. But the measure of your ministry is not determined by the measure of your activity... It is an abiding principle of the Body that "death worketh in us,

是身体不变的律，是没有例外的。所以你不需要特别劳苦，在这方面带进身体的增长，因为神借着十字架带你经过的，自然会带进扩增。（倪柝声文集第二辑第二十册，一五二至一五三页。）

我们若要涌流生命水，我们也需要与被击打的基督联合为一。（出十七6，约七38。）被击打的磐石表征成为肉体的基督被钉十字架。…基督在十字架上被神所击打。我们需要与这位被击打者联合为一。这意思是说，我们的属人生命，我们的天然生命，必须受击打，好使活水能流出来。…我们只要与被击打的基督是一，与祂联合为一，就会经历天然的生命被钉死。然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来。只有当我们天然的生命被击打，神圣的生命才会从我们里面流出来。

我们说话时若不与被击打的基督联合为一，我们的说话，甚至我们的赞美和祷告，都会是天然的。我们需要真实且实际地与基督是一。然后我们将经历天然的生命被击打，那是在祂里面并同着祂，在祂钉十字架时所发生的。我们若…与被击打的基督联合为一，生命水就不是以天然的方式，而是以纯净、毫无搀杂的方式流出来。在祷告、赞美或见证中，从我们所流出的将是纯净的神圣生命的水流。

当我们在基督的死里与祂联合为一时，我们天然、属人的生命就被治死。然后从我们里面所流出的都将是神的生命，就是神圣、永远的生命。这生命就是生命水。我们若与被击打的基督联合为一，从我们流出来的将是纯净的；神圣的生命没有天然生命的搀杂。…我们…借着与被击打的基督联合为一，…我们就不仅有一道江河，乃是有主耶稣在约翰七章三十八节所说的众江河。活水的众江河要从我们腹中流出来。（出埃及记生命读经，六〇八至六〇九页。）

参读：哥林多后书生命读经，第三十至三十五篇；这人将来如何，第八章；罗马书生命读经，第四十四篇。

but life in you." So you need make no special effort to bring increase to the Body in this way, for anything God takes you through by way of the Cross will spontaneously bring increase there. (CWWN, vol. 40, "What Shall This Man Do?" p. 125)

If we would flow the water of life, we also need to be identified with the smitten Christ (Exo. 17:6; John 7:38). The smitten rock signifies the incarnated Christ in His crucifixion… On the cross Christ was smitten by God. We need to be identified with this smitten One. This means that our human life, our natural life, must be smitten so that the living water may flow… If we simply are one with the smitten Christ, identified with Him, we shall experience the crucifixion of our natural life. Then as Christ's divine life flowed out as living water through the smiting of His human life, we also shall experience the flow of the water of life through the smiting of our natural life. Only when our natural life has been smitten will the divine life flow out from us.

If we speak without being identified with the smitten Christ, our speaking, even our praise and prayer, will be natural. We need to be one with Christ in a way that is actual and practical. Then we shall experience the smiting of the natural life which took place in Him and with Him at the time of His crucifixion. If we are identified with the smitten Christ…, the water of life will flow not in a natural way, but in a way that is pure, without mixture. Whatever issues from us in prayer, praise, or testimony will be the flow of the divine life in its purity.

When we are identified with Christ in His death, our natural, human life will be put to death. Then whatever flows out of us will be the very life of God, the divine, eternal life. This life is the water of life. If we are identified with the smitten Christ, what flows out from us will be pure. There will not be the mixture of the divine life with the natural life. By speaking and by being identified with the smitten Christ, we shall have…the rivers spoken of by the Lord Jesus in John 7:38. Rivers of living water will flow out from our innermost being. (Life-study of Exodus, pp. 527-528)

Further Reading: Life-study of 2 Corinthians, msgs. 30-35; CWWN, vol. 40, ch. 8; Life-study of Romans, msg. 44

第六周▪周六

晨兴喂养

太十六 18“…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

约十一 25“耶稣对她说，我是复活，我是生命…。”

腓一 25“我…仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”

自伊甸园开始，神与撒但的争执，一直就是在死亡与生命这个问题上。（参创三 3～4，罗五 12，17，21，林前十五 22。）神的特性是生命，撒但的特性是死亡。…哪里有生命，哪里就有神。基督与一切其他人的分别就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾借着基督毁坏死，如今也使用召会为着同一目的。今天召会是神生命的器皿，蒙召来彰显祂儿子复活的生命，并带人来认识这生命。

赞美祂的名，神从起初就给我们看见，召会所受的攻击是从哪一方向而来。我们要知道攻击是来自“阴间的门”，就是死亡的门。…撒但最害怕的，不是召会抵挡罪恶，不爱世界，或胜过其他直接的攻击，乃是召会抵挡他死亡的权势。（倪柝声文集第二辑第二十册，一四四至一四五页。）

信息选读

约翰在〔约壹五章十四至十七节〕这几节的用意是要给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。…因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身

WEEK 6 — DAY 6

Morning Nourishment

Matt. 16:18 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

John 11:25 Jesus said to her, I am the resurrection and the life...

Phil. 1:25 ...I will remain and continue with you all for your progress and joy of the faith.

From Eden onwards, God’s controversy with Satan has been on this issue of death and life (cf. Gen. 3:3, 4; Rom. 5:12, 17, 21; 1 Cor. 15:22). All of God is characterized by life, all of Satan by death...Where there is life there is God. The great difference between Christ and all others is that, whereas others are dead, He lives. Death could not touch Him. And God who destroyed death through Christ, now uses the Church for the same purpose. Today she is God’s vessel of life, called to reveal the risen life of His Son, and to bring men to the knowledge of that life.

Praise His Name, God has shown us right from the outset from what quarter the attack upon the Church will come. We are to expect it from “the gates of Hades”—that is, of death... Satan’s greatest fear with regard to the Church is of her resistance, not to sinning, or to the love of the world, or to any of his direct attacks, but to his power of death. (CWWN, vol. 40, “What Shall This Man Do?” pp. 119-120)

Today’s Reading

John’s intention in 1 John 5:14-17 is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal

体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死。

软弱与死有关，难处也是由死而来。只要召会生活里有难处，就指明在召会中哪些人中间有死。所以，我们需要永远的生命来胜过、吞灭这死。如果你比较刚强，另一位同作肢体的比较软弱，那么你就可以从里面将生命供应给软弱的，好吞灭他里面的死。

〔约壹五章十四至十七节〕指明，我们有永远生命的人，能将这生命传给人。这就是说，我们能成为永远的生命所借以供应给人的管道。我们能成为管道，让永远的生命从我们里面流出，并流到别人里面。十六节说到这点。在这节，祈求的人也就是将生命赐给犯罪弟兄的人。这指明祈求的人会将生命赐给他所代求的人。这位住在主里面，与主是一，并与主在一灵里祈求的人，成了神那赐生命之灵能将生命赐给他所代求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。

我们里面永远的生命是真实而实际的。一面我们能享受我们里面这永远的生命。另一面我们能将这永远的生命传给人。我们能成为管道，让永远的生命从我们或借我们流到别人里面。然而，成为管道让永远的生命流出给人的经历是很深的，不能肤浅地去作。我们若要成为永远的生命流出给人的管道，就必须在主里是深的，也必须因着在主的心里而认识主的心。我们若进到主里面到这样的程度，自然就会明白主对这位与我们亲近、犯了罪的弟兄的旨意如何。因为我们知道主对这位弟兄的光景旨意如何，我们就知道怎样为他祷告。（约翰一书生命读经，三九七至三九八、四〇八至四〇九页。）

参读：约翰一书生命读经，第三十七至三十八、四十篇；腓立比书生命读经，第十四、五十篇。

life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems.

Weakness is related to death, and problems come from death. As long as there are problems in the church life, this is an indicator that there is death among those in the church. Therefore, we need eternal life to overcome, to swallow up, this death. If you are stronger and a fellow member is weaker, then you may become the one to supply the life from within you to the weaker one in order to swallow up the death within him.

First John 5:14-17 indicates that we who have eternal life can pass this life on to others. This means that we can be a channel through which eternal life is supplied to others. We can be a channel for eternal life to flow out of us and into others. Verse 16 refers to this. In this verse the one who asks is also the one who gives life to the sinning brother. This indicates that the one who asks will give life to the one concerning whom he asks. The asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord, becomes the means through which God's life-giving Spirit can give life to the one for whom he asks. This is a matter of life-imparting in the fellowship of the divine life.

The eternal life within us is real and practical. On the one hand, we can enjoy this eternal life within us. On the other hand, we can pass on this eternal life to others. We can be a channel for eternal life to flow out from us, or through us, to others. However, the experience of being a channel for eternal life to flow out to others is a deep matter. This cannot be done in a superficial way. If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord's heart by being in His heart. If we have entered into the Lord to such a degree, spontaneously we shall know the Lord's will concerning a brother close to us who has sinned. Because we know the Lord's will concerning the brother's situation, we shall know how to pray for him. (Life-study of 1 John, pp. 328, 337-338)

Further Reading: Life-study of 1 John, msgs. 37-38, 40; Life-study of Philippians, msgs. 14, 50

第六周诗歌

655

事　奉 — 生命的流露

8 7 8 7 双（英 910）

A 大调　　3/4

A　　E7　　A
5 | 5 · 3 3 4 | 3 · 2 2 1 | 7 · 6 5 · 6 | 5 1
一 生 命 流 露 才 是 工 作,工 作 必 须 是 生 活;

D　　E7　　A
5 | 5 · 3 3 2 3 | 4 · 6 6 1 | 5 · 6 1 · 7 | 7 1
生 活、工 作 成 为 一 体,工 作 才 会 有 结 果。

E7　　A　　D　　B7　　E
5 | 4 · 3 2 5 | 3 · 2 1 7 | 6 · 7 1 · 3 | 3 2
经 验 说 出 才 是 信 息,信 息 必 须 是 经 历;

A　　D　　E7　　A
5 | 5 · 3 3 2 3 | 4 · 6 6 1 | 5 · 6 1 · 7 | 7 1 ‖
经 历、信 息 能 够 一 致,信 息 才 会 有 能 力。

二　工作须是生命果子，　借着那灵所结出；
犹如葡萄树枝结实，　彰显生命的丰富。
乃是基督借我工作，　将祂生命来表现，
使祂生命所有丰富，　借我显在众人前。

三　不是人所推行运动，　乃是圣灵的感动；
不是外面有所作为，　乃是里面在作工。
不是人的一种事业，　乃是神命的活出；
不是劳苦为着成功，　乃是表现主基督。

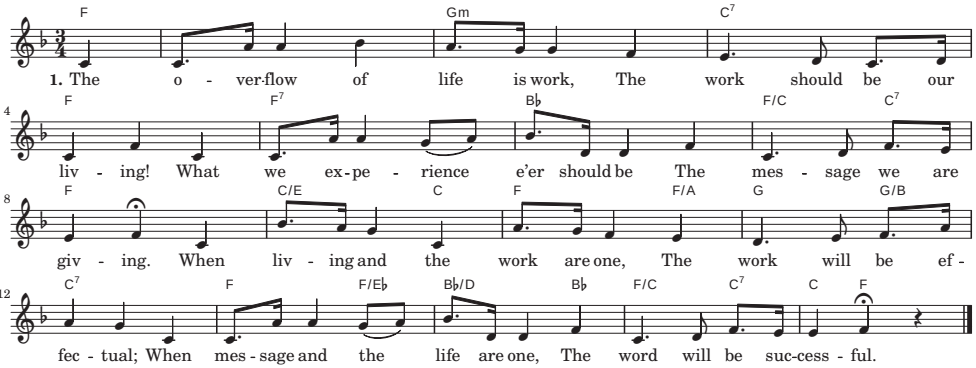
四　我的计划、目的、努力，　一切必须全放弃，
使主可以借我工作，　全为完成祂心意。
我之所是与我所有，　全都必须置死地，
使主可以借我活着，　显祂丰富和美丽。

WEEK 6 — HYMN

The overflow of life is work

Service — The Overflow of Life

910



2. The work must be the fruit of life,
Born thru the Spirit's flowing;
As branches of the Lord, the vine,
Fruit bearing, life bestowing.
'Tis Christ Himself thru us to work,
Himself as life expressing,
And all the riches of His life
To others manifesting.

3. 'Tis not a movement borne of man,
But by His power moving;
'Tis not the deeds done outwardly,
But inward action proving.
'Tis not the work of enterprise,
But 'tis His life confessing;
'Tis not to toil for our success,
But 'tis Himself expressing.

4. Our plans, our aims, our energy
We must abandon wholly,
That He may work His plan thru us,
His aim and object solely.
Ourselves, with all we are and have,
To death we must surrender,
That Christ may live Himself thru us
With riches and with splendor.

申言稿：

Composition for prophecy with main point and sub-points: