

3069 事奉的基本功课

Basic Lessons on Service

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◎简介

本书点出新约的事奉乃是供应基督，而人得救后必须给神的第一个事奉，就是在聚会中献上基督，同时根据旧约的预表和新约的启示，对如何聚会，特别是擘饼聚会的内涵及实行，有详尽的论述；然后在积极面，鼓励信徒有分于建造召会、供应恩典的服事，又在消极面警戒信徒谨慎如何建造，帮助他们认识肉体、凡火，并学习弃绝天然、肉体，并否认己。全书共二十课，都是信徒在事奉上该有的基本操练。

说明

这些事奉的基本功课，是李常受弟兄于一九七九年二月至十二月，在美国加州安那翰所讲的。这些信息当时系向南加州的长老同工们释放的，目的是为着训练众圣徒。

PREFACE

These basic lessons on service were given by Brother Witness Lee from February through December 1979 in Anaheim, California. They were given to the elders and co-workers in Southern California for the purpose of training the saints.

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第一课

如何聚会

读经：马太福音十八章二十节，使徒行传二章一节，十四章二十七节，二十章七节，哥林多前书十四章十九节，二十三节上，二十五节下，二十六节，十一章十七节，希伯来书十章二十五节。

纲目

壹 召会乃是会众，是召出来之人的聚集。

贰 聚会乃是敬拜神并事奉神。

叁 聚会乃是将基督供应给人。

肆 聚会乃是建造召会—林前十四 4 下，26。

伍 如何聚会：

一 进入主的名里。

二 借着操练我们的灵—林前十四 32。

三 带着对基督的经历。

四 供应基督。

五 借着申言—林前十四 31。

六 没有分裂—林前十一 17 ~ 18。

中心要点：聚会乃是事奉和供职。

LESSON ONE

HOW TO MEET

Scripture Reading: Matt. 18:20; Acts 2:1; 14:27; 20:7; 1 Cor. 14:19, 23a, 25b, 26; 11:17; Heb. 10:25

OUTLINE

I. The church being the assembly, the gathering of the called-out ones.

II. To meet being to worship God and to serve Him.

III. To meet being to minister Christ to others.

IV. To meet being to build up the church—1 Cor. 14:4b, 26.

V. How to meet:

A. Into the Lord's name.

B. By exercising our spirit—1 Cor. 14:32.

C. With the experience of Christ.

D. Ministering Christ.

E. By prophesying—1 Cor. 14:31.

F. Without division—1 Cor. 11:17-18.

Focus: To meet is to serve, to minister.

我们需要教导人，当我们用“事奉”（service）这个辞时，不是指公会里所谓的主日上午崇拜。不仅基督教破坏了“事奉”这个辞，即使在我们中间，这个辞也在某种程度上被破坏了。当我们用“事奉”这个辞时，我们想到的可能是召会生活中的事奉小组，或是执事室。事实上在新约中，“事奉”一辞原文真正的意思是供职，职事。供职就是用某种东西服事人。如果我服事你，却没有将一些东西供应给你，那就是错误的。

在新约中，事奉或是职事，乃是管家职分。（林前九17，弗三2，西一25。）一个管家总是用某种东西服事人。飞机上的空服员是很好的例子，他们在飞机上用食物、饮料、毛毯、枕头、或读物来服事人。他们用某种东西服事你，意思是他们将某些东西供应给你。餐厅里的服务生也是很好的例子，说明人用某些东西服事别人。我们必须将这一点清楚的向圣徒陈明：事奉不仅是来整洁会所；事奉乃是职事。

在新约中只有一个职事。（林后四1。）只要我们照着使徒的教训，（徒二42，）就是神新约经纶的教训（提前一3～4）供应基督，我们就是在这一个职事里。这一个职事就是将基督供应给人，为着产生并建造召会，就是基督的身体。当我们看见这个，我们就知道，今天基督徒中间对“职事”一辞的解释和应用是不正确的。我们必须回到这个新约用辞的纯正意义，好看见关于新约职事的清楚异象。

关于事奉，我们要帮助圣徒的第一件事，就是如何聚会。我想许多基督徒都不会把聚会视为一种事奉。其实聚会就是职事，聚会就是事奉。我们一得救后，必须给神的第一个事奉，就是聚会。如果你还没有和圣徒来在一起聚会，你就从未开始你的职事。你第一次参加召会的聚会，就是你事奉的开始。这是因为在聚会中我们向神献上我们的敬拜；这个就是事奉。在聚会中，我们敬拜神并事奉神，也向神献上我们的赞美和感谢。

聚会中最要紧的事，就是向神献上基督。我们信主时，神把祂的儿子当作恩赐赐给我们；我们一得救后，就来到聚会中敬拜神，向父献上神的恩赐，就是基督。这是我们向神献上的供物。我们信主时，神把祂的儿子当作恩赐赐给我们。我们得救了，就成为神的儿子。现在我们必须事

We need to teach people that when we use the term service we are not referring to the so-called Sunday morning service in the denominations. Not only has Christianity spoiled the word service, but even among us this word has been spoiled to some extent. When we use the word service, we may think of our service groups in the church life or the service office. Actually in the New Testament, the Greek word for service really means ministry. To minister is to serve people with something. If I serve you without ministering something to you, that is wrong.

In the New Testament, the service, or the ministry, is the stewardship (1 Cor. 9:17; Eph. 3:2; Col. 1:25). A steward is always serving people with something. The stewardesses on the airplane are a good illustration of this. They serve people on the plane with food, with drinks, with blankets, with pillows, or with things to read. They serve you with something, which means that they minister something to you. A waiter in a restaurant is also a good illustration of one who serves people with something. We have to make this point clear to the saints. To serve is not just to come to clean the meeting hall. Service is ministry.

There is only one ministry in the New Testament (2 Cor. 4:1). As long as we minister Christ according to the apostles' teaching (Acts 2:42), the teaching of God's New Testament economy (1 Tim. 1:3-4), we are in the one ministry. The one ministry is the ministry of Christ to people for the producing and the building up of the church, the Body of Christ. When we see this we can realize that the interpretation or the application among Christians today of the word ministry is not accurate. We have to come back to the pure meaning of this New Testament word to see a clear vision of the New Testament ministry.

The first thing we have to help the saints with concerning the service is how to meet. I do not think that many Christians would consider that to meet is to serve. Meeting is a ministry. Meeting is a service. Immediately after we are saved, the first service we have to render to God is to meet. If you have not come together with the saints to meet, you have never begun your ministry. The first time you attended the church meeting, that was the beginning of your service. This is because in the meetings we render our worship to God, and this is the service. We worship God and we serve God in our meetings, and in our meetings we offer our praises and our thanks to God.

The crucial thing in the meetings is that we offer Christ to God. At our conversion God gave us His Son as a gift. Immediately after we are saved, we come to worship God in our meetings to render God's gift, Christ, to the Father. This is our offering to God. At our conversion God gave His Son to us as a gift. When we were saved, we became the sons of God. Now we have to serve God, to come to the meetings to offer Christ to God

奉神，来到聚会中向神献上基督，就是父神所给我们的独一无二恩赐。我们向神的供职，乃是向神供应基督。

照着旧约的预表，祭司是用祭物向神供职。他们向神献上燔祭、素祭、平安祭，这些乃是供应给神的东西，使祂得着满足，这是最高的事奉。我们基督徒没有这种领会，乃是个羞耻。我们从未想到，来到聚会中向神献上基督，是我们最高的事奉。

在古时，所有的以色列人一年三次来在一起敬拜神。（申十六16。）他们所作的第一件事，就是将美地出产的富余带来，并向神献上这些富余，好满足神。这是他们向神所献最高的事奉。今天在新约中，这个预表必须在我们身上得着应验。我们的救恩乃是我们的逾越节。我们既已接受神的救恩，得着基督作我们的逾越节，就必须向神献上基督。向神献上基督，乃是我们的事奉。我们越强调这点越好。很少人会想到我们去聚会，是要事奉神，并且我们的事奉就是我们的职事。聚会乃是事奉和供职。

壹 召会乃是会众， 是召出来之人的聚集

我们要明白聚会的重要性以及如何聚会，必须有一个基础，就是看见召会最基本的意义乃是会众，是召出来之人的聚集。“召会”的希腊文是 *ekklesia*，艾克利西亚，意思是一班蒙召的会众。在古时，当一个城市为着特定的目的，召集人民在一起时，总是称之为“艾克利西亚”，意思就是会众，召出来之人的聚集。圣经用“艾克利西亚”这辞来指召会，因为这辞与召会的意义正相符合。召会是蒙神呼召出来之人的聚集。我们已经从世界被呼召出来，所以我们聚在一起。每当我们聚在一起时，那个聚集就是召会。

我们必须指出，主耶稣在福音书中两次提到召会——一次是在马太十六章十八节，指的是宇宙召会；另一次是在马太十八章十七节，指的是地方召会。当主耶稣在马太十八章十七节第二次提到召会时，是指地方的一面，也指出了聚会的事。在二十节主说，“无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”当主耶稣提到召会地方的一面时，祂指出聚集的需要。我们若要有主的同在，当然需要聚集在一起。

as the unique gift which God the Father has given to us. Our ministry toward God is to minister Christ to God.

According to the type in the Old Testament, the priests ministered to God with offerings. They offered their burnt offerings, meal offerings, and peace offerings to God. These were things ministered to God for His satisfaction. This is the top service. It is a shame that we Christians have missed this kind of understanding. We never considered that to come to the meeting to offer Christ to God is our top service.

In ancient times, all the Israelites came together to worship God three times a year (Deut. 16:16). The first thing they did was to bring all the rich surplus of the produce of the good land and offer this surplus to God for God's satisfaction. That was the top service they rendered to God. That type has to be fulfilled today in the New Testament with us. Our salvation was our Passover. Now that we have received God's salvation with Christ as our Passover, we must offer Christ to God. Offering Christ to God is our service. The more that we stress this, the better. Very few would consider that we meet to serve God and that our service is our ministry. To meet is to serve, to minister.

I. THE CHURCH BEING THE ASSEMBLY, THE GATHERING OF THE CALLED-OUT ONES

As a basis for realizing the importance of the meetings and how to meet, we need to see that in the most basic sense, the church is the assembly, the gathering of the called-out ones. The term church in Greek (*ekklesia*) means a kind of called assembly. In ancient times when a city called its people together for a certain purpose, this was always called an *ekklesia*, which was an assembly, a gathering of the called-out ones. The Bible uses the word *ekklesia* to indicate the church because it really corresponds with the meaning of the church. The church is a gathering of God's called-out ones. We have been called out of the world, so we gather together. Whenever we gather together, that gathering is the church.

We need to point out that the Lord Jesus mentioned the church twice in the Gospels—once in Matthew 16:18 referring to the universal church and once in Matthew 18:17 referring to the local church. When the Lord Jesus mentioned the church the second time in Matthew 18:17, it was in the local sense and it indicated the matter of meeting. In verse 20 the Lord said, "Where there are two or three gathered into My name, there am I in their midst." When the Lord Jesus mentioned the matter of the church in a local sense, He pointed out the need of the gathering, the meeting. If we are going to have the Lord's presence, surely we need to meet together.

贰 聚会乃是敬拜神并事奉神

我们已经说过，聚会是敬拜神并事奉神。但我们需要再三强调，如果一个信徒不与召会聚在一起，那就是说，他没有适当的敬拜并事奉神。

叁 聚会乃是将基督供应给人

聚会是将基督供应给人，这一点是非常要紧的。大部分的基督徒有一个观念，以为来聚会就是来接受帮助。他们对于需要供应基督给人，没有一点感觉、思想、或观念。每一位信徒都该有一些出于基督的东西。因此，当我们来聚会时，我们是来将基督分享给人，将基督供应给人——或是借着祷告、见证，或是说一篇短的信息。我们总是必须预备好自己，在聚会中供应基督。我们需要更多说到这点，好使我们中间的青年人和初信者对此有深刻的印象。他们错误的观念需要被改正过来。

甚至我们自己也是在错误教训的“大蒜房间”里太久了，因此，我们不觉得来聚会而不供应基督，是全然不够的。照着旧约的预表，神吩咐祂的子民不可空手来聚会。（申十六16。）当你来聚会时，你必须有什么东西献上。再者，如果旧约的祭司不在祭坛上献一些东西，他就绝不能进入会幕。我们若没有任何东西献上给神，就绝不能进入会幕，所以这是必须要作的。如果我们不向神献上东西，而想要进到神的面前，这是一个很大的缺欠。

肆 聚会乃是建造召会

我们也必须看见，聚会乃是建造召会。（林前十四26。）林前十四章说，聚会中上好的事就是申言，（31，）因为申言建造召会。（4下。）这清楚的告诉我们，当我们来聚会时，我们乃是建造召会。聚会就是事奉，而这个事奉乃是建造的事奉，建造的职事。

我们需要在我们的交通中多花一点时间，来强调这件事，就是每一位圣徒都必须建造召会。照着以弗所四章十六节，基督身体的建造不仅是借着每一丰富供应的节，也是借着每一部分依其度量而有的功用。这指明每一位圣徒都必须

II. TO MEET BEING TO WORSHIP GOD AND TO SERVE HIM

We have already said that to meet is to worship God and to serve Him. But we need to stress again and again that if a believer does not come to meet with the church, that means he does not worship God and serve Him in an adequate way.

III. TO MEET BEING TO MINISTER CHRIST TO OTHERS

To meet is to minister Christ to others. This point is very crucial. Most Christians have the concept that to come to the meeting is to receive the help. They do not have the sensation, the consideration, or the concept that they need to minister Christ to others. Every believer should have something of Christ. Thus, when we come to the meeting, we come to share Christ with others, to minister Christ to others, either by our prayer, by our testimony, or by our word as a short message. We always have to get ourselves prepared to minister Christ in the meeting. We need to speak more on this point to impress the young ones and the new ones among us. Their wrong concept needs to be corrected.

Even we ourselves have been in the "garlic room" of wrong teachings too long. Because of this, we do not have the sense that it is absolutely a deficiency to come to a meeting without ministering Christ to others. According to the type in the Old Testament, God charged His people not to come to the meeting empty-handed (Deut. 16:16). When you come to the meeting, you must have something to offer. Also, if the priest in the Old Testament did not offer something on the altar, he could never get into the tabernacle. Without anything to offer to God, we can never enter into the tabernacle, so this is a must. If we do not offer something to God, and we try to enter into the presence of God, this is a great deficiency.

IV. TO MEET BEING TO BUILD UP THE CHURCH

We also need to see that to meet is to build up the church (1 Cor. 14:26). First Corinthians 14 says that in a meeting the best thing is to prophesy (v. 31). This is because prophesying builds the church (v. 4b). This tells us clearly that when we come to the meeting, we build up the church. To meet is a service, and this is the building service, the building ministry.

We need to spend a longer time in our sharing to stress this one thing: that every saint has to build up the church. According to Ephesians 4:16, the Body of Christ is built up not only through every joint of the rich supply but also through the operation in measure of each one part. This indicates that every saint must participate in the

有分于身体的建造。这主要是借着来聚会而得以完成的。聚会乃是建造召会的路。

每一个参加聚会的人，都必须是一个建造者，作建造的工。然而，我们需要省察我们今天的情形。在我们的聚会中，许多圣徒不愿作任何事，他们只是坐在那里等着接受。但如果众圣徒愿意操练建造聚会，我们就必定会有一个刚强、丰富、拔高的聚会。假使在聚会中愿意尽功用的圣徒连一个也没有；每个人来到聚会中，只是静静的坐在那里，那就是最低的聚会，最贫穷的聚会，一无所有的聚会。我们越开口为主说话，建造的工就越得着完成。我们众人越操练在聚会中说基督，聚会就越丰富、越拔高、越活泼。我们需要鼓励众圣徒供职、事奉，好使召会得着建造。（林前十四3～5。）

伍 如何聚会

一 进入主的名里

马太十八章二十节主说，“因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”我们需要注意，照着原文，我们不是“奉”（in）主的名聚集，而是“进入”（into）祂的名里聚集，被聚集到祂的名里。每当我们来聚会，我们必须从我们的己、世界、我们的房子、家庭、工作、事业、学校、并从每一件在基督之外的事物中出来。我们必须进入祂的名里。在新约中主的名是指祂的人位。当我们被聚集到祂的名里，意思就是我们聚集进到主的人位里。我们需要从其他许多事物中出来，并进到主自己里面。

二 借着操练我们的灵

我们聚会时，应当一直操练我们的灵。林前十四章三十二节指明这点，那里说，“申言者的灵，是服从申言者的。”在聚会中，我们不需要太过操练我们的情感或心思；我们真正的需要，乃是操练我们的灵。

三 带着对基督的经历

我们来到召会的聚会中，应当带着我们对基督的经历。关于我们该带什么来聚会，新约所说的不多，但新约总是根据于旧约所展示的图画。在旧约中，神为祂的子民所命

building up of the Body. This is carried out mainly by coming to the meeting. To meet is the way to build up the church.

Every attendant in the meeting must be a builder to do the building work. But we need to consider our situation today. A number of saints in our meetings would not do anything. They just sit there expecting to receive something. But if all the saints would exercise to build the meeting, surely we would have a strong meeting, a rich meeting, and a high meeting. Suppose not even one saint would function in the meeting, and everyone came to the meeting to sit there dumbly. That would be the lowest meeting, the poorest meeting, a meeting with nothing. The more we open our mouths to speak for the Lord, the more the building work will be done. The more we all exercise to speak Christ in the meetings, the richer, the higher, and the more living the meetings will be. We need to encourage all the saints to minister, to serve, for the building up of the church (1 Cor. 14:3-5).

V. HOW TO MEET

A. Into the Lord's Name

In Matthew 18:20 the Lord said, "For where there are two or three gathered into My name, there am I in their midst." We need to notice that according to the Greek text, it is not to be gathered in the Lord's name but into His name. Whenever we come to the meeting, we have to come out of our self, out of the world, out of our house, out of our family, out of our job, out of our business, out of our school, and out of everything other than Christ. We have to come into His name. The name of the Lord in the New Testament means His person. When we are gathered into His name, that means we gather into the person of the Lord. We need to come out of many other things and come into the Lord Himself.

B. By Exercising Our Spirit

When we meet, we should always exercise our spirit. This is indicated in 1 Corinthians 14:32, which says, "The spirits of prophets are subject to prophets." In the meetings we do not need to exercise our emotion or mind that much. What is really needed is for us to exercise our spirit.

C. With the Experience of Christ

We should come to the church meetings with the experience of Christ. The New Testament does not say much concerning what we should bring to the meeting, but the New Testament always depends upon the pictures shown in the Old Testament.

定，在祂所拣选之特定地点的每一个聚集，都是要神的子民把美地的富余带来，并将这富余献给神。神吩咐他们不要空手而来，他们必须把美地的富余带来；而美地预表基督，出产的富余预表我们对基督的经历和享受。因此，我们来聚会时，必须带着对基督的经历。

聚会会有多少内容，聚会会有多拔高，完全在于我们对基督的经历有多少。我们来到聚会中，不是带着客观、道理的基督，乃是带着主观、经历的基督。许多基督徒在他们的日常生活中对基督没有多少经历，所以当他们在一起来时，没有任何出于基督的东西来彼此供应。但在主的恢复中，情况应该截然不同。一天过一天，我们对基督应该有些经历。然后在我们里面，就会有一些东西积存起来，并且我们会有一点出于基督的东西供应、分赐给人。进到主的名里，操练我们的灵，以及献上我们所经历的基督，乃是我們该如何聚集的基本方式。

四 供应基督

你若进到基督的人位里，操练你的灵，并且对基督有一些经历，每当你开口，不论是选诗、祷告、赞美、作见证、读一段主的话、或说一篇短的信息，都是供应基督。基督要从你里面出来，这就是职事，这也是最高的事奉。你要成为用基督服事人的管家，你也要成为神圣的“服务生”，服事许多参加聚会的人，用一些出于基督的东西服事他们。

五 借着申言

林前十四章说，每逢我们聚在一起的时候，我们众人都能一个一个的申言，（31，）而这样的申言乃是建造召会。（4下。）在出埃及四章摩西告诉耶和华，他不是个能言的人，（10，）耶和华就把亚伦给了摩西作他的同工，又对摩西说到亚伦：“你要将当说的话传给他，我也要赐你和他口才，又要指教你们所当行的事。”（15。）摩西将当说的话传给他的哥哥亚伦，神就赐摩西和亚伦口才。然后耶和华对摩西说，“他要替你对百姓说话。”（16。）亚伦要成为摩西的代言人。在出埃及七章一节，耶和华对摩西说，“我使你在法老面前代替神，你的哥哥亚伦是你

In the Old Testament, every gathering of God's people ordained by God at the very place chosen by God was for God's people to bring their rich surplus of the good land and offer this surplus to God. God charged them not to come empty-handed. They had to bring the rich surplus of the good land, and the good land typifies Christ. The rich produce of the rich surplus typifies our experience and our enjoyment of Christ. Therefore, we must come to the meeting with the experiences of Christ.

How much content the meeting has and how high the meeting is altogether depend upon how much we have experienced Christ. We must come to the meeting not with the objective, doctrinal Christ but with the subjective, experiential Christ. Many Christians do not have any experience of Christ in their daily walk, so when they come together they do not have anything of Christ to minister to one another. But in the Lord's recovery it should be absolutely different. Day by day we should have some experience of Christ. Then something will be accumulated in our being and we will have something of Christ to minister and impart to others. To get into the name of the Lord, to exercise our spirit, and to offer the Christ whom we have experienced are the basic ways of how we should come together.

D. Ministering Christ

If you come into the person of Christ, exercise your spirit, and have some experience of Christ, whenever you open up your mouth, whether you call a hymn, pray, praise, give a testimony, read a portion of the Word, or speak a short message, it will be the ministering of Christ. Christ will come out of you. This is the ministry, and this is the top service. You will become a steward serving people with Christ. You will become a divine waiter or waitress, waiting on many attendants and serving them with something of Christ.

E. By Prophesying

First Corinthians 14 says that when we come together, we all can prophesy one by one (v. 31) and that prophesying builds up the church (v. 4b). In Exodus 4 Moses told the Lord that he was not an eloquent speaker (v. 10). Then the Lord gave Aaron to Moses to be his co-worker. He said to Moses concerning Aaron, "And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do" (v. 15). When Moses would speak to his brother Aaron to put some words into his mouth, God would be with Moses' mouth and with Aaron's mouth. Then the Lord said to Moses, "And he shall be thy spokesman unto the people" (v. 16). Aaron was to be Moses' spokesman. In Exodus 7:1 the Lord said to Moses, "See, I have made thee a god to Pharaoh; and Aaron

的申言者。”（另译。）这意思是指亚伦要替摩西说话。申言者就是代言人。“申言”一辞的基本意思是为某人说话。新约的申言就是为基督说话。我们需要用林前十四章三十一节来加深圣徒的印象，就是在召会聚会中，我们都能一个一个的申言。

六 没有分裂

在林前十一章十七至十八节使徒保罗说，“然而，我要吩咐一事，并不是称赞你们，因为你们聚在一起，不是受益，乃是招损。第一，我听说你们在召会中聚在一起的时候，你们中间有分裂，我也有几分相信。”保罗告诉哥林多人，他们聚在一起，不是受益，乃是招损，因为他们聚集时有分裂。因此，我们必须远离任何聚会中的分裂；我们不该有分于任何分裂的聚会。

照着旧约的预表，以色列人必须聚集在一个独一的地方，而这独一的地方保守他们众人在一里。他们照着神的路来聚集，就是在一里，并且保守这个一。古时以色列人中间的一，就是因着他们这种聚集而得保守。以色列人一年三次，在神所拣选的地方来到耶和华面前，聚集在一起成为一。只要分裂存在，我们的聚会就不是受益，而是招损。

本篇信息的各点，该足够使圣徒清楚的看见如何聚会。我们需要记住本篇信息的中心要点：聚会乃是事奉和供职。

thy brother shall be thy prophet." That meant that Aaron would speak for Moses. A prophet is a spokesman. The basic meaning of the word prophesy is to speak for someone. To prophesy, in the New Testament sense, is to speak for Christ. We need to use 1 Corinthians 14:31 to impress the saints that in the church meetings we all can prophesy one by one.

F. Without Division

In 1 Corinthians 11:17-18 the apostle Paul said, "But I give you this charge and do not praise you, because you come together not for the better but for the worse. For first of all, when you come together in the church, I hear that divisions exist among you; and some part of it I believe." Paul told the Corinthians that they were meeting not for profit but for a loss because they met with divisions. Therefore, we must stay away from any division in the meeting. We should not participate in any divisive meeting.

According to the type in the Old Testament, the children of Israel had to come together to one unique place, and that one unique place kept them all in oneness. Their gathering according to God's way was in oneness and was also a preservation of oneness. The oneness among the children of Israel in ancient times was preserved by their kind of gathering. The children of Israel appeared before the Lord three times a year in the place chosen by God to be gathered together into one. As long as division exists yet we meet, that is not a profit to us but a loss.

The points in this message should be sufficient to give the saints a clear view of how to meet. We need to remember the focus of this message: to meet is to serve, to minister.

第二课

擘饼聚会（一）

读经：哥林多前书十一章十七至三十四节。

纲目

两种的聚会：

壹 职事的聚会：

- 一 传福音—徒二 6, 14。
- 二 报告神的工作—徒十四 26 ~ 27。
- 三 读使徒的著作（圣经）—徒十五 30 ~ 31。

贰 召会的聚会：

一 擘饼聚会：

- 1 在七日的第一日（主日）—徒二十 6 下 ~ 7 上，林前十六 2。
- 2 有分于主的筵席—林前十 21 下。
- 3 吃主的晚餐—林前十一 20。
- 4 記念主：
 - a 主桌子的中心点：
 - （一） 所有的诗歌、赞美、感谢、见证、和话语，都该以主自己为中心。
 - （二） 该避免所有的打岔。
 - b 借着擘饼，带着珍赏和感谢，领略主物质的身体为我们裂开—路二二 19，林前十一 24。

LESSON TWO

THE LORD'S TABLE MEETING (1)

Scripture Reading: 1 Cor. 11:17-34

OUTLINE

Two categories of meetings:

I. The ministry meetings:

- A.To preach the gospel—Acts 2:6, 14.
- B.To give a report of God's work—Acts 14:26-27.
- C.To read the apostles' writing (the Scripture)—Acts 15:30-31.

II. The church meetings:

A.The Lord's table meeting:

- 1.On the first day of the week (the Lord's Day)—Acts 20:6b-7a; 1 Cor. 16:2.
- 2.To partake of the Lord's table—1 Cor. 10:21b.
- 3.To eat the Lord's supper—1 Cor. 11:20.
- 4.To remember the Lord:
 - a. The focus of the Lord's table:
 - 1) All hymns, praises, thanks, testimonies, and words should be concentrated on the Lord Himself.
 - 2) All distractions should be avoided.
 - b. By breaking the bread to apprehend with appreciation and thanks the Lord's physical body being broken for us—Luke 22:19; 1 Cor. 11:24.

在关于事奉的第一课里，我们交通到如何聚会。我们第一个该参加的聚会，乃是擘饼聚会。我们交通擘饼聚会之前，需要看见圣经中有两种聚会。

壹 职事的聚会

首先，圣经中有职事的聚会。职事的意思是工作。为着工作的聚会有三个基本的目的：传福音、报告神的工作、和读使徒的著作（圣经）。

一 传福音

工作的聚会，就是职事的聚会，是为着传福音。行传二章给我们看见，召会生活一开始，彼得所带领第一次的传福音。（6，14。）那不是召会的聚会，而是为着工作的聚会，就是职事的聚会，为着传福音。

二 报告神的工作

职事的聚会也是为着报告神的工作。保罗完成第一次传福音的行程后，又回到安提阿，就是 he 被打发出去的地方，并且召集一个聚会，向圣徒报告关于神在外邦人中间的工作。（徒十四 26～27。）那不是召会的聚会，而是职事的聚会。

三 读使徒的著作（圣经）

职事的聚会也是为着读使徒的著作（圣经）。这见于行传十五章三十至三十一节：在耶路撒冷的会议之后，使徒和长老作了一个决议，要写些东西；然后有人出去把圣徒聚在一处，将所写的向他们宣读。这个聚集不是召会的聚会，而是职事的聚会。那个时候，他们是要听使徒的著作；至终，使徒的著作成了圣经。这含示职事的聚会，可以是为着宣读和研读圣经。

在新约中，主要有三件事在职事的聚会里完成：传福音、报告神的工作、以及研读和供应神的话。当我们来在一起听神话语的供应时，那不是召会的聚会，而是职事的聚会。

In our first lesson on service, we shared about how to meet. The first meeting we should come to is the Lord's table meeting. Before we fellowship about the Lord's table meeting, we need to see the two categories of meetings in the Bible.

I. THE MINISTRY MEETINGS

First, there are the ministry meetings. The ministry means the work. The meetings for the work are for three basic purposes: preaching the gospel, giving a report of God's work, and reading the apostles' writing (the Scripture).

A. To Preach the Gospel

The work meetings, the ministry meetings, are for preaching the gospel. Acts 2 shows the first preaching of the gospel conducted by Peter at the very beginning of the church life (vv. 6, 14). That was not a meeting of the church, but a meeting for the work, a ministry meeting, to preach the gospel.

B. To Give a Report of God's Work

The ministry meetings are also for giving a report of God's work. After Paul took his first evangelical trip, he came back to Antioch, from where he was sent, and called a meeting to give the saints a report concerning God's work among the Gentiles (Acts 14:26-27). That was not a meeting of the church. It was a meeting of the ministry.

C. To Read the Apostles' Writing (the Scripture)

The ministry meetings are also for reading the apostles' writing (the Scripture). This is shown in Acts 15:30-31. After the conference in Jerusalem, the apostles and elders made a decision to write something. Then some went out to gather the saints together and read this writing to them. This gathering was not a meeting of the church, but a meeting of the ministry. At that time they were listening to the writing of the apostles. Eventually, the apostles' writings became the Scripture. This implies that a ministry meeting may be for the purpose of reading and studying the Scripture.

In the New Testament there are mainly three things carried out in the ministry meetings: preaching the gospel, giving a report of God's work, and studying and ministering the Word. When we come together to listen to the ministry of the Word, that is not a church meeting but a ministry meeting.

贰 召会的聚会

第二种聚会是召会的聚会。我们要来看的第一个召会聚会，是擘饼聚会。

一 擘饼聚会

1 在七日的第一日（主日）

行传二章告诉我们，早期信徒的家中，每天都有主的筵席，就是擘饼。（42，46。）稍后，在二十章六节下半至七节上半，我们可以看见圣徒习惯在主日，就是七日的第一日擘饼。六节下半说使徒保罗和他的同工在特罗亚住了七天，下一节接着说在七日的第一日，他们有擘饼。这有力的指明，在那个时候，擘饼主要是在主日，七日的第一日，也就是复活之日举行。

在这里我们需要说一点关于主日和星期日的区别。“星期日”（Sunday，意太阳日）是一个异教、偶像崇拜的辞；天主教采用了这辞，我们的传统也沿用直到今天。事实上，说某一日是属于太阳的说法是一种偶像崇拜。圣经说这一日是七日的第一日。启示录一章十节称这日为“主日”。我们必须尊七日的第一日为对主复活的纪念。我们应该把这日看作是属于主，并为着主的日子。

今天全世界过星期日，主要不是为着敬拜，而是为着玩乐、运动、并各种的娱乐。这比拜偶像更为邪恶，但这个潮流已经淹没了许多基督徒。许多基督徒不只把主日说成“星期日”，也认为星期日是玩乐和娱乐的日子。然而，我们应当把七日的第一日，看作是一个为着主的日子。

后来，早期的圣徒在主日，就是在每个七日的第一日都有擘饼。林前十六章二节也证明这点，那里使徒保罗告诉圣徒，在七日的第一日，他们应该向主献上他们的财物。这证明早期的圣徒在七日的第一日聚在一起。今天基督徒聚在一起最好的日子，就是七日的第一日，也就是主日。我们必须使圣徒清楚这点。

2 有分于主的筵席

II. THE CHURCH MEETINGS

The second category of meetings is the church meetings, and the first meeting of the church which we need to consider is the Lord's table meeting.

A. The Lord's Table Meeting

1. On the First Day of the Week (the Lord's Day)

Acts 2 tells us that the early believers had the Lord's table, the breaking of bread, every day in their homes (vv. 42, 46). Later in Acts 20:6b-7a, we can see that the saints had a habit of having the Lord's table on the Lord's Day, the first day of the week. Verse 6b says that the apostle Paul and his co-workers stayed in Troas for seven days. Then the next verse says that on the first day of the week they had the Lord's table. This strongly indicates that by that time the Lord's table was conducted mainly on the Lord's Day, the first day of the week, the day of resurrection.

We need to say a little word here about the difference between the Lord's Day and Sunday. Sunday is a heathen, idolatrous term adopted by Catholicism and maintained by our tradition. Actually, it is idolatrous to say a day belongs to the sun. The Bible refers to this day as the first day of the week. Revelation 1:10 calls this day "the Lord's Day." We must respect the first day of the week as a memorial of the Lord's resurrection. We should consider this day as a day of the Lord and for the Lord.

Today the whole world takes Sunday not mainly for worship but for pleasures, for sports, and for all kinds of entertainment. This is more evil than idol worship, but this tide has flooded many Christians. Many Christians not only refer to the Lord's Day as Sunday, but also consider Sunday as a day of pleasure and entertainment. We, however, should consider the first day of the week as a day for the Lord.

In ancient times, the saints eventually had the Lord's table on the Lord's Day, the first day of every week. This is also proved by 1 Corinthians 16:2. In this verse the apostle Paul told the saints that on the first day of each week, they should offer something of their material possessions to the Lord. This proves that on the first day of each week, the early saints met together. Today the best day for the Christians to meet together is the first day of the week, the Lord's Day. We must make this clear to the saints.

2. To Partake of the Lord's Table

林前十章二十一节下半说到“主的筵席”（原文直译为主的桌子）。我们必须告诉圣徒，在这里桌子的意思是筵席。我们来到主的桌子前，乃是享受筵席。

3 吃主的晚餐

林前十一章二十节提到我们吃主的晚餐。这不是早餐或中餐，而是晚餐。主设立桌子时，是在逾越节的傍晚，所以那是晚餐。

这里我们必须强调，主的桌子不仅是筵席，也是晚餐。筵席主要是一种享受，而晚餐则是一种安息的吃。经过一天的工作、劳苦之后，人们安息的吃晚餐。因此，我们来到主的桌子前，不仅享受筵席，也在主的桌子前安息的吃。我们吃了早餐后，就开始劳苦；但主的桌子对我们而言，乃是晚餐，叫我们安息。在这里没有劳苦，只有安息。一般说来，晚餐不含示任何的工作，任何的劳苦，或任何工作的意图。晚餐指明工作已经结束，现在是安息的时候。

4 纪念主

这里我们必须说一些重话来改正一个错误的观念。许多基督徒认为，主的桌子是为要纪念祂的死，这是错误的。我们不是纪念死，而是纪念主自己。主告诉我们要如此行，为的是纪念祂，而不是纪念祂的死。我们纪念主自己的人位。这是擘饼聚会的中心点。

a 主桌子的中心点

因为擘饼聚会是纪念主，所以任何诗歌、见证、和信息，若将人从主这个人位岔开，都是不合式的。在擘饼聚会中，可能有人题了争战的诗歌；或是聚会到了一半，可能有人起来作见证，说他如何从他的苦难中得拯救。这些在别种聚会可能是好的，但在擘饼聚会却不合式。一位弟兄可能带着他早上晨兴所享受的一句美好的经节来到擘饼聚会，并就着他那节经节，给人一段关于悔改和得救很好的教导。这是错误的。这样的教导不是为着擘饼聚会，而是为着传福音的聚会。擘饼聚会是以主的人位为中心，所以所有的诗歌、赞美、和话语，都该以主自己为中心。所有使人从主桌子的中心点离开的打岔都该避免。

The Lord's table is a feast. First Corinthians 10:21b uses the term the Lord's table. We must tell the saints that the table here means the feast. We come to the Lord's table to enjoy a feast.

3. To Eat the Lord's Supper

First Corinthians 11:20 refers to our eating the Lord's supper. This is not a breakfast or a lunch, but a supper, a dinner. When the Lord established the table, He did it in the evening of the Passover, so it was a supper.

Here we must stress that the Lord's table is not only a feast but also a supper. A feast is mainly a kind of enjoyment, and a supper is a kind of restful eating. After a day's work, after a day's labor, people restfully eat their supper. Thus, we come to the Lord's table not only to enjoy it as a feast, but also to take it restfully. After we eat breakfast, we labor, but the Lord's table is a supper for us to rest. No labor is implied here, but rest. Generally speaking, supper does not imply any kind of work, any kind of labor, or any intention to work. Supper indicates that the work is over, and now is the time for rest.

4. To Remember the Lord

Here we must say a strong word to correct a wrong concept. Many Christians think that to have the Lord's table is to remember His death. This is wrong. We are not going to remember the death, but we are going to remember the Lord Himself. The Lord told us to do this in remembrance of Him, not of His death. We remember the Person, the Lord Himself. This is the central point of the Lord's table meeting.

a. The Focus of the Lord's Table

The Lord's table meeting is to remember the Lord, so any hymns, testimonies, or messages that distract people from the Lord, the Person, are not appropriate. In the Lord's table meeting, someone may call a hymn on fighting the battle, or in the midst of the Lord's table, someone may give a testimony of how he was rescued from his suffering. That might be good in another kind of meeting, but it is not fitting at the Lord's table meeting. A brother may come to the Lord's table with a good verse which he enjoyed in his time of morning revival. He might come with that good verse to give people a good teaching concerning repentance and salvation. This is wrong. Such a teaching is not for the Lord's table meeting but for a gospel-preaching meeting. The Lord's table meeting is concentrated on the Person of the Lord, so all the hymns, all the praises, and all the speaking should be concentrated on the Lord Himself. All distractions from the focus of the Lord's table should be avoided.

b 借着擘饼，带着珍赏和感谢，领略主物质的身体为我们裂开

我们纪念主，乃是借着擘饼、吃饼和喝杯。在这一课里，我们只要专专说到擘饼。我们纪念主，不是借着思想、背诵、或计算主的作为，而是借着擘饼。我们擘饼，是带着珍赏和感谢，领略主物质的身体为我们裂开。（路二二 19，林前十一 24。）我们有许多人不在乎擘饼的意义。我们在聚会中擘饼，是表征主物质的身体在十字架上，为我们和我们的罪裂开。

在下一课中，我们要说到更多关于我们在主的桌子前纪念主。我们要看见的下一个要点，乃是我们的吃饼，就是享受主作我们生命的供应，见证我们凭主活着，并在基督奥秘的身体里有交通。然后我们要交通到关于陈列主的死，表达我们对主再来的渴望，并敬拜父。

b. By Breaking the Bread to Apprehend with Appreciation and Thanks the Lord's Physical Body Being Broken for Us

We remember the Lord by breaking the bread, by eating the bread, and by drinking the cup. In this lesson we want to talk only about breaking the bread. We remember the Lord not by thinking about, memorizing, or reckoning what the Lord did, but by breaking the bread. We break the bread to apprehend with appreciation and thanks the Lord's physical body being broken for us (Luke 22:19; 1 Cor. 11:24). Many of us do not care for the meaning of breaking the bread. We break the bread in the meeting to signify that the Lord's physical body was broken on the cross for us and for our sins.

In the next lesson we will cover more concerning our remembrance of the Lord at the Lord's table. The next crucial point we will see is our eating of the bread to enjoy the Lord as our life supply, to testify that we live by the Lord, and to have fellowship in Christ's mystical Body. Then we will fellowship concerning displaying the Lord's death, expressing our desire of the Lord's coming back, and worshipping the Father.

第三课

擘饼聚会（二）

读经：哥林多前书十章十六至十七节，十一章二十四至三十四节，马太福音二十六章二十七至三十节。

纲目

4 纪念主

c 借着吃饼：

- (1) 享受主作我们生命的供应—约六 35 上。
- (2) 见证我们凭主活着—约六 57 下。
- (3) 在基督奥秘的身体里有交通—林前十 16 下~17。

d 借着喝杯—林前十一 25：

- (1) 复习新约的救赎—太二六 27 ~ 28。
- (2) 接受神的祝福。
- (3) 在基督的血里有交通—林前十 16 上。

5 陈列主的死—林前十一 26。

6 表达我们对主再来的渴望—林前十一 26 下，太二六 29。

7 敬拜父—太二六 30。

8 警告的话：

- a 察验自己，并分辨那身体—林前十一 28 ~ 29。
- b 不要不配的吃饼喝杯—林前十一 27。
- c 如果聚会带有分裂，就是招损—林前十一 17 ~ 18。
- d 主的惩治—林前十一 30 ~ 34。

LESSON THREE

THE LORD'S TABLE MEETING (2)

Scripture Reading: 1 Cor. 10:16-17; 11:24-34; Matt. 26:27-30

OUTLINE

4.To remember the Lord:

c. By eating the bread:

- 1) To enjoy the Lord as our life supply—John 6:35a.
- 2) To testify that we live by the Lord—John 6:57b.
- 3) To have fellowship in Christ's mystical Body—1 Cor. 10:16b-17.

d.By drinking the cup—1 Cor. 11:25:

- 1) To review the redemption of the new covenant—Matt. 26:27-28.
- 2) To receive God's blessing.
- 3) To have fellowship in the blood of Christ—1 Cor. 10:16a.

5.To display the Lord's death—1 Cor. 11:26.

6.To express our desire of the Lord's coming back—1 Cor. 11:26b; Matt. 26:29.

7.To worship the Father—Matt. 26:30.

8.Warning:

- a. Proving ourselves and discerning the Body—1 Cor. 11:28-29.
- b. Not eating the bread and drinking the cup unworthily—1 Cor. 11:27.
- c. For the worse, if meeting with divisions—1 Cor. 11:17-18.
- d The Lord's chastening—1 Cor. 11:30-34.

中心要点：真实的纪念主，乃是借着吃喝祂，并借着在祂身体的交通中彼此分享祂，使我们接受并享受祂作我们生命的供应。

在这一课里，我们要继续交通擘饼聚会。在上一课里，我们看见主桌子的中心点乃是主自己。我们也看见我们纪念主，是借着擘饼，带着珍赏和感谢，领略主物质的身体为我们裂开。现在我们要来看更多关于纪念主的点。

c 借着吃饼

(一) 享受主作我们生命的供应

在约翰六章三十五节上半，主告诉我们祂是生命的粮，所以吃饼乃是享受主作我们生命的供应。擘饼不含示任何享受，但吃饼当然含示享受。

(二) 见证我们凭主活着

我们吃饼也见证我们凭主活着。主在约翰六章五十七节下半说，“吃我的人，也要因我活着。”借着吃饼，我们表明我们享受主，并见证这是我们生活的方式。这乃是真实的纪念主。

(三) 在基督奥秘的身体里有交通

关于我们纪念主另一个重要的点乃是，我们吃饼是为着享受基督奥秘身体里的交通。擘饼主要含示主物质的身体在十字架上为我们裂开；而吃饼，就是把饼接受进来，主要含示基督奥秘身体里的交通。（林前十16下～17。）桌上同一个饼，表征基督物质的身体和基督奥秘的身体。主物质的身体在十字架上为我们裂开，是为着我们的救赎；主奥秘的身体，就是基督的身体，是为着我们的交通。就着主物质的身体，我们擘饼；就着主奥秘的身体，我们吃饼。一起吃的意思是共享、交通。同样的饼，一部分进到你里面，一部分进到我里面，一部分进到我们每一个人里面。这是身体交通中之身体的一。

我们需要花一点时间在这点上，特别是为着我们中间的新人和青年人。首先，桌上的饼表征主耶稣在十字架上为我们所舍的物质身体，这就是我们所擘的饼。第二，

Focus: The real remembrance of the Lord is to receive and enjoy Him as our life supply by eating and drinking Him and by sharing Him one with another in the fellowship of His Body.

In this lesson we want to continue our fellowship on the Lord's table meeting. In the previous lesson, we saw that the focus of the Lord's table is the Lord Himself. We also saw that we remember the Lord by breaking the bread to apprehend with appreciation and thanks the Lord's physical body being broken for us. Now we want to consider more points concerning our remembrance of the Lord.

c. By Eating the Bread

1) To Enjoy the Lord as Our Life Supply

In John 6:35a the Lord told us that He is the bread of life, so to eat the bread is to enjoy the Lord as our life supply. Breaking the bread does not imply any enjoyment, but eating the bread surely does.

2) To Testify That We Live by the Lord

We also eat the bread to testify that we live by the Lord. In John 6:57b the Lord said, "He who eats Me, he also shall live because of Me." By eating the bread we indicate that we enjoy the Lord and we testify that this is our way to live. This is the real remembrance of the Lord.

3) To Have Fellowship in Christ's Mystical Body

The next crucial point concerning our remembrance of the Lord is our eating the bread to enjoy the fellowship in Christ's mystical Body. The breaking of the bread mainly implies the Lord's physical body broken for us on the cross. Eating the bread, which is to take in the bread, mainly implies the fellowship in the mystical Body of Christ (1 Cor. 10:16b-17). The same bread, the same loaf on the table, signifies the physical body of Christ and the mystical Body of Christ. The Lord's physical body was broken on the cross for our redemption, and the Lord's mystical Body, the Body of Christ, is for our fellowship. Regarding the Lord's physical body, we break the bread, and regarding His mystical Body, we eat the bread. Eating together means communion, fellowship. A part of the same bread gets into you, a part gets into me, and a part gets into each one of us. This is the oneness in the Body in the fellowship of the Body.

We need to spend time on this point, especially for the sake of the new ones and young ones among us. First, the bread on the table signifies the Lord Jesus' physical body He gave for us on the cross. This is the bread which we break. Second, the bread

这饼也表征主那包括所有得救信徒的奥秘身体。当主耶稣在这地上时，祂是一粒麦子；（约十二 24；）但今天祂不再是一粒单个的麦粒、而是那包含许多麦粒（包括祂自己）的饼。因此，吃饼含示我们有分于基督奥秘的身体，这身体包含所有的圣徒；也就是说，我们是与从古至今宇宙中所有的圣徒交通。我们需要看见，在主的桌子前纪念主，含示祂的救赎、祂的身体、和祂全部的新约经纶。

d 借着喝杯

我们也借着喝杯来纪念主。（林前十一 25。）

（一） 复习新约的救赎

我们喝杯乃是复习新约的救赎。关于这一点，我们最好读马太二十六章二十七至二十八节：“又拿起杯来，祝谢了，递给他们，说，你们都喝这个，因为这是我立约的血，为多人流出来，使罪得赦。”

（二） 接受神的祝福

吃饼是接受生命；喝杯是接受祝福。在圣经中，饼称为生命的粮，（约六 35 上，）杯称为福杯。（林前十 16 上。）因此，吃饼的意思是接受生命供应，而喝杯的意思是接受祝福。

杯指明“分”——忿怒的分或是祝福的分。我们若在神的审判下被定罪，这杯对我们就是忿怒的分。（启十四 10。）我们若蒙赦免并得救赎，杯对我们就是祝福的分。圣经没有说我们喝血，而是说我们喝杯。这就是说，主耶稣救赎的血成了我们的杯，我们的分。

当我们喝杯时，我们不仅复习新约的救赎，也接受神的祝福。这祝福乃是神自己。亚当的堕落使人失去神，但基督的救赎把神带回给人。人在堕落里失去神是一个极大的亏损；现今我们在基督的救赎里重新得回神，这乃是独一的祝福。这杯作为分，乃是神自己作我们独一的祝福。

借着这个交通，我们可以看见主的桌子所含示的有多深广。纪念主不仅仅是纪念祂如何是神，并如何成为人，纪念主乃是在一切深远意义的实际里擘饼、吃饼并喝杯。

also signifies the Lord's mystical Body, which is composed of all the saved believers. When the Lord Jesus was on this earth, He was a grain of wheat (John 12:24). But today He is no longer merely a single grain of wheat. He is the bread composed of the many grains, including Himself. Thus, to eat the bread implies that we are participating in the mystical Body of Christ, comprising all the saints, that is, we are fellowshiping with all the saints universally from ancient times until today. We need to see that the remembrance of the Lord at His table implies His redemption, His Body, and His entire New Testament economy.

d. By Drinking the Cup

We also remember the Lord by drinking the cup (1 Cor. 11:25).

1) To Review the Redemption of the New Covenant

Our drinking the cup is to review the redemption of the new covenant. For this point it would be good to read Matthew 26:27-28: "And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for the forgiveness of sins."

2) To Receive God's Blessing

To eat the bread is to receive life; to drink the cup is to receive blessing. In the Bible, the bread is called the bread of life (John 6:35a) and the cup is called the cup of blessing (1 Cor. 10:16a). Thus, to eat the bread means to receive the life supply and to drink the cup means to receive the blessing.

The cup indicates a portion—either a portion of wrath or a portion of blessing. If we are condemned under God's judgment, the cup is a portion of wrath to us (Rev. 14:10). If we are forgiven and redeemed, the cup is a portion of blessing to us. The Bible does not say that we drink the blood but that we drink the cup. This means that the redeeming blood of the Lord Jesus becomes our cup, our portion.

When we drink the cup, we not only review the redemption of the new covenant but also receive God's blessing. This blessing is God Himself. Adam's fall caused man to lose God, but Christ's redemption brings God back to man. The losing of God in man's fall was the greatest loss. Now our gaining God back in Christ's redemption is the unique blessing. The cup as a portion is God Himself as the unique blessing to us.

Through this fellowship we can see how much the Lord's table implies. To remember the Lord is not merely to remember how He was God and how He became a man. To remember the Lord is to break the bread, to eat the bread, and to drink the cup in the reality of all their deep significances.

(三) 在基督的血里有交通

喝杯也指明我们在基督的血里有交通。(林前十16上。)

我们喝同一个杯，就是共同、彼此的有分于这杯。吃饼和喝杯都是指明一和交通(共享)。这就是为什么在主的桌子前，我们只有一个饼，而不是许多的饼；只有一个杯，而不是许多的杯。一饼和一杯指明一和交通(共享)。这个共享，这个交通，是在基督奥秘的身体里，也是在基督救赎的血里。因着我们都被这一个血所救赎，我们就有一个共享，并借此接受这独一的祝福。

5 陈列主的死

在主的桌子前，我们不是纪念主的死，乃是宣告、宣扬、陈列主的死。林前十一章二十六节说，“你们每逢吃这饼，喝这杯，是宣告主的死，直等到祂来。”这里我们有饼，表征主的身体；我们有杯，表征主的血。在主的桌子上，祂的死被陈列出来，因为杯和饼分开，也就是说，血和身体分开。我们吃饼喝杯，乃是陈列主的死，因为每逢血与身体分开时，就是表示死。每当我们吃饼喝杯时，我们不是纪念主的死，而是向全宇宙，特别是向诸天界里执政的和掌权的，陈列祂的死。

6 表达我们对主再来的渴望

我们在主的桌子前纪念主，也是表达我们对主再来的渴望。林前十一章二十六节下半说我们宣告、陈列主的死，直等到祂来。当我们陈列主的死时，乃是表达我们对主第二次来的渴望。在马太二十六章二十九节主说，“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”这是诸天之国的实现；当主回来后，祂要与我们在哪里喝。当我们纪念主并陈列祂的死时，我们乃是表达我们渴望主早日回来。

7 敬拜父

在这一切事情之后，主要带领我们敬拜父。这是根据马太二十六章三十节，那里说主和祂的门徒吃完晚餐后，祂和门徒就唱诗。主和门徒唱诗歌，是向着父唱的。在主的桌子前，主领头赞美父、敬拜父。在擘饼聚会的末了，我

3) To Have Fellowship in the Blood of Christ

Drinking the cup also indicates that we have fellowship in the blood of Christ (1 Cor. 10:16a). We have a joint and mutual participation in the drinking of the one cup. Both eating and drinking indicate oneness and fellowship, communion. This is why we have only one loaf, not many loaves, and only one cup, not many cups, at the table. One loaf and one cup indicate the oneness and the fellowship, the communion. This communion, this fellowship, is in both the mystical Body of Christ and in the redeeming blood of Christ. Because we all are redeemed by this one blood, we have the one communion, and through this we receive the unique blessing.

5. To Display the Lord's Death

At the Lord's table, we do not remember the Lord's death, but we declare, proclaim, display, the Lord's death. First Corinthians 11:26 says, "For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes." Here we have the bread signifying the Lord's body, and we have the cup signifying the Lord's blood. On the Lord's table, His death is displayed, because the cup is separate from the bread, that is, the blood is separate from the body. We eat the bread and we drink the cup to display the Lord's death, because whenever the blood is separate from the body, that is death. Whenever we eat the bread and drink the cup, we do not remember the Lord's death but we display His death to the whole universe, especially to the principalities and powers in the heavenlies.

6. To Express Our Desire of the Lord's Coming Back

We also remember the Lord at His table to express our desire of His coming back. First Corinthians 11:26b says that we display the Lord's death until He comes. While we display the Lord's death, we express our desire of the Lord's second coming. In Matthew 26:29 the Lord said, "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father." This is the manifestation of the kingdom of the heavens, in which the Lord will drink with us after His coming back. When we remember the Lord and display His death, we express our desire that the Lord will come back soon.

7. To Worship the Father

After all of this, the Lord will lead us to worship the Father. This is based upon Matthew 26:30, which says that after the Lord finished His supper with His disciples, He and the disciples sang a hymn. That hymn was sung by the Lord with His disciples to the Father. In the Lord's table, the Lord takes the lead to praise the Father, to worship the Father. At

们需要同着主敬拜父。我们这些主的弟兄，必须跟随长子来敬拜父。主这位长子领头敬拜父，（来二 12，）而我们这些祂的众弟兄也跟随祂敬拜父。

诗歌四十九首是一首关于敬拜父非常好的诗歌。第二节和第三节分别是：

二 知爱的人

都知这里的爱，何等的深；

从祂身上你爱已经布开，

我父我神！

现今祂在你的面前带同

所有称颂你爱的人称颂。

三 祂领诗歌，

你耳何等乐听祂的颂称；

但你岂不也是一样爱聆

我们和声；

你心爱祂远在创世之前，

你也定规我们作祂同伴。

这首诗歌很简短，却有很高的思想，且满了亮光。最好请圣徒们读这两节诗歌，使他们能对敬拜父的意义有深刻的印象。

8 警告的话

在圣经中讲到我们有分于主的筵席时，也有警告的话。

a 察验自己，并分辨那身体

在主的桌子前，我们必须察验自己，并分辨那身体。（林前十一 28～29。）我们必须察验桌上的饼到底是表征基督独一的身体，还是表征宗派、分裂、和公会。这就是为什么我们只能在地方召会中擘饼。我们不能有分于其他地方所谓的圣餐，因为那里桌上的饼不是表征那身体，而是表征分裂。每逢我们到一个地方去擘饼时，我们必须自己察验清楚，桌上的饼真的表征主的身体，没有任何的分裂。

the end of the Lord's table meeting, we need to worship the Father with the Lord. We must follow the firstborn Son to worship the Father as His brothers. The Lord as the firstborn Son takes the lead to worship the Father (Heb. 2:12), and we as His many brothers follow Him.

Hymn #52 (Hymns) is a very good hymn on the worship of the Father. Stanzas 2 and 3 say:

2. How deep the holy joy that fills that scene,

Where love is known!

Thy love, our God and Father, now is seen,

In Him alone;

As, in the holy calm of Thine own rest,

He leads the praise of those Thy love has blessed.

3. He leads the praise! How precious to Thine ear

The song He sings!

How precious, too, to Thee —how near, how dear

Are those He brings

To share His place: 'twas thus that Thou didst plan;

Thou lovedst Him before the world began.

This hymn is simple and short, yet high in its thought and full of light. It would be good to ask the saints to read these stanzas so that they can be impressed with the significance of worshipping the Father.

8. Warning

Related to our partaking of the Lord's table, there is also a warning in the Scriptures.

a. Proving Ourselves and Discerning the Body

We have to prove ourselves and discern the Body at the Lord's table (1 Cor. 11:28-29). We have to discern whether the bread on the table signifies the unique Body of Christ or a sect, a division, a denomination. This is why we can take the Lord's table only in the local churches. We cannot partake of the so-called communion in other places because that bread on the table does not signify the Body but a division. Whenever we go to a place to attend the Lord's table, we must prove to ourselves that the bread on the table really signifies the Lord's Body, without any division.

b 不要不配的吃饼喝杯

林前十一章二十七节警告我们，不要不配的吃饼喝杯。你若是在分裂中，却仍然吃饼喝杯，那就是说，你不配的吃饼喝杯。照着林前十一章，在哥林多圣徒中间有一种随便和轻忽，就是每个人都照着他的好恶行事。他们中间的分裂和结党破坏了主的桌子。（17～22。）这表示我们若带着分裂的灵来擘饼，就是不配的有分于主的桌子。我们不该用轻忽、随便、轻慢的态度来有分于主的桌子。

c 如果聚会带有分裂，就是招损

林前十一章十七至十八节告诉我们，如果我们擘饼时带有分裂，我们聚在一起就不是受益，乃是招损。我们在分裂里擘饼，这不是受益，乃是招损。

d 主的惩治

我们若不配的擘饼，主会进来惩治我们。（林前十一 30～34。）对于那些不配的有分于主桌子的哥林多人，主对他们的审判，是叫他们身体软弱。因着他们不肯为自己所犯的罪悔改，他们就进一步受管教而生病。因他们仍旧不肯悔改，主就借着死审判他们。这是主对故意继续不配的有分于祂桌子的信徒，在今世所施行的惩治和审判。有时当一个信徒生病时，他可能需要请召会的长老来，请他们为他祷告。（雅五 14。）这就是说，他需要使自己与基督的身体和好。

我们都需要受训练，好合式的有分于主的桌子。已过我们是用一种未受训练的方式擘饼，但现在我们要用有文明、有教养、有训练的方式来擘饼。已过我们“野蛮”的吃，没有一点“餐桌礼仪”，现在我们训练圣徒要有餐桌礼仪。主桌子前的餐桌礼仪不是形式上的东西；在祂桌子前合式的礼仪，就是正确的操练我们的灵，释放我们对祂的赞美。这是一件大事。擘饼聚会是最好的聚会，但对我们也是最困难的聚会；没有其他一种聚会像擘饼聚会那样暴露我们在哪里。

b. Not Eating the Bread and Drinking the Cup Unworthily

In 1 Corinthians 11:27 we are warned not to eat the bread and drink the cup in an unworthy manner. If you are in division and you still eat the bread and drink the cup, that means you are eating and drinking unworthily. According to 1 Corinthians 11, there was a kind of looseness and lightness among the saints in Corinth. Everyone behaved according to his own likes or dislikes. The divisions and parties among them spoiled the Lord's table (vv. 17-22). This shows that if we take the Lord's table with a divisive spirit, we are partaking of it in an unworthy manner. We should not partake of the Lord's table in a light, loose, or careless way.

c. For the Worse, If Meeting with Divisions

First Corinthians 11:17-18 shows that if we take the Lord's table with divisions, our coming together is not for the better but for the worse. For the better means for a profit. For the worse means for a loss. It is not a profit but a loss if we take the Lord's table in division.

d. The Lord's Chastening

If we take the Lord's table in an unworthy manner, the Lord will come in to chasten us (1 Cor. 11:30-34). The Lord's judgment upon those in Corinth who participated unworthily in the Lord's table was to cause them to become weak physically. Since they would not repent of their offense, they were further disciplined and became sick. Because they would still not repent, the Lord judged them by death. This is the Lord's chastening, the Lord's judgment upon the believers in this age who would willfully continue to partake of His table in an unworthy manner. Sometimes when a believer is sick, he may need to call for the elders of the church and ask them to pray over him (James 5:14). That means he needs to get himself reconciled with the Body.

We all need to be trained to partake of the Lord's table in a proper way. In the past we had the Lord's table in an untrained way. But now we are going to have the Lord's table in a civilized way, in a cultured way, in a trained way. In the past we ate wildly, without "table manners." Now we are training the saints to have table manners. The table manners at the Lord's table are not formal things. To have proper table manners at His table means that we exercise our spirit and release our praise to Him in the right way. This is a great thing. The Lord's table is the best meeting, but it is the most difficult meeting for us to have. No other meeting exposes where we are as much as the Lord's table meeting does.

我们需要记住本篇信息交通的中心要点：真实的纪念主，乃是借着吃喝祂，并借着在祂身体的交通中彼此分享祂，使我们接受并享受祂作我们生命的供应。

We need to remember the focus of our fellowship in this message. The focus is that the real remembrance of the Lord is to receive and enjoy Him as our life supply by eating and drinking Him and by sharing Him one with another in the fellowship of His Body.

第四课

擘饼聚会的实行（一）

读经：哥林多前书十一章二十三至二十五节。

纲目

壹 纪念主—林前十一 24 ~ 25:

一 不是借着祷告，而是借着赞美：

- 1 不是求主为我们作事。
- 2 乃是用美言说到主的身位和工作而颂赞主—启五 13。

二 将赞美投向主耶稣基督，神的儿子：

- 1 明白神圣三一的经纶—太二八 19 下，林后十三 14。
- 2 学习区分主的名和父的名之间的不同（参诗歌六十首至七十一首）。

三 题诗歌：

- 1 学习认识诗歌：
 - a 分类。
 - b 内容。
 - c 重点。
 - d 感觉和味道。
- 2 学习在适当的时候运用诗歌：

LESSON FOUR

THE PRACTICE OF THE LORD'S TABLE MEETING (1)

Scripture Reading: 1 Cor. 11:23-25

OUTLINE

I. Remembering the Lord—1 Cor. 11:24-25:

A.By praising instead of by praying:

1. Not to ask the Lord to do things for us.
2. But to bless the Lord with well-speaking concerning His person and work—Rev. 5:13.

B.Addressing praise to the Lord Jesus Christ, the Son of God:

1. Realizing the economy of the Divine Trinity—Matt. 28:19b; 2 Cor. 13:14.
2. Learning to differentiate the Lord's names from the Father's names (see hymns 65-80, Hymns).

C.Calling hymns:

1. Learning to know the hymns:
 - a. In their categories.
 - b. In their contents.
 - c. In their focus.
 - d. In their sensation and taste.
2. Learning to apply the hymns at the appropriate time:

- a 开始一段聚会。
- b 加强并丰富已开始的那一段聚会。
- c 延长并拔高同一段聚会。
- d 跟随聚会的空气。

四 传递饼杯：

- 1 不要太早，也不要太晚。
 - 2 当纪念主达到高潮时。
 - 3 最好向主献上感谢——路二二 19 上。
- 中心要点：正确的纪念主在于我们正确的实行。

- a. To start a section of the meeting.
- b. To strengthen and enrich the started section.
- c. To prolong and uplift the same section.
- d. To follow the atmosphere of the meeting.

D. Distributing the bread and the cup:

- 1. Neither too early nor too late.
 - 2. When the remembrance of the Lord reaches the high tide.
 - 3. Better with some thanks given to the Lord—Luke 22:19a.
- Focus: The proper remembrance of the Lord depends upon our proper practice.

本课我们要开始交通到关于擘饼聚会的实行。我们不算解释记念主是什么意思，但要说到关于记念主的实行。

壹 记念主

一 不是借着祷告，而是借着赞美

我们记念主，（林前十一 24～25，）必须向祂赞美，而不是向祂祷告。在主的桌子前记念主是借着赞美，不是借着祷告。

1 不要求主为我们作事

我们来到擘饼聚会，不是求主为我们作事。

2 乃是用美言说到主的身位和工作而颂赞主

在擘饼聚会中，我们应该用美言说到主的身位和工作而颂赞主。美言的意思，是借着述说美好的事物而赞美。在这里我们需要参考启示录五章十三节：“我又听见在天上、地上、地底下、沧海里的一切受造之物，以及天地间的万有都说，但愿颂赞、尊贵、荣耀、权能，都归与坐宝座的和羔羊，直到永永远远。”

我们要给圣徒有深刻的印象，就是当我们记念主时，在主的桌子前向祂祷告完全是不合式的。相反的，我们必须赞美祂，颂赞祂，就着祂的身位向祂发出美言。列出祂身位的一些主要项目对我们会有帮助，如祂的神性、祂的人性、以及祂作神子、人子、救主、救赎主、圣别者、赐生命的灵、主等等身分。我们必须尽力指出主身位的不同项目，好使圣徒能在他们的赞美上得帮助。然后我们也必须指出主工作的不同方面，就如祂救赎的工作、拯救的工作、圣别的工作、变化的工作等等。我们颂赞主，必须这样赞美祂、用美言说到祂。

二 将赞美投向主耶稣基督，神的儿子

在记念主的这段时间内，我们所有的赞美应当直接投向主耶稣基督，神的儿子。

1 明白神圣三一的经纶

In this lesson we want to begin to fellowship about the practice of the Lord's table meeting. We do not want to explain what it means to remember the Lord but to say something about the practice of remembering the Lord.

I. REMEMBERING THE LORD

A. By Praising instead of by Praying

To remember the Lord (1 Cor. 11:24-25) we have to praise Him, not pray to Him. Remembering the Lord at His table is by praising instead of by praying.

1. Not to Ask the Lord to Do Things for Us

We do not come to the Lord's table meeting to ask the Lord to do things for us.

2. But to Bless the Lord with Well-speaking concerning His Person and Work

At the Lord's table meeting, we should bless the Lord with well-speaking concerning His person and work. Well-speaking means praising by speaking the good things. Here we need to use Revelation 5:13 as a reference: "And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever."

We have to impress the saints that it is altogether not fitting to pray to the Lord at the Lord's table when we are remembering Him. Instead, we have to praise Him, to bless Him, to speak well about Him concerning His person. It would be helpful to itemize some of the main points concerning His person, such as His divinity, His humanity, and His statuses as the Son of God, the Son of Man, the Savior, the Redeemer, the Sanctifier, the life-giving Spirit, the Lord, etc. We have to try the best to point out the different items of the Lord's person so that the saints can be helped in their praising. Then we also have to point out the various aspects of the Lord's work, such as His redemptive work, His saving work, His sanctifying work, His transforming work, etc. We have to bless the Lord in such a way as to praise Him, to speak well about Him.

B. Addressing Praise to the Lord Jesus Christ, the Son of God

In the section of remembering the Lord, all our praises should be addressed directly to the Lord Jesus Christ, the Son of God.

1. Realizing the Economy of the Divine Trinity

为了将我们的赞美直接投向主耶稣，神的儿子，我们需要明白神圣三一的经纶。马太二十八章十九节下半说，我们受浸是浸入父、子、圣灵的名里。林后十三章十四节说到神的爱，基督的恩，和圣灵的交通。这些经节都启示神圣三一的经纶，乃是要将祂自己分赐到祂所拣选并救赎的人里。

2 学习区分主的名和父的名之间的不同

我们需要学习区分主的名和父的名之间的不同。我们私下唱诗歌第六十首至七十一首是很好的，这些诗歌都是关乎主的名。为了直接赞美主自己，我们需要认识祂的名。

三 题诗歌

1 学习认识诗歌

为了在擘饼聚会中题合式的诗歌，我们首先需要学习认识诗歌的分类。我们诗歌本的目录可以帮助我们，因为它已把所有的诗歌分类。然后我们需要读，甚至研究诗歌的内容。我们也需要找出每首诗歌的中心思想和重点。最后，我们需要认识诗歌的感觉和味道。每首诗歌都有它自己的感觉，所以就有它自己的味道。一旦你在这四方面（分类、内容、重点、感觉和味道）认识诗歌，你就彻底的认识诗歌了。

2 学习在适当的时候运用诗歌

我们也必须学习在适当的时候运用诗歌。某些诗歌适合在聚会中的某些时候唱，所以我们必须先认识诗歌，然后在适当的时候运用这些诗歌。

有些诗歌很适合用来开始一段聚会。在那段聚会开始之后，我们可能需要另一首诗歌来加强并丰富那个时段。要加强并丰富已经开始的聚会不是那么容易，这里需要团队合作。一个人若开了头，其他所有的人必须接续加强并丰富那已经开头的部分。有时也需要用诗歌来延长并拔高同一段聚会，这里就需要技巧。有些东西可能已经开始了，并得加强而变得丰富，但在短时间内却可能会消失。这是为什么我们必须延长并拔高它。

To address our praises directly to the Lord Jesus, the Son of God, we need to realize the economy of the Divine Trinity. Matthew 28:19b says that we are baptized into the name of the Father, of the Son, and of the Spirit. Second Corinthians 13:14 refers to the love of God, the grace of Christ, and the fellowship of the Spirit. These verses reveal the economy of the Divine Trinity to dispense Himself into His chosen and redeemed people.

2. Learning to Differentiate the Lord's Names from the Father's Names

We need to learn to differentiate the Lord's names from the Father's names. In our personal time it would be good to read Hymns, #65 through #80, concerning the names of the Lord. In order to address or praise the Lord Himself directly, we need to know His names.

C. Calling Hymns

1. Learning to Know the Hymns

In order to call the appropriate hymns in the table meeting, we need to learn to know the hymns first in their categories. The table of contents in our hymnal can help us with this, since it categorizes all of the hymns. Then we need to read and even to study the contents of the hymns. We also need to find out the central thought, the focus, of each hymn. Finally, we need to know the hymns in their sensation and taste. Each hymn has its own sensation, so it has its own taste. When you know the hymns in these four aspects—in their categories, contents, focus, and sensation and taste—you know the hymns thoroughly.

2. Learning to Apply the Hymns at the Appropriate Time

We also need to learn how to apply the hymns at the appropriate time. Certain hymns are good for certain times in the meeting, so we have to know the hymns first and then apply them at the proper time.

Certain hymns are very good to start a section of the meeting. After a section of the meeting has been started, we may need another hymn to strengthen and enrich the started section. To strengthen and enrich what has been started is not so easy. Teamwork is involved here. One person starts, and all the others have to continue to strengthen and to enrich what has been started. Also a hymn may be needed to prolong and uplift the same section. Here there is the need of skill. Something has been started and strengthened and enriched, but within a short time it may disappear. This is why we have to prolong it and uplift it.

不仅如此，为了要在适当的时候运用诗歌，我们需要跟随聚会的空气。如果聚会的空气是严肃的，喜乐、欢乐的诗歌就不合式。因此，在适当的时候题合式的诗歌，在于我们对聚会的空气有多少感觉。

四 传递饼杯

1 不要太早，也不要太晚

合式的传递饼杯也需要我们的学习；应当不要太早，也不要太晚。这有点像上菜一样，主菜不是一开始就端出来，也不是在甜点吃完后才端出来；不可太早，也不可太晚。

2 当纪念主达到高潮时

我们需要在纪念主达到高潮时传递饼杯，那就是我们纪念主的空气达到最高点的时候。

3 最好向主献上感谢

不仅如此，我们传递饼杯时，最好向主献上感谢。我们大部分是静静的接受饼和杯。我们接受从主来的饼，最好向祂献上感谢。路加二十二章十九节上半说主拿起饼来，就祝谢。

以下这句话说出本篇信息的中心要点：正确的纪念主在于我们正确的实行。

Furthermore, to apply the hymns at the appropriate time, we need to follow the atmosphere of the meeting. If the atmosphere of the meeting is solemn, a hymn of joy, a rejoicing hymn, does not fit the atmosphere. Thus, calling a proper hymn at a proper time depends upon how much we can sense the atmosphere of the meeting.

D. Distributing the Bread and the Cup

1. Neither Too Early nor Too Late

The proper distributing of the bread and the cup also requires our learning. We should distribute the bread and the cup neither too early nor too late. This is somewhat like serving a meal. One does not serve the main course at the very beginning of the meal nor after the dessert has been finished. This is either too early or too late.

2. When the Remembrance of the Lord Reaches the High Tide

We need to distribute the bread and the cup when the remembrance of the Lord reaches the high tide. This means that the atmosphere of our remembering the Lord has reached the highest point.

3. Better with Some Thanks Given to the Lord

Furthermore, it is better to distribute the bread and the cup with some thanks given to the Lord. We receive the bread and the wine mostly in a silent way. It is better to receive the bread that comes from the Lord and give Him some thanks. Luke 22:19a says that the Lord took the bread and gave thanks.

The focus of this message is expressed in the following statement: the proper remembrance of the Lord depends upon our proper practice.

第五课

擘饼聚会的实行（二）

读经：马太福音二十六章三十节，希伯来书二章十二节，以弗所书二章十八节，约翰福音四章二十三至二十四节。

纲目

贰 敬拜父：

一 在吃饼喝杯之后——太二六 26 ~ 30。

二 借着赞美——太二六 30：

1 基督，神的长子，在祂的众弟兄中间领头——来二 12。

2 我们，神的众子，跟随基督赞美父。

三 赞美父：

1 借着子。

2 在那灵里——弗二 18。

四 题诗歌：

1 照着父的所是。

2 照着父的属性。

五 借着献上基督给父神：

1 作平安祭——利三。

2 在父神面前享受基督——利七 14 ~ 21, 28 ~ 34：

a 作生命的供应——14 ~ 16

LESSON FIVE

THE PRACTICE OF THE LORD'S TABLE MEETING (2)

Scripture Reading: Matt. 26:30; Heb. 2:12; Eph. 2:18; John 4:23-24

OUTLINE

II. Worshipping the Father:

A. After eating the bread and drinking the cup—Matt. 26:26-30.

B. By praising—Matt. 26:30:

1. Christ, the Firstborn of God, taking the lead among His brothers—Heb. 2:12.

2. We, the many sons of God, following Christ in praising the Father.

C. Addressing praise to the Father:

1. Through the Son.

2. In the Spirit—Eph. 2:18.

D. Calling hymns:

1. According to the Father's being.

2. According to the Father's attributes.

E. By presenting Christ to God the Father:

1. As the peace offering—Lev. 3.

2. Enjoying Him before God the Father—Lev. 7:14-21, 28-34:

a. As life supply—vv. 14-16.

b 作复活里的爱—29 ~ 31

c 作升天里的能力—32 ~ 34。

d 在洁净中—17 ~ 21。

中心要点：敬拜父应该凭着子并在那灵里。（约四 23 ~ 24。）

b.As love in resurrection—vv. 29-31.

c. As power in ascension—vv. 32-34.

d.In cleanness—vv. 17-21.

Focus: The worshipping of the Father should be with the Son and in the Spirit (John 4:23-24).

本课我们要进一步来看关于擘饼聚会的实行。马太二十六章三十节说在擘饼喝杯后，主和门徒唱了诗，就出来往橄榄山去。希伯来二章十二节是有力的经节，告诉我们基督在复活后，向门徒宣告父的名，并在召会中赞美父。然后以弗所二章十八节说，我们借着基督（死在十字架上并把两个族类创造成一个新人），并在那灵里，得以来到父面前。这是三一神之分赐的简短定义。约翰四章二十三至二十四节说，今天父在寻找那些在他们人的灵里，并在真实里敬拜祂的人。我们向父敬拜，乃是在我们由圣灵内住的灵里，并在作我们实际的子基督里；这位基督成了我们的真实和真诚，使我们能真实的敬拜神。我们需要使圣徒对这几段圣经所启示的真理，有深刻的印象。

在前一课里，我们交通到关于在主的桌子前纪念主的实行。现在我们要说到敬拜父。

贰 敬拜父

一 在吃饼喝杯之后

马太二十六章二十六至三十节给我们看见，我们应当在吃饼喝杯之后敬拜父。二十六至二十九节给我们看见擘饼、吃饼和喝杯。然后在三十节就有向父唱诗，这显示敬拜父必须在吃饼喝杯之后。

二 借着赞美

我们乃是借着赞美敬拜父，这也是根据马太二十六章三十节，这是唯一提到唱诗的经节。唱诗表示赞美。照着原文，我们可以说他们向父“唱着赞美”。我们在主的桌子前敬拜父，必须向祂唱赞美的诗。

1 基督，神的长子，在祂的众弟兄中间领头

基督，神的长子，在祂的众弟兄中间领头，向父唱赞美的诗。希伯来二章十二节说，“我要向我的弟兄宣告你的名，在召会中我要歌颂你。”我要歌颂你，照原文直译是：我要将你唱出来。马太二十六章三十节和希伯来二章十二节给我们看见在主的桌子前对父的敬拜。基督能在何种聚会里在祂的众弟兄中间歌颂父？马太二十六章三十节给我们答案，这是一节宝贵的经节，给

In this lesson we want to see something further concerning the practice of the Lord's table meeting. Matthew 26:30 says that after the breaking of the bread and the drinking of the cup, the Lord and the disciples sang a hymn. Then they went out to the Mount of Olives. Hebrews 2:12 is a strong verse telling us that after Christ's resurrection He declared the Father's name to the disciples and praised the Father in the midst of the church. Then Ephesians 2:18 says that through Christ (who died on the cross and who created the one new man of two peoples) and in the Spirit we come to the Father. This is a brief definition of the dispensing of the Triune God. John 4:23-24 says that the Father today seeks after those who will worship Him in their human spirit and in truthfulness. We worship the Father in our spirit indwelt by the Holy Spirit and in Christ the Son as our reality who becomes our genuineness and sincerity for the true worship of God. We need to impress the saints with the truths revealed in these portions of Scripture.

In the previous lesson, we shared concerning the practice of remembering the Lord at His table. Now we want to speak concerning worshipping the Father.

II. WORSHIPPING THE FATHER

A. After Eating the Bread and Drinking the Cup

Matthew 26:26-30 shows that we should worship the Father after eating the bread and drinking the cup. Verses 26-29 show us that the bread was broken and eaten and that the cup was drunk. Then in verse 30 there is the singing of a hymn to the Father, showing that the worship to the Father must be after eating the bread and drinking the cup.

B. By Praising

We worship the Father by praising. This is also based upon Matthew 26:30. This is a unique verse telling us that a hymn was sung. That means to praise. According to the Greek text, we may say that they "hymned a praise" to the Father. To worship the Father at the Lord's table, we have to sing hymns of praise to Him.

1. Christ, the Firstborn of God, Taking the Lead among His Brothers

Christ, the Firstborn of God, takes the lead among His brothers to sing hymns of praise to the Father. Hebrews 2:12 says, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You." The literal meaning according to the Greek is "I will hymn You." Matthew 26:30 and Hebrews 2:12 show us the worship of the Father at the Lord's table. In what kind of meeting can Christ sing hymns of praise to the Father in the midst of His brothers? Matthew 26:30 gives us the answer. Matthew 26:30 is a precious verse showing us that it was after the breaking of

我们看见基督领头在门徒中间歌颂父，乃是在擘饼喝杯之后。

2 我们，神的众子，跟随基督赞美父

我们，神的众子，跟随基督赞美父。在马太二十六章三十节，不仅基督唱赞美诗，祂的门徒也与祂同唱。所以祂领头，门徒就跟随祂。今天也应当如此。长子基督领头，我们这许多的儿子就跟随祂赞美父。

三 赞美父

我们向父赞美是借着子并在那灵里。当我们記念主时，我们将所有的赞美投向主；然后当我们转而敬拜父时，我们也必须将我们所有的赞美投向父。以弗所二章十八节说，“因为借着祂，我们两下在一位灵里，得以进到父面前。”我们进到父面前，乃是借着子，就是那死在十字架上，废掉了所有的规条，将两下创造成一个新人的，（15，）并且是在那灵里。

以弗所一章启示父拣选并预定我们，子救赎我们，灵印涂我们；然后二章十八节说，借着子并在灵里，我们亲近父；三章保罗说祂向父屈膝，求祂借着祂的灵加强我们，使基督安家在我们心里；（14～17；）四章看见三组东西：一个身体、一位灵、一个盼望；一主、一信、一浸；一位众人的神与父，就是那超乎众人，贯乎众人，也在我们众人之内的。（4～6。）以弗所书这几段话给我们看见神圣三一的神圣经纶。

我们在交通中，把以弗所二章十八节与路加十五章连起来是很有帮助的。路加十五章启示子来作牧人，寻找失迷的羊；（1～7；）灵是点亮屋子的妇人，至终找着失落的银币；（8～10；）父接纳回家的儿子。（11～32。）这显示神圣三一的神圣经纶，其中有救赎的子、圣别的灵、和接纳的父。借着子并在那灵里，我们得以进到父面前。主在路加十五章说了三个比喻，揭示三一神向着罪人之拯救的爱。失迷的羊、失落的银币、和失丧的儿子，是一个失丧之人的三方面。路加十五章显示我们不能直接被寻找、被找着、并被带到父面前；我们进到父面前，只能借着基督并在那灵里。

四 题诗歌

the bread and the drinking of the cup that Christ took the lead to sing hymns of praise to the Father among the disciples.

2. We, the Many Sons of God, Following Christ in Praising the Father

We, the many sons of God, follow Christ in praising the Father. In Matthew 26:30 it was not only Christ but also His disciples singing a hymn of praise with Him. So He took the lead and the disciples followed Him. Today it should be the same. Christ, the Firstborn, takes the lead, and we, the many sons, follow Him to praise the Father.

C. Addressing Praise to the Father

Our addressing praise to the Father is through the Son and in the Spirit. In our remembrance of the Lord, we address all the praises to the Lord. Then when we turn to worship the Father, we have to address all our praises to Him. Ephesians 2:18 says, "For through Him we both have access in one Spirit unto the Father." Through the Son, as the One who died on the cross to abolish all the ordinances and to create the one new man of two peoples (v. 15), and in the Spirit we have access unto the Father.

Ephesians 1 reveals the Father choosing and predestinating us, the Son redeeming us, and the Spirit sealing us. Then 2:18 says that through the Son and in the Spirit, we approach the Father. In chapter three Paul said that he bowed his knees to the Father that He might strengthen us through His Spirit that Christ might make His home in our hearts (vv. 14-17). In chapter four there are three groups: one Body, one Spirit, and one hope; one Lord, one faith, and one baptism; and one God and Father of all, who is over all, through all, and in us all (vv. 4-6). These portions from Ephesians show us the divine economy of the Divine Trinity.

In our sharing it is helpful to link Ephesians 2:18 with Luke 15. Luke 15 reveals that the Son came as the Shepherd to seek after the lost sheep (vv. 1-7), that the Spirit as the woman enlightens the house and eventually finds the lost coin (vv. 8-10), and that the Father receives the returned son (vv. 11-32). This shows the divine economy of the Divine Trinity with the redeeming Son, the sanctifying Spirit, and the receiving Father. Through the Son and in the Spirit, we have access unto the Father. The Lord told three parables in Luke 15 to unveil the saving love of the Triune God toward sinners. The lost sheep, the lost coin, and the lost son are one lost person in three aspects. Luke 15 shows that we cannot be sought for and found and brought to the Father directly. We can come to the Father only through Christ and in the Spirit.

D. Calling Hymns

现在我们需要来看，在主的桌子前敬拜父的这一段，如何题诗歌。我们需要照着父的所是来题诗歌。直到主耶稣来时，父的名才被启示出来。祂来启示父的名，（约十七6，26，）就是父的人位。因此，我们必须照着父的人位、父的所是来题诗歌。

我们也必须照着父的属性，如祂的爱、祂的恩慈、祂的荣耀来题诗歌。在我们诗歌本目录中“敬拜父”这一类的诗歌，有些是照着父的属性分类。这些属性包括祂的信实、祂的伟大、祂的智慧、祂的怜悯、和祂的爱等。

我们赞美子是照着祂的身位和工作，但对父而言没有工作。我们应当照着父的所是和属性赞美父。我们必须照着这两种分类来区别并分辨诗歌：父的所是（父是什么），以及父的属性。

五 借着献上基督给父神

1 作平安祭

我们敬拜父时，必须向祂献上基督作平安祭。（利三。）这一段是非常要紧的。我们要和圣徒交通这点，就必须清楚利未记中平安祭的预表。

2 在父神面前享受基督

在擘饼聚会中，我们乃是在父神面前享受基督。（利七14～21，28～34。）

a 作生命的供应

首先，我们享受基督作我们生命的供应。（14～16。）在献平安祭的时候，祭物中一部分的饼和肉会分给祭司当作他们的食物。这表征生命的供应。

b 作复活里的爱

祭物的胸要分给祭司作摇祭。胸表征爱，而祭物被摇表征复活，因此这预表基督乃是在复活里的爱，作了我们生命的供应。（29～31。）

c 作升天里的能力

Now we need to consider our calling of hymns in the section of worshipping the Father at the Lord's table. We need to call hymns according to the Father's being. The Father's name was not revealed until the Lord Jesus came. He came to reveal the name of the Father (John 17:6, 26), the person of the Father. Thus, we have to call hymns according to the Father's person, the Father's being.

We also have to call hymns according to the Father's attributes, such as His love, His kindness, and His glory. In the table of contents of our hymnal under the section entitled "Worship of the Father," we have a number of hymns categorized according to the Father's attributes. These attributes include His faithfulness, His greatness, His wisdom, His mercy, and His love.

We praise the Son according to His person and work, but there is no work with regard to the Father. We should praise the Father according to His being and attributes. We have to differentiate and discern the hymns according to these two categories: the Father's being, what the Father is, and the Father's attributes.

E. By Presenting Christ to God the Father

1. As the Peace Offering

In our worship of the Father, we need to present Christ to Him as the peace offering (Lev. 3). This section is very crucial. To share this with the saints, we need to be clear about the type of the peace offering in the book of Leviticus.

2. Enjoying Him before God the Father

At the Lord's table meeting, we enjoy Christ before God the Father (Lev. 7:14-21, 28-34).

a. As Life Supply

First, we enjoy Christ as our life supply (vv. 14-16). In offering the peace offering, some bread and flesh of the offering was assigned to the priests for their food. That signifies the life supply.

b. As Love in Resurrection

The breast of the offering was assigned to the priests as a wave offering. The breast signifies love and the offering being waved signifies resurrection, so this typifies Christ as love in resurrection to be our life supply (vv. 29-31).

c. As Power in Ascension

祭物的右腿分给祭司作为举祭。右腿是行动的力量，表基督乃是在升天里的能力。（32～34。）在擘饼聚会中，我们在父神面前享受基督作升天里的能力。

这样，我们看见平安祭的三种供应：一个是祭物中的饼和肉，一个是胸，一个是腿。第一个表征生命的供应，第二个表征在复活里的爱，第三个表征在升天里的能力。当基督升到三层天上时，祂将能力的灵浇灌下来。生命的灵在复活那天赐下，但能力的灵是在祂升天后浇灌下来。爱是一件生命的事，所以是在复活里，而能力是在升天里。

d 在洁净中

利未记中的平安祭必须在洁净中献给神。（17～21。）这表征我们乃是在洁净中享受生命的供应，在复活里的爱，以及在升天里的能力。我们必须是洁净的。如果有人在不洁净的光景中吃了平安祭，他就要从民中被剪除。这指明如果我们在主的桌前，若不是在洁净中将基督献给父神，我们就会被剪除。被剪除的意思就是失去与神子民的交通。

我们需要花一点时间，说到把基督当作平安祭献给父神这个点。平安祭是个奇妙的预表，预表基督被献给神。我们要看见这平安祭有三方面的享受：首先，平安祭是神的食物，所以是为着神的享受；第二，平安祭也是献祭的祭司（呈献祭物之人）的享受；第三，会众在洁净的光景中，享受他们平安祭的分。这些都在擘饼聚会中得到应验。

在擘饼聚会中擘饼喝杯后，一方面基督领头颂赞父神，我们也跟随祂颂赞父神。另一方面，我们同时向父神献上基督作平安祭，为着满足神；我们也享受祂作我们生命的供应、作复活里的爱、并作升天里的能力。不仅如此，我们也在洁净中彼此享受祂。这是在新约的实际里献平安祭的应验。

事实上，在主的桌子前敬拜父的一段，乃是赞美父并同祂享受子的一段。大部分的时候，我们在擘饼聚会中向父的敬拜是不够的。我们需要实行献上基督为平安祭，好在洁净中彼此享受祂作我们生命的供应、作我们在复活里的爱、并作我们在升天里的能力。

The right thigh was assigned to the priest as a heave offering. The right thigh is the strength for movement, signifying Christ as power in ascension (vv. 32-34). At the Lord's table meeting, we enjoy Christ before God the Father as power in ascension.

Thus, we see three kinds of supply with the peace offering: one is the bread and the flesh of the offering, the other is the breast, and the third one is the thigh. One signifies the life supply; the other, love in resurrection; and the other, power in ascension. When Christ ascended to the third heavens, He poured out the Spirit of power. The Spirit of life was given on the day of resurrection, but the Spirit of power was poured out after His ascension. Love is a matter of life, so it is in resurrection, and power is in ascension.

d. In Cleanness

The peace offering in Leviticus had to be presented to God in cleanness (vv. 17-21). This signifies that we enjoy the life supply, love in resurrection, and power in ascension in cleanness. We must be clean. If someone ate the peace offering when he was unclean, he would be cut off from the people. This means that if we are not in cleanness at the Lord's table to present Christ to God the Father, we will be cut off. To be cut off means to lose the fellowship of God's people.

We need to spend some time on this point concerning presenting Christ to God the Father as the peace offering. The peace offering is a wonderful type of Christ being offered to God. We need to see that this peace offering had an enjoyment of three aspects. First, the peace offering was God's food, so it was for the enjoyment of God. Second, the peace offering was also for the enjoyment of the offering priest, the one who presented the offering. Third, the congregation enjoyed their portion of the peace offering under the condition of cleanness. This is all fulfilled in the Lord's table meeting.

In the Lord's table meeting, after the breaking of the bread and the drinking of the cup, on the one hand, Christ takes the lead to sing hymns of praise to God the Father and we follow Him to do this. On the other hand, at the same time, we offer Him as the peace offering to God the Father for God's satisfaction and we enjoy Him as our life supply, as love in resurrection, and as power in ascension. Furthermore, we enjoy Him with one another in cleanness. This is the fulfillment of the presentation of the peace offering in the reality of the New Testament.

Actually, the section in the Lord's table of worshipping the Father is a section to praise the Father and enjoy His Son with Him. Much of the time our worship to the Father at the Lord's table meeting is inadequate. We need to practice presenting Christ as the peace offering to enjoy Him as our life supply, as our love in resurrection, and as our power in ascension with one another in cleanness.

本课的中心要点可用下面这句话来表达：敬拜父应该凭着子并在那灵里。（约四 23～24。）我们敬拜父，是凭着子作实际，并在那住在我们灵中的那灵里。约翰四章二十三至二十四节，可以在擘饼聚会中我们向父的敬拜上得着应验。

我们需要思考约翰四章二十三至二十四节的上下文，好使我们能够正确的明白这些经节。在二十节撒玛利亚妇人对主说，“我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。”这回溯到申命记十二章，那里神命定祂的子民在祂所拣选的独一地方，并带着美地丰富的出产来敬拜祂，使他们在进到神面前时不至于空手。所有的以色列人必须来到这独一的地方，并带着美地丰富的出产和丰富的祭物。

主耶稣向撒玛利亚妇人指出，这个敬拜乃是为着旧约时代。然后祂说，“时候将到，如今就是了…”（23。）换句话说，主的意思是说，“现在时候到了。”这指明时代已经改变了。在现今这个新时代，父神正寻找一种在灵和真实里的敬拜。

这里的灵是我们人的灵。今天我们人的灵就是神居所独一的所在。这是根据以弗所二章二十二节，那里说今天的居所是在我们的灵里；因为我们的灵是神居住的所在，所以我们的灵是今天的耶路撒冷。我们都需要在灵里敬拜神；这是独一敬拜的地方。如果所有的基督徒都在他们的灵里敬拜神，就不会有分裂。我们的灵是联合的地方，是耶路撒冷所预表，敬拜神的独一中心。

我们也需要在真实里敬拜神，真实是指神圣的实际成为人的真实和真诚，（这与不道德的撒玛利亚敬拜者的伪善相对，）为着真实的敬拜神。神圣的实际乃是基督作为旧约中所有祭物的实际。基督是美地丰富出产的实际，为着我们的献祭。

为要正确的明白约翰四章二十三至二十四节，我们必须看申命记的预表。在申命记中我们看见独一的地方和各样的祭物，现在主说独一的地方是我们的灵，并且我们今天所献的不是迦南的出产，而是基督各样的丰富。因此，独一的地方是我们的灵，而实际乃是基督自己同着祂一切的

The focus of this lesson can be expressed in the following statement: the worshipping of the Father should be with the Son and in the Spirit (John 4:23-24). We worship the Father with the Son as the reality and in the Spirit who dwells within our spirit. John 4:23-24 can be fulfilled in our worship to the Father at the Lord's table meeting.

We need to consider the context of John 4:23-24 so that we can understand these verses properly. In verse 20 the Samaritan woman talked with the Lord, saying, "Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship." This refers back to Deuteronomy 12, where God ordained that His people worship Him in the unique place chosen by God and with the rich produce of the good land so that they would not be empty-handed when they appeared before God. All of the Israelites had to come to the unique place with the rich produce, the rich offerings, of the good land.

The Lord Jesus indicated to the Samaritan woman that this worship was for the Old Testament age. Then He said, "An hour is coming, and it is now..." (v. 23). In other words, the Lord was saying, "Now the time has come." This means that the age had changed. Now in this new age God the Father is seeking after a kind of worship that is in spirit and in reality.

Here the spirit is our human spirit, and today our human spirit is the unique place where God's dwelling place is. This is based upon Ephesians 2:22, which says that God's habitation today is in our spirit. Since our spirit is the place where God's habitation is, our spirit is today's Jerusalem. We all need to worship God here. This is the unique place. If all Christians would worship God in their spirit, there would be no divisions. Our spirit is the uniting place, the unique center of God's worship, typified by Jerusalem.

We also need to worship God in truthfulness. Truthfulness denotes the divine reality becoming man's genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper) for the true worship of God. The divine reality is Christ as the reality of all the offerings of the Old Testament. Christ is the reality of the rich produce of the good land for our offering.

In order to understand John 4:23-24 properly we have to look at the type in Deuteronomy. In Deuteronomy we see the unique place with all the offerings. Now the Lord says that the unique place is our spirit, and the produce we offer today is not the produce of Canaan but all the riches of Christ. Thus, the unique place is our spirit and the reality is Christ Himself with all His riches. When we partake of Christ

丰富。当我们有分于基督作我们的实际，祂就成为在我们里面的实际。这个在我们里面的实际就成为我们的真实和真诚，借此我们能以父神所寻求的敬拜来敬拜父神。当我们跟随主在擘饼聚会中敬拜父时，我们乃是在灵里，就是在我们那与圣灵调和的灵里，以基督作丰富的祭物敬拜父。这是照着神的经纶，对父神真实的敬拜。

擘饼聚会 顶替逾越节

擘饼聚会乃是逾越节的顶替。事实上，当主设立祂的桌子时，祂和祂的门徒都在吃逾越节的筵席。照着犹太人逾越节的习俗，他们一定要分受饼和酒。因此，主所设立的擘饼有点是过渡的。主和门徒首先吃逾越节的筵席，（太二六 20～25，路二二 14～18，）随后主用饼和杯设立祂的桌子，（太二六 26～28，路二二 19～20，林前十一 23～26，）来顶替逾越节的筵席，因为祂要应验预表，成为我们真正的逾越节。（林前五 7。）路加二十二章给我们看见两种吃喝：一种是逾越节的部分，（15～18，）另一种是主桌子的部分。（19～20。）今天我们是在主的桌子这里，没有任何过渡的因素。

用诗歌赞美主

在主的桌子前，我们不该祷告求主为我们作事，但我们一定要赞美。赞美相当需要操练灵。我们需要学习如何在唱诗后赞美主。我们可能只是机械性的喊出、宣告、唸唸歌辞而已。但如果圣徒够丰富或够刚强，就不必只是念歌辞，他们可以重组一些用辞和片语，用诗歌的思路来赞美主。我们需要学习如何在我们的赞美中消化一首诗歌，这一种消化诗歌，比较活泼且不具形式。

在擘饼聚会中，需要更多的赞美。但圣徒往往没有赞美，只是照着诗歌的辞读一读。他们必须学习超越仅仅读诗歌，而去消化诗歌。我们不必只是读：“何等快乐！何等安息！”（诗歌三七八首，）我们可以说，“主啊，在你的生命里我们享受安息。我们享受的是何等的安息！”我们可以消化诗歌的辞，将其化作对主活的赞美。

as our reality, He becomes the reality within us. This reality within us then becomes our genuineness and sincerity in which we worship God the Father with the worship that He seeks. When we follow the Lord to worship the Father at the Lord's table meeting, we worship the Father with Christ as the rich offerings in the spirit, that is, in our spirit mingled with the Holy Spirit. This is the real worship to God the Father according to His economy.

THE LORD'S TABLE MEETING REPLACING THE FEAST OF THE PASSOVER

The Lord's table meeting is a replacement of the Feast of the Passover. Actually, when the Lord set up His table, He and His disciples were attending the Passover feast. According to the custom of the Jewish Passover, they surely partook of the bread and the wine. Thus, the table meeting set up by the Lord was somewhat transitory. The Lord and the disciples first ate the passover (Matt. 26:20-25; Luke 22:14-18). Then the Lord established His table with the bread and the cup (Matt. 26:26-28; Luke 22:19-20; 1 Cor. 11:23-26) to replace the Feast of the Passover because He was going to fulfill the type and be the real Passover to us (1 Cor. 5:7). Luke 22 shows us that there were two kinds of eating and drinking. One was a part of the Passover (vv. 15-18). The other was a part of the Lord's table (vv. 19-20). Today we are at the Lord's table without any kind of transitory element.

PRAISING THE LORD WITH THE HYMNS

At the Lord's table we should not pray by asking the Lord to do things for us, but we surely need to praise. To praise requires much exercise of the spirit. We need to learn how to praise the Lord after we sing a hymn. We may merely shout, declare, and quote things from the hymnal in a mechanical way. But if the saints are richer and stronger, they will not need to merely quote the hymnal. They will praise the Lord with the thought of the hymn, recomposing some of the terms and phrases. We need to learn how to digest a hymn in our praise. This kind of digestion of a hymn is more living and informal.

In the Lord's table meeting, there needs to be more praise. Instead of praising, the saints may merely read from the hymnal. They must learn to go beyond merely reading a hymn to digesting a hymn. Instead of merely reading, "Oh, what a joy! Oh, what a rest!" (Hymns, #499), we can say, "O Lord, in Your life we enjoy the rest. What a rest we enjoy!" We can digest the terms in a hymn and make them a living praise to the Lord.

早期的擘饼

早期的信徒习惯来在一起吃晚餐，就是一天最主要的一餐；富有的人带多一点、好一点的食物，为着彼此的享受，而穷人就少带一点。（林前十一 21～22。）这个叫作爱筵，（彼后二 13，犹 12，）源自逾越节的筵席。（路二 13～20。）在爱筵的末了，他们吃主的晚餐，就是吃饼喝杯纪念主，（林前十一 23～25，）这是擘饼聚会最好的方式。

我们事奉上的要点

我们需要有深刻的印象：就是我们事奉主最重要的点乃是生命。生命就是那灵，而那灵就是活的基督的实际。如果我们帮助圣徒主在生命的路上，我们一切实行的细节就自然会受生命的规律。我们需要一些规律，规律是有帮助的。但我们要小心，我们不是要有某一种定规的情形。一个完全受规律的情形可能变成一座墓园，就是一种死亡的情形。倪弟兄带头用生命实行真理。我们必须向圣徒陈明，我们不是为着规条，而是为着生命。如果圣徒在生命里充分的长大，他们自然而然就会受规律。

THE LORD'S TABLE IN ANCIENT TIMES

In the ancient times the believers had a custom of coming together for supper, the main meal of the day, with the rich bringing more and better food for the mutual enjoyment and the poor, less food (1 Cor. 11:21-22). This was called a love feast (2 Pet. 2:13; Jude 12), and it came from the background of the Passover feast (Luke 22:13-20). At the end of their love feast they ate the Lord's supper with the bread and the cup to remember the Lord (1 Cor. 11:23-25). This is the best way to have the Lord's table.

THE CRUCIAL POINT IN OUR SERVICE

We need to be deeply impressed that the crucial point in our service to the Lord is life. Life is the Spirit, and the Spirit is the reality of the living Christ. If we help the saints get on the track of life, all the details of our practice will be spontaneously regulated by life. We need some regulation and regulation helps. But we need to be careful. We are not for a certain regulated situation. A situation that is fully regulated can become like Forest Lawn Cemetery, a situation of death. Brother Nee took the lead to practice the truth with life. We must make it clear to the saints that we are not for the regulations but for life. If the saints grow in life adequately, spontaneously they will be regulated.

第六课

擘饼聚会的实行（三）

读经：约翰福音四章二十三至二十四节，十四节，一章十二节，三章五节，六节下，十四章二十三节，十七章二十六节上，希伯来书二章十二节。

纲目

叁 在神分赐里的敬拜：

一 敬拜父—约四 23：

- 1 借着成为父的儿女—约一 12，约壹三 1 上。
- 2 借着认识父的名—约十七 26 上，来二 12 上。
- 3 借着享受父的同在—约十四 23。

二 在子这实际里—约四 23 ~ 24：

- 1 借着经历子作美地—申八 7。
- 2 借着享受子的丰富作美地丰富的出产—申八 8 ~ 10。
- 3 借着向父献上子为平安祭—利三 1，6，12，七 11 ~ 13。

三 在我们那与神的灵调和的灵里—约四 23 ~ 24：

- 1 借着在我们的灵里由神的灵而生—约三 5，6 下。
- 2 借着在神的灵里浸成一个身体—林前十二 13 上。
- 3 借着喝神的灵—林前十二 13 下，约四 14。

LESSON SIX

THE PRACTICE OF THE LORD'S TABLE MEETING (3)

Scripture Reading: John 4:23-24, 14; 1:12; 3:5, 6b; 14:23; 17:26a; Heb. 2:12

OUTLINE

III. The worship in the dispensing of God:

A.To worship the Father—John 4:23:

- 1.By becoming the Father's children—John 1:12; 1 John 3:1a.
- 2.By knowing the Father's name—John 17:26a; Heb. 2:12a.
- 3.By enjoying the Father's presence—John 14:23.

B.In the Son as the reality—John 4:23-24:

- 1.By experiencing the Son as the good land—Deut. 8:7.
- 2.By enjoying the riches of the Son as the rich produce of the good land—Deut. 8:8-10.
- 3.By presenting the Son to the Father as the peace offering—Lev. 3:1, 6, 12; 7:11-13.

C.In our spirit mingled with the Spirit of God—John 4:23-24:

- 1.By being born of the Spirit of God in our spirit—John 3:5, 6b.
- 2.By being baptized into one Body in the Spirit of God—1 Cor. 12:13a.
- 3.By drinking of the Spirit of God—1 Cor. 12:13b; John 4:14.

4 借着在神居所的独一敬拜地点—申十二 5, 弗二 22。

四 在三一神的分赐里：

1 浸入父、子、圣灵里—太二八 19 下。

2 享受父的爱，子的恩典，圣灵的交通—林后十三 14。

中心要点：在三一神分赐里的敬拜，乃是众子向父的敬拜，是以神的长子作祭物，并在神的灵里，这灵亲自与我们的灵调和，作我们敬拜的独一地方。

4. By being in the unique place of worship where God's habitation is— Deut. 12:5; Eph. 2:22.

D. In the dispensing of the Triune God:

1. Having been baptized into the Father, the Son, and the Holy Spirit— Matt. 28:19b.

2. Enjoying the Father's love, the Son's grace, and the Spirit's fellowship—2 Cor. 13:14.

Focus: The worship in the dispensing of the Triune God is the worship to the Father by His many sons with His firstborn Son as the offerings and in His Spirit who mingles Himself with our spirit as the unique place for our worship.

本课我们要继续交通到关于擘饼聚会的实行。在前二课里，我们交通到纪念主和敬拜父的实行。现在我们要来看关于我们敬拜父，需要在子这实际里，并在我们那与神的灵调和的灵里。这是在神分赐里的敬拜。

保罗的写作充满了父、子、灵神圣分赐的观念。保罗提到父、子、灵，不是以道理，而是以经历的方式。以弗所二章十八节启示，我们借着子并在那灵里，得以进到父面前。以弗所三章说父借着祂的灵使我们得以加强到里面的人里，使基督，就是子，安家在我们心里。（14～17。）借着子并在那灵里赞美父，是在三一神的分赐里。凭着子并在那灵里敬拜父，是在神圣三一的神圣分赐里真实的敬拜。

叁 在神分赐里的敬拜

当我们说到在神的分赐里敬拜时，我们仍然是在说敬拜父。犹太人照着他们旧约的观念，有他们敬拜神的方式；但那不是在神分赐里的敬拜，因为他们的敬拜，完全与三一神—父、子、灵无关。基本上来说，犹太人只认识在创造里的神；他们不认识在分赐里的神。他们认为神是他们的创造主，甚至也认为神是他们的父，但只是在作为他们源头的意义上，而不是在神圣三一为着将神自己分赐到我们里面的意义上。

在福音书中只有一章说到敬拜父的事。当主在约翰四章说到敬拜神时，祂是特别指敬拜父。撒玛利亚妇人没有用“父”这个字，而是用“神”这个字。然后主耶稣告诉她：“时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。”（23。）这话是指时代已经改变了。甚至当主和她说话时，时代就已经改变了，所以主用“父”这个字，说我们需要敬拜父。当我们用约翰四章二十四节时，我们通常忽略了二十三节：主没有说我们敬拜神，而是说我们敬拜父；父正在寻找这样的敬拜。

In this lesson we want to continue our fellowship on the practice of the Lord's table meeting. In the previous lessons, we fellowshiped about the practice of remembering the Lord and worshipping the Father. Now we want to see something concerning the worship we need to offer to the Father in the Son as the reality and in our spirit mingled with the Spirit of God. This is a worship in the dispensing of God.

Paul's writings are filled with the concept of the divine dispensing of the Father, the Son, and the Spirit. The Father, the Son, and the Spirit are not referred to by Paul in a doctrinal way but in an experiential way. Ephesians 2:18 reveals that we have access to the Father through the Son and in the Spirit. Ephesians 3 says that the Father strengthens us through His Spirit into the inner man so that Christ, the Son, can make His home in our hearts (vv. 14-17). To praise the Father through the Son and in the Spirit is in the dispensing of the Triune God. To worship the Father with the Son and in the Spirit is the true worship in the divine dispensing of the Divine Trinity.

III. THE WORSHIP IN THE DISPENSING OF GOD

When we speak of the worship in the dispensing of God, we are still speaking of our worship of the Father. The Jews, according to their view of the Old Testament, have their kind of worship of God. That is not the worship in God's dispensing. It is altogether not involved with the Triune God—the Father, the Son, and the Spirit. Basically speaking, the Jews know God only in His creation. They do not know God in His dispensing. They consider God as their Creator and they may even consider God as their Father in the sense of being their source but not in the sense of the Divine Trinity for the divine dispensing of Himself into our being.

In the Gospels there is only one chapter in which the Lord talked about the worship of God. When He talked about the worship of God in John 4, He was referring specifically to the worship of the Father. The Samaritan woman did not use the term Father, but she used the term God. Then the Lord Jesus told her, "But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him" (v. 23). This meant that the age had changed. Even when the Lord Jesus was talking to her, the age had changed, so the Lord used the term Father, saying that we need to worship the Father. When we use John 4:24, we usually neglect verse 23. The Lord did not say that we worship God but that we worship the Father. The Father seeks after this worship.

在二十四节主说到神的性质乃是灵。主没有说我们敬拜神，而是说我们敬拜父；父的性质，如同神一样，乃是灵。这里的敬拜与犹太人的敬拜完全不同。犹太人的敬拜完全是敬拜创造主，但主所说的，乃是在子里并在灵里敬拜父。因此，这是在神分赐里的敬拜，就是借着神圣分赐的敬拜。当犹太人敬拜神作创造主时，他们没有神分赐到他们里面的思想。但我们若要有真实的敬拜，就需要神分赐到我们的全人里。

在约翰四章，敬拜父，就是在神分赐里的敬拜，与喝活水有关。（10，14。）用我们的灵接触灵神，就是喝活水，而喝活水就是对神真实的敬拜。要解释约翰四章二十四节，我们需要约翰四章十四节。我们需要喝活水，才能在灵和真实里敬拜父。如果我们没有喝活水，我们就没有喝那灵，（林前十二13，）没有对神的经历，神也就没有分赐到我们里面。

我们若没有喝活水，就不能在神圣的分赐里有主观的敬拜；我们只能像犹太人那样，对客观的神——创造主——献上客观的敬拜。今天我们在神分赐里的敬拜是主观的，我们的敬拜乃是我们喝活水——那灵——的经历。为了要在神的分赐里有敬拜，我们需要喝那灵，好使神可以将祂自己分赐到我们全人里。这是新约所启示新的敬拜。

甚至今天许多基督教里的敬拜，事实上就是犹太人敬拜的原则，亦即敬拜那位离他们很远的创造主。然而，我们的敬拜不是仅仅向着创造主，乃是向着父，就是那重生我们并将祂自己放在我们里面的一位。现在我们的敬拜是主观的，有神——父、子、灵——分赐到我们里面。

这种敬拜主要是在擘饼聚会里得以实行出来，因为在擘饼聚会中，我们分受饼和杯之后，主就领头带我们到父面前。主在灵里带领我们回到父那里。在这里我们必须记得以弗所二章十八节，那里启示我们的敬拜是借着子，在灵里，并向着父。这在路加十五章，由牧人、妇人、和父亲的比喻完全描绘出来：借着子作牧人的寻找，并借着灵如妇人的光照，浪子才回到父身边。因此，回到父那里，乃是在神圣三一的神圣分赐里；子神和灵神都作到回家的儿子里面。这是在神的分赐里真实的敬拜。

In verse 24 the Lord spoke of the nature of God. The nature of God is Spirit. The Lord did not say that we worship God but that we worship the Father, whose nature, as God, is Spirit. The worship here is absolutely different from the Jewish worship. The Jewish worship is altogether the worship of the Creator. But what the Lord spoke of is the worship of the Father in the Son and also in the Spirit. Thus, this is a worship in God's dispensing, the worship by the divine dispensing. When the Jews worship God as the Creator, they do not have the thought of God being dispensed into them. But if we would have the true worship, we need God to be dispensed into our being.

In John 4 the worship to the Father, the worship in the dispensing of God, is related to drinking the living water (vv. 10, 14). To contact God the Spirit with our spirit is to drink of the living water, and to drink of the living water is to render real worship to God. To expound John 4:24 we need John 4:14. We need to drink of the living water to worship the Father in spirit and in truthfulness. If we do not drink the living water, we do not drink of the Spirit (1 Cor. 12:13), we have no experience of God, and God is not dispensed into us.

Without drinking the living water, we cannot have a subjective worship in the divine dispensing. We can have only the Jewish kind of objective worship to an objective God as the Creator. Today our worship is subjective in the dispensing of God. Our worship is our experience of drinking the living water, the Spirit. In order to have the worship in the dispensing of God, we need to drink of the Spirit so that God may dispense Himself into our being. This is the new worship revealed in the New Testament.

Even today much of the worship in Christianity is actually in the principle of the Jewish worship, the worship of the Creator who is far away from them. Our worship, however, is not merely to the Creator but to the Father, who has regenerated us and who has put Himself into our being. Now our worship is subjective with God—the Father, the Son, and the Spirit—dispensed into us.

This kind of worship can be practiced mostly in the Lord's table meeting, because in the Lord's table meeting, after we partake of the bread and the cup, the Lord takes the lead to bring us to the Father. The Lord leads us back to the Father in the Spirit. Here we must remember Ephesians 2:18, which reveals that our worship is through the Son, in the Spirit, and to the Father. This is fully portrayed in Luke 15 with the parables of the shepherd, the woman, and the father. It is through the Son's seeking as the shepherd and through the Spirit's enlightening as the woman that the prodigal son comes back to the Father. Therefore, this coming back to the Father is in the divine dispensing of the Divine Trinity. The Son and the Spirit are wrought into the returning son. This is the true worship in God's dispensing.

一 敬拜父

1 借着成为父的儿女

我们若要敬拜父，首先需要重生成为父的儿女。（约一12，约壹三1上。

2 借着认识父的名

在约翰十七章二十六节上半，主说祂已叫门徒认识父的名，而且在希伯来二章十二节上半，我们看见祂向祂的弟兄宣告父的名。名是指人位。当你叫某个人的名字时，那个人就来了，所以父的名是指父的人位。祂不只是我们的神，创造了我们，也是我们的父，生了我们；祂不只是创造的神，也是生我们的父。现在我们不仅是祂的造物，也是由祂所生的儿女。祂是我们的父，我们必须认识祂的人位。认识祂的人位，就是认识祂的名。

当时所有的门徒都有犹太教的背景。他们有神是他们的创造主的观念，却没有任何关于神是生他们的父的观念。在主复活以前，他们没有这个观念，就是他们要成为神的儿女，有神的生命和性情。主在复活以前，很难向门徒宣示父的身位，因为他们没有神作他们的父。但在复活里祂将神圣的生命分赐到门徒里面，祂就可以很容易的使他们认识父的名，就是父的身位。

在主复活那天，祂告诉马利亚：“你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”（约二十17。）“弟兄”和“你们的父”二辞指明生命的经历，生命里的关系。在主的复活中，祂将父的生命和性情分赐到门徒里面。现在祂的父是他们的父，他们是祂的弟兄。这都是认识父的名，认识父的人位所含示的。

3 借着享受父的同在

我们借着享受父的同在敬拜父。约翰十四章二十三节主说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”父和子要临到爱子的人，并要同他安排住处。这是父常时的同在。当我们说，“阿爸，父，”（罗八15，加四6，）我们在里面就有一种甜美的感觉，亲密的享受父的同在。

A. To Worship the Father

1. By Becoming the Father's Children

If we are to worship the Father, we first need to be reborn, becoming the Father's children (John 1:12; 1 John 3:1a).

2. By Knowing the Father's Name

In John 17:26a the Lord said that He would make the Father's name known to His disciples, and in Hebrews 2:12a we see that He declares the Father's name to His brothers. The name denotes the person. When you call on someone's name, the person comes, so the name of the Father denotes the Father's person. He is not only our God who created us but also the Father who begets us. He is not only the creating God but also the begetting Father. Now we are not only His creatures but also His children born of Him, begotten by Him. He is our Father, and we have to know His person. To know His person is to know His name.

All the disciples at that time had a Jewish background. They had the concept concerning God as their Creator, but they did not have any concept about God being their begetting Father. Before the Lord's resurrection, they did not have the concept that they were to be the children of God with God's life and nature. Before His resurrection, it was hard for the Lord to declare the Father's person to the disciples, because they did not have God as their Father. But in the resurrection He imparted the divine life into the disciples, so that made it easy for Him to make the Father's name, the Father's person, known to them.

On the day of His resurrection, He told Mary, "Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God" (John 20:17). The words brothers and your Father indicate an experience of life, a relationship in life. In His resurrection, the Lord imparted the Father's life and nature into the disciples. Now His Father is their Father and they are His brothers. This is all implied in knowing the Father's name, His person.

3. By Enjoying the Father's Presence

We worship the Father by enjoying the Father's presence. In John 14:23 the Lord said, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." The Father and the Son will come to the one who loves the Son and will make Their abode with him. This is the constant presence of the Father. When we say, "Abba, Father" (Rom. 8:15; Gal. 4:6), we have a sweet inward sensation in an intimate enjoyment of the Father's presence.

借着成为父的儿女，借着认识父的名，并借着享受父的同在，我们敬拜父。如果我们不是由父而生，不认识祂的人位，也没有祂的同在，我们就不能主观的敬拜祂。我们只能敬拜一位客观的神。

二 在子这实际里

我们敬拜父，也是在子这实际里。（约四 23～24。）约翰四章的撒玛利亚妇人试图和主争辩说，“我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。”（20。）犹太人说在耶路撒冷敬拜，是根据申命记十二章，那里说到耶路撒冷是神所命定祂子民独一敬拜的中心。我们必须把圣徒带回到申命记十二章，告诉他们神所命定的敬拜有两个规定：首先，这个敬拜必须是在神所拣选的独一、中心的地方；第二，必须有美地出产的富余。在古时所有以色列人敬拜父时都必须遵守这两条规定。

主向撒玛利亚妇人点出，时代已经改变了。申命记十二章是预表，但在新约我们有实际和应验。在预表上，独一敬拜的地点是耶路撒冷；而在应验上，这个地点就是我们的灵。今天我们的灵乃是真正的耶路撒冷，就是神居住的所在。不仅如此，美地出产的富余预表基督的丰富。基督是从美地的丰富所献上之一切祭物，包括燔祭、素祭、平安祭、赎罪祭、赎愆祭、摇祭、举祭、和奠祭的实际。所有这些祭物是美地出产的富余，预表基督是真实的富余，真实的祭物。因此在约翰四章二十三至二十四节，人的灵顶替了耶路撒冷这独一敬拜的中心，而基督顶替了所有的祭物，就是美地的富余。

1 借着经历子作美地

我们在子这实际里向父的敬拜，是借着经历子作美地。（申八 7。）

2 借着享受子的丰富作美地丰富的出产

我们在子这实际里敬拜父，也是借着享受子的丰富作美地丰富的出产。（申八 8～10。）

3 借着向父献上子为平安祭

By becoming the Father's children, by knowing the Father's name, and by enjoying the Father's presence, we worship the Father. If we are not born of the Father, do not know His person, and do not have His presence, we cannot worship Him subjectively. We can only worship an objective God.

B. In the Son as the Reality

We worship the Father in the Son as the reality (John 4:23-24). The Samaritan woman in John 4 tried to contend with the Lord Jesus by saying, "Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship" (v. 20). The Jews said this based upon Deuteronomy 12, which refers to Jerusalem as the unique place ordained by God for His people's worship. We have to refer the saints back to Deuteronomy 12 and tell them that the very worship ordained by God was with two regulations. First, it had to be in the unique, central place chosen by God, and second, it was with all the rich surplus of the produce of the good land. All the children of Israel in the ancient times had to worship God by keeping these two regulations.

The Lord pointed out to the Samaritan woman that the age had changed. Deuteronomy 12 was the typology, but in the New Testament we have the reality and the fulfillment. In typology the unique worship place was Jerusalem, and in the fulfillment this place is our spirit. Today our spirit is the actual Jerusalem where God's habitation is. Furthermore, the surplus of the produce of the good land was a type of the riches of Christ. Christ is the reality of all the offerings from the riches of the good land, including the burnt offering, the meal offering, the peace offering, the sin offering, the trespass offering, the wave offering, the heave offering, and the drink offering. All these offerings were the surplus of the produce of the good land as types of Christ who is the real surplus, the real offerings. Thus, in John 4:23-24 the human spirit replaces Jerusalem as the unique worship center and Christ replaces all the offerings, the surplus of the good land.

1. By Experiencing the Son as the Good Land

Our worship to the Father in the Son as the reality is by experiencing the Son as the good land (Deut. 8:7).

2. By Enjoying the Riches of the Son as the Rich Produce of the Good Land

We worship the Father in the Son as the reality by enjoying the riches of the Son as the rich produce of the good land (Deut. 8:8-10).

3. By Presenting the Son to the Father as the Peace Offering

我们敬拜父，是借着向父献上子为平安祭。（利三 1，6，12，七 11～13。）

三 在我们那与神的灵调和的灵里

我们敬拜父，是在我们那与神的灵调和的灵里。（约四 23～24。）

1 借着在我们的灵里由神的灵而生

我们若要在我们的灵里敬拜神，就必须在我们的灵里由神的灵而生。（约三 5，6 下。）约翰三章说到需要再生一次，约翰四章说到在灵里敬拜。首先，我们需要由那灵而生，然后才能在灵里敬拜。

2 借着在神的灵里浸成一个身体

借着在神的灵里浸成一个身体，（林前十二 13 上，）我们就能在我们的灵里敬拜父。事实上，我们在神分赐里的敬拜，不是一件个人的事。照着旧约的预表，所有的以色列人来到耶路撒冷敬拜，不是个别的来，而是团体的来，他们的敬拜是团体的敬拜。在每次节期中，他们一年三次来在一起敬拜神。因此，照着神的经纶在神分赐里的敬拜，乃是在身体里团体的敬拜。

3 借着喝神的灵

我们在我们的灵里敬拜，也是借着喝神的灵。（林前十二 13 下，约四 14。）

4 借着在神居所的独一敬拜地点

我们敬拜父，必须借着在神居所的独一敬拜地点。（申十二 5，弗二 22。）当我们在我们的灵里由神的灵而生，在一个灵里浸成一个身体，并得以喝这一位灵之后，我们的灵就成为独一的敬拜地点，因为我们的灵就是神居住的地方。基督徒今天是分裂的，因为他们没有来到他们的灵里敬拜。如果所有的基督徒都来到他们的灵里敬拜，就不会有分裂。只要所有的以色列人都来到耶路撒冷敬拜，他们就被保守在一里。今天的原则也是如此。许多基督徒不愿来到他们重生的灵里敬拜神，所以他们是分裂的。今天我们必须在我们那与神的灵调和的灵里敬拜父。

We worship the Father by presenting the Son to the Father as the peace offering (Lev. 3:1, 6, 12; 7:11-13).

C. In Our Spirit Mingled with the Spirit of God

We worship the Father in our spirit mingled with the Spirit of God (John 4:23-24).

1. By Being Born of the Spirit of God in Our Spirit

If we are going to worship God in our spirit, we must be born of the Spirit of God in our spirit (John 3:5, 6b). In John 3 there is the need to be born again, and in John 4 there is the worship in spirit. First, we need to be born of the Spirit, and then we can worship in spirit.

2. By Being Baptized into One Body in the Spirit of God

By being baptized into one Body in the Spirit of God (1 Cor. 12:13a), we can worship the Father in our spirit. Actually, our worship in the dispensing of God is not an individual matter. According to the type in the Old Testament, all the children of Israel came to Jerusalem to worship, not in an individual way but in a corporate way. Their worship was corporate worship. At every feast, three times a year, they came together to worship God. Therefore, the worship in the dispensing of God according to the economy of God is a corporate worship in the Body.

3. By Drinking of the Spirit of God

We also worship in our spirit by drinking of the Spirit of God (1 Cor. 12:13b; John 4:14).

4. By Being in the Unique Place of Worship Where God's Habitation Is

We must worship the Father by being in the unique place of worship where God's habitation is (Deut. 12:5; Eph. 2:22). After we are born of the Spirit of God in our spirit, baptized into one Body in the one Spirit, and drink of this one Spirit, our spirit becomes the unique place of worship because our spirit is the very place where God's habitation is. Christians are divided today because they will not come to their spirit to worship. If all the Christians would come to their spirit to worship, there would be no division. As long as all the children of Israel came to Jerusalem to worship, they were kept in oneness. The principle is the same today. Many Christians will not come to their regenerated spirit to worship God, so they are divided. Today we have to worship the Father in our spirit mingled with the Spirit of God.

四 在三一神的分赐里

我们在擘饼聚会中敬拜父，乃是在三一神的分赐里。我们已经浸入父、子、圣灵里，（太二八 19，）我们也享受父的爱、子的恩典、和圣灵的交通。（林后十三 14。）我们必须在三一神的分赐里，然后我们就能在神圣三一的神圣分赐里有正确、真实的敬拜。

本篇信息的中心要点是：在三一神分赐里的敬拜，乃是众子向父的敬拜，是以神的长子作祭物，并在神的灵里，这灵亲自与我们的灵调和，作我们敬拜的独一地方。

这个交通应该帮助我们在擘饼聚会中敬拜父。这是主在约翰四章所启示的敬拜。约翰一章告诉我们，我们有权利成为神的儿女，祂给所有接受祂的人权利、权柄，成为祂的儿女；（12；）这些儿女是由神自己而生。然后三章告诉我们如何由神而生：我们必须由水和灵生，好由那灵重生。（5～6。）四章继续启示如何在我们的灵里，就是在我们敬拜的独一地点，并凭着子作真实的祭物，敬拜神为父。（23～24。）我们必须经历三一神—父、子、灵—的分赐。然后我们就能有父所寻找的那种敬拜。

D. In the Dispensing of the Triune God

Our worship to the Father in the Lord's table meeting is in the dispensing of the Triune God. We have been baptized into the Father, the Son, and the Holy Spirit (Matt. 28:19). We also enjoy the Father's love, the Son's grace, and the Spirit's fellowship (2 Cor. 13:14). We must be in the dispensing of the Triune God. Then we can have the proper and true worship in the divine dispensing of the Divine Trinity.

The focus of this message is as follows: the worship in the dispensing of the Triune God is the worship to the Father by His many sons with His firstborn Son as the offerings and in His Spirit who mingles Himself with our spirit as the unique place for our worship.

This fellowship should help us in the worship of the Father in the Lord's table meeting. This is the worship which the Lord revealed in John 4. John's Gospel tells us in chapter one that we have the right to be God's children. He gave as many as received Him the right, the authority, to be His children (v. 12). These children are born of God Himself. Then chapter three tells us how to be born of God. We must be born of water and the Spirit to be reborn of the Spirit (vv. 5-6). Chapter four goes on to reveal how to worship God as the Father in our spirit as the unique place of our worship and with the Son as the real offerings (vv. 23-24). We have to experience the dispensing of the Triune God—the Father, the Son, and the Spirit. Then we can have the kind of worship the Father seeks.

第七课

擘饼聚会的实行（四）

读经：利未记三章一至七节，十一至十二节，十六节，七章十一至十三节。

纲目

肆 向父献上基督为平安祭：

一 平安祭是基本祭的中心：

1 在神的一面是基于：

a 燔祭—利一。

b 素祭—利二。

2 在我们的一面是基于：

a 赎愆祭—利五。

b 赎罪祭—利四。

二 神所要求的平安祭：

1 群中的牛—利三 1。

2 群中的羊—利三 6。

3 一只羊羔—利三 7。

4 一只山羊—利三 12。

三 为感谢献的平安祭—利七 12 ~ 13：

1 用调油的无酵饼。

2 用抹油的无酵薄饼。

LESSON SEVEN

THE PRACTICE OF THE LORD'S TABLE MEETING (4)

Scripture Reading: Lev. 3:1-5, 6-7, 11, 12, 16; 7:11-13

OUTLINE

IV. Presenting Christ as the peace offering to the Father:

A. The peace offering being the center of the basic offerings:

1. From God's side based upon:

a. The burnt offering—Lev. 1.

b. The meal offering—Lev. 2.

2. From our side based upon:

a. The trespass offering—Lev. 5.

b. The sin offering—Lev. 4.

B. The required peace offering:

1. An ox from the herd—Lev. 3:1.

2. A sheep from the flock—Lev. 3:6.

3. A lamb —Lev. 3:7.

4. A goat—Lev. 3:12.

C. The peace offering for thanksgiving—Lev. 7:12-13:

1. With unleavened cakes mingled with oil.

2. With unleavened wafers anointed with oil.

3 用油调匀细面作的饼。

4 另外，用有酵的饼。

中心要点：当我们罪愆和罪性的问题被基督这赎愆祭和赎罪祭解决，并且当神和我们因基督这燔祭和素祭而得到满足时，我们就能向父神献上基督为平安祭，为着我们在平安里彼此的享受。

3. With cakes of fine flour saturated and mingled with oil.

4. In addition, with leavened bread.

Focus: When the problem of our trespass and sin is solved by Christ as the trespass offering and the sin offering, and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God the Father as the peace offering for our mutual enjoyment in peace.

我们在利未记所见向父神献上基督为平安祭，乃在擘饼聚会中实际的得着应验。在这个献祭里主要有四方面：神、献祭者、服事的祭司、和得洁净的会众。平安祭使这四面都得着满足。祭物的脂油和内脏是神的分；（利三 3～5；）祭牲的肉和四种饼，是献祭者的分；（七 12～13，15～18；）四种饼和作举祭的右腿，是服事之祭司的分；（14，32～34；）摇祭的胸，预表基督是在复活里的爱，是为着所有的祭司；（30～31，34；）最后，在洁净的条件下，会众的分是祭牲的肉。（19～21。）

这指明只要你来到聚会，你仍然享受基督是众圣徒的分；但如果你在聚会中献上基督并尽祭司的职分，你就享受特别的一分。当我们在聚会中开口并尽功用时，我们就是服事的祭司，将基督献给父神，为着祂和我们的享受。在擘饼聚会中若没有这样对父的敬拜，向神献上平安祭就不能得着应验。

肆 向父献上基督 为平安祭

我们必须强调一点，是众圣徒在擘饼聚会中应当知道的。这一点就是：除了擘饼聚会以外，平安祭无法在别处完全得着应验。平安祭的应验必定是在擘饼聚会里。当我们吃饼喝杯后，主就领头带着我们众人来到父面前。祂向我们宣告父的名，借着祂并同着我们向父歌颂。（来二 12。）同时，我们也向父献上基督为平安祭。这样我们和父，包括所有的服事者、献祭者、会众，就彼此享受基督为平安祭，不仅是在父神的面前，也是与父神一同享受。

一 平安祭是基本祭的中心

在利未记中有五种基本的祭：燔祭、素祭、平安祭、赎罪祭、和赎愆祭。平安祭是在中间，前面有两种祭，后面有两种祭。因此，平安祭乃是基本祭的中心。我们读“基督是实际”这本书，可以帮助我们看见更多的细节，就是关于利未记中五种基本祭的意义，以及平安祭与其他四种祭的关系。

The presentation of Christ as the peace offering to God the Father as seen in Leviticus can be fulfilled in reality at the Lord's table meeting. In this presentation there are four main parties: God, the offerer, the serving priest, and the congregation of cleansed people. The peace offering is for the satisfaction of all four parties. The fat and the inward parts of the offering were God's portion (Lev. 3:3-5). The flesh, the meat, of the offering along with four kinds of cakes were the portion of the offerer (Lev. 7:12-13, 15-18). The four kinds of cakes and the right thigh as a heave offering were the portion of the serving priest (Lev. 7:14, 32-34), and the wave breast, typifying Christ as love in resurrection, were for all the priests (7:30-31, 34). Finally, the congregation's portion was the flesh of the cattle under the condition of cleanness (vv. 19-21).

This shows that as long as you come to the meeting, you still enjoy Christ as the portion common to all the saints. But if you offer Christ in the meeting and function as a serving priest, you enjoy a special portion. When we open up our mouth and function in the meeting, we are the serving priests presenting Christ to God the Father for His enjoyment and our enjoyment. Without this worship of the Father in the Lord's table meeting, the presentation of the peace offering to God cannot be fulfilled.

IV. PRESENTING CHRIST AS THE PEACE OFFERING TO THE FATHER

We have to stress one point which all the saints at the Lord's table should know. This point is that there is no place other than the Lord's table meeting where the fulfillment of the peace offering can be accomplished. The fulfillment of the peace offering must be in the Lord's table meeting. After we eat the bread and drink the cup, the Lord takes the lead to come to the Father with all of us. He declares the Father's name to us and sings hymns of praise to the Father through us and with us (Heb. 2:12). At the same time, we offer Him as the peace offering to the Father. Then we and the Father, including all the serving ones, the offerers, and the congregation, enjoy Christ as the peace offering in a mutual way, not only in the presence of God the Father but also with God the Father.

A. The Peace Offering Being the Center of the Basic Offerings

There are five basic offerings in the book of Leviticus: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. The peace offering is in the middle, with two offerings before it and after it. Thus, it is the center of the basic offerings. It would be helpful to read the book entitled Christ as the Reality to see in more detail the significance of the five basic offerings in the book of Leviticus and the relation of the peace offering to the other four offerings.

1 在神的一面是基于燔祭和素祭

在神的一面，平安祭是基于燔祭（利一）和素祭。（二。）

2 在我们的一面是基于赎愆祭和赎罪祭

在我们的一面，平安祭是基于赎愆祭（利五）和赎罪祭。（四。）平安祭是基本祭的中心。在神的一面有燔祭和素祭，为着神和人的满足。对平安祭的经历主要是基于燔祭和素祭。然后在我们的一面，平安祭是基于赎愆祭和赎罪祭。在我们的一面，我们需要赎愆祭和赎罪祭来顾到我们的罪愆和罪性，这样我们与神就有和平。

二 神所要求的平安祭

神所要求的平安祭乃是群中的牛，（利三1，）群中的羊，（6，）一只羊羔，（7，）或一只山羊。（12。）在这里我们必须告诉圣徒，基督自己是一样的，但基督在我们的经历中却有不同。有些人丰富的经历祂作大公牛；有些人经历祂作绵羊；有些人稍微经历祂作小羊羔；有些人只经历到一点祂作山羊。平安祭的不同不在于基督本身，乃在于我们对祂的经历。我们献上基督，是照着 we 经历基督的度量 and 深度。

三 为感谢献的平安祭

平安祭是我们为着感谢父而献上的。（利七12～13。）因为我们感谢父神，我们就向祂献上基督为平安祭。我们献上基督作公牛、绵羊、羊羔、山羊，同着调油的无酵饼，这是非常有意义的。这些无酵饼都是有洞的薄饼，这意味着它们很容易给人有分并享受。平安祭也是同着中空的抹油无酵薄饼，和用油调匀细面作的饼一同献上的。细面调油表征基督的人性与那灵调和。基督的人性与神性调和，成为使我们满足的饼。

我们为着感谢献上神所要求的平安祭时，需要加上这些饼和薄饼，这些饼表征我们对基督的经历。这指明我们必须在这三方面经历基督：基督作调油（与那灵调和）的无酵饼，基督作抹油（有那灵膏抹）的无酵薄饼，以及基督作用油调匀（被那灵浸透调匀）细面的饼。

1. From God's Side Based upon the Burnt Offering and the Meal Offering

From God's side the peace offering is based upon the burnt offering (Lev. 1) and the meal offering (Lev. 2).

2. From Our Side Based upon the Trespass Offering and the Sin Offering

From our side the peace offering is based upon the trespass offering (Lev. 5) and the sin offering (Lev. 4). The peace offering is the center of the basic offerings. From God's side, you have the burnt offering and the meal offering for the satisfaction both to God and to man. The experience of the peace offering is based mainly upon the burnt offering and the meal offering. Then from our side, the peace offering is based upon the trespass offering and the sin offering. On our side, there is the need of the trespass offering and the sin offering to take care of our trespasses and our sin. Then we can have peace with God.

B. The Required Peace Offering

The required peace offering was either an ox from the herd (Lev. 3:1), a sheep from the flock (v. 6), a lamb (v. 7, KJV), or a goat (v. 12). Here we have to tell the saints that Christ in Himself is the same, but Christ in our experience becomes different. Some experience Him in a rich way as a great ox; some experience Him as a sheep; some experience Him in a little way as a little lamb; and some even experience Him in a lesser way as a goat. The differences in the peace offering are not in Christ Himself but in our experience of Him. We offer Christ according to the measure and depth of our experience of Christ.

C. The Peace Offering for Thanksgiving

The peace offering is for our thanksgiving to the Father (Lev. 7:12-13). Because we are grateful to God the Father, we offer something of Christ as the peace offering to Him. We offer Christ as either an ox, a sheep, a lamb, or a goat with unleavened cakes mingled with oil. This is very meaningful. These unleavened cakes were thin cakes with holes. This means that they were easy to partake of and enjoy. The peace offering was also offered with unleavened, hollow wafers anointed with oil and with cakes of fine flour saturated and mingled with oil. The fine flour mingled with oil signifies Christ's humanity mingled with the Spirit. Christ's humanity mingled with divinity becomes a cake for our satisfaction.

When we offer the required peace offering for our thanksgiving, we need to add these cakes and wafers, which signify our experiences of Christ. This means we have to experience Christ in these three ways: Christ as the unleavened cakes mingled with oil, with the Spirit; Christ as the unleavened wafers anointed with oil, with the Spirit; and Christ as the cakes of fine flour saturated and mingled with oil, with the Spirit.

除此之外，献祭者还要用有酵的饼向神献上平安祭。有酵的饼指明献上基督作平安祭是由我们发起的。不管我们多属灵，任何由我们发起的东西都有罪的元素，就是酵的元素。

利未记二十三章说到五旬节，其中要向神献上两个细面加酵烤成的饼。（17。）这两个饼表征召会——基督的身体——的两部分，犹太人的部分和外邦人的部分，在五旬节那天献给神。这两个饼是加酵烤成的，因为召会的两部分仍旧是有罪的。基督自己里面没有酵；但因着我们发起这种感谢的祭，我们就带进一些不洁的东西。这应当帮助我们看见，我们不应当信靠自己。即使我们为着感谢向父神献上平安祭，我们仍是不洁的，因为我们仍在肉体里。

本课的中心要点是：当我们罪愆和罪性的问题被基督这赎愆祭和赎罪祭解决，并且当神和我们因基督这燔祭和素祭而得到满足时，我们就能向父神献上基督为平安祭，为着我们在平安里彼此的享受。

平安祭只有在两件事发生后才能献上。首先，在我们这一面，我们的罪愆和罪性的问题应当由基督作我们的赎愆祭和赎罪祭来解决。第二，神和我们应当以基督这燔祭和素祭为满足。燔祭完全是为着神，而素祭是为着神和人。当神和我们因基督这燔祭和素祭而满足时，我们就能献上基督为我们的平安祭，为着我们在平安里彼此的享受。

In addition to these cakes, the offerer also presented the peace offering to God with leavened bread. The leavened bread indicates that the presentation of Christ as the peace offering is initiated by us. Regardless of how spiritual we are, anything initiated by us has the element of sin, the element of leaven.

Leviticus 23 speaks of the Feast of Pentecost, in which two loaves of fine flour baked with leaven are offered to God (v. 17). These two loaves signify the two parts of the church as the Body of Christ, the Jewish part and the Gentile part, offered to God on the day of Pentecost. The two loaves are baked with leaven because both parts of the church are still sinful. In Christ Himself there is no leaven, but because we initiate this kind of thanksgiving offering, we bring in something unclean. This should help us to see that we should not have any trust in ourselves. Even in offering the peace offering for our thanksgiving toward God the Father, we are not clean because we are still in the flesh.

The focus of this lesson is as follows: when the problem of our trespass and sin is solved by Christ as the trespass offering and the sin offering, and when God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ to God the Father as the peace offering for our mutual enjoyment in peace.

The peace offering can be offered only after two things take place. First, on our side the problem of our trespass and sin should be solved by Christ as our trespass offering and as our sin offering. Second, God and we should be satisfied with Christ as the burnt offering and the meal offering. The burnt offering was fully for God, and the meal offering was for both God and man. When God and we are satisfied with Christ as the burnt offering and the meal offering, we can offer Christ as our peace offering for our mutual enjoyment in peace.

第八课

擘饼聚会的实行（五）

读经：利未记三章三至五节，九至十一节，十四至十七节，七章十一至二十一节，二十八至三十四节。

纲目

肆 向父献上基督为平安祭：

四 平安祭的各部分：

1 给神的分：

a 取自公牛的一三 3 ~ 5：

（一） 脏上的脂油。

（二） 两个腰子和腰子上的脂油。

（三） 肝上的网子。

b 取自绵羊或羊羔的一三 9 ~ 11：

（一） 与取自公牛的相同。

（二） 加上整条肥尾巴。

c 取自山羊的一与取自公牛的相同—三 14 ~ 16。

2 给献祭之祭司的分：

a 献给耶和华为举祭的一个饼—七 14。

b 献给耶和华为举祭的右腿—七 32 ~ 34。

3 给所有祭司的分—作为摇祭的胸—七 30 ~ 31, 34。

4 给献祭者的分：

LESSON EIGHT

THE PRACTICE OF

THE LORD'S TABLE MEETING (5)

Scripture Reading: Lev. 3:3-5, 9-11, 14-17; 7:11-21, 28-34

OUTLINE

IV. Presenting Christ as the peace offering to the Father:

D. The portions of the peace offering:

1. To God:

a. From the ox—3:3-5:

1) The fat upon the inwards.

2) The two kidneys and the fat on them.

3) The caul (net) above the liver.

b. From the sheep or lamb —3:9-11:

1) The same as from the ox.

2) Plus the whole fat tail.

c. From the goat—the same as from the ox—3:14-16.

2. To the offering priest:

a. One cake as a heave offering unto the Lord—7:14.

b. The right thigh as a heave offering unto the Lord—7:32-34.

3. To all the priests—the breast as a wave offering—7:30-31, 34.

4. To the offerer:

a 祭牲的肉—七 15 ~ 18:

(一) 为感谢献之平安祭牲的肉, 要在献的日子吃—15。

(二) 为还愿或甘心献的, 可以吃两天—16 ~ 18。

b 饼—七 12 ~ 13:

(一) 调油的无酵饼—带洞的薄饼。

(二) 抹油的无酵、中空薄饼。

(三) 用油调匀细面作的饼。

(四) 有酵饼。

5 给其他人的分—七 19 ~ 21:

a 祭牲的肉。

b 需要得洁净。

中心要点: 基督作我们献给父的平安祭, 为给神享受, 并给各方面有分于在神分赐里之敬拜的人享受。

a. The flesh (meat) of the cattle —7:15-18:

1) Of the peace offering for thanksgiving good for eating on the offering day—v. 15.

2) Of the peace offering for a vow or a voluntary offering good for eating for two days—vv. 16-18.

b. Cakes—7:12-13:

1) Unleavened cakes—thin cakes with holes—mingled with oil.

2) Unleavened, hollow wafers anointed with oil.

3) Cakes of fine flour saturated and mingled with oil.

4) Leavened bread.

5. To others—7:19-21:

a. The flesh of the cattle.

b. Cleanness being required.

Focus: Christ as the peace offering offered by us to the Father is for the enjoyment of God and all the parties participating in the worship in the dispensing of God.

在这一课里，我们要继续来交通关于在擘饼聚会中向父献上基督为平安祭。我们特别要来看利未记中平安祭各部分的意义。

四 平安祭的各部分

1 给神的分

a 取自公牛的

献给神的平安祭有一部分是取自公牛的。（利三 3～5。）这部分乃是祭牲脏上的脂油，就是祭牲内里部分的脂油。所有脏上的所有脂油都必须给神，两个腰子和腰子上的脂油是给神的，肝上的网子也是如此。祭牲里面的这一切脂油和这些柔细的部分，必须焚烧给神作食物，好满足祂并讨祂喜悦。

这些部分是指基督内里所是的甜美和柔细。唯有神能珍赏基督内里的所是，我们没有那么多领略的能力。在我们的领略上，我们无法赏识得那么深入。唯有神有这种珍赏的能力。在马太十一章二十七节主耶稣说，“除了父，没有人认识子。”当祂说这话的时候，祂周围有许多人，包括祂的门徒。他们看见祂，却无法认识祂内里的所是。没有人能完全认识主内在所是里到底有什么；唯有神能完全估量、珍赏、享受并领略主的所是。

利未记没有说要献上心给神作祂的分，反而在说到平安祭的各部分中给神的分时，很强的提到腰子和肝。心的周围没有脂油；如果有脂油，那会很可怕。当然，心是极其重要的器官，但肝和腰却是非常柔细、非常敏感的。这是基督内里所是的图画，是人的眼睛所看不见的；唯有神能看透。

脂油总是指明甜美和柔细。祭牲里面最柔软、最甜美、最柔细的部分就是脂油，脂油借着焚烧就成为给神的食物。祭牲最好用来焚烧的部分就是脂油。祭司吃脂油违反“医学规律”。我们人吃脂油完全不健康，但对神而言却完全健康。我们不能消化脂油，但神却能。脂油给我们麻烦，但却没有给神任何麻烦。神圣的消化与我们人的消化不同。

In this lesson we want to continue our fellowship concerning presenting Christ as the peace offering to the Father in the Lord's table meeting. In particular we want to see the significance of the portions of the peace offering as seen in Leviticus.

D. The Portions of the Peace Offering

1. To God

a. From the Ox

A portion of the peace offering is presented to God from the ox (Lev. 3:3-5). This portion is the fat upon the inwards, the inner parts, of the cattle. All the fat upon all the inwards must be for God. The two kidneys and the fat on them is for God, as well as the caul (net) above the liver. All this fat and these tender parts within the cattle must be burned to God as His food to satisfy Him and to please Him.

These items refer to the sweetness and the tenderness of the inward being of Christ. The inward being of Christ can be appreciated only by God. We do not have that much ability in our apprehension. In our apprehension we cannot perceive that deeply. Only God has such an appreciating ability. In Matthew 11:27 the Lord Jesus said that "no one fully knows the Son except the Father." When He said this, a number of people, including the disciples, were around Him. They saw Him, but they could not perceive what was within His inward being. No human being can fully perceive what is in the Lord's inward being. Only God can fully evaluate it, appreciate it, enjoy it, and apprehend it.

Leviticus does not say that the heart is offered to God for His portion. Instead, it emphatically mentions the kidneys and the liver when speaking of the portions of the peace offering which are God's portion. There is no fat around the heart. If there were, that would be terrible. Of course, the heart is a vitally crucial organ, but the liver and kidneys are very tender and very sensitive. This is a picture of what is within Christ which is invisible, or unseen, to human eyes. Only God can perceive what is there.

The fat always indicates sweetness and tenderness. The softest, sweetest, and most tender part in the cattle is the fat, which becomes food to God through burning. The best part of the cattle for burning is the fat. It would be against the "medical law" for the priests to eat the fat. It is altogether unhealthy for us humans to eat fat, but it is altogether healthy to God. We cannot digest the fat, but God can. Fat gives us trouble, but fat does not give any trouble to God. The divine digestion is different from our human digestion.

这给我们看见，圣经是何等美妙。在旧约时代，祭司没有得到现代科学的好处，但神照着祂的医学规律，为他们制定了一个饮食条例。当然，现代科学发现了脂油对人类身体不好，但这个原则早已存在于圣经里。神让所有的脂油都远离祭司。

许多中国人吃各种的脂油，他们宝贝脂油，将脂油送给他们所尊敬的人。但旧约里的犹太人将所有的脂油献给神，因神能消化脂油。这是很有意义的。因着许多中国人不认识神，他们将错误的东西给了错误的人。但旧约里的犹太人照着圣经认识神，所以他们将对的的东西献给对的一位，就是神。祭牲的脂油必须给神。

b 取自绵羊或羊羔的

献给神之平安祭的各部分也有取自绵羊或羊羔的。（利三 9～11。）这些部分与取自公牛的相同，加上整条肥尾巴。平安祭牲整条肥尾巴是献给神的。肥尾巴和脏上的脂油，同样是指基督所是里甜美和柔细的部分。没有人能领略这分，唯有父能领略并享受。

c 取自山羊的

献给神之平安祭取自山羊的部分，与取自公牛的相同。（利三 14～16。）这些部分表征基督柔细、甜美、美味的部分，都是给神的；这些乃是神的分。

2 给献祭之祭司的分

这是平安祭各部分的第二类。头一类是给神的分，第二类是给献祭之祭司的分。

a 献给耶和华为举祭的一个饼

当以色列人按照神的要求献平安祭时，不需要献上任何饼，神只要求献上牲畜作平安祭。但如果献祭者要感谢神，并为着感谢而献平安祭，他就要在所要求的平安祭之外再加上一些东西。按照利未记七章十四节，他必须从所献上许多的饼中，分别一个饼，向神举上作为举祭。这成了献祭的祭司，就是主持并事奉之祭司的分，也就是献血和脂油之祭司的分。

This shows us how marvelous the Bible is. They did not have the benefit of modern science in the days of the Old Testament, but God established a dietary ordinance for the priests according to His medical law. Modern science, of course, has discovered that fat is not good for the human body. But in the Bible, this principle was there already. God kept all the fat away from the priests.

Many of the Chinese eat all the fat. They treasure the fat and give it to the people whom they respect. But the Jews in the Old Testament offered all the fat to God, and God could digest it. This is very meaningful. Because many of the Chinese do not know God, they give the wrong thing to the wrong persons. But the Jews in the Old Testament knew God according to the Scriptures, so they offered the right thing to the right person, that is, God. The fat of the cattle must go to God.

b. From the Sheep or Lamb

The portions of the peace offering which are offered to God are also from the sheep or lamb (Lev. 3:9-11). These portions are the same as from the ox plus the whole fat tail. The King James Version uses the word rump, but the Hebrew word means fat tail. The American Standard Version says that the entire "fat tail" of the peace offering is offered to God. The fat tail and the fat upon the inwards again refer to the sweet and tender parts of Christ's being. No human can apprehend this portion. It can be realized and enjoyed only by the Father.

c. From the Goat

The portions of the peace offering offered to God from the goat are the same as from the ox (3:14-16). All these portions, signifying the tender, sweet, and delicious parts of Christ, are for God. They are God's portion.

2. To the Offering Priest

This is the second category of the portions of the peace offering. The first is the portion to God, and the second is the portion to the offering priest.

a. One Cake as a Heave Offering unto the Lord

When the children of Israel offered a peace offering according to God's requirements, they did not need to offer any cakes. God required only the cattle for the peace offering. But if the offerer was thankful to God and offered it for a thanksgiving, he had to add something to the required peace offering. This portion is composed not of the cattle but of the cakes. According to Leviticus 7:14, out of the many cakes offered, one had to be set apart and heaved unto God as a heave offering. This became the portion of the offering priest, the conducting and serving priest, the priest who offered the blood and the fat.

利未记七章十三至十四节说，“要用有酵的饼，和为感谢献的平安祭，与供物一同献上。从各样的供物中，他要一个饼献给耶和華為举祭，是要归给洒平安祭牲血的祭司。”事奉的祭司每次为感谢献平安祭时，必须拿一个饼出来作举祭。他若要献祭，就必须从所有的饼中拿出一块，向耶和華為举上。然后这一块就成为他的分。

b 献给耶和華為举祭的右腿

从平安祭的祭牲中，作为举祭的右腿也是给祭司的。（利七 32～34。）一个饼和右腿乃是为着滋养并加强事奉的祭司。饼是为着滋养，腿是为着加强，二者都是举祭。这是指对基督升天的享受，享受基督作升天的一位，被举起的一位。这表明献祭的祭司，主持的祭司，得着最高的享受。我们越事奉，所享受基督的分就越高。

3 给所有祭司的分——作为摇祭的胸

作为摇祭的胸，是平安祭中给所有祭司，包括亚伦和他众子孙的分。（利七 30～31，34。）摇祭不像举祭那么高，胸也不像腿那么刚强。因此，所有的祭司所得的分，不像事奉的祭司所分得的那么高，那么刚强。最高最强的分是给事奉的祭司，不是给一般的祭司。一般的祭司只分得一种一般的分；他们分得的是摇祭的胸，不是举祭的腿。摇祭表征复活的基督；举祭表征高举的基督。高举的基督当然比复活的基督更高。我们若没有经历到升天的基督，就尚未达到目标，仍然在路途中。

胸不是表征力量，而是表征爱。这指明只要召会仍留在爱的阶段里，她就不是那么刚强，还是有点低。召会必须从爱的阶段往前到力量的阶段，就是从胸的阶段往前到腿的阶段。我们中间若有许多一般的祭司，却只有少数事奉的祭司，我们的召会生活就会很软弱。我们需要一些特别事奉的人，来享受右腿作举祭。

4 给献祭者的分

平安祭也有一分是给献祭者的。

a 祭牲的肉

Leviticus 7:13 and 14 say, "With the thanksgiving sacrifice of his peace offering, he shall offer his offering with cakes of leavened bread; and from it he shall offer one from each offering as a heave offering to Jehovah; it shall be for the priest who dashes the blood of the peace offering." Every time the serving priest offered a peace offering for thanksgiving, he had to take out one cake for a heave offering. If he offered an offering, he had to take out one piece from all the cakes and heave it unto the Lord. Then this piece would become his portion.

b. The Right Thigh as a Heave Offering unto the Lord

The right thigh of the peace offering was also given to the priest for a heave offering out of the sacrifices of the peace offerings (Lev. 7:32-34). The one cake and the right thigh were for nourishing and strengthening the serving priest. The cake was for nourishing, the thigh was for strengthening, and both were heave offerings. This refers to the enjoyment of the ascension of Christ, to enjoying Christ as the ascended One, the heaved One. This shows that the offering priests, the conducting priests, get the highest enjoyment. The more we serve, the higher the portion of Christ we enjoy.

3. To All the Priests—the Breast as a Wave Offering

The breast as a wave offering was a portion of the peace offering to all the priests, including Aaron and all his sons (Lev. 7:30-31, 34). The wave offering is not as high as the heave offering, and the breast is not as strong as the thigh. Thus, all the priests share a portion which is not as high or as strong as that which the serving priests share. The highest and strongest portion is for the serving priests, not for the general priests. The general priests share only a kind of general portion. They share the wave breast, not the heave thigh. The wave offering signifies the resurrected Christ. The heave offering signifies the exalted Christ. The exalted Christ, of course, is higher than the resurrected Christ. Until we experience Christ in ascension, we have not reached the goal. We are still on the way.

The breast does not signify strength; it signifies love. This indicates that as long as the church is still in the stage of love it is not so strong and somewhat low. The church must go on from the stage of love to the stage of strength, that is, from the breast stage to the thigh stage. If there are many general priests among us and few serving priests, our church life will be weak. We need some particular serving ones to enjoy the right thigh as a heave offering.

4. To the Offerer A portion of the peace offering also goes to the offerer.

a. The Flesh (Meat) of the Cattle

The flesh (meat) of the cattle is the portion to the offerer (7:15-18). The flesh of the

祭牲的肉是给献祭者的分。（利七 15～18。）为着感谢献的平安祭牲的肉，要在献的日子吃，（15，）而为还愿或甘心献的，可以吃两天。（16～18。）这表明为还愿献的祭比为感谢献的祭更强。因此，为感谢献的祭只可以吃一天；但为还愿或甘心献的祭比较强，可以维持两天。

我们需要看见，为着感谢献的平安祭与为着还愿献的平安祭之间的分别。为着还愿的祭比较强。今天我们可能带着感恩，将自己奉献给神。我们可能祷告说，“主，我爱你，所以我将自己奉献给你。”这是为着感谢，但这太一般了。另一面，我们可能带着许愿将自己奉献给神。我们可能祷告说，“主，我来这里向你许愿。我将自己给你，将自己嫁给你。我要一直单单为着你，不管发生什么事，不管我的感觉如何。”许愿乃是甘心作的。

有些圣徒可能将自己奉献给基督与召会，但五年后可能就离开召会。这指明他们没有许愿。许愿就像婚姻的联结，而为着感谢而献的祭乃是基于我们的感觉。我们可能与某个人同住，因为我们对这个人有爱的感觉。然而，许愿超过我们的感觉；那是一种约束我们的关系，不管我们的感觉或环境如何。我们众人都需要为着主的恢复嫁给基督。这样，不管发生什么事或我们感觉如何，我们总会为着主的恢复留在主这里。我感谢主，许多圣徒真的借着婚姻的愿与基督绑在一起了。许这种愿的，就是照着民数记六章的启示，作一个真正的拿细耳人。

为感谢献的祭是情感的、肤浅的，但为许愿献的祭是坚定的、深入的。感谢大多与情感有关，但许愿却与意志有关。有些圣徒的奉献是出于感谢，但有些却出于许愿。我们要跟从主，就需要许愿。婚姻包含了一个不改变、不更改、不变动的愿。主宝贝我们向祂许愿。

b 饼

除了祭牲的肉，献祭者也享受三种饼作他的分。（利七 12～13。）

（一）调油的无酵饼——带洞的薄饼

peace offering for thanksgiving is good for eating on the offering day (v. 15), whereas the flesh of the peace offering for a vow or a voluntary offering is good for eating for two days (vv. 16-18). This shows that the offering for a vow is stronger than the offering for thanksgiving. Thus, the offering for thanksgiving is good to eat for only one day. But the offering for a vow or a voluntary offering is stronger, so it can last for two days.

We need to see the difference between the peace offering for thanksgiving and the peace offering for a vow. The offering for a vow is stronger. Today we may consecrate ourselves to God with thanksgiving. We may pray, "Lord, I love You, so I consecrate myself to You." This is for thanksgiving, but this is too general. On the other hand, we may offer ourselves to God with a vow. We may pray, "Lord, I come here to make a vow to You. I give myself to You and marry myself to You. I want to be solely for You always, regardless of what happens or of how I feel." A vow is something voluntary.

A number of saints may consecrate themselves to Christ and the church, but five years later they may leave the church. This means that they did not have a vow. A vow is like a marriage tie. The offering for thanksgiving, though, is based upon our feeling. We may stay with someone because of our feeling of love for them, but a vow goes beyond our feeling. It is a tie that binds us regardless of feeling or circumstance. All of us need to be ones who are married to Christ for His recovery. Then regardless of what happens or of how we feel, we will always remain with the Lord for His recovery. I am grateful to the Lord that many saints are really bound to Christ by a marriage vow. To make such a vow is to be a real Nazarite according to what is revealed in Numbers 6.

The offering for thanksgiving is emotional and superficial, but the offering for a vow is determined and deeper. Thanksgiving is mostly related to the emotion, but a vow is related to the will. Some saints' consecrations are out of thanksgiving, whereas others' consecrations are out of a vow. In order to follow the Lord, we need a vow. Marriage involves a vow with no change, no variation, no alteration. The Lord treasures our vow to Him.

b. Cakes

Besides the meat of the cattle, the offerer also enjoys three kinds of cakes as his portion (7:12-13).

1) Unleavened Cakes—Thin Cakes with Holes—Mingled with Oil

第一种饼是调油的无酵饼。达秘 (Darby) 在利未记二章四节的一个注解里指出, 这些饼非常薄, 并且有洞。这些带洞的薄饼, 很容易吃并消化。这预表基督是那位让人容易吃并消化的一位。祂与那灵调和, 祂也是无酵的, 没有任何罪。

(二) 抹油的无酵、中空薄饼

第二种饼是抹油的无酵、中空薄饼。这些薄饼也很容易吃、消化并享受, 因为里面是中空的。无酵饼是与油调和, 而这些中空的无酵薄饼是抹了油的。

基督里面总是中空的; 中空的意思就是灵里贫穷。不仅如此, 祂在十字架上被扎, 就是说, 祂被刺了洞。今天许多基督徒就像一个十二吋厚的饼, 没有一个洞, 没有人能吃他们。但基督不是那么厚, 祂使自己变得如此卑微。祂是中空的, 就是灵里贫穷, 并且刺了洞, 就是被扎过, 为给我们享受。

(三) 用油调匀细面作的饼

第三种饼乃是用油调匀细面作的饼。用油调匀乃是用油浸透并调和的。调和是一回事, 浸透是另一回事, 而抹油又是另一回事。饼与油调和乃是里面的事; 饼被油浸透乃是被油浸润; 饼上抹油就是将油浇在饼上面。

这些饼要与感谢的祭牲一起献上, 是我们在神要求之外另加的。神得着了所要求的公牛、绵羊、羊羔或山羊, 就满足了。但是当我们为着所享受的基督而感激时, 我们就因着感谢而向神有所献上。这是在神要求之外对基督的经历, 并且是我们所发起的。我们为着基督非常感谢神, 所以就将额外的一分基督带来给神。

当然, 基督在救赎里为我们所作的, 完全包括在祭牲里。我们不能在此之外再加上什么。但祭牲还是没有包括基督的行为, 基督属人的生活。我们需要读四福音, 好看见基督在地上的人性生活。平安祭的饼, 薄而中空的饼, 就是祂的预表。我们感谢神的时候, 就将基督人性生活的这一面带来, 作为我们对神的感激。

First, there are unleavened cakes mingled with oil. Darby points out in a note on Leviticus 2:4 that these cakes are very thin with holes. Their being thin and perforated makes them easier to eat and digest. This is a type of Christ as the One who is easy to eat and digest. He is mingled with the Spirit, and He is unleavened, without any sin.

2) Unleavened, Hollow Wafers Anointed with Oil

The second kind of cake is the unleavened, hollow wafers anointed with oil. These wafers are also easy to eat, digest, and enjoy because they are empty, hollow, within. The unleavened cakes are mingled with oil, whereas the unleavened, hollow wafers are anointed with oil.

Christ was always hollow within; to be hollow means to be poor in spirit. Furthermore, He was pierced on the cross, that is, He was perforated. Many Christians today are like a cake twelve inches thick, without one hole. No one can eat of them. But Christ was not that thick. Christ made Himself so humble. He was hollow, poor in spirit, and perforated, pierced, for our enjoyment.

3) Cakes of Fine Flour Saturated and Mingled with Oil

The third kind of cake is of fine flour saturated and mingled with oil. To be mingled is one thing, to be saturated is another thing, and to be anointed is still another thing. For the cake to be mingled with oil is something within. For the cake to be saturated with oil is for it to be soaked with oil. For the cake to be anointed with oil is for the oil to be poured upon it.

These cakes were to be offered with the sacrifice of thanksgiving, which is something we add to what God requires. God is satisfied with the required ox, the required sheep, the required lamb, or the required goat. But when we are so grateful for what we have enjoyed of Christ, we have something to give to God for our thanksgiving. This is an experience of Christ in addition to what God requires and is initiated by us. Because we are so grateful to God for Christ, we bring something additional of Christ to God.

Of course, what Christ has done for us in His redemption is altogether included in the cattle. We cannot add anything to this. But still the cattle does not include Christ's behavior, Christ's human life. We need to read the four Gospels to realize Christ's human living on this earth. He is typified by the cakes of the peace offering, which were thin and hollow. When we are grateful to God, we bring something of Christ in the aspect of His human living as our gratitude to God.

(四) 有酵饼

利未记七章十三节说，“要用有酵的饼，和为感谢献的平安祭，与供物一同献上。”其他的项目是为着珍赏和享受，而酵乃是提醒我们：我们这些献上并享受这样圣别之基督的人，仍然不是圣别的，仍然带着酵。凡神所作的，绝对是纯洁、圣别的；但由我们所发起的，仍然有酵在其中。有酵的饼提醒献祭者：他仍然是有罪的。每当我们在擘饼聚会中献上基督时，我们需要受提醒，我们仍是不洁，仍是有酵的。

5 给其他人的分

a 祭牲的肉

有五种人有分于平安祭的五个部分。一分是给神的，一分是给主持的祭司，一分是给所有的祭司，一分是给献祭者，最后是给其他的人，就是其余敬拜神的会众。（利七19～21。）最后给其他人的分，乃是祭牲的肉。当然，没有一个献祭者能独自吃所有的供物，所以需要一些“帮忙吃的人”。这就是为什么我们要一起聚集到主的桌子前，享受那有追溯不尽之丰富的基督。

今天我们自己必须是主持的祭司，事奉的祭司。在旧约的敬拜里，有事奉的祭司，也有来到他们那里献祭的人。但在新约里没有圣品人和平信徒。今天我们必须是四种人：献祭者、主持的祭司、一般的祭司、和会众。平安祭只有某些部分，大多是内里的部分，是给神的，其余的都是给我们的。

然而，我们中间有些人可能来到聚会中，只单单作会众，而不是作献祭者。有的人可能是献祭者，但他们不是那么刚强，在他们身上没有真正事奉的祭司职分。在道理上，我们中间没有圣品阶级和平信徒，但实际上，有的人可能献上“平信徒”的祷告，而有的人可以献上事奉者的祷告。我们可以分辨两者的区别。我们都是祭司，但有些人可能懒惰不事奉。这些人只能享受摇祭的胸，不能享受举祭的腿。利未记的这个预表，陈明了一幅今天光景的完满图画。

b 需要得洁净

4) Leavened Bread

Leviticus 7:13 says, "With the thanksgiving sacrifice of his peace offering, he shall offer his offering with cakes of leavened bread." The other items are for appreciation and enjoyment, whereas the leaven reminds us that we, the offerers and enjoyers of such a holy Christ, are still unholy; we are still leavened. Whatever God does is absolutely pure and holy. But whatever we initiate still has some leaven in it. The leavened bread reminds the offerer that he is still sinful. Whenever we offer Christ at the Lord's table, we need to be reminded that we are still unclean, still leavened.

5. To Others

a. The Flesh of the Cattle

There are five parties participating in the five portions of the peace offering. One portion is to God, one portion is to the conducting priest, one portion is to all the priests, one portion is to the offerer, and the last portion is to others, that is, to the rest of the congregation who are worshipping God (7:19-21). The last portion to others is the flesh of the cattle. Of course, no offerer by himself can eat all the offerings, so some "eating helpers" are needed. This is why we all come together at the Lord's table to enjoy the unsearchably rich Christ.

Today we ourselves must be the conducting priests, the serving priests. In the Old Testament worship, there were the serving priests and the ones who came to them to offer something. But in the New Testament there are no clergy and laity. Today we must be all four parties: the offerers, the conducting priests, the general priests, and the congregation. Only certain portions of the peace offering, mostly the inward parts, are for God, but the rest are for us.

Some among us, however, may come to the meeting merely as a part of the congregation and not as offerers. Others may be offerers, but they are not that strong and there is not the real serving priesthood with them. Doctrinally speaking, there are no clergy and laity among us. But actually some may offer a "layman's" prayer, whereas others may offer a serving one's prayer. We can discern the difference. We are all priests, but some may be lazy and will not serve. These ones can enjoy only the wave breast, not the heave thigh. This typology in Leviticus presents a full picture of today's situation.

b. Cleanness Being Required

要吃平安祭的人必须是洁净，没有罪的。林前十一章完全对付了这事，那里指出我们可能不配的有分于主的桌子。（27。）林前五章告诉我们，什么样的人是不洁净的，应当从主身体的交通中排除。

这一课的中心要点乃是：基督作我们献给父的平安祭，为给神享受，并给各方面有分于在神分赐里之敬拜的人享受。

Anyone who wants to eat the peace offering must be clean, without sin. This is fully dealt with in 1 Corinthians 11, which points out that it is possible for us to partake of the Lord's table in an unworthy manner (v. 27). First Corinthians 5 tells us what kinds of persons are unclean and should be excluded from the fellowship of the Lord's Body.

The focus of this lesson is as follows: Christ as the peace offering offered by us to the Father is for the enjoyment of God and all the parties participating in the worship in the dispensing of God.

第九课

擘饼聚会的实行（六）

读经：利未记三章一至十七节，七章二十三节，二十五至二十七节，三十三节。

纲目

肆 向父献上基督为平安祭：

五 对平安祭的享受：

1 神的分：

a 血—三 2, 8, 13, 17, 七 26 ~ 27, 33:

(一) 满足神公义的要求。

(二) 维持神圣别的地位。

(三) 保守神的荣耀—参罗三 23。

b 脂油—三 3 ~ 4, 9 ~ 10, 14 ~ 17, 七 23, 25, 33:

(一) 内里的丰富，使神照着祂的荣耀得着满足。

(二) 保护内脏。

c 两个腰子—内脏最柔细的部分—三 4, 10, 15。

d 肝上的网子—三 4, 10, 15:

(一) 内里额外的丰富。

(二) 内里部分的遮盖。

e 绵羊或羊羔的肥尾巴—额外的丰富—三 9。

f 从 b 到 e 项经过火成为馨香之气，作神的食物—三 5, 11, 16。

LESSON NINE

THE PRACTICE OF THE LORD'S TABLE MEETING (6)

Scripture Reading: Lev. 3:1-17; 7:23, 25-27, 33

OUTLINE

IV. Presenting Christ as the peace offering to the Father:

E. The enjoyment of the peace offering:

1. God's portion:

a. The blood—3:2, 8, 13, 17; 7:26-27, 33:

1) To satisfy His righteous requirements.

2) To maintain His holy position.

3) To keep His glory—cf. Rom. 3:23.

b. The fat—3:3-4, 9-10, 14-17; 7:23, 25, 33:

1) The inward riches for His satisfaction according to His glory.

2) The protection of the inwards.

c. The two kidneys—the most tender part of the inwards—3:4, 10, 15.

d. The net above the liver—3:4, 10, 15:

1) The additional inward riches.

2) The covering of the inward part.

e. The fat tail of the sheep or the lamb—the additional riches—3:9.

f. A sweet savor made by fire of items b through e as food to God—3:5, 11, 16.

在上一课里我们看见平安祭的各部分，本课我们要开始交通到对平安祭的享受。这一课我们要读利未记第三章全章。我觉得我们需要帮助圣徒很仔细的读这一章，并且要请他们全心留意两件事：血和脂油。我们已经看见，肝上的网子也是神从平安祭所得的分。网子是脂油的一部分，此外还有两个腰子和肥尾巴。实际上，肥尾巴就是额外的脂油。（9。）

五 对平安祭的享受

1 神的分

a 血

在本课里，我们要说到神所享受之平安祭的分。神的分首先是血。（利三 2, 8, 13, 17, 七 26 ~ 27, 33。）脂油是给神的，血也是给神的，人不许吃脂油或喝血。利未记三章十七节说，“在你们一切的住处，脂油和血，都不可吃，这要成为你们世世代代永远的定例。”这节很强的吩咐说，任何人都不该吃脂油或喝血。

（一） 满足神公义的要求

血满足神公义的要求。神需要血。神渴望与祂所拣选的人有交通，但祂是公义的，只要祂所拣选的人仍是有罪的，祂公义的要求就不容许祂与他们交通，所以需要血。我们可能说，我们的罪性或罪行需要血，但实际上，这样说并不准确。我们顶多能说，我们的罪性或罪行需要血解决它们的问题。但要求不是在我们这一边，而是在神那一边。神公义的要求需要血，所以血首先满足神公义的要求。

（二） 维持神圣别的地位

公义是一种光景，而圣别是一种地位。我们需要血来满足神的公义，也需要血来维持神的圣别，就是神圣别的地位。如果神没有血就来与我们这些罪人交通，这会把祂的地位推翻。祂是圣别的神，祂的地位完全是圣别的，有别于任何凡俗的事物。

（三） 保守神的荣耀

In the previous lesson we saw the portions of the peace offering. In this lesson we want to begin to fellowship about the enjoyment of the peace offering. For this lesson we need to read all of Leviticus 3. I feel that we need to help the saints to read this chapter very carefully, and we need to ask them to pay their full attention to two things: the blood and the fat. We have seen that the net above the liver is also God's portion from the peace offering. The net is a part of the fat. In addition to this, there are the two kidneys and the fat tail. Actually, the fat tail is additional fat (Lev. 3:9).

E. The Enjoyment of the Peace Offering

1. God's Portion

a. The Blood

In this lesson we want to cover God's portion of the enjoyment of the peace offering. God's portion firstly is the blood (Lev. 3:2, 8, 13, 17; 7:26-27, 33). The fat is for God, and the blood is also for God. Men were not allowed to eat the fat or to drink the blood. Leviticus 3:17 says, "It shall be a perpetual statute throughout your generations wherever you dwell, that you shall not eat any fat or any blood." This verse strongly charges that no fat or blood should be taken by anyone.

1) To Satisfy His Righteous Requirements

The blood satisfies God's righteous requirements. God needs the blood. God desires to have fellowship with His chosen people, but He is righteous. His righteous requirements will not allow Him to have fellowship with His chosen people as long as they have sins. Therefore, the blood is required. We may say that our sin or our sins require the blood, but actually, it is not so accurate to say this. The most we can say is that our sin or our sins need the blood to solve their problem. But the requirements are not on our side; the requirements are on God's side. God's righteous requirements need the blood. So the blood firstly satisfies God's righteous requirements.

2) To Maintain His Holy Position

Righteousness is a condition, whereas holiness is a position. The blood is needed to satisfy God's righteousness, and it is also needed to maintain God's holiness, God's holy position. If God came to fellowship with us sinners without the blood, this would overthrow His position. He is the holy God, and His position is altogether holy, separated from anything common.

3) To Keep His Glory

神公义、圣别和荣耀的要求都需要得着满足。荣耀是神在祂尊荣中的彰显。神公义的条件应当得着满足，神圣别的地位应当得着维持，而神的荣耀，就是祂彰显出来的尊荣，应当得着保守。基督的血满足神公义的要求，维持神圣别的地位，并保守神荣耀的尊荣，所以血乃是神的分。

b 脂油

(一) 内里的丰富，使神照着祂的荣耀得着满足

脂油也是神的分。（利三 3～4，9～10，14～17，七 23，25，33。）脂油表征内里的丰富，使神照着祂的荣耀得着满足。这与新约里论到基督追测不尽之丰富的启示相符。（弗三 8。）并且主在约翰十章十节也说，祂来了，是要叫我们得着丰盛的生命。脂油表征生命的丰盛。

(二) 保护内脏

按照利未记三章的记载，脂油是盖在内脏的上面。因此，我们可以说内在的丰富乃是内里部分的遮盖和保护。平安祭的内脏表征基督内里的部分，内里的所是。（腓一 8。）四福音给我们看见，当主耶稣在地上生活、行动并工作时，在祂里面到底有些什么。我们读四福音，可以看见祂的思想、祂的愿望、祂的心意、祂的爱、祂的好恶、祂的情感，以及祂里面的一切，向着神并在神的同在里，都是非常柔细、非常丰富的。借着读四福音里主耶稣的传记，我们就能看见在祂里面有非常丰富、柔细的内里部分。祂所有的内里部分都是非常柔细、非常丰富、且非常宝贵的。

在擘饼聚会中纪念主以后，我们应当向父献上主作为平安祭。我们所献上的应该包括基督的内里部分。现在我们需要想想我们所献上的，到底是客观的平安祭，还是主观的平安祭。换句话说，我们所献上的，是否单单由神产生，还是由我们自己产生。按照预表，平安祭是由生产者献上的。他们生产了牛群和其他献祭的项目。这表明我们必须在基督这块美地上劳苦。

The requirements of God's righteousness, God's holiness, and God's glory all need to be met. Glory is the expression of God in His dignity. God's righteous condition should be satisfied, God's holy position should be maintained, and God's glory, that is, His expressed dignity, should be kept. The blood of Christ satisfies God's righteous requirements, maintains God's holy position, and keeps God's glorious dignity, so the blood is God's portion.

b. The Fat

1) The Inward Riches for His Satisfaction according to His Glory

The fat is also God's portion (Lev. 3:3-4, 9-10, 14-17; 7:23, 25, 33). The fat signifies the inward riches for God's satisfaction according to His glory. This corresponds with the revelation in the New Testament of the unsearchable riches of Christ (Eph. 3:8). Also, in John 10:10 the Lord said that He came that we might have life abundantly. The fat signifies the abundance of life.

2) The Protection of the Inwards

According to the record of Leviticus 3, the fat is upon the inward parts. Thus, we may say that the inward riches are the covering for and the protection of the inward parts. The inward parts of the peace offering signify the inward parts, the inward being, of Christ (Phil. 1:8). The four Gospels show us what was within the Lord Jesus while He was living, walking, and working on this earth. By reading the four Gospels, we can realize that the Lord's thought, His desire, His intention, His love, His likes and dislikes, His emotions, and all the things within Him were very tender and very rich toward God and in the presence of God. By reading the biography of the Lord Jesus in the four Gospels, we can realize that within Him were the rich and tender inward parts. All His inward parts are very tender, very rich, and very precious.

In the Lord's table meeting, after the remembrance of the Lord, we should offer the Lord as the peace offering to the Father. What we offer should include, or comprise, the inward parts of Christ. Now we need to consider whether we offer an objective peace offering or a subjective peace offering. In other words, do we offer something produced merely by God or produced by ourselves. According to the typology, the peace offerings were offered by the producers. They produced the cattle and the other items of their offerings. This shows that we have to labor on Christ as the good land.

当然，按照旧约，有些人没有劳苦，只是买些东西来献祭。他们利用别人的劳苦，但他们买来的供物，比不上由人的劳苦所产生的供物馨香。最上好、最馨香的供物，乃是由我们自己所生产的供物。我若没有在基督身上劳苦，却献上你所劳苦的基督，这就不是那么美好。我必须献上我所劳苦的。我必须献上由我的劳苦所产生的东西，你也必须献上由你的劳苦所产生的东西。

献给神的脏上脂油应当由我们所产生。换句话说，我们若在日常生活中没有基督所有的那种柔细、丰富并宝贵的心意、意愿、愿望和目的，我们就很难在擘饼聚会中这样向父献上基督。如果我们在日常行事中，在向着父的心意上，在我们的观念、思想、好恶、愿望、企图、和目的上，真实的与主是一，这些就成为我们的经历。这样我们就真实的在主向着父的内里部分与主是一。若是这样，我们来到擘饼聚会中，就有平安祭之内脏和脏上脂油的实际。

那些在灵恩运动里的人，只顾到他们的能力、他们的奋兴，并作一些伟大的事。在他们身上几乎每一件事都是粗鲁且外在的。他们大都没有顾到基督的内里部分，基督的内里所是，就是腰子和脏上的脂油所预表的。在灵恩运动里，没有隐藏、遮盖的东西。但当我们读四福音时，我们能看见耶稣的生命是非常内在的事。在祂里面隐藏着神性的丰富。我们若像灵恩运动的人那么注意外面的事，我们前来献平安祭时就没有内脏了。

c 两个腰子—内脏最柔细的部分

现在我们需要来看两个腰子表征什么。（利三 4, 10, 15。）所有的内脏中，腰子是最小的。不仅如此，腰子也是内脏中最柔细的。这指明在我们里面，需要有一些微小却非常柔细的东西向着父神。在我们里面，神不要大的东西；在我们里面，父所要的是非常柔细并宝贵的小东西。腰子受到脂油的保护，意思就是我们里面向着父那微小却柔细、宝贵的东西，是由内里的丰富所保护的。

我们在这里所说的，完全是根据我们的经历。我们若没有丰富的生命经历，我们里面就不能有微小、柔细、并宝贵的东西向着父神。就着对父是甜美的内脏而言，大小并

Of course, according to the Old Testament, some people did not labor but bought something to offer. They took advantage of others' labor. But these offerings which were bought were not as sweet as those produced by the people's labor. The best and sweetest offerings are those produced by ourselves. If I do not labor on Christ, yet I offer the Christ you labor on, this is not so good. I must offer what I have labored on. I must offer what is produced by my labor, and you must offer what is produced by your labor.

The fat on the inwards offered to God should be something produced by us. In other words, if we do not have the kind of tender, rich, and precious intention, will, desire, and purpose in our daily life that Christ had, it will be hard for us to present Christ to the Father in this way at the Lord's table meeting. If in our daily walk we are really one with the Lord in our intention toward the Father, in our concept, in our thoughts, in our likes and dislikes, in our desire, in our intent, and in our purpose, then these things become our experience. Then we are really one with the Lord in His inward parts toward the Father. If this is the case, we have the reality of the inwards and the fat upon the inwards of the peace offering when we come to the Lord's table meeting.

Those in the Pentecostal movement care only for their power, their revivals, and for something great. Nearly everything with them is rough and outward. For the most part, they do not care for the inward parts of Christ, the inward being of Christ, as typified by the kidneys and the fat upon the inwards. In the Pentecostal movement, there is nothing hidden, nothing covered. But when we read the four Gospels, we can see that the life of Jesus was very much an inward matter. Within Him the divine riches were concealed, hidden. If we are outward like those in Pentecostalism, we will not have the inwards when we come to offer the peace offering.

c. The Two Kidneys—the Most Tender Part of the Inwards

Now we need to consider what the two kidneys signify (Lev. 3:4, 10, 15). Of all the inward parts, the kidneys are among the smallest. Furthermore, the kidneys are the most tender of the inward parts. This indicates that we need some small yet most tender things within us toward God the Father. Within us God does not want big things. Within us the Father wants small things which are very tender and precious. The kidneys are protected by the fat, which means that the small yet tender and precious things within us toward the Father are protected by the inward riches.

What we are speaking of here is altogether based upon our experiences. If we do not have the rich experiences of life, we cannot have the small, tender, and precious things within us toward God the Father. With the inwards, which are so sweet to the

不重要，量却很重要。脂油越多越好。在四福音里，主耶稣的一生中，有就量而言的丰富、丰盛，却没有就大小而言的伟大。

这事的例子可见于约翰七章。在这章里，主肉身的兄弟叫祂上犹太去，将自己显明给世人看；（3～4；）但主回答说，“我的时候还没有到，你们的时候却常是方便的。”（6。）这个例子给我们看见主里面生命的柔细、宝贵和丰富。祂的一生没有伟大的工作、伟大的事业或伟大的活动。祂虽然是全能神的儿子，却甘愿受限制不作任何事。祂肉身的兄弟向祂挑战，叫祂公开显明自己，作大事以扬名，但祂却说祂的时候还没有到；祂喜欢微小。在祂与父同在的生命中，有一种内里的限制。这给我们看见，向父所献之平安祭的腰子，是如此微小、柔细并宝贵。

人的话无法充分发表这个启示，但约翰七章这个例子给我们看见主内里的所是，就如平安祭的腰子同其周围的脂油所预表的。我们若照今天基督教的方式作属灵伟人，就不能献上脂油和两个腰子。我们若读四福音来看耶稣的一生，就能看到祂内里的所是，就如平安祭的内脏所预表的。我们可以看见祂内里的所是在生命上是丰富的，有很柔细、微小却为父神宝贵的东西。这完全与我们的经历相符。这指明大腿所表征的力量和能力，并不满足父。父渴望得着基督的内里部分，就是脂油和腰子所表征的。

d 肝上的网子

肝上的网子（不是肝本身—利三4，10，15）是用来献给神作额外的内里丰富，和这内里部分的遮盖。我信肝并不需要，因为肝不像腰子那么小。肝上的网子比包围其他部分的脂油更薄。当然，网子不会很厚。这意思是说，肝不仅比腰子大，也不像腰子那样受到那么多脂油的保护。但不管网子多薄，它仍是脂油，而脂油乃是必须给神的分。这表明我们必须有生命的丰富，好保护并保守我们对基督内里部分的经历，那些部分对父神是非常宝贵的。在我们里面可能对基督内里的所是有一些经历，但我们却可能没有那么多生命的丰富。肝上的网子虽薄，却仍有其功用，作额外的内里丰富以遮盖肝脏。

Father, the size means nothing, but the quantity does. The more fat there is, the better. With the life of the Lord Jesus in the four Gospels, there were the riches, the abundance in quantity, but there was no greatness in size.

An illustration of this can be seen in John 7. In this chapter the Lord's brothers in the flesh told Him to go to Judea and manifest Himself to the world (vv. 3-4), but the Lord responded by saying, "My time has not yet come, but your time is always ready" (v. 6). Such an instance shows us the tenderness, the preciousness, and the riches of life within the Lord. His life was not one of a great work, a great career, or a great activity. Although He was the Son of the Almighty God, He was willing to be limited in not doing anything. His brothers in the flesh challenged Him to manifest Himself publicly, to do something great to make a name, but He said His time had not yet come. He liked to be small. In His life with the Father, there was an inward restriction. This shows us the kidneys of the peace offering offered to the Father with the smallness, the tenderness, and the preciousness.

No human word can adequately express this revelation, but this instance in John 7 shows us the Lord's inward being as typified by the kidneys of the peace offering with the fat around them. If we are great, spiritual giants according to the way of today's Christianity, we will not be able to offer the fat with the two kidneys. If we read the four Gospels to see the life of Jesus, we can see His inward being as typified by the inward parts of the peace offering. We can see that His inward being was rich in life with something tender and small, yet so precious to God the Father. This fully corresponds with our experiences. This indicates that strength and power signified by the thigh do not satisfy the Father. The Father desires the inward parts of Christ signified by the fat and the kidneys.

d. The Net above the Liver

The net above the liver (Lev. 3:4, 10, 15), not the liver itself, was offered to God as the additional inward riches and the covering of this inward part. I believe that the liver was not required because it was not as small as the kidneys. The net above the liver is thinner than the fat surrounding the other parts. Of course, a net cannot be that thick. This means that the liver is not only bigger than the kidneys but also not as greatly protected by the fat. But regardless of how thin the net is, it is still the fat, and the fat is required as God's portion. This shows that we must have the riches of life to protect and to keep our experiences of the inward parts of Christ, which are so precious to God the Father. Within us we may have some experiences of the inward being of Christ, but we may not have that much of the riches of life. The net of the liver is thin, but it still functions as the additional inward riches to cover the liver.

e 绵羊或羊羔的肥尾巴—额外的丰富

绵羊或羊羔的肥尾巴也是平安祭中神的分，乃是额外的丰富。（利三 9。）在绵羊或羊羔身上，肥尾巴这生命的丰富是在内脏以外的。这指明就着脂油而言，绵羊或羊羔比公牛更好，因为公牛的肥尾巴不够柔细，所以不蒙悦纳。

脂油、腰子、肝上的网子、和肥尾巴，都指明内里生命的丰富，是非常柔细、微小并宝贵的。我们若想要作大事、使自己扬名、或立刻有伟大的成就，我们献给神的祭物中就不会有内脏；换句话说，就是没有丰富贮藏、包藏、或隐藏在里面。这样就不会有微小、柔细、并宝贵的东西献给父神。

我没有属人的言语来充分发表这事，但我要一再的叫你们来看主耶稣在四福音中的生活。四福音中的生活比使徒行传所启示的生活更甜美、更柔细；四福音中的生活有更多的脂油和内脏。我不是贬低使徒行传中的生活，但没有一件事能与四福音所启示主耶稣自己的生活相比。四福音中的生活是更丰富、更柔细、更宝贵，却也更微小的。你比较珍赏那一个——在行传二章五旬节那天的三千人得救，还是在马太十七章三个门徒与主耶稣同在高山上？你想作三个人中的一个，还是仅仅作三千人中的一个？灵恩派的传道人会选择要三千人；但发生在三千人身上的事，在某种意义上，不像主在福音书中食饱五千人（太十四 14～21）那么高。这表明在福音书中有更多的内脏和更多的脂油。

f 从 b 到 e 项经过火成为馨香之气，作神的食物

平安祭中作神的分的各部分，经过火成为馨香之气，作神的食物。（利三 5，11，16。）这是脂油、腰子、肝上的网子、和肥尾巴经过火而产生的馨香之气。这四样东西被火焚烧，就产生香气，这香气乃是神的食物，（5，11，16，）也就是神对平安祭的享受。我们能否献上这样的平安祭，乃在于我们日常的行事为人。

e. The Fat Tail of the Sheep or the Lamb—the Additional Riches

The fat tail of the sheep or the lamb was also God's portion of the peace offering as additional riches (Lev. 3:9). With the sheep or the lamb, the riches of life as the fat tail are outside of the inwards. This indicates that the sheep or the lamb, according to the fat, is better than the ox because the ox's fat tail is not accepted. It is not tender enough.

The fat, the kidneys, the net above the liver, and the fat tail all indicate the riches of life inwardly with the tenderness, the smallness, and the preciousness. If we want to do a great work, make a great name, or have a great success right away, there can be no inwards in our offering to God. In other words, there can be no riches stored, concealed, or hidden inwardly. There can be nothing small, tender, and precious for God the Father.

I do not have the human language to adequately express this, but I would repeatedly refer you to the life of the Lord Jesus in the four Gospels. The life in the Gospels is sweeter and more tender than the life revealed in Acts. The life in the Gospels has more fat and inwards. I am not depreciating the life in Acts, but nothing can compare with the life of the Lord Jesus Himself revealed in the Gospels. The life in the Gospels is richer, more tender, more precious, and yet smaller. Which do you appreciate more—the three thousand saved on the day of Pentecost in Acts 2 or the three disciples on the high mountain with the Lord Jesus in Matthew 17? Do you want to be among the three or merely among the three thousand? Pentecostal preachers would prefer the three thousand. But what happened with the three thousand was not even as high in a certain sense as what took place with the five thousand who were fed by the Lord in the Gospels (Matt. 14:14-21). This shows that in the Gospels there are more inwards with more fat.

f. A Sweet Savor Made by Fire of Items b through e as Food to God

The portions of the peace offering which are God's portion become a sweet savor made by fire as food to God (Lev. 3:5, 11, 16). It is a sweet savor made by fire of the fat, the kidneys, the net above the liver, and the fat tail. These four items burned by fire produce the savor, and this savor is food to God (3:5, 11, 16). This is God's enjoyment of the peace offering. Whether or not we can offer such a peace offering depends upon our daily walk.

第十课

擘饼聚会的实行（七）

读经：利未记七章十一至二十一节，二十八至三十四节。

纲目

肆 向父献上基督为平安祭：

五 对平安祭的享受：

2 献祭之祭司的分：

a 以下各种饼中献给耶和華為举祭的一个——在人性里的基督，在升天里作事奉者的滋养——七 14：

（一） 调油的无酵、带洞薄饼——基督调和着那灵，过钉十字架的生活，容易为人接触并接受——七 12 上。

（二） 抹油的无酵、中空薄饼——基督在那灵的膏抹下过卑微的生活——七 12 中，腓二 7～8。

（三） 用油调匀细面作的饼——基督由那灵浸透并调和，过一种柔细的属人生活——七 12 下。

（四） 有酵饼，表征献祭之人和献祭之祭司是有罪的，作为对他们的提醒——七 13。

b 献给耶和華為举祭的右腿——基督在升天里的能力，为要加强事奉者——七 32～34。

LESSON TEN

THE PRACTICE OF THE LORD'S TABLE MEETING (7)

Scripture Reading: Lev. 7:11-21, 28-34

OUTLINE

IV. Presenting Christ as the peace offering to the Father:

E. The enjoyment of the peace offering:

2. The offering priest's portion:

a. One cake out of each of the following as a heave offering unto Jehovah—Christ in His humanity as nourishment in ascension to the serving one —7:14:

1) Unleavened, perforated, thin cakes mingled with oil—Christ living a crucified life mingled with the Spirit and easy to be contacted and received—7:12a.

2) Unleavened, hollow wafers anointed with oil—Christ living a humble life under the anointing of the Spirit—7:12b; Phil. 2:7-8.

3) Cakes of fine flour saturated and mingled with oil—Christ living a fine human life saturated and mingled with the Spirit—7:12c.

4) Leavened bread, signifying the sinfulness of the offerer and the offering priest as a reminder to them—7:13.

b. The right thigh as a heave offering unto Jehovah—the power of Christ in ascension for the strengthening of the serving one —7:32-34.

3 祭司体系的分—在耶和華面前作搖祭的胸—基督在復活里的愛，為着滋養所有的祭司—七 30 ~ 31, 34。

4 獻祭者的分：

a 祭牲的肉—基督的供應—七 15 ~ 18：

(一) 為感謝（出于情感）所獻之平安祭牲的肉，可以吃一天—15。

(二) 為還愿或甘心（出于意志）所獻之平安祭牲的肉，可以吃兩天—16 ~ 18。

b 2a 各項中的四種餅—在人性里的基督作獻祭者的食物—七 12 ~ 13。

5 會眾的分—七 19 ~ 21：

a 祭牲的肉—基督的供應為着滋養。

b 在潔淨的條件下—林前五 8 ~ 11, 13 下。

3.The priesthood's portion—the breast as a wave offering before Jehovah—the love of Christ in resurrection for nourishment to all the priests—7:30-31, 34.

4.The offerer's portion:

a. The flesh of the cattle —the supply of Christ—7:15-18:

1) Of the peace offering for thanksgiving (of emotion) good for eating for one day—v. 15.

2) Of the peace offering for a vow or a voluntary offering (of the will) good for eating for two days—vv. 16-18.

b.Cakes of all four kinds as described in 1), 2), 3), and 4), under 2a—Christ in His humanity as food to His offerer—7:12-13.

5.The congregation's portion—7:19-21:

a. The flesh of the cattle —the supply of Christ for nourishment.

b.Under the condition of cleanness—1 Cor. 5:8-11, 13b.

在本课中，我们要继续交通对平安祭的享受。我们已经看见，平安祭中神的分主要有两样东西：血和脂油。我们必须看见，这两样东西包含重大的意义。这是因为圣经启示，我们与神的关系总是根据祂的三个属性：神的公义、圣别、和荣耀。按照整本圣经，我们与神的关系必须根据或建立于这三项神圣的属性。

整卷罗马书就是以这三个元素或属性为架构。罗马书的第一段说到称义，称义乃是按照神的公义。然后第二段说到成圣；成圣乃是借着神的圣别。罗马书又有另一段说到得荣。我们已经得称义，如今正被圣别，有一天我们要因神的荣耀而得荣。罗马书以神的公义、圣别、和荣耀为架构，因为这卷书给我们看见我们与神之间真实的关系；这关系乃是根据并建立于神为着称义的公义、神为着成圣的圣别、以及神为着得荣的荣耀。我们若好好顾到神的这三件事，我们与神之间的关系就没有问题。

各种祭的实际，都是为着我们与神的关系，所以在这些祭里，给神最重要的项目乃是血和脂油。血满足神公义和圣别的要求，也维持神的荣耀。罗马三章二十三节说，众人都犯了罪，亏缺了神的荣耀。血洁净的能力保守神的荣耀不受罪的玷辱。人没有彰显神的荣耀，反倒彰显罪和有罪的己，因此亏缺了神的荣耀。这样亏缺神的荣耀与彰显就是罪。血洗净我们一切的罪，（约壹一7，）因而维持了神的荣耀。

然后在积极一面，需要脂油来满足神的心愿，以达到神的荣耀。脂油是为满足神的心愿，而血是为满足神的要求。脂油表征基督内里的丰富，照着神的荣耀来满足神，并达到祂荣耀的标准。神的满足就产生神的荣耀。这含示脂油完成神的定旨。脂油是献上作牺牲之祭牲的内里丰富，表征基督内里生命的丰富。这生命满足父神，并完成神永远的定旨。

再者，这生命有丰盛的丰富，保守内在的功能，就是肝和腰子所预表的。内在的功能都是由生命的丰富所保存、保护并遮盖的。按照我们自己的经历，我们都能领略并见

In this lesson we want to continue our fellowship concerning the enjoyment of the peace offering. We have seen that God's portion of the peace offering is mainly of two things: the blood and the fat. We have to realize that these two things are of great significance. This is because the Bible reveals that our relationship with God is always based upon three of His attributes: the righteousness of God, the holiness of God, and the glory of God. According to the whole Bible, the relationship we have with God must be based upon or built on these three divine attributes.

The whole book of Romans was constructed with these three elements or attributes. The first section of Romans is concerning justification, and justification is according to God's righteousness. Then the second section of Romans covers the matter of sanctification, and sanctification is by the holiness of God. Then Romans has another section concerning glorification. We have been justified; we are now being sanctified; and some day we will be glorified with God's glory. Romans is constructed with God's righteousness, holiness, and glory because it is a book that shows us the real relationship between God and us. This relationship is based upon and built on God's righteousness for justification, God's holiness for sanctification, and God's glory for glorification. When these three things of God are taken care of in a good way, then there is no problem in our relationship with God.

All the offerings in their reality are for our relationship with God, so in these offerings, the crucial items to God are the blood and the fat. The blood meets the requirements of God's righteousness and holiness, and it also maintains God's glory. Romans 3:23 says that all have sinned and fall short of the glory of God. The cleansing power of the blood keeps God's glory from being insulted by sin. Instead of expressing God in His glory, man expresses sin and his sinful self. Hence, man falls short of God's glory. This falling short of God's glory and expression is sin. The blood cleanses us from every sin (1 John 1:7) and thus maintains the glory of God.

Then there is the need of the fat on the positive side to satisfy God's desire unto God's glory. The fat is to satisfy God's desire, whereas the blood is to meet His requirements. The fat signifies Christ's inward riches for God's satisfaction according to His glory and up to the standard of His glory. God's satisfaction issues in God's glory. This implies that the fat fulfills God's purpose. The fat is the inward riches of the cattle offered as a sacrifice, and this signifies the riches of the inward life of Christ. This life satisfies God the Father and fulfills God's eternal purpose.

Also, this life has the abundance of riches which preserves the inward functions, typified by the liver and the kidneys. The inward functions are all preserved, protected, and covered by the riches of life. According to our own experiences, we can realize this

证这事。我们若缺乏生命的丰富，我们内在的功能就变得粗拙不灵。我们越有生命的丰富，我们内在的功能就越柔细、新鲜、活泼。这给我们看见，主耶稣内里生命的丰富，保存了祂的内在功能，向着父是如此柔细、新鲜。这都使父的心愿得着满足，以达到祂的荣耀。

因此，我们能看见借着平安祭牲的血和脂油，神的要求才被顾到，神的心愿才得满足。这样，就无一事会羞辱神的荣耀，反而神能在祂的荣耀里彰显出来。实际上，血和脂油该是我们今天事奉的基本元素；血顾到神一切的要求，脂油顾到神的心愿，以达到祂的荣耀。

五 对平安祭的享受

2 献祭之祭司的分

利未记七章十二至十四节说，“他若为感谢献上，就要用调油的无酵饼，和抹油的无酵薄饼，并用油调匀细面作的饼，与感谢祭一同献上。要用有酵的饼，和为感谢献的平安祭，与供物一同献上。从各样的供物中，他要把一个饼献给耶和华为举祭，是要归给洒平安祭牲血的祭司。”从献上的许多饼中，每一种要取一个分别出来，向耶和华举上为举祭。这成了事奉之祭司的分。

a 以下各种饼中献给耶和华为举祭的一个——在人性里的基督，在升天里作事奉者的滋养

各种饼都是预表在人性里的基督，这些饼成了给耶和华的举祭。这表明在人性里的基督，在升天里成了我们这些事奉者的滋养。

(一) 调油的无酵、带洞薄饼——基督调和着那灵，过钉十字架的生活，容易为人接触并接受

调油的无酵、带洞薄饼，表征基督调和着那灵，过钉十字架的生活，容易为人接触并接受。（利七 12 上。）薄饼容易入口，意指基督容易为人接触并接受。饼若太厚，就很难吃下去。这些饼也是带洞的，被刺过的；指明十字架的对付，表征钉十字架的生活。

and testify to this. If we are short of the riches of life, our inward functions become rough, numb, and dull. The more riches of life we have, the more our inward functions become so tender, fresh, new, and living. This shows us that the riches of the inward life of the Lord Jesus preserved His inward functions for them to be so tender and fresh to the Father. This all satisfies the Father's desire unto His glory.

Thus, we can see that by the blood and the fat of the peace offering, God's requirements are taken care of and God's desire is satisfied. Then nothing insults God's glory, but instead God is expressed in His glory. Actually, the blood and the fat should be the essential elements of our service today, with the blood taking care of all God's requirements and the fat taking care of God's desire unto His glory.

E. The enjoyment of the peace offering:

2. The Offering Priest's Portion

Leviticus 7:12 through 14 says, "If he offers it for thanksgiving, then with the thanksgiving sacrifice he shall offer unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes of fine flour saturated, mingled with oil. With the thanksgiving sacrifice of his peace offering, he shall offer his offering with cakes of leavened bread; and from it he shall offer one from each offering as a heave offering to Jehovah; it shall be for the priest who dashes the blood of the peace offering." Out of the many cakes offered, one of each kind had to be set apart and heaved unto God as a heave offering. This became the portion of the serving priest.

a. One Cake out of Each of the Following as a Heave Offering unto Jehovah—Christ in His Humanity as Nourishment in Ascension to the Serving One

All the cakes are types of Christ in His humanity, and these become a heave offering to Jehovah. This shows that Christ in His humanity becomes nourishment in ascension to us, the serving ones.

1) Unleavened, Perforated, Thin Cakes Mingled with Oil—Christ Living a Crucified Life Mingled with the Spirit and Easy to Be Contacted and Received

The unleavened, perforated, thin cakes mingled with oil signify Christ living a crucified life mingled with the Spirit and easy to be contacted and received (Lev. 7:12a). The thin cakes are easy to eat, meaning that Christ is easy to be contacted and received. If a cake is too thick, it is hard to eat. These cakes are also perforated, pierced through. This indicates the dealing of the cross and signifies the crucified life.

四福音给我们看见，主在这地上的生活是“满了洞”的。祂的生活是刺了洞的生活，钉十字架的生活。祂过的生活，常常因着一些苦难而被刺透。不仅如此，四福音还给我们看见，基督很容易为人接触并接受，就如无酵饼是薄的所预表。这些饼与油调和，表征基督与那灵调和。

（二）抹油的无酵、中空薄饼—基督在那灵的膏抹下过卑微的生活

第二种饼是抹油的无酵、中空薄饼。（利七 12 中。）主在这地上的属人生活是非常中空的；亦即祂是灵里贫穷的，祂是卑微的。（腓二 7～8。）祂在那灵的膏抹之下，过这样一种卑微的生活。在祂里面有那灵的调和，在祂身上有那灵的膏抹。

在四福音里，我们可以看见主耶稣生活的这两面。一面，祂的生活调和了那灵。当祂十二岁在殿里时，我们看见那灵在祂里面的调和，却看不见在祂身上的膏抹。（路二 40～52。）但在路加四章，我们看见那个膏抹。在十八节，主引用以赛亚书说，“主的灵在我身上，因为祂膏了我…”（六一 1～2。）我们读四福音，就能看见主一生中，有些事例展示了与那灵调和的生活；另有些事例却展示在那灵膏抹之下的生活。

（三）用油调匀细面作的饼—基督由那灵浸透并调和，过一种柔细的属人生活

细面总是表征主柔细且平衡的属人生活，这生活是如此的均平，没有一点粗糙或不平。祂的属人生活是由细面的元素所组成并构成的。这些细面作的饼是用油调匀的。（七 12 下。）“调匀”包括浸透并调和，而浸透比调和更深。你可能调和一个东西，却没有叫它被浸透。膏抹是在外面，调和是在里面，而浸透是油泡透并渗透到细面里面。这给我们看见圣经是何等详细。膏抹、调和、以及浸透告诉我们，主在这地上的属人生活，不是只有外在的在那灵之下，也是与那灵调和到一个地步，祂整个属人的元素都为那灵所浸透、泡透。

The four Gospels show us that the Lord's life on this earth was "full of holes." His life was a perforated life, a crucified life. He was living a life which was always pierced through by some sufferings. Furthermore, the four Gospels show us that Christ was easy to be contacted and received, as typified by the thinness of the unleavened cakes. These cakes were mingled with oil, signifying that Christ was mingled with the Spirit.

2) Unleavened, Hollow Wafers Anointed with Oil—Christ Living a Humble Life under the Anointing of the Spirit

The second kind of cake is the unleavened, hollow wafers anointed with oil (Lev. 7:12b). The Lord in His human life on this earth was very hollow, which means that He was poor in spirit; He was humble (Phil. 2:7-8). He lived such a humble life under the anointing of the Spirit. The mingling of the Spirit was within Him, and the anointing of the Spirit was upon Him.

In the four Gospels, we can see these two aspects of the Lord Jesus' life. His life was on the one hand mingled with the Spirit. When He was twelve years old in the temple, we can see the mingling within Him but not the anointing upon Him (Luke 2:40-52). But in Luke 4 we can see the anointing. In verse 18 the Lord quoted from the book of Isaiah: "The Spirit of the Lord is upon Me, because He has anointed Me." (Isa. 61:1-2). By reading the four Gospels, we can see that some instances of the Lord's life show a life mingled with the Spirit and others show a life under the anointing of the Spirit.

3) Cakes of Fine Flour Saturated and Mingled with Oil—Christ Living a Fine Human Life Saturated and Mingled with the Spirit

The fine flour always signifies the Lord's fine and balanced human life. It was so even; it was not coarse or unbalanced. His human life is composed of and is constituted with the element of fine flour. These cakes of fine flour were saturated and mingled with oil (Lev. 7:12c). Being saturated is deeper than being mingled. You may have something mingled and yet it may not be saturated. The anointing is without, the mingling is within, and the saturating is the soaking and penetrating of the oil into the fine flour. This shows us how detailed the Bible is. The anointing, mingling, and saturating tell us that the Lord's human living on this earth was not only outwardly under the Spirit but also mingled with the Spirit to the extent that His whole human element was saturated and soaked with the Spirit.

(四) 有酵饼，表征献祭之人和献祭之祭司是有罪的，作为对他们的提醒

利未记七章十三节说，“要用有酵的饼，和为感谢献的平安祭，与供物一同献上。”按照预表，这里的有酵饼是一种提醒，提醒献祭者和主持的祭司，他们仍然是有罪的。

b 献给耶和華為举祭的右腿——基督在升天里的能力，为要加强事奉者

献祭之祭司的分，也是献给耶和華為举祭的右腿。（利七 32～34。）在圣经中，右边总是指明最高的地位。作为举祭的右腿，表明基督在升天里的能力，就是那在最高地位（坐在神的右边）者的能力。

复活主要是指生命，而升天是指能力。在复活那天，主将那灵吹到门徒里面，那是生命的灵。（约二十 22。）然后在五旬节那天，祂在升天里将能力的灵浇灌下来，那是由一阵大风所象征。（徒二 2。）生命的灵是气，而能力的灵是大风。气给人生命，风却有力量。复活那日是吹气之日，生命之日，但五旬节那天却是大风之日，能力之日。

右腿要被献上作举祭；这指明基督在升天里的能力，为要加强事奉者。所以，给主持献祭之祭司的享受，有两个主要部分：滋养他们的饼，以及加强他们的右腿。这就是说，我们的事奉需要滋养和能力。我们需要饼，也需要右腿。我们需要饼，饼是预表耶稣钉十字架的属人生活、耶稣卑微的属人生活、以及耶稣那被浸润的属人生活，为着我们的事奉滋养我们；我们也需要右腿，为着我们的事奉加我们能力。

3 祭司体系的分——在耶和華面前作摇祭的胸——基督在复活里的爱，为着滋养所有的祭司

祭司体系的分，是指给祭司团的分。“祭司体系”（priesthood）一辞有两个意思：指祭司的事奉，祭司的职分；也指祭司团，祭司的集合。这里是指祭司团。

4) Leavened Bread, Signifying the Sinfulness of the Offerer and the Offering Priest as a Reminder to Them

Leviticus 7:13 says, "With the thanksgiving sacrifice of his peace offering, he shall offer his offering with cakes of leavened bread." The leavened bread here according to typology is a reminder that both the offerer and the conducting priest are still sinful.

b. The Right Thigh as a Heave Offering unto Jehovah—the Power of Christ in Ascension for the Strengthening of the Serving One

The portion of the offering priest is also the right thigh as a heave offering to Jehovah (Lev. 7:32-34). The right side in the Bible always indicates the highest position. The right thigh as a heave offering signifies the power of Christ in ascension, the power of the One who is in the highest position, seated at the right hand of God.

Resurrection mainly refers to life. Ascension refers to power. On the day of resurrection, the Lord breathed the Spirit into the disciples; that was the Spirit of life (John 20:22). Then on the day of Pentecost in His ascension, He poured out the Spirit of power, which was symbolized by the mighty wind (Acts 2:2). The Spirit of life is breath, and the Spirit of power is the mighty wind. The breath gives life and the wind is powerful. The day of resurrection was a day of breath, a day of life, but the day of Pentecost was a day of wind, a day of power.

The right thigh is offered as a heave offering. This indicates the power of Christ in His ascension for the strengthening of the serving one. Therefore, the two main portions for the enjoyment of the priests who conduct the offering are the cakes for their nourishment and the right thigh for their strengthening. This means that in our service we need the nourishment and the power. We need the cakes and the right thigh. We need the cakes typifying the crucified human life of Jesus, the humble human life of Jesus, and the saturated human life of Jesus as our nourishment for our service, and we also need the right thigh to empower us for our service.

3. The Priesthood's Portion—the Breast as a Wave Offering before Jehovah—the Love of Christ in Resurrection for Nourishment to All the Priests

The priesthood's portion refers to the portion for the body of the priests. The word priesthood has two meanings. It means the priestly service, the priestly ministry, and also the priestly body, the corporate body of priests. Here the priesthood refers to the priestly body.

祭司体系的分，就是给整个祭司团的分，乃是在耶和华面前作摇祭的胸。（利七 30～31，34。）举祭是归给耶和华的，就是说，它是举给耶和华的；摇祭是在耶和华面前的，就是说，它是在耶和华面前摇的。主耶稣在复活里是在父面前，却在升天里归给父。在耶和华面前作摇祭的胸，表征在复活里之基督的爱，为着滋养所有的祭司。我们既然是祭司，就能享受在复活里之基督的爱，在生命里的爱。当然，爱不是在升天里能力的事，受乃是在复活里生命的事。

4 献祭者的分

a 祭牲的肉——基督的供应

祭牲的肉，表征基督丰富的供应作我们的滋养。（利七 15～18。）

（一） 为感谢（出于情感）所献之平安祭牲的肉，可以吃一天

为感谢（出于情感）所献之平安祭牲的肉，可以吃一天。（15。）祭肉只能留一天，因为这个献祭的动机很肤浅；献祭是出于献祭者的情感，所以留得不久。我们的经历见证这事。有时我们出于情感而向主献上一些东西，但在很短的时间之内，它就消失了。

（二） 为还愿或甘心（出于意志）所献之平安祭牲的肉，可以吃两天

为还愿或甘心（出于意志）所献之平安祭牲的肉，可以吃两天。（16～18。）为着感谢献的平安祭与情感有关，而为着还愿献的，则是出于意志，是更强、更深的。我们需要帮助圣徒看见，情感的献祭是好的，但并不持久。我们需要更深，献上甘心祭。因为祂是主，我们是祂所救赎的，我们该甘心的作一些事。这里没有情感的成分，乃是由我们的意志强有力发动出来的。这个祭能维持两天，因为它比较强。

b 2a 各项中的四种饼——在人性里的基督作献祭者的食物

The priesthood's portion, the portion for the whole body of priests, was the breast as a wave offering before Jehovah (Lev. 7:30-31, 34). For the heave offering, the preposition is unto, that is, it is heaved unto Jehovah. For the wave offering, the preposition is before, that is, it is waved before Jehovah. The Lord Jesus was before the Father in His resurrection and unto the Father in His ascension. The breast as a wave offering before Jehovah signifies the love of Christ in resurrection for nourishment to all the priests. Since we are the priests, we can enjoy Christ's love in His resurrection, the love in life. Of course, love is not a matter of power in ascension. Love is a matter of life in resurrection.

4. The Offerer's Portion

a. The Flesh of the Cattle—the Supply of Christ

The flesh of the cattle signifies the rich supply of Christ as our nourishment (7:15-18).

1) Of the Peace Offering for Thanksgiving (of Emotion) Good for Eating for One Day

The meat of the cattle of the peace offering for thanksgiving is good for only one day (v. 15). It can last only one day because the motive of this offering is shallow. It is presented out of the offerer's emotion, so it does not last very long. Our experience testifies of this. Sometimes we offer something to the Lord out of our emotions, but within a short time it disappears.

2) Of the Peace Offering for a Vow or a Voluntary Offering (of the Will) Good for Eating for Two Days

The meat of the cattle of the peace offering for a vow or a voluntary offering (of the will) is good for eating for two days (vv. 16-18). The peace offering for thanksgiving is something emotional, whereas the one for a vow is something of the will and is stronger and deeper. We need to help the saints to realize that an emotional offering is good, but it does not last too long. We need to go deeper to present a voluntary offering. Because He is the Lord and we are His redeemed, we should do something in a voluntary way. There is no emotion involved here, but something strongly motivated from our will. This offering can last for two days because it is stronger.

b. Cakes of All Four Kinds as Described in 1), 2), 3), and 4), under 2a—Christ in His Humanity as Food to His Offerer

我们先前所描述的四饼，表征在人性里的基督作献祭者的食物。（利七 12～13。）这些饼乃是给献祭者享受的分。我们越献祭，就越有食物。

5 会众的分

给会众享受的分乃是祭牲的肉，表征在洁净的条件下，基督的供应使人得滋养。（利七 19～21，林前五 8～11，13 下。）整个会众享受祭牲的肉，但他们没有分得饼。整个会众要享受、有分于平安祭的条件乃是：他们必须是洁净的。林前五章指出，我们今天是在守真正的无酵节。我们守这节，必须不用任何的酵，就是没有任何犯罪的事。凡活在罪恶里的人，该从召会（基督的身体）的交通剪除。这样的人在平安祭的享受里没有分。这有力的指明，今天任何一位仍与罪恶的事有牵连的圣徒，不能有主桌子的交通。他必须从身体的交通中剪除。

The four kinds of cakes which we have described earlier signify Christ in His humanity as food to His offerer (Lev. 7:12-13). They are the portion of enjoyment to the offerer. The more we offer, the more food we have.

5. The Congregation's Portion

The congregation's portion for their enjoyment is the flesh of the cattle, signifying the supply of Christ for nourishment, under the condition of cleanness (Lev. 7:19-21; 1 Cor. 5:8-11, 13b). The entire congregation enjoys the meat of the cattle, but they do not have a share of the cakes. The condition for the entire congregation to enjoy, to participate in, the peace offering is that they must be clean. First Corinthians 5 points out that today we are keeping the real Feast of Unleavened Bread. We need to keep this feast without any leaven, that is, without any sinful things. Whoever is living in sinful things should be cut off from the fellowship of the church, the Body. Such ones have no share in the enjoyment of the peace offering. This strongly indicates that today any saint who is still involved in sinful things cannot have the fellowship of the Lord's table. He has to be cut off from the fellowship of the Body.

第十一课

建造召会的服事

读经：以弗所书四章十六节，七节，十二节，彼得前书四章十节，罗马书十二章七节上，十六章一节，使徒行传六章三节，哥林多前书十二章二十八节下，马太福音十章二十六至二十八节，歌罗西书一章七节，四章十二节，七节，以弗所书六章二十一节。

纲目

- 壹 召会把自己建造起来，不仅是借着供应的节，也是借着每一部分——弗四 16。
- 贰 照着基督恩赐的度量，恩典已经赐给我们各人，为着建造基督的身体——弗四 7, 12。
- 叁 各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家——彼前四 10。
- 肆 实际的服事——职事——罗十二 7 上，彼前四 10：
 - 一 作执事和女执事——提前三 8~13，腓一 1，罗十六 1。
 - 二 服事别人——徒六 3。
 - 三 帮助别人——林前十二 28 下。
 - 四 作仆役，甚至作奴仆——太二十 26~27。
- 伍 这种服事的榜样：

LESSON ELEVEN

THE CHURCH-BUILDING SERVICE

Scripture Reading: Eph. 4:16, 7, 12; 1 Pet. 4:10; Rom. 12:7a; 16:1; Acts 6:3; 1 Cor. 12:28b; Matt. 20:26-28; Col. 1:7; 4:12, 7; Eph. 6:21

OUTLINE

- I. The church being built by itself, not only through the joints of supply but also through each one part—Eph. 4:16.
- II. To each one of us grace having been given according to the measure of the gift of Christ for the building up of the Body of Christ—Eph. 4:7, 12.
- III. As every man has received a gift, even so minister the same to one another, as good stewards of the varied grace of God—1 Pet. 4:10.
- IV. The practical service—ministry—Rom. 12:7a; 1 Pet. 4:10:
 - A. As deacons and deaconesses—1 Tim. 3:8-13; Phil. 1:1; Rom. 16:1.
 - B. Serving others—Acts 6:3.
 - C. Helping others—1 Cor. 12:28b.
 - D. As a servant, even a slave—Matt. 20:26-27.
- V. The examples of such service:

- 一 主耶稣—太二十 28。
- 二 以巴弗—西一 7，四 12。
- 三 推基古—西四 7，弗六 21。

A.The Lord Jesus—Matt. 20:28.

B.Epaphras—Col. 1:7; 4:12.

C.Tychicus—Col. 4:7; Eph. 6:21.

在本课中我们要来看建造召会的服事，就是那把召会建造起来的服事。

壹 召会把自己建造起来， 不仅是借着供应的节， 也是借着每一部分

以弗所四章十六节说，“本于祂（元首基督），全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”这一节表明召会是自己建造起来的，而不是由主直接建造的。供应的节是指十一节所说特别有恩赐的人，就是使徒、申言者、传福音者、以及牧人和教师。身体把自己建造起来，不仅是借着供应的节，也是借着每一部分，就是身体上每一个肢体。

我们必须着重地强调这点：我们不是在天主教或更正教里；我们乃是召会。在天主教里有教皇、枢机主教、总主教、主教、神甫的阶级制度；在更正教里有牧师的阶级制度。但召会是个生机体，是基督生机的身体，有活而尽功用的肢体。在基督的身体（召会）中没有阶级制度。

我们都必须竭力避免任何的阶级制度，因为尽功用的人和不尽功用的人都很容易落入这网罗。人天然的倾向就是要有机体制度，正如水的天然倾向就是会从山顶往下流。这种倾向仍存留在我们中间，所以必须谨慎防避。我们中间那些有能力尽功用的人必须留心，不要夺走别人尽功用的机会。我们必须让步，使所有圣徒都有机会尽功用；我们也必须鼓励所有圣徒，无论大小都尽功用。

贰 照着基督恩赐的度量， 恩典已经赐给我们各人， 为着建造基督的身体

以弗所四章七节说，“但恩典赐给我们各人，是照着基督恩赐的度量。”这恩典赐给我们，乃是为着建造基督的身体。（12。）恩典是赐给我们每一个人的，并没有例外。我们必须说服圣徒，没有人有借口不尽功用。只要你相信

In this lesson we want to see the church-building service, that is, the service which builds the church.

I. THE CHURCH BEING BUILT BY ITSELF, NOT ONLY THROUGH THE JOINTS OF SUPPLY BUT ALSO THROUGH EACH ONE PART

Ephesians 4:16 says, "Out from whom [Christ as the Head] all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love." This verse shows that the church is built up by itself, not by the Lord directly. The joints of supply refer to the particular gifted ones mentioned in verse 11: the apostles, prophets, evangelists, and shepherds and teachers. The Body builds itself up not only through the joints of supply but also through each one part, each member of the Body.

We have to stress this strongly. We are not in Catholicism or Protestantism. We are the church. In Catholicism there is the hierarchy of the pope, the cardinals, the archbishops, the bishops, and the priests. In Protestantism there is a hierarchy of pastors. But the church is an organism, the organic Body of Christ with all the living and functioning members. There is no hierarchy in the Body, the church.

We all have to endeavor to avoid any kind of hierarchy. It is so easy for the functioning ones and the non-functioning ones to fall into this snare. There is a natural tendency to have a hierarchy, just like there is a natural tendency for water to flow down from a mountaintop. This tendency still exists among us, so we must be careful to avoid it. Those among us who have the ability to function must be on the alert not to take others' opportunity to function. We must give the ground so that all the saints may have the opportunity to function, and we have to encourage all the saints, great and small, to function.

II. TO EACH ONE OF US GRACE HAVING BEEN GIVEN ACCORDING TO THE MEASURE OF THE GIFT OF CHRIST FOR THE BUILDING UP OF THE BODY OF CHRIST

Ephesians 4:7 says, "To each one of us grace was given according to the measure of the gift of Christ." This grace was given to us for the building up of the Body of Christ (v. 12). Grace was given to each one of us without exception. We must convince the saints that there is no excuse for not functioning. As long as you believe in the Lord Jesus,

主耶稣，你就已经得了重生；在你重生的灵里有一个度量。我们必须使圣徒相信这事，并尽力发展他们的度量。

叁 各人要照所得的恩赐， 将这恩赐彼此供应， 作神诸般恩典的好管家

彼前四章十节说，“各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”在这节里，彼得指出各人都得着了恩赐。圣经说每一个人都得着了恩赐，所以不该有借口；我们必须将这恩赐彼此供应；我们必须用这恩赐彼此服事。“供应”（minister）原文真正的意思是服事；服事的人就是指仆役或执事。每一个人都是服事的人、仆役、执事、管家，将恩典供应给人。我们众人既得着了恩赐，就需要将这恩赐彼此供应，作神诸般恩典的好管家。这个恩典有许多方面。神诸般并多方的恩典，唯有当众圣徒都供应或服事时，才能完满的供应出来。

肆 实际的服事—职事

现在我们要来看关于实际的服事—职事。（罗十二7上，彼前四10。）我们说到实际的服事，意思是指实际的职事。

一 作执事和女执事

召会中实际的服事，实际的职事，乃是借着执事和女执事。（提前三8～13，腓一1，罗十六1。）执事和女执事乃是服事的人。提前三章八至十三节告诉我们作执事和女执事的资格。

二 服事别人

实际的职事也是服事别人。行传六章三节说，有七个执事被指派照顾服事饭食的实际需要。这些人都满有那灵和智慧。

三 帮助别人

you have been regenerated. In your regenerated spirit, there is a measure. We have to convince the saints of this and do our best to develop their measure.

III. AS EVERY MAN HAS RECEIVED A GIFT, EVEN SO MINISTER THE SAME TO ONE ANOTHER, AS GOOD STEWARDS OF THE VARIED GRACE OF GOD

First Peter 4:10 says, "Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God." In this verse Peter points out that each one has received a gift. The Word says everyone has received a gift, so there is no excuse; we must minister this gift to one another. We have to serve one another with this gift. The word minister in Greek really means serve. A minister simply means a servant or a deacon. Everyone is a minister, a servant, a deacon, a steward, ministering grace to others. Since we all have received a gift, we need to minister this gift to one another as good stewards of the varied grace of God. This is the grace in many aspects. The varied and manifold grace of God can be fully ministered only when all are ministering, or serving.

IV. THE PRACTICAL SERVICE—MINISTRY

Now we want to see something concerning the practical service —ministry (Rom. 12:7a; 1 Pet. 4:10). When we refer to the practical service, we mean the practical ministry.

A. As Deacons and Deaconesses

The practical service, the practical ministry, in the church is by the deacons and deaconesses (1 Tim. 3:8-13; Phil. 1:1; Rom. 16:1). The deacons and deaconesses are the serving ones. First Timothy 3:8-13 gives us the qualifications of the deacons and deaconesses.

B. Serving Others

The practical ministry is one of serving others. Acts 6:3 says that seven deacons were appointed to take care of the practical need of serving tables. These ones were full of the Spirit and of wisdom.

C. Helping Others

林前十二章二十八节下半用了“帮助的”一辞，这是指执事和女执事的服事。这里的经节使我们清楚的看见，地方召会中的圣徒应当彼此相顾。你若需要什么，我该服事你；我若需要什么，你该服事我。召会生活不是单单来聚会；彼此服事该是我们团体生活的一部分。在早期的召会生活中，服事的人甚至顾到服事饭食。保罗使用“帮助的”这辞，是很一般性的，包括每一件事。一位弟兄若不知道哪里有理发店，你去帮助他，这是实际的服事，也是弟兄相爱。彼此帮助乃是团体身体生活的实行。

四 作仆役，甚至作奴仆

我们实际的服事该是作仆役，甚至作奴仆。这是根据马太二十章二十六至二十七节所说的。我们中间为大的，就必作别人的奴仆。至少我们该作仆役服事别人。

伍 实际服事的榜样

在本课中我们要举出实际服事的三个榜样。

一 主耶稣

主耶稣说，祂来不是要受人的服事，乃是要服事人。（太二十 28。）祂服事我们，甚至舍了自己的生命。这表明如果有需要，我们甚至要为弟兄死。我们必须为弟兄舍命。（约壹三 16。）在甚至以生命作代价服事弟兄的事上，主耶稣是我们的榜样。

二 以巴弗

在歌罗西书保罗两次提到以巴弗。保罗说他为众圣徒作了“基督忠信的执事”，（一 7，）又说他在祷告中常常为圣徒们竭力奋斗。（四 12。）忠信的执事就是忠信的仆人。以巴弗从歌罗西到保罗那里，又从保罗那里回歌罗西，好服事那里的圣徒。基督的执事不仅是基督的仆人，服事基督的人，更是将基督供应人，而以基督服事人的服事者。

三 推基古

在歌罗西四章七节和以弗所六章二十一节，保罗说到推基古是亲爱的弟兄，忠信的执事，和主里同作奴仆的。这些经节向我们指明，在早期有些弟兄是全时间服事召会的。

First Corinthians 12:28b uses the term helps. This refers to the services of the deacons and deaconesses. These verses give us a clear view that the saints in the local church should take care of one another. If you need something, I should serve you. If I need something, you should serve me. The church life is not merely a matter of meeting. Serving one another should be a part of our communal life. In the early church life, the serving ones even took care of serving tables. Paul used the word helps in a very general way. This word covers everything. If a brother does not know where a barber shop is and you help him, this is the practical service and this is brotherly love. To help one another is the practice of the Body life in a communal way.

D. As a Servant, Even as a Slave

Our practical service should be as a servant, even as a slave. This is according to Matthew 20:26-27. The great ones among us should be slaves to others. At least we should be servants to serve others.

V. THE EXAMPLES OF SUCH SERVICE

In this lesson we want to give three examples of such service.

A. The Lord Jesus

The Lord Jesus said that He came not to be served but to serve, to minister (Matt. 20:28). He served us even by giving up His life. This shows that we even have to die for the brothers if there is the need. We have to lay down our lives for the brothers (1 John 3:16). The Lord Jesus is the example to us of serving the brothers even at the cost of our lives.

B. Epaphras

In the book of Colossians Paul mentioned Epaphras twice. Paul said that he was "a faithful minister of Christ" on behalf of the saints (1:7) and one who was always struggling on their behalf in his prayers (4:12). A faithful minister is a faithful servant. Epaphras went to Paul from Colossae, and came back from Paul to Colossae to serve the saints there. A minister of Christ is not only a servant of Christ, one who serves Christ, but a serving one who serves others with Christ by ministering Christ to them.

C. Tychicus

In Colossians 4:7 and Ephesians 6:21 Paul spoke of Tychicus as a beloved brother, faithful minister, and fellow slave in the Lord. These verses indicate to us that in the early days some of the brothers served the church full-time. Otherwise, they would not have

不然，他们不可能这样到处旅行。在古时候，坐船从一地旅行到别地可能要花几个月；他们来回某地，要花很长的时间，所以他们必是全时间服事众圣徒和众教会的。

我们要指出，古时候的召会生活有这样一个独一并特别的特征。召会生活不是一个组织，其中的人也非雇来又辞去的；召会生活乃在于向着主并向众圣徒的爱。因着一些亲爱的圣徒爱主、爱召会、爱众圣徒，他们就用自己的生命作代价来服事人。在十九世纪初期，在所谓的“弟兄会”中间有这种光景。这就是为什么他们被认为是非拉铁非召会（弟兄相爱的召会）的应验。建造召会的服事必须就是这样。

been able to travel as extensively as they did. In ancient times to travel by boat from one place to another could have taken a few months. It took them a long time to go to a certain place and return, so surely they were serving the saints and the churches full-time.

We should point out that there was such a unique and special characteristic of the church life in the ancient days. The church life is not an organization in which people are hired and fired. The church life is a matter of love toward the Lord and toward the saints. Because some of the dear saints loved the Lord, loved the church, and loved the saints, they served others at the cost of their lives. In the early part of the nineteenth century, there was this kind of situation among the so-called Brethren. This is why they were considered as the fulfillment of the church in Philadelphia, the church of brotherly love. The service that builds up the church must be like this.

第十二课

供应恩典的服事

读经：罗马书十二章四至六节上，七节上，以弗所书四章七节，彼得前书四章十节，约翰福音一章十七节下，哥林多前书十五章十节，哥林多后书十二章九节。

纲目

壹 基督身体上所有的肢体都得了恩赐——罗十二 6 上。

贰 每一肢体都得了恩典——弗四 7，罗十二 6 上。

叁 所有的肢体都是神诸般恩典的管家——彼前四 10。

肆 召会中的服事乃是肢体用恩典所尽的功用。

伍 恩典乃是神具体化身在基督里给我们享受——约一 17 下，林前十五 10。

陆 在召会中服事，就是将基督作为恩典供应给人：

一 首先，我们需要在我们的环境中经历基督的恩典——林后十二 9。

二 然后借着我们的服事将恩典供应给人。

柒 我们服事的目标：

一 不是完成事情。

二 乃是以基督作为恩典灌注别人。

LESSON TWELVE

THE GRACE-MINISTERING SERVICE

Scripture Reading: Rom. 12:4-6a, 7a; Eph. 4:7; 1 Pet. 4:10; John 1:17b; 1 Cor. 15:10; 2 Cor. 12:9

OUTLINE

I. All the members of the Body of Christ being gifted—Rom. 12:6a.

II. Every member having been given grace —Eph. 4:7; Rom. 12:6b.

III. All the members being stewards of the varied grace of God—1 Pet. 4:10.

IV. The service in the church being the function of the members with grace.

V. Grace being God embodied in Christ as our enjoyment—John 1:17b; 1 Cor. 15:10.

VI. To serve in the church being to minister Christ as grace to others:

A. First, we need to experience the grace of Christ in our own circumstances—2 Cor. 12:9.

B. Then we minister grace to others through our service.

VII. The goal of our service:

A. Not to accomplish things.

B. But to infuse others with Christ as grace.

在本课中我们要来看供应恩典的服事。罗马十二章四至六节上半说，恩典赐给了每一肢体，每一肢体都有恩赐。以弗所四章七节说，恩典赐给了我们各人，是照着基督恩赐的度量。然后彼前四章十节告诉我们，我们都要作神诸般恩典的好管家。约翰一章十七节下半给我们看见，恩典乃是基督自己来作神的具体化身，给我们享受。在林前十五章十节保罗说，“我…格外劳苦，但这不是我，乃是神的恩与我同在。”然后在林后十二章九节主又告诉保罗：“我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。”

壹 基督身体上 所有的肢体都得了恩赐

罗马十二章六节上半说，照着所赐给我们的恩典，我们都得了不同的恩赐。这表明基督身体上所有的肢体都得了恩赐。我们必须让圣徒对这点有深刻的印象。他们可能知道基督身体上所有的肢体都有恩赐，却不运用他们的恩赐。

贰 每一肢体都得了恩典

按照以弗所四章七节，和罗马十二章六节上半，每一肢体都得了恩典。我们要一再读这两处经节给圣徒们听，好使他们有深刻的印象，知道他们每一个人都得了恩典。本篇信息所需要的，主要就是使圣徒们有深刻的印象。他们可能知道某些点，却从未对这些点有深刻的印象。

叁 所有的肢体 都是神诸般恩典的管家

按照彼前四章十节，所有的肢体都是神诸般恩典的管家。在这点上，我们需要多说一点，因为这对众圣徒不是普通的观念。神的恩典不是只有一面，乃是有许多面。灵恩派的人以为恩典就是说方言；你若不说方言，就没有恩典。对那些要求医治的人而言，恩典就是神迹；你若没有神迹，就没有恩典。但新约给我们看见，用一杯凉水服事圣徒也是恩典的一面。整洁会所，预备椅子给圣徒坐，又是恩典的另一面。一位弟兄若因着某种情形非常受困扰，我去同他祷告，那又是恩典的另一面。神的恩典是多方面的。我们可以用许多方式向圣徒说明这点。

In this lesson we want to see the grace-ministering service. Romans 12:4-6a says that grace is given to every member and that every member has a gift. Ephesians 4:7 says that to each one of us grace was given according to the measure of the gift of Christ. Then 1 Peter 4:10 tells us that we have to be good stewards of the varied grace of God. John 1:17b shows us that grace is Christ Himself coming as the embodiment of God for our enjoyment. In 1 Corinthians 15:10 Paul said, "I labored more abundantly...yet not I but the grace of God which is with me." Then in 2 Corinthians 12:9 the Lord told Paul, "My grace is sufficient for you, for My power is perfected in weakness."

I. ALL THE MEMBERS OF THE BODY OF CHRIST BEING GIFTED

Romans 12:6a says that we all have gifts which differ according to the grace given to us. This shows that all the members of the Body of Christ are gifted. We have to impress the saints with this. They may know that all the members of the Body of Christ are gifted, but they do not use their gift.

II. EVERY MEMBER HAVING BEEN GIVEN GRACE

According to Ephesians 4:7 and Romans 12:6b every member has been given grace. We need to read these two verses to the saints repeatedly in order to impress them that all of them have been given grace. In this message what is needed is mainly to impress the saints. They may know some of these points, but they have never been impressed with them.

III. ALL THE MEMBERS BEING STEWARDS OF THE VARIED GRACE OF GOD

According to 1 Peter 4:10, all the members are the stewards of the varied or manifold grace of God. On this point we need much speaking. This is not a common thought to all the saints. God's grace is not only of one aspect; it has manifold aspects. The Pentecostals think that grace is just to speak in tongues. If you do not speak in tongues, you do not have grace. To those who are for healing, grace is a miracle. If you do not have miracles, you do not have grace. But the New Testament shows us that to serve the saints with a cup of cold water is also an aspect of grace. To clean the meeting hall and prepare the chairs for the saints to sit on is another aspect of grace. If a brother is very bothered by a certain situation, and I go to pray with him, that is still another aspect of grace. God's grace is manifold. We can illustrate this point to the saints in many ways.

召会是最好的社会，有最好的团体生活。在这样一个社会里，过着这样一种团体生活，就需要许多种服事。每一种服事都是圣徒彼此供应恩典的一方面。因此，所有圣徒作为基督身体的肢体，乃是神诸般恩典的管家。一面，我们是基督身体上的肢体；另一面，我们是神的管家。管家乃是有使命，要将丰富的供应服事给人的人，管家总是供应人某些需要。所以我们必须帮助圣徒们看见，今天在召会生活中，每一位弟兄和姊妹，作为基督的肢体，都该是神所选定、任命、嘱咐的管家，用祂恩典的某些方面来服事人，给人供应。

有一位我认识约三十年的弟兄，（他现在已到主那里去，）他是这供应恩典服事的好榜样。他在聚会中不多说话，因为他没有分派到那种恩典；但每次我到台湾他所在的地方，我总是看见他在会所里作某种的服事。他是个退伍军人，靠退休金过活，他所有的时间都用来服事召会。虽然他在聚会中说话不多，但召会从他身上得着最大的服事。因着他的服事，他受到所有圣徒的尊敬，同工们也很器重他。他在许多方面服事圣徒，满足他们的需要。

当然，我们期望所有弟兄姊妹在聚会中都开口说话尽功用，但我们不喜欢强迫圣徒作这事，因为有些人没有作话语出口的那分特别的恩典。你若要求某些人尽功用，就像要他们的命一样，我们不该作这事。我们必须在某种程度上，公开说明这点。我们可以说，我们明白有些圣徒没有说话的一分，所以我们不强迫他们说话。他们有吃喝、呼吸的口，却没有说话的口，但他们还是应当依照所赐给他们的恩典服事召会。他们可以有一些实际的服事，例如为会所吸尘。所有的圣徒都会得着他们吸尘的益处，那是“吸尘”的恩典。我们应当这样向圣徒们说明实际的服事。

有些圣徒可能因着不说话而受困扰，到一个地步不敢来聚会。他们来聚会可能不会感到快乐，甚至可能感到有点羞耻。他们没有那一面特别的恩典，所以很难说话。但在另一面，我们必须陈明，凡是有口的人都不该找借口。你可以骗得了人，却骗不了主，主知道你最爱讲话。一位弟兄可能在聚会中没有讲什么话，但对妻子却讲很多话。

The church is the best society and has the best communal life. In such a society with such a communal life, there is the need of many kinds of services. Every service is an aspect of grace ministered by the saints to one another. Thus, all the saints as members of the Body of Christ are stewards of the manifold grace of God. On the one hand, we are members of the Body of Christ, and on the other hand, we are stewards of God. Stewards are persons who have the commission to minister the rich supply to others. A steward is one who always supplies others with certain needs, so we have to help the saints realize that every brother and every sister today in the church life as a member of Christ should be a steward of God assigned by God, commissioned by God, charged by God, with some aspect of His grace to minister to others for their supply.

One brother, whom I knew for about thirty years and who is now with the Lord, is a good example of this grace-ministering service. He did not speak much in the meetings because he was not assigned with that kind of grace. But whenever I went to his locality in Taiwan, I always saw him serving in some way in the meeting hall. He was a retired general from the army who lived on his pension and spent all his time to serve the church. Even though he did not speak much in the meetings, the church received the greatest service from him. He was respected by all the saints and highly valued by the co-workers because of his service. He served the saints in many ways to meet their needs.

Of course, we expect that all of the brothers and sisters would function by opening their mouths to speak in the meetings. But we do not like to force the saints to do this, because some do not have the particular portion of grace to be speakers. If you ask certain ones to function, it is like putting them into a coffin. We should not do this. To some extent, we have to make this clear publicly. We can say that we realize that some of the saints do not have a speaking portion, so we would not force them to speak. They have an eating and a breathing mouth but not a speaking mouth. But they should still serve the church according to the grace which has been given to them. They can serve practically in something like vacuuming the meeting hall. All the saints will receive the benefit of their vacuuming. That is the "vacuuming" grace. We should illustrate the practical service to the saints in this way.

Some of the saints may be bothered about not speaking to such an extent that they dare not come to the meeting. They may not feel happy about coming to the meeting and may even feel somewhat shameful. They do not have that particular aspect of grace, so it is difficult for them to speak. But on the other hand, we have to make it clear that no one who has a mouth should take an excuse. You may be able to deceive people, but you cannot deceive the Lord. The Lord knows you are very talkative. A brother may not speak in the meetings so much, but he may speak a lot to his wife.

我们需要一直讲这个点，使圣徒都有深刻的印象，知道他们都是管家，神已将某方面的恩典托付给他们。神的恩典是多方面的，你不能说你从未得着恩典；你已经得着了恩典。你没有保罗或某些长老所有的那面恩典，但你必定有某一面的恩典，因为神已经赐给了你一些东西。

肆 召会中的服事 乃是肢体用恩典所尽的功用

召会中实际的服事，例如整理椅子、整洁窗户、割草坪、修剪树木等维修会所的事，乃是肢体用恩典所尽的功用。当你割草坪的时候，你可以将恩典供应给你一同割草的人。

我们若雇用工友来整洁会所，那会造成一种空气；但如果众圣徒带着许多的祷告来作会所中这种维修照管的工作，就会产生极大的不同。这时，会所就如雅歌里所说的华轿，是用众童女的爱情所建造并铺排的。（三9～10。）服事的圣徒将会所铺排成能承载基督的华轿。这样一个会所必然与任何一种礼堂不同。我们进入一个礼堂时，会感到冰冷；但当我们来到我们的会所，那是由这么多童女所整理、吸尘、并整洁的，那个感觉会完全不同。我们不该以为，为会所的地板吸尘，甚或只整洁会所的一扇窗户是件小事。

在我的家乡烟台，有一位年长的弟兄是一家大保险公司的经理。他很富有，但每周六他都特地来会所，为要整洁五扇窗户。他告诉每一个人要留这五扇窗给他。那五扇窗就在会所的前面，像五只“眼睛”一样。他维持那些窗户洁净得像水晶一样。好些圣徒都受到他服事的感动和激励。

烟台召会的会所被主大大的使用。一个年轻人骑着脚踏车经过会所，读到贴在会所外面的经节，就是行传十六章三十一节：“当信靠主耶稣，你和你一家都必得救。”他看到这节经文，就下车并且祷告，这样就蒙主拯救了。等到他进入召会生活以后，他向我们作了这个见证。

一位在我们中间作女执事的姊妹，有负担为她丈夫的得救祷告，她丈夫在上海是个很好的商人。我们中间有一位弟兄是他的朋友，就邀请他在农历年初二来参加我们的福

We need to dwell upon this point to impress all the saints that all of them are stewards entrusted with some aspect of God's grace. God's grace is manifold. You cannot say that you have never been given grace. You have been given grace. You do not have the aspect of grace that Paul had or the aspect of grace that some of the elders have, but you surely have an aspect of grace. God has given you something.

IV. THE SERVICE IN THE CHURCH BEING THE FUNCTION OF THE MEMBERS WITH GRACE

The practical service in the church, such as maintaining the meeting hall by arranging the chairs, cleaning the windows, mowing the lawn, and trimming the trees, is the function of the members with grace. While you mow the lawn, you may minister grace to others who are cutting the grass with you.

If we hired janitors to clean the hall, that would create one kind of atmosphere. But if all the saints come to take care of this janitorial work in the meeting hall with much prayer, this makes a big difference. Then the hall becomes like the palanquin mentioned in the Song of Songs, built and prepared through the love of the virgins (3:9-10). The serving saints prepare the meeting hall to be the palanquin on which Christ can be carried. Such a meeting hall will surely be different from any kind of auditorium. When we enter into an auditorium, we have the sense of coldness. But when we come into our meeting hall, which has been prepared, vacuumed, and cleaned by so many virgins, the sense is different. We should not think that vacuuming the floor of the hall or cleaning even one window of the hall is a small thing.

In my hometown of Chefoo, one older brother was a manager of a big insurance company. He was wealthy, but every Saturday he came purposely just to clean five windows of the meeting hall. He told everybody to leave those five windows to him. Those five windows were the five "eyes" of the hall at the front. He kept those windows clean as crystal, and a number of saints were inspired and encouraged by his service.

The meeting hall of the church in Chefoo was greatly used by the Lord. One young man who was passing by the meeting hall on his bicycle read the verse which was posted on the outside of the hall. The verse was Acts 16:31: "Believe on the Lord Jesus, and you shall be saved, you and your household." He saw that verse, got off of his bicycle, and prayed and was saved by the Lord. After he came into the church life, he gave us this testimony.

One sister, who became a deaconess among us, was burdened to pray for the salvation of her husband, who was a good businessman in Shanghai. A brother among us was a friend of his, and he invited him to come to our gospel- preaching meeting on the second day of the

音聚会。因着他与这位弟兄的交情，又因着他妻子的缘故，他觉得不能拒绝这次邀请。他来聚会的前一个晚上，作了一个梦，梦中他看到会所，有一班人在门口招呼人进去。他在梦中进到会所里，走楼梯到二楼。他看到他的朋友，就是召会中的弟兄，正从另一道楼梯上来。他也看到会所的内部。第二天早上他醒来，就一直想着他在梦中所看到的。他的朋友或妻子不需要叫他去聚会，因为他很想看看，会所是否与他在梦中所看到的一样。当他到了那里，看见会所，还有那些在入口招呼人进去的人；他进到会所里面，情形与他在梦中所看到的完全相符。他看见他的朋友从另一道楼梯上来，就如他所梦到的。那天会所挤满了人。那个聚会我传过福音以后，他第一个站起来祷告接受主作他的救恩。

我分享这事的点乃是：在烟台的会所被主大大的使用并祝福，因为有许多圣徒倾倒入实际的服事。那个会所的每一部分，都是用许多爱和祷告所整洁并预备的。当烟台的圣徒在整洁会所时，他们就祷告。有人清洁椅子时，会祷告说，“主啊，我祷告你，无论谁坐在这椅子上，都要得救。”他们是这样确定的祷告。

我一生中从未看过一个召会生活，像烟台的召会生活。我们中间没有伟人，但所有小肢体都服事并尽功用。甚至我们的儿童也找机会服事圣徒。当福音聚会在进行时，会所一些小房间满了祷告的圣徒。他们一直祷告，直到聚会结束。那是一个所有圣徒都服事的召会。借着每一肢体自然的尽功用，召会就长大并建造起来。我们必须让圣徒认识，召会的服事乃是众肢体用恩典所尽的功用。这恩典会临到人、滋养人，甚至拯救人。

伍 恩典乃是神具体化身在基督里 给我们享受

恩典乃是神具体化身在基督里给我们享受。（约一17下，林前十五10。）每个肢体都必须经历基督作这恩典。在我们实际服事的一切事上，恩典都与我们同在，这恩典要出去临到人。这就是说，我们在我们的服事中将恩典供应给人。

new year. Because of his friendship with this brother and because of his wife, he felt that he could not reject this invitation. The night before he came to the meeting, he had a dream. In that dream he saw the meeting hall and a group of people at the entrance ushering people in. In his dream he entered into the meeting hall and walked up a stairway to the second floor. He saw his friend, who was a brother in the church, on the other stairway. He also saw the interior of the meeting hall. When he awoke the next morning, he was wondering about what he had dreamed. There was no need for his friend or his wife to urge him to go to the meeting, because he wanted to go to see if the hall matched what he had seen in his dream. When he went, he observed the meeting hall with the people outside the entrance ushering people in. He went inside the hall, and it was exactly according to what he had seen in his dream. He saw his friend come up the other stairway according to what he had dreamed. The hall was filled with people that day. After I preached the gospel in that meeting, he was the first one to stand up and pray to receive the Lord for his salvation.

My point in sharing this is that the hall in Chefoo was greatly used and blessed by the Lord because of the practical service poured out by so many saints. Every bit of that meeting hall was cleaned and prepared with much love and prayer. While the saints in Chefoo were cleaning the hall, they were praying. As someone cleaned a chair, he would pray, "Lord, I pray that whoever sits on this chair will be saved." They prayed definitely in this way.

In my whole life, I never saw a church life like the one in Chefoo. There were no great giants among us, but there was the service and functioning of all the small members. Even our children were looking for opportunities to serve the saints. While the gospel meetings were going on, some small rooms in the meeting hall were full of saints who were praying. They prayed until the meeting was over. That was a church fully in service. It was brought up and built up by every member functioning spontaneously. We have to let the saints know that the service of the church is the function of all the members with grace. This grace will reach people, nourish people, and even save people.

V. GRACE BEING GOD EMBODIED IN CHRIST AS OUR ENJOYMENT

Grace is God embodied in Christ as our enjoyment (John 1:17b; 1 Cor. 15:10). Every member has to experience Christ as this grace. In whatever we do to serve in a practical way, grace is with us, and this grace will go out to reach others. This means we minister grace to others in our service.

陆 在召会中服事， 就是将基督作为恩典供应给人

无论我们在实际的服事中所作的是什么，我们若真的在灵里作，恩典必定与我们同在。然后借着我们所作的，我们就将基督作为恩典供应给人。首先，我们需要在环境中经历基督的恩典，（林后十二 9，）然后借着我们的服事将恩典供应给人。这里我们该强调，为使我们经历基督作恩典，神总是给我们某种环境。主常常为我们命定了苦难和试炼，使我们能经历基督作恩典。所以当保罗三次求主挪去他肉身上的刺时，主不愿这样作，祂说祂的恩典是够保罗用的。在某些神所命定的环境里，我们经历恩典，并累积恩典，好使我们在基督徒的生活中有恩典的储存。这样，当我们服事时，就有一些东西作为恩典供应给人。

柒 我们服事的目标

我们服事的目标不是完成事情，甚至吸尘这类的事，也不是只为了把事情作完。我们的目标乃是以基督作为恩典灌注别人。我们一起服事的时候，能用恩典彼此灌注。我们不该闲聊、埋怨、批评或空谈。我们的谈话应当是用恩典彼此灌注的交通。我们需要有恩典好供应人。事实上，我们的目标不是维持一个整洁的会所，乃是将基督作为恩典供应给人。

VI. TO SERVE IN THE CHURCH BEING TO MINISTER CHRIST AS GRACE TO OTHERS

Regardless of what we do to serve practically, if we really do it in spirit, surely grace is with us. Then by our doing we will minister Christ as grace to others. First, we need to experience the grace of Christ in our own circumstances (2 Cor. 12:9). Then we minister grace to others through our service. Here we should stress that in order for us to experience Christ as grace, God always gives us certain kinds of circumstances. Sufferings and trials are often ordained by the Lord for us that we may experience Christ as grace. So when Paul asked the Lord three times to remove his thorn in the flesh, the Lord would not do it. He said that His grace was sufficient for Paul. Under certain God-ordained circumstances, we experience grace and accumulate grace to have a storage of grace in our Christian life. Then when we serve, we have something as grace to minister to others.

VII. THE GOAL OF OUR SERVICE

The goal of our service is not to accomplish things, even with something such as vacuuming the floor. Our goal is to infuse others with Christ as grace. We can infuse one another with grace while we are serving together. There should be no gossip, murmuring, criticism, or vain talk. Our talk should be our fellowship with grace to infuse one another. We need to have grace to minister to others. Actually, our goal is not to keep a clean hall, but to minister Christ as grace to others.

第十三课

不使用恩赐的危险和亏损

读经：马太福音二十四章四十八至五十一节，二十五章二十四至三十一节。

纲目

壹 危险：

- 一 打那些和我们同作奴仆的一错待同作信徒者—二四 49 上。
- 二 和酒醉的人一同吃喝—与沉醉在属世事物里的人为伴—二四 49 下。
- 三 将我们的恩赐埋藏在地里—二五 25：
 - 1 对主的服事被动而不主动。
 - 2 仅仅守住主的恩赐，既未失去，也不加以运用以赚取利润。

贰 亏损：

- 一 在主回来的时候与主割断—在主再来的荣耀里与祂分开—二四 51：
 - 1 受到时代性的惩治。
 - 2 必要哀哭切齿。
- 二 失去我们的恩赐—二五 28 ~ 29。
- 三 被扔在主再来之荣耀以外的黑暗里—二五 30，八 12。

LESSON THIRTEEN

THE DANGER AND LOSS OF NOT USING OUR GIFT

Scripture Reading: Matt. 24:48-51; 25:24-31

OUTLINE

I. The danger:

- A. Beating our fellow slaves—mistreating fellow believers—24:49a.
- B. Eating and drinking with the drunken—keeping company with people who are drunken with worldly things—24:49b.
- C. Hiding our gift in the earth—25:25:
 1. Being passive, not active, for the Lord's service.
 2. Merely keeping the Lord's gift, neither losing it nor gaining a profit by using it.

II. The loss:

- A. To be cut off from the Lord at His coming back—to be separated from the Lord in His coming glory—24:51:
 1. To be chastened dispensationally.
 2. In weeping and gnashing of teeth.
- B. To lose our gift—25:28-29.
- C. To be cast out into the darkness outside of the Lord's coming glory—25:30; 8:12.

在本课中，我们要来看不使用恩赐的危险和亏损。前一课告诉我们，我们都有恩赐。现在这一课警告我们，我们若不使用我们的恩赐，就有危险，并且也是一个亏损。关于这些点，马太福音生命读经中都有详细的讲说。（见六十三至六十六篇，第八一〇至八五三面。）

今天基督徒最大的难处，就是大部分的人没有使用他们的恩赐。我要说今天百分之九十的真基督徒忽略他们的恩赐。当然，这完全是因着天主教和更正教的缘故。因着这两个大组织及其宗教阶级和圣品人与平信徒的制度，大多信徒的恩赐和功用都被抹煞了。他们不运用他们的恩赐，也没有看见这是严重的错误，会对他们造成极大的亏损。我觉得我们需要这样一课，来警告我们中间所有的圣徒，并挑旺他们的心，要运用他们的恩赐。

我们必须再次向圣徒强调前一课的负担。我们需要看见，基督身体所有的肢体都得了恩赐。（罗十二6上。）在马太二十四和二十五章主所说的比喻里，祂指明每一个信徒都有恩赐，祂没有给任何一个信徒余地，可以有借口不尽功用。所有的信徒都是有恩赐的人。

马太二十五章告诉我们有些人有五他连得，有些人有二他连得，有些人有一他连得。我们至少是有一他连得的人。圣徒不能说他没有得着一他连得。我们必须着重强调这件事。我们必须说服我们中间每一位圣徒，他们不能说自己没有恩赐，不能作什么；这是谎言。按照圣经的真理，每个信徒都有恩赐。你可能只有最小的恩赐，但你仍有一分恩赐。每个人都有一他连得；每个人都有恩赐。

当然，以弗所四章十一节说到使徒、申言者、传福音者、以及牧人和教师。这里所说有恩赐的人，是那些被赋与特别恩赐的人。但七节说，“恩典赐给我们各人，是照着基督恩赐的度量。”“各人”包括基督身体的每个肢体，每个都得着了一般的恩赐。这表明每一个都是有恩赐的人，有责任要运用他的恩赐。弟兄们不喜欢用“长老”这名称，所以他们用“负责弟兄”这辞。这是个错误的辞，因为每个信徒都是负责的。谁不是负责的弟兄或姊妹？我们必须谨慎，不要用“负责弟兄”这辞，因为我们都是有恩赐的，并且在主面前都有责任运用我们的恩赐，好建造基督的身体。

In this lesson we want to see the danger and loss of not using our gift. The previous lesson tells us that we all have a gift. Now this lesson warns us that if we do not use our gift, this is dangerous, and this will be a loss. All these points are covered in detail in Life-study of Matthew (see messages sixty-three through sixty-six, pp. 733-774).

The greatest problem today with the Christians is that most of them do not use their gift. I would say that over ninety percent of the genuine Christians today neglect their gift. Of course, this is absolutely due to Catholicism and Protestantism. Because of these two big organizations with their hierarchy and clergy-laity system, most of the believers' gifts and functions have been annulled. They do not use their gifts, and they do not realize that this is a serious mistake which will cause a great loss to them. I feel we need such a lesson to warn all the saints among us and to stir up their heart to use their gifts.

We must stress the burden of the previous lesson to the saints once again. We need to see that all the members of the Body of Christ are gifted (Rom. 12:6a). In the Lord's parables in Matthew 24 and 25, the Lord indicates that every one of His believers has a gift. He did not give the ground for any of His believers to be excused from functioning. All believers are gifted persons.

Matthew 25 tells us that some have five talents, some have two talents, and others have one talent. At the very least, we are the one-talented ones. A saint cannot say that he has not received a talent. We have to strongly stress this one thing. We have to convince every saint among us that they cannot say that they do not have any gift and cannot do anything. This is a lie. According to the biblical truth, every believer has a gift. You may have the smallest gift, but you still have a gift. Everyone is talented; everyone is gifted.

Of course, Ephesians 4:11 speaks of the apostles, prophets, evangelists, and shepherds and teachers. The gifted persons mentioned here are those who have been endued with a special gift. But verse 7 says, "To each one of us grace was given according to the measure of the gift of Christ." Each one includes every member of the Body of Christ, each of whom has received a general gift. This shows that everyone is a gifted person and is responsible to use his gift. The Brethren did not like to use the title elders, so they used the term responsible brethren. This is a wrong term because every believer is responsible. Who is not a responsible brother or sister? We have to be careful not to use the term responsible brothers, because all of us are gifted and are responsible before the Lord to use our gifts for the building up of the Body of Christ.

壹 危险

一 打那些和我们同作奴仆的一错待同作信徒者

马太二十四章说到一些恶仆，他们“心里说，我的主人必来得迟，就动手打那些和他同作奴仆的…”（太二十四 48～49 上。）当我们错待同作信徒者，批评、反对或藐视他时，在主的眼中那就是打他。我们在这里必须说一句重话。我们很容易会不知不觉落入这种危险。我们会落入批评弟兄姊妹的情形里；有时我们会反对或藐视一些圣徒，甚至会与他们争斗。这就是打主的奴仆，就是那些与我们同作奴仆的人。

二 和酒醉的人一同吃喝—— 与沉醉在属世事物里的人为伴

马太二十四章四十九节下半说，这恶仆“又和酒醉的人一同吃喝”。主在马太二十四章的话乃是一个比喻。既然是个比喻，就必须解释。和酒醉的人一同吃喝，就是与沉醉在属世事物里的世人为伴。他们沉醉于属世的享受，这就是不运用恩赐的危险。一旦我们成了与世人为伴的人，就不会向主忠信，运用祂所给我们的恩赐，自然就会落入危险里。

三 将我们的恩赐埋藏在地里

1 对主的服事被动而不主动

在马太二十五章二十五节，那个懒惰的奴仆对他的主人说，“我就害怕，去把你的一他连得埋藏在地里；请看，你仍有你所有的。”害怕乃是消极的。我们应该积极、进取的运用主的恩赐。出去将主的一他连得埋藏在地里，是太被动了。我们该在主的工作上主动。我们若埋藏我们的恩赐，就不需要作任何事。对主的事奉被动、不主动，意思就是埋藏我们的恩赐而不加以运用。

2 仅仅守住主的恩赐，既未失去，也不加以运用以赚取利润

仅仅守住主的恩赐而不失去，乃是不够的；我们必须运用恩赐以赚取利润。在本课中，我们不需要完全解释这个比喻，因为我们可以请圣徒去读马太福音生命读经中的一

I. THE DANGER:

A. Beating Our Fellow Slaves—Mistreating Fellow Believers

Matthew 24 speaks of the evil slave who "says in his heart, My master delays, and begins to beat his fellow slaves..." (vv. 48-49a). When we mistreat a fellow believer by criticizing, opposing, or despising him, that is to beat him in the eyes of the Lord. We have to say a strong word here. We can easily fall into this danger without any kind of realization. We can fall into criticizing the brothers and sisters. Sometimes we may oppose or despise some of the saints. Perhaps we would even fight against them. This is to beat the Lord's slaves, who are our fellow slaves.

B. Eating and Drinking with the Drunken— Keeping Company with People Who Are Drunken with Worldly Things

Matthew 24:49b says that this evil slave "eats and drinks with the drunken." The Lord's word in Matthew 24 is a parable. Since it is a parable, it must be interpreted. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things. They are drunk with their worldly enjoyment. This is the danger of not using our gift. Once we become a person who keeps company with worldly people, we would not be faithful to the Lord in using the gift He gives us, so we fall into danger.

C. Hiding Our Gift in the Earth

1. Being Passive, Not Active, for the Lord's Service

In Matthew 25:25 the slothful slave said to his master, "I was afraid and went off and hid your talent in the earth; behold, you have what is yours." To be afraid is negative. We should, rather, be positive and aggressive in using the Lord's gift. To go off and hide the Lord's talent in the earth is too passive. We should be active in the Lord's work. If we hide our gift, we do not need to do anything. To be passive and not active for the Lord's service means we are hiding our gift and not using it.

2. Merely Keeping the Lord's Gift, Neither Losing It nor Gaining a Profit by Using It

Merely to keep the Lord's gift and not lose it is not sufficient; we must gain a profit by using it. In this lesson we do not need to get into the full interpretation of this parable, because we can ask the saints to read some of the Life-study Messages in

些信息；但我们必须向他们强调，将恩赐埋藏在地里，实际上就是不运用恩赐。“地”是指属世的事物。我们只要不运用恩赐，就是埋藏恩赐。

我们必须指出这三个危险：错待同作信徒者，与属世的人为伴，不运用恩赐来服事主。许多人在埋藏他们的恩赐，不运用他们的恩赐，因为他们没有服事。

贰 亏损

一 在主回来的时候与主割断—— 在主再来的荣耀里与祂分开

当主回来时，祂要在荣耀里来。换句话说，祂要穿上荣耀而来。那些不运用恩赐的不忠信者，要在主回来时与祂的荣耀割断，（太二四 51，）他们将无分于祂再来的荣耀。我们要完全解释这事，就需要读马太福音生命读经里相关的信息。

1 受到时代性的惩治

从主再来的荣耀被割断，乃是时代性的惩治。

2 必要哀哭切齿

那些受惩治的人必要哀哭切齿。哀哭指明懊悔，切齿指明自责。我们不知道这将是怎样的惩治，但我们知道这必是一种受苦。

二 失去我们的恩赐

马太二十五章二十八至二十九节说，“从他夺过这他连得来，给那有十他连得的。因为凡有的，还要给他，他就充盈有余；没有的，连他所有的，也要从他夺去。”这两节表明我们会因着我们的懒惰而失去我们的恩赐。我们若不运用我们的他连得，主回来时会从我们夺去，我们就失去我们的恩赐。我们若不运用我们的恩赐，就是荒废了这恩赐。

三 被扔在主再来之荣耀以外的黑暗里

Matthew. But we must stress to them that actually to hide our gift in the earth is not to use it. The earth refers to the worldly things. As long as we do not use our gift, we are hiding it.

We have to point out these three dangers: mistreating fellow believers, keeping company with worldly people, and not using our gift to do the Lord's service. We have to point out that many are hiding their gift, not using their gift, because they do not serve.

II. THE LOSS:

A. To Be Cut Off from the Lord at His Coming Back— to Be Separated from the Lord in His Coming Glory

When the Lord comes back, He will come in glory. In other words, He will be clothed in His glory. The unfaithful ones who did not use their gifts will be cut off from His glory at His coming back (Matt. 24:51). They will have no share in His coming glory. For a full interpretation of this, we need to read the appropriate Life-study Messages on Matthew.

1. To Be Chastened Dispensationally

To be cut off from the coming glory of the Lord is a dispensational chastisement.

2. In Weeping and Gnashing of Teeth

The ones who are chastised will be in weeping and gnashing of teeth. Weeping indicates regret, and gnashing of teeth indicates self-blame. We do not know what this chastisement will be like, but we know that it will be a suffering.

B. To Lose Our Gift

Matthew 25:28 and 29 say, "Take away therefore the talent from him and give it to him who has the ten talents. For to every one who has, more shall be given, and he shall abound; but from him who does not have, even that which he has shall be taken away from him." These verses show that we can lose our gift because of our slothfulness. If we do not use our talent, the Lord will take it back from us when He comes back, and we will lose our gift. If we do not use our gift, this means that we waste it.

C. To Be Cast Out into the Darkness outside of the Lord's Coming Glory

外面的黑暗就是在诸天之国的实现里，主再来之荣耀以外的黑暗。（太二五 30，八 12。）被扔在外面的黑暗里，不是灭亡，乃是受到时代性的对付，因没有凭着基督过得胜的生活，以致在千年国时期，没有资格有分于国度的享受。在千年国里，得胜的信徒要与基督一同在国度光明的荣耀里，（西三 4，）但失败的信徒要要在外面的黑暗里受管教。

我们强调这些点时，有些圣徒可能好奇外面的黑暗是什么。我们该简单的告诉他们，我们从未到过那里，所以我们实在无法说出那里有什么；但我们的确知道那不是个好地方。这种黑暗不是给那些永远灭亡的人；那些人要永远在火湖里。主荣耀以外的外面黑暗，既不是火湖，也不是阴间受苦的部分（就是所有灭亡罪人所在之处——路十六 26，23 上，28），乃是失败信徒受时代性惩罚的地方。

有人可能说这种教训破坏神完全的救恩。我们该告诉他们，我们已经得着主完全的救恩，我们也相信这救恩；但我们更相信，我们今天若对主不忠信，祂可能会惩治我们。主若在今世惩治我们，这惩治不会破坏祂完全的救恩。既是这样，祂在来世的惩治又怎会破坏祂完全的救恩？这样说不合逻辑的。

主告诉我们，当祂回来时，祂要惩治祂不忠信的仆人。（路十二 46～48。）这不是我们的话，这是主的话。我们在教导主的话上必须忠信。我们不能删去任何一节经节，我们必须向圣徒陈明主话语的各方面。留心主的警告是明智的。（路二一 34～36。）我们必须使圣徒有深刻的印象，要留意圣经中的事实。

因着我们已经由主重生，我们就有恩赐。主至少给了我们一他连得，至少一分属灵的恩赐。我们若不忠信的使用这恩赐，主回来时我们就不能在使徒保罗所在的地方。得救的人不会在火湖里永远受苦，若说会，就是侮辱主的救赎和救恩；但得救的信徒可能会在外面的黑暗里受时代性的惩治。他可能在主国度的实现里，从主的同在被割断；那时主的同在将是祂的荣耀。因此，失败的信徒将无分于千年国里主的荣耀。

The outer darkness is the darkness outside the Lord's coming glory in the manifestation of the kingdom of the heavens (Matt. 25:30; 8:12). To be cast out into the outer darkness is not to perish; it is to be dealt with dispensationally, to be disqualified from participating in the enjoyment of the kingdom during the millennium, for not having lived by Christ an overcoming life. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom (Col. 3:4), whereas the defeated believers will suffer discipline in outer darkness.

When we stress these points, some of the saints may be curious about what outer darkness is. We should simply tell them that we have never been there, so we really cannot say what is there; but we surely know that this is not a good place to be. This kind of darkness is not for the ones who will suffer eternal perdition. Those ones will spend eternity in the lake of fire. The outer darkness outside of the Lord's glory is neither the lake of fire nor the section of torment in Hades where all the perished sinners are (Luke 16:26, 23a, 28). It is a place of dispensational punishment for the defeated believers.

Some may say that this kind of teaching damages God's complete salvation. We should tell them that we have received the Lord's complete salvation and we believe in it. We also believe that if we are not faithful to the Lord today, He may chastise us. If the Lord chastises us in this age, this chastisement does not damage His complete salvation. Since this is the case, how could His chastisement in the next age damage His complete salvation? It is illogical to say this.

The Lord told us that when He returns, He will chastise His unfaithful servants (Luke 12:46-48). This is not our word. This is the Lord's word. We have to be faithful in teaching the Lord's word. We cannot cut off any verses. We have to present all the aspects of the Lord's word to the saints. It is wise to take heed to the Lord's warning (Luke 21:34-36). We need to impress the saints to take heed to the facts in the Bible.

Because we have been regenerated by the Lord, we are gifted. The Lord has given us at least one talent, at least one spiritual gift. If we do not use this gift faithfully, we cannot be in the place that the apostle Paul will be at the Lord's return. A saved person will not suffer eternally in the lake of fire. To say this is an insult to the Lord's redemption and salvation. But a saved believer may suffer some dispensational chastisement in outer darkness. He may be cut off from the Lord's presence in the manifestation of His kingdom. By that time the Lord's presence will be His glory. Thus, the defeated believers will have no share of the Lord's glory in the millennial kingdom.

这不只合乎圣经，也合乎逻辑。我们今天若在黑暗里生活行动，又怎能期望来世有分于主光明的荣耀？我们今天若活在黑暗里，来世就会在外面的黑暗里受惩治。在本课里，我们需要向圣徒说一些实际的话。我们承认我们都得救了，并从主得着了恩赐，但我们有没有运用我们的恩赐？我们是否忠信？在本课里我们需要向得救的人传福音。这可能会帮助一些弟兄姊妹，挑旺他们对服事主有真正的饥渴。我们都需要服事主。

关于我们不运用恩赐而有危险和亏损的话，乃是我们的王所说的。圣经不只包括约翰三章十六节和以弗所二章八节，那里说我们得救是靠着恩；圣经也包括马太二十四章和二十五章，我们不能忽略这段话，或把它摆在一边。基本的基督教分享约翰三章十六节和以弗所二章八节的真理，却没有更进一步分享马太二十四和二十五章所启示的真理。这是直接从主耶稣口里所说的教训。我们不能否认，我们是主的奴仆，而主的每个奴仆至少都有一他连得，现在的问题是我们要如何运用这他连得。我们必须警告圣徒，我们若不运用恩赐，就会遭受危险和亏损。

This is not only scriptural but also logical. If we are living and walking in darkness today, how can we expect to participate in the Lord's bright glory in the next age? If we live in darkness today, we will be chastised in outer darkness in the next age. In this lesson we need to speak a practical word to the saints. We admit that we all have been saved and have received a gift from the Lord. But do we use His gift? Are we faithful? In this lesson we need to preach the gospel to the saved ones. This may help some of the brothers and sisters and stir them up to have a real hunger to serve the Lord. We all need to serve the Lord.

This word concerning the danger and loss of not using our gift is the word of our King. The Bible is not only composed of John 3:16 and Ephesians 2:8, which says that we are saved by grace. The Bible also includes Matthew 24 and 25, and we cannot neglect or put aside this portion. Fundamental Christianity shares the truth of John 3:16 and Ephesians 2:8, but they do not go on to share the truth revealed in Matthew 24 and 25. This is the teaching directly out of the mouth of the Lord Jesus. We cannot deny that we are slaves of the Lord, and each slave of the Lord has been given a talent. Now the problem is how we use this talent. We have to warn the saints that there is the danger and loss of not using our gift.

第十四课

凡火

读经：利未记十章一至十一节，十六章十二节。

纲目

壹 应该从燔祭坛上盛火，在耶和华面前烧香——十六 12。

贰 燔祭坛上的火在神面前将一切天然和消极的东西烧掉。

叁 凡火表征天然的热心——十 1：

一 没有经过十字架的对付。

二 不是在复活里。

肆 在祭司事奉里的凡火，造成在神面前的死亡——十 2。

伍 祭司该控制他们天然的情感，不同情被神的圣别所定罪的人——十 3, 6。

陆 献凡火可能与喝酒有关——十 8 ~ 9：

一 失去分辨圣别的能力——十 10。

二 不能教导神的子民——十 11。

LESSON FOURTEEN

STRANGE FIRE

Scripture Reading: Lev. 10:1-11; 16:12

OUTLINE

I. The incense should be burned before the Lord with the fire from the altar of burnt offering—16:12.

II. The fire on the altar of burnt offering burns out all the natural and negative things before God.

III. The strange fire signifies the natural enthusiasm—10:1:

A. Not dealt with by the cross.

B. Not in resurrection.

IV. Strange fire in the priestly service causes death before God—10:2.

V. The priests should control their natural affection, not sympathizing with the victim condemned by God's holiness—10:3, 6.

VI. The offering of the strange fire might have been related to the drinking of wine —10:8-9:

A. Losing the discernment of holiness—10:10.

B. Being unable to teach God's people—10:11.

在本课里，我们要来看利未记十章所说的凡火。所有事奉的人都要认识，凡火在事奉主上的意义。拿答和亚比户是亚伦的儿子，他们承接圣职作祭司事奉，却献上凡火，是耶和华没有吩咐他们的；就有火从耶和华面前出来，把他们烧灭。（利十1～2。）

壹 应该从燔祭坛上盛火， 在耶和华面前烧香

利未记十六章十二节告诉我们，应该从燔祭坛上盛火，在耶和华面前烧香。借着这火，就把两个坛——香坛和燔祭坛——连在一起。燔祭坛是用来烧祭牲，香坛是用来烧香，而这火把这两个坛连在一起。

按照摩西五经，铜祭坛上这焚烧一切供物的火，是从天降下的。（利九24，参代上二一26，代下七1。）这火不是由人点燃，乃是从神来的。这火自从降下以来，就没有熄灭过；一天过一天，从晚上到天亮，这火常常烧着。（利六9。）那火是圣火，不是凡火。

贰 燔祭坛上的火在神面前 将一切天然和消极的东西烧掉

燔祭坛上的火在神面前将一切天然和消极的东西烧掉，将一切东西烧成灰。任何能升到神那里的东西，必须先祭坛那里，用神圣的火焚烧。凡经过祭坛被神圣的火焚烧的东西，神才会悦纳。因此，在香坛那里在神面前烧香，需要从神那里降下的火。这烧去一切天然和消极东西之神圣的火，乃是我们事奉所需要的。

叁 凡火表征天然的热心

凡火表征天然的热心，（利十1，）没有经过十字架的对付，也不是在复活里。这里我们必须着重并详细解释，我们的热心受十字架对付，使我们能服事主，到底是什么意思。我们要在复活里，就必须经过十字架的对付。我们不该把我们天然的火热带进来，无论是好的或是坏的，纯净的或是不纯净的，都还是天然的。

In this lesson we want to see the strange fire spoken of in Leviticus 10. All the serving ones need to know the significance of strange fire in the Lord's service. Nadab and Abihu, who were Aaron's sons and consecrated to minister as priests, offered strange fire which the Lord had not commanded, and fire came out from before Jehovah and consumed them (vv. 1-2).

I. THE INCENSE SHOULD BE BURNED BEFORE THE LORD WITH THE FIRE FROM THE ALTAR OF BURNT OFFERING

Leviticus 16:12 tells us that the incense should be burned before the Lord with the fire from the altar of burnt offering. It is by this fire that the two altars, the incense altar and the burnt offering altar, are linked together. The burnt offering altar was for the sacrifices. The incense altar was for the incense. But the fire linked these two altars together.

According to the Pentateuch, this fire that burned all the offerings on the brass altar came from the heavens (Lev. 9:24; cf. 1 Chron. 21:26; 2 Chron. 7:1). It was not a fire started by man; it was the fire that came from God. And that fire, from the time that it came, never ceased. The fire burned all the time, day after day, from evening until morning (Lev. 6:9). That fire was holy fire, not strange fire.

II. THE FIRE ON THE ALTAR OF BURNT OFFERING BURNS OUT ALL THE NATURAL AND NEGATIVE THINGS BEFORE GOD

The fire on the altar of burnt offering burns out all the natural and negative things before God. It burns everything into ashes. Anything that can ascend to God must first be burned at the altar with the divine fire. Whatever has been burned on the altar with the divine fire will be accepted by God. Thus, to burn the incense before God at the incense altar, the fire that comes down from God is needed. This divine fire, which burns out all the natural and negative things, is needed for our service.

III. THE STRANGE FIRE SIGNIFIES THE NATURAL ENTHUSIASM

The strange fire signifies the natural enthusiasm (Lev. 10:1) not dealt with by the cross and not in resurrection. Here we have to stress and develop what it means for us to be dealt with by the cross in our enthusiasm so that we can serve the Lord. In order to be in resurrection, we have to pass through the dealing of the cross. We should not bring in our natural hotness. Whether it is good or bad, pure or impure, it is still natural.

肆 在祭司事奉里的凡火， 造成在神面前的死亡

在祭司事奉里的凡火，造成在神面前的死亡。利未记十章一至二节说，“亚伦的儿子拿答、亚比户，各拿自己的香炉，盛上火，加上香，在耶和华面前献上凡火，是耶和华没有吩咐他们的；就有火从耶和华面前出来，把他们烧灭，他们就死在耶和华面前。”可能亚伦的两个儿子是好心好意的作这事，但他们还是被烧死。献上凡火，使这两个祭司在神面前死亡。

我们必须告诉圣徒，我们是今日的祭司。我们既是今日的祭司，就必须谨慎我们献什么给神。我们献上某些东西给神，可能是出于好心好意，但我们若献上错误的东西，就会对我们造成死亡。这似乎不是严重的罪，但在神眼中却很严重。这死大多是在属灵的意义。每当我们用一种天然的热心来事奉主时，就给我们的灵带进死亡。这就是说，我们事奉主是用天然的方式。凡是天然的事奉，都给我们的灵带进死亡。

今天许多基督徒用一种天然的火热、天然的热心来事奉。这热心没有经过十字架的对付，并且完全不在复活里。已过我们看过召会中一些能干的人热心事奉主。渐渐的，他们越事奉，就越带进死亡给人，主要是带给他们自己。因着他们的事奉，他们杀死了自己的灵，所以至终他们就在事奉中消失了；他们的祭司职分失去了。这完全是因献凡火而死的真实意义。

我们必须指出，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。

伍 祭司该控制他们天然的情感， 不同情被神的圣别所定罪的人

IV. STRANGE FIRE IN THE PRIESTLY SERVICE CAUSES DEATH BEFORE GOD

Strange fire in the priestly service causes death before God. Leviticus 10:1 and 2 say, "Now the sons of Aaron, Nadab and Abihu, each took his censer and put fire in it, and placed incense upon it, and offered strange fire before Jehovah, which He had not commanded them. And fire came out from before Jehovah and consumed them, and they died before Jehovah." Maybe the two sons of Aaron did this 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 have to tell the saints that we are today's priests. As today's priests we must be careful about what we offer to God. We may have a good heart and a good intention in offering something to God, but if we offer the wrong thing, this can cause death to us. This does not seem like some serious sinful thing, but it is serious in the eyes of God. This death is mostly in the spiritual sense. Whenever we serve the Lord with a kind of natural enthusiasm, this brings in death to our spirit. This means we serve the Lord in a natural way. Any kind of natural service brings death to our spirit.

Many Christians today serve with a kind of natural hotness, a kind of natural enthusiasm. It is not something dealt with by the cross and altogether not in resurrection. In the past we have seen some capable ones who were hot in serving the Lord in the church. Gradually, the more they served, the more they brought in death to others and mainly death to themselves. They killed themselves in their spirit by their serving, so eventually they disappeared in the service. Their priesthood was lost. This is altogether the real significance of the death because of offering strange fire.

We must point out that 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 does want 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.

V. THE PRIESTS SHOULD CONTROL THEIR NATURAL AFFECTION, NOT SYMPATHIZING WITH THE VICTIM CONDEMNED BY GOD'S HOLINESS

亚伦的两个儿子死了以后，亚伦默不言；他受吩咐不要为他的两个儿子哀悼，他们乃是被神的圣别所定罪并击杀的。（利十3，6。）这就是说，祭司该控制他们天然的情感，不同情被神的圣别所定罪的人。要作父亲的亚伦不表同情是很难的，所以他需要控制他天然的情感。

因此，在我们的祭司事奉里，不只天然的热心该被弃绝，连天然的情感也要受到控制。今天每一个在召会生活中的人，都是在祭司职分里的祭司，所有的祭司都该控制他们天然的情感，不同情任何被神的圣别所定罪或击杀的人。燔祭坛上的火表征神的圣别。在坛上昼夜焚烧的，乃是神的圣别。因此，出来吞灭亚伦这两个儿子的火，乃是神的圣别。

在利未记十章，我们看见两件天然的东西：天然的火热、热心，和天然的情感、同情，二者都该弃绝。我们不该带进天然的火热，也不该用我们天然的情感，对任何天然的人表同情。

陆 献凡火 可能与喝酒有关

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。八至九节说，“耶和華晓谕亚伦说，你和你儿子进会幕的时候，清酒、浓酒，都不可喝，免得你们死亡；这要作你们世代永远的定例。”凡有逻辑的读者都会想到，亚伦的两个儿子献凡火给耶和華，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，就会恨兴奋并失去控制，不按规律作事。亚伦的两个儿子可能喝醉了，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。

After the death of the two sons of Aaron, Aaron was silent. He was told not to mourn for his two sons, who were condemned and killed by the holiness of God (Lev. 10:3, 6). This means that the priests should control their natural affection, not sympathizing with the victim condemned by God's holiness. It was difficult for Aaron as the father not to sympathize, so he needed to control his natural affection.

Thus, in our priestly service not only should the natural enthusiasm be rejected but also the natural affection should be controlled. Today everyone in the church life is a priest in the priesthood, and all the priests should control their natural affection, not sympathizing with anyone who is condemned or killed by the holiness of God. The fire on the burnt offering altar signifies God's holiness. It was God's holiness that burned on the altar day and night. Thus, the fire that came out to devour the two sons was the holiness of God.

In Leviticus 10 we can see two natural things: the natural hotness, the natural enthusiasm, and the natural affection, the natural sympathy. Both should be rejected. We should not bring in natural hotness, nor should we exercise our natural affection to sympathize with any natural ones.

VI. THE OFFERING OF THE STRANGE FIRE MIGHT HAVE BEEN RELATED TO THE DRINKING OF WINE

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. Verses 8 and 9 say, "And Jehovah spoke to Aaron, saying, Do not drink wine or strong drink, you or your sons with you, when you come into the tent of meeting, that you may not die; it is a perpetual statute throughout your generations." 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 sons of Aaron were drunk, so they were excited and went beyond themselves to do something without being regulated. That means 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.

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，（利十10，）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。

祭司有两重的功用：第一是事奉神，第二是教导人。今天在召会中，我们祭司的功用也包括这两件事：献祭给神来事奉神，以及教导人。在献祭给神的事上，我们必须分辨那些是我们该献的，那些是我们不该献的。我们需要有这种清楚的辨识。再者，为了要教导人，我们需要借着经历而有所学习。我们若喝醉并失去分辨力，就不能教导别人，也就完全失去我们祭司职分的功用。这都包括在向神献凡火的意义里。我们需要清楚看见这些事，叫我们在召会的服事上受警戒。

People do presumptuous things because they have over-enjoyed 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 priests had a twofold function. One was to serve God; the other was to teach others. Today in the church our priestly function also comprises these two things: offering something to God to serve God, and teaching others. In offering things to God, we must have the discernment concerning what we should or should not offer. We need this clear discernment. Also, in order to teach others, we need our own learning by our experiences. If we are drunk and lose our discernment, we are unable to teach others, and we altogether lose our function of our priesthood. This is all included in the offering of strange fire to God. We need a clear vision of these things as a warning to us in our church service.

第十五课

谨慎如何建造

读经：哥林多前书三章十至十五节。

纲目

- 壹 唯一的根基已经立好——林前三 10 上，11。
贰 在唯一的根基上建造——林前三 10 中。
叁 用金、银、宝石建造——林前三 12 上：
一 金表征神的性情。
二 银表征基督救赎的工作。
三 宝石表征那灵变化的工作。
肆 用木、草、禾秸建造——林前三 12 下：
一 木表征人的性情。
二 草表征肉体里的人——赛四十 6～7。
三 禾秸表征无生命的光景。
伍 各人的工程要被火试验——林前三 13～15。
一 人的工程若耐得过火，他就要得赏赐。
二 人的工程若被烧毁，他就要受亏损：
1 他自己要得救。
2 只是这样得救，要像从火里经过的一样。

LESSON FIFTEEN

TAKING HEED HOW TO BUILD

Scripture Reading: 1 Cor. 3:10-15

OUTLINE

- I. The unique foundation having been laid—vv. 10a, 11.
II. Building on the unique foundation—v. 10m.
III. Building with gold, silver, and precious stones—v. 12a:
A. Gold symbolizing God's nature.
B. Silver symbolizing Christ's redemptive work.
C. Precious stones symbolizing the Spirit's transforming work.
IV. Building with wood, grass, and stubble—v. 12b:
A. Wood signifying human nature.
B. Grass signifying man in the flesh—Isa. 40:6-7.
C. Stubble signifying lifelessness.
V. Every man's work will be tested by fire—vv. 13-15:
A. If any man's work stands the fire, he will receive a reward.
B. If any man's work is consumed, he will suffer loss:
1. He himself will be saved.
2. Yet so as through fire.

接着前面论到凡火的一课，我们还需要本课，来说到谨慎如何建造。这两课可以看成一对，就像两“姊妹”一样。这两课都很简短，所以在我们这一面需要许多的劳苦和详细说明。

壹 唯一的根基已经立好

我们必须告诉圣徒们，一切真实的事奉乃是建造的工作。召会的事奉不仅是一种工作，更是建造的工作。许多工作都不是建造的工作，只有某些工作才是建造的工作。我们既然要事奉、建造，就必须知道我们不能立根基。唯一的根基已经由使徒保罗立好，今天我们仍然在他的根基上建造。保罗说，“我照神所给我的恩典，好像一个智慧的工头，立好了根基…”（林前三10上。）然后他说，“因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。”（三11。）

贰 在唯一的根基上建造

我们的事奉必须是在这唯一根基上建造的工作。（林前三10中。）我们不能立根基，也不能在别的根基上建造。我们必须有力的强调这几点。即使所有的公会都宣告基督是他们的根基，但实际上，今天许多基督教的工作乃是在其他根基上建造的工作。我们不愿建立社会慈善工作，就如学校和医院。使徒保罗并不作这类的工作。我们的事奉必须是直接在这唯一根基上的建造。在基督教里有许多慈善工作都很好，然而却不是建造在基督这唯一的根基上。在召会中，我们无论作什么，都必须直接建造在基督上。这就是为什么使徒保罗在哥林多前书说这么重的话。

叁 用金、银、宝石建造

为着召会建造的正确材料乃是金、银、宝石。（林前三12上。）金表征父神的神圣性情，银表征基督救赎的工作，宝石表征那灵变化的工作。这指明我们在基督这根基上所建造的，应该是出于三一神—父、子、灵—的东西。

肆 用木、草、禾秸建造

Following the previous lesson concerning strange fire, we need this lesson on taking heed how to build. These lessons may be considered as a pair, like two "sisters." They are brief, so they need much labor and development on our part.

I. THE UNIQUE FOUNDATION HAVING BEEN LAID

We have to tell the saints that all real service is a building work. The church service is not merely a work, but a building work. There are many works which are not building works. Only certain works are building works. Since we are going to serve, to build, we have to realize that we cannot lay a foundation. The unique foundation has been laid by the apostle Paul. Today we are still building on his foundation. Paul said, "According to the grace of God given to me, as a wise master builder I have laid a foundation.." (1 Cor. 3:10a). Then he said, "For another foundation no one is able to lay besides that which is laid, which is Jesus Christ" (v. 11).

II. BUILDING ON THE UNIQUE FOUNDATION

Our service must be a building work on the unique foundation (1 Cor. 3:10m). We cannot lay a foundation, nor can we build something on another foundation. We have to strongly stress these points. Even though all denominations claim that Christ is their foundation, actually many works in today's Christianity are building works on some other foundation. We do not like to set up social and charitable works such as schools and hospitals. The apostle Paul did not do this kind of work. Our service must be a direct building on the unique foundation. There is much charitable work in Christianity which is good, but it is not built upon Christ as the unique foundation. Whatever we do in the church must be something built directly on Christ. This is why the apostle Paul spoke such a strong word in 1 Corinthians.

III. BUILDING WITH GOLD, SILVER, AND PRECIOUS STONES

The proper building materials for the church are gold, silver, and precious stones (1 Cor. 3:12a). Gold symbolizes the divine nature of God the Father. Silver symbolizes Christ's redemptive work. Precious stones symbolize the Spirit's transforming work. This indicates that what we build upon the foundation of Christ should be something of the Triune God—the Father, the Son, and the Spirit.

IV. BUILDING WITH WOOD, GRASS, AND STUBBLE

我们不该用木、草、禾秸建造召会。（林前三 12 下。）正如金表征神的性情，木是表征人的性情。草表征肉体里的人。（赛四十 6～7。）禾秸表征无生命的光景。禾秸是农作物收割之后的残余部分。禾秸里没有种子，没有生命。我们必须承认，基督教里大多数的工作都是照着并出于这三样消极的东西——人的性情，人的肉体，和无生命的光景。

我觉得我们中间非常需要这一课。我们可能欣赏某些弟兄作事的能力，但是在召会生活中首要的事不是成就什么事。首要的事乃是用三一神，在已经立好的根基上建造，就是在包罗万有的基督上面建造。我们若仅仅倚靠自己的能力、才能、或技巧来完成一些事，那就是说，我们是照着木、草、禾秸，而不是照着金、银、宝石事奉。我们需要以父的性情，在子借着十字架救赎的路中，并凭着变化的灵来事奉。我们若照着自已事奉，就没有变化，没有十字架，也没有神圣的生命。那么我们所作的就仅是凡俗的事，与召会无关。召会完全是金、银、宝石——父、子、灵一的组成。

伍 各人的工程要被火试验

使徒保罗在林前三章告诉我们，各人的工程要被火试验。（13～15。）

一 人的工程若耐得过火，他就要得赏赐

十四节说，“人在那根基上所建造的工程若存得住，他就要得赏赐。”这与救恩无关。十四和十五节提到赏赐，也提到救恩。赏赐不是为着救恩，救恩也不能取代赏赐。

我们的工作，我们的事奉，若真是出于金、银、宝石，就必能耐得过火的试验。这些材料不会被烧毁。若我们的工作是用这些材料，我们就会得着赏赐。来世的赏赐将是对主更丰富、更拔高的享受。今天我们在召会生活、工作、事奉中享受主，但来世的赏赐将是对基督更丰富、更拔高、更广大的享受。表面说来，那将是进入诸天之国的实现，但我们进入国度，是为着对基督更广大、更拔高、更丰富的享受。

We should not build the church with wood, grass, and stubble (1 Cor. 3:12b). Just as gold signifies God's nature, wood signifies the human nature. Grass signifies man in the flesh (Isa. 40:6-7). Stubble signifies lifelessness. Stubble is the stump of the crops after being reaped. With the stubble there is no seed, no life. We have to admit that most of the work in Christianity is according to and out of these three negative items—the human nature, the human flesh, and lifelessness.

I feel that this lesson is greatly needed among us. We may appreciate certain brothers' capabilities for doing things, but in the church life the main thing is not to accomplish things. The main thing is to build with the Triune God upon the foundation already laid, that is, upon the all-inclusive Christ. If we just depend upon our capability, talent, or skill to finish something, that means we are serving according to wood, grass, and stubble, not gold, silver, and precious stone. We need to serve with the Father's nature, in the Son's redeeming way with the cross, and by the transforming Spirit. If we serve according to ourselves, there is no transformation, no cross, and no divine nature. Then what we do is just a secular thing which has nothing to do with the church. The church is altogether a composition of gold, silver, and precious stone—the Father, the Son, and the Spirit.

V. EVERY MAN'S WORK WILL BE TESTED BY FIRE

The apostle Paul told us in 1 Corinthians 3 that every man's work will be tested by fire (vv. 13-15).

A. If Any Man's Work Stands the Fire, He Will Receive a Reward

Verse 14 says, "If anyone's work which he has built upon the foundation remains, he will receive a reward." This has nothing to do with salvation. In verses 14 and 15, both reward and salvation are mentioned. The reward is not for salvation. Neither can salvation replace the reward.

If our work, our service, is really of gold, silver, and precious stone, it can stand the test of fire. These materials will not be burned. If our work is with these materials, we will receive a reward. The reward in the coming age will be the richer and higher enjoyment of the Lord. Today in our church life, in our work, in our service, we enjoy the Lord. But in the coming age the reward will be the richer, higher, and greater enjoyment of Christ. Apparently speaking, that will be an entering into the manifestation of the kingdom of the heavens, but our entering the kingdom is for the greater, higher, and richer enjoyment of Christ.

二 人的工程若被烧毁，他就要受亏损

十五节说，“人的工程若被烧毁，他就要受亏损，自己却要得救：只是这样得救，要像从火里经过的一样。”木、草、禾秸不适宜建造的材料，却适合被焚烧。今天许多基督徒正在产生燃料为着要来的焚烧。他们作得越多，就越有可焚烧的。

人的工程若被烧毁，他就要受亏损。这里的“亏损”意思是他会失去赏赐，会失去对基督更丰富、更拔高、更广大的享受。然而，圣经说得很清楚，他自己要得救，只是这样得救，要像从火里经过的一样。这指明某种的惩罚和管教，而不只是亏损。

前一课我们看见，在事奉中我们必须避免用凡火。不仅如此，我们也要避免一切木、草、禾秸的工作，而必须用金、银、宝石来建造。

B. If Any Man's Work Is Consumed, He Will Suffer Loss

Verse 15 says, "If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire." Wood, grass, and stubble are not good for building materials but good for being burned. Today many Christians are producing fuel for a burning to come. The more they do, the more they have something for burning.

If anyone's work is consumed, he will suffer loss. Loss here means that he will lose the reward. He will lose the richer, higher, and greater enjoyment of Christ. The Word says clearly, however, that he himself will be saved, yet he will be saved as through fire. This indicates some kind of punishment and discipline, not just a loss.

We saw in the previous lesson that we must avoid anything of strange fire in our service. Also, all the work of wood, grass, and stubble must be avoided. We must build with gold, silver, and precious stone.

第十六课

在神的事上

我们天然人的无能

读经：以弗所书二章一节，五节上，哥林多前书二章十四节，耶利米书十七章九节，以弗所书四章十七至十八节，罗马书八章七至八节，马太福音十六章二十四节，罗马书六章六节，七章二十四节，腓立比书三章三节。

纲目

- 壹 我们的灵已经死了一弗二 1, 5 上。
- 贰 我们的魂不领受神的灵的事，也不能明白—林前二 14。
- 叁 我们的心比万物都诡诈，坏到极处—耶十七 9。
- 肆 我们的心思充满虚妄，且在悟性上昏暗—弗四 17～18 上。
- 伍 我们的意志刚硬—弗四 18 下。
- 陆 我们的肉体不能服神，也不能得神的喜悦—罗八 7～8。
- 柒 我们的己需要被否认—太十六 24。
- 捌 我们的身体是属罪并属死的身体—罗六 6，七 24。
- 玖 学习在神的事上不信靠我们天然的人—腓三 3。

LESSON SIXTEEN

THE IMPOTENCE OF OUR NATURAL BEING IN THE THINGS OF GOD

Scripture Reading: Eph. 2:1, 5a; 1 Cor. 2:14; Jer. 17:9; Eph. 4:17-18; Rom. 8:7-8; Matt. 16:24; Rom. 6:6; 7:24; Phil. 3:3

OUTLINE

- I. Our spirit having been deadened—Eph. 2:1, 5a.
- II. Our soul neither receiving the things of the Spirit of God nor being able to know them—1 Cor. 2:14.
- III. Our heart being deceitful above all things and being incurable —Jer. 17:9.
- IV. Our mind being filled with vanity and darkened in understanding—Eph. 4:17-18a.
- V. Our will being hard—Eph. 4:18b.
- VI. Our flesh being unable to be subject to God and to please God—Rom. 8:7-8.
- VII. Our self needing to be denied—Matt. 16:24.
- VIII. Our body being of sin and of death—Rom. 6:6; 7:24.
- IX. Learning to have no trust in our natural being in the things of God—Phil. 3:3.

本课我们要来看在神的事上，我们天然人的无能。无能就是缺乏。我们可能在别的事上很充裕，但在神的事上却是缺乏、无能。

壹 我们的灵已经死了

堕落人类的灵已经死了，（弗二 1，5 上，）所以在神的事上毫无用处。

贰 我们的魂不领受神的灵的事， 也不能明白

林前二章十四节说，“然而属魂的人不领受神的灵的事，因他以这些事为愚拙，并且他不能明白，因为这些事是凭灵看透的。”这节指出我们的魂不领受神的灵的事，也不能明白。属魂的人是天然的人，让魂（包括心思、情感和意志）作主支配他的全人，凭魂活着，不理睬灵，不用灵，行事为人甚至像没有灵一样。（犹 19。）这样的人不领受神的灵的事，也不能明白，反倒拒绝。

叁 我们的心比万物都诡诈， 坏到极处

照着耶利米十七章九节，我们的心比万物都诡诈，坏到极处。钦定英文译本说到这个心是“极度的邪恶”，而达秘的译本说心是“无可救药”。在神的事上，我们的心是坏到极处，无可救药。

肆 我们的心思充满虚妄， 且在悟性上昏暗

照着以弗所四章十七至十八节上半，我们的心思充满虚妄，且在悟性上昏暗。十七节说到心思的虚妄，十八节说到昏暗的悟性。这表明我们天然的心思在神的事上是全然无用的。

伍 我们的意志刚硬

In this lesson we want to see the impotence of our natural being in the things of God. The impotence is the insufficiency. We may be very sufficient in other things, but we do not have any sufficiency, competence, or power in the things of God.

I. OUR SPIRIT HAVING BEEN DEADENED

The spirit of fallen mankind has been deadened (Eph. 2:1, 5a), so it is useless in the things of God.

II. OUR SOUL NEITHER RECEIVING THE THINGS OF THE SPIRIT OF GOD NOR BEING ABLE TO KNOW THEM

First Corinthians 2:14 says, "But a soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually." This verse shows that our soul neither receives the things of the Spirit of God nor is it able to know them. A soulish man is a natural man, one who allows his soul (including the mind, the emotion, and the will) to dominate his entire being and who lives by his soul, ignoring his spirit, not using his spirit, and even behaving as if he did not have a spirit (Jude 19). Such a man does not receive the things of the Spirit of God, and he is not able to know them. Rather, he rejects them.

III. OUR HEART BEING DECEITFUL ABOVE ALL THINGS AND BEING INCURABLE

According to Jeremiah 17:9, our heart is deceitful above all things and incurable. The King James Version says the heart is "desperately wicked," but Darby's translation says it is "incurable." In the things of God, our heart is incurable; it is a hopeless case.

IV. OUR MIND BEING FILLED WITH VANITY AND DARKENED IN UNDERSTANDING

According to Ephesians 4:17-18a our mind is filled with vanity and darkened in understanding. Verse 17 speaks of the vanity of the mind and verse 18 of the darkened understanding. This shows that our natural mind is utterly useless in the things of God.

V. OUR WILL BEING HARD

以弗所四章十八节下半说到人堕落之心的刚硬。这指明作为人心之一部分的意志，乃是刚硬、顽固的。因此，我们的心坏到极处，我们的心思充满虚妄，带着昏暗的悟性，并且我们的意志也是刚硬、顽固的。

陆 我们的肉体不能服神， 也不能得神的喜悦

罗马八章七至八节说，“因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服；而且在肉体里的人，不能得神的喜悦。”我们的肉体不能作两件事：它不能服神，也不能得神的喜悦。我们对圣徒讲说这事时，要详细的解释这些点。旧约和新约都告诉我们，神恨恶肉体。神不要任何与肉体有关的事物。

今天在基督教里，大多数的事奉不是在魂里就是在肉体里。这就是为什么我们必须看见，我们天然的人在事奉的事上是无能的。我们要使圣徒们有深刻的印象：我们的肉体不能服神，也不能得神的喜悦。然后圣徒们可能会问：“怎样才是在肉体里？”我们该告诉他们：“只要你不在灵里，就是在肉体里。”

新约大部分给我们灵和肉体的对比，而不是灵和魂的对比。实际上，属魂的人不多，大多数人都是属肉体的。甚至所谓最有道德的人，也是属肉体的。在神创造的时候，人被称为魂，（创二7，）然而人堕落之后，就成了肉体。（六3。）因此，在保罗的著作中，关于救恩和称义，他都不用“魂”这辞，而用“肉体”这辞。他说凡属肉体的人，都不能本于行律法在神面前得称义。（加二16，罗三20。）这里的“肉体”是指人自己。

当圣经在积极一面说到人时，就用“魂”这辞来指人。（出一5。）但是当圣经在消极方面说到人时，就用“肉体”这辞。没有肉体（人）能因行律法在神面前得称义。肉体就是堕落的人。我们若不在灵里，就必在肉体里。我们不该以为自己还不错，不在灵里时会在魂里，而不在肉体里。事实上，今天我们的魂与肉体是一，肉体乃是堕落之三部分人的终极表现。因此，我们若不在灵里，就是在肉体里，并且我们的肉体在神的事上是全然无能的。肉体不能服神，也不能得神的喜悦。

Ephesians 4:18b speaks of the hardness of man's fallen heart. This indicates that the will, as a part of man's heart, is hard, stubborn. Thus, our heart is incurable, our mind is full of vanity with a darkened understanding, and our will is hard, stubborn.

VI. OUR FLESH BEING UNABLE TO BE SUBJECT TO GOD AND TO PLEASE GOD

Romans 8:7 and 8 say, "Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be. And those who are in the flesh cannot please God." Our flesh cannot do two things. It cannot be subject to God, and it cannot please God. We need to develop these points in our speaking to the saints. Both the Old Testament and the New Testament tell us that God hates the flesh. God wants nothing to do with the flesh.

In today's religion of Christianity, most of the service is either in the soul or in the flesh. This is why we have to see the impotence of our natural being for our service. We need to impress the saints that our flesh cannot be subject to God and cannot please God. Then the saints may ask, "What is it to be in the flesh?" We should tell them, "As long as you are not in the spirit, you are in the flesh."

The New Testament mostly gives us a contrast between the spirit and the flesh, not the spirit and the soul. Actually, not many people are soulish; most people are fleshly. Even the most so-called moral persons are fleshly. At God's creation man is called a soul (Gen. 2:7), but after the fall of man, man has become flesh (6:3). Thus, in Paul's writings concerning salvation and justification, he does not use the word soul but the word flesh. He says that out of the works of the law no flesh can be justified before God (Gal. 2:16; Rom. 3:20). The flesh here refers to man himself.

When the Bible says something about people in a positive sense, it uses the word soul as a term for man (Exo. 1:5). But when the Bible says something concerning man in a negative sense, it uses the word flesh. No flesh, no man, can be justified before God by the works of law. The flesh is the fallen man. If we are not in the spirit, surely we are in the flesh. We should not think that we are so good that if we are not in the spirit, we are in the soul, not in the flesh. Actually, today our soul is one with the flesh, which is the uttermost expression of the fallen tripartite man. So if we are not in the spirit, we are in the flesh, and our flesh is altogether impotent in the things of God. It is unable to be subject to God and to please God.

柒 我们的己需要被否认

马太十六章二十四节说，我们的己需要被否认。这表明我们的己已经为神所定罪。神已经定罪了己，所以我们必须否认它。

捌 我们的身体是属罪并属死的身体

我们的身体乃是属罪并属死的身体。（罗六 6，七 24。）我们的身体在犯罪的事上十分活跃，因为它是罪的身体；并且它在行神旨意得神喜悦的事上全然死了，因为它是属死的身体。罪在我们的身体里，使我们在犯罪的事上很活跃；死也在我们的身体里，使我们在行神旨意的事上死了。我们堕落的身体只会犯罪，不能行任何事以成就神的旨意或得神的喜悦。

玖 学习在神的事上 不信靠我们天然的人

读过以上八点之后，我们应该领悟：在神的事上我们不能信靠我们天然的人。腓立比三章三节保罗说，“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。”不信靠肉体就是不信靠我们天然的人。

我们必须学习在一切事上，拒绝我们天然的人，并操练我们的灵。神的救恩使我们的灵成为我们里面的人。（弗三 16。）这含示我们的灵乃是我们的新人位，作我们的一切。事实上，我们不该活另一个人；我们只该活里面的人。我们的灵敬拜、祷告，这灵该在我们基督徒的生活和事奉中，领头作每一件事。

我们不该只在聚会中才操练我们的灵。当我们跟配偶和孩子说话时，我们需要操练我们的灵；连我们购物时也应当操练我们的灵。我们若不操练灵，就是在肉体里。我们来到聚会中，可能是一个样子，但是在家庭和日常生活中，又是另一个样子。这是不对的。我们作每一件事都需要操练灵，否则我们的聚会完全是演戏，会所变成了戏院。我们不愿成为演员，只在会所里才谈论神的事。我们要作操练灵、否认己、并拒绝肉体的人。我们不该有双重人格，在聚会中是一个人，在聚会之外又是另一个人。这乃是假冒为善，是不对的。我们全人必须被加强到里面的人里。我们必须活里面的人，那就是说，我们必须让我们的灵来作每一件事，并且拒绝一切出于我们天然人的东西。

VII. OUR SELF NEEDING TO BE DENIED

Matthew 16:24 says that our self needs to be denied. This shows that the self has been condemned by God. God has condemned it, so we have to deny it.

VIII. OUR BODY BEING OF SIN AND OF DEATH

Our body is a body of sin and of death (Rom. 6:6; 7:24). It is very active in sinning because it is a body of sin, and it is altogether dead in doing the will of God to please God because it is a body of death. Sin in our body makes us very active to sin, and death in our body deadens us in doing God's will. Our fallen body can only sin. It cannot do anything to accomplish God's will or to please God.

IX. LEARNING TO HAVE NO TRUST IN OUR NATURAL BEING IN THE THINGS OF GOD

After reading the above eight points, we should realize that we cannot have any trust in our natural being in the things of God. In Philippians 3:3 Paul said, "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." To have no trust in our flesh is to have no trust in our natural being.

We have to learn to reject our natural being and exercise our spirit in everything. God's salvation makes our spirit the inner man (Eph. 3:16). This implies that our spirit is our new person as everything to us. Actually, we should not live another man; we should live only the inner man. Our spirit worships, prays, and should take the lead to do everything in our Christian life and service.

We should not exercise our spirit only when we come to the meeting. We need to exercise our spirit when we speak to our spouse and our children. We should purchase things by exercising our spirit. If we do not exercise our spirit, we are in the flesh. When we come to the meeting, we may act as one person, but at home and in our daily life we may be another person. This is wrong. We need to do everything by exercising our spirit. Otherwise our meeting is altogether theatrical, and our meeting hall becomes a theater. We do not want to be actors and actresses who merely talk about the things of God in the meeting hall. We want to be those who exercise our spirit, deny the self, and reject the flesh. We should not have a double personality, being one person in the meetings and another person outside the meetings. This is hypocrisy and is wrong. Our entire being must be strengthened into the inner man. We must live the inner man, that is, we must let our spirit do everything, and reject everything of our natural being.

我们大多时间都留在善恶的范围里。我们为善不是凭着灵，而是凭着天然的人。然而，神并不要我们留在善恶的范围、领域里，凭着魂从善弃恶。神要我们否认天然的人并运用我们的灵。当我们单单用我们的灵，我们就不在善恶的领域、范围里，而在生命的范围里。当我们不用我们的心思、情感、意志、和堕落的身体，我们就是在用灵；这样，我们就只摸着生命。灵除了生命以外，不摸着别的东西。

约翰一书启示，我们由神所生之重生的灵不会实行罪，（三 9，约三 6 下，）但这意思不是说我们不会犯罪或没有罪。（约壹一 8～二 1。）有些人错误的教导说，重生的人不犯罪，也不能犯罪；他们教导“拔罪根”，说罪性已从重生的人身上连根拔除了。当然，事实并非如此。

许多年前在上海，有一位传道人很强的教导拔罪根的异端。有一天，他和跟随他的人到了一座公园，那里需要买票才得进入。他们总共有五个人，却只买了三、四张票。他们有些人拿票进了公园之后，其中一个人再把票拿出来给其他的人进去。那位传道人以一种犯罪的手法，带他年轻的跟随者进了公园。因着这事，其中有一个年轻人开始怀疑拔罪根的教训。他问这位传道人，这样作是否犯罪。这传道人回答说，这不是犯罪，只是有一点点软弱。但不管你用什么说辞，罪就是罪，并且我们就是罪人。虽然你可以给它另一个名称，它依然是罪。我们绝不该接受一种教训，说我们属灵到一个地步，就不可能再犯罪了。

然而，虽然我们仍旧堕落，我们重生的灵却不能实行罪。堕落的人有一个灵，是保留给神自己的。悔改和良心有关，而良心是人灵的一部分。（罗九 1，参八 16。）为着神自己的定旨，祂为自己保守了人的一部分，就是人的灵。我们的灵是宝贵的；唯有我们重生的灵不犯罪，所以我们必须活在我们的灵里。

Most of the time we remain in the realm of good and evil. We do good things not by the spirit but by our natural being. But God does not want us to remain in the realm, in the field, of good and evil by using our soul to do good and to reject evil. God wants us to deny our natural being and use our spirit. When we use only our spirit, we are out of the field, the realm, of good and evil. Then we are in the realm of life. When we are not using our mind, emotion, will, and fallen body, we are using our spirit. Then we touch only life. The spirit touches nothing except life.

First John reveals that our regenerated spirit, which is born of God, does not practice sin (3:9; John 3:6b), but this does not mean that we do not sin or are without sin (1 John 1:8—2:1). Some teach wrongly that a regenerated person does not sin and cannot sin. They teach the eradication of sin, saying that sin is altogether eradicated from a regenerated person. Of course, there is not such a thing.

Many years ago in Shanghai, there was a preacher who strongly taught the heresy of the eradication of sin. One day he and some of his followers went to a park which required them to purchase tickets in order to be admitted. He bought three or four tickets to be used by a total of five persons. Some of them entered the park with the tickets, and then one of them came out with the tickets and gave them to the others for them to enter. That preacher brought his young followers into that park in a sinful way. As a result of this, one of the young men began to doubt about the teaching of eradication. He went to the preacher and asked him if this was a sin. The preacher responded by saying that it was not a sin but a little weakness. But regardless of what term you use, sin is sin, and we are sinners. Although you may call it another name, it remains sin nonetheless. We should never accept a teaching which says that we have become so spiritual that it is impossible for us to sin.

However, even though we are still fallen, our regenerated spirit cannot practice sin. Fallen man has a spirit which is reserved for God Himself. To repent involves the conscience, and the conscience is a part of man's spirit (Rom. 9:1; cf. 8:16). For God's own purpose, He preserved a part of man for Himself, that is, man's spirit. Our spirit is precious. Only our regenerated spirit does not sin, so we have to live in our spirit.

第十七课

认识肉体

读经：创世记六章三节上，加拉太书三章三节，五章十七节，十九至二十一节，哥林多前书三章三至四节，加拉太书四章二十九节，罗马书七章十八节上，八章七至八节，腓立比书三章三节，加拉太书六章八节上，五章十六节，二十四节。

纲目

- 壹 堕落的人成了肉体—创六 3 上。
- 贰 肉体与那灵相对—加三 3。
- 叁 肉体纵任贪欲，抵抗那灵—加五 17。
- 肆 损害召会生活之肉体的行为—加五 19～21，林前三 3～4：
 - 一 仇恨、争竞、忌恨、恼怒。
 - 二 私图好争、分立、宗派、嫉妒。
- 伍 属肉体的人逼迫那些属灵的人—加四 29。
- 陆 没有善住在肉体之中—罗七 18 上。
- 柒 肉体与神为仇—罗八 7 上。
- 捌 肉体不服神的律法—罗八 7 中。
- 玖 肉体不能服神的律法—罗八 7 下。
- 拾 肉体不能得神的喜悦—罗八 8。

LESSON SEVENTEEN

KNOWING THE FLESH

Scripture Reading: Gen. 6:3a; Gal. 3:3; 5:17, 19-21; 1 Cor. 3:3-4; Gal. 4:29; Rom. 7:18a; 8:7-8; Phil. 3:3; Gal. 6:8a; 5:16, 24

OUTLINE

- I. The fallen man becoming flesh—Gen. 6:3a.
- II. The flesh versus the Spirit—Gal. 3:3.
- III. The flesh lusting against the Spirit—Gal. 5:17.
- IV. The works of the flesh that damage the church life —Gal. 5:19-21; 1 Cor. 3:3-4:
 - A.Enmities, strife, jealousy, and outbursts of anger.
 - B.Factions, divisions, sects, and envyings.
- V. People of the flesh persecuting those of the Spirit—Gal. 4:29.
- VI. Nothing good dwelling in the flesh—Rom. 7:18a.
- VII. The flesh being enmity against God—Rom. 8:7a.
- VIII. The flesh not being subject to the law of God—Rom. 8:7b.
- IX. The flesh being unable to subject itself to the law of God—Rom. 8:7c.
- X. The flesh being unable to please God—Rom. 8:8.

拾壹 不信靠肉体—腓三 3。
拾贰 不为着肉体撒种—加六 8 上。
拾叁 不满足肉体的情欲—加五 16。
拾肆 把肉体钉在十字架上—加五 24。

XI. Not trusting in the flesh—Phil. 3:3.
XII. Not sowing unto the flesh—Gal. 6:8a.
XIII. Not fulfilling the lust of the flesh—Gal. 5:16.
XIV. Crucifying the flesh—Gal. 5:24.

本课的主题——认识肉体——是非常简单的。看过了前一课论到我们天然人的无能，我们需要来看这个点。在最近这几课中，我的负担是要帮助主恢复中的圣徒领悟什么是主所要的真正事奉，并帮助他们看见基督教所作的，在神眼中绝对是被定罪并弃绝的。这是因为基督教的工作或事奉乃是凭着凡火（天然的热心）、凭着魂、或是凭着肉体。现在我们需要一课帮助我们认识肉体是什么。

壹 堕落的人成了肉体

创世记六章三节上半，是圣经中头一处说到堕落的人成了肉体的经节。这节指明，人堕落到一个地步，全然成了肉体。堕落的人就是肉体。

贰 肉体与那灵相对

肉体与那灵相对。在加拉太三章三节保罗说，“你们是这样的无知么？你们既靠那灵开始，如今还靠肉体成全么？”肉体在整卷加拉太书中是被定罪并弃绝的，（一16，二16，三3，四23，29，五13，16～17，19，24，六8，12～13，）并且从三章起，每章都将肉体 and 那灵作对比。（三3，四29，五16～17，19，22，六8。）

叁 肉体纵任贪欲，抵抗那灵

肉体不仅与那灵相对，并且也纵任贪欲，抵抗那灵。加拉太五章十七节说，“因为肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体，二者彼此敌对，使你们不能作所愿意的。”肉体 and 那灵之间有一个争战。

肆 损害召会生活之肉体的行为

使徒保罗说，肉体的行为损害召会生活。（加五19～21，林前三3～4。）这里我不列举肉体所有的行为，我只题损害召会生活之肉体的行为。

一 仇恨、争竞、忌恨、恼怒

仇恨、争竞、忌恨和恼怒是一组，与邪恶的情绪和肉体的感觉有关。

The subject of this lesson—"Knowing the Flesh"—is very simple. After the previous lesson on the impotence of our natural being, we need to see this. My burden in these few recent lessons is to help the saints in the Lord's recovery realize the real service which the Lord wants and to help them see that what Christianity does is absolutely condemned and repudiated in the eyes of God. This is because the works or services in Christianity are either by strange fire (natural enthusiasm), the soul, or the flesh. Now we need a lesson to help us know what the flesh is.

I. THE FALLEN MAN BECOMING FLESH

Genesis 6:3a is the first verse in the Bible which says something concerning the fallen man as flesh. This verse indicates that man fell to such an extent that he became totally flesh. The fallen man is flesh.

II. THE FLESH VERSUS THE SPIRIT

The flesh is versus the Spirit. In Galatians 3:3 Paul said, "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" The flesh is condemned and repudiated throughout the entire book of Galatians (1:16; 2:16; 3:3; 4:23, 29; 5:13, 16-17, 19, 24; 6:8, 12-13), and from chapter three every chapter gives a contrast between the flesh and the Spirit (v. 3; 4:29; 5:16-17, 19, 22; 6:8).

III. THE FLESH LUSTING AGAINST THE SPIRIT

The flesh not only is versus the Spirit but also lusts against the Spirit. Galatians 5:17 says, "For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire." There is a warfare between the flesh and the Spirit.

IV. THE WORKS OF THE FLESH THAT DAMAGE THE CHURCH LIFE

The apostle Paul spoke of the works of the flesh that damage the church life (Gal. 5:19-21; 1 Cor. 3:3-4). Here I do not list all the works of the flesh; I mention only the works of the flesh that damage the church life.

A. Enmities, Strife, Jealousy, and Outbursts of Anger

Enmities, strife, jealousy, and outbursts of anger are of one group, concerning evil moods and fleshly feelings.

二 私图好争、分立、宗派、嫉妒

私图好争、分立、宗派和嫉妒是另一组，与派系有关。私图好争发展成为分立，然后分立就形成宗派。“忌恨”和“嫉妒”在原文是两个不同的字。忌恨实际上就是较小型的嫉妒，当忌恨加强并扩大，到“成人”的阶段时，就转成嫉妒。嫉妒比忌恨更强烈、更残苛。保罗将忌恨与第一组的邪恶情绪归为一类，而把嫉妒归为第二组的派系。第二组不单是邪恶的情绪，更是邪恶的行为。嫉妒始于忌恨，忌恨成熟了，就是嫉妒。以上这两组的项目，乃是保罗的著作中所启示，损害召会生活的项目。林前三章三至四节指出，肉体乃是损害哥林多召会生活的因素。

伍 属肉体的人 逼迫那些属灵的人

加拉太四章二十九节说，“只是，当时那按着肉体生的，怎样逼迫了那按着灵生的，现在也是这样。”按着肉体生的儿女，如以实玛利，逼迫按着灵生的儿女，如以撒。保罗说，现在也是这样；属肉体的人总是逼迫那些属灵的人。

陆 没有善住在肉体之中

在罗马七章十八节上半保罗说，“我知道住在我里面，就是我肉体之中，并没有善。”我们不该说在我们的肉体中有善。我们可能以为我们有坏肉体和好肉体，然而根本没有“好肉体”这回事。没有善住在我们的肉体中。

柒 肉体与神为仇

罗马八章七节上半说，置于肉体的心思与神为仇。这是因为肉体本身乃是与神为仇，所以当心思置于肉体时，它也成了与神为仇的。当我们与圣徒分享时，必须在这个点上加以发挥。

捌 肉体不服神的律法

罗马八章七节中说，肉体不服神的律法。

B. Factions, Divisions, Sects, and Envyings

Factions, divisions, sects, and envyings are of another group, concerning parties. A faction develops into a division, and then a division becomes a sect. Jealousy and envyings are two different words in the Greek text. Jealousy is actually envy in a smaller state. When jealousy is intensified and becomes greater, reaching "manhood," it turns into envy. Envy is more bitter and more severe than jealousy. Paul classified jealousy with the first group of evil moods, but he classified envy with the second group of parties. This second group is not just a matter of evil moods but of evil doings. Envy begins with jealousy. When jealousy becomes mature, it is envy. The above two groups of items are the damaging items to the church life revealed in Paul's writings. First Corinthians 3:3 and 4 show that the flesh was a damaging factor to the church life at Corinth.

V. PEOPLE OF THE FLESH PERSECUTING THOSE OF THE SPIRIT

Galatians 4:29 says, "But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now." The children according to the flesh, like Ishmael, persecuted the children according to the Spirit, like Isaac. Paul said that now it is also the same. The people of the flesh always persecute those of the Spirit.

VI. NOTHING GOOD DWELLING IN THE FLESH

In Romans 7:18a Paul said, "For I know that in me, that is, in my flesh, nothing good dwells." We should not say that we have something good in our flesh. We may think that we have bad flesh and good flesh, but there is no such thing as "good flesh." Nothing good dwells in our flesh.

VII. THE FLESH BEING ENMITY AGAINST GOD

Romans 8:7a says that the mind set on the flesh is enmity against God. This is because the flesh itself is enmity against God. When the mind is set on the flesh, it also becomes enmity against God. We have to develop this point when we share it with the saints.

VIII. THE FLESH NOT BEING SUBJECT TO THE LAW OF GOD

Romans 8:7b says that the flesh is not subject to the law of God.

玖 肉体不能服神的律法

罗马第八章七节下半继续说到，肉体不能服神的律法。即使肉体想要服律法，也不能服。罗马第八章七节是圣经里描述肉体最强的一节。肉体与神为仇，肉体不服神的律法，并且也不能服；它没有这个能力。期望肉体能遵行神的律法，就像期望猫能飞行一样。保罗很强的说，我们不该期望我们的肉体能遵行或能服神的律法。肉体没有这种能力。

拾 肉体不能得神的喜悦

罗马第八章八节说，在肉体里的人，不能得神的喜悦。因为肉体不能服神的律法，所以它不能得神的喜悦。肉体要得神的喜悦是不可能的。我们与人分享所有这些点时，需要有许多发挥。

拾壹 不信靠肉体

腓立比三章三节保罗说，“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。”热心宗教的人可能敬拜并事奉神，却总是在肉体里夸口，并信靠肉体，但我们不该如此。在敬拜并事奉神的事上，我们不该对肉体有任何的信靠。

拾贰 不为着肉体撒种

加拉太六章八节上半说，我们若为着肉体撒种，必从肉体收败坏。为着自己的肉体撒种，就是为着自己肉体的愿望和目的，为满足自己肉体的贪婪而撒种。我们不该凭着自己的肉体而作任何属灵的努力。我去看望一位圣徒，可能是在肉体里而不是在灵里。那就是为着肉体撒种，并将收取败坏。这样的探访圣徒或访问召会，至终会产生败坏。我们不该凭着肉体或为着肉体，投入任何属灵的事。我们若如此行，就会从肉体收败坏。

拾叁 不满足肉体的情欲

IX. THE FLESH BEING UNABLE TO SUBJECT ITSELF TO THE LAW OF GOD

Romans 8:7c goes on to say that the flesh is unable to subject itself to the law of God. Even if it wanted to be subject to the law, it would be unable to do so. Romans 8:7 is the strongest verse in the Bible describing the flesh. The flesh is enmity against God, the flesh is not subject to God's law, and the flesh is not able to subject itself to God's law. It does not have the ability. To expect the flesh to keep the law of God is like expecting a cat to fly. Paul was very strong to say that we should not expect that our flesh can keep the law or can subject itself to the law. It does not have the ability.

X. THE FLESH BEING UNABLE TO PLEASE GOD

Romans 8:8 says that those who are in the flesh cannot please God. Because the flesh cannot subject itself to the law of God, it cannot please God. It is impossible for the flesh to please God. All these points need much development for our sharing.

XI. NOT TRUSTING IN THE FLESH

In Philippians 3:3 Paul said, "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." The religious ones may worship and serve God while always boasting and having confidence in the flesh, but we should not be like this. We should not have any confidence in our flesh for our worship and service to God.

XII. NOT SOWING UNTO THE FLESH

Galatians 6:8a says that if we sow unto the flesh, we will reap corruption of the flesh. To sow unto one's own flesh is to sow for one's own flesh, with the desire and purpose of the flesh in view, to fulfill what the flesh covets. We should not carry out any kind of spiritual endeavor by our flesh. I may go to visit a saint in my flesh and not in my spirit. That is the sowing unto the flesh that will yield a harvest of corruption. Corruption will eventually come out of visiting the saints or the churches in this way. We should not invest in any spiritual things by our flesh or unto our flesh. If we do this, we will reap corruption of the flesh.

XIII. NOT FULFILLING THE LUST OF THE FLESH

加拉太五章十六节说，“你们当凭着灵而行，就绝不会满足肉体的情欲了。”凭着灵而行会保守我们，使我们不满足肉体的情欲。

拾肆 把肉体钉在十字架上

加拉太五章二十四节说，“但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”肉体只配钉十字架，它必须留在十字架上。我们必须帮助所有的圣徒都看见，在召会的事奉中，我们的动机和意图必须清洁，不带有肉体的元素。，野心乃是出于肉体。没有其他的工作像召会的事奉这样暴露我们的肉体。世俗的工作完全是照着肉体，所以这种工作不会暴露肉体。但召会的事奉全然是出于那灵的。因此，我们凭肉体所作的一切，都会被暴露。

要有正确的召会事奉，每一位圣徒不仅要认识那灵，也要认识肉体。我们若认识肉体，并且不照着肉体作任何事，在我们中间就不会有忌恨、嫉妒或野心。我觉得关于肉体的这一课相当重要，所有的圣徒都需要认识这个。肉体是一只可怕的“地鼠”，大部分时间是隐藏起来的，但有时却会跑到地面上来。地鼠是肉体很好的比喻。肉体是损害召会生活一个很大的暗中破坏因素。

Galatians 5:16 says, "Walk by the Spirit and you shall by no means fulfill the lust of the flesh." Walking by the Spirit keeps us from fulfilling the lust of the flesh.

XIV. CRUCIFYING THE FLESH

Galatians 5:24 says, "But they who are of Christ Jesus have crucified the flesh with its passions and its lusts." The flesh is good only for crucifixion. It must stay on the cross. In the church service, we must help all the saints to see that our motive and intention must be pure, without any element of the flesh. Ambition is of the flesh. No other work exposes our flesh as much as the church service. The secular work is absolutely according to the flesh, so this kind of work does not expose the flesh. But the church service is altogether a matter of the Spirit. Thus, whatever we do by our flesh is exposed.

In order to have the proper church service, every saint should know not only the Spirit but also the flesh. If we know the flesh and do nothing according to the flesh, there will be no jealousy, envy, or ambition among us. I feel that this lesson on the flesh is crucial. All the saints need to know this. The flesh is a terrible "gopher." Most of the time it is hidden, but sometimes it comes to the surface. A gopher is a good illustration of this. The flesh is a great undermining factor that damages the church life.

第十八课

对于肉体进一步的认识

读经：出埃及记三十章三十一至三十二节，加拉太书五章二十六节，六章十二节，马太福音二十章二十至二十七节，腓立比书二章十四节，马太福音十二章三十六节，出埃及记十七章八至十六节，撒母耳记上十五章一至二十三节。

纲目

壹 肉体无分于圣膏油——出三十 31 ~ 32。

贰 属肉体的事：

一 虚荣——加五 26。

二 体面——加六 12。

三 领头的野心——太二十 20 ~ 27。

四 自信。

五 自义。

六 自是。

七 自辩。

八 自高。

九 固执己见。

十 发怨言——腓二 14。

十一 起争论——腓二 14。

十二 说闲话——太十二 36。

十三 私图好争——腓二 3。

LESSON EIGHTEEN

FURTHER KNOWLEDGE OF THE FLESH

Scripture Reading: Exo. 30:31-32; Gal. 5:26; 6:12; Matt. 20:20-27; Phil. 2:14; Matt. 12:36; Exo. 17:8-16; 1 Sam. 15:1-23

OUTLINE

I. The flesh having no share in the holy anointing oil—Exo. 30:31-32.

II. Things belonging to the flesh:

A. Vainglory—Gal. 5:26.

B. Outward show—Gal. 6:12.

C. Ambition for leadership—Matt. 20:20-27.

D. Self-confidence.

E. Self-righteousness.

F. Self-justification.

G. Self-vindication.

H. Self-exaltation.

I. Being opinionated.

J. Murmurings—Phil. 2:14.

K. Reasonings—Phil. 2:14.

L. Gossip—Matt. 12:36.

M. Rivalry—Phil. 2:3.

叁 肉体在神的百姓达到神目标的行程中，与他们争战——出十七 8～13。

肆 神定意要将肉体全然涂抹，并世世代代和肉体争战——出十七 14～16。

伍 神命令我们要将肉体灭尽——撒上十五 1～3。

陆 我们若不灭尽肉体，将会失去君王职分——撒上十五 4～23。

III. The flesh fighting against God's people in their journey to attain to God's goal—Exo. 17:8-13.

IV. God being determined to blot out the flesh and to fight against it from generation to generation—Exo. 17:14-16.

V. God commanding us to utterly destroy the flesh—1 Sam. 15:1-3.

VI. We will lose the kingship by not utterly destroying the flesh—1 Sam. 15:4-23.

我们已经看过了认识肉体这一课，现在我们需要再有一课，说到对于肉体进一步的认识。我们若是一班照着主的心意来服事主的人，就需要更多认识肉体。

壹 肉体无分于圣膏油

出埃及三十章三十一至三十二节耶和华嘱咐摩西，不可用圣膏油膏任何肉体。（原文。）这复合的圣膏油表征终极完成并复合的灵。这清楚指明，复合的灵绝不是为着肉体。当我们在肉体里生活行动，就与复合的灵这包罗万有、终极完成、赐生命的灵断绝了。因为那灵与我们的肉体无分无关，所以我們必須在灵里。这是一件严肃的事。至终，三一神的终极总结，乃是终极完成、包罗万有、赐生命的灵。我们若与这灵断绝，就是与神断绝。因此，我们必须定罪肉体到极点，因为它无分于包罗万有的灵。

贰 属肉体的事

现在我们要来看十三件属肉体的事。

一 虚荣

在加拉太五章二十六节保罗说，“不要贪图虚荣，彼此惹气，互相嫉妒。”今天每一件被看为荣耀的事，就像拥有地位或名声，都是虚空的；这些乃是虚荣。我们今天不该寻求人的荣耀；真实的荣耀乃是要来的神的荣耀。凡在今天被看为荣耀的，都是虚荣。

二 体面

在加拉太六章十二节保罗说到那些想要在肉体上体面、炫耀的人。人都喜欢炫耀他们所是、所有、并所能作的。这种外面的炫耀乃是属于肉体。每当你想要炫耀的时候，你必须定罪它。这样说很容易，然而在我们天然的人里面，我们时刻都在外面炫耀。每当我们想要在外面炫耀，那就是肉体。当然，这和虚荣很有关系。

三 领头的野心

有领头的野心也完全是属肉体的。（太二十 20～27。）

Now that we have had a lesson on knowing the flesh, we need a lesson on the further knowledge of the flesh. We need to know more about the flesh if we are to be those who serve the Lord according to His desire.

I. THE FLESH HAVING NO SHARE IN THE HOLY ANOINTING OIL

In Exodus 30:31 and 32 the Lord charged Moses not to anoint any flesh with the holy anointing oil. The holy anointing oil, the compound ointment, signifies the consummated and compound Spirit. This indicates clearly that the compound Spirit is absolutely not for the flesh. When we are living and acting in the flesh, we are through with the compound Spirit, the all-inclusive, consummated, life-giving Spirit. Because the Spirit has nothing to do with our flesh, we have to be in our spirit. This is a serious matter. Eventually, the ultimate consummation of the Triune God is the consummated, all-inclusive, life-giving Spirit. If we are through with Him, we are through with God. Therefore, we must condemn the flesh to the uttermost because it has no share in the all-inclusive Spirit.

II. THINGS BELONGING TO THE FLESH

Now we want to see thirteen things belonging to the flesh.

A. Vainglory

In Galatians 5:26 Paul said, "Let us not become vainglorious, provoking one another, envying one another." Everything that is considered as a glory today, such as having a position or a name, is vain. It is vainglory. We should not seek for man's glory today. The real glory is the coming glory of God. Whatever is considered as a glory today is vainglory.

B. Outward Show

In Galatians 6:12 Paul spoke of those who desire to make a good show, an outward show, in the flesh. People like to make a show of whatever they are, whatever they have, and whatever they can do. Such an outward show belongs to the flesh. Whenever you like to make a show, you have to condemn it. To say this is easy, but in our natural being we make an outward show all the time. Whenever we want to make an outward show, that is fleshly. Of course, this has much to do with vainglory.

C. Ambition for Leadership

It is also absolutely fleshly to be ambitious for leadership (Matt. 20:20-27).

四 自信

一个人要没有自信是很难的。我们若没有自信，我们的意志就可能是软弱的。但是我们必须领悟，自信也是属肉体的。

五 自义

我们用“自义”这个辞，意思不是公正待己。一个自义的人总认为自己是正确的。我们所说的“自义”是一个人认为自己绝对不会错，永远是对的。

六 自是

自是乃是肉体的另一特性。

七 自辩

想要使别人相信我们是对的，为自己辩护，这也是出于肉体。

八 自高

自高也是肉体的另一特性。因此我们能看见，自信、自义、自是、自辩和自高，乃是肉体的各方面。我们不该忘记，这是有关事奉的课程。我们必须帮助圣徒看见，在召会的事奉中，我们必须定罪自信、自义、自是、自辩和自高。召会的事奉不该有任何出于己的东西。当我们有己的这些方面，我们就完全是属肉体的；而那灵这圣膏油，就与我们无分无关了。我们若是过于自信、自义、自是、自辩并自高，就会失去那灵。那灵在我们的经历中就不见了。

九 固执己见

固执己见与有意见不同；你可能有意见，却不固执己见。意见是一种观念。每个人都有意见，但我们不该固执己见。固执己见乃是肉体。我们中间的不和与异议，都来自于我们的固执己见。这些属于肉体的事，乃是召会事奉中难处的根源。

十 发怨言

腓立比二章十四节嘱咐我们，凡所行的，都不要发怨言；发怨言乃是出于肉体。怨言是出于情感，多半发自姊妹。

D. Self-confidence

It is very difficult not to have self-confidence. If we did not have self-confidence, our will might be weak. But we have to realize that self-confidence is fleshly.

E. Self-righteousness

When we use the term self-righteousness, we do not mean self-justice. Someone who is self-righteous always considers that he is right. We use self-righteousness in the sense of someone thinking he is never wrong, but always right.

F. Self-justification

Self-justification is another characteristic of the flesh.

G. Self-vindication

The desire to convince others that we are right, to vindicate ourselves, is also of the flesh.

H. Self-exaltation

Self-exaltation is another characteristic of the flesh. Thus, we can see that self-confidence, self-righteousness, self-justification, self-vindication, and self-exaltation are all aspects of the flesh. We should not forget that this is a lesson concerning service. We must help the saints to realize that in the church service, we have to condemn self-confidence, self-righteousness, self-justification, self-vindication, and self-exaltation. There should be nothing of the self in the church service. When we have these aspects of the self, we are absolutely fleshly, and the Spirit, the holy anointing oil, has nothing to do with us. If we are so self-confident, self-righteous, self-justifying, self-vindicating, and self-exalting, we lose the Spirit. The Spirit is gone in our experience.

I. Being Opinionated

Being opinionated is different from having an opinion. You may have an opinion and not be opinionated. An opinion is a concept. Everybody has opinions, but we should not be opinionated. To be opinionated is fleshly. The friction and the dissension among us come from our being opinionated. These things belonging to the flesh are the roots of the problems in the church service.

J. Murmurings

Philippians 2:14 charges us to do all things without murmurings, which are of the flesh. Murmurings are of our emotion and come mainly from the sisters.

十一 起争论

腓立比二章十四节嘱咐我们，凡所行的，都不要起争论。争论来自肉体，出于我们的心思，多半起于弟兄。我们不在意找出事情的原因；我们单单渴望活基督。四福音多次告诉我们，主耶稣的门徒总想找出某些事情的原因，但是主耶稣不让他们知道原因。门徒会问：“为什么？”但是主耶稣不告诉他们为什么。祂若答复他们，祂就是在意他们的争论。在意人的争论就是在意善恶知识树。主耶稣总在意生命树，祂不在意人的争论。

发怨言和起争论都拦阻我们，使我们不能作成自己的救恩到最完满的地步，也使我们不能经历并享受基督到极点。在召会的事奉里，我们必须学习拒绝怨言和争论。

十二 说闲话

说闲话乃是肉体的另一项。说闲话可看作是一种不必要的交换消息，是一种无益话语的无用谈话。马太十二章三十六节主说，“我还告诉你们，人所说的每句闲话，在审判的日子，都必须供出来。”“闲”字原文意“不工作”。闲话就是没有作用、无效的话，是没有积极功用的、无用的、无益的、不结果的、不生育的。

十三 私图好争

在腓立比二章第三节保罗告诉我们，凡事都不要出于自私的野心或私图好争。私图好争和竞争不同。在学校里，学生竞争；在运动场上，运动员竞争。竞争不是坏事，但私图好争却是邪恶的。私图好争是消极的竞争。可能某人作了一个很好的见证，另一位圣徒想作一个更好的。有人可能带了三个人进入主的恢复，另一个人看见了，就想带进六个人。若是你总想比别人高、比别人好、或比别人多些什么，这就是私图好争。私图好争是出于肉体的。

若是在召会事奉中的圣徒，凭着主的恩典，操练自己避免上面所列的这十三项，我们就会有美妙的召会事奉。若是这些项目中有些能裱成字框，挂在墙上，那就太好了，就如：“不要贪图虚荣”，“不要外表的体面”，以及“没有领头的野心”等。

K. Reasonings

Philippians 2:14 also charges us to do all things without reasonings. Reasonings come from the flesh. They are of our mind and come mainly from the brothers. We do not care for finding out the reason for things; we simply desire to live Christ. The four Gospels tell us a number of times that the disciples of the Lord Jesus were trying to find out the reason for certain things. But the Lord Jesus would not let them know the reason. The disciples would ask "why," but the Lord Jesus would not tell them why. If He had answered them, He would have been taking care of their reasonings. To take care of people's reasonings is to take care of the tree of the knowledge of good and evil. The Lord Jesus always took care of the tree of life. He did not care for people's reasonings.

Murmuring and reasoning both frustrate us from carrying out our salvation to the fullest extent and from experiencing and enjoying Christ to the uttermost. In the church service, we must learn to reject murmurings and reasonings.

L. Gossip

Gossip is another item of the flesh. It can be considered as an unnecessary exchange of information. Gossip is idle talk with idle words. In Matthew 12:36 the Lord said, "I say to you that every idle word which men shall speak, they will render an account concerning it in the day of judgment." The Greek word for idle means "not working." An idle word is a non-working word, an inoperative word, a word that has no positive function and is useless, unprofitable, unfruitful, and barren.

M. Rivalry

Paul told us in Philippians 2:3 to do nothing by way of selfish ambition, or rivalry. Rivalry is different from competition. In a school, the students compete. In athletics, the athletes compete. Competition is not bad, but rivalry is evil. Rivalry is negative competition. Someone may give a good testimony, and another saint may want to give a better one. Someone may bring three persons into the recovery, and another may see this and want to bring in six. If you always want to be higher and better than others and have something more than others, this is rivalry. Rivalry is of the flesh.

If the saints in the church service, by the Lord's grace, exercise to avoid all the thirteen items of the flesh listed above, we will have a wonderful church service. It would even be good if some of these items could be on our wall as frameable quotes such as "No vainglory," "No outward show," "No ambition for leadership," etc.

叁 肉体在神的百姓达到神目标的行程中，与他们争战

出埃及十七章八至十三节说到，当以色列人前去达到神的目标时，亚玛力人与他们争战。亚玛力人表征肉体。这启示出肉体在神的百姓达到祂目标的行程中，与他们争战。我们在主的路上跟随主时，最大的主观且内在的阻挠，就是我们的肉体。在我们的行程中，肉体总是阻挠、拦阻我们，并与我们争战。召会受耽延不能往前，主要的是因着肉体。

肆 神定意要将肉体全然涂抹，并世世代代和肉体争战

出埃及十七章告诉我们，耶和华起了誓，必世世代代和亚玛力人争战。（14～16。）以色列人借着摩西和约书亚，战胜了亚玛力人。约书亚与亚玛力人争战时，摩西在山上祷告。摩西和约书亚预表基督的两方面：升天的基督在代求，内住的基督在争战。若不是借着这位活的基督，我们别无他路胜过肉体；这位基督乃是升天的那位，为我们代求，也是内住的一位，在我们里面争战。

这个争战不是一次就打完了，乃是继续到世世代代。一天过一天，终日之久，只要我们仍在旧造里，就必须和肉体争战。神定意要将肉体全然涂抹，然而这并不容易。在对抗亚玛力人时，摩西筑了一座坛，起名叫耶和华尼西，意思是“耶和华是我旌旗”。（出十七 15。）这就是说耶和华乃是争战的旌旗。神定意要将肉体全然涂抹，并要世世代代和肉体争战。

伍 神命令我们要将肉体灭尽

撒下十五章一至三节神嘱咐扫罗王，要将亚玛力人灭尽；祂告诉扫罗，这是因为在出埃及十七章，亚玛力人阻挠了神的百姓达到祂目标的行程。神命令扫罗，凡亚玛力人所有的都要灭尽，但扫罗并没有这样作。

III. THE FLESH FIGHTING AGAINST GOD'S PEOPLE IN THEIR JOURNEY TO ATTAIN TO GOD'S GOAL

Exodus 17:8-13 speaks of Amalek fighting against the children of Israel while they were journeying to attain to God's goal. Amalek signifies the flesh. This reveals that the flesh fights against God's people in their journey to attain to God's goal. As we follow the Lord on His way, the biggest subjective and inward frustration is our flesh. The flesh always frustrates, hinders, and fights against us in our journey. The church is delayed from going on mainly because of the flesh.

IV. GOD BEING DETERMINED TO BLOT OUT THE FLESH AND TO FIGHT AGAINST IT FROM GENERATION TO GENERATION

Exodus 17 tells us that the Lord swore to have war with Amalek from generation to generation (vv. 14-16). The children of Israel overcame Amalek through Moses and Joshua. Moses was praying on the mountain, while Joshua was fighting Amalek. Moses and Joshua are two aspects of Christ: the ascended Christ interceding and the indwelling Christ fighting. We have no other way to overcome the flesh except by the living Christ, who is the ascended One interceding for us and the indwelling One fighting within us.

This warfare cannot be settled once for all. It is a warfare that continues from generation to generation. Day after day and all day long, while we are still in the old creation, we have to fight against the flesh. God is determined to blot it out, but this is not easy. In the fight against Amalek, Moses built an altar and called the name of it Jehovah-nissi, which means "Jehovah my banner" (Exo. 17:15). This means that Jehovah is the banner for fighting. God is determined to blot out the flesh and to fight against it from generation to generation.

V. GOD COMMANDING US TO UTTERLY DESTROY THE FLESH

In 1 Samuel 15:1-3 God charged King Saul to destroy Amalek utterly, and He told Saul that this was because of what happened in Exodus 17 when Amalek frustrated the journey of God's people to reach His goal. God commanded Saul to destroy everything belonging to Amalek, but Saul did not do it.

陆 我们若不灭尽肉体， 将会失去君王职分

扫罗因着没有灭尽亚玛力人而失去君王职分。（撒上十五4～23。）这告诉我们，我们若是不灭尽肉体，也会失去君王职分。

加拉太五章十九至二十一节列出了十五项肉体的行为。淫乱、污秽、邪荡、醉酒和荒宴，与败坏之身体的情欲有关。仇恨、争竞、忌恨、恼怒、私图好争、分立、宗派和嫉妒，与堕落的魂有关，这魂与败坏的身体非常接近。拜偶像和邪术，与死了的灵有关。这证明我们堕落之人的三部分——体、魂、和灵——都与败坏、邪恶的肉体有牵连。因此，为了要对付肉体，我们必须对付满了情欲的身体、败坏的魂、以及死了的灵。我们需要借着包罗万有、赐生命的灵来对付肉体。

VI. WE WILL LOSE THE KINGSHIP BY NOT UTTERLY DESTROYING THE FLESH

Saul lost his kingship because he did not utterly destroy Amalek (1 Sam. 15:4-23). This tells us that we also will lose the kingship if we do not utterly destroy our flesh.

In Galatians 5:19-21 fifteen items of the works of the flesh are listed. Fornication, uncleanness, lasciviousness, bouts of drunkenness, and carousings are related to the lust of the corrupted body. Enmities, strife, jealousy, outbursts of anger, factions, divisions, sects, and envyings are related to the fallen soul, which is very closely related to the corrupted body. Idolatry and sorcery are related to the deadened spirit. This proves that the three parts of our fallen being—body, soul, and spirit—are all involved with the corrupted, evil flesh. Thus, in order to deal with the flesh, we have to deal with the lustful body, the corrupted soul, and the deadened spirit. We need to deal with the flesh by the all-inclusive, life-giving Spirit.

第十九课

否认己

读经：马太福音十六章二十三至二十六节，路加福音九章二十五节，加拉太书五章十六节下，二十四节，罗马书七章十八至二十一节，马太福音十九章十六节，二十节。

纲目

壹 己和肉体之间的区别：

一 肉体是败坏且变质的身体—加五 16 下，24。

二 己是堕落且背叛的魂—太十六 26，路九 25。

贰 当肉体支配己时，己就成为邪恶的人—罗七 18～21。

叁 当己压制肉体时，己就成为一个“好”人—太十九 16，20。

肆 己向神独立—太十六 23～24。

伍 己是魂生命的具体表现，与撒但是一，并借心思—有意见的思想—发表出来—太十六 23～24。

陆 己是我们召会事奉中隐藏、破坏的因素。

柒 己需要被十字架除掉—太十六 24～25。

LESSON NINETEEN

THE DENIAL OF THE SELF

Scripture Reading: Matt. 16:23-26; Luke 9:25; Gal. 5:16b, 24; Rom. 7:18-21; Matt. 19:16, 20

OUTLINE

I. The difference between the self and the flesh:

A. The flesh being the corrupted and transmuted body—Gal. 5:16b, 24.

B. The self being the fallen and rebellious soul—Matt. 16:26; Luke 9:25.

II. When the flesh dominates the self, the self becomes an evil person—Rom. 7:18-21.

III. When the self subdues the flesh, the self becomes a "good" person—Matt. 19:16, 20.

IV. The self being independent of God—Matt. 16:23-24.

V. The self being the embodiment of the soulish life, one with Satan, and expressed through the mind—opinionated thoughts—Matt. 16:23-24.

VI. The self being the hidden, damaging factor of our service in the church.

VII. The self needing to be crossed out—Matt. 16:24-25.

在前面关于事奉的课程，从十三课起，我们对付了许多阻挠并破坏我们事奉的消极事物。第十三课说到我们不使用恩赐的危险和亏损。第十四课说到凡火。第十五课指出我们要谨慎如何建造：我们不该用木、草、禾秸，而该用金、银、宝石来建造。（林前三 12。）第十六课说到在神的事上我们天然人的无能。然后在第十七、十八课我们看见，我们需要彻底的认识肉体。

我们必须帮助圣徒们看见，在召会的事奉中，我们必须认识这些消极的事。我们若对这些消极的事不够清楚，又没有彻底的清理，就绝不能正确的事奉召会；我们若没有将这些消极的事清理干净，我们在性质上就仍是在基督教里。所以，我们值得多花时间，同圣徒们探讨这些消极的点。

本课我们要来看，在我们召会的事奉中需要否认己。本课的纲目很简单，但需要我们这一面更多的陈明、劳苦并祷告，以进入其内在的意义。

壹 己和肉体之间的区别

己和肉体之间是有区别的，但大多数基督徒都不知道，也不在乎。

一 肉体是败坏且变质的身体

当人堕落时，他的身体受到败坏，然后就变质、改变了。加拉太五章说到肉体的情欲，（16 下，）以及肉体的邪情。（加五 24。）私欲和邪情乃是我们堕落身体的邪恶产物。肉体是败坏且变质的身体，这是肉体最正确的定义。

二 己是堕落且背叛的魂

魂乃是神所造的，后来却堕落了。魂堕落之后，就成了背叛神的。马太十六章二十六节主说，“人若赚得全世界，却赔上自己的魂生命，有什么益处？”路加九章二十四至二十五节用“自己”代替了“自己的魂生命”一辞，指明我们的魂生命，我们的魂，就是我们的己。

我们已经看见神为人造了身体，但是祂没有创造肉体。身体是因受败坏而成了肉体。同样，神造了魂，却没有造“己”。魂是因着堕落并背叛而成了己。肉体的源头是身体，己的源头是魂。

In the foregoing lessons on service, beginning from lesson thirteen, we have dealt with many negative things that frustrate and damage our service. Lesson thirteen is on the danger and loss of not using our gift. Lesson fourteen is on the strange fire. Lesson fifteen shows us that we need to take heed how to build. We should not build with wood, grass, or stubble, but with gold, silver, and precious stones (1 Cor. 3:12). Lesson sixteen speaks of the impotence of our natural being in the things of God. Then we saw in lessons seventeen and eighteen that we need to know the flesh in a thorough way.

We have to help the saints realize that in the service of the church we must know all these negative things. If we are not clear about these negative things and do not have a thorough clearance from these negative things, we can never have a proper church service. If we are not cleared up from all these negative things, we are still in Christianity in nature. So it is worthwhile for us to stay with the saints on all these negative points.

In this lesson we want to see the need for the denial of the self in our service to the church. The outline for this lesson is simple, but there is the need for much development, labor, and prayer on our part to enter into its intrinsic significance.

I. THE DIFFERENCE BETWEEN THE SELF AND THE FLESH

There is a difference between the self and the flesh, but most Christians do not realize this or care for this.

A. The Flesh Being the Corrupted and Transmuted Body

At man's fall his body was corrupted, and then it was transmuted, changed. Galatians 5 speaks of the lusts of the flesh (v. 16b) and of the passions of the flesh (v. 24). The lusts and the passions are the evil things of our fallen body. The flesh is the corrupted and transmuted body. This is the most proper definition of the flesh.

B. The Self Being the Fallen and Rebellious Soul

The soul was created by God but it became fallen. When it became fallen, it became rebellious toward God. In Matthew 16:26 the Lord said, "What shall a man be profited if he gains the whole world, but forfeits his soul-life?" In Luke 9:24-25, soul-life is replaced with himself, indicating that our soul-life, our soul, is our self.

We have seen that God created a body for man, but He did not create the flesh. The body became the flesh by being corrupted. In the same way, the soul was created by God, but the self was not. The soul became the self by becoming fallen and rebellious. The source of the flesh is the body, and the source of the self is the soul.

贰 当肉体支配己时， 己就成为邪恶的人

在罗马七章十八至二十一节，保罗给我们看见，肉体如何支配己，己又如何尝试要胜过肉体，却失败了。当满了私欲和邪情的肉体支配己时，己就成了邪恶的人，行邪恶的事。

叁 当己压制肉体时， 己就成为一个“好”人

有些人的意志或性格很强，因此，对于自己的肉体连肉体的邪情私欲，他们能控制到某种程度（但不是完全的控制）。马太十九章说到一位富有的青年人，他认为自己在这方面是善的。他到主跟前问主，他该作什么善事，才可以承受永远的生命。（16。）主告诉他要遵守诫命，他说这一切他都遵守了。（20。）毫无疑问，他是一个“好”人。这指出当己压制肉体时，己就成了“好”人。

肆 己向神独立

己向神是独立的，（太十六 23～24，）它不关心神的意愿或权益。

伍 己是魂生命的具体表现， 与撒但是一，并借心思— 有意见的思想—发表出来

在这一点上有三个附点：第一，己是魂生命的具体表现；第二，它与撒但是一；第三，它借着心思，实际上就是有意见的思想（太十六 23～24）发表出来。我们已经看见，堕落的魂是己的源头，所以己就是魂，是魂生命的具体表现。

人堕落时，撒但不只进入人的身体，也进入了人的魂。这是因为夏娃先接受了撒但的思想进到她的心思里，（创三 1～5，）然后她吃了善恶知识树的果子，这果子就进到她的身体里。（6。）在果子进入她身体之前，撒但的思想已经进入她的心思；因此，堕落的魂与撒但是一。这也是

II. WHEN THE FLESH DOMINATES THE SELF, THE SELF BECOMES AN EVIL PERSON

In Romans 7:18-21 Paul shows how the flesh dominates the self and how the self tries unsuccessfully to overcome the flesh. When the flesh, which is full of lusts and passions, dominates the self, the self becomes an evil person doing evil things.

III. WHEN THE SELF SUBDUES THE FLESH, THE SELF BECOMES A "GOOD" PERSON

Some people are very strong in their will or in their character, so to some extent, but not altogether, they can control their flesh with its passions and lusts. Matthew 19 speaks of a rich young man who considered that he was good in this way. He came to the Lord and asked Him what good thing he could do to inherit eternal life (v. 16). When the Lord told him to keep the commandments, he said that he had kept them (v. 20). No doubt, he was a "good" person. This shows us that when the self subdues the flesh, the self becomes a "good" person.

IV. THE SELF BEING INDEPENDENT OF GOD

The self is independent of God (Matt. 16:23-24). It does not care for God's will or for God's interest.

V. THE SELF BEING THE EMBODIMENT OF THE SOULISH LIFE, ONE WITH SATAN, AND EXPRESSED THROUGH THE MIND—OPINIONATED THOUGHTS

In this point there are three subpoints. First, the self is the embodiment of the soulish life. Second, it is one with Satan. Third, it is expressed through the mind, which is actually the opinionated thoughts (Matt. 16:23-24). We have seen already that the fallen soul is the source of the self, so the self is just the soul. The self is the embodiment of the soulish life.

At man's fall, Satan not only entered into man's body but also entered into man's soul. This is because Eve firstly accepted Satan's thought into her mind (Gen. 3:1-5). Then she ate of the fruit of the tree of the knowledge of good and evil, which entered into her body (v. 6). Before the fruit entered into her body, Satan's thought had already entered into her mind. Therefore, the fallen soul is one with Satan. This is also based

根据我们在马太十六章所看见的；在那里主责备彼得，称他为“撒但”。（23。）那时彼得是在己里，在他的魂生命里，所以他成了撒但。这证明己与撒但是一。

主称呼彼得是“撒但”之后，就说，“你是绊跌我的，因为你不思念神的事，只思念人的事。”这表明那与撒但是一的己，是借着心思—有意见的思想—发表出来。因此，马太十六章二十三至二十四节给我们看见，己是魂生命的具体表现，与撒但是一，并借心思—有意见的思想—发表出来。心思乃是管道、凭借，使己得着发表。

陆 己是我们召会事奉中隐藏、破坏的因素

我们要使圣徒们有印象：己乃是我们召会事奉中隐藏、破坏的因素。它像一条隐藏的蛀虫，吃掉我们事奉的结果。因着这蛀虫（己）的作祟，我们可能有许多事奉，却没有生命的结果。我们的长老职分若不是很有功效，毫无疑问，己就在那里；我们的职事若是不强，己就在那里；我们对圣徒的牧养或交通若在生命上不是那么有果效，我们必须领悟，己就在那里。己乃是基本的破坏因素，但它是隐藏的。

柒 己需要被十字架除掉

马太十六章二十四节主说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”己需要被十字架除掉。我们要对付己，就需要背十字架。这意思是说，为着了结我们的己，我们必须留在基督之死的杀死之下。己是非常活泼、活跃、并积极的，所以，我们需要天天、终日应用十字架。

我们的己若被十字架除掉，我们的职事、长老职分、以及一切的事奉，将会很美妙。我们中间将没有难处、异议、和分立的事。在我们召会的事奉中，己是一个大的、隐藏的破坏因素。我们需要用生命的职事，与圣徒们分享这一课，使他们对需要否认己有深刻的印象。

upon what we see in Matthew 16, where the Lord rebuked Peter by calling him "Satan" (v. 23). At that time Peter was in the self, in his soulish life, so he became Satan. This proves that the self is one with Satan.

After addressing Peter as "Satan," the Lord said, "You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men." This shows that the self, which is one with Satan, is expressed through the mind as opinionated thoughts. Thus, Matthew 16:23-24 shows us that the self is the embodiment of the soulish life, is one with Satan, and is expressed through the mind, that is, the opinionated thoughts. The mind is the channel, the means, for the self to express itself.

VI. THE SELF BEING THE HIDDEN, DAMAGING FACTOR OF OUR SERVICE IN THE CHURCH

We need to impress the saints that the self is the hidden, damaging factor of our service in the church. It is like a hidden worm, eating up the fruitfulness of our service. We may have very much service without any result of life because this worm, the self, is operating. If our eldership is not effective, no doubt, the self is there. If our ministry is not potent, the self is there. If our shepherding or fellowship with the saints does not work so well in life, we have to realize that the self is there. The self is the basic damaging factor, but it is hidden.

VII. THE SELF NEEDING TO BE CROSSED OUT

In Matthew 16:24 the Lord said, "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me." The self needs to be crossed out. For dealing with the self, we need to bear the cross. This means that we must remain under the killing of the death of Christ for the terminating of our self. The self is so living, active, and aggressive, so we need to apply the cross every day and all day long.

If our self is crossed out, the ministry will be wonderful, the eldership will be wonderful, all the services will be wonderful, and there will be no problem, no dissension, and no division among us. The self is a great, hidden, damaging factor to our service in the church. We need to share this lesson with the saints with the ministry of life to give them a deep impression of our need to deny the self.

第二十课

弃绝天然的力量和才干

读经：出埃及记二章十一至十五节，使徒行传七章二十二至三十节，三十四至三十六节，希伯来书十一章二十八节，路加福音二十二章三十一至三十四节，约翰福音十三章三十六至三十八节，十八章十五至十八节，二十五至二十七节，马太福音二十六章六十九至七十五节，彼得前书五章五至六节。

纲目

- 壹 天然的力量和才干没有神圣的元素。
- 贰 天然的力量和才干凭自己行事，不照着神的意愿而行。
- 叁 天然的力量和才干寻求自己的荣耀，满足自己的愿望。
- 肆 天然的力量和才干需要受十字架的对付。
- 伍 天然的力量和才干在复活里对我们事奉主成为有用的。
- 陆 摩西的事例：
 - 一 在埃及人的一切智慧上受了训练，说话行事都有能力——徒七 22。
 - 二 照着自己的意思为神的百姓作事——徒七 23～26。
 - 三 被神摆在一边四十年之久——出二 14～15，徒七 27～30。

LESSON TWENTY

REJECTING THE NATURAL STRENGTH AND ABILITY

Scripture Reading: Exo. 2:11-15; Acts 7:22-30, 34-36; Heb. 11:28; Luke 22:31-34; John 13:36-38; 18:15-18, 25-27; Matt. 26:69-75; 1 Pet. 5:5-6

OUTLINE

- I. The natural strength and ability having no divine element.
- II. The natural strength and ability acting on their own, not according to God's will.
- III. The natural strength and ability seeking their own glory and satisfying their own desire.
- IV. The natural strength and ability needing to be dealt with by the cross.
- V. The natural strength and ability becoming useful in resurrection for our service to the Lord.
- VI. The case of Moses:
 - A. Educated in all the wisdom of the Egyptians and being powerful in words and in works—Acts 7:22.
 - B. Doing something for God's people according to his own will—Acts 7:23-26.
 - C. Being put aside by God for forty years—Exo. 2:14-15; Acts 7:27-30.

四 学会照着神的引导事奉神并信靠神—徒七 34～36，来十一 28。

柒 彼得的事例：

一 对他天然的力量和才干有自信—路二二 33。

二 被摆在试验中—约十八 15～18，25～27。

三 结果全然失败—太二六 69～75。

四 学会凭着在主里的信心，谦卑的服事弟兄们—路二二 32，彼前五 5～6。

D. Learning to serve God according to His leading and to trust in Him—Acts 7:34-36; Heb. 11:28.

VII. The case of Peter:

A. Being self-confident in his natural strength and ability—Luke 22:33.

B. Being put into a test—John 18:15-18, 25-27.

C. Becoming a complete failure—Matt. 26:69-75.

D. Learning to serve the brothers by faith in the Lord and with humility—Luke 22:32; 1 Pet. 5:5-6.

关于事奉主最困难且最紧要的事，乃是留意我们在这几课中所指出消极的点。任何一个在主恢复里的人，若不清楚这一切消极的点，就无法对主有正确的事奉。我们甚至可能带头，然而我们若不清楚这一切消极的因素，就无法帮助圣徒，以生命的有益方式来尽召会的事奉。我们可能作许多事，也帮助当地的圣徒作许多事，却没有一件能在生命里有益处。

事奉必须出于生命，也必须达到生命。在一切召会的事奉中，每位圣徒都要清楚这一点。在召会的事奉中，我们不是仅仅努力把事情作成，我们乃是向人流出生命。事奉必须是向人供应生命，必须是达到生命。事奉必须是从我们流出生命，成为对别人生命的供应。若要这样，我们当然必须留意这些消极的事物，这些在我们的事奉中，乃是生命流出的障碍、阻碍和拦阻。

本课我们要来看，在召会的事奉中，我们必须弃绝与生俱来或学习而得的天然力量和才干。我们任何天然的力量和才干，对于在生命里的召会事奉是一无助益的。

壹 天然的力量和才干 没有神圣的元素

任何天然的东西里面都没有神圣的元素，天然的力量和才干更是如此。使用我们天然的力量和才干，完全违反召会作基督身体的基本原则，因为召会作为基督的身体，完全是人性与神性调和的组成。召会作为新人必须充满神圣的元素。主定罪基督教，因为基督教已经变成由人天然的力量和才干所作出的宗教，在其中神圣的元素没有发展的余地。然而，真正的召会乃是神圣元素与人性调和的组成。我们必须学习这点，当作基本的功课，也必须使每一位有分于召会事奉的圣徒，对这点有深刻的印象。

在事奉中，我们必须在成为肉体的原则里作每件事。成为肉体的原则就是神圣的性情作到人性里。当主耶稣在地上时，祂是在满了神圣元素的人性里作每件事，而不凭着天然的力量和才干作任何事。祂说，离了父祂就不能作什么。（约五 19。）在祂一切的行事、说话、并工作上，父都在祂里面并与祂是一。（十四 10，十 30。）凡祂所行、

The most difficult and crucial thing concerning the Lord's service is to take care of these negative points which we have pointed out in these lessons. Anyone in the Lord's recovery who is not clear concerning all these negative points cannot render a proper service to the Lord. We may even be taking the lead, but if we are not clear about all of these negative factors, we cannot help the saints to do the church service in the profitable way of life. We may do a lot of things, and we may help the local saints to do a lot of things, but nothing may be profitable in life.

The service must be out of life and also unto life. In all the church service, every saint must be made clear about this. In the church service, we are not endeavoring to merely do things successfully. We are flowing life out to others. The service must be a ministry of life to others, a service unto life. It must be life flowing out of us as a life ministry to others. In order for this to happen, we surely have to take care of all these negative things, which are the obstacles, hindrances, and barriers to the flowing out of life in our service.

In this lesson we want to see that in the church service we must reject our natural strength and ability, which are acquired by us either through birth or through learning. Any of our natural strength and ability is unprofitable to the church service in life.

I. THE NATURAL STRENGTH AND ABILITY HAVING NO DIVINE ELEMENT

Anything natural does not have the divine element in it, especially the natural strength and natural ability. To use our natural strength and ability is altogether against the basic principle of the church as the Body of Christ, because the church as the Body of Christ is altogether a composition of humanity mingled with divinity. The church as the new man must be full of the divine element. The Lord condemns Christianity because it has become a religion carried out by man's natural strength and man's natural ability. There is no development of the divine element there. But the genuine church is a composition of the divine element mingled with humanity. We must learn this as a basic lesson, and we also must impress every saint who partakes of the church service with this point.

In our service we must do everything in the principle of incarnation. The principle of incarnation is that the divine nature is wrought into humanity. When the Lord Jesus was on this earth, He did everything in His humanity full of the divine element. He did not do anything by the natural strength or the natural ability. He said that He could not do anything apart from the Father (John 5:19). The Father was within Him and one with Him in all His deeds, in all His words, and in all His works (14:10; 10:30).

所说、并所作的，完全是凭着父这神圣的元素。我们需要省察我们所用以事奉主的力量和才干，是天然的还是神圣的。我们必须学习弃绝天然的力量和才干，也要帮助众圣徒有这样的学习。

貳 天然的力量和才干凭自己行事， 不照着神的意愿而行

摩西和彼得二人年轻时，都是凭自己行事，不照着神的意愿而行。今天我们行事为人，或为主服事，也可能凭着自己、照着天然的力量和才干，而不照着神的意愿。因着我们有力量和才干，我们就觉得不需要祷告，不需要等候主，不需要寻求主的旨意、或寻求主的引导。这正是发生在摩西身上的事。他为了保护他的希伯来同胞而杀了一个埃及人，乃是凭自己行事，而没有照着神的意愿。（出二 11～12。）今天基督教里有一种可悲的光景，就是为主作工的人，大多是凭着自己，靠着天然的力量和才干。他们的祷告不是寻求主的带领，只是要主在他们所作的事上赐下祝福。他们很少为主的意愿祷告，因为他们信靠自己天然的力量和才干。

叁 天然的力量和才干 寻求自己的荣耀， 满足自己的愿望

我们凭天然的力量和才干作工，目标乃是寻求自己的荣耀，动机乃是满足自己的愿望。我们若看见这个异象，就会杀死我们自私和不纯净的动机。事实上，在主的工作中，我们不该有自己的愿望，也不该有自己的目标，为着个人的荣耀，叫自己有可夸的。我们该单单因着主的带领，而不是为着达到自己的目标而行事。要达到自己的目标是不对的。我们的目标必须是主的目标。

杀死我们的愿望和目标，意思就是杀死我们的力量和才干。为着我们自己荣耀的愿望和目标，与我们天然的力量和才干是一。世上的人，甚至许多基督徒，是为着他们的愿望和荣耀，凭着他们的力量和才干行事；但我们必须定罪并弃绝这个。

Whatever He did, whatever He said, and whatever He worked was altogether with the Father as the divine element. We need to consider whether the strength and ability we use for the Lord's service are natural or divine. We have to learn the lesson of rejecting our natural strength and ability, and we have to help all the saints to learn this lesson.

II. THE NATURAL STRENGTH AND ABILITY ACTING ON THEIR OWN, NOT ACCORDING TO GOD'S WILL

When both Moses and Peter were younger, they acted on their own, not according to God's will. Today it is possible that we may act and do some service for the Lord on our own according to our natural strength and ability, but not according to God's will. Because we have the strength and the ability, we feel we do not need to pray, to wait on the Lord, to seek the Lord's will, or to look for the Lord's leading. This was exactly what happened to Moses. When he slew an Egyptian to protect his fellow Hebrew, he did this on his own and not according to the Lord's will (Exo. 2:11-12). The sad situation in today's Christianity is that people work for the Lord mostly on their own by their natural strength and ability. They do not pray for the Lord's leading. They may pray only for the Lord to bestow His blessing upon what they do. They do not pray that much for the Lord's will, because they trust in their natural strength and ability.

III. THE NATURAL STRENGTH AND ABILITY SEEKING THEIR OWN GLORY AND SATISFYING THEIR OWN DESIRE

When we work in our natural strength and ability, the goal is to seek our own glory and the motive is to satisfy our own desire. If we see this vision, it will kill our self-seeking and impure motive. Actually, in the Lord's work, we should not have our own desire, and we should not have our own goal for our glory, for our boast. We should do things simply because the Lord leads us to do them. We should not do them because we have something to achieve for our goal. That is wrong. The goal must be the Lord's.

To kill our desire and our goal means to kill our strength and ability. Our own desire and our own goal for our glory are one with our natural strength and natural ability. The people of the world and even many Christians do things by their strength and ability for their desire and glory, but we have to condemn and reject this.

肆 天然的力量和才干 需要受十字架的对付

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的课程之后，我们需要这一课，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。

伍 天然的力量和才干 在复活里对我们事奉主成为有用的

天然的力量和才干若经过十字架的对付，就会非常有用。他们经过十字架的对付之后，就是在复活里。有些弟兄凭他天然的口才说话，但有些弟兄却是凭着受过十字架对付的口才说话；这样的口才乃是在复活里。有些缺少经历的人可能会问，天然的口才和在复活里的口才有什么不同。这很难解释，但你若有经历，就很容易辨别。只有那些有经历的人，才能辨别未受对付、天然的力量和才干，以及在复活里经过十字架对付的力量和才干，二者有何不同。

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。

陆 摩西的事例

我们当然需要得着才干，但是我们一旦有了才干，就需要受对付。这正是在摩西身上所发生的。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。

IV. THE NATURAL STRENGTH AND ABILITY NEEDING TO BE DEALT WITH BY THE CROSS

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.

V. THE NATURAL STRENGTH AND ABILITY BECOMING USEFUL IN RESURRECTION FOR OUR SERVICE TO THE LORD

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. Some brothers speak in their natural eloquence, but other brothers speak with an eloquence dealt with by the cross. This is the eloquence in resurrection. Some who are short of experience may ask what the difference is between the natural eloquence and the eloquence in resurrection. It is hard to explain, but if you have the experience, it is easy to discern. Only those with the experience can discern the difference between the undealt with, natural strength and ability and the strength and ability in resurrection through the dealing of the cross.

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.

VI. THE CASE OF MOSES

We surely need to gain ability, but once we have the ability, we need to be dealt with. This was exactly what happened to Moses. 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.

一 在埃及人的一切智慧上受了训练，说话行事都有能力

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。

二 照着自己的意思为神的百姓作事

摩西照着自己的意思为神的百姓作事。（徒七 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。

三 被神摆在一边四十年之久

神特意并主宰的将摩西摆在一边，达四十年之久。（出二 14～15，徒七 27～30。）

四 学会照着神的引导事奉神并信靠神

在那四十年中，摩西学会照着神的引导事奉神并信靠神。（徒七 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，他一点不依靠自己的才干。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。

出埃及二章给我们看见一个天然的摩西，就是有天然力量和才干的摩西，纯粹、全然、完全、彻底是摩西自己，没有神在其中。到了三章之后，我们看见另一个摩西——完全受过神对付的摩西。三章以后，神就在摩西里面。凡摩西的行事和行动，都满了神，有神圣的元素。

柒 彼得的事例

一 对他天然的力量和才干有自信

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。）

A. Educated in All the Wisdom of the Egyptians and Being Powerful in Words and in Works

Acts 7:22 tells us that Moses was educated in all the wisdom of the Egyptians and was powerful in words and in works. He came out to work for God, to rescue God's people from the tyranny of Pharaoh.

B. Doing Something for God's People according to His Own Will

Moses did something for God's people according to his own will (Acts 7:23-26). He was full of assurance that he could accomplish something, but he was carrying out his will, not God's will.

C. Being Put Aside by God for Forty Years

God purposely and sovereignly put Moses aside for forty years (Exo. 2:14-15; Acts 7:27-30).

D. Learning to Serve God according to His Leading and to Trust in Him

In those forty years Moses learned to serve God according to His leading and to trust in Him (Acts 7:34-36; 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.

Exodus 2 shows us a natural Moses, a Moses with his natural strength and ability. That was purely, solely, wholly, and absolutely Moses without God. Then after chapter three we can see another kind of Moses, a Moses that was fully dealt with by God. After chapter three, God was in Moses and whatever Moses did in his acts and move was full of God, having the divine element.

VII. THE CASE OF PETER

A. Being Self-confident in His Natural Strength and Ability

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).

二 被摆在试验中

彼得受到试验；他三次否认主，甚至在一位使女面前否认主。（约十八 15 ~ 18。25 ~ 27。）

三 结果全然失败

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。

四 学会凭着在主里的信心，谦卑的服事弟兄们

经过失败，彼得学会凭着在主里的信心，谦卑的服事弟兄们。（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。

我们一定要使弟兄姊妹对本篇信息有印象，他们都必须学这一个功课：弃绝天然的力量和才干。我们天然的力量和才干必须受对付并摆在十字架上，然后它们就会在复活里并充满神圣的元素。这样，凡我们在召会事奉中所作的，就都是将神圣的元素供应给人。我们天然的力量和才干若没有受对付，我们召会的事奉就会将天然的东西带给人。

B. Being Put into a Test

Peter was tested and he denied the Lord three times, even before a little maid (John 18:15-18, 25-27).

C. Becoming a Complete Failure

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.

D. Learning to Serve the Brothers by Faith in the Lord and with Humility

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.

We surely have to impress the brothers and sisters with this message. They all must learn this one lesson: to reject the natural strength and ability. Our natural strength and ability must be dealt with and put on the cross. Then they will be in resurrection and full of the divine element. Then whatever we do in the church service will be a ministry of the divine element to others. If our natural strength and ability are not dealt with, we will minister something natural to people by our church service.