

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Scripture Reading: John 6:57; 1 Tim. 1:16; 4:12; 1 Thes. 1:5-7; Rev. 2:4-5; Eph. 6:24; Psa. 110:3; 22:3

Outline

DAY 1

I. We need to take the lead to be patterns as elders and responsible ones:

A. The Lord Jesus was a pattern of enjoying the Father as the richest grace and the sweetest love to live because of the Father for the Father's glory (John 6:57; Isa. 7:14-15; John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:18; Luke 22:27; Matt. 20:26-28).

B. The Lord Jesus charged us to learn from Him, taking Him as our pattern in being constrained by the Father's will and abounding in the work of carrying out the Father's will (11:28-30; cf. Eph. 4:20-21; 1 Cor. 15:58).

DAY 2

C. Paul was a pattern to the believers of living Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ for the Body of Christ (1 Tim. 1:16; Phil. 1:19-21a).

D. Paul charged Timothy to be a pattern to the believers in word, in conduct, in love, in faith, and in purity (1 Tim. 4:12).

E. Paul said that we should be imitators of God, as beloved children (Eph. 5:1; Matt. 5:48).

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第一篇

领头作榜样 并以起初的爱爱主

读经：约六 57， 提前一 16， 四 12，
帖前一 5 ~ 7， 启二 4 ~ 5， 弗六
24， 诗一一〇 3， 二二 3

纲 目

周 一

壹 我们作长老及负责弟兄的，需要领头作榜样：

一 主耶稣是榜样，祂享受父作最丰富的恩典和最甘甜的爱，使祂能为著父的荣耀而因父活著—约六 57，赛七 14 ~ 15，约五 19，四 34，十七 4，十四 10，24，五 30，七 18，路二二 27，太二十 26 ~ 28。

二 主耶稣吩咐我们要跟祂学，以祂为我们的榜样，受父旨意的约束，在将父旨意实行出来这工作上充盈满溢—十一 28 ~ 30，参弗四 20 ~ 21，林前十五 58。

周 二

三 保罗是信徒的榜样，他为著基督的身体，藉著耶稣基督之灵全备的供应而活基督，以显大基督—提前一 16，腓一 19 ~ 21 上。

四 保罗嘱咐提摩太，要在言语、为人、爱、信、纯洁上，都作信徒的榜样—提前四 12。

五 保罗说我们应当效法神，好像蒙爱的儿女一样—弗五 1，太五 48。

F. Paul said that we should be imitators of him, as he was of Christ (1 Cor. 11:1; 4:16; 1 Thes. 1:5-6; 2 Thes. 3:9; Phil. 3:17).

G. The Thessalonians became a pattern to other believers and became imitators of the churches of God (1 Thes. 1:7; 2:14).

H. Peter said that Christ left Himself as a model so that we may follow in His steps to become His reproduction (1 Pet. 2:21).

I. John said that “even as He is, so also are we in this world”; this refers to Christ who lived in this world a life of God as love and who is now our life so that we may live the same life of love in this world and be the same as He is (1 John 4:17; cf. 3:3, 7).

DAY 3

II. To love the Lord with the first love, the best love, is to give the Lord the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life (Rev. 2:4; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psa. 73:25-26; 80:17-19):

A. The beginning of love in everyone toward the Lord is a vision of His person; the leaving of the first love toward the Lord is the source of and main reason for the failure of the church throughout the ages; nothing but love can keep us in a proper relationship with the Lord (Phil. 3:8; Matt. 26:6-13; Eph. 3:16-19; 6:24; Rev. 2:4-5; cf. 3:20).

B. To love the Lord with the first love, to give Him the first place in all things, is to repent and do the first works; the first works are works that issue from the first love (2:5; 1 Thes. 1:3; 2 Cor. 4:5):

1. In Song of Songs the Lord's banner over us is love, which means that love is our motto and that everything we do is based on our love for the Lord; the seeker in Song of Songs is also “sick with love,”

六 保罗说我们应当效法他，像他效法基督一样—林前十一1，四16，帖前一5～6，帖后三9，腓三17。

七 帖撒罗尼迦人成了其他信徒的榜样，并且效法神的众召会—帖前一7，二14。

八 彼得说基督留下自己这榜样，叫我们跟随祂的脚步，成为祂的复制品—彼前二21。

九 约翰说，『祂如何，我们在这世上也如何；』这是指基督，祂曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样—约壹四17，参三3，7。

周 三

貳 以起初的爱、上好的爱爱主，就是在凡事上让主居首位，居第一位，受祂爱的困迫，在我们的生活中以祂为一切，接受祂作一切—启二4，西一18下，林后五14～15，可十二30，诗七三25～26，八十17～19：

一 每个人对主的爱的起点，都是从看见主的身位而来的；离弃对主起初的爱，是历代以来召会失败的根源和主要的原因；惟有爱能保守我们与主有正确的关系—腓三8，太二六6～13，弗三16～19，六24，启二4～5，参三20。

二 以起初的爱爱主，在凡事上让祂居首位，就是悔改，行起初所行的；起初所行的，乃是因著起初的爱所发出的行为—二5，帖前一3，林后四5：

1 在雅歌里，主以爱为旗在我们以上，表明爱是我们的标语，我们所作的一切，没有别的，就是我们对主的爱；雅歌里的寻求者也『因爱

meaning that she is joyous in the Lord as love, to the point of exhaustion (2:4-5).

2. God's love in Christ is a banner spreading over us, displaying, exhibiting, that we who are loved by God are always more than conquerors (Rom. 8:31-39).

3. We have a love that conquers everything if we live in His love.

4. If we have left our first love toward the Lord and do not repent and do the first works, we will lose the testimony of the Lord, and the lampstand will be removed from us.

C. To love the Lord with the first love, to give Him the first place in all things, is to have a personal, affectionate, private, and spiritual relationship with the Lord (S.S. 1:1-4).

DAY 4

D. To love the Lord with the first love, to give Him the first place in all things, is to live a day-by-day life of morning revival so that we may satisfy Christ by being His young men like the dew from the womb of the dawn (Psa. 110:3), so that we may have the tongue of an instructed one to know how to sustain the weary with a word (Isa. 50:4-5), and so that we may fellowship with God, seeking God's will and pleasure for His gospel service (Mark 1:35).

E. To love the Lord with the first love, to give Him the first place in all things, is to live a day-by-day life of consecration, becoming today's Nazarites, who are fully separated unto God and saturated with God in order to bless the children of God by dispensing God in His Divine Trinity into them (Psa. 110:3; Num. 6:1-9, 22-27).

F. To love the Lord with the first love, to give Him the first place in all things, is to live a life of prayer (1 Sam. 12:23; Matt. 6:6; 14:22-23; Dan. 6:10; 2:17-18; 1 Tim. 2:1; 2 Tim. 1:3; 1 Thes. 5:17).

G. To love the Lord with the first love, to give Him

成病』，意即她在是爱的主里快乐到没有气力了一二4～5。

2 神在基督里的爱，是在我们以上展开的旌旗，陈列、展示我们蒙神所爱的人始终是得胜有馀的一罗八 31～39。

3 我们有胜过一切的爱，只要我们住在祂的爱里。

4 我们若离弃了对主起初的爱，并且不悔改而行起初所行的，就会失去主的见证，灯台也要从我们挪去。

三 以起初的爱爱主，在凡事上让祂居首位，就是与主有个人、情深、私下、属灵的关系一歌一1～4。

周 四

四 以起初的爱爱主，在凡事上让祂居首位，乃是过日日晨兴的生活，好叫我们成为基督的少年人，如同清晨的甘露，使祂得满足，（诗一一〇3，）也使我们有受教者的舌头，知道怎样用言语扶助疲乏的人，（赛五十4～5，）且使我们与神交通，为祂福音的服事，寻求祂的旨意和喜悦。（可一35。）

五 以起初的爱爱主，在凡事上让祂居首位，乃是天天过奉献的生活，成为今日的拿细耳人，完全分别归神并被神浸透，好将神在祂的神圣三一里分赐到祂的儿女里面，藉此祝福他们一诗一一〇3，民六1～9，22～27。

六 以起初的爱爱主，在凡事上让祂居首位，乃是过祷告的生活一撒上十二23，太六6，十四22～23，但六10，二17～18，提前二1，提后一3，帖前五17。

七 以起初的爱爱主，在凡事上让祂

the first place in all things, is to love, treasure, and muse on God's word (Psa. 119:11, 14~15, 23, 48, 72, 78, 97, 99, 111, 113, 119, 127, 140, 147~148, 159, 162~163, 165, 167).

DAY 5

H. To love the Lord with the first love, to give Him the first place in all things, is to be governed by the direct, firsthand presence of the Lord (Exo. 33:11, 14; 13:21~22; 2 Cor. 2:10).

I. To love the Lord with the first love, to give Him the first place in all things, is to love the church in the church-loving Christ (Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24).

J. To love the Lord with the first love, to give Him the first place in all things, is to love the ministry that builds up the church (2 Cor. 8:5; 1 John 1:3; Eph. 4:11~12).

K. To love the Lord with the first love, to give Him the first place in all things, is to live and walk by the Spirit, to serve by the Spirit, and to minister the Spirit (Gal. 5:25; Phil. 3:3; 2 Cor. 3:6; Zech. 4:6; Judg. 9:9; cf. 1 Sam. 2:30b).

L. To love the Lord with the first love, to give Him the first place in all things, is to take Him as the fountain of living waters; God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression (Jer. 2:13; John 4:14b).

M. To love the Lord with the first love, to give Him the first place in all things, is to eat Him as the tree of life; eating Christ as the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life (Rev. 2:7).

N. To love the Lord with the first love, to give Him

居首位，乃是爱神的话，宝贵神的话，默想神的话—诗一一九 11, 14~15, 23, 48, 72, 78, 97, 99, 111, 113, 119, 127, 140, 147~148, 159, 162~163, 165, 167。

周 五

八 以起初的爱爱主，在凡事上让祂居首位，乃是受主直接、头手的同在所管治—出三三 11, 14, 十三 21~22, 林后二 10。

九 以起初的爱爱主，在凡事上让祂居首位，乃是在那爱召会的基督里爱召会—弗五 25, 林后十二 15, 林前十六 24。

十 以起初的爱爱主，在凡事上让祂居首位，乃是爱那建造召会的职事—林后八 5, 约壹一 3, 弗四 11~12。

十一 以起初的爱爱主，在凡事上让祂居首位，乃是凭著灵生活行动，凭那灵事奉并供应那灵—加五 25, 腓三 3, 林后三 6, 亚四 6, 士九 9, 参撒上二 30 下。

十二 以起初的爱爱主，在凡事上让祂居首位，乃是接受祂作活水的泉源；神在祂经纶里的目的，是要作活水的泉源，源头，好将祂自己分赐到祂的选民里面，作他们的满足和享受，以产生召会，就是神的配偶，作神的扩增、神的扩大，成为神的丰满，使祂得著彰显—耶二 13, 约四 14 下。

十三 以起初的爱爱主，在凡事上让祂居首位，乃是吃祂作生命树；吃基督作生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事—启二 7。

十四 以起初的爱爱主，在凡事上让

the first place in all things, is to continually come to Him to contact Him, take Him, receive Him, taste Him, and enjoy Him (Isa. 57:20, footnote 1).

DAY 6

O. To love the Lord with the first love, to give Him the first place in all things, is to take Him as our centrality—our holding center—and our universality—our everything; we need to take Him as the center, content, and circumference of our personal universe (Col. 1:17b, 18b).

P. To love the Lord with the first love, to give Him the first place in all things, is to aspire and determine to gain the honor of pleasing Him in all things (2 Cor. 5:9; Col. 1:10; Heb. 11:5-6).

Q. To love the Lord with the first love, to give Him the first place in all things, is to have a clear sky like awesome crystal with God's sapphire throne above it; this means that there is nothing between us and the Lord and that we are filled with the heavenly atmosphere, condition, and situation of His ruling presence—allowing Him to rule and reign within us (Ezek. 1:22, 26).

R. To love the Lord with the first love, to give Him the first place in all things, is to hold Him as the Head, staying intimately connected to Him and enthroning Him as the ruler and decider of everything in our life (Col. 2:19).

S. To love the Lord with the first love, to give Him the first place in all things, is to ask for the counsel of Jehovah in every detail of our Christian life and work (Josh. 9:14; Phil. 4:6-7).

T. To love the Lord with the first love, to give Him the first place in all things, is to give the flow of life, the flow of the Lord Jesus within us, the preeminence in all that we are and do; then He is the shining One, the redeeming One, the reigning One, the flowing One, and the supplying One within us (Ezek. 47:1; Rev. 22:1-2).

祂居首位，乃是不断的来到祂面前接触祂，取用祂，接受祂，尝祂并享受祂一赛五七 20，第一注。

周 六

十五 以起初的爱爱主，在凡事上让祂居首位，乃是以祂为我们的中心，我们维系的中心，并以祂为我们的普及，我们的一切；我们需要以祂为我们个人宇宙的中心、内容和圆周一西一 17 下，18 下。

十六 以起初的爱爱主，在凡事上让祂居首位，乃是渴望并怀著雄心大志，要在凡事上讨主的喜悦一林後五 9，西一 10，来十一 5 ~ 6。

十七 以起初的爱爱主，在凡事上让祂居首位，乃是有清明的天，像可畏的水晶，其上有神蓝宝石的宝座；这意思是我們与主之间没有阻隔，并且我們被祂管治同在的属天气氛、光景和情形所充满，让祂在我们里面管治并作王一结一 22，26。

十八 以起初的爱爱主，在凡事上让祂居首位，乃是持定祂作元首，并亲密的联於祂，让祂登位作我们生活中每件事的管治者和决断者一西二 19。

十九 以起初的爱爱主，在凡事上让祂居首位，乃是在我们基督徒生活与工作的每个细节上求耶和华指示一书九 14，腓四 6 ~ 7。

二十 以起初的爱爱主，在凡事上让祂居首位，乃是在我们所是并所作的一切上让生命的流，就是主耶稣在我们里面的流居首位；如此祂就在我们里面作照耀者、救赎者、掌权者、涌流者与供应者一结四七 1，启二二 1 ~ 2。

U. To love the Lord with the first love, to give Him the first place in all things, is to be dominated, governed, directed, led, and moved by our mingled spirit, caring for the rest in our spirit by being His captives and by praying, "Lord, make me Your captive. Never let me win. Defeat me all the time" (2 Cor. 2:13-14).

V. To love the Lord with the first love, to give Him the first place in all things, is to enthroned Him with our praises; praise is the highest work carried out by God's children (Psa. 22:3; 119:164; 34:1).

二一 以起初的爱爱主，在凡事上让祂居首位，乃是受调和的灵所管理、管治、指引、引导和推动，成为祂的俘虏并祷告：『主阿，使我作你的俘虏，绝不要让我得胜，要一直击败我，』藉此顾到我们灵里的安息—林後二 13 ~ 14。

二二 以起初的爱爱主，在凡事上让祂居首位，乃是藉著我们的赞美使祂登宝座；赞美是神的儿女最高的工作—诗二二 3，一一九 164，三四 1。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 1)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Isa. 7:14-15 "...Behold, the virgin...will bear a son, and she will call his name Immanuel. He will eat curds and honey until he knows how to refuse evil and choose good."

Matt. 11:29-30 "Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

In reading the four Gospels, we can see how good and perfect the outward living of the Lord was....Why was He so perfect, and why was He such a Son of Man? Isaiah 7:15 gives us the reason He had such a living. Why was He able to refuse the evil and choose the good? How did He know to reject the world and choose God's will? How did He know to reject glory from men and choose glory from God?...We should know that not only does verse 14 refer to the Lord, but that verse 15 also refers to Him. Verse 15 tells us that He ate butter [curds] and honey all his life. Because He ate butter and honey all His life, He was able to choose the good things and refuse the bad things. This is why He could obey God, seek for His glory, and win His heart.

What is the significance of butter and honey? Among all the tasteful foods, butter is the richest of them all. Moreover, nothing in the world is sweeter than honey. Butter is the richest food, while honey is the sweetest food. The Lord Jesus ate the richest and sweetest food throughout His life. This is why He could reject the evil and choose the good.

The Bible tells us what the richest thing is. It is God's grace. The Bible also tells us what the sweetest thing is. It is God's love. All the time, God placed before Christ the rich grace and gave Him to taste the sweet love. This is why He could obey God and choose His

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第一篇（周一） 领头作榜样 并以起初的爱爱主

晨兴餐养

赛七 14~15 『…看哪，必有童女怀孕生子，她要给他起名叫以马内利。他必吃奶酪〔或，奶油〕与蜂蜜，直到他晓得弃恶择善的时候。』

太十一 29~30 『我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。』

我们读四福音书的时候，要看见主在外面的生活，不知有多好，有多完全。…为甚麽祂是这样完全呢？为甚麽祂是这样的一位人子呢？以赛亚七章十五节，把祂所以能有这样生活的原因告诉我们了。祂为甚麽知道拣选善的，弃绝恶的呢？祂为甚麽知道拒绝世界，拣选神的旨意呢？祂为甚麽知道拒绝从人来的荣耀，惟独要神的荣耀呢？…我们要知道不只十四节是指著主说的，就是十五节，也是指著主说的。十五节是说祂一生一世，都是吃奶油与蜂蜜。因为祂一生一世，都是吃奶油与蜂蜜，所以祂能拣选好的，拒绝不好的。所以祂能顺服神，求神的荣耀，得神的心。

奶油与蜂蜜，有甚麽意思呢？在所有的味中，奶油的味是最丰的。世界上没有甚麽比蜂蜜还甜的。所以，奶油是最丰的，蜂蜜是最甜的。主耶稣一生一世，吃了那最丰的，最甜的，所以祂能拒绝恶的，拣选善的。

圣经告诉我们，甚麽是最丰的呢？神的恩典。圣经又告诉我们，甚麽是最甜的呢？神的爱。神每一次把丰盛的恩典摆在祂面前，把甘甜的爱给祂尝了，所以祂能顺服神，拣

will. This is why He could reject the evil and choose the good. (The Collected Works of Watchman Nee, vol. 17, pp. 111-112)

Today's Reading

In carrying out God's New Testament ministry, the Lord Jesus told us that He never did anything out of Himself (John 5:19), He did not do His own work (John 4:34; 17:4), He did not speak His own word (John 14:10, 24), He did everything not by His own will (John 5:30), and He did not seek His own glory (John 7:18). If you use these few points as a standard to measure all the Christian work today, you can see that nearly all the Christian works fall short according to this yardstick. Who can say that they do not do anything in the Lord's work out of themselves? Who can say that they do not do their own work or speak their own words? Also, who can say that they do not do anything by their own will and that they do not do anything to seek their own glory? If we can answer these five points positively, I believe we are also in the New Testament ministry of God. If not, we are off.

This is the section of the Lord Jesus in God's New Testament ministry, and it is this that produces the church, edifies the saints, and builds up the Body. If you are short of these five points, whatever you do will be divisive and will cause division. Therefore, we need to see that there is a big difference with a terminated person who is not doing a work out of himself, not doing his own work, not speaking his own word, and who is not doing things by his own will and not seeking his own glory. This is not only a section of God's New Testament ministry, but our pattern, a pattern of such a Person with such a life. May the Lord make our vision clear concerning these matters. (Elders' Training, Book 1: The Ministry of the New Testament, p. 49)

To take the Lord's yoke is to take the will of the Father. It is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (26:39, 42). Hence, He asks us to learn from Him. (Matt. 11:29, footnote 2)

Further Reading: The Collected Works of Watchman Nee, vol. 17, pp. 111-120; Elders' Training, Book 1: The Ministry of the New Testament, ch. 3

选神的旨意。所以祂知道拒绝恶的，拣选善的（倪柝声文集第一辑第十七册，一二四至一二五页）。

信息选读

主耶稣告诉我们，在执行神新约的职事上，祂从来不凭著自己作甚麽（约五19），祂不作自己的工（四34，十七4），祂不说自己的话（十四10、24），祂不凭著自己的意思作甚麽（五30），祂也不求自己的荣耀（七18）。如果你用这几点作标准，衡量今天一切的基督徒工作，你能看见，照著这个尺码，几乎一切的基督徒工作都达不到标准。谁能说他们在主的工作上不凭著自己作甚麽？谁能说他们不作自己的工，不说自己的话？还有，谁能说他们不凭著自己的意思作甚麽，也不作甚麽来求自己的荣耀？倘若我们能肯定的答覆这五点，我相信我们也在神新约的职事里。不然的话，我们就是偏离了。

这是主耶稣在神新约职事里的那一段，这职事产生了召会，造就了圣徒，并且建造了身体。如果你缺少这五点，无论你作甚麽，都是分裂人的，都会引起分裂。因此，我们需要看见，一个了结的人是有很大的不同；他不凭著自己作工，不作自己的工，不说自己的话，不凭著自己的意思行事，也不求自己的荣耀。这不仅是神新约职事的一段，这样的人和这样的生活也是我们的榜样。愿主使我们对这些事情有清楚的异象（长老训练第一册，四九至五〇页）。

负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意祂父的旨意（约四34，五30，六38）。祂将自己完全降服於父的旨意（太二六39、42）。因此，祂要我们跟祂学（圣经恢复本，太十一29第三注）。

参读：倪柝声文集第一辑第十七册，第一二四至一三六页；长老训练第一册，第三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 2)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Phil. 3:17 "Be imitators together of me, brothers, and observe those who thus walk even as you have us as a pattern."

2 Thes. 3:9 "Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us."

Some Christian teachers say that a believer should not give a testimony concerning himself. According to these teachers, to testify of our experience is to preach ourselves. Therefore, they advise others not to speak of how they have repented, believed in the Lord, received grace, and have been saved. These teachers insist strongly that we should preach only the Lord Jesus and teach the Bible, but should never say anything about ourselves. In 1 Thessalonians 2, however, Paul certainly speaks about himself. He gives a strong testimony of his living among the Thessalonians. He reminds them of the apostles coming and of their manner of life among them. Why did Paul emphasize this? He emphasized it because he was presenting a pattern of a proper living to the young saints. I hope that all the elders and leading ones will see from Paul's example that we must be a pattern to the saints. In every local church there must be some patterns, some models, for others to follow. (Life-study of 1 Thessalonians, pp. 109-110)

Today's Reading

In 1:6 Paul says to the Thessalonians, "You became imitators of us and of the Lord." Imitating is related to growing. In fact, in many ways to imitate is to grow. In a family children imitate their parents and older brothers and sisters. The little ones do not invent anything; instead, they imitate others. A very good illustration of this is in the use of language. A child learns the language spoken by his parents. He speaks

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第一篇（周二） 领头作榜样 并以起初的爱爱主

晨兴餐养

腓三 17 『弟兄们，你们要一同效法我，你们怎样以我们为榜样，也当留意那些这样行的人。』

帖后三 9 『这并不是因我们没有权利，乃是要给你们作榜样，叫你们效法我们。』

有些基督教教师说，信徒不该为自己作见证。根据这些教师的看法，作见证说到自己的经历就是传扬自己。因此，他们劝告别人不要说自己是如何悔改，如何信主，如何蒙恩得救。这些教师极力主张我们只应当传讲主耶稣，教导圣经，而绝不该说到我们自己的事。但保罗在帖前二章却说到自己。他作了刚强的见证，说到他在帖撒罗尼迦人中间的生活。他提醒他们，使徒是如何来到他们那里，以及使徒在他们中间的生活态度。保罗为甚麽强调这事？他强调这事，是要给年幼的圣徒看见正当生活的榜样。我盼望所有的长老和带头的，都从保罗这个实例看见，我们必须是众圣徒的榜样。在每一个地方召会里，必须有一些榜样、一些模型，让别人效法（帖撒罗尼迦前书生命读经，一二七至一二八页）。

信息选读

保罗在帖前一章六节对帖撒罗尼迦人说，『你们…就效法我们，也效法了主。』效法与长大有关。事实上，效法在许多方面就是长大。在家庭里，孩子效法他们的父母兄姊。小孩子没有甚麽创作，而是效法别人。学习语言就是很好的例证；孩童学习父母所说的

the same language with the same accent. A child learns the language and the accent by imitation. This illustrates the fact that children grow by imitating their parents. Therefore, in a family to imitate actually means to grow. The children imitate their parents in many things—in gestures, in speech, and even in character. Parents are patterns, models, for their children. Whatever the parents are, the children will be also.

To give the new believers and young ones a lot of teaching is not the proper way to take care of them. The proper way to foster them is to show them a pattern. By showing them a pattern you water them, supply them, nourish them, and cherish them. This is fostering. If you find that your experience is somewhat lacking, point the new believers to different people in the Bible, for example, to ones such as Enoch, Noah, Abraham, and David in the Old Testament and Peter, John, Paul, and Timothy in the New Testament. We can present the lives of Bible characters in such a way as to foster the growth of the young ones.

If we give too much teaching to new ones and young ones, we shall damage them. Every mother knows that one of the most important matters in the raising of children is proper feeding. Caring for children is ninety percent a matter of feeding and ten percent a matter of teaching. This also should be our practice in caring for new believers in the church. We must learn to have ninety percent feeding and ten percent teaching. Feeding involves the presenting of patterns either from the Bible or from church history. By reading the biographies of saints throughout the ages, we nourish ourselves and experience a kind of fostering. The point here is that the best way to feed others and foster them is to give them a proper pattern. If there is no pattern, there can be no fostering. Only by having a pattern can we feed others.

In the book of 1 Thessalonians Paul was not preaching himself. Rather, he was feeding his spiritual children with his own living of Christ. This means that Paul's way of living was used to feed his spiritual children. This was the reason he emphasized his coming to the Thessalonians, his preaching, his way of handling the word of God, and his manner of living. (Life-study of 1 Thessalonians, pp. 109-110)

Further Reading: Life-study of 1 Thessalonians, msgs. 12-13; Speaking Christ for the Building Up of the Body of Christ, ch. 3

语言，与父母说同样的话，有同样的口音。孩子经由模仿，学习语言和口音，这说明一个事实，孩子是藉著模仿他们的父母而长大。因此，在一个家庭里，模仿实际上就是长大。孩子在姿态、语言甚至性格等许多事上，效法父母。父母是孩子的榜样、模型。父母如何，孩子也会如何。

给与初信者和年幼信徒许多教导，不是照顾他们的正确之路；抚育他们的正确之路乃是给他们榜样看。你给他们榜样看，就是浇灌他们、供应他们、乳养他们、顾惜他们；这是抚育。你若觉得自己的经历有些欠缺，你可以将圣经里不同的人指给初信者看。譬如，旧约的以诺、挪亚、亚伯拉罕和大卫，新约的彼得、约翰、保罗和提摩太等人。我们可以这样题出圣经人物的生活，来抚育年幼的信徒长大。

我们若给初信和年幼的圣徒太多教训，就会破坏他们。作母亲的都知道，抚育孩子最重要的就是合式的餽养。照顾孩子在於九分餽养和一分教导，这也应当是我们照顾召会里初信者的作法。我们必须学习有九分的餽养和一分的教导。餽养包括从圣经或召会历史中题出榜样。我们读历代圣徒的传记，就餽养了自己，也经历了抚育。这里的重点是说，餽养人和抚育人最好的路，是给他们一个正确的榜样。没有榜样，就不可能有抚育；有了榜样，我们才能餽养别人。

保罗在帖撒罗尼迦前书不是传讲自己，而是以他自己活基督的生活来餽养他属灵的儿女。这意思是说，保罗用他的生活方式来餽养他属灵的儿女。这是他强调他进到帖撒罗尼迦人那里、他的传扬、他对待神话语的方式以及他生活态度的原因（帖撒罗尼迦前书生命读经，一二八至一二九页）。

参读：帖撒罗尼迦前书生命读经，第十二至十三篇；为著建造基督的身体讲说基督，第三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 3)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

S.S. 1:3-4 "Your anointing oils have a pleasant fragrance; your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you....We will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you."

Eph. 3:17 "That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love."

Because of Yourself (the ointment) and Your name (the ointment poured forth), the virgins love You. They love You because of Yourself, and because of Your name. We cannot love a work, and we cannot love a power. We can only love a person, one who has a personality. We love You, and we are attracted by Yourself and Your name. Although we have not yet fully perceived Your savor, what we have perceived is enough for us to love You. The revelation of the person of the Lord invokes not only praise from men, but also love. The beginning of love in everyone toward the Lord is a vision of His person. (Watchman Nee, The Song of Songs, p. 13)

Today's Reading

After we have read the book of Ephesians, we will see the relationship between "the first love" and "the first works" [Rev. 2:4-5]: "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom 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" (Eph. 4:15-16)....The "first works" are not what man praises or

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第一篇（周三） 领头作榜样 并以起初的爱爱主

晨兴餐养

歌一 3~4 『你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。愿你吸引我，我们就快跑跟随你…我们必须因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。』

弗三 17 『使基督藉著信，安家在你们心里，叫你们在爱里生根立基。』

『所以众童女都爱你。』〔歌一3〕因著你自己（膏油），因著你的名（倒出来的香膏），所以『众童女都爱你』。爱你的原因，是因著你自己；爱你的原因，也是因著你的名。我们不能爱一个工作，我们也不能爱一种能力，我们只能爱一个有人格的人。我们爱你。但是，我们之所以被吸引，乃是因著你自己和你的名。虽然在这里的时候，我们还未尽闻你的香味；但是，我们所闻到的，已经彀我们爱你了。主身位的启示，不只是会叫人赞美，也是会叫人爱的。每一个对主的爱的起点，都是从看见主的身位而来的（歌中的歌，一四页）。

信息选读

我们读过以弗所书，我们看见『起初的爱』与『起初所行的』的关系。『惟在爱里持守著真实，我们就得以在一切事上长到祂，就是元首基督里面；本於祂，全身藉著每一丰富供应的节，并藉著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。』（四 15~16）…『起初所行

sees. They are works in secret, like the works done by the “joints.” The works considered precious by the Lord are not those that are outwardly great or important but those that actually build up the Body of Christ “in love.” This is the truly effective work. Without the intention of love there is no work of love. Because there is the love of the Lord Jesus, all the works become works for the building up of the church, and there will be the fitting and the knitting in harmony, and no dissension of opinions will be brought in. Although the church has now left its first love and has not done its first works, we can still be joined to the Head and can grow into Him in all things, from whom we will receive the supply and the strength. All those who have received the power of love from the Head can do the “first works.”

At present, we see the desolation of the church. Both the first love and the first works are all gone. This is the time for us to bow down before God, to humble ourselves, and to confess our sins. The Lord calls us to repentance. The door of grace is still wide open. We should come quickly. Thank the Lord. He has shown us that many saints are willing to leave all organizations and are willing not only to hold fast to the first love but to revive the first works....How did the church fall to such an extent? Paul saw the danger among the Ephesians from the very beginning. Hence, he had the prayer in Ephesians 3:14-19. It is easy for a Christian to love the Lord in an instant....I am afraid that many who loved the Lord a few years ago have now gradually become cold....Paul’s prayer gives the reason for this fall: “That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love” (v. 17). Anything that does not have a foundation will not last forever. If our love is like the tree that has roots or the house on the ground, this love will be the “first love” all the time....[The root and ground is] Christ making “His home in your hearts.” This is the source for the love to be rooted and grounded. Our greatest danger is to have much spiritual knowledge without the experience of Christ living in our hearts....[The Ephesians] had received God’s love (1:5-8), but this love had not been rooted and grounded in their hearts. Hence, Paul prayed for them. (The Collected Works of Watchman Nee, vol. 4, pp. 299-300)

Further Reading: The Song of Songs, introduction, ch. 1; The Collected Works of Watchman Nee, vol. 4, pp. 289-307; Crystallization-study of Song of Songs, msgs. 1-2; Life and Building as Portrayed in the Song of Songs, chs. 2-3

的』并非人所赞美的，也非人所常看得见的，乃是一个暗中的工作，像『每一…节』所作的一样。神所看作宝贝的行为，并非外面的伟大、重要，乃是实在於祂的『爱里』，建造基督的身体；这是真有效力的行为。没有爱主的心意，就没有爱主的工作。因为有了主耶稣的爱，就所作的工都是建造召会，彼此相助，联络得合式，并无意见分歧的事。虽然召会已经离弃起初的爱，而不行起初所行的了；然而，我们尚能联於元首，凡事长到祂里面，以得著供给和能力。凡得著元首爱心的能力者，都能行『起初所行的』。

当今的时候，我们眼见神的召会荒凉纷乱，当初的爱心和工作，二者都没有；所以，现在正是我们俯伏在神面前，自卑认罪的时候。主召我们悔改（恩门仍然大开），我们应当快来。感谢主，祂叫我们看见许多的圣徒，愿意离开一切的组织，不特持定当初的爱心，并且复兴当初的行为。…召会何以竟到此地步呢？保罗在起初的时候，就见到以弗所人这个危险了；所以，他有以弗所三章十四至十九节的祷告。基督徒一时爱主是很容易的。…我恐怕几年前热心爱主的，许多今日已渐冷淡了。…保罗的祷辞，说出这个堕落的原因。『使基督藉著信，安家在你们心里，叫你们在爱里生根立基。』（17）凡没有根基的，都不能永久。我们的爱心如果像树木、房屋之有根有基，则我们的爱心天天都是『起初』的。…[根和基乃是]『基督…安家在你们心里』，这是爱心有根有基的源头。我们最大的危险就是：虽然有了许多属灵的知识，却没有基督安家在我们心里的经历。…以弗所的圣徒…已经得了神的爱（—5~8），但是，他们还没有得著这爱有根有基的在他们心里；所以，保罗替他们祈求（倪柝声文集第一辑第四册，一三七至一三八页）。

参读：歌中之歌，导言及第一段；倪柝声文集第一辑第四册，一二六至一四六页；雅歌结晶读经，第一至二篇；雅歌中所描绘的生命与建造，第二至三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 4)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Rev. 2:4-5 "But I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works..."

1 John 4:16 "And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him."

The first thing we are charged to overcome is the leaving, the missing, the losing, of the first love (Rev. 2:4-5a)....If we love someone, we surely want to hear his voice, his work....If we do not love a person, we do not want to hear his voice, his word.

When we wake up in the morning, the first thing we should do is say, "O Lord Jesus. O Lord Jesus." It is better to add, "I love You." We should say, "O Lord Jesus, I love You. O Lord Jesus, I love You." How intimate, how sweet, and how affectionate this is! (The Overcomers, pp. 30-31)

Today's Reading

Our God, our Christ, our Lord, is not only loving but also very affectionate....God has "fallen in love" with us, His chosen and redeemed people....Quite often I would not do some things, not merely because they are not right or because I fear God but because I love Him. I would say, "Lord Jesus, I love You, so I cannot do this." I just cannot do certain things, because I love Him.

We need to overcome the loss of the first love. The church in Ephesus was a good church. It was an orderly church and a formal church (Rev. 2:2-3). Surely we would like such a church, but such an orderly church had left the first love (v. 4). The

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第一篇（周四） 领头作榜样 并以起初的爱爱主

晨兴领养

启二 4~5 『然而有一件事我要责备你，就是你离弃了起初的爱。所以要回想你是从那里坠落的，并要悔改，行起初所行的。…』

约壹四 16 『神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。』

[主] 吩咐我们要胜过的第一件事，乃是要胜过离弃、偏离、失去了起初的爱（启二 4~5 上）。…我们若爱一个人，我们必定愿意听他的声音，他的话语。…我们若不爱一个人，我们就不愿意听他的声音，他的话语。

…当我们早晨醒来时，我们第一件必须作的事乃是说，『哦，主耶稣。哦，主耶稣。』最好加上说，『我爱你。』我们该说，『哦，主耶稣，我爱你。哦，主耶稣，我爱你。』这是何等亲密、甜美、富有感情！（得胜者，三二至三三页）

信息选读

我们的神，我们的基督，我们的主，不仅是可爱的，也是非常富有感情的。…神爱上了我们这些蒙祂拣选并救赎的人。…有些事我不肯作，通常不只是因为这些事不对，或因为我怕神，乃是因为我爱祂。我会说，『主耶稣，我爱你，所以我不能作这事。』因著我爱祂，有些事我就不能作。

我们必须胜过失去起初的爱。在以弗所的召会是很好的召会。那是一个有次序而正式的召会（启二 2~3）。我们当然喜欢这样的召会，但这样一个有次序的召会却离弃了起初的爱（4）。『起

Greek word for first is the same as that translated best in Luke 15:22. Our first love toward the Lord must be the best love for Him. When the prodigal son in Luke 15 came back home, the father told the servants to bring the best robe. The best here is the first.

Many Christians think that the first love is the love with which we loved the Lord Jesus when we were saved. I would not say that this is wrong, but it is not adequate. The first love which is the best love is much more than this.

The first love is the love which is God Himself. In the Bible we are told that God is love (1 John 4:8, 16). In the whole universe, only God is love. The Lord charges the husbands to love their wives. But it is impossible for the husbands to love their wives in themselves because we are not love. There is only one Person who is love—God.

God is not only the best but also the first. In the whole universe, God is first. Genesis 1:1 says, "In the beginning God...." This is the opening of the Bible. God is the beginning. God is the first. Colossians tells us that our Christ must have the first place. He must have the preeminence (1:18b). Christ must be the first. What is it to recover the first love? To recover the first love is to consider the Lord Jesus as the first in everything. If we make Christ everything in our life, that means we have overcome the loss of the first love.

We need to consider our situation. Is Christ the first in everything with us? The first item we have to overcome is the loss of Christ as the first, as the best, as the real love. The failure of Israel was that they forsook God, the fountain of living waters, and the degradation of the church is the leaving of the first love. Actually, to leave the first love is just to leave Christ, not taking Him as the first in everything.

In all things we should give the preeminence to Christ. If we do this, our Christian life will be different, and our feeling will be different. Throughout the day, we will be happy in the Lord. When we are joyful in and with the Lord, everything is pleasant. On the other hand, when we are not joyful in the Lord and with the Lord, everything is unpleasant. The enjoyment of the Lord as grace is with those who love Him (Eph. 6:24). Thus, the first thing we have to overcome is the leaving of the first love. The leaving of the first love is the source of and main reason for the failure of the church throughout the ages. (The Overcomers, pp. 31-33)

Further Reading: The Overcomers, ch. 2; The Collected Works of Watchman Nee, vol. 16, pp. 17-19

初』这辞和路加十五章二十二节里译为『上好』的辞，在原文里是同一个字。我们向著主起初的爱，必须是对祂上好的爱。十五章里的浪子回家时，父亲告诉仆人把上好的袍子拿来。这里的『上好的』，就是起初的。

许多基督徒认为起初的爱就是当我们初得救时爱主耶稣的爱。我不说那是错的，但那还是不彀的。起初的爱乃是上好的爱，是比这更多的。

…起初的爱就是神自己。圣经告诉我们，神就是爱（约壹四8、16）。在整个宇宙中，只有神是爱。主吩咐作丈夫的要爱自己的妻子。但作丈夫的凭自己不可能爱妻子，因为我们不是爱。只有一个人位，就是神，才是爱。

神不仅是上好的，也是起初的。在整个宇宙里，神是起初。创世记一章一节说，『起初神…。』这是圣经的开头。神是起初，神是第一。歌罗西书告诉我们，我们的基督必须是第一位。祂必须居首位（—18下）。基督必须是第一。甚麽是恢复起初的爱？恢复起初的爱，就是在凡事上以主为第一。如果我们在生活上凡事以主为第一，那意思就是我们胜过了失去起初的爱。

我们必须来看我们的光景。在我们身上基督是否凡事居首位？我们必须胜过的第一项，乃是胜过失去基督作起初、上好、真实的爱。以色列的失败是他们弃绝了神，就是活水的泉源，而召会的堕落是离弃了起初的爱。事实上，离弃起初的爱就是离弃基督，没有在凡事上以祂为第一。

在一切事上，我们都必须让基督居首位。我们若这样作，我们基督徒的生活就会不同，我们的感觉也会不同。我们终日会在主里快乐。当我们在主里喜乐并同主喜乐时，凡事都令人愉快。另一面，当我们没有在主里喜乐，没有同主喜乐时，凡事就都令人不愉快。只有爱主的人才享受主作恩典（弗六24）。因此，我们第一件要胜过的事，乃是胜过离弃起初的爱。离弃起初的爱，是历代以来召会失败的根源和主要的原因（得胜者，三三至三四、三六页）。

参读：得胜者，第二章；倪柝声文集第一辑第十六册，第一七至一九页。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 5)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Rev. 2:4-5 "But I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent."

Col. 1:18 "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things."

We need to be those who overcome the loss of the first love by giving Christ the first place, the preeminence, in everything....There are four main points in the Lord's epistle to the church in Ephesus—love, life, light, and the lampstand (Rev. 2:4-5, 7). Love, life, and light are actually God Himself. God is love (1 John 4:8, 16), God is life (John 5:26; 14:6a), and God is light (1 John 1:5). Actually, the Divine Trinity is love, life, and light. The Father is love, the Son is life, and the Spirit is light.

To have the first love is to give the preeminence, the first place, to the Lord Jesus in everything, even in all of the small things. When the brothers buy a tie, they need to give Christ the preeminence. When the sisters go shopping, they need to give Christ the first place.

With the church in Ephesus, the Lord reveals that if we are going to overcome all the situations and be a real overcomer, we have to give the Lord the preeminence in everything. Then we will be ones who enjoy the Lord as the tree of life. First, we have love, and then we have life. Then corporately we will be the lampstand shining forth the divine light. Thus, we will have the four “l’s”—love, life, light, and the lampstand. This is the revelation in the first epistle, which is to the church in Ephesus. (The Overcomers, pp. 39, 41)

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第一篇（周五） 领头作榜样 并以起初的爱爱主

晨兴餐养

启二 4~5 『然而有一件事我要责备你，就是你离弃了起初的爱。所以要回想你是从那里坠落的，并要悔改，行起初所行的。不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去。』

西一 18 『祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。』

我们必须胜过离弃起初之爱的人，在凡事上给基督第一位，让基督居首位。…在主给以弗所的书信中，有四个主要的点—爱、生命、光和灯台（启二 4~5, 7）。事实上，爱、生命、光就是神自己。神是爱（约壹四 8、16），神是生命（约五 26，十四 6 上），神也是光（约壹一 5）。…事实上，神圣三一就是爱、生命和光。父是爱，子是生命，灵是光。

有起初的爱就是在凡事上，甚至在一切的小事上，将第一位，将首位，给主耶稣。当弟兄们买领带的时候，他们必须将首位给基督。当姊妹们买东西的时候，她们应当把第一位给基督。

对以弗所的召会，主启示我们，如果我们要胜过一切的情形，而作真正的得胜者，我们就必须在凡事上让主居首位。然后我们才是享受主作生命树的人。首先，我们有爱，其次我们有生命。然后我们团体的才是灯台，发出神圣的光。因此，我们有这四样东西—爱、生命、光和灯台。这是在〔启示录中〕第一封书信，就是给在以弗所召会的书信里的启示（得胜者，四三、四六页）。

Today's Reading

Christ is our life. This is victory! This is holiness! The victorious life, the holy life, the perfect life, are all Christ. From beginning to end, everything is Christ. Outside of Christ, we have nothing. Christ must have the first place in all things. The victorious life God has given us is not a thing, such as patience or meekness, but the living Christ. Christ never mends our wrongs. What we lack is not patience but a living Christ. God will never tear a piece of cloth from Christ to mend our hole. To be short of patience is to be short of Christ, because God wants Christ to have the first place in all things. Therefore, to put the self to death is not holiness. Holiness is Christ. Christ must have the first place in all things.

If God were to cause us to have power, it would only make us powerful persons; Christ would not have the first place in us. Christ is my power; it is Christ who holds the first place in me. We do not have power because we are not weak enough. The power of Christ "is made perfect in weakness." It is not that the Lord makes me powerful; but it is the Lord who is the power in my stead.

Victory is Christ! Patience is Christ! What we need is not patience, meekness, or love, but Christ. Christ must have the first place in all things. From within us, Christ lives out patience, meekness, and love. Man deserves only to die. There is nothing else that he deserves. After God created Adam, He had a will, and Adam had to obey this will. But when God re-created us, it was not like this. He put us in death, and God Himself lives out His will from within us. We should not only see a substitutionary Savior on Mount Golgotha; we should also see a Lord within us who lives in our stead. Christ is our wisdom. In the past He was our righteousness for our salvation. In the present He is our sanctification for us to live a holy life. In the future He will be our redemption that our body may be redeemed (1 Cor. 1:30). He holds the first place in all things!

Christ has to be lived out in our lives. Our victory is based on our yielding to Christ the first place in all things and allowing Him to be the Lord in all of our living. (The Collected Works of Watchman Nee, vol. 11, pp. 744-746)

Further Reading: The Overcomers, ch. 3; The Collected Works of Watchman Nee, vol. 11, pp. 743-753

信息选读

基督就是我们的生命。这是得胜！这是圣别！得胜的生命、圣别的生命、完全的生命，都是基督！从起头到末了，都是基督！在基督以外，我们没有一点甚麽！基督要在万有中居首位！神所赐给我们得胜的生命，不是一件东西，不是忍耐、温柔，乃是活的基督。基督从来不补救我们的不是。我们所缺的，不是忍耐，乃是一位活的基督。神永远不从基督身上，扯下一块布，来补我们的破口。缺少忍耐，就是缺少基督。因为神要叫基督在万有中居首位。治死自己，并非圣别。圣别乃是基督。基督当在万有中居首位。

如果神叫我们自己有能力，不过使我们成为一个有能力的人，却不是基督在我们身上居首位。基督是我的能力，是基督在我身上居首位。我们没有能力，因为我们不彀软弱。基督的能力，『是在人的软弱上显得完全』。不是主使我有能力，乃是主替我有能力！

得胜就是基督！忍耐就是基督！我们所需要的，不是忍耐、温柔、爱心，乃是基督。基督要在万有中居首位。基督在我们里面活出忍耐、温柔、爱心来。我们人，除死以外，不配别的，只配死。神造亚当，是给他一个旨意，叫他去遵行。神新造我们，不是这样；乃是把我们摆在死地，神自己在我们里面活出祂的旨意来。我们不只当看见在各各他山上，一位代替的救主；更当看见在我们里面，一位替我们活著的主。祂是『我们的智慧』：已往是我们的『公义』，使我们得救；现在是我们的『圣别』，使我们过圣别的生活；将来是我们的『救赎』，使我们的身体得赎（林前一30）。祂在万有中居首位！

基督要在我们的生命里活出来。我们的得胜，是根据於叫基督在万有中居首位，让祂在我们的生活中作一切的主（倪柝声文集第一辑第十一册，一〇四至一〇七页）。

参读：得胜者，第三章；倪柝声文集第一辑第十一册，第一〇三至一一五页。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 6)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Eph. 2:10 "For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them."

Heb. 6:10 For God is not unrighteous, so as to forget your work and the love which you have shown toward His name in having ministered to the saints and in ministering still."

Christ should have the first place in our work....[The] "good works" [in Ephesians 2:10] are just Christ. The goal of God's work is Christ, and we should walk in this work. All believers, no matter what profession they hold, are doing the work of God and should walk in God's good works....Many work for God but do not serve God. Whether or not a work is of faithfulness depends upon the intent, motive, and purpose and if the goal is for Christ. In doing God's work, although there is suffering, there is also joy; although there is difficulty, there is also comfort. There is also the attraction to God's work. We often work because of our interest, not because of Christ. Many times men run to and fro to work for a name for themselves. They have worked, but they have not served God. (The Collected Works of Watchman Nee, vol. 11, pp. 750-751)

Today's Reading

God's work from eternity to eternity has always been with the view that His Son would have the first place in all things. Therefore, our work should also be for Christ. If God does not purify our intent and motive, we cannot receive God's blessing. We work not for sinners but for Christ. How successful our work is depends on how much Christ is in it. We should allow the Holy Spirit to discern our intention right from the beginning, to see if it belongs to the spirit or to the soul....Our work should not be for our own increase, our own group, or our own message;

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第一篇（周六） 领头作榜样 并以起初的爱爱主

晨兴餐养

弗二 10 『我们原是神的杰作，在基督耶稣里，为著神早先豫备好，要我们行在其中的善良事工创造的。』

来六 10 『因为神并非不公义，竟忘记你们所作的工，和你们为著祂的名所显出的爱，就是先前供应圣徒，如今还是供应。』

基督当在我们的工作里居首位。…
〔以弗所二章十节的〕『善良事工』就是基督。神工作的目的，就是基督。我们当行走在工作里。信徒不分居何职业，都是作神的工，都当行走在神的善良事工里。…许多人作神的工，却不是事奉神。所有忠心的工作，都在乎存心、动机和目的是否为著基督。作神的工，虽有痛苦，也有快乐；虽然艰难，也有安逸。作神的工，也有吸引人的地方。许多时候，我们是为兴趣而作工，不是为基督。许多时候，人东跑西奔，作工得了名誉。他们作了工，却未事奉神（倪柝声文集第一辑第十一册，一一二至一一三页）。

信息选读

神从永世到永世作工，都是要叫祂儿子在万有中居首位。所以，我们作工，也当为著基督。神若未洗净我们的存心和动机，我们就不能蒙神的赐福。我们作工，不是为罪人，乃是为基督。我们工作的成功有多少，是看基督在里面有多少。当让圣灵在我们起头作工的时候，将我们的存心分开，看是属於灵的，还是属於魂的…。作工不当为自己的兴旺、自己的团体、自己的信息而

rather, we should work for Christ. As long as God gains something, we should rejoice. When we see God gaining something, even if it is not through our hands, we should be happy for it. We are not saving our message but saving sinners; we are not here to gain our own heart but Christ's heart. When things go our way and we gain something, it means that the Lord gains nothing and nothing goes His way. If we would take God's gain as our satisfaction, we would not be proud or jealous. Many times we seek God's glory as well as our own glory. God saves men for Christ, not for us. Paul planted, and Apollos watered. It was not accomplished by one person, lest anyone would say, "I am of Paul," or "I am of Apollos." All the things concerning the work are for Christ, not for the worker. We are the loaves in the Lord's hand. When people eat loaves, they thank the one who gives them the loaves; they do not thank the loaves. The work from its beginning to its end is all for Christ, not for us. We should be satisfied with the work allotted to us by the Lord and with the position the Lord arranged for us. We should not be "in another man's rule" (2 Cor. 10:16). We like very much to leave our own lot to tread on another's lot. The question is not whether we can do it or know how to do it, but whether God has commanded it. Sisters should stand in the sisters' position (1 Cor. 14:34-35). Sisters should not be teachers, making judgments concerning God's word (1 Tim. 2:12). In all the work, we should let Christ have the first place.

Christ should also have the first place in our messages. We "preach...Christ Jesus as Lord" (2 Cor. 4:5). "For I did not determine to know anything among you except Jesus Christ, and this One crucified" (1 Cor. 2:2). Christ is the center of God's plan and the center of God's goal. The cross is the center of God's work. The work of the cross is to accomplish God's goal. The cross works to eliminate all that issues from the flesh in order that Christ may have the first place. Our central message should not be the dispensations, the prophecies, the types, the kingdom, baptism, forsaking denominations, speaking in tongues, keeping the Sabbath, or holiness, etc. Our central message should be Christ. The centrality of God is Christ. Therefore, we should take Him as the center. (The Collected Works of Watchman Nee, vol. 11, pp. 751-752)

Further Reading: The Collected Works of Watchman Nee, vol. 11, pp. 743-753

作工，乃当为基督而作工。只要神有所得著，我们就当快乐。看见神有所得著，虽然不是藉著我们所作的工，我们也当快乐。我们不是要救我们的道，乃是要救罪人；不是要得著我们自己的心，乃是要得著基督的心。我们顺利，有所得著，未必不顺利，无所得著。我们若以神有所得著为满足，就不至於骄傲、嫉妒。我们许多的时候，求神的荣耀，也求自己的荣耀。神救人是为著基督，不是为著我们。保罗撒种，亚波罗浇灌，不是一人成功的，免得人说，我是属保罗的，我是属亚波罗的。工作所有的问题，都是为基督，不是为工人。我们在主的手中作饼，人家吃了饼，只谢谢给饼的人，并不谢谢饼—我们。工作从起头到末了，都是为基督，不是为我们。我们当满意主所分给我们的工作，和主所安排我们的地位。不当『在别人的尺度之内』（林後十 16）。我们很喜欢撇下自己的地，去践踏别人的地。问题不是我们能作不能作，会作不会作，乃是神有没有命令。姊妹当站在姊妹的地位（林前十四 34~35），姊妹不应当作教师一断定神道的是非（提前二 12）。一切的工作，都当让基督居首位。

基督也当在我们的信息里居首位。我们『乃是传基督耶稣为主』（林後四 5）。『只知道耶稣基督，并这位钉十字架的。』（林前二 2）基督是神计划的中心，神目的的中心。十字架是神工作的中心。十字架的工作，是成功神的目的。十字架作工除去一切出於肉体的，好叫基督来居首位。我们中心的信息，不当是时代、豫言、豫表、国度、受浸、离宗派、说方言、守安息日、圣别…，当是基督。神的中心就是基督，所以，我们也当以祂为中心（倪柝声文集第一辑第十一册，一一三至一一四页）。

参读：倪柝声文集第一辑第十一册，第一〇三至一一五页。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two

Taking the Lead to Experience Life

Scripture Reading: Gen. 2:7-9; Psa. 36:7-9; John 12:24-26; 2 Cor. 4:10-12; Rom. 8:13; Matt. 7:13-14

Outline

DAY 1

I. Christ as life is the reality of the tree of life, which is the center of the universe (Gen. 2:9; John 1:4; 10:10; 14:6; 15:1; 6:35, 63; 1 Cor. 15:45b):

A. Life is the goal of God's creation (Gen. 1:26-28, 31; 2:7-9).

B. God's organic salvation, being saved in Christ's life, is the goal of the process of God's judicial redemption (John 19:34; Rom. 5:10; Col. 3:3-4; Rev. 22:1-2).

C. Life is God Himself in Christ as the Spirit flowing out to be enjoyed by man and to please and satisfy man (Psa. 36:7-9; Rev. 22:1; Jer. 2:13).

D. God is in Christ, Christ is the Spirit, and the Spirit is life (John 14:9-10, 17-19; 6:63; Rom. 8:2).

E. Life is the Lord Himself as the bread of life for us to eat (John 6:35, 57, 63; Matt. 15:22-27).

F. Life is the light, light overcomes darkness, and light is in God's word (John 1:4-5; Psa. 36:8-9; John 6:63):

1. If we want to touch life, we need the word, the inner feeling given to us by the Spirit; such a feeling is the living word of God (v. 63; 1 Sam. 3:19-21).

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第二篇

领头经历生命

读经：创二7～9，诗三六7～9，约十二24～26，林后四10～12，罗八13，太七13～14

纲 目

周 一

壹 基督作为生命乃是生命树的实际，生命树是宇宙的中心—创二9，约一4，十10，十四6，十五1，六35，63，林前十五45下：

一 生命乃是神创造的目标—创一26～28，31，二7～9。

二 神生机的救恩，就是在基督的生命里得救，乃是神法理救赎过程的目标—约十九34，罗五10，西三3～4，启二二1～2。

三 生命是神自己在基督里作为那灵的流出，为著给人享受，使人喜悦满足—诗三六7～9，启二二1，耶二13。

四 神在基督里，基督就是那灵，那灵就是生命—约四9～10，17～19，六63，罗八2。

五 生命是主自己作为给我们吃的面包—约六35，57，63，太十五22～27。

六 生命就是光，光胜过黑暗，光在神的话语里—约一4～5，诗三六8～9，约六63：

1. 我们要摸著生命，必须藉著话语，藉著那灵在我们里面所给的感觉；那个感觉就是神活的话语—63节，撒上三19～21。

2. If the Spirit in us gives us a word or a feeling to open our mouth and praise the Lord, we should receive this word and open our mouth to praise the Lord; thus, we will have light within, and this light is life, the Spirit, Christ, and God.

3. When we respond to this feeling and offer a prayer of praise to the Lord, we sense the satisfaction of life, the sweetness of Christ, the presence of God, and the moving of the Spirit.

G. All the beauty, power, brightness, and ability of the church come from the fact that Christ as life is her inward content; the church is the result of life, and life is the content of the church (Gen. 2:22; John 19:34; 12:24; 1 Cor. 10:17).

DAY 2

II. We need to see the obstacles that God's life encounters in man:

A. The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts:

1. We need to see that the only thing that matters in the Christian life is how we take care of the living Christ in us (Gal. 1:16; 2:20; 4:19; Phil. 1:19-21; Eph. 4:13; 2 Cor. 3:18).

2. Being a Christian means not taking anything other than Christ as our aim; many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life.

B. The second problem that life encounters in us is hypocrisy (Matt. 6:2, 5; 7:5; 23:13-29):

1. A person's spirituality is not determined by outward appearance but by how he takes care of the indwelling Christ.

2. Our natural goodness is false spirituality and is actually a great hindrance to life; the expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us.

3. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy.

2 若是那灵在我们里面，给我们一句话语、一个感觉，要我们开口赞美主，我们就应该接受那个话语，开口赞美；这样，我们里面就会有光，那个光就是生命，就是那灵，就是基督，就是神。

3 当我们接受那个感觉，向主有一个赞美的祷告后，我们会觉得生命的饱足、基督的甘美、神的同在、并那灵的运行。

七 召会所有的美丽、能力、光明，以及召会能作出许多的事，都是因为里面有这位是生命的基督作内容；召会是生命的结果，生命是召会的内容—创二22，约十九34，十二24，林前十17。

周 二

貳 我们需要看见神的生命在人里面所遇到的难处：

一 神的生命在我们里面所遇到的第一个难处，就是我们不认识我们人的观念乃是黑暗的：

1 我们需要看见，活的基督在我们里面，我们怎样对待祂，是基督徒生活中惟一值得关切的事—加一16，二20，四19，腓一19～21，弗四13，林后三18。

2 作基督徒就是不以基督以外的任何事物为对象；许多人得救后，所以有属灵生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。

二 生命在我们里面所遇到的第二个难处，就是假冒—太六2，5，七5，二三13～29：

1 一个人是否属灵，不在於外面的表现，乃在於他如何对待内住的基督。

2 我们天然的良善乃是假冒的属灵，这是生命的一个大难处；生命的彰显就是不理睬我们的天性，不管我们的爱好，让我们里面的基督，简单的在我们里面运行，破碎我们。

3 若是我们凡事都凭天性、天然去作，其结果无论是甚麽都是假冒。

DAY 3

C. The third problem that life encounters in us is rebellion:

1. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us.

2. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.

3. The sin that we commit the most frequently and most severely is not outward and visible; rather, it is the sin of disobeying the sense of Christ in us; Christ is living in us, and He is constantly giving us an inward sense of life (Rom. 8:6; 1 John 2:27; cf. Eph. 3:1; 4:1; 6:20; 2 Cor. 2:12-14).

D. The fourth problem that life encounters in us is our natural capability:

1. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly; nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities; consequently, Christ has no ground or way in them.

2. We may be capable and talented, but we do not consider these things as sin or filthiness; instead of despising our natural capabilities, we treasure them; if they remain unbroken in us, they will become a problem to Christ's life.

E. There is one solution to all these obstacles in us—we must pass through the cross and let the cross break us; if we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed (Matt. 16:24-25).

周 三

三 生命在我们里面所遇到的第三个难处，就是悖逆：

1 基督在我们里面运行，给我们感动，叫我们知道祂要我们作甚麽，祂向我们要求甚麽，要带领我们甚麽，对付我们甚麽。

2 然而我们若不顺服，一味的违反我们里面的感觉，不接受带领，也不肯出代价，这样的反叛、顶撞，就是悖逆。

3 我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪恶；基督活在我们里面，祂一直给我们里面生命的感觉—罗八6，约壹二27，参弗三1，四1，六20，林后二12～14。

四 生命在我们里面所遇到的第四个难处，就是我们天然的才干：

1 许多弟兄姊妹都非常爱主，也为祂热心，实在是敬虔的；然而，他们身上最厉害的难处，就是他们的才干太大，本事太高，使得基督在他们身上没有地位，没有出路。

2 我们可能有才干，有本能，却认为这不是罪恶，不是污秽；我们没有轻看这些天然的才干，反而宝贝这些才干；这在我们身上若是一直牢不可破，就会成为基督生命的难处。

五 这些难处在我们身上，只有一个出路，就是经过十字架，让十字架来破碎；我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付并被除掉—太十六24～25。

周 四

参 我们需要看见神的生命在我们身上主观的难处：

一 一个正常的基督徒，他的心思、意志、情感，和他的灵完全配合得来；一个反常的基督徒，他的心思、意志、

cannot cooperate with, and even contradict, his spirit; thus, he lives under a veil.

B. The first subjective problem is the problem of our mind:

1. If the things we want to do originate from our thoughts, then these things will be nothing more than religious activities, even if they are successful; they are not a testimony of Christ lived out from our spirit (cf. Phil. 2:5; 1 Cor. 2:16; Eph. 4:23; Rom. 12:2).

2. Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and actions, and so this life cannot be lived out from us.

3. When our mind is set on the spirit, our outward actions are in agreement with our inner man, and there is no discrepancy between us and God; He and we are at peace, not at enmity; the result is that we feel peaceful within (8:6).

C. The second subjective problem is the problem of our will:

1. Even though our mind often understands the intention in our spirit, and we know the will of God, we are unwilling to submit and obey.

2. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender, and we lose the Lord's presence.

3. Both a strong will and a weak will to carry out the Lord's will are hindrances to God's life; a will that has been dealt with is both strong and pliable by being subdued and resurrected by the Lord; having a will that can cooperate with God is a great matter (Phil. 2:13).

D. The third subjective problem is the problem of our emotion:

1. Our emotion needs to have God's emotion, and we need to fully enter into God's emotion (2 Thes. 3:5; Phil. 1:8).

2. We should love whatever God loves, like whatever God likes, and hate whatever God hates; our emotion and His emotion should become one emotion (Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24; Rev. 2:6).

情感，和他的灵配不起来，甚至是相反的，所以他是隔著幔子生活的。

二 第一个主观的难处是我们心思的难处：

1 我们所想作的事，若是出於我们的头脑，即使作成功了，也不过是宗教的事业而已，并不是基督从我们灵里活出来的见证—参腓二5，林前二16，弗四23，罗十二2。

2 虽然我们里面有基督的生命，但因著我们的思想、行事，没有与基督的生命配合，这生命就活不出来了。

3 我们的心思若置於灵，我们外面的行事就与里面的人一致，我们与神之间也就没有不合；我们与神有和平，不为仇；结果我们里面有平安的感觉—八6。

三 第二个主观的难处是我们意志的难处：

1 许多时候，我们的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯服下来。

2 我们也许懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不肯折服，不肯降服，於是失去了主的同在。

3 在实行主旨意的事上，人的意志无论硬或软，都是神生命的难处；一个受过对付的意志，乃是刚柔相济的，这样的意志为主所折服，也为主任所复活；一个能与神配合的意志，是何等的重要—腓二13。

四 第三个主观的难处是我们情感的难处：

1 我们的情感必须有神的情感，必须完全进到神的情感里—帖后三5，腓一8。

2 神爱甚麽，我们也爱甚麽；神喜欢甚麽，我们也喜欢甚麽；神所厌恶的，我们也厌恶；我们的情感和祂的情感，应当成为一个情感—弗五25，林后十二15，林前十六24，启二6。

E. From all this we can see that our person is truly an obstacle for the living out of God's life; this is why we need to be broken and why we daily need to be strengthened into the inner man so that Christ can make His home in our heart, the main parts of which are the mind, will, and emotion (Eph. 3:16-17).

DAY 5

IV. We need to see the pathway of life (Matt. 7:13-14):

A. A part of God's work in His salvation is to pave a clear way for His life in us; this work is accomplished through the death of the cross (Phil. 3:10).

B. There is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released (John 12:24-26).

C. The way of life is the way of death; when there is the death of Christ operating in us, there is a way for the life of Christ to come out of us (2 Cor. 4:10; Phil. 3:10; Gal. 2:20).

D. The cross of Christ is experienced by us through the Spirit (Gal. 5:16, 24; Rom. 8:13-14; Exo. 30:23-25; Phil. 1:19).

E. The stronger the Holy Spirit's work in us is, the stronger our experience of the cross will be; wherever the Holy Spirit works, there is a putting to death by the Spirit, and resurrection life can be manifested in and through us (2 Cor. 4:11-12).

F. The discipline of the Holy Spirit also carries out the work of the cross in us:

1. For our spiritual understanding, it is not enough only to know the Holy Spirit; we must also know the "all things" in our circumstances (Rom. 8:28); a Christian who is spiritual and lives before God needs to "read" three things every day: first, he needs to read the Bible; second, he needs to read his inward sense of the spirit; third, he needs to read his environment and circumstances, which are the persons, matters, and things around him; God arranges our environment and circumstances to

五 由此我们可以看见，神的生命从我们身上活不出来，就因我们这个人是难处；所以我们需要被破碎，需要天天得以加强到里面的人里，使基督安家在我们心里；心的主要部分就是心思、意志、情感—弗三 16～17。

周 五

肆 我们需要看见生命的道路—太七 13～14：

一 在神的救法里，祂有一部分的工作，是要为祂的生命在我们里面打出一条通路；这工作是藉著十字架的死所作成功的一腓三 10。

二 一粒麦子里面有生命，麦子若不是落到地里死了，里面的命就不能释放出来—约十二 24～26。

三 生命的道路就是死路：甚麽时候基督的死在我们里面运行，基督的生命在我们身上就有出路—林後四 10，腓三 10，加二 20。

四 我们乃是藉著那灵经历基督的十字架—五 16，24，罗八 13～14，出三十 23～25，腓一 19。

五 圣灵在我们身上的工作，作得越厉害，我们这个人身上经历的十字架，也就越厉害；圣灵在那里工作，那里就有那灵的治死，复活的生命在我们里面并藉著我们就得以显明—林後四 11～12。

六 圣灵的管治也在我们身上执行十字架的工作：

1 在属灵的认识上，仅仅认识圣灵还不彀，还得认识万事，认识遭遇；（罗八 28：）一个属灵、活在神面前的基督徒，每天要读三个东西：第一要读圣经，第二要读灵里面的感觉，第三要读环境、遭遇，就是读他周围的人、事、物；神安排我们的环境和遭遇，使万人、万事、万物互相效

cause all persons, matters, and things to work together for good, that is, for transforming and conforming us to the image of God's firstborn Son (vv. 28-29).

2. The environment that the Lord has created for us causes us to know the Lord's grace and experience the Lord's power (2 Cor. 12:9).

DAY 6

V. We need to see a vision of how the life of God can be lived out of us:

A. We need to realize and know that the life of God is in us (Col. 3:4; Rom. 8:10).

B. We need God to open our eyes to see that our natural man, our very person, is a hindrance to the life of God.

C. We need to see that we have been crucified on the cross, and we must hate our self; the more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves (Col. 3:3; Gal. 2:20; Rom. 6:6; Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26).

VI. “There is a very heavy burden within me, a very deep feeling, that what every church today needs most is the things of life. All our work and activity must come out of life...Unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life. We ourselves must touch the Lord in life...Only thus can we fit into the work which God desires to do in this age...We should have only one desire—to know and experience the life of the Lord more, and to be able to share with others what we have known and experienced so that they too may obtain something...Our work should just be the releasing of

力，叫我们得益处，就是使我们变化并模成神长子的形像—28～29节。

2 主为我们所制造出来的环境，叫我们认识主的恩典，经历主的能力—林後十二9。

周 六

伍 我们必须有异象，看见神的生命如何能从我们里面活出来：

一 我们需要领悟并认识神的生命在我们里面—西三4，罗八10。

二 我们需要神开我们的眼睛，看见我们天然的人，就是我们的人位，是神生命的拦阻。

三 我们需要看见自己这个人已经钉在十字架上，并且恨恶自己；我们越看见神、认识神并爱神，就越厌恶自己并否认己—西三3，加二20，罗六6，伯四二5～6，太十六24，路九23，十四26。

陆 『我里面有一个很重的负担，有一个极深的感觉，就是今天各地召会最需要的，乃是生命的东西。我们一切的工作和活动，都该是出於生命的。…若不是出於生命的，我们的工作，我们的事奉，就不能持久，也不能有多少分量。要我们的工作有丰富而持久的果实，我们就必须在生命里有根底。我们自己在生命里摸著主，…惟有这样，我们才能钩得上神在这时代里所要作的工作。…我们…只该有一个愿望，就是能在主的生命上多有认识，多有经历，并且能把所认识所经历的分给人，叫人也得著。我们作工，…只该是

the life of the Lord, the imparting and supplying of the Lord's life to others. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life. Only the work which comes out of His life can reach His eternal standard and be accepted by Him” (The Knowledge of Life, pp. 57-58).

释放主的生命，将主的生命分给人，供应人。愿主怜悯我们，开我们的眼睛，给我们看见，神在这世代里最中心的工作，就是叫人得著祂的生命，并在祂的生命里长大成熟。惟有出於祂这生命的工作，才能构上祂永远的标准，才能蒙祂悦纳。』（生命的认识，六至六一页。）

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 1)

Taking the Lead to Experience Life

Morning Nourishment

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

Psa. 36:8-9 "They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light."

The Old Testament speaks of creation, and the New Testament speaks of redemption. Both in creation and redemption God's purpose and center is life. If we look at the first two chapters of Genesis under God's light, we can clearly see that life is the goal of His creation. Although God created many things of such diversity and variety, His purpose and final goal are simply life....

In Psalm 36 God's lovingkindness, the fatness of His house, and the river of His pleasures all refer to God's riches; all the riches of God are in His life....From this psalm, we can see that the riches in God's nature can be touched by us in His life. Life is God's nature, God's substance. All the fullness of the Godhead dwells in Christ bodily (Col. 2:9). Christ is life, that is, the divine life. He came to the earth so that man could obtain God and obtain His life (John 10:10). This proves that life is God Himself. Revelation 22:1-2 shows that the river of water of life and the tree of life proceed and grow out of God. Life originates with God because life is God. Therefore, when God flows out and is enjoyed by man, it is called life. (Knowing Life and the Church, pp. 7, 18)

Today's Reading

When God is alone in heaven, He has no relationship with us and cannot be enjoyed by us. In such a condition, He can only be called God. But when He dispenses Himself into us for us to eat and enjoy, then

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第二篇（周一） 领头经历生命

晨兴矮养

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

诗三六 8~9 『他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。』

旧约论到创造，新约论到救赎。不论是在创造或救赎里，神的目的、中心都是在於生命。若是我们再神的亮光中看创世记头两章，就能明了，神的创造是以生命为目标。虽然神造了千千万万、各式各样、形形色色的万物，但神所要达到的目的，祂所指向的目标，就是生命。

诗篇三十六篇中有神的慈爱、殿里的肥甘、乐河的水，这些都是指著神的丰富说的；神的这些丰富，都在祂的生命里。…从这篇诗我们可以看见，神本性里的丰富，都在祂的生命里给我们摸著。生命就是神的本性，就是神的本质。神格一切的丰满，都有形有体的居住在基督里面（西二 9）。这位基督就是生命，就是神的生命。祂来到地上，是要叫人得著神，叫人得著生命（约十 10）。这也证明，生命就是神自己。启示录二十二章给我们看见，那道生命河和那棵生命树，都是从神里面流出来、长出来的（1~2）。生命是出自於神，因为生命就是神。所以，当神出来给人享受时，就叫作生命（认识生命与召会，二、一五页）。

信息选读

当神单独在天上，不与我们发生关系，我们也不能享受祂时，祂称作神。有一天，祂把自己分给我们，让我们吃下去，给我们享受，祂就

He can be called life. Life comes out of God, and life is God. If we understand these words, we will know why the Lord said to the Jews, "I am the living bread which came down out of heaven" (John 6:51). He is the bread of life.

Since life is God Himself, how can man touch and obtain life so that this life can come into him?...God is in Christ....Where is Christ? In John 14 the Lord Jesus said that the Father is in Him, and then He said that He would leave the disciples in a little while. Although the Father is in Him, He did not want the disciples to treasure this and hold on to Him. The Lord told the disciples that they should not let their heart be troubled or be afraid, because He would leave them in a little while but would come again (vv. 18-19, 27-28). He came as the Spirit, "even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him" (v. 17). This shows that God is in Christ, and Christ is the Spirit.

Where is the Spirit? The Spirit has a very special name; He is called the Spirit of life (Rom. 8:2), which means that the Spirit gives life to people. John 6:63 says that the words that the Lord speaks are spirit and are life. The Spirit is life....In other words, life is God, God is in Christ, Christ is the Spirit, and the Spirit is life.

Where is life? Life is in those who believe into Him. This is absolutely true, but how does life enter into man? We need to see that life is the light of man [John 1:4; Psa. 36:9]...Life is in the light, and this life is the light of man. Wherever the light shines, life comes in. Wherever life comes, the Spirit is also there. Wherever the Spirit is, Christ is there. Wherever Christ is, God is there. Wherever God is, life is there. Life is in the light.

Where is the light? The light is in the word of God. The words that the Lord speaks to us are spirit and life (John 6:63). We minister God's word because we hope that God's word will enter into everyone. As soon as God's word enters into man, it becomes light. As soon as we receive light inwardly, we have life. When light is received by man, it becomes life. Moreover, life is the Spirit, the Spirit is Christ, and Christ is God. (Knowing Life and the Church, pp. 19, 22-24)

Further Reading: Knowing Life and the Church, chs. 1-2; The Organic Aspect of God's Salvation, ch. 1; The Knowledge of Life, ch. 2

叫生命。生命是出於神，生命也就是神。若是我们领会这些话，就能晓得主为甚麽对犹太人说，『我是从天上降下来的活粮。』（约六 51 上）祂是生命的粮。

这个生命既是神自己，人如何才能摸著这生命，得著这生命，让这生命进到人里面呢？…神就在这位基督里面。…基督在那里呢？在约翰十四章中，主耶稣说父在祂里面，接著又说，过不多久祂就要离开门徒。虽然父在祂里面，祂却不要门徒宝贝这个，将祂抓牢。主告诉门徒，叫他们心里不要受搅扰，也不要胆怯，过不多久祂就要离开他们，然而，祂去了还要再来（18~19、27~28）。祂怎样来呢？乃是在圣灵里来。『实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂。』（17）所以这给我们看见，神在基督里，基督在圣灵里。

那麽圣灵在那里？圣灵有一个很特别的称呼，叫作生命的灵（罗八 2），意思是这圣灵叫人得生命。约翰六章也说，主对我们所说的话，就是灵，就是生命（63）；圣灵就〔是〕生命…。换言之，生命就是神，神在基督里，基督是圣灵，圣灵是生命。

生命在那里呢？生命乃是在信祂的人里面。这一点也不错，但这生命是怎样进到人里面呢？我们要看见，这生命就是人的光〔一 4，诗三六 9〕。…生命是在亮光里，这生命就是人的光。光照到那里，生命就进到那里；生命进到那里，圣灵就到那里；圣灵到那里，基督就到那里；基督到那里，神就到那里；神到那里，生命就到那里。生命乃是在光里面。

光在那里呢？光乃是在神的话里面。主对我们所说的话，就是灵，就是生命（约六 63）。我们在这里一再的传讲神的话，就是盼望神的话能进到众人里面。神的话一进到人里面，立刻就变作光。当你在里面一接受光，就有了生命；光一被人接受，就是生命；而生命就是圣灵，圣灵就是基督，基督就是神（认识生命与召会，一五至一六、二〇至二三页）。

参读：认识生命与召会，第一至二篇；神救恩生机的一面，第一篇；生命的认识，第二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 2)

Taking the Lead to Experience Life

Morning Nourishment

Gal. 1:15-16 "But when it pleased God...to reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood."

Matt. 6:2 "Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets..."

23:28 "So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness."

We need to see the obstacles that God's life encounters in us....Every part of our entire being, both inwardly and outwardly, presents some obstacles to life. Although we know that God's life has come into us to be our life and to be lived out of us, in reality, this life encounters obstacles in us. Thus, it is very difficult for life to be lived out from us.

The first problem that God's life encounters in man is the problem of ignorance. After any person is saved and becomes a Christian, he still has his thoughts and concepts [even] concerning what it means to be a proper Christian....However, all human concepts are in darkness. It does not matter whether we are wise or foolish, whether we are highly educated or uneducated, all our human concepts are in darkness, and they prevent us from knowing...Christ as life in us. (Knowing Life and the Church, pp. 27-29)

Today's Reading

Being a Christian is not a matter of zeal, nor a matter of spreading the gospel, nor a matter of forsaking the world, nor even a matter of not caring for material enjoyment. Being a Christian does not depend upon

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第二篇（周二） 领头经历生命

晨兴餐养

加一 15~16 『然而…神…既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量。』

太六 2 『所以你施舍的时候，不可在你前面吹号，像那假冒为善的人在会堂里和巷道上所行的，为要得人的荣耀…。』

二三 28 『你们也是如此，外面向人显出公义，里面却满了伪善和不法。』

我们要来看，神的生命在我们里面所遇到的难处。…我们整个人，从里到外，没有一部分不是生命的难处。虽然我们都知道，神的生命进到我们里面，作了我们的生命，并且要从我们里面活出来，但实际上，那在我们里面的命，到处遇到难处，以致这生命要从我们里面活出来，相当困难。

神的生命在人身上，所遇到的第一类难处，可说是『不认识』的难处。每一个人得救，作了基督徒后，难得会没有自己的想法，没有自己的观念。每一个人得救后，立即都会有自己的一套观念、想法，以为作基督徒应当怎样作才标准，才是典型的。…然而，事实上，人的观念都是在黑暗里。我们中间无论是聪明的，或是愚拙的；是受过高等教育的，或没有受高等教育的，我们里面的观念，都是在黑暗里，叫我们不能认识…在我们里面作生命的基督（认识生命与召会，二六、二八至二九页）。

信息选读

作基督徒不是热心的问题，不是广传福音的问题，不是撇弃世界的问题，也不是不重物质享受的问题。作基督徒不在乎作任何事，…作基

doing anything...; [rather, it] depends upon how we take care of the Christ in us. The day we were saved, we received a living Christ, who became our life in us. From that day forward, our being a Christian has not depended on anything other than taking care of the living Christ in us. The only thing that matters is how we take care of the living Christ in us.

It is difficult to change our concepts, but we will not have a way to go on unless we put aside our own concepts and opinions. Being a Christian means not taking anything other than Christ as our aim. Many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life.

The second problem that life encounters in us is hypocrisy....Many people think that to be slow is of life and to be quick is not life....[However,] whether or not a person's actions are of life does not depend upon whether he is quick or slow; rather, it all depends upon how he takes care of Christ....A person's spirituality is not determined by outward appearance but by how he takes care of Christ.

Some people may be naturally gentle, modest, uncontentious, caring, willing to shed tears for others, sympathetic, and self-sacrificing. They have many good points and virtues. After they become Christians, they bring these natural virtues into the church. They think that these virtues are of life and that Christians should have them, but they do not realize...that these virtues are false. From the point of view of morality, people should have these virtues, but from the point of view of life, these virtues are false. Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life. Hence, regardless of how much a person can meet—and even go beyond—the standard of morality, this is still not necessarily life....Life involves only the expression of Christ Himself out of us.

The expression of life involves the rejection of our natural disposition and preference, and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. (Knowing Life and the Church, pp. 29-30, 32-35)

Further Reading: Knowing Life and the Church, ch. 3

基督徒只在乎你怎样对待你里面的基督。你得救时，接受了一位活的基督，祂在你里面作了你的生命；从那一天起，你作基督徒全不在於别的，只在於你怎样对待你里面那位活的基督。这位活的基督在你里面，你怎样对待祂，才是值得关切的。

虽然要转这样的观念，并不容易，但请我们记得，除非我们将自己的观念、看法摆一边，否则我们无路可走。作基督徒不是以任何事物为对象，基督徒只该以基督为对象。许多人得救後，所以有生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。

其次，生命在我们里面所遇到的难处，就是假冒。…许多人把慢当作生命，把快当作不是生命。…〔然而，〕一个人所作的是生命，或不是生命，全不在於他的动作快或慢，乃在於他对基督如何。…一个人是否属灵，不在於外面的表现，乃在於他如何对待基督。

另有一些人，生性温柔、谦让，与人无争，体贴人，肯为人落泪，同情人，愿为人舍己。他们有这许多的长处、美德；等到他们作了基督徒後，这些生性的美德也带进来了。他们以为这些就是生命，就是基督徒该有的，却不知道…那些都是假冒的。以道德来说，那是该有的；以生命来说，那都是假冒的。到底生命是甚麼？生命就是神自己，生命就是基督，生命就是圣灵。凡不是神、基督、圣灵的，就不是生命。所以，那些无论多麼般得上道德标准，甚至超过道德标准的，都不一定是生命。只有…基督从你里面出来，那个才是生命。

甚麼叫作生命呢？就是不理睬你的天性，不管你的爱好，让你里面的基督，简单的在你里面运行，破碎你自己；这时，你凭著基督在你里面的运行所作的，就是生命。若是你凡事都凭天性、天然去作，其结果无论是甚麼都是假冒（认识生命与召会，三〇、三三至三六页）。

参读：认识生命与召会，第三篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 3)

Taking the Lead to Experience Life

Morning Nourishment

Rom. 8:6 "For the mind set on the flesh is death, but the mind set on the spirit is life and peace."

Matt. 16:24-25 "Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it."

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion. In this case, we may have our freedom and choice, but we will not have the way of life.

Many times, we think that we are obeying the Lord, but actually we are rebelling against the Lord. For example, we may want to preach the gospel, but the Lord's operation in us is to pray. Since we do not like to stay at home and pray, but instead prefer to speak to gospel friends and fellowship with the brothers and sisters, we may simply act according to our desires. This is to act in rebellion. Nevertheless, we may think that we are following God by visiting people for the gospel and fellowshipping with the saints....If we visit people in this way, they will certainly not be able to sense God's presence with us, because we have disobeyed the living Christ in us. At such a time we should realize that our outward work of preaching the gospel is merely a religious activity. (Knowing Life and the Church, p. 35)

Today's Reading

The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第二篇（周三） 领头经历生命

晨兴矮养

罗八 6 『因为心思置於肉体，就是死；心思置於灵，乃是生命平安。』

太十六 24~25 『於是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得著魂生命。』

第三，生命在我们里面所遇到的难处，就是悖逆。比方基督在你里面运行，给你感动，给你感觉，叫你明明知道祂要你作甚麽，祂向你要求甚麽，要带领你甚麽，对付你甚麽，你却偏不顺服，一味的在那里违反你里面的感觉，不接受〔带领〕，也不肯出代价。你这样的反叛、顶撞，就是悖逆。这样一来，你身上只有你的自由、你的兴趣，完全没有生命的道路。

然而许多时候，我们明明背叛了祂，还自以为是顺从了祂。比方，我们要去传福音时，主多次在我们里面运行，就是要我们祷告，但我们不喜欢关在屋子里祷告，我们喜欢找福音朋友谈一谈，找弟兄姊妹交通交通，於是我們照著自己的喜欢去作了。这就是悖逆，但我們还以为那是福音探望，是与圣徒交通。…我們若这样去探望，必定无法叫人感觉神的同在，因为我们里面已经违反了那位活的基督。所以，请记得，我们在外面所作的，最多不过是宗教活动里的传福音罢了（认识生命与召会，三七至三八页）。

信息选读

我们许多人天天都在犯…的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪恶。我们里面的这位基督是活的，祂

constantly giving us an inward sense of life. We should obey Him, but we often disobey Him. We often do not do what He wants us to do, and we often do what He does not want us to do. We often rebel against Him. Rebellion continually creates obstacles for His life in us.

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them....When a person touches them, he only senses their capability and ability because they have never been broken in their capability and ability. When he contacts them, he can only say that they seek and pursue the Lord but that their natural capability has not been broken. This is because the Lord is unable to get through in them when He encounters their capability.

Many brothers and sisters...are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God. They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (Knowing Life and the Church, pp. 36-37)

Further Reading: Basic Lessons on Service, lsn. 20; The Training and the Practice of the Vital Groups, msg. 13

一直并随时给我们的，乃是祂在我们里面生命的感觉。我们应该顺从祂，然而我们却常不顺从。祂要我们作的，我们不作；祂不要我们作的，我们偏去作。我们经常是这样的悖逆祂；这个悖逆，使祂的生命在我们里面，常常遇到难处。

第四，我们人天然的干才，是生命在我们里面所遇到的第四个难处。无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面，不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的。然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。…你在他们身上碰来碰去，你所能摸著的，就是他们的本事和干才。你碰著他们时，你只能说，他们是主的人，是追求主的人，但他们身上那些天然的干才，并没有被破碎过。主在他们身上所碰到的，所行不通的，就是这个干才。

这样的弟兄姊妹，…他们有干才，有本能；他们认为这不是罪恶，不是污秽。他们甚至以为这是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。他们不仅一点没有轻看这些干才，反而宝贝他们与生俱来的干才；这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，从这些简单的话里，能彀看见在我们身上，有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一个出路，就是经过十字架，让十字架来破碎。我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付，被除掉，让基督的生命能从我们里面活出来（认识生命与召会，三八至四〇页）。

参读：事奉的基本功课，第二十课；活力排的训练与实行，第十三篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 4)

Taking the Lead to Experience Life

Morning Nourishment

Phil. 2:5 "Let this mind be in you, which was also in Christ Jesus."

2 Thes. 3:5 "And the Lord direct your hearts into the love of God and into the endurance of Christ."

A proper Christian is one whose mind, emotion, and will cooperate with his spirit. An abnormal Christian is one whose mind, emotion, and will cannot cooperate and even contradict his spirit. Thus, he lives under a veil. If our mind, emotion, and will cannot adequately cooperate with our spirit, we will have problems.

If the things you want to do originate from your thoughts, then they will be nothing more than religious activities even if they are successful. They will not help people see and gain Christ, because they are merely religious activities that originate from your thoughts; they are not a testimony of Christ being lived out from your spirit.

Christ is the Spirit, and the Spirit dwells in our spirit. When the Spirit comes out of us, it is life. Nevertheless, we...often...ignore, suppress, and put Him aside....Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and in our actions, and so this life cannot be lived out from us. This is the problem of our mind. (Knowing Life and the Church, pp. 43-45)

Today's Reading

There is also the problem of our will. Even though our mind often understands the intention in our spirit and we know the will of God, we are unwilling to submit and obey. For example, consider the brother who decides to preach the gospel according to the concept in his mind. When he prays and the

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第二篇（周 四） 领头经历生命

晨兴餵养

腓二 5 『你们里面要思念基督耶稣里面所思念的。』

帖後三 5 『愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐。』

一个正常的基督徒，他外面的人，就是他的心思、意志、情感，和他里面的灵完全配合得来。然而，一个反常的基督徒，正好完全相反；他的心思、意志、情感，和他里面的灵配不起来，甚至是相反的，所以他是隔著幔子生活的。可以说，我们的心思、心志、心情，若和我们的灵相配得不多，甚至配不起来，结果就会产生难处。

你所想作的…事，若是出於你的头脑，即使作成功了，也不过是宗教的事业而已，并不能叫人看见基督、得著基督。因为你所作的，是你头脑所想出来的宗教事业，并不是基督从你灵里活出来的见证。

基督是灵，并且这灵住在我们灵里。当这灵从我们里面出来时，那就是生命。然而，…当灵在我们里面动时，我们〔常常〕不理不睬，并且把灵压下去，把灵摆到一边。…虽然我们里面有基督的生命，但因著我们的思想、行事，没有与基督的生命配合，这生命就活不出来了。这是我们心思的难处（认识生命与召会，四七至五〇页）。

信息选读

我们再来看意志的难处。许多时候，我们的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯服下来。比方〔一〕位弟兄，他定规要传福音，这是他心思里的意思。当他祷告时，主在他灵里给他一

Lord gives him a feeling in his spirit to apologize to his wife, his mind has no difficulty in understanding this feeling, but his will is stubborn and unwilling to submit. This shows the problem of the will. Such a brother is not able to submit even to the Lord, much less to his wife. Thus, our will is another great obstacle....Thus, God's Spirit and life encounter an enemy and an obstacle.

A will that has been dealt with is both strong and pliable. Being pliable is not the same as being soft. Being pliable means that one is not insistent or stubborn. However, when a need arises, one can be strong and bold; such a one is not afraid to give up his own life. Only a person with such a will can carry out the Lord's command and act according to the Lord's leading. A person with this kind of will allows the Lord's Spirit to come out of him as life. Having a will that can cooperate with God is a great matter.

Second Thessalonians 3:5 says, "The Lord direct your hearts into the love of God." This means that our emotion needs to have God's emotion and that we need to fully enter into God's emotion. We should love whatever God loves, like whatever God likes, and hate whatever God hates. Our feelings of love, anger, sorrow, and joy should be God's feelings of love, anger, sorrow, and joy. Our likes and dislikes should be God's likes and dislikes. Everything of God is ours because His nature has been wrought into us. Our emotion and His emotion have become one emotion.

When we consider the problems related to our mind, emotion, and will together, we can see that our person is the problem; our person is truly an obstacle for the living out of God's life. If we analyze this matter, we see that some problems are related to the mind, others are related to the will, and still others are related to the emotion. Speaking as a whole, however, all of our problems are due to our person, which has never been broken by God....God's life cannot come out of us because our person is an obstacle; our person hinders God's life. In order for God's life to come out of us, we need to exercise to have our person broken and shattered. (Knowing Life and the Church, pp. 45-49)

Further Reading: Knowing Life and the Church, ch. 4

个感觉，叫他要去向妻子认罪。他的心思领会了这一个感觉，但他的意志却相当顽强，不肯折服；这就是意志的问题。不要说是在妻子面前，即使是在主面前，他也不肯折服。所以，这给我们看见，我们的意志也是个大问题。…神的灵、神的生命又碰到一个仇敌，又受到一个限制。

一个受过对付的意志，乃是刚柔相济的。这个柔不是软，而是不坚持、不顽固；但是当需要来时，他乃是刚强、壮胆的，即使牺牲性命也在所不惜。乃是这样的意志，才能执行主的命令，才能实行主的引导。在这样的意志里，主的灵就能从他里面出来，成为生命。所以，我们要看见，能与神配合的意志，是何等的重要。

帖后三章五节说，『愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神。』这意思是，我们这人的情感，必须有神的情感，必须完全进到神的情感里。神爱甚麽，我们也爱甚麽；神喜欢甚麽，我们也喜欢甚麽；神所厌恶的，我们也厌恶。我们的喜、怒、哀、乐，就是神的喜、怒、哀、乐；我们的爱好、厌恶，就是神的爱好、厌恶。神的这一切都是我们的，祂的性情已经被作到我们的性情里。我们的情感，就在祂的情感里；我们的情感和祂的情感，成了一个情感。

前面所说心思、意志、情感的难处，这些加起来，就是我们这个人成了一个难处；我们这个人真是个难处。请记得，神的生命从我们身上活不出来，就因我们这个人是难处。分析来说，有的成分是心思，有的成分是意志，有的成分是情感，但合起来说，就是我们这个人。我们这个人从来没有被神破碎过。…神的生命不能从我们里面出来，就因我们这个人作梗为难，我们这个人拦阻了神的生命。神的生命若要从我们里面出来，我们这个人就要操练被打碎、被摔碎（认识生命与召会，五〇至五三、五五至五六页）。

参读：认识生命与召会，第四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 5)

Taking the Lead to Experience Life

Morning Nourishment

John 12:24 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit."

Rom. 8:28 "And we know that all things work together for good to those who love God, to those who are called according to His purpose."

[Having seen] the obstacles that the life of God encounters in us...we need to see how God deals with these problems and how He opens a clear pathway for His life in us. This pathway is called the pathway of life. Although the life of God is in us, His life often cannot come out of us because there are strong hindrances, obstacles, and restrictions in us....A part of God's work in His salvation is to pave a clear way for His life in us. This work is accomplished through the death of the cross.

In the Bible we can see that God's salvation and life have been concealed in death....There is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released [John 12:24]. If, however, the grain dies, the life will be released. This shows that death is the way for life to be released. Since death is an outlet for life, life must pass through death. (Knowing Life and the Church, pp. 51, 53)

Today's Reading

Similarly, in order for the life of God to come out of the Lord Jesus, He had to pass through death. He said that without death there would be no life (John 12:24). Without death as the pathway, life cannot be released. The way of life is the way of death; wherever there is death, there is a way for life to come out. If there is no death in us, God's life will not be able to find a way

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第二篇（周五） 领头经历生命

晨兴矮养

约十二 24 『我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。』

罗八 28 『还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人』。

[我们看过] 神的生命在我们身上所遇到的难处；现在，我们要来看神怎样解决这些难处，怎样为著祂的生命，在我们里面，在我们身上，开出一条通达的道路。这一条道路，就叫作生命的道路。神的生命在我们里面，但这生命不能从我们里面出来，因为我们所给祂的拦阻、难处、限制太多，并且是太厉害。…在神的救法里，祂有一部分的工作，是要为祂的生命在我们里面打出一条通路。这一部分的工作，完全是藉著十字架的死所作成功的。

我们从圣经里可以读出，神的救恩乃是藏在死里面，神的生命也是藏在死里面。…一粒麦子里面有生命，里面的那个生命若不是落到地里死了，那个生命就不能释放出来；若是死了，生命就能释放出来 [约十二 24]。这给我们看见，生命的出路乃是死。死是生命的出路，要生命从里面出来，非经过死不可 (认识生命与召会，五七至五八、六〇页)。

信息选读

同样的，神的生命要从主耶稣里面出来，也必须经过死。正如祂自己曾说，若不死了就不生。没有死亡这条路，生命就没有出路。实在说，生命的道路就是死路；那里有死，那里就有生命的出路。在你这人身上，若没有死，神的生命从你里面

to be released from us. Paul said, "Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body" (2 Cor. 4:10). The expression of the Lord's life in us is contingent upon one thing: death. The extent to which death has worked in us is the extent to which the Lord's life has a way to come out of us. For this reason, even Paul, who was full of experience and was mature in life, pursued to know Christ's death; he wanted to be conformed to Christ's death. He pursued this death because he knew that the extent to which death worked in him would be the extent to which the Lord's life could be released from him.

God uses the tools of grace, the Bible, the Holy Spirit, the church, the saints, the light of the truth, and especially the environment. Strictly speaking, the environment and our circumstances are the discipline of the Holy Spirit. The discipline of the Holy Spirit is the greatest tool in God's ordination. Many people treasure the Bible and pay much attention to the Holy Spirit, but they do not pay attention to the environment; they do not pay attention to the people, things, and matters they encounter. A Christian who is spiritual and lives before God needs to "read" three things every day. First, he needs to read the Bible. Second, he needs to read his inward sense. Third, he needs to read his environment and circumstances, which are the people, things, and matters around him. Many people...neglect and ignore their circumstances and environment, and they miss the benefit that can be gained from them. This is a big mistake. Our circumstances and environment are a great means arranged by God for dealing with our person and subduing us.

Romans 8 speaks specifically about the Holy Spirit; the first half of chapter 8 speaks of the Holy Spirit, and the second half speaks of the environment, circumstances, and sufferings, including God causing all things to work together for good (v. 28). For our spiritual understanding, it is not enough only to know the Holy Spirit; we must also know the "all things" in our circumstances. The purpose of all things working together is to gain man's cooperation to conform him to the image of God's Son and to deal with man to the extent that he is exactly the same as God's Son....The environment that God has created [is] to cause us to know the Lord's grace and to experience the Lord's power. (Knowing Life and the Church, pp. 54, 79-81)

Further Reading: Knowing Life and the Church, chs. 6-7

永远找不著出路。所以保罗说，『身体上常带著耶稣的治死，使耶稣的生命也显明在我们的身体上。』（林後四10）主的生命要彰显在我们身上，乃是根据於一个东西，就是死。死在你身上作工多少，主的生命从你里面就有多少出路。为著这缘故，即使是富有经历、生命成熟的保罗，仍然在那里追求，要认识这个死；他要模成这个死的模型。他追求这个死，因为他知道，这个死在他身上有多少工作，主的生命从他里面就出来有多少。

神恩待我们所用的工具中，有圣经、有圣灵、有召会、有圣徒、有真理的亮光、更有环境，就是我们所说的遭遇。实在说，那不是环境，也不是遭遇，乃是圣灵的管治；圣灵的管治是神所安排莫大的工具。许多人宝贝圣经、重看圣灵，却不看重环境，不看重我们所遇见的人、事、物。一个属灵、活在神面前的基督徒，每天要读三个东西。第一要读圣经，第二要读灵里面的感觉，第三要读环境、遭遇，就是读他周围的人、事、物。许多人…忽略、轻看，让环境过去，这是大错特错。请记得，我们的遭遇和环境，是神安排的大工具，用以对付我们这个人，好使我们能折服。

罗马八章是专讲圣灵的一章：八章上半讲圣灵，下半讲环境、遭遇和苦难，以及神使万有互相效力。在属灵的认识上，仅仅认识圣灵还不彀，还得认识万事，认识遭遇。万有互相效力的目的，就是要得著人的配合，使人能模成神儿子的形像，把人对付到一个地步，与神的儿子毕肖像毕肖。…神所制造出来的环境，〔是〕叫你认识主的恩典，经历主的能力（认识生命与召会，六一至六二、九四至九六页）。

参读：认识生命与召会，第六至七篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 6)

Taking the Lead to Experience Life

Morning Nourishment

Col. 3:4 "When Christ our life is manifested, then you also will be manifested with Him in glory."

Rom. 6:6 "Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves."

How can the life of God live out of us? First, we need to realize that we have the life of God in us. From the day that we were saved, God's life came into us to be our life. However, this life is surrounded by our person. The life of God wants to come out of us, but our person hinders and restricts Him. Therefore, it is difficult for Him to come out of us.

Many saints become behavior-improving Christians and take the way of self-improvement because they do not know the life of God that dwells in them or the way of life....The actual living of a Christian is the living out of God. Our problem depends on the divine life opening up a way in us so that God can live out of us. This is what we need to seek and discover. (Knowing Life and the Church, pp. 56-57)

Today's Reading

Second, we need God to open our eyes to see that we are a hindrance to the life of God. We may be naturally irritable or meek, or we may be naturally quick or slow, but in any case, we are a problem to the life of God. As long as we have a heart for God, sooner or later He will show us that we are a problem to His life. In other words, if we want to let the life of God come out of us and if we want to walk the way of life and live the Christian life, we need to look to God to open our eyes and show us that our very person is a problem to the life of God.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第二篇（周六） 领头经历生命

晨兴矮养

西三 4『基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。』

罗六 6『知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。』

神的生命如何能从我们身上活出来呢？首先，我们每一个得救的人都必须认识，我们有神活的生命，进到我们里面。从我们得救的那一天起，祂就进到了我们里面，在我们里面作生命。然而另一面，我们这个人在这生命外面，把这生命包围了起来。换句话说，神的生命在我们里面，是要从我们里面出来，但我们这个人拦阻了祂，限制了祂，以致祂无法出来。

许多圣徒因著没有认识这个生命的道路，也没有认识神住在我们里面的神，就作了修行的基督徒，走了修行的路。…基督徒的实际生活，乃是神从他们里面活出来。所以，问题在於这个神圣的生命，如何能从我们里面打通一条道路，好从我们里面活出来。这是我们要执著的，也是我们必须找著的（认识生命与召会，六五页）。

信息选读

其次，我们需要神开我们的眼睛，看见我们这个人实在是神生命的拦阻。或许你生性是个很暴躁的人，或者很温柔，又或者很急性，或很慢性，不论如何，总归你这个人就是神生命的难处。只要你有心，迟早有一天，神要给你看见，你这个人就是祂生命的难处。换言之，你若要让神的生命从你里面出来，要走生命的道路，要过基督徒真实的生活，你就需要仰望神有一天开你的眼睛，给你看见你这人乃是神生命的难处。

Third, if God has opened our eyes, we will hate our self. When we are enlightened, we will truly hate the way we are....When we abhor and hate our self, the Holy Spirit will show us that our self, which restricts and opposes God, has been crucified on the cross (Rom. 6:6). (Knowing Life and the Church, p. 57)

There is a very heavy burden within me, a very deep feeling, that what every church today needs most is the things of life. All our work and activity must come out of life. This does not mean that we should not engage in much work and activity. It may be that our work and activity later will increase and be even more intensified than today. But unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life. We ourselves must touch the Lord in life and lead others to touch the Lord in life. Only thus can we fit into the work that God desires to do in this age.

All the results of our work should be measured by life. Only that which comes out of life is recognized by God. In Matthew 7, the Lord says that some preach the gospel and some cast out demons, yet they are not approved by Him (vv. 22-23). Furthermore, the apostle in Philippians 1 says that some preach the gospel out of envy (v. 15). Such works undoubtedly did not come out of life, but out of man's doings. We cannot and should not do such work. We should learn to live in the life of the Lord and allow His life to lead us to do His work. We should not aspire to some great work or to some accomplishment in work. We should have only one desire—to know and experience the life of the Lord more, and to be able to share with others what we have known and experienced so that they too may obtain something. When we work, we should not establish a work; neither should we set up an organization. Our work should just be the releasing of the life of the Lord, the imparting and supplying of the Lord's life to others. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life. Only the work which comes out of His life can reach His eternal standard and be accepted by Him. (The Knowledge of Life, pp. 57-58)

Further Reading: Knowing Life and the Church, ch. 5;
The Knowledge of Life, ch. 6

[第三，]若是神开了你的眼睛，你就会恨恶自己。当你蒙光照时，你的确会恨自己为甚麽如此。…当你这样厌烦自己、恨恶自己时，圣灵就会给你看见，你这个讨厌的自己，可恨的自己，限制神的自己，抵挡神的自己，已经钉在十字架上了 [罗六6]（认识生命与召会，六五至六六页）。

我里面有一个很重的负担，有一个极深的感觉，就是今天各地召会最需要的，乃是生命的东西。我们一切的工作和活动，都该是出於生命的。不是说我们不该多有工作，多有活动。也许我们的工作和活动，以後要比今天更多、更厉害。但若不是出於生命的，我们的工作，我们的事奉，就不能持久，也不能有多少份量。要我们的工作有丰富而持久的果实，我们就必须在生命里有根底。我们自己在生命里摸著主，也带领别人在生命里摸著主。惟有这样，我们才能彀得上神在这时代里所要作的工作。

我们所有工作的结果，都需要用生命来测量。出於生命的，在神面前才算得数。主在马太七章说，有的人传道赶鬼，并不是祂所称许的 [22~23]。使徒在腓立比一章也说，有人传福音是出於嫉妒的 [15]。这些工作，无疑都不是出於生命的，乃是出於人的作为的。我们不能，也不可作这样的工作。我们要学习活在主的生命里，让主的生命带著我们作祂的工作。我们不该盼望作甚麽大的工作，有甚麽工作的成就，只该有一个愿望，就是能在主的生命上多有认识，多有经历，并且能把所认识所经历的分给人，叫人也得著。我们作工，不该是建设一个工作，也不该是建立一个团体，只该是释放主的生命，将主的生命分给人，供应人。愿主怜悯我们，开我们的眼睛，给我们看见，神在这世代里最中心的工作，就是叫人得著祂的生命，并在祂的生命里长大成熟。惟有出於祂这生命的工作，才能彀上祂永远的标准，才能蒙祂悦纳（生命的认识，六〇至六一页）。

参读：认识生命与召会，第五篇；生命的认识，第六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three

Taking the Lead to Minister Life

Scripture Reading: 1 John 5:14-17; 2 Cor. 1:9; 4:10-12;
Josh. 3:17; 4:10, 17

Outline

DAY 1

I. We not only have eternal life and enjoy eternal life, but we can also minister this life to other members of the Body (1 John 5:14-17):

A. God wants us to have life, and He wants His life to flow out of us (vv. 11-13; John 3:15; 7:37-39):

1. When we received the Lord's life, we were joined to the fountain of life (Psa. 36:8-9; John 3:15; 4:14).

2. The living water is not only within us, but it also has become rivers of living water, flowing out of us into others and supplying them with life and satisfying their thirst (7:37-39):

a. God is seeking those into whom He can dispense Christ's life more and more so that they can supply others with His life (Rom. 8:2, 6, 10-11).

b. Life needs channels, and God wants us to be the channels through which His life can flow into others (1 John 1:1-2).

3. The eternal life within us can overcome death both in ourselves and in other members of the church (3:14; Matt. 16:18).

DAY 2

B. First John 5:16 refers to the ministering of life, to the imparting of life; when we have a surplus of

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第三篇

领头供应生命

读经：约壹五 14 ~ 17，林後一 9，
四 10 ~ 12，书三 17，四 10，17

纲 目

周 一

壹 我们不只拥有并享受永远的生命，我们还能将这生命供应给身体其他的肢体—约壹五 14 ~ 17：

一 神不仅要我们得著祂的生命，并且要从我们里面流出祂的生命来—11 ~ 13 节，约三 15，七 37 ~ 39：

1 我们得著主的生命，我们就和生命的泉源连在一起—诗三六 8 ~ 9，约三 15，四 14。

2 活水不仅进到我们里面，还成为活水的江河，从我们流出来，流到别人里面，供应人生命，解人的乾渴—七 37 ~ 39：

a 神正在寻找人，好将基督的生命多多的分赐到他们里面，使他们能将祂的生命供应别人—罗八 2, 6, 10 ~ 11。

b 生命需要运河，神要我们作运河，好藉著我们将祂的生命运到别人里面去—约壹一 1 ~ 2。

3 在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死—三 14，太十六 18。

周 二

二 约壹五章十六节说到供应生命，就是分赐生命；当我们有生命的富馀，

life, we can minister life to others:

1. In verse 16 he shall ask and he will give refer to a believer who is abiding in the Lord and who is one with the Lord (1 Cor. 6:17), indicating that such a believer can become the means, the channel, by which God's life-giving Spirit can give life to others; this is a matter of the ministering of life in the fellowship of the divine life.

2. In order to be those who can give, impart, life to others, we must abide in the divine life and live and have our being in the divine life (1 John 1:1-7):

a. We need to experience and enjoy the eternal life within us, and we need to minister this life by being a channel through which eternal life can flow to other members of the Body (5:11-13, 16).

b. If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord's heart by being in His heart (Psa. 25:14; Gen. 18:17, 22-33; Amos 3:7).

DAY 3

II. The building up of the church requires the ministry of life (2 Cor. 4:12):

A. Throughout its history the church has been divided by gifts, but it cannot be divided by the ministry of life; if we pay our full attention to the ministry of life, we will always be kept in oneness (1 Cor. 12:4-11; 2 Cor. 3:6; 4:1).

B. The ministry of life is to minister as life the Christ whom we have experienced (1:3-4):

1. The ministry comes out by the working of the cross; it is by the way of the cross that we have the riches of Christ as life to minister to others (4:12).

2. How much life and how much reality of the riches of Christ we can minister depends upon how much revelation we have received and how much we have suffered for what has been revealed to us (Eph. 3:8).

DAY 4

III. If we would minister life, we need to know, experience, and gain

就能将生命供应给人：

1 十六节的『人…就当…祈求』，以及『将生命赐给…』，指住在主里面，与主是一的信徒；（林前六17：）这指明这样的信徒能成为凭藉、管道，使神赐生命的灵能将生命赐给人；这是一件在神圣生命的交通里，供应生命的事。

2 我们要成为能将生命赐给别人、分给别人的人，就必须住在神圣的生命里，并在神圣的生命里生活为人一约壹一1～7：

a 我们需要经历并享受我们里面永远的生命，也需要成为管道，让永远的生命藉著我们流到身体其他的肢体里面，藉此供应这生命—五11～13, 16。

b 我们若要成为永远的生命流出给人的管道，就必须在主里是深的，也必须因著在主的心里而认识主的心—诗二五14，创十八17，22～33，摩三7。

周 三

貳 召会的建造需要生命的职事—林後四 12：

一 整个召会历史中，召会总是因恩赐而分裂；但召会不可能因生命的职事而分裂；如果我们充分注意生命的职事，我们就会一直蒙保守在一里—林前十二4～11，林後三6，四1。

二 生命的职事乃是供应我们所经历的基督作生命—3～4：

1 职事的产生，乃是藉著十字架的作工；我们藉著十字架的路，才有一些基督的丰富当作生命供应人—四12。

2 我们能供应多少生命，能供应多少基督丰富的实际，是根据我们得到了多少启示，以及我们因所得的启示受了多少苦—弗三8。

周 四

參 我们若要供应生命，就需要认识、经历并得著神作复

God as the God of resurrection (Rom. 4:17; 2 Cor. 1:9; John 11:25):

A. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection (2 Cor. 1:9).

B. When the God of resurrection works in us, His life and nature are wrought into us (4:16).

C. The killing of the cross results in the manifestation of resurrection life (vv. 10-12):

1. The putting to death of Jesus destroys the natural man, the outer man, and the flesh, with the result that the inner man is given the opportunity to develop and be renewed to live out the resurrection life (v. 16).

DAY 5

2. All the work that the Lord is doing on us is to destroy our outer, natural man so that we can live out the life of Christ from within us; this is the deepest thought in the New Testament concerning the life of a Christian (John 12:24-26; Phil. 1:21a).

3. Remaining in the death of Christ and being conformed to His death is a profound principle of the Christian life (Rom. 6:4-5; Phil. 3:10):

a. When we remain in the death of Christ, we experience the power of Christ's resurrection (vv. 10-11; Rom. 8:11; 2 Cor. 1:8-10; 4:14).

b. The more we die with Christ in this way, the more His resurrection power will be manifested in us and the more we will be able to minister life to the Body of Christ (John 11:25).

4. Our natural strength and ability need to be dealt with by the cross so that they may become useful in resurrection for the ministry of life (Phil. 3:3).

D. The budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ for us to minister life to the Body (Num. 17:8).

DAY 6

IV. Like the apostles, we minister life by dying (2 Cor. 4:10-12; Josh.

活的神—罗四 17，林後一 9，
约十一 25：

一 神藉著十字架作工来了结我们，把我们带到尽头，使我们不再信靠自己，乃信靠复活的神—林後一 9。

二 复活的神在我们里面作工时，便将祂的生命和性情作到我们里面—四 16。

三 十字架的杀死，结果叫复活的生命显明—10 ~ 12 节：

1 耶稣的治死，毁坏我们天然的人、外面的人和肉体，使我们里面的人有机会发展并更新，活出复活的生命—16 节。

周 五

2 主在我们身上所作的一切工作，就是杀死我们外面天然的人，使我们里面基督的生命得以活出来；这是新约中，關於基督徒的人生最深奥的思想—约十二 24 ~ 26，腓一 21 上。

3 一直留在基督的死里并模成祂的死，乃是基督徒生活中一个深奥的原则—罗六 4 ~ 5，腓三 10：

a 当我们一直留在基督的死里，我们就经历基督复活的大能—10 ~ 11 节，罗八 11，林後一 8 ~ 10，四 14。

b 当我们越这样与基督同死，祂复活的大能就越在我们身上表彰出来，我们也越能将生命供应给基督的身体—约十一 25。

4 我们天然的力量和才干需要经过十字架的对付，好在复活里在供应生命的事上成为有用的一腓三 3。

四 发芽、开花并结果的杖表徵基督复活的生命，使我们能把生命服事给身体—民十七 8。

周 六

肆 我们乃是藉著死供应生命，与使徒们一样—林後四 10 ~

3:17; 4:10, 17):

A. “So then death operates in us, but life in you” (2 Cor. 4:12):

1. The work of the apostles is the work of death operating in them so that life may operate in the believers; this is the real work of the new covenant ministry (3:6; 4:10-12).

2. In the Lord’s recovery we need to die in order that life may work in others:

a. When we are under the killing of the Lord’s death, His resurrection life is imparted through us into others (vv. 10-12; Phil. 3:10).

b. The impartation of life into others is always the issue of our suffering the killing of the cross (1 John 5:16; John 12:24-26).

c. The Lord does not need us to accomplish a work for Him; He needs us to die (1 Cor. 15:31; 2 Cor. 1:9).

d. If we die, life will work in others; we minister life to others by dying (4:12).

B. “The priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan” (Josh. 3:17):

1. God put the priests in the place of death so that all Israel would have a way into the land of life; the priests were the first ones to go into the water and the last ones to come up out of the water (vv. 11-17; 4:10, 17).

2. Before others can receive life, God must first put us in the place of death so that death may operate in us and life in others; this is to minister life by dying (2 Cor. 4:12).

3. Today God is seeking those who are willing to stand in the place of death in order that the church may find the way of life.

12, 书三 17, 四 10, 17:

一 『这样，死是在我们身上发动，生命却在你们身上发动』一林後四 12:

1 使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动；这是新约职事的真实工作—三 6，四 10 ~ 12。

2 在主的恢复里，我们需要死，好叫生命在别人身上发动：

a 当我们在主死的杀死之下，祂复活的生命就藉著我们分赐到别人里面—10 ~ 12 节，腓三 10。

b 分赐生命到别人里面，总是我们接受十字架杀死的结果—约壹五 16，约十二 24 ~ 26。

c 主不需要我们为祂完成甚麽工作；祂需要我们死—林前十五 31，林後一 9。

d 如果我们死了，生命就会在别人身上作工；藉著死，我们就把生命供应人—四 12。

二 『抬耶和华约柜的祭司在约但河中的乾地上站定，以色列众人就从乾地上过去，直到国民尽都过了约但河』一书三 17:

1 神把祭司放在死里，好叫以色列人有一条路到生命之地；祭司是首先下水去，末後从水里上来的一 10 ~ 17 节，四 10, 17。

2 在别人能得著生命以前，神必须先把我们摆在死里，好叫死在我们身上发动，生命就在别人身上发动；这就是藉著死供应生命—林後四 12。

3 神今日在寻找一班愿意站在死里的人，好叫召会有一条生命的路。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 1)

Taking the Lead to Minister Life

Morning Nourishment

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

1 John 5:16 "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him...."

In 1 John 5:14-17 there is the indication not only that we have eternal life and enjoy it, but also that we can minister this life to others. This means that we can give eternal life to others. Regarding this matter, John's thought is deep. Although the thought here is deep, the matter is very practical in our Christian life. If we enjoy eternal life and experience it, surely we shall be able to channel this life to others. We shall be able to minister eternal life to other members of the Body. (Life-study of 1 John, p. 343)

Today's Reading

The Gospel of John is a book that is particularly devoted to life. Chapter three speaks of regeneration through water. This water is for burying the old man. In chapter four the Lord says, "But the water that I will give him will become in him a fountain of water springing up into eternal life" (v. 14). This water is the gushing forth of God's life within man. When we received the Lord, His life entered into us. This is like putting a fountain within us. When we received the Lord's life, we were joined to the fountain of life. In chapter seven the living water is not only in us, but it also has become rivers of living water. It flows out of us into others and supplies others with life and satisfies their thirst. God is not satisfied with us only having His life; He wants His life to flow out of us.

Miss Barber was such a person. As soon as others touched her, they touched life. If you sat down and fellowshipped with her for a minute or two, you

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第三篇（周一）

领头供应生命

晨兴餵养

约七 38 『信入我的人，就如经上所说，从他腹中要流出活水的江河来。』

约壹五 16 『人若看见他的弟兄犯了不至於死的罪，就当为他祈求，将生命赐给他…。』

约壹五章十四至十七节指明，我们不只拥有并享受永远的生命，我们还能将这生命供应给人，这就是说，我们能将永远的生命赐给人。關於这事，约翰的思想很深。虽然这里的思想很深，这事在我们基督徒的生活里却非常实际。我们若享受并经历永远的生命，必能让这生命输送给别人。我们能将永远的生命供应基督身体其他的肢体（约翰一书生命读经，四一四页）。

信息选读

约翰福音是特别讲生命的一卷书。三章论到藉水重生，这水是为著埋葬旧人。接著，在四章里主说，『人若喝我所赐的水，就永远不渴；我所赐的水，要在在他里面成为泉源，直涌入永远的生命。』（14）这里的水乃是神的生命在人里面的涌流。当我们接受了主，主的生命进入到我们里头来，就像一个泉源和我们接上了。我们得著主的生命，我们就和生命的泉源连在一起了。到了七章，这活水不仅进入到我们里面，还成为活水的江河，从我们流出来，流到别人里面，供应人生命，解人的乾渴。神不仅要我们得著祂的生命，并且要从我们里面流出祂的生命来。

和受恩姊妹就是这样的人，人一碰著她，就碰著了生命。当你和她坐下来交通，一两分钟就觉得有生命

would feel life flowing out of her. If a person with life sits beside you, his very presence will bring life to you. Today God is seeking people into whom He can dispense Christ's life more and more so that they can supply others with His life. Life needs channels, and God wants men to be the channels through which His life can flow to others. May the Lord gain us so that we can have a life-supplying ministry and supply others with life. (The Collected Works of Watchman Nee, vol. 44, p. 851)

The word "and" at the beginning of 1 John 5:14 connects the life in 5:4-13 to the fellowship in 5:14-17. In the former section we have received eternal life, and we have the written word as the assurance of this. Now John uses what he has written in 5:4-13 as a basis to show us that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us. Now John intends to point out that eternal life overcomes death.

Perhaps you regarded 5:14-17 as verses concerning our prayer and God's answer to our prayer. Actually, John's intention in these verses is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

In the church life we do not live alone. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems.

Weakness is related to death, and problems come from death. As long as there are problems in the church life, this is an indicator that there is death among those in the church. Therefore, we need eternal life to overcome, to swallow up, this death. If you are stronger and a fellow member is weaker, then you may become the one to supply the life from within you to the weaker one in order to swallow up the death within him. (Life-study of 1 John, p. 328)

Further Reading: Life-study of 1 John, msgs. 37-38

流露出来。有生命的人坐在那里，别人就能觉得他的供应。今天神寻找这样的人，能将基督的生命多多的放在他里面，藉以供应别人。生命需要运河，神要人作生命的运河，好将生命运到别人里面去。愿神得著我们，使我们有供应生命的职事，将生命供应到众人里面（倪柝声文集第二辑第二十四册，一四一至一四二页）。

原文约壹五章十四节开头的连接词，把四至十三节的生命与十四至十七节的交通连接起来。在前一段话里说到我们接受了永远的生命，并且我们有写出来的话作这事的确据。现在约翰用他在四至十三节所写的话作基础，给我们看见这永远的生命能胜过死。我们已经接受永远的生命，这生命已经在我们里面得著证实、证明并保证。现在约翰要指出永远的生命胜过死。

你也许认为十四至十七节是论到我们的祷告，以及神答应我们的祷告。实际上，约翰在这几节的用意是要给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。

我们在召会生活里并不是单独的生活。因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死。

软弱与死有关，难处也是由死而来。只要召会生活里有难处，就指明在召会中那些人中间有死。所以，我们需要永远的生命来胜过、吞灭这死。如果你比较刚强，另一位同作肢体的比较软弱，那麽你就可以从里面将生命供应给软弱的，好吞灭他里面的死（约翰一书生命读经，三九七至三九八页）。

参读：约翰一书生命读经，第三十七至三十九篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 2)

Taking the Lead to Minister Life

Morning Nourishment

1 John 5:14 "And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us."

Amos 3:7 "Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets."

In the church life we must learn to minister life. This is what is needed. Do not try other ways. No way of helping is better than that of ministering life.

You may indeed be short of life. Then what should you do?...You yourself must turn to the Lord. "Lord, have mercy upon me. My brother is sinning; he needs the supply of life. He lacks life. But so do I, Lord. I don't have much life either. Have mercy upon us, but first have mercy upon me. I need more life. I must have more life." You may be so burdened that you will even fast and shorten your sleeping hours in order to pray for more life. I can assure you that you will be supplied....When you yourself have the supply, then you can supply others. (The Mending Ministry of John, pp. 94-95)

Today's Reading

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

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God, and eternal life." Our need is to have a bigger portion of the Lord Jesus. Then we shall have a surplus to

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第三篇(周二) 领头供应生命

晨兴矮养

约壹五 14 『我们若照祂的旨意求甚麽，祂就听我们；这是我们向著祂所存坦然无惧的心。』

摩三 7 『主耶和华若不将秘密启示祂的仆人众申言者，就一无所行。』

我们在召会生活中必须学习供应生命，这是我们所需要的。不要尝试别的路，帮助人最好的路就是供应生命。

也许你真的缺少生命。那麽你该怎麽办？…你自己必须转向主，说，『主，怜悯我。我的弟兄犯了罪，他需要生命的供应，他缺少生命。但是，主，我也缺少生命，我也没有多少生命。怜悯我们，但是先怜悯我，我需要更多的生命。我必须有更多的生命。』你的负担沉重，甚至到一个地步要禁食，要缩短睡眠时间来祷告，为要得著更多的生命。我可以向你保证，你一定会得著供应。…当你自己得著供应，你就可以供应别人（约翰的修补职事，一二五页）。

信息选读

我们必须知道，不论甚麽弟兄或是甚麽姊妹犯了罪，就很强的指明这位弟兄或这位姊妹缺少生命。我们若要帮助人，就必须先察看我们是不是有生命。我们有生命的富馀麽？我们所有的比我们所需要的多麽？若不然，我们就必须祷告、禁食等候主，直到我们得著丰富的供应。这样我们就能彀用这个供应来服事人。在这个堕落基督教的时代里，这是在召会生活中往前的路。

约翰强调说，我们需要供应给别人的这个生命，就是神自己，就是神的儿子。『这是真神，也是永远的生命。』

[约壹五 20] 我们的需要乃是得著更大一分的主耶稣，这样我们就有

minister to others, a surplus not of knowledge or doctrine but of God. (The Mending Ministry of John, p. 95)

The subject of “will give life” [in 1 John 5:16] is still he, the subject of the first predicate “shall ask.” This indicates that the asker will give life to the one asked for. This does not mean that the asker has life of himself and can give life by himself to others. It means such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means through which God’s life-giving Spirit can give life to the one he asks for. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting.

The vital point here is that if we would pray for a brother according to what is described in verse 16, we need to be one with the Lord. We must abide in the Lord and ask in one spirit with Him. Because we are so one with the Lord, we can become the means, the channel, through which God’s life-giving Spirit can impart life to the one for whom we ask. This imparting of life takes place in the fellowship of the divine life.

The eternal life within us is real and practical. On the one hand, we can enjoy this eternal life within us. On the other hand, we can pass on this eternal life to others. We can be a channel for eternal life to flow out from us, or through us, to others. However, the experience of being a channel for eternal life to flow out to others is a deep matter. This cannot be done in a superficial way. If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord’s heart by being in His heart. If we have entered into the Lord to such a degree, spontaneously we shall know the Lord’s will concerning a brother close to us who has sinned. Because we know the Lord’s will concerning the brother’s situation, we shall know how to pray for him. (Life-study of 1 John, pp. 331, 338)

Further Reading: The Mending Ministry of John, ch. 11; Life-study of 1 John, msg. 39

富馀来供应人。这不是知识或道理的富馀，而是神的富馀（约翰的修补职事，一二五至一二六页）。

[约壹五章十六节的]『将生命赐给他』，这句话的主词还是上文的『人』，这人也是『祈求』的主词。这指明祈求的人将生命赐给他所代求的人。这不是说，祈求的人本身有生命，能凭自己将生命赐给别人。这乃是说，这样一个住在主里面，与主是一，并在与主是一的灵里（林前六 17）祈求的祈求者，成了神赐生命之灵能将生命赐给他所代求之人的凭藉。这是一件在神圣生命的交通里，分赐生命的事。我们要成为能将生命分赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人。雅各书五章十四至十六节的祷告是为著医治，这里的祷告是为著分赐生命。

这里要紧的点乃是，我若要照著约壹五章十六节所描述的为弟兄祷告，就需要与主是一。我们必须住在主里面，与祂在一灵里来祈求。因为我们这样与主是一，我们就能成为神赐生命之灵能将生命分赐给我们所代求之人的凭藉、管道。这生命的分赐乃是在神圣生命的交通里进行的。

我们里面永远的生命是真实而实际的。一面我们能享受我们里面这永远的生命。另一面我们能将这永远的生命传给人。我们能成为管道，让永远的生命从我们或藉我们流到别人里面。然而，成为管道让永远的生命流出给人的经历是很深的，不能肤浅的去作。我们若要成为永远的生命流出给人的管道，就必须在主里是深的，也必须因著在主的心里而认识主的心。我们若进到主里面到这样的程度，自然就会明白主对这位与我们亲近、犯了罪的弟兄的旨意如何。因为我们知道主对这位弟兄的光景旨意如何，我们就知道怎样为他祷告（约翰一书生命读经，四〇一至四〇二、四〇八至四〇九页）。

参读：约翰的修补职事，第十一章；
约翰一书生命读经，第三十九篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 3)

Taking the Lead to Minister Life

Morning Nourishment

2 Cor. 1:4 "Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God."

4:12 "So then death operates in us, but life in you."

Throughout its history the church has always been divided by gifts. But it can never be divided by the ministry. If we focus our attention on the gifts, we will be divided within a short time. But if we forget about the gifts and pay our full attention to the ministry of life, we will always be kept in oneness....If you are a Christian worker and you are always trying to argue with others, this proves that you merely have a gift. People with the ministry of life will never argue....If we pay our attention to gifts and teachings, we will argue. But if we focus our attention on the ministry of life, we will not have anything to argue about. Gifts and teachings with doctrinal debates and arguments tear down the local church. The local church can be built up only by the ministry of life. (The Experience of Christ as Life for the Building Up of the Church, p. 128)

Today's Reading

The gifts are replaced in [2 Corinthians] by the ministry, which is constituted with, and produced and formed by, the experiences of the riches of Christ gained through sufferings, consuming pressures, and the killing work of the cross. This Epistle gives us a pattern, an example, of how the killing of the cross works, how Christ is wrought into our being, and how we become the expression of Christ. These processes constitute the ministers of Christ and produce the ministry for God's new covenant. The first Epistle deals negatively with the gifts; the second speaks positively about the ministry. The church needs the ministry much more than the gifts. The ministry is for

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第三篇(周三)

领头供应生命

晨兴餵养

林後一4 『祂在我们一切的患难中安慰我们，叫我们能用自己从神所受的安慰，安慰那些在各样患难中的人。』

四 12 『这样，死是在我们身上发动，生命却在你们身上发动。』

整个召会历史中，召会总是因恩赐而分裂；但召会不可能因职事而分裂。如果我们专注於恩赐，不久我们就要分裂。但如果我们将恩赐，充分注意生命的职事，我们就会一直蒙保守在一里。…如果你是基督徒工人，而你总是想要与人争论，这证明你只有恩赐。有生命职事的人绝不争辩。…如果我们注意恩赐和教训，我们就会争论。但如果我们将恩赐，充分注意生命的职事，我们就没有甚麽可以争论。恩赐、教训、道理的辩论和争论，拆毁地方召会。地方召会只能藉著生命的职事建造起来（经历基督作生命为著召会的建造，一五四至一五五页）。

信息选读

在哥林多後书，恩赐为职事所顶替，这职事是由对基督之丰富的经历，经过受苦、消耗的压力以及十字架杀死的工作而构成、产生并形成的。本书描绘一个模型、榜样，给我们看见十字架的杀死如何作工，基督如何作到我们里面，以及我们如何成为基督的彰显。这些构成了基督的众执事，并产生为著神新约的职事。前书消极的对付恩赐，後书积极的说到职事。召会需要职事，远过於恩赐。职事供应所经历的基督；

ministering the Christ whom we have experienced, whereas the gifts are just for teaching the doctrines concerning Christ. Not the gifts but the ministry produced and formed by the experience of the sufferings, the afflictions, of Christ is the proof that the apostles are ministers of Christ. (2 Cor. 1:4, footnote 1)

The book of Acts and the Epistles of Paul show us his sufferings (Col. 1:24). We know by Paul's writings that before he passed through the sufferings, he received revelations (2 Cor. 12:1, 7). He firstly received the revelations, but this does not mean that after receiving them he immediately went out to eloquently pass on his knowledge to people. If he had done this, it would not have been the ministry. What he shared would have been merely a teaching or an exercise of his gift, but not the ministry. We know, however, that the apostle Paul was not like this. After he received the revelations of the Lord, the Lord put him into the oven, into the fire, to be burned, to suffer. In his writings we see the sequence of the revelations first and then the sufferings. Then the ministry came out of these two things.

The revelation has to be burned into us. We may use the illustration of making a certain kind of porcelain vase. An artist may paint a picture on the vase, but the vase then needs to be burned. Then the picture is burned into the vase. After the picture has been burned into the vase, it can never be erased because it is one with the vase. Our receiving the revelation may be compared to the vase receiving the picture. But after this the revelation needs to be burned into us in order to make the revelation one with us. To receive revelation is one thing; to be burned with the revelation is another thing.

The revelation is burned into us by suffering. No real minister of God can avoid suffering....How much life and how much reality of the riches of Christ we can minister depends upon two elements—how much revelation we have received plus how much we have suffered for what has been revealed to us. Suffering has to be added to revelation. Then we have a ministry. (The History of the Church and the Local Churches, p. 97)

Further Reading: The Experience of Christ as Life for the Building Up of the Church, ch. 15; The History of the Church and the Local Churches, ch. 8

恩赐只教导關於基督的道理。使徒作基督执事的证据，不是恩赐，乃是由经历基督的苦难，患难，而产生并形成的职事（圣经恢复本，林後一4第一注）。

使徒行传和保罗的书信给我们看见保罗所受的苦难（西一24）。我们藉著保罗的著作得知，他经过苦难以前，就领受了启示（林後十二1、7）。首先他得著了启示，但这并不是说，他得著启示以後就立刻很有口才，将他知道的传给人。即使他这样作了，那也不是职事。他所分享的不过仅仅是教训或恩赐的运用，而不是职事。然而，我们知道使徒保罗并不是这样。他领受了主的启示以後，主把他摆在炉里，摆在火中，好经过焚烧，经过苦难。我们在他的著作中看见一个顺序：先是启示，後有苦难。职事就从这两者而出。

启示必须烧到我们里面。这事可以用制作瓷器花瓶为例来说明。艺术家在花瓶上画一幅画，然後花瓶需要拿去烧，那幅画就烧到花瓶上面。画烧到花瓶上，就永远不能抹去，因为画与花瓶成为一了。我们得著启示，好比在花瓶上画画；但之後启示需要烧进我们里面，好使启示与我们成为一。得著启示是一回事，启示烧进我们里面是另一回事。

启示乃是藉著苦难烧进我们里面的。没有一个神真正的执事能免去苦难。…我们能供应多少生命，供应多少基督丰富的实际，取决於两个元素：我们领受了多少启示，加上我们为著所得的启示经过多少苦难。启示必须加上苦难，这样我们才会有职事（召会与地方召会的历史，一一〇至一一一页）。

参读：经历基督作生命为著召会的建造，第十五章；召会与地方召会的历史，第八章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 4)

Taking the Lead to Minister Life

Morning Nourishment

2 Cor. 1:9 "Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead."

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

The experience of death ushers us into the experience of resurrection. Resurrection is the very God, who resurrects the dead. The working of the cross terminates our self that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry (2 Cor. 1:4-6). (2 Cor. 1:9, footnote 3)

Today's Reading

Paul's word [in 2 Corinthians 4:7-12] shows us that we need to be terminated. We need to be brought to an end. Then we will learn not to trust in ourselves but in God. For us to say that we need to trust in God and not in ourselves is easy, but to be wrought through in this matter needs a certain amount of experience. God is working through the cross to terminate us. God is working to bring us to an end, even to bring our spirituality, our spiritual attainment, to an end. We may trust so much in our spiritual attainment, but even that has to be terminated. (An Autobiography of a Person in the Spirit, p. 12)

As we have seen, in 2 Corinthians 4, transformation becomes renewing. This renewing does not merely involve the addition of the divine element into our being. Our old nature, the outward man, is actually taken away so that the life within us, that is, the Spirit of life, may have the opportunity to develop. This development of the life within is the renewing....We may use trees as an illustration. During the winter they are dormant, but in the springtime we can see

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第三篇(周 四)

领头供应生命

晨兴餵养

林後一9 『自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。』

四 16 『所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。』

死的经历引我们进入复活的经历。复活就是那叫死人复活的神。十字架的工作了结我们的己，使我们在复活里经历神。十字架的经历总是带进对复活之神的享受。这样的经历产生并形成职事（林後一4~6）（圣经恢复本，林後一9 第三注）。

信息选读

保罗〔在林後四章七至十二节〕的话给我们看见，我们需要被了结。我们需要被带到尽头。然後我们就学会不信靠自己，乃信靠神。我们说我们需要信靠神，不信靠自己，是容易的；但要在这事上被作透，是需要一些经历的。神藉著十字架作工来了结我们；神在作工，好把我们带到尽头，甚至把我们的属灵、我们属灵的成就，带到尽头。你也许非常信靠你属灵的成就，但甚至这成就也必须被了结（一个在灵里之人的自传，七页）。

在林後四章，变化成了更新。这更新不仅与神圣的元素加到我们里面有关。我们老旧的性情，就是外面的人，也实际的被除去，使我们里面的命，就是生命之灵，有机会发展。我们里面生命的这种发展，就是更新。我们再用树木为例说明。树木到了冬天就停止生长，但到了春天，我们

the development of the inner life. This is not only transformation; it is renewing. (Life-study of 2 Corinthians, p. 287)

The putting to death of Jesus in our environment cooperates with the indwelling Spirit to kill our natural man (our outer man), comprising our body and our soul. The indwelling Spirit works to kill us. The Spirit is the Killer, but He needs an instrument, a "knife," to kill us. The "knife" may be our spouse, our children, or certain brothers and sisters in the church. A certain saint can become a "knife" which the Spirit uses to kill us.

We all want to have a nice environment where everything is smooth, peaceful, sweet, and nice. But instead, we are under an environment of sufferings and pressures, which works with the Spirit to kill our natural man. The putting to death, the killing, in 2 Corinthians 4 is through the environment. In speaking about the application of Christ's death, Romans 8 refers to the indwelling Spirit, whereas 2 Corinthians 4 refers to the outward environment. The outward environment cooperates with the inward Spirit to carry out the killing of our natural man.

In 2 Corinthians 4:10 Paul goes on to say, "That the life of Jesus also may be manifested in our body." The killing of the cross results in the manifestation of the resurrection life. This daily killing is for the release of the divine life in resurrection. Here the life of Jesus refers to the resurrection life, which the Lord Jesus lived and expressed through the working of the cross. This portion shows us that the termination of the cross eventually causes the manifestation of the resurrection life. The putting to death of Jesus destroys the natural man, the outward man, and the flesh in order that the inward man can be given the opportunity to develop and be renewed to live out the resurrection life.

The resurrection of Christ is the manifestation of the divine life. Resurrection is the life of Jesus manifested through His death. Paul wrote the fourth chapter of 2 Corinthians fully from experience. He described how the apostles lived out the crucified life and manifested the resurrection life. (The Conclusion of the New Testament, p. 4084)

Further Reading: Life-study of 2 Corinthians, msgs. 33-34

就能看见里面生命的发展。这不仅是变化，这乃是更新（哥林多後书生命读经，三三六页）。

在我们环境里耶稣的治死与内住的灵合作，杀死我们天然的人（我们外面的人），包括我们的身体和魂。内住的灵作工杀死我们。那灵是杀死者，但祂需要一把『刀』作工具来杀死我们。这把『刀』可能是我们的配偶、儿女或召会中的某些弟兄姊妹。一位圣徒可能成了那灵用来杀死我们的一把『刀』。

我们都喜欢有好环境，凡事都是顺利的、平安的、甜美的、美好的。然而，我们却落在受苦和受压的环境之下，这环境与那灵一同作工，杀死我们天然的人。林後四章说到的治死、杀死，乃是藉著环境。论到应用基督的死，罗马八章说到内住的灵，而林後四章说到外面的环境。外面的环境与里面的灵合作，以杀死我们天然的人。

保罗在十节接著说，『使耶稣的生命也显明在我们的身体上。』十字架的杀死，结果乃是复活生命的显明。这日常的杀死，乃是为著释放在复活里的神圣生命。这里耶稣的生命乃指复活的生命，就是主耶稣藉著十字架的工作，所活并所显出的。这段话给我们看见，十字架的了结至终使复活的生命得以显明。耶稣的治死毁坏天然的人、外面的人和肉体，使里面的人有机会发展并更新，以活出复活的生命。

基督的复活乃是神圣生命的显明。复活就是耶稣的生命藉著祂的死而显明。保罗写林後四章完全是从他的经历来写的。他描述使徒们怎样活出钉十字架的生命并显明复活的生命（新约总论第四百零二篇一中文尚未出书）。

参读：哥林多後书生命读经，第三十三至三十四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 5)

Taking the Lead to Minister Life

Morning Nourishment

John 12:24-25 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit. He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life."

In our Christian life, regardless of what kind of circumstances we are in, we must put our self to death. At home, in the church, or among brothers and sisters, we should voluntarily put our self to death so that the life of God can have an opportunity to live out from within us. For this reason, the Bible likens us saved ones to seeds of life (Matt. 13:38). If we do not die, we will not live. Only when the outward shell is broken can the inward life be manifested. Hence, all the work that the Lord is doing on us is to destroy our outward, natural man so that we can live out the life of God within us. This is the deepest thought in the New Testament concerning the life of a Christian. It is not a matter of self-endeavoring through refinement. It is not a removal of evil and a practice of good works. Rather, through death and resurrection, man dies and God lives. (Words of Life from the 1988 Full-time Training, p. 52)

Today's Reading

"All the way to Calvary" [Hymns, #481] means remaining in the death of Christ continuously and walking in such a death. This is an extremely profound principle of the Christian life. When we remain in the death of Christ and walk in it, we can enjoy the power of Christ's resurrection within us. Hence, Romans 6:5 says that if we have grown together with Him in the likeness of His death, we shall be also in the likeness of His resurrection. The likeness of His death here is the baptism mentioned in the previous verse, and the likeness of His resurrection is the newness of life. In baptism, we grew together with Him in the

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第三篇（周 五） 领头供应生命

晨兴餵养

约十二 24~25 『我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。』

在我们基督徒的生活中，我们不论处在任何的境遇，都必须把自己摆在死地；在家庭中，在召会里，或在弟兄姊妹中间，都该自愿的把自己摆在死地，让神的生命得著机会，从我们里面活出来。因此，圣经把我们得救的人比作一粒生命的种子（太十三 38），若不死，就不生；惟有外面的体壳破裂，里面的生命才能显明出来。为这缘故，主今天在我们身上所作的一切工作，就是杀死我们外面天然的人，使我们里面神的生命得以活出来。这是新约中，關於基督徒的人生最深奥的思想，不是修身养性，去恶行善，乃是藉死得生，人死神活（生命的话，五四至五五页）。

信息选读

『一直走十架窄路』〔诗歌三六二首副歌〕，就是一直留在基督的死里，在基督的死里生活行动。这是我们基督徒生活中一个十分深奥的原则。当我们一直留在基督的死里，并在其中生活行动时，我们就能享受基督在我们里面那复活生命的大能。所以罗马六章五节就说，我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。这里死的样式就是四节所说的浸，复活的样式就是生命的新样。在受浸时，我们在祂死的样式里与祂联合生长；现今藉著祂

likeness of His death. Now through His death, we have grown into His resurrection, where we walk in newness of life.

Moreover, when we stay under the termination of the Lord's death, His resurrection life will be dispensed into others through us. The dispensing of life into others is always the result of our receiving the killing of the cross.

The basic principle set up by the Bible for us believers is neither self-improvement nor the rejection of evil and the practice of good, but the putting of ourselves into the death of Christ. When we love the Lord and enjoy Him, we abide in Him. As such, His first operation is to put to death all the fleshly things in us....The more we die with Christ this way, the more His resurrection power will be manifested in us. (Words of Life from the 1988 Full-time Training, pp. 56-59)

After being dealt with by the cross, [the natural strength and ability are useful because] they are in resurrection....In resurrection something divine has been wrought into our strength and ability. Even some divine element has been wrought into our eloquence. When we speak, we need to have our eloquence dealt with by the cross. The cross always works the divine element into the person it deals with, bringing God into him. If you have never been dealt with by the cross in your eloquence, that is the natural eloquence with nothing divine. But if your eloquence has been dealt with, that kind of eloquence is in resurrection and is full of the divine element. In the natural eloquence, there is no God. But the "dealt with" eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (Basic Lessons on Service, pp. 155-156)

The almond tree is the first tree in the year to blossom, blossoming in either January or February. The first fruit which comes out of a tree is the almond. This signifies resurrection. Hence, the budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ. The leadership among God's children must be Christ Himself as the resurrection life which buds, blossoms, and bears almonds to feed God's people. (Life-study of Hebrews, p. 681)

Further Reading: Words of Life from the 1988 Full-time Training, chs. 5-6

的死，我们长到祂的复活里，就在生命的新样中生活行动。

并且，当我们在主死的杀死之下，祂复活的生命就藉著我们分赐到别人里面。分赐生命到别人里面，总是我们接受十字架杀死的结果。

圣经对我们信主之人所立的基本原则不是修行，也不是去恶从善，乃是把我们摆在基督的死里。当我们爱主，享受主，就得住在祂里面，这时候祂对我们的第一个功能就是治死我们一切肉体的东西。…当我们越这样和基督同死，祂复活的大能就越在我们身上表彰出来（生命的话，五八至五九、六一至六二页）。

天然的力量和才干若经过十字架的对付，就会非常有用。…在复活里，有一些神圣的东西已经作到我们的力量和才子里，甚至有些神圣的元素已经作到我们的口才里。每当我们说话，我们的口才需要受十字架的对付。十字架总是将神圣的元素作到所对付的人里面，将神带到那人里面。你若从未在口才上受过十字架的对付，你所有的就只是天然的口才，没有一点神圣的成分。然而，你的口才若经过对付，那种口才就是在复活里，并满了神圣的元素。天然的口才里没有神，然而在复活里『被对付』的口才却满了神。我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的（事奉的基本功课，一七八至一七九页）。

杏树是一年最早开花的树，大约在一月或二月就开花。杏子也是果树林中先熟的果子。这表徵复活。因此，发芽、开花并结果的枝〔民十七8〕，表徵基督复活的生命。神儿女中间的领导，必须是基督自己作复活的生命，发芽开花，结出熟杏，来餽养神的子民（希伯来书生命读经，八〇八页）。

参读：生命的话，第五至六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 6)

Taking the Lead to Minister Life

Morning Nourishment

2 Cor. 4:10 "Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body."

Josh. 3:17 "And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan."

Second Corinthians 4:12 says, "So then death operates in us, but life in you." When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. In verse 12 Paul seems to be saying, "We are dying, but you Corinthians are being made alive. Our dying infuses life into you and makes you alive. For us, it is a matter of being put to death; for you, it is a matter of the impartation of life." (Life-study of 2 Corinthians, p. 93)

Today's Reading

In [2 Corinthians 4:12] Paul does refer to his work. His work was a work of death operating in him. What is the work of the apostles? The work of the apostles is the work of death operating in them so that life may operate in the believers.

It may not sound pleasant to us to hear of death operating in the apostles. But the issue, the result, of this operation of death is wonderful—it is life in others. This is the real work of the new covenant ministry. It is not a matter of working; it is a matter of dying. In the Lord's recovery we need to die so that life may work in others. Hence, our dying is our working. The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第三篇（周 六） 领头供应生命

晨兴餵养

林後四 10 『身体上常带著耶稣的治死，使耶稣的生命也显明在我们的身体上。』

书三 17 『抬耶和华约柜的祭司在约但河中的乾地上站定，以色列众人就从乾地上过去，直到国民尽都过了约但河。』

林後四章十二节说，『这样，死是在我们身上发动，生命却在你们身上发动。』当我们在主死的杀死之下，祂复活的生命就藉著我们分赐到别人里面。分赐生命到别人里面，总是我们接受十字架杀死的结果。在十二节，保罗的意思是说，『我们死了，你们哥林多人却活了。我们死了，就将生命灌注到你们里面，叫你们活著。对我们来说是被治死，对你们来说却是生命的分赐。』（哥林多後书生命读经，一〇六页）。

信息选读

在〔林後四章十二节〕里，保罗的确题到他的工作。他的工作乃是死在他身上发动。使徒们的工作是甚麽？使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动。

死在使徒们身上发动，这句话可能不太好听。但是死发动的结果却是美妙的，就是生命在别人身上发动。这是新约职事的真实工作。这不是工作的问题，乃是死的问题。在主的恢复里，我们需要死，好叫生命在别人身上发动。因此，我们死就是我们作工。主不需要你为祂完成甚麽工作。祂需要你死。如果你死了，生命就会在别人身上作工。藉著死，你就把生命供应人。因

Therefore, our work is to be put to death. (Life-study of 2 Corinthians, p. 295)

God put the priests in the place of death so that the Israelites would have a way to the land of life. The priests were the first ones to go into the water and the last ones to come up out of the water. They were the overcomers of God. Today God is seeking for a group of people who, like the priests of old, step into the water, that is, walk into death first. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life. God must first put us in the place of death before others can receive life. The overcomers of God are the pioneers of God.

The priests could not do much by themselves; they merely bore the Ark. They had to bear the Ark of the Covenant and go down into the midst of the water. We have to let Christ be the center, to put on Christ, and to go down to the water. The feet of the priests were standing on the riverbed while their shoulders were bearing the Ark. They were standing in death, while lifting up Christ.

The bottom of the river is the position of death; it is not comfortable, attractive, or restful. They were not sitting there, nor lying there, but standing there. If I live in my temper, Christ cannot live in others. If I stand at the bottom of the river, others will cross over the Jordan victoriously. Death works in me, but life works in others. If I die in submitting to God, life will work in others to make them also submit to God. The death of Christ works His life into us. Without death, there is no life.

May we be able to pray, "Lord, let me die so that others can gain life." God has said clearly that this is not an easy matter. Yet only in this way will God accomplish His eternal plan.

Before they could come out, they waited at the bottom of the river for all of God's people to cross over. We cannot come out of death before the kingdom comes. Eventually, Joshua commanded, saying, "Come up out of the Jordan" (Josh. 4:17). Our triumphant Joshua will tell us to come up out of the water. This will happen at the beginning of the kingdom. (The Collected Works of Watchman Nee, vol. 11, pp. 764-765)

Further Reading: Life-study of 2 Corinthians, msgs. 10-11; The Collected Works of Watchman Nee, vol. 11, pp. 763-766

此，我们的工作乃是被治死（哥林多後书生命读经，三四六至三四七页）。

神把祭司放在死里，好叫以色列人有一条路，到生命之地。祭司是首先下水去，末後从水里上来的。他们是神的得胜者。神今日在寻找一班像当日的祭司的人，叫他们先下水，先进入死，先受十字架的对付，站在死里，好叫召会有一条生命的路。神先把我们摆在死里，好叫别人得著生命。神的得胜者，就是神的开道者。

不是祭司能成功甚麼，乃是因为他们抬著约柜。他们必须抬著约柜，下到河底。我们必须让基督作中心，必须披著基督，下到水里。祭司的脚站在河底，肩抬著约柜。站在死地，高举的是基督。

在河底是死的地位，不是舒服的，不是好看的，不是安息的，不是坐著，不是躺著，乃是站著。我发脾气活著，基督在别人身上就不能活著。我站在河底，别人就得以过约但河去得胜。死在我身上发动，生就在别人身上发动。我作出死来顺服神，就有生在别人身上发动，叫他们也顺服神。基督的死，使祂的生发生在我们身上。没有死，就没有生。

愿我们能祷告说，『主啊，让我死，好叫别人得生。』神明说，这并非一件容易的事。但是，惟有这样，才能成功神永远的计划。

在河底，直等到神的百姓都过了河，才能出来。国度还没有进来，我们不能出死。但终有约书亚吩咐说，『你们从约但河里上来。』（书四17）我们得胜的约书亚，必要叫我们从水里上来。这是在国度起始的时候（倪柝声文集第一辑第十一册，一二八至一二九页）。

参读：哥林多後书生命读经，第十至十一篇；倪柝声文集第一辑第十一册，第一二三至一三一页。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four

Taking the Lead to Prophesy for the Building Up of the Church as the Organic Body of Christ

Scripture Reading: Deut. 18:15; Num. 11:29b; 1 Cor. 14:1, 3-6, 12, 19, 31

Outline

DAY 1

I. “A Prophet will Jehovah your God raise up for you from your midst, from among your brothers;...you shall listen to Him” (Deut. 18:15):

A. A prophet is not mainly one who predicts the future but one who speaks for another, as Aaron spoke for Moses (Exo. 7:1-2).

B. Acts 3:22 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel, to speak forth God and to prophesy many things concerning God’s economy.

C. That the Prophet was to be from among their brothers indicates that Christ as the coming Prophet would be human as well as divine (Deut. 18:15a).

D. God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:45; 3:34; 7:16-17; 8:18; Heb. 1:2a):

1. To speak God’s word, that is, to prophesy, is to dispense God, to speak God forth into others; this is what the Lord Jesus did as the Prophet raised up by God (1 Cor. 14:1, 3-5, 24-25, 31).

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第四篇

领头申言， 以建造召会 作基督生机的身体

读经：申十八 15，民十一 29 下，林前十四 1，3 ~ 6，12，19，31

纲 目

周 一

壹 『耶和华你的神要从你们弟兄们中间，给你兴起一位申言者…，你们要听从祂』—申十八 15：

一 申言者主要不是豫言未来的人，乃是为别人说话的人，就如亚伦为摩西说话—出七 1 ~ 2。

二 行传三章二十二节把申命记十八章十五至十九节应用於基督，（祂是神成为肉体来作人，）指明基督是神应许给祂百姓以色列人的申言者，说出神并申述许多關於神经纶的事。

三 这位申言者要从他们的弟兄们中间兴起，指明基督这位要来的申言者既是神圣的，又是属人的一申十八 15 上。

四 神要藉著基督的成为肉体，兴起这位申言者讲说神的话—约一 45，三 34，七 16 ~ 17，八 18，来一 2 上：

1 说神的话，就是申言，乃是分赐神，把神说到人里面；这就是神兴起为申言者的主耶稣所作的一林前十四 1，3 ~ 5，24 ~ 25，31。

2. The Lord Jesus lived a life of speaking God, a life of expressing God for His glory (John 7:16):

a. Instead of speaking His own words, He spoke God (12:49-50; 14:10).

b. When He spoke God's word, God was expressed through His speaking; God came forth from Him through His words (1:18).

II. “Oh that all Jehovah’s people were prophets!” (Num. 11:29b):

A. Moses desired that all the people of Israel would be prophets, those who spoke for God.

B. This word was a great prophecy uttered by Moses; it was promoted by Paul and is fulfilled in God's New Testament economy (1 Cor. 14:24, 31).

C. Three things characterize a prophet: a history before God, an inward burden, and divinely given words that express and interpret that burden.

DAY 2

III. “He who prophesies builds up the church” (v. 4b):

A. Prophesying is for the building up of the church as the organic Body of Christ (Matt. 16:18; 1 Cor. 12:12, 27; 14:1, 3-4, 12; Eph. 4:16):

1. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity—a living composition of persons redeemed by and mingled with Himself (Exo. 25:8):

a. God's intention is to have a group of people built up as a spiritual building to express Him and to represent Him (Gen. 1:26; Eph. 2:21-22).

DAY 3

b. Whatever God is doing today—in preaching the gospel, edifying the saints, or establishing churches—is part of His building work; these activities are part of God's main work, the work of building (Matt. 16:18; Eph. 4:16).

2. Prophesying builds up the church (1 Cor. 14:1, 12):

2 主耶稣过著讲说神的生活，就是为著神的荣耀彰显神的生活—约七 16:

a. 祂不说自己的话，乃是讲说神—十二 49 ~ 50，十四 10。

b. 祂说神的话时，神就藉著祂的说话彰显出来；神藉著祂的话从祂里面出来了——18。

貳 『惟愿耶和华的百姓都是申言者』一民十一 29 下：

一 摩西愿意所有以色列人都是申言者，就是为神说话的人。

二 这话是摩西所发出一个极大的豫言；这事为保罗所推动，并且在神新约的经纶里得著应验—林前十四 24, 31。

三 申言者有三个特徵：有在神面前的历史，有内里的负担，有神所给的话来发表并解释这负担。

周 二

参 『那申言的，乃是建造召会』—4 节下：

一 申言乃是为著建造召会作基督生机的身体—太十六 18，林前十二 12, 27，十四 1, 3 ~ 4, 12，弗四 16:

1 圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，就是祂自己与人性的调和；祂在寻找一个活的组成，由蒙祂救赎并与祂调和的人所组成—出二五 8:

a. 神的心意是要得著一班人建造成为属灵的建造，以彰显神并代表神—创一 26，弗二 21 ~ 22。

周 三

b. 今天神无论作甚麽—传福音、造就圣徒、或建立召会—都是祂建造工作的一部分；这些活动乃是神主要工作—建造工作—的一部分—太十六 18，弗四 16。

2 申言建造召会—林前十四 1, 12:

a. Prophesying is not for the building up of a congregation, an organization, which is a façade.

b. Everyone prophesying builds up the church as the organic Body of Christ (vv. 12, 31; Matt. 16:18; Eph. 4:16).

B. We need to help the saints to arrive at the goal of the practice of the church life according to the God-ordained way—prophesying in the district meetings for the building up of the church as the organic Body of Christ (1 Cor. 14:1, 3-5, 12, 31):

DAY 4

1. All the believers have the capacity to prophesy; this capacity is in the divine life, which the believers possess and enjoy and which needs to increase within them so that this capacity may be developed (v. 31; John 3:15).

2. When the saints prophesy in the district meetings, supplying Christ to others, the riches in the Body of Christ are expressed (Eph. 3:8; 4:12, 16).

C. We should speak with the three constituting elements of prophesying:

1. A knowledge of the Word of God—the human element of learning (2 Tim. 3:16-17; Ezek. 3:1-4).

2. The instant inspiration of the Holy Spirit—the divine element of inspiration (1 Cor. 14:32, 37a).

3. A vision concerning God's interest and economy, the church as the Body of Christ, the local churches, the world, the individual saints, and ourselves—the view through the enlightening of the divine light (Eph. 1:17-18; 1 Cor. 2:11-12).

DAY 5

D. The ability to prophesy, the greatest of all gifts, is produced through the enjoyment of the all-inclusive Christ revealed in 1 Corinthians (1:2b, 9, 24, 30; 5:7-8; 10:3-4; 15:45b):

1. The enjoyment of Christ first issues in the growth in life to produce materials for the building up of the church (3:6, 9-14).

2. The enjoyment of Christ also issues in the

a 申言不是为著建造堂会，建造组织，那是门面的。

b 众人申言就建造召会作基督生机的身体—12, 31节，太十六 18，弗四 16。

二 我们需要照著神命定之路，帮助圣徒达到召会生活实行的目标，就是在区聚会中申言，以建造召会作基督生机的身体—林前十四 1, 3～5, 12, 31:

周 四

1 所有信徒都有申言的性能；这性能是在神圣的生命里，这生命是信徒所拥有、享受的，并且需要在他们里面增长，使这性能得以发展—31节，约三 15。

2 圣徒在区聚会中申言，将基督供应给人，就把基督身体的丰富彰显出来—弗三 8，四 12, 16。

三 我们必须用三种构成申言的元素来讲说：

1 对神的话有认识—属人学习的元素—提后三 16～17，结三 1～4。

2 有圣灵即时的感动—神圣感动的元素—林前十四 32, 37 上。

3 有异象，看见神的权益和经纶、召会是基督的身体、地方召会、世界、个别的圣徒、以及我们自己—藉著神圣之光的光照而有所看见—弗一 17～18，林前二 11～12。

周 五

四 申言的能力乃是所有恩赐中最拔尖的，是藉著享受哥林多前书所启示包罗万有的基督而产生的—2下，9, 24, 30，五 7～8，十 3～4，十五 45下：

1 对基督之享受的第一个结果，就是在生命里长大，以产生建造召会的材料—三 6, 9～14。

2 对基督的享受也带进恩赐的发

development of gifts for functioning to build up the Body of Christ, prophesying being the excelling gift (14:1, 3-4, 12).

3. The highest development of the gifts as an issue of the enjoyment of Christ is to prophesy—to speak for Christ, to speak forth Christ, and to speak Christ into others, supplying them with Christ by ministering, dispensing, Christ into them (vv. 19, 31).

E. Like the apostle Paul, we should minister Christ by prophesying with clear and plain words (vv. 6, 19, 23-24, 31):

1. Paul determined not to know anything but Christ, his preaching was not with persuasive words but in demonstration of the Spirit, and he spoke in revelation, knowledge, prophecy, and teaching (2:1-2, 4; 14:6).

2. Paul functioned in the way of ministering Christ to others by speaking in clear and plain words with the demonstration of the Spirit (2:4; 14:19).

DAY 6

3. When we come together in a meeting, we should speak something for Christ and of Christ with the strong exercise of our spirit.

4. In prophesying for the building up of the church, we need spiritual words; these words come from God's Spirit of life (Rom. 8:2; 1 Cor. 12:8):

a. The Spirit of life will give us the words, the utterance, and the boldness to prophesy (2:11-13).

b. When we depend on Him, we can prophesy for the Lord unto the building up of the Body of Christ (14:31; Eph. 4:12, 16).

5. Prophesying is the highest expression of the Christian life; in order to prophesy for the building up of the church as the organic Body of Christ, we need:

a. To love the Lord, have fellowship with Him, and be one with Him (Mark 12:30; 1 Cor. 1:9; 6:17).

b. To be saturated and constituted with the Lord's word (Col. 3:16).

c. To walk according to the Spirit, receiving instant inspiration (Rom. 8:4; Gal. 5:16, 25).

展，好尽功用以建造基督的身体；申言乃是超越的恩赐—十四 1, 3 ~ 4, 12。

3 享受基督所发展出来最高的恩赐乃是申言，就是为基督说话，说出基督，并把基督说到人里面，藉著把基督服事、分赐到人里面，用基督供应人—19, 31 节。

五 我们应当藉著申言，用清楚、明白的话供应基督，与使徒保罗一样—6, 19, 23 ~ 24, 31 节：

1 保罗定了主意，不知道别的，只知道基督，他的传讲不是用动听的言语，乃是用那灵的明证，讲说启示、知识、豫言和教训—二 1~2, 4, 十四 6。

2 保罗尽功用将基督供应给别人路，乃是讲说清楚、明白的话并有那灵的明证—二 4, 十四 19。

周 六

3 我们在聚会中来在一起时，应当刚强的运用我们的灵，为基督说话并述说关於基督的事。

4 我们要申言建造召会，需要属灵的话；这属灵的话来自神生命的灵—罗八 2, 林前十二 8：

a 生命的灵会赐给我们申言的话语、口才和胆量—二 11 ~ 13。

b 我们凭靠祂，就能为主申言建造基督的身体—十四 31, 弗四 12, 16。

5 申言乃是我们基督徒生活最高的表现；我们要申言建造召会作基督生机的身体，就需要：

a 爱主，与主有交通，且与祂成为一—可十二 30, 林前一 9, 六 17。

b 泡透在主的话里，被主的话构成—西三 16。

c 照著灵而行，得著即时的灵感—罗八 4, 加五 16, 25。

- d. To have a heavenly, divine view—the view of God—to know Christ and the church (Eph. 1:17; 3:5). d 有属天、神圣的眼光，就是神的眼光，认识基督与召会—弗一 17，三 5。
- e. To speak with revelation, using fresh expressions and utterance (1 Cor. 2:11-13). e 用新鲜的用辞和发表，带著启示说出来—林前二 11～13。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 1)

Taking the Lead to Prophesy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

Deut. 18:15 "A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him."

Num. 11:29 "But Moses said to him, Are you jealous for my sake? Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!"

Acts 3:22 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel. (Deut. 18:15, footnote 1)

The Old Testament prophet Moses prophesied that Christ would come as a Prophet raised up by God from among the Israelites. This indicates that Christ as the coming Prophet would be human as well as divine. He is God incarnated to be a man, the God-man. He is the Prophet raised up by God to speak the word of God and prophesy many things concerning God's economy. (Truth Lessons—Level 4, vol. 1, p. 35)

Today's Reading

God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 3:34; 7:16-17; 8:18; Heb. 1:2a). To speak God's word, that is, to prophesy, is to dispense God, to speak God forth into others....This is what the Lord Jesus did as the Prophet raised up by God. (Deut. 18:18, footnote 1)

In His earthly ministry the Lord Jesus never spoke His own word. Whatever He spoke was the Father's speaking. On one occasion He said, "My teaching is not Mine, but His who sent Me" (John 7:16). In not speaking from Himself the Lord did not seek His own glory but the glory of the One who sent Him (v.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第四篇（周一）

领头申言， 以建造召会 作基督生机的身体

晨兴矮养

申十八 15 『耶和华你的神要从你们弟兄们中间，给你兴起一位申言者像我，你们要听从祂。』

民十一 29 『摩西对他说，你为我的缘故嫉妒人麼？惟愿耶和华的百姓都是申言者，愿耶和华把祂的灵放在他们身上！』

行传三章二十二节把申命记十八章十五至十九节应用於基督（祂是神成为肉体来作人），指明基督是神应许给祂百姓以色列人的申言者（圣经恢复本，申十八 15 第一注）。

旧约的申言者摩西，曾豫言基督将以神所兴起之申言者的身份而来。这位申言者要从以色列人中间兴起，这指明基督这位要来的申言者是属人的，也是神圣的；祂是神成为肉体，成为一个人，就是神人。祂是神所兴起的申言者，讲说神的话并豫言许多關於神经纶的事（真理课程四级卷一，三七页）。

信息选读

神要藉著基督的成为肉体，兴起这位申言者讲说神的话（约三 34，七 16~17，八 18，来一 2 上）。讲说神的话，即申言，乃是分赐神，把神说到人里面。…这就是神所兴起的申言者主耶稣所作的（圣经恢复本，申十八 18 第一注）。

主耶稣在地上的职事里绝不说自己的话。凡祂所说的，就是父所说的。在一个场合中祂说，『我的教训不是我自己的，乃是那差我来的。』（约七 16）主不从自己说话，祂不寻求自己的荣耀，乃寻求差祂来者

18). Instead of speaking His own words, He spoke God. When He spoke God's word, God was expressed through His speaking. God came forth from Him through His words. He lived a life of speaking God, a life of expressing God for His glory.

In John 12:49 and 50 the Lord Jesus says, "I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak." This clearly reveals that in His ministry the Lord spoke the Father's word. In particular, the commandment that the Father gave Him to speak was eternal life. Therefore, He came with living words, and whoever receives His words will have eternal life.

In John 14:10 the Lord Jesus goes on to say, "The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works." Once again the Lord makes it clear that He did not speak His own word but the Father's word. While the Son was speaking in this way, the Father was working. The Son's speaking was the Father's working. (The Conclusion of the New Testament, pp. 743-744)

Moses desired that all the people of Israel would be prophets, those who spoke for God (see footnote 1 on Exo. 7:1). This word was a great prophecy uttered by Moses. It was promoted by Paul in 1 Corinthians 14 and is fulfilled in God's New Testament economy by the prophesying of the believers in the church meetings (1 Cor. 14:24, 31). (Num. 11:29, footnote 1)

The second category of special gifts to the church in Ephesians 4:11 is the prophets. The prophets are those who speak for God and speak forth God by God's revelation and who sometimes speak with inspired prediction. In order to be a prophet, one must have the word of wisdom and the word of knowledge. This means that a prophet must have the proper knowledge of the Word and also receive much divine revelation. Without this knowledge and this revelation, we cannot speak for God or speak God forth. A prophet must be one who has the light, the revelation, concerning what is written in the Word. The prophets, therefore, must have the spiritual gift to speak the word of wisdom so that God may be spoken forth and by this speaking be dispensed into others. (The Conclusion of the New Testament, p. 3419)

Further Reading: The Advance of the Lord's Recovery Today, chs. 6-7

的荣耀（18）。祂不说自己的话，乃是说神。祂说神的话时，神就藉著祂所说的从祂出来。祂过著讲说神的生活，就是为著神的荣耀彰显神的生活。

在十二章四十九至五十节主耶稣说，『我所讲的没有出於自己的；惟有差我来的父，已经给了我命令，叫我说甚麽，讲甚麽。我也知道祂的命令就是永远的生命。所以我所讲的，乃是父怎样告诉我，我就照样讲。』这清楚启示主在祂的职事里说父的话。尤其父所给祂，叫祂讲说的命令，就是永远的生命。所以，祂带著活的话来，凡接受祂话的，必得著永远的生命。

在十四章十节主耶稣继续说，『我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。』主又指明祂不是说自己的话，乃是说父的话。子这样说话时，父就在作事。子说话就是父作事（新约总论第三册，二四六至二四七页）。

摩西愿意所有以色列人都是申言者，就是为神说话的人（见出七1注1）。这话是摩西所发出一个极大的豫言。这事为保罗在林前十四章所推动，并且在神新约的经纶里，藉著召会聚会中众信徒的申言而得应验（24、31）（圣经恢复本，民十一29第一注）。

以弗所四章十一节里赐给召会的特别恩赐中，第二类是申言者。申言者是指藉著神的启示，为神说话并说出神的人，有时候他们也受感说豫言。一个人要成为申言者，必须有智慧的言语和知识的言语。这就是说，申言者必须正确认识神的话，也必须领受许多神圣的启示。没有这样的认识和启示，我们就不能为神说话或说出神来。申言者必须对神话语中所写的有亮光，有启示。因此，申言者必须有属灵的恩赐说智慧的言语，使神可以被说出来；并藉著这说话，使神得以分赐到人里面（新约总论第十一册，二〇八页）。

参读：主今日恢复的进展，第六至七章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 2)

Taking the Lead to Prophesy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

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

1 Cor. 14:3-4 "But he who prophesies speaks building up and encouragement and consolation to men. He who speaks in a tongue builds up himself, but he who prophesies builds up the church."

We are God's speaking people. Whenever we come together, our meeting must be a speaking meeting. It must be a meeting speaking God, speaking for God, speaking forth God, and speaking God into people. This is God's divine dispensing.

My burden is to speak the truth to God's children. Today many pastors learn how to be eloquent and even speak words that make people laugh. We are not burdened to speak in this way. We want the words that we speak to be words of spirit and life. As believers, we all have to prophesy. We should not think that it is that difficult to speak for the Lord. We do not need to be specially gifted persons in order to speak Christ. I hope that all of us would take the holy Word from the Bible and put it into practice. (The Advance of the Lord's Recovery Today, p. 109)

Today's Reading

Prophesying is for the building up of the church, which is the organism of the processed Triune God, in the way of life (1 Cor. 14:4-5). When Christ is spoken into us as building up, encouragement, and consolation and when we are convicted and judged to turn to Christ, Christ is gained by us as nourishment. Encouragement and consolation are a nourishment. To be convicted and judged brings us to Christ. Then we receive Christ and gain Christ. Whenever we gain Christ, the Christ gained by us becomes our support, our supply, and our nourishment, and then we grow.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第四篇 (周 二)

领头申言， 以建造召会 作基督生机的身体

晨兴餵养

太十六 18 『…我要把我的召会建造在这磐石上，阴间的门不能胜过她。』

林前十四 3~4 『但那申言的，是对人讲说建造、勉励和安慰。那说方言的，是建造自己，但那申言的，乃是建造召会。』

我们是神说话的子民。每逢我们来在一起的时候，我们的聚会必须是说话的聚会，必须是讲说神、为神说话、说出神来并且将神说到人里面的聚会。这是神的神圣分赐。

我的负担是对神的儿女讲说真理。今天许多牧师学会如何讲得动听，甚至说一些令人发笑的话。我们没有负担这样说话。我们所要说的话是灵与生命的话。我们信徒都必须申言。我们不该以为，为主说话是那麽困难。我们不需要成为特别有恩赐的人，好讲说基督。我盼望我们都接受圣经的圣言，并且付诸实行（主今日恢复的进展，一二〇至一二一页）。

信息选读

申言是为著以生命的方式建造召会，就是经过过程之三一神的生机体（林前十四 4~5）。当基督作为建造、勉励和安慰而说到我们里面，并且当我们被劝服并审明而转向基督时，我们就得著基督作滋养。勉励和安慰是一种滋养。被劝服并审明，把我们带向基督。然后我们就接受基督并得著基督。甚麽时候我们得著基督，我们所得著的基督就成了我们的扶持、供应和滋养，於是我們

Our growth is the building up of the Body of Christ. The apostle Paul's speaking is centered on Christ for the building up of His mystical Body to fulfill God's eternal economy.

Everyone prophesying for the building up of the church as the organic Body of Christ has not been seen in Christianity....We have to come back to the Scriptures....I believe that now is the time, at the end of this age, for the Lord to recover 1 Corinthians 14 among us. The Lord has been preparing us for this recovery...since 1922. I feel that now is the time and that we are the people to give the Lord a way to recover the truth seen and written by the apostle Paul in 1 Corinthians 14. (The Advance of the Lord's Recovery Today, pp. 109-110)

The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself. After His creation, God began and is still carrying out the work of the divine building. Even today God is doing the work of the divine building, which is to mingle Himself with man. We preach the gospel not merely to win souls or save souls from hell but to minister God Himself through the Spirit to man so that God can be mingled with man. In this way we gain the materials for the divine building. Likewise, we minister Christ to the saints so that they can be mingled and built up together with Christ. This is the basic and central thought behind what we do. (The Building of God, p. 13)

We have seen that God's intention is to have a group of people built up as a spiritual building to express God and to represent God by dealing with His enemy and recovering this lost earth.

We must be clear about these two things: God's intention in His creation is to have a corporate vessel in His image to express Himself in a corporate way, and secondly, to represent Him on this earth, having His authority. Positively, this means there is only one corporate vessel to express God. And negatively, there is only one corporate representative to deal with God's enemy, and subdue this rebellious earth. This is not to be accomplished in heaven, but on this earth. May it be so today. (The Vision of God's Building, pp. 35, 19)

Further Reading: The Practice of the Church Life according to the God-ordained Way, chs. 4-6

就长大。我们的长大就是基督身体的建造。使徒保罗的说话是以基督为中心，为要建造祂奥秘的身体，完成神永远的经纶。

在基督教中，我们看不到人人申言以建造召会作基督生机的身体。…我们必须回到圣经。…我信在这世代的末了，现在就是时候，主要在我们中间恢复林前十四章。自一九二二年起，…主一直为著这个恢复豫备我们。我觉得现在就是时候，并且我们就是给主有路的一班人，来恢复使徒保罗在林前十四章所看见并写出来的真理（主今日恢复的进展，一二一至一二二页）。

圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，乃是祂自己与人性的调和。祂在寻找一个活的组成，由蒙祂救赎并与祂调和的活人所组成。神创造以后，就开始神圣建造的工作，这工作现今仍在进行。甚至今天神也在作神圣建造的工作，就是将祂自己与人调和。我们传福音，不是仅仅要得著灵魂或拯救灵魂不下地狱，而是要藉著那灵，将神自己服事给人，使神能以与人调和。如此我们就得著了神圣建造的材料。同样的，我们也将基督服事给圣徒，使他们能与基督调和并建造在一起。这就是我们所作之事背後基本且中心的思想（神建造的概论，九至一〇页）。

我们已经看见，神的心意是要得著一班人成为属灵的建造，以彰显神并代表神，好对付祂的仇敌，恢复失去的地。

我们必须清楚这两件事：神在祂创造里的心意，乃是要得著团体的器皿有祂的形像，好团体的彰显祂自己；其次，有祂的权柄在地上，好代表祂。积极一面说，这意思是只有一个团体的器皿彰显神。消极一面说，只有一个团体的代表对付神的仇敌，制伏背叛的地。这不是完成於天上，乃是完成於地上。愿这事今天就成就（神建造的异象，三三、一六页）。

参读：照著神命定之路召会生活的实行，第四至六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 3)

Taking the Lead to Prophesy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

1 Cor. 14:1 "Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy."

12 "So also you, since you are zealous of spirits, seek that you may excel for the building up of the church."

The entire Bible is a book of building. In the first two chapters of the Bible...we have the materials for the building. Genesis 2 mentions gold, bdellium (a kind of pearl), and onyx stones. In the last two chapters of the Bible,...we have a building made of these three categories of material. Between these two ends of the Bible there is the process of God's building.

For the fulfillment of His plan to have an eternal building, God first created all things. Creation was a work of preparation. God's main work is the work of building. When we read the Bible, we may pay attention to God's creation, but not to God's work for His building. God's selection, predestination, calling, redemption, and salvation are all for the building. Even regeneration is for God's building. Whatever God is doing today—in preaching the gospel, edifying the saints, or establishing churches—is part of His building work....These activities are part of God's main work, the work of building. God has a goal, and this goal is to build a universal dwelling place for Himself. (Life-study of Exodus, pp. 1275-1276)

Today's Reading

Prophesying is for the practical building up of the church (1 Cor. 14:3-5, 12, 26), the organic Body of Christ. Prophesying is not for the building up of a congregation, an organization. The way of one man speaking and the rest listening is the old way. The way of Christianity is to build a congregation, an organization, which is a façade. Everyone prophesying

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第四篇（周 三）

领头申言， 以建造召会 作基督生机的身体

晨兴矮养

林前十四 1 『你们要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。』

12 『你们也是如此，既渴慕灵，就要为著召会的建造，寻求得以超越。』

全本圣经乃是一本建造的书。圣经的头两章…，有建造的材料。创世记二章题到金子、珍珠和红玛瑙。圣经的末了两章…，有这三种材料所构成的建造。在圣经这两端之间，有神建造的过程。

神为著完成祂得著一个永远建造的计划，首先创造了万有。创造是豫备的工作，神主要的工作乃是建造。我们读圣经时，也许会注意到神的创造，却没有注意到神建造的工作。神的拣选、豫定、呼召、救赎和拯救，全是为著建造。甚至连重生也是为著神的建造。今天神无论作甚麽—传福音、造就圣徒或建立召会—都是祂建造工作的一部分。…这些活动乃是神主要工作—建造工作—的一部分。神有一个目标，这个目标就是要为祂自己建造一个宇宙的居所（出埃及记生命读经，一四八四至一四八五页）。

信息选读

申言乃是为著召会，基督生机的身体，实际的建造（林前十四 3~5、12、26）。申言不是为著建造堂会，建造组织。一人讲众人听的路乃是旧路。基督教的路乃是建造堂会，建造组织，那是门面的。众人申言就建造身体—基督的身体这有机体。

builds up a body—the Body of Christ, an organism. This organism can only be built up in the organic way by practicing 1 Corinthians 14:26 through the perfecting of the saints by the four gifts mentioned in Ephesians 4:11-16. (Further Light concerning the Building Up of the Body of Christ, p. 16)

The preaching of the gospel, the home meetings, and the group meetings are all conducted during the week. On the Lord's Day, we should bring the new ones to the district meetings. A church can be divided into a few districts. The best number for the district meeting is around fifty. When we gain some new ones through the gospel, we should nourish and establish them in the home meetings. We should also care for them and perfect them in the group meetings. In this way, when they come to the church meetings, every one of them will be able to prophesy.

In order for the saints to prophesy, they need to enjoy the Lord's word every day and be filled with the Lord's word. Every district can select its own portion of Scripture.

Everyone should take turns speaking. There should not be any prearranged order, but the speaking should be done in a spontaneous way. This kind of speaking in the district meeting will be very rich. We can prophesy this way week after week for fifty-two weeks in a year. The supply of the Lord's word will then be rich among us. When everyone is supplied and edified, the problems and difficulties of the saints will be solved spontaneously through the supply of the rich word, and the church will be built up. This is the way that the Lord has shown us today.

The Lord's recovery today is the recovery of the saints in the building up of the Body of Christ. For this reason, there is the need for every saint to be able to prophesy, so that the church can be built up in a genuine way. First Corinthians 14:31 says that we can all prophesy one by one. Verses 24 and 25 say that if we all prophesy, and if an unbeliever or one unlearned comes, he will be convicted by all and will be judged by all. The secrets of his heart will become manifest, and he will admit that God is really among us. Hence, for everyone to prophesy unto the building up of the Body of Christ is the proper way revealed in the Scriptures. Thank and praise the Lord! I hope that the Lord would bless all the churches...according to this new way. (The Riches and Fullness of Christ and the Advanced Recovery of the Lord Today, pp. 67-69)

Further Reading: The Practice of the Church Life according to the God-ordained Way, chs. 7-9

这个生机体只能藉著以弗所四章十一至十六节所说四种恩赐对圣徒的成全，来实行林前十四章二十六节，而生机的建造起来（關於建造基督身体更进一步的亮光，一四至一五页）。

从传福音、家聚会到小排聚会，这些都是在周中作；到了主日，就带新人参加区聚会。一个召会可以分作几个区，区聚会的人数最好是五十位左右。在区聚会前，你传福音得了新人，并且也带他们家聚会，餽养、坚固他们，更在小排聚会中照顾、成全他们，那麽到了召会的聚会中，他们就能申言，并且是个个申言。

圣徒要能申言，就需要天天享受主的话，被主的话充满。各区可以选一卷圣经，每周读一章。

[聚会中，要] 让大家轮流说，不是安排的，乃是自动的，这样区聚会里的说话一定非常丰富。一年五十二周，周周申言，主话语在我们中间的供应一定是丰富的。大家既得著供应，得著造就，这样圣徒的难处、问题，因著这些丰富的话语自然得著解决，召会也就得了建造，这就是今天主所给我们看见的路。

今天主的恢复，是恢复圣徒能建造基督的身体，所以需要恢复圣徒人人都能申言，使召会得著真实的建造。林前十四章三十一节说，你们都能一个一个的申言。二十四至二十五节说，若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明，他心里的隐情显露出来，就必承认神真在你们中间。因此，人人申言以建造基督身体的路，乃是圣经所启示的正路。感谢赞美主！我盼望主按著这一条新路，祝福…各处的召会（基督的丰富并丰满与主今日前进的恢复，七〇至七二页）。

参读：照著神命定之路召会生活的实行，第七至九篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 4)

Taking the Lead to Prophesy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

1 Cor. 14:31 "For you can all prophesy one by one that all may learn and all may be encouraged."

Eph. 4:16 "Out from whom 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."

All the believers have the capacity to prophesy and have the obligation to prophesy (1 Cor. 14:31, 24)....First Corinthians 14:31 says that we can all prophesy one by one. The word can indicates the capacity, the ability, to prophesy. Any kind of life has a certain capacity. The peach tree has its life, and in this life there is the capacity to produce peaches. In our human life, there...is the capacity to hear, to see, to smell, to speak, and to eat.

There are also capacities in the divine life that we have received. Through regeneration we received another life, the divine life, which is the eternal life. The divine life is eternal in space, in time, and in quality. It is altogether unlimited. This life is full of capacities, and the most striking...is the capacity to speak for God, to prophesy. (The Advance of the Lord's Recovery Today, pp. 115-116)

Today's Reading

Because we have the divine life, we have the capacity to speak Christ....We all need to grow with the increase of God. The increase of God within us increases our capacity so that this capacity is developed unto our ability.

Right after someone receives the Lord Jesus and is regenerated, a desire is put within him to speak something for Christ. He may not know how to speak,

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第四篇(周四)

领头申言， 以建造召会 作基督生机的身体

晨兴矮养

林前十四 31 『因为你们都能一个一个的申言，为要使众人有学习，使众人得勉励。』

弗四 16 『本於祂，全身藉著每一丰富供应的节，并藉著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。』

所有的信徒都有申言的性能和申言的责任（林前十四 31、24）。…三十一节说，我们都能一个一个的申言。『能』字指明申言的性能，才能。任何一种生命都有某种性能。桃树有桃树的生命，这生命有结出桃子的性能。在我们人的生命里…，有听、看、嗅、说话和吃的性能。

我们所得著的神圣生命也有各种性能。我们藉著重生得著了另一个生命，就是神圣的生命，也就是永远的生命。神圣的生命在空间、时间和性质上都是永远的，是完全不受限制的。这生命满了性能，最显著的乃是为神说话，申言的性能（主今日恢复的进展，一二八页）。

信息选读

因为我们有神圣的生命，所以我们有讲说基督的性能。…都需要以神的增长而长大。神在我们里面的增加，使我们的性能增加，以致这性能得以发展为我们的才能。

一个人接受主耶稣并得了重生以後，立刻就有一个渴慕放在他里面，想要为基督说话。他可能不知道怎样

but this desire is within him. As he begins to speak in the meetings of the church, his speaking function develops. As he continues to practice speaking, he is like a babe who learns to stand, to walk, and eventually to run and jump. His spiritual function is developed through his practice.

I have been attending [the church] meetings regularly since [1932]. By attending all these meetings, I have received much instruction. Through this instruction and growth in life, my capacity to prophesy has been developed. Today it is so easy for me to prophesy. As we attend the meetings regularly and practice speaking with some instruction, we will be perfected to prophesy. (The Advance of the Lord's Recovery Today, pp. 116-117)

After a person is regenerated, the most important thing is for him to eat, drink, and enjoy the pneumatic Christ as his food and water, so that he may grow in life....After the nourishing, we need the teaching. This teaching is through God's Spirit of life sanctifying and perfecting the saints until they become able to do the work of the building up of the Body of Christ (Rom. 15:16; Eph. 4:12)....When we nourish and perfect the saints by God's Spirit of life in this way, we need to arrive at an ultimate goal, which is to help the saints to prophesy for the Lord and to build up the church as the Body of Christ (1 Cor. 14:1, 3-5, 12, 31). In our meetings, everyone can open his mouth to speak. When every one of us speaks, the riches of the Body of Christ are expressed. When we prophesy for the Lord, we need the spiritual words, and these spiritual words come from God's Spirit of life (1 Cor. 12:8). This Spirit will grant us the words, the utterance, and the boldness to prophesy. When we depend on Him, we can prophesy for the Lord unto the building up of the Body of Christ. (God's Way in Life, pp. 43-44)

[There are] three constituting elements of prophesying: [First], we must possess a knowledge of the Word of God—the human element of learning. [Second], we must have the instant inspiration of the Holy Spirit—the divine element of inspiration. [Third], we must have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ, p. 33)

Further Reading: Further Light concerning the Building Up of the Body of Christ, ch. 1; God's Way in Life, ch. 4

说，但这个渴慕就在他里面。当他开始在召会的聚会中说话时，他说话的功能就发展了。他继续操练说话，就像婴孩学习站立，学习走路，至终学会跑和跳。他属灵的功能藉著操练得以发展。

从〔一九三二年〕起，我经常参加聚会。藉著参加所有的聚会，我接受了许多教导。藉著这些教导，以及在生命里的长大，我申言的性能就得发展。今天我很容易申言。当我们经常参加聚会，并照著一些教导操练说话的时候，我们被成全可以申言（主今日恢复的进展，一二九页）。

当一个人重生之後，最要紧的就是吃喝，得享那是灵的基督，作他的食物和饮料，好在生命里长大。…有了餵养，还要加上教导，就是藉神生命的灵，圣化、成全圣徒，使他们能作建造基督身体的工作（罗十五16，弗四12）。…我们这样凭神生命的灵餵养、成全圣徒，至终且要达到一个目标，就是辅导圣徒为主申言，以建造召会—基督的身体（林前十四1、3~5、12、31）。在我们的聚会中，个个都能开口说话。你说，我说，大家说，就把基督身体的丰富彰显了出来。我们为主申言，需要属灵的话，这话来自神生命的灵（十二8）。这灵会赐给我们申言的话语、口才和胆量；凭靠祂，我们就能为主申言，以建造基督的身体（神的生命之路，四〇至四一页）。

申言有三个构成元素：神生命的活话（徒五20），那灵即时的运行，以及藉著神圣之光的光照而有的眼光。首先，我们需要认识活的话，所以我们需要每天读圣经。…这会使我们对主的话有认识，并使我们说话时有正确的表达和发表。…我们所需要的第二个元素是那灵即时的感动。…第三，我们需要藉著神圣之光的光照而有的眼光。…在神圣的光照之下，我们能看见我们自己、召会和圣徒的真实情况。…我们在那灵的感动之下，凭著祂的光照，用神圣的话讲说我们所看见的。这就是申言（召会实际并生机的建造，四四至四五页）。

参读：關於建造基督身体更进一步的亮光，第一章：神的生命之路，第四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 5)

Taking the Lead to Prophesy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

1 Cor. 2:1-2 "And I, when I came to you, brothers, came not according to excellence of speech or of wisdom, announcing to you the mystery of God. For I did not determine to know anything among you except Jesus Christ, and this One crucified."

4 "And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power."

The excelling gift produced in the growth in life through the enjoyment of Christ is prophesying (1 Cor. 14:12)....The top gift...that excels all the other gifts, developed by our enjoyment of Christ is prophesying....As proper, growing believers whose spiritual gifts are being developed, we must speak the Lord into others every day. (The Excelling Gift for the Building Up of the Church, p. 13)

Today's Reading

First Corinthians reveals the enjoyment of the all-inclusive Christ. We need to enjoy Christ every day....What we enjoy will have an issue. The enjoyment of Christ firstly issues in the growth in life to produce materials for the building up of the church (3:6, 9-14). The precious materials produced from the growth in life are signified by gold, silver, and precious stones. Our hope is that all of us will be transformed into the precious materials for God's building by enjoying Christ.

The enjoyment of Christ also issues in the development of gifts for functioning to build up the Body of Christ, prophesying being the excelling gift (1 Cor. 14:1, 12, 39a). To build up anything you need firstly the materials and secondly the skill, the functioning. Thus, the enjoyment of Christ issues not only in the growth in life but also in the development

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第四篇(周五)

领头申言， 以建造召会 作基督生机的身体

晨兴矮养

林前二 1~2 『弟兄们，从前我到你们那里去，并没有照著高超的言论或智慧，对你们宣传神的奥秘。因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。』

4 『我说的话，讲的道，不是用智慧动听的言语，乃是用那灵和能力的明证。』

藉著享受基督而在生命里长大，所产生超越的恩赐，乃是申言（林前十四 12）。…因著我们享受基督而得著发展的最高恩赐，超越一切其他恩赐者，乃是申言。…我们既是正确而长大的信徒，并且属灵的恩赐也正在发展，我们就必须每日都将主说到人里面（建造召会的超越恩赐，一〇页）。

信息选读

哥林多前书启示对包罗万有之基督的享受。我们需要…天天享受祂。…凡我们所享受的都会有个结果。对基督之享受的第一个结果，就是在生命里长大，以产生建造召会的材料（三 6、9~14）。生命长大所产生宝贵的材料，乃是由金、银、宝石所表徵。我们盼望，我们众人都要藉著享受基督，变化成为神建造的宝贵材料。

对基督的享受也带进恩赐的发展，好尽功用以建造基督的身体；而申言乃是超越的恩赐（十四 1、12、39 上）。凡是建造任何东西，首先需要材料，其次需要技巧，就是功用。因此，享受基督的结果不仅是在生命里长大，也是叫恩赐得以发展，

of gifts for functioning....[In chapters 12 through 14] Paul gives a clear view of the development of spiritual gifts for functioning to build up the Body of Christ. Dispensing Christ by speaking Him, prophesying, is the top development of the gifts as an issue of enjoying Him.

We must have something of the Lord to speak for the building up of the church. The top development of the gifts as an issue of the enjoyment of Christ is to prophesy, to speak for the Lord, to speak forth the Lord, to speak the Lord into people, ministering Christ, dispensing Christ, into people. When we are full of the enjoyment of Christ, we can share with others the Christ that we have enjoyed. (Further Light concerning the Building up of the Body of Christ, pp. 7-9)

[In 1 Corinthians 2:1-2 and 4] there are two main points. First, Paul determined not to know anything but Christ, and second, his preaching was not with enticing words but in demonstration of the Spirit. Christ and the demonstration of the Spirit are the two main points of these verses. Then, 14:6 says, "But now, brothers, if I come to you speaking in tongues, what will I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in teaching?" By putting all these verses together we can see the way in which Paul functioned in a meeting. He functioned in a meeting by ministering Christ to others. In his ministry he determined to know nothing but Christ, so no doubt the way he functioned was to minister Christ to people. Second, he did not speak in tongues in the meetings. Rather, he spoke the clear and plain word. Third, he spoke by prophesying in the meetings.

When we come together, it is wonderful to speak something for Christ by exercising our spirit. We say something for Christ with the demonstration of the Spirit, not in a weak, timid way, but in a strong way. We have a strong spirit, so living and so aggressive, and we have some experiences of Christ to tell others. We do have something of Christ to speak about, to declare. Therefore, when we come to the meeting, we exercise our spirit to say something for...[and] about Christ. You say something. I say something. Everybody says something. This will have a convincing impact on others. (Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ, pp. 123, 126)

Further Reading: The Excelling Gift for the Building Up of the Church, chs. 1-2

好尽功用。…在〔十二至十四〕章里，保罗清楚的给我们看见，属灵恩赐如何得著发展，好尽功用以建造基督的身体。藉著讲说基督，申言，来分赐基督，乃是因著享受祂而产生之恩赐的最高发展。

我们必须有一些出於主的东西来讲述，好建造召会。享受基督所发展出来最高的恩赐乃是申言，就是为主说话，说出主，并把主说到人里面，把基督供应、分赐到人里面。我们对基督满了享受，就能与别人分享我们所享受的基督（關於建造基督身体更进一步的亮光，四至六页）。

在〔二章一至二节和四节〕里，有两个主要的点：第一，保罗曾定了主意，不知道别的，只知道基督；第二，他的传讲不是用诱人的言语，乃是用那灵的明证。基督和那灵的明证，是这几节的两个要点。然後，十四章六节说，『弟兄们，我到你们那里去，若只说方言，与你们有甚麽益处？除非我用启示，或知识，或豫言，或教训，对你们讲说。』将这些经文摆在一起，我们就能看见，保罗在聚会中尽功用的路。〔第一，〕他藉著将基督供应给别人，而在聚会中尽功用。在他的职事里，他曾定了主意，不知道别的，只知道基督，所以毫无疑问，他尽功用的路就是将基督供应给人。第二，他没有在聚会中说方言。反而，他说清楚、明白的话。第三，他藉著申言在聚会中说话。

我们来在一起时，藉著运用我们的灵为基督说话是美妙的。我们用那灵的明证为基督说话，不是软弱、胆怯的，乃是刚强的。我们有刚强的灵，这样活泼，这样进取，我们也有一些出於基督的经历告诉别人。我们的确有出於基督的东西可讲说、宣告。因此，我们来到聚会中，就运用我们的灵为基督说话并述说關於基督的事。你说一些，我也说一些。每个人都说一些。这对别人会有使人信服的冲击力（享受基督的丰富以建造召会作基督的身体，一五〇至一五一、一五五页）。

参读：建造召会的超越恩赐，第一至二章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 6)

Taking the Lead to Prophesy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

1 Cor. 2:13 "Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words."

12:8 "For to one through the Spirit a word of wisdom is given, and to another a word of knowledge, according to the same Spirit."

When we stand up to speak for God, we have to learn to speak forth God. We have to practice pushing the words out from our spirit....We should not speak too hastily nor too long. In whatever we speak, we should let others touch the spirit in the words.

Although prophesying is not an easy matter, we know that what is recorded in the Bible must be fulfilled....First Corinthians 14 is the word of God. If this word is not fulfilled, the church will not be built up, and the Lord will not return. This is why Paul said that we have to pursue love and to desire earnestly the matter of prophesying. (The Organic Practice of the New Way, pp. 75-76)

Today's Reading

If we truly desire to take the biblical way, we must pay the price to live a revived and renewed life....We have to deny our self, trust the Lord, and depend on His resurrection power, His authority in ascension, His Spirit, and His word.

I hope that in the future we will see more of the prophesying...than the teaching. There is also no need to have too many testimonies. In this way, the content of the meetings will be rich. When we are speaking, there is the need to have the biblical materials. For example, in the praises of Mary the mother of Jesus in Luke 1, many words of the Old Testament were quoted throughout the whole passage. This shows that she was full of inspiration, that her view was broad and her choice of expression

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第四篇(周 六)

领头申言， 以建造召会 作基督生机的身体

晨兴矮养

林前二 13 『这些事我们也讲说，不是用人智慧所教导的言语，乃是用那灵所教导的言语，用属灵的话，解释属灵的事。』

十二 8 『这人藉著那灵得了智慧的言语，那人也照同一位灵得了知识的言语。』

当我们起来代表神说话时，我们必须学习把神说出去，也操练从我们灵里把话推出去，并且不要说得太急、或太多，总要让人能彀碰著话中的灵。

为主申言虽不是一件容易的事，但我们知道，圣经上所写的，一定要应验。…林前十四章是神的话，若是不应验，召会不能得著建造，主也不会回来。因此保罗说，要追求爱，也要切慕申言（新路生机的实行，七五页）。

信息选读

我们若要真走圣经的路，就必须出代价过复兴更新的生活。…我们需要拒绝自己，信靠主，并靠祂复活的大能、升天的权柄、祂的灵和祂的话。

希望今後在聚会中，申言能逐渐的增多，甚至比教导还多，见证也不必太多。这样，聚会的内容就丰富了。同时说的时候，需要有圣经的材料。譬如，路加一章耶稣的母亲马利亚的赞美，全篇引用了许多旧约的话，可以看出她满有灵感，眼光放大，用辞新鲜，富有启示，是申言最好的例

fresh, with much revelation. It was a good example of a proper prophesying (vv. 46-55)....The blessing of Elizabeth (vv. 42-45) and...the prophecy of Zechariah (vv. 68-79) were in the same principle. Not only were there the words of the Bible and the fresh utterance, but the broad view and the spiritual revelation. When all these elements are added together, we have the prophesying.

This kind of prophesying cannot be acquired in two or three days. There is the need to live this kind of life for a long time. Prophesying is the highest expression of the Christian life. If we live this way, spontaneously, we will be able to speak for God, to speak forth God, and to speak God into others. Week by week, if all prophesy this way, doubtless all the saints will receive the enlightening, the cleansing, the nourishing in life, the help in the truth, and the spiritual perfecting to be built up together into the Body of Christ. (The Organic Practice of the New Way, pp. 68-69, 42)

We must exercise not to use old terminology, but we must look to the Lord...that He would give us the timely utterance with the instant view, the instant seeing, the instant inspiration; this will strengthen the spiritual nature of our prophesying.

[There are] four additional vital points that must be cared for if we would be able to prophesy properly and adequately: 1) We must love the Lord, have fellowship with the Lord, live in the presence of the Lord, be joined to the Lord, and be one with the Lord. 2) We must labor to learn the truth by studying the Bible and books that expound the Bible, such as, the Life-studies, Recovery Version footnotes, Life Lessons, and Truth Lessons, that we might be saturated and constituted with the Word of God. 3) We must have a living spirit and walk according to spirit. 4) We must have a heavenly view, a broadened view, a clear view that knows Christ and knows the church, not having our own opinions and viewpoints but rather God's viewpoint concerning His interest on the earth, His Body, the church, the local churches, the individual saints, ourselves, the world situation, the sinners' condition, and God's economy; this heavenly view is gained through God's light, His Word, and the experience of Christ as life and the Spirit. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ, pp. 56-57)

Further Reading: The Organic Practice of the New Way, chs. 5-6; The Present Advance of the Lord's Recovery, ch. 4

证 (46~55)。…以利沙伯的祝福 (42~45)，和…撒迦利亚的申言 (68~79)，原则也是一样，不仅有圣经的话语，新鲜的发表，也有放大的眼光和属灵的启示。有了这些成分，加在一起，就是申言了。

这样的申言，不是三、两天就能为力的，需要长期的过这样的生活。申言乃是我们基督徒生活最高的结晶品。我们的生活是这样，自然我们就能为神说话，把神说出去，更是把神说到人里面。一周过一周大家都这样申言，毫无疑问的，众圣徒就能得著光照、洁净、生命的餽养、真理的帮助，并属灵的成全而同被建造，成为基督的身体。

要能申言，有几点是不能少的。第一，必须爱主，与主有交通，活在主面前，作一个与主联结为一的人。第二，必须下功夫学真理。圣经和属灵的书报要多读；…如恢复本圣经、真理课程、生命课程等，这些读得越多越好。你读的时候，要让主的话把你滋润、充满、浸透，至终成为你里面的组成。…第三，必须灵活，并随从灵而行，时常得著鲜活的灵感。第四，要学习有属天的、放大的眼光，是认识基督也认识召会的，不要有自己的意见、看法，要有神的眼光。…第五，生活中要豫备申言。…真正的申言，是神在你里面，与你联结为一，你藉著神的话，把你里面的神发表出来，不是道理的，乃是灵感的；没有自己的意见，乃有属灵的眼光。并且说的时候，不陈腔旧调；要一面说，一面仰望主给你新的口才，和临时的灵感。这会大大加强你申言的属灵性质，并使你的申言满有新鲜的启示（新路生机的实行，六七至六八、三七至三九页）。

参读：新路生机的实行，第三、五至六篇；主今日恢复的进展，第五章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five

Taking the Lead to Be a Man of Prayer

Scripture Reading: Matt. 6:9-13; 14:19, 22-23; 6:6

Outline

DAY 1

I. The example of prayer given as a pattern by the Lord increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father's good pleasure (Matt. 6:9-13):

A. We need to pray for the Father's name to be sanctified (v. 9):

1. To be sanctified means to be separated and distinct from all that is common (cf. Eph. 1:4).

2. For His name to be sanctified, we should express Him in our living a sanctified life, a daily life that is separated from being common and is saturated with His holy nature (1 Pet. 3:15-16; Eph. 5:26; Heb. 12:10; 2 Pet. 1:4; cf. Ezek. 36:21).

B. We need to pray for the Father's heavenly kingdom to come (Matt. 6:10a):

1. Before his fall, Satan as the archangel was appointed by God to be the ruler of the world (Ezek. 28:13-14); hence, he is called the ruler of this world (John 12:31) and holds all the kingdoms of this world and their glory in his hand (Luke 4:6).

2. In order for God's kingdom to come in its manifestation, we must live in the reality of His

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第五篇

领头成为祷告的人

读经：太六 9 ~ 13，十四 19，22 ~ 23，六 6

纲 目

周 一

壹 主所示范祷告的榜样，使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得著恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使父得著喜悦—太六 9 ~ 13：

一 我们需要祷告，使父的名被尊为圣—9 节：

1 被尊为圣的意思，就是从一切凡俗的分开并分别出来—参弗一 4。

2 要使祂的名被尊为圣，我们就必须在生活中彰显祂；我们必须过圣别的生活，就是从凡俗分别出来，并被祂的圣别性情浸透的日常生活—彼前三 15 ~ 16，弗五 26，来十二 10，彼后一 4，参结三六 21。

二 我们需要祷告，使父的属天之国来临—太六 10 上：

1 撒但在堕落之前，原是神所派管理世界的天使长；（结二八 13 ~ 14；）因此他称为这世界的王，（约十二 31，）世上的万国和万国的荣耀，都握在他手中。（路四 6。）

2 要使神国度的实现来临，我们今天必须活在祂国度的实际里，让基

kingdom today, allowing Christ as the life-giving Spirit to rule within us so that we may have righteousness, peace, and joy in the Holy Spirit (Rom. 14:17).

C. We need to pray for the Father's divine will to be done on earth (Matt. 6:10b):

1. For the divine will to be done on earth is to bring the heavenly ruling, the kingdom of the heavens, to this earth (cf. 8:9a; Rom. 5:17).

2. The will of God is to have Christ as the replacement for all the offerings in the Old Testament so that we may enjoy Him as everything in living and practicing the Body life for the building up of the Body of Christ as the organism of the Triune God (Heb. 10:5-10; Rom. 12:2, 5; Eph. 1:5, 9-11).

DAY 2

D. This prayer, as a pattern, cares first for God's name, God's kingdom, and God's will, and second, for our need (Matt. 6:11):

1. These three things—the name, the kingdom, and the will—are the attributes of the one Triune God:

a. The name is of the Father, because the Father is the source; the kingdom is of the Son; and the will is of the Spirit.

b. To pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens.

2. The Lord as our King does not want His people to worry about tomorrow (v. 34); He wants them to pray only for today's needs, for their daily bread, which indicates a living that is by faith.

3. The kingdom people should not live on what they have stored; rather, they should live by faith on the Father's daily supply.

E. In this prayer as a pattern we need to take care of our failures before God and of our relationship with others, asking the Father to forgive us our debts, as we also have forgiven our debtors (v. 12).

F. This prayer, as a pattern, cares for the kingdom people's deliverance from the evil one and from evil things (v. 13a):

督这赐生命的灵在我们里面施行管治，使我们有公义、和平、并圣灵中的喜乐—罗十四 17。

三 我们需要祷告，使父的神圣旨意行在地上—太六 10 下：

1 使神圣的旨意行在地上，乃是把属天的管治，就是诸天的国，带到地上—参八 9 上，罗五 17。

2 神的旨意乃是要基督作旧约中一切祭物的顶替，使我们享受祂作一切，而过身体的生活，并实行身体的生活，以建造基督的身体作三一神的生机体—来十 5 ~ 10，罗十二 2，5，弗一 5，9 ~ 11。

周 二

四 这示范的祷告，首先顾到神的名、神的国和神的旨意，其次才顾到我们的需要—太六 11：

1 名、国度、旨意这三样，乃是一位三一神的属性：

a 名是属于父的，因为父是源头；国度是属于子的；旨意是属于灵的。

b 这样的祷告，乃是祷告愿三一神在地上得胜，如同祂在天上得胜一样。

2 主是我们的王，祂不要祂的子民为明天忧虑；（34；）祂要他们只为今日的需用，就是为日用的食物祷告，这『日用的食物』指明凭信而活。

3 国度子民不该靠所积蓄的生活，只该凭信，靠父每日的供应生活。

五 在这示范的祷告里，我们需要顾到我们在神面前的失败，以及我们与别人的关系，求父免我们的债，如同我们也免了欠我们债的人—12 节。

六 这示范的祷告顾到国度子民脱离那恶者和邪恶的事—13 节上：

1. The kingdom people should ask the Father not to bring them into temptation but to deliver them from the evil one, the devil, and from the evil that is out of him.

2. To ask the Lord not to bring us into temptation indicates our knowledge of our weakness (cf. 26:41; 1 Cor. 10:13).

G. This prayer, as a pattern, concludes with the kingdom people's recognizing and praising reverently that the kingdom, the power, and the glory belong to the Father forever (Matt. 6:13b):

1. The kingdom is of the Son, which is the realm in which God exercises His power; the power is of the Spirit, which carries out God's intention so that the Father can express His glory (cf. 12:28).

2. This indicates that the prayer the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father.

3. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father; God the Father is both the beginning and the end, the Alpha and the Omega (cf. Eph. 4:6; 1 Cor. 15:28).

DAY 3

II. In the performing of the miracle of feeding five thousand people with five loaves and two fish, the Lord trained His disciples to learn from Him (Matt. 14:19; 11:29):

A. To see the miracle of feeding five thousand with five loaves and two fish is easy, but to know the deep and great lessons of life that we have to learn from the Performer of this great miracle requires revelation (cf. v. 25).

B. Matthew 14:19 says that He took the five loaves and two fish, and when He was going to bless them, He looked up to heaven:

1. Looking up to heaven indicates that He was looking up to His source, His Father in heaven:

a. This indicates that He realized the source of the blessing

1 国度子民应当求父，不叫他们陷入试诱，救他们脱离那恶者魔鬼，和出於他的邪恶。

2 求主不叫我们陷入试诱，指明我们知道自己的软弱一参二六 41，林前十 13。

七 这示范的祷告结束於国度子民恭敬的承认并赞美，国度、能力、荣耀，都是属於父的，直到永远—太六 13 下：

1 国度是子的，这国乃是神运用祂能力的范围；能力属於那灵，这能力完成神的目的，使父能彰显祂的荣耀一参十二 28。

2 这指明主教导我们的祷告，乃是开始於三一神，接著父、子、灵的次序；也是结束於三一神，但是接著子、灵、父的次序。

3 因此，主在祂至高教训里所教导的祷告，开始於父神，也结束於父神；父神是开始，也是结束；是阿拉法，也是俄梅嘎一参弗四 6，林前十五 28。

周 三

貳 主在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学—太十四 19，十一 29：

一 看见用五饼二鱼食饱五千人的神迹是容易的，但要认识我们从行这大神迹者的身上所必须学习，那深邃且重大的生命功课，却需要启示一参 25 节。

二 十四章十九节说，祂拿著五个饼两条鱼，在祝福的时候，是望著天：

1 『望著天』指明祂仰望祂的源头，就是祂在天上的父：

a 这指明祂知道祝福的源头不是

was not Him; the Father as the sending One, not the sent One, should be the source of blessing (cf. Rom. 11:36).

b. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing so that we can be channels of supply by trusting in Him, not in ourselves (cf. Matt. 14:19b; Num. 6:22-27).

2. His looking up to the Father in heaven indicates that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30):

a. What we know and what we can do mean nothing; being one with the Lord and trusting in Him mean everything in our ministry (cf. 1 Cor. 2:3-4).

b. The blessing comes only by our being one with the Lord and trusting in Him (cf. 2 Cor. 1:8-9).

DAY 4

3. The Lord did not do anything from Himself (John 5:19; cf. Matt. 16:24):

a. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him.

b. We need to continually exercise our spirit to reject the self and live by another life, by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a).

4. The Lord did not seek His own will but the will of Him who sent Him (John 5:30b; 6:38; Matt. 26:39, 42):

a. The Lord rejected His idea, His intention, and His purpose.

b. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal; we should go only seeking the idea, purpose, aim, goal, and intention of our sending Lord.

DAY 5

5. The Lord did not seek His own glory but the glory of the Father who sent Him (John 7:18; 5:41; cf. 12:43):

a. To be ambitious is to seek our own glory (cf. 3 John 9).

祂；受差遣者不是祝福的源头，父这位差遣者才是一参罗十一 36。

b 无论我们能作多少，无论我们多麽懂得作甚麽，我们必须看见，我们需要差遣者祝福我们所作的，信靠祂而不信靠自己，藉此成为供应的管道—参太十四 19 下，民六 22 ~ 27。

2 祂仰望天上的父，指明作为那受天上的父所差遣在地上的子，祂与父是一并信靠父—约十 30：

a 我们所知道的，我们所能作的，都算不得甚麽；在我们尽职时，与主是一并信靠祂才是最重要的一参林前二 3 ~ 4。

b 惟有当我们与主是一，并且信靠祂，祝福才会临到一参林后一 8 ~ 9。

周 四

3 主不从自己作甚麽—约五 19，参太十六 24：

a 我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。

b 我们需要藉著耶稣基督之灵全备的供应，不断的操练灵拒绝己，并凭另一个生命而活—腓一 19 ~ 21 上。

4 主不寻求自己的意思，只寻求那差祂来者的意思—约五 30 下，六 38，太二六 39，42：

a 主拒绝自己的意思、目的和定旨。

b 我们每个人都该在这一件事上有警觉—当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标；我们只该寻求那差遣我们的主的意思、定旨、标的、目标和目的。

周 五

5 主不寻求自己的荣耀，只寻求那差祂来的父的荣耀—约七 18，五 41，参十二 43：

a 有野心就是寻求自己的荣耀—参约参 9。

b. We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our work; we must learn to hate them.

c. If we are always going to be used for the Lord in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up (Matt. 16:24).

C. After performing the miracle, the Lord went up to the mountain privately to pray (14:23; cf. Luke 6:12):

1. The Lord did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer:

a. The word privately is very meaningful; this means that He did not let people know He was going to pray.

b. The Lord compelled the disciples to leave Him in order that He might have more time to pray privately to the Father (Matt. 14:22-23).

c. He needed to pray privately to His Father who was in the heavens, that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens.

DAY 6

2. The Lord told us, “When you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you” (6:6):

a. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately; the kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of Him, and receiving some secret answer from Him.

b. The self enjoys doing things in a public way, in the presence of man; the self loves to be glorified, and the flesh loves to be gazed upon.

c. If we pray every day without telling others or letting them know about it, this means that we are healthy and that we are growing; if we always tell others how much we pray, we will not only lose our reward but also not grow in life or be healthy (cf. 13:6).

b 我们必须看见，在我们的工作中，我们的己、企图、野心，乃是三条大『蛀虫』；我们必须学习恨恶它们。

c 在主的恢复中，我们若要一直被主使用，就必须否认我们的己，弃绝我们的企图，并放弃我们的野心—太十六 24。

三 在行了神迹后，主就独自上山去祷告—十四 23，参路六 12：

1 主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起：

a 『独自』这辞很有意义；这意思是说，祂不让人知道祂去祷告。

b 主催门徒离开，祂好有更多的时间独自祷告父—太十四 22～23。

c 祂需要独自祷告祂在诸天之上的父，好叫祂在地上为著建立诸天之国，无论作甚麽，都能与父是一，并有父与祂同在。

周 六

2 主告诉我们：『你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你』—六 6：

a 我们与别人一起祷告时，无法像我们独自向主祷告时享受主那样深；国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答。

b 己喜欢公开在人面前行事；己喜爱得荣耀，肉体喜爱被人注视。

c 我们若天天祷告而不告诉别人，或者不让别人知道，这表示我们是健康的，并且我们正在长大；我们若一直告诉别人我们有多少祷告，我们就不仅要失去赏赐，我们也不健康，不会在生命里长大—参十三 6。

3. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain,” separated from the crowds, to be with the Father privately and secretly to have intimate fellowship with Him.

4. The Lord's going up to the mountain privately to pray indicates His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle so that they would not be satisfied with the food which perishes but that they should seek for the food which abides unto eternal life (John 6:27).

5. His going up to the mountain privately to pray also indicates that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people who were fed by His miracle.

6. These lessons are intrinsic, deeper, and of life; we need to learn these living lessons from the Lord so that we can enter into the God-man living.

3 我们必须学习离开群众、家庭、朋友、和召会里的圣徒，去到更高一层的『高山』，与众人分开，独自与父在一起，隐密的与祂有亲密的交通。

4 主独自上山去祷告，指明祂是求父祝福所有得享这神迹结果的人，使他们不满足於那必坏的食物，反而寻求那存到永远生命的食物—约六 27。

5 祂独自上山去祷告，也指明祂要得著父的指示，好知道如何照顾那藉著祂的神迹而得餵养的五千人。

6 这些功课是内在的、更深的、属於生命的；我们需要从主学这些活的功课，使我们能进入神人的生活。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 1)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 6:9-10 "You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth."

Matthew's record is concerning the first God-man as the King-Savior in the kingdom of the heavens....[Matthew 5—7 contains] His supreme teaching on the mount concerning prayer. Many Bible scholars call this "the sermon on the mount," but I do not like the word sermon. Instead, I use the term supreme teaching. No teaching in human history is higher than this one. In His supreme teaching on the mount, the first God-man as the King-Savior in the kingdom of the heavens taught His disciples twice concerning prayer. The first time is in the middle of the supreme teaching, and the second time concludes His supreme teaching.

Many so-called churches today recite the prayer which the Lord taught us to pray in [6:5-18], but most do not understand the real significance of what they are reciting. This prayer is critical to the kingdom life, a life that lives in the kingdom of the heavens. This one prayer also is accompanied by four negative charges as warnings. (The God-man Living, pp. 96-97)

Today's Reading

The prayer is as follows: "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen" (Matt. 6:9-13). The praying ones must be children of God, born of God, so they have the authority, the right, to call God their Father. We cannot call a person our father if we are

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第五篇（周一） 领头成为祷告的人

晨兴餵养

太六 9~10 『所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。』

马太的记载说到第一个神人在诸天的国里是君王救主。… [五至七章包含] 祂在山上关于祷告的至高教训。许多圣经学者称此为『登山宝训』，但我不喜欢『宝训』这个辞，我要用『至高的教训』一辞。在人类历史中，没有甚麽教训比这个教训更高。第一个神人这位诸天之国的君王救主，在山上祂至高的教训里，两次教导祂的门徒关于祷告的事。第一次是在这至高教训的中段，第二次是结束祂至高的教训。

今天许多所谓的教会，背诵主在 [六章五至十八节] 教导我们祷告的祷告辞，但大多数人不明白他们所背诵的真实意义是甚麽。这个祷告对国度生活，就是在诸天之国里所过的生活，是极其紧要的。这一个祷告也带著四个反面的嘱咐作为警告（神人的生活，一一五至一一六页）。

信息选读

这个祷告是这样说：『我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试探，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。』（太六 9~13）祷告的人必须是神的儿女，从神而生，所以他们有权利，有权利称神为他们的父。我们若不是从某人所生，

not born of him. We have a Father in the heavens who has begotten us. This brief but critical prayer covers a number of crucial items.

To be sanctified means to be separated and distinct from all that is common. On the fallen earth there are many false gods. The worldly people consider our God as being in common with those gods. If we pray for our Father's name to be sanctified, we should not just utter this with our words. For His name to be sanctified, we should express Him in our living. We must live a sanctified life, a daily life separated from being common. To pray such a prayer requires us to be sanctified persons, those who are separated from being common. We should be distinct, separate, from all of the people around us. In other words, we should be holy. As sanctified people, we should pray, "Our Father, Your name be sanctified."

Today the world is not God's kingdom but His enemy's kingdom. This is why the Bible says that Satan is the ruler of today's world (John 12:31). In Satan's kingdom, the world, there is no righteousness, no peace, and no joy. Romans 14:17 tells us that the reality of the kingdom life is righteousness, peace, and joy in the Holy Spirit. In Satan's kingdom today, there is no joy, because there is no peace. In the United Nations, peace is talked about all the time, but there is no peace, because there is no righteousness. Peace is the issue of righteousness. In his second Epistle, Peter tells us that the unique thing that dwells in the new heavens and new earth is righteousness (3:13). In the coming kingdom, the millennium, the primary thing will be righteousness. There is no righteousness in today's world, because this is the kingdom of Satan, the evil ruler.

Today Satan's will is being done on the earth through evil men. Hitler, Mussolini, and Stalin tried to carry out his will along with most of the rulers on this earth today. Thank the Lord that Satan's will is not fully carried out. Hitler, Mussolini, and Stalin were destroyed. Napoleon wanted his will to be done, but he did not succeed. We need to pray for the Father's divine will to be done on earth as in the heavens. This is to bring the heavenly ruling, the kingdom of the heavens, to this earth. Then the Father's will surely will be done on the earth. (The God-man Living, pp. 97-99)

Further Reading: The God-man Living, msg. 11

就不能称他为父。我们有一位在诸天之上的父，祂生了我们。这个简短而紧要的祷告，包括许多紧要的项目。

被尊为圣的意思，就是从一切凡俗的分开并分别出来。在这堕落的地上，有许多假神。世人把我们的神也看作与那些神一样凡俗。如果我们祷告，愿父的名被尊为圣，我们就不该只是用我们的话说出来而已。要使祂的名被尊为圣，我们就必须在生活中彰显祂。我们必须过圣别的生活，就是从凡俗分别出来的日常生活。我们要这样祷告，我们就必须是圣别的人，就是从一切凡俗分别出来的人。我们应当从我们周围所有的人中分开、分别出来。换句话说，我们应当是圣别的。我们这些圣别的人，应当祷告说，『我们的父，愿你的名被尊为圣。』

今天世界不是神的国，乃是祂仇敌的国。这就是为甚麽圣经说，撒但（撒旦）是今天世界的王（约十二 31）。在撒但的国里，就是在世界里，没有公义、和平与喜乐。罗马十四章十七节告诉我们，国度生活的实际乃是公义、和平并圣灵中的喜乐。今天在撒但的国里没有喜乐，因为其中没有和平。联合国一直谈论和平，却没有和平，因为没有公义。和平乃是公义的结果。在彼得后书里，彼得告诉我们，惟一居住在新天新地里的，乃是义（三 13）。在要来的国度里，就是在千年国里，主要的东西乃是义。在今天的世界上没有义，因为这世界是撒但这邪恶之王的国。

今天撒但的旨意藉著恶人行在地上。希特勒、墨索里尼、史达林和今天地球上大多数的掌权者，都尽力要完成撒但的旨意。但感谢主，撒但的意愿没有完全实现。希特勒、墨索里尼和史达林，都被毁灭了。拿破仑想要遂行他的意愿，但他没有成功。我们需要祷告，愿父的神圣旨意行在地上，如同行在天上。这乃是把属天的管治，就是诸天的国，带到地上。这样，父的旨意就必定行在地上（神人的生活，一一六至一一八页）。

参读：神人的生活，第十一篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 2)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 6:11-13 "Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen."

This prayer [in Matthew 6] is all-inclusive. The patterned prayer firstly cares for God's name, God's kingdom, and God's will; then secondly, for our need. This reveals that in this fighting prayer the Lord will still take care of our needs. According to verse 11 we are to ask "today" for our "daily bread." The King does not want His people to worry about tomorrow (v. 34); He only wants them to pray for their needs today. The term "daily bread" indicates living by faith. The kingdom people should not live on what they have stored; rather, by faith they should live on the Father's daily supply. (Life-study of Matthew, p. 267)

These three things—the name, the kingdom, and the will—are the attributes of the one Triune God. The name is of the Father, because the Father is the source; the kingdom is of the Son, and the will is of the Spirit. To pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens. (The God-man Living, p. 99)

Today's Reading

In His prayer, the Lord covers our daily necessity. He teaches us to pray for our bread only for one day. We are to ask our Father to give us today, not tomorrow or next month, our daily bread. He does not want His people to worry about tomorrow. He wants them to pray only for today's needs. When I was younger, we co-workers in China sometimes came to the end of our material supply, and we did not know how we would live the next day. Something always came to meet our need for that day. The Lord is faithful to take care of the supply of our daily necessity.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第五篇（周 二） 领头成为祷告的人

晨兴餵养

太六 11~13 『我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。』

[马太六章的] 祷告乃是包罗一切的。这示范的祷告，首先顾到神的名、神的国和神的旨意，其次才顾到我们的需要。这启示在这争战的祷告中，主仍会眷顾我们的需要。照著十一节，我们『今日』求我们『日用的食物』。王不要祂的子民为明天忧虑 (34)，只要他们为今日的需用祷告。『日用的食物』一辞指明凭信而活。国度子民不该靠所积蓄的生活，只该凭信，靠父每日的供应生活 (马太福音生命读经，二九九至三〇〇页)。

名、国度、旨意这三样，乃是一位三一神的属性。名是属於父的，因为父是源头；国度是属於子的；旨意是属於灵的。这样的祷告，乃是祷告愿三一神在地上得胜，如同祂在天上得胜一样 (神人的生活，一一八页)。

信息选读

主在祂的祷告中，顾到我们日常的需用。祂教导我们只要为一日的食物祷告。为著我们日用的食物，我们乃是求我们的父今日 (不是明日或下个月) 赐给我们。祂不要祂的子民为明天忧虑。祂要他们只为今日的需用祷告。当我还年轻的时候，我们这些在中国的同工有时到了物质供应的尽头，我们不知道第二天要怎样过活。但总是有供应来应付我们那一日的需要。在顾到我们日常需用的供应上，主是信实的。

In the Lord's prayer, we see that we need to take care of our relationship with others. As we ask the Father to forgive us our debts, we should forgive our debtors. We are in debt with God, and we also have debtors who owe us something. To maintain a peaceful relationship with others, we have to forgive them. Thus, we have to clear up any separating factors between us and God and between us and others.

Sometimes our God, who is faithful and who takes care of us, brings us into a situation of temptation to test us as the Spirit of God did the Lord Jesus (Matt. 4:1). But because we know our weakness, we should pray, "Do not bring us into temptation..." To pray for deliverance from the evil one is to deal with Satan. The Lord's prayer takes care of the Triune God, of our daily necessity, of our relationship with God and with others, and also of Satan.

The prayer to the Father concludes in this way: "For Yours is the kingdom and the power and the glory forever. Amen" (Matt. 6:13). Here is the realization and praise of God's kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God's intention so that the Father can express His glory. This indicates that the prayer which the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega.

Such a critical prayer surely increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father's good pleasure. On the one hand, we are seeking for something according to the Father's heart's desire. On the other hand, we have the supply to fulfill something for the Father's good pleasure. (The God-man Living, pp. 99-100)

Further Reading: Life-study of Matthew, msg. 21

在主的祷告里，我们看见我们需要顾到我们与别人的关系。当我们求父免去我们的债，我们也应当免了欠我们债的人。我们欠了神的债，我们也有欠我们债的人。为了维持与别人和睦的关系，我们必须赦免他们。因此，我们必须清除我们与神之间，以及我们与别人之间，任何分离的因素。

这位信实且看顾我们的神，有时候会带我们到一种试诱的情形里来试验我们，就如神的灵在主耶稣身上所作的一样（太四1）。但我们既知道自己的软弱，就应当祷告：『不叫我们陷入试诱。』…求父救我们脱离那恶者，乃是对付撒但。主的祷告顾到三一神，顾到我们日常的需用，顾到我们与神并与别人的关系，也对付撒但。

这个向父的祷告，乃是这样结束：『因为国度、能力、荣耀，都是你的，直到永远。阿们。』（六13下）这里乃是认识并赞美神的国度、能力和荣耀。这也是说到三一神。国度是子的，这国乃是神运用祂能力的范围。能力属于那灵，这能力完成神的目的，使父能彰显祂的荣耀。这指明主教导我们的祷告，乃是开始於三一神，接著父、子、灵的次序；也是结束於三一神，但是按著子、灵、父的次序。因此，主在祂至高教训里所教导的祷告，开始於父神，也结束於父神。父神是开始，也是结束；是阿拉法，也是俄梅嘎。

这样紧要的祷告，必定能使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得著恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使父得著喜悦。一面，我们是照著父的心愿，而有所寻求。另一面，我们得著供应而履行一些事，使父喜悦（神人的生活，一一八至一二〇页）。

参读：马太福音生命读经，第二十一篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 3)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 11:29 "Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls."

14:19 "And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds."

We need revelation from the Lord to see the intrinsic significance of His word [in Matthew 14]. To see the miracle of feeding five thousand with five loaves and two fish is easy, but to know the deeper lessons which we have to learn from the Performer of this big miracle requires revelation. These lessons are intrinsic, deeper, and of life. To know the great miracle the Lord performed does not give us any life. We can only admire the Lord's outward doing. But to see all the detailed points concerning the lessons of life to learn from the Lord in His way of performing the miracle imparts life to us. We need to learn these living lessons from the Lord so that we can enter into the God-man living. (The God-man Living, p. 129)

Today's Reading

In the performing of the miracle of feeding five thousand people with five loaves and two fish, [the Lord] trained His disciples to learn from Him. In Matthew 11:29 the Lord told the disciples that they needed to learn from Him, indicating that He was their pattern.

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One,

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第五篇（周 三） 领头成为祷告的人

晨兴餵养

太十一 29 『我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。』

十四 19 『於是吩咐群众坐在草地上，就拿著五个饼两条鱼，望著天祝福，擘开饼，递给门徒，门徒便递给群众。』

我们…需要从主来的启示，好看见祂〔在马太十四章〕话语的内在意义。看见用五饼二鱼食饱五千人的神迹是容易的，但要认识我们从行这大神迹者的身上所必须学习的更深功课，却需要启示。这些功课是内在的、更深的、屬於生命的。认识主所行的大神迹，并不能给我们甚麼生命。我们只能希奇主外面所作的。但我们若从主行神迹的方式而跟主学，看见生命功课一切详细的点，就有生命分赐给我们。我们需要从主学这些活的功课，使我们能进入神人的生活（神人的生活，一五三页）。

信息选读

〔主耶稣〕在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学。在马太十一章二十九节，主告诉门徒要跟祂学，指明祂乃是他们的榜样。

十四章十九节说，祂拿著五个饼两条鱼，在祝福的时候，是望著天。换句话说，祂是望著天而为食物祝福。『望著天』指明祂仰望祂在天上的父。这指明祂知道祝福的源头不是祂。祂乃是受差遣者，受差遣者不应当是祝福的源头。差遣者是父，祂才是祝福

the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern which the Lord set up for us here. We need to remember that He looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender, but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones. This is a big lesson which I want to stress.

A co-worker who is invited to speak somewhere may think that since he has been speaking for the Lord for many years, he knows how to speak. All of us need to drop this kind of attitude and realize that we are not the source. No blessing is of us. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing by trusting in Him, not in ourselves. Even when we take our meals, we should learn of the Lord to look up to the Father as the source. When we bless our food, we should bless it by looking up to the source of blessing.

His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30). This is a very important principle. Whenever I speak for the Lord, I must have the sensation that I am one with the Lord, trusting in Him. What I know and what I can do mean nothing. Being one with the Lord and trusting in Him mean everything in our ministry. We should never go to minister the word by remaining in ourselves and by trusting in what we can do. If we trust in what we can do, we are finished. The blessing comes only by our being one with the Lord and trusting in Him. (The God-man Living, pp. 123-124)

Further Reading: The God-man Living, msg. 14

的源头。

这里有一个很大的功课要我们学。读圣经的人大多注意到在十四章里，主从无变有的神迹。但我们必须看见，主在这里为我们所立的榜样。我们必须记得，祂在门徒面前仰望天上的父，并祝福五饼二鱼。祂这样祝福之后，就告诉门徒该作甚麽。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。按照这个榜样，我们必须看见，我们不是差遣者，我们只是差遣者所差遣的人。无论我们能作多少，我们应当看见，我们仍然需要从源头，就是从那差遣我们者而来的祝福，使我们能把祝福传给受益处的人。这是我所要强调一个大的功课。

一个同工被邀请到一个地方讲道，他可能以为自己已经为主说话多年，所以知道如何说。我们都必须放下这种态度，看见我们不是源头。没有一样祝福是出於我们的。无论我们能作多少，无论我们多麽懂得作甚麽，我们必须看见，我们需要差遣者祝福我们所作的，我们信靠祂而不信靠我们自己。甚至在我们吃饭的时候，也该学主仰望那作我们源头的父。当我们为食物祝福时，我们该藉著仰望祝福的源头，而祝福食物。

[主耶稣] 仰望天上的父，指明作为那受天上的父所差遣在地上的子，祂与父是一并信靠父（约十30）。这是非常重要的原则。每当我为主说话时，我必须感觉我是信靠主，与主是一。我所知道的，我所能作的，都算不得甚麽。在我们尽职时，与主是一并信靠祂才是最重要的。我们绝不该留在自己里面，信靠我们所能作的，去供应话语。我们若信靠我们所能作的，我们就完了。惟有当我们与主是一，并且信靠祂，祝福才会临到（神人的生活，一四六至一四七页）。

参读：神人的生活，第十四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 4)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

John 5:19 "...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner."

30 "I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me."

The Lord did not do anything from Himself (John 5:19). This was also a pattern to the disciples. He was the One through whom the entire universe was created, but He would not do anything from Himself....He said that anyone who follows Him must take up his cross and deny himself (Matt. 16:24). He lived a life of denying Himself.

The learned professors in the universities do many things in order to attract people's attention, displaying what they know and can do. But we are not today's professors; we are today's God-men, the duplication of Jesus. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him. This is to practice the teaching of denying the self by doing things with the Lord. (The God-man Living, pp. 124-125)

Today's Reading

The Lord did not seek His own will but the will of Him who sent Him (John 5:30b). First, He denied Himself; second, He rejected His idea, His intention, and His purpose. He would only seek the will of the One who sent Him. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal.

One day I was preparing to go from Shanghai to Hangchow. Then Brother Nee asked me, "Witness,

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第五篇(周四) 领头成为祷告的人

晨兴餵养

约五 19 『…子从自己不能作甚麽，惟有看见父所作的，子才能作；父所作的事，子也照样作。』

30 『我从自己不能作甚麽；我怎麽听见，就怎麽审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。』

主不从自己作甚麽（约五 19）。这也是祂给门徒的榜样。虽然整个宇宙都是藉著祂创造的，但祂不从自己作甚麽。…祂说凡跟从祂的人，都必须背起自己的十字架，并否认己（太十六 24）。祂乃是过著否认己的生活。

在大学里，有学问的教授作许多事，表现他们所知并所能作的，来吸引人的注意。但我们不是今天的教授；我们是今天的神人，就是耶稣的复本。我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。这就是实行否认己的教训，与主一同作事（神人的生活，一四七至一四八页）。

信息选读

主不寻求自己的意思，只寻求那差祂来者的意思（约五 30下）。首先，祂否认自己；第二，祂拒绝自己的意思、打算和目的。祂只寻求那差祂来者的意思。我们每个人都该在这一件事上有警觉—当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标。

有一天，我豫备要从上海到杭州去。倪弟兄问我：『常受，你去杭州的

for what purpose are you going to Hangchow?" I responded that I was going to visit the brothers there. He said that this was a wrong answer. Instead, I should say that I am going to perform the Lord's purpose....It is not easy to have a pure heart, without having our purpose, our goal, and our idea. We should just go seeking the idea, purpose, goal, and intention of the sending Lord. This requires much learning on our part.

At times certain brothers may ask me how I feel about their accepting the invitation to a certain place. My basic consideration is, "Are you going just to fulfill the Lord's purpose, the Lord's aim, the Lord's goal, the Lord's idea, the Lord's intention, that is, the Lord's will, or would you take the chance to accomplish your intention, your will?" To seek our intention is absolutely impure. We need to be purified by the cross. We should pray, "Lord, save me from going out to accomplish something according to my intention and idea." The Lord Jesus never sought His own idea, His own purpose, His own concept, or His own intention. He purely sought only the Father's will. (The God-man Living, pp. 125-126)

God's heart and will in His New Testament economy, God's good pleasure, the counsel of His will, and His purpose, is to have a Body for the enlargement and expression of Christ, the embodiment of the processed Triune God (Eph. 1:9-11, 22-23; 3:9-11). A person's body is his enlargement. The church as the Body of Christ is the enlargement of Christ, and this enlargement of Christ is Christ's expression.

God created the heavens and the earth with many items, and eventually He created mankind in order to have a Body composed of human beings who are saved, regenerated, sanctified, renewed, and transformed into the image of the processed Triune God. God wants to have such a Body for Christ, who is the very embodiment of the processed Triune God. The processed Triune God is embodied in Christ, and this Christ today needs a Body for His enlargement and His expression. We all are here as a part of this enlargement. Therefore, we are a part of Christ's expression. This is God's great will. (The Practical and Organic Building Up of the Church, pp. 8-9)

Further Reading: The Practical and Organic Building Up of the Church, ch. 1

目的是甚麼?』我回答说，我看那里的弟兄们。他说这是错误的回答。我应当说我是去实行主的目的。…我们不容易有一个单纯的心，没有自己的目的、目标和意思。我们只该寻求那差遣我们的主的意思、目标和目的。这需要我们这一面多有学习。

有时候，一些弟兄问我对他们接受邀请去某一个地方的感觉。我基本的考虑乃是：『你去只是为著完成主的定旨、标的、目标、意思、目的，亦即主的意愿，还是你要利用机会达到你的目的、意愿？』寻求我们的目的，完全是不纯净的。我们必须藉著十字架得洁净。我们该祷告说，『主啊，拯救我，使我出去不是为照著我的目的和意思而成就甚麼。』主耶稣从不寻求祂自己的意思、定旨、观念和目的。祂单纯的只寻求父的意思（神人的生活，一四八至一四九页）。

神在祂新约经纶里的心愿和旨意、祂的喜悦、祂意愿所决议的和祂的定旨，是要得著一个身体，作基督（经过过程之三一神的具体化身）的扩大和彰显（弗一 9~11、22~23，三 9~11）。人的身体是人的扩大。作基督身体的召会是基督的扩大，这基督的扩大就是基督的彰显。

神创造了诸天和地，连同许多项目，至终祂创造了人类，为要得著一个由人构成的身体，这些人得救、重生、圣别、更新并变化成为经过过程之三一神的形像。神要为基督得著这样一个身体；基督是经过过程之三一神的具体化身。经过过程的三一神具体化身在基督里，今天这位基督需要一个身体，作祂的扩大和彰显。我们众人在这里，乃是这扩大的一部分。所以，我们是基督的彰显的一部分。这是神伟大的旨意（召会实际并生机的建造，二至三页）。

参读：召会实际并生机的建造，第一章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 5)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

John 7:18 "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him."

Matt. 14:23 "And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone."

The first God-man did not seek His own glory but the glory of the Father who sent Him (John 7:18). I was with Brother Nee for about twenty years. What bothered him the most about the co-workers was that it was hard to see one who was not ambitious. To be ambitious is to seek your own glory. In the service we render to the Lord in the church life, there is always our ambition. A brother may have the ambition to be an elder. In order to become an elder, he feels that he must first become a deacon. To him being a deacon is a step toward being uplifted to the eldership....We are all fallen descendants of Adam and sick of the same disease, the same sin....Through the years I have seen a number of co-workers among us spoiled by ambition. By the Lord's mercy, I have learned the secret of dealing with my self and my intention, and this has helped me to deal with my self-glorification. (The God-man Living, p. 126)

Today's Reading

John 7:18 [says], "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him." The Pharisees were seeking their own glory. According to the context of this verse, the Lord indicated to them that if they were not seeking their own glory, they would know that He was sent by His Father.

We need to see that our self, our purpose, and our ambition are three big destroying "worms" in our

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第五篇(周五) 领头成为祷告的人

晨兴餵养

约七 18 『那从自己说的，是寻求自己的荣耀；惟有那寻求差祂来者之荣耀的，这人才是真的，在祂里面没有不义。』

太十四 23 『既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。』

第一个神人不寻求自己的荣耀，只寻求那差祂来的父的荣耀（约七18）。我与倪弟兄在一起大约二十年。对于同工，最使他受搅扰的是，很难看到一个是没有野心的。有野心就是寻求自己的荣耀。在召会生活中，我们对主的服事中，常常有我们的野心。一个弟兄可能有野心作长老。为了要作长老，他觉得必须先作执事。对他来说，作执事是被题高到长老职分的一步。…我们都是堕落亚当的子孙，患了同样的病，有同样的罪。…多年来，我看在我们中间许多的同工被野心所破坏。靠主的怜悯，我学了秘诀，对付我的己和我的目的；这帮助我对付我的自我荣耀（神人的生活，一四九至一五〇页）。

信息选读

[约翰七章十八节说，]『那从自己说的，是寻求自己的荣耀；惟有那寻求差祂来者之荣耀的，这人才是真的，在祂里面没有不义。』法利赛人寻求他们自己的荣耀。照这一节上下文看，主向他们指明，他们若不寻求自己的荣耀，他们就知道祂是父所差来的。

我们必须看见，在我们的工作中，我们的己、企图、野心，乃是三条大『蛀

work. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up. We should not have our own purpose; instead, we should have only the Lord's will. We all have to learn of these three things: no self, no purpose, and no ambition. We should only know to labor, to work for Him, by denying our self, rejecting our purpose, and giving up our ambition. Self, purpose, and ambition are like three snakes or scorpions in us. We must learn to hate them.

The Lord did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle which He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know He was going to pray. Otherwise, they would have followed Him. He went away from them privately to be with the Father in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer. (The God-man Living, pp. 126-127)

The initiation of God's work is His will and the advance of His work is His power. These two things have nothing to do with us. In the same principle, the result of God's work is God's glory, not our glory.

This is why He has chosen the ones who are weak, foolish, and despised by the world for His work. First Corinthians 1:29 says, "So that no flesh may boast before God." God does not wish to see us getting the glory. He can give everything to man. He is even willing to give His Son to man. But He will not give His glory to man. We can only enter into the Lord's glory. (The Collected Works of Watchman Nee, vol. 42, p. 364)

Further Reading: The Practical Points concerning Blending, ch. 4; The Collected Works of Watchman Nee, vol. 42, ch. 45

虫』。在主的恢复中，我们若要一直被主使用，就必须否认我们的己，弃绝我们的企图，并放弃我们的野心。我们不该有我们自己的企图；我们只该有主的意思。我们都必须学这三件事：没有己，没有企图，没有野心。我们只该知道为祂劳苦、作工，否认我们的己，弃绝我们的企图，并放弃我们的野心。己、企图、野心，在我们里面就像三条蛇或蝎子。我们必须学习恨恶它们。

主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。『独自』这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟著祂。祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：『在山上』、『在祷告中』、『与父在一起』。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望著天，意思是祂不信靠自己。祂上山去，意思是祂要在祷告中与父在一起（神人的生活，一五〇至一五一页）。

神工作的起点是神的旨意，神工作的进行是神的能力，与你一点无分无关；照样，神工作的结果—荣耀—自然而然也是神的，不是归给你自己的。

因此在神的工作上，神说，祂拣选软弱的、无用的、世人不要的。林前一章二十九节说，『使一切属肉体的人，在神面前都不能夸口。』神怕你得荣耀。祂甚麽都肯给人，祂甚至把祂的儿子给人，但神不把荣耀给人。我们只能进入主的荣耀（倪柝声文集第二辑第二十二册，一五八页）。

参读：關於相调的实行，第四章；倪柝声文集第二辑第二十二册，第四十五篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 6)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 14:23 "...He went up to the mountain privately to pray. And when night fell, He was there alone."

6:6 "But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you."

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should shut our door privately and pray secretly to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a "high mountain." We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer. (The God-man Living, pp. 127-128)

Today's Reading

We need to consider why the Lord Jesus went to the mountain right after this miracle....[In John 6:27] the Lord told the ones whom He fed not to seek the food that perishes, but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: "Father, I pray to You under Your blessing. Through Your blessing You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第五篇（周 六） 领头成为祷告的人

晨兴餵养

太十四 23 『…祂就独自上山去祷告。到了晚上，只有祂单独在那里。』

六 6 『你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。』

与别人一起祷告是很好的，但通常我们需要独自祷告。我们与别人一起祷告时，无法像我们独自向主祷告时享受主那样深。甚至主耶稣也告诉我们，我们祷告时，要私下关上门，隐密的向那在隐密中察看我们的父祷告（太六 6）。这样，我们就会感觉到祂与我们是何等亲，我们与祂是何等近。我们必须学习离开群众、家庭、朋友和召会里的圣徒，去到更高一层的『高山』。我们必须上得更高，远离较低一层属地的事物，独自与父在一起，隐密的与祂有亲密的交通。这就是『上山祷告』的意义（神人的生活，一五一页）。

信息选读

我们需要来看，主耶稣为甚麽在这神迹之後，立即到山上去。… [在约翰六章二十七节] 主告诉那些得著祂餵养的人，不要寻求那必坏的食物，乃要寻求那存到永远生命的食物。我信主耶稣到山上，是这样祷告：『父啊，在你的祝福下，我向你祷告。你藉著祝福餵养了五千人；但是父啊，他们只是寻求那必坏的食物。我仰望你祝福他们，使他们寻求那存到永远生命的食物。父啊，你知道我是你所差遣的那一位；只有我能给他们那存到永远生命的食物，但他们不是这样认识

this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life." I believe that the Lord prayed to bless them further in this way.

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food which perishes, but that they should seek for the food which abides unto eternal life and recognize that He was not only...the capable Son of Man, but [also]...the Son of God who was not only sent but also sealed by the Father. He was the One who could give them the very bread that is related to the eternal life. For this reason,...the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He told us that this bread is just His word...(v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain.

His going up to the mountain privately to pray also indicated that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people fed by His miracle. (The God-man Living, pp. 128-129)

The private room [in Matthew 6:6] is a symbol. The synagogues and street corners both refer to open places, while the private room refers to a hidden place. Brothers and sisters, you can find the private room in the synagogues and on the street corners. You can find the private room on the sidewalk and in a car. The private room is the place where you fellowship with God in secret; it is the place where you pray without trying consciously to exhibit your prayer. "Enter into your private room, and shut your door." This means to shut out the world and shut yourself in. In other words, it is to ignore all the outside voices and to pray to God quietly and alone.

He is in secret, in a place that human eyes cannot see. Yet He is truly there. He does not despise your prayer; He sees you. This shows how much He cares for your prayers....He will repay you. (The Prayer Ministry of the Church, p. 29)

Further Reading: The Prayer Ministry of the Church, ch. 2

我。他们只知道我能行神迹，用物质的食物餵养他们。但他们却不知道，惟有我能给他们永远生命的食物。』我信主是这样更进一步的祷告，求父祝福他们。

祂独自上山去祷告，指明祂是求父祝福所有得享这神迹结果的人，使他们不满足於那必坏的食物，反而寻求那存到永远生命的食品；并认识祂不仅是…很能干的人子，…[也]是父所差遣并为父所印证的神子。祂是那能赐给他们有关永远生命之粮的一位。为这缘故，…主启示祂是从天上来之粮，也就是生命的粮。至终，祂告诉我们，这粮就是祂的话。…(63)。三章三十四节说，祂是那说神的话并无限赐给那灵的一位。要这样认识祂，需要有启示，因此祂独自到山上为他们祷告。

祂独自上山去祷告，也指明祂要得著父的指示，好知道如何照顾那藉著祂的神迹而得餵养的五千人（神人的生活，一五二至一五三页）。

[马太六章六节的]密室是比喻。会堂和十字街口[5]是指显露的地方，密室是指隐藏的地方。弟兄姊妹，你可以在会堂里寻到密室，你也可以在十字街口寻到密室，你可以在人行道上寻到密室，你也可以在车子上寻到密室。密室，是你与神秘密交通的地方，就是你不故意彰显你的祷告的地方。『要进你的密室，关上门』，意即把世界关在外面，只把你自己的关在里面。换句话说，你不要理外面任何的声音，你只要安静的，单单的祷告你的神。

祂是在隐密中，在人眼所不能觉察的地方，但是祂实在在那里。你祷告，祂不轻看，祂是在那里察看。这说出祂是何等的注意你的祷告。…祂还必要报答你（教会祷告的职事，二八至二九页）。

参读：教会祷告的职事，第二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six

Taking the Lead to Know the Body and to Keep the Principles of the Body

Scripture Reading: Rom. 12:4-5; 1 Cor. 12:12, 23-27;
Eph. 1:22-23; 4:4, 16

Outline

DAY 1

I. The elders and responsible ones should take the lead to know the Body (Rom. 12:4-5; Eph. 1:22-23; 4:4-6, 16):

A. All the problems of the church today are due to ignorance concerning the Body of Christ (1:17-23):

1. The biggest problem is not knowing the Body and not caring for the Body (4:4, 16).

2. The way we behave ourselves in the church depends upon the degree of our seeing the Body (Acts 22:10; 26:18-19).

B. We need to know the Body in life (1 John 5:11-12; Col. 3:4; 2:19; Rom. 8:2, 6, 10-11; 12:4-5):

1. The Body of Christ is formed by Christ as life in us; this life minglest with us to become the Body of Christ (1 John 5:11-12; Col. 3:4; 1:18; 2:19):

a. The life in us is not a member life (it is a Body life).

b. We are all one in this life; this oneness in life is the mystical Body of Christ (Eph. 5:30).

DAY 2

2. Knowing the Body in life is the result of our

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第六篇

领头认识身体 并持守身体的原则

读经：罗十二 4～5，林前十二 12，
23～27，弗一 22～23，四 4，16

纲 目

周 一

壹 作长老和负责弟兄的，应当
领头认识身体—罗十二 4～5，
弗一 22～23，四 4～6，16：

一 今天召会一切的问题，都是由於
不认识基督的身体—17～23：

1 最大的难处就是不认识身体，不
顾到身体—四 4，16。

2 我们在召会中如何行事，乃在於
我们看见身体到甚麼程度—徒二二
10，二六 18～19。

二 我们需要在生命上认识身体—约
壹五 11～12，西三 4，二 19，罗八 2，
6，10～11，十二 4～5：

1 基督的身体是藉著基督在我们
里面作生命形成的；这生命与我们
调和，而成为基督的身体—约壹五
11～12，西三 4，—18，二 19：

a 我们里面的生命，不是『肢体』
的生命，乃是『身体』的生命。

b 我们众人在这个生命里乃是一；
这在生命里的一，就是基督那奥秘
的身体—弗五 30。

周 二

2 在生命上认识身体，是我们生

experience of life and spiritual growth (1 John 2:12-14):

a. In order to know the Body and touch the reality of the Body, we must progress in the experience of life and the growth of life (1 Cor. 3:1-2; 14:20).

b. Only after we have reached the fourth stage in the spiritual life can we know the mystery of the Body of Christ (Eph. 4:12-13, 15-16).

c. In order to know the Body and live in the Body, we need to deal with the flesh, the self, and the natural constitution (Gal. 2:20; 5:24; Matt. 16:24):

(1) If we still live according to the flesh and in ourselves and serve in our natural ability, the life of the Body, which is Christ Himself in us, cannot be manifested, and we cannot know the Body.

(2) Only when the flesh has been dealt with, the self has been abandoned, and the natural constitution has been broken can we touch the reality of the Body (1 Cor. 12:12; Eph. 4:4-6).

3. Knowing the Body is a dealing with individualism; all those who do not know the Body are individualists (1 Cor. 12:14-22).

4. The proofs that we know the Body are that we are unable to be individualistic, we can discern those who are not in the Body, and we recognize the authority of Christ the Head revealed in the order of the Body (v. 18).

DAY 3

5. "We have to help the brothers and sisters to know that the life within the Body, the church, is Christ. This requires some who have a special ministry to do this work...It is a special work to help the brothers and sisters to know the life in the Body" (The Elders' Management of the Church, pp. 223-224).

C. We need to know the Body in practice (vv. 20, 27; 15:58):

1. A local church is an expression of the Body of Christ in a particular locality (1:2; 10:32b; 12:12-13, 20, 27):

a. The one universal church—the Body of Christ—becomes the many local churches—the local

命经历和属灵长大的结果—约壹二12～14:

a 我们要认识身体，要摸著身体的实际，就必须在生命的经历和生命的长大上有进展—林前三1～2，十四20。

b 我们惟有达到属灵生命的第四层，才能认识基督身体的奥秘—弗四12～13，15～16。

c 我们要认识身体，活在身体里，就需要对付肉体、自己和天然—加二20，五24，太十六24:

(一) 我们若是还凭肉体活著，还活在自己里面，还凭天然的能力事奉神，基督在我们里面那身体的生命，就没法彰显出来，我们也就没法认识身体。

(二) 惟有当肉体受了对付，自己受了破碎，天然生命受了击打，我们才能摸著身体的实际—林前十二12，弗四4～6。

3 认识身体对於单独乃是一种对付；所有不认识身体的人，都是单独的人—林前十二14～22。

4 认识身体的验证乃是不能单独，能知道别人不在身体里，并认识元首基督的权柄显在身体上的次序里—18节。

周 三

5 『要带弟兄姊妹认识，召会这个身体里头的生命就是基督。这需要有专门职事的人，来作这一分的工作。…怎样带弟兄姊妹认识身体里面的生命，这也是一种专门的工作。』（长老治会，二四四页。）

三 我们需要在实行上认识身体—20, 27节，十五58:

1 地方召会乃是基督的身体在某一地方的显出—2, 十32下，十二12～13, 20, 27:

a 一个宇宙召会—基督的身体—成了许多地方召会—基督身体在地

expressions of the Body of Christ (Rom. 12:4-5; 16:1).

b. The unique Body of Christ is expressed as the local churches (Eph. 4:4; Rev. 1:4, 11).

c. Every local church is part of the unique, universal Body of Christ, a local expression of the Body (1 Cor. 1:2; 12:27).

2. If we know the Body in life and in practice, then in our consideration the Body will be first and the local churches will be second (Rom. 12:4-5; 16:1, 4, 16).

DAY 4

II. The elders and the leading ones should take the lead to keep the principles of the Body (12:4-5; 1 Cor. 12:12-13; Eph. 4:4-6):

A. The Body is one (Rom. 12:4-5):

1. The Body can exist and survive only in oneness (Eph. 4:3-4).

2. The oneness of the Body is the oneness of the Divine Trinity (John 17:21, 23).

3. The keeping of the oneness is the primary virtue of our Christian walk (Eph. 4:1-3).

B. The Body of Christ is Christ; thus, if we would be in the Body, we must be made Christ (1 Cor. 12:12; Col. 3:10-11):

1. The church as the Body of Christ comes out of Christ and is one with Christ (Gen. 2:22-23; Eph. 5:23-32).

2. There is only one thing in a believer that forms a part of the Body of Christ—Christ (Col. 1:18; 2:19; 3:4, 10-11, 15).

3. The Body is the corporate Christ; Christ and the church are one corporate Christ, the Body-Christ (1 Cor. 12:12).

DAY 5

C. The function of the Body is to express Christ (Eph. 1:22-23):

方上的显出—罗十二 4～5，十六 1。

b 基督独一的身体，彰显为众地方召会—弗四 4，启一 4，11。

c 每一个地方召会都是基督独一无二身体的一部分，是这身体在一个地方上的彰显—林前一 2，十二 27。

2 我们若在生命和实行上认识身体，在我们的考量里，基督的身体应当是第一，地方召会应当是第二—罗十二 4～5，十六 1，4，16。

周 四

贰 作长老与带领人的，应当领头持守身体的原则—十二 4～5，林前十二 12～13，弗四 4～6：

一 身体是一个—罗十二 4～5：

1 身体只能存在并存活在一里—弗四 3～4。

2 基督身体的一乃是神圣三一的一—约十七 21，23。

3 保守一是我们基督徒行事为人的基本美德—弗四 1～3。

二 基督的身体就是基督；因此，我们若要在身体里，就必须成为基督—林前十二 12，西三 10～11：

1 召会作为基督的身体乃是出于基督，且与基督是一—创二 22～23，弗五 23～32。

2 信徒里面只有一样能形成基督身体的一部分，那就是基督—西一 18，二 19，三 4，10～11，15。

3 身体乃是团体的基督；基督与召会是一个团体的基督，就是身体基督—林前十二 12。

周 五

三 基督身体的功用乃是彰显基督—弗一 22～23：

1. The universally great Christ needs a Body to be His fullness, His expression (vv. 22-23).

2. The purpose of the believers being members one of another in the Body of Christ is that we would live Christ and express Him together (Rom. 12:5).

D. The work of the cross consummates with the Body and ushers us into the Body (Eph. 2:16):

1. The cross leads us to the Body and operates in the sphere of the Body.

2. The self is the enemy of the Body; only when our self has been utterly dealt with by the cross are we able to touch the life of the Body and come to know the Body (Matt. 16:24-25; Rom. 8:13; 12:4-5).

E. In the Body only Christ is the Head (Col. 1:18; 2:19; Eph. 1:22; 4:15):

1. For Christ to be the Head means that only He has the authority in the Body (Col. 1:18; 2:19).

2. Whatever we think, feel, and do must be under the authority of the Head.

DAY 6

F. The divine fellowship is the reality of living in the Body of Christ (1 Cor. 1:9; 12:13, 27):

1. The divine fellowship is the flow of the divine life among and through all the members of the Body; the Body in a practical way is in the fellowship (1 John 1:3; Rev. 22:1).

2. Fellowship tempers us, adjusts us, harmonizes us, andmingles us (1 Cor. 12:24).

G. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body (vv. 23-27):

1. Whenever we do something, we must have a proper consideration for the Body and care for how the Body would feel about what we are doing.

2. We should be concerned not for our individual profit but for the Body and the building up of the Body (Eph. 4:16; 1 Cor. 12:23-27).

1 这位宇宙般伟大的基督，需要一个身体作祂的丰满，就是祂的彰显—22～23节。

2 我们信徒在基督的身体里互相作肢体，乃是为著共同活基督而彰显基督—罗十二5。

四 十字架的工作终结於基督的身体，且把我们引进身体里—弗二16：

1 十字架把我们引到身体，十字架也是在身体的范围里作工。

2 己是身体的仇敌；只有当己藉著十字架完全被对付，我们才能摸著身体的生命，而认识身体—太十六24～25，罗八13，十二4～5。

五 在身体里，只有基督是头—西一18，二19，弗一22，四15：

1 基督作头，意思就是惟有祂在身体上是有权柄的一西一18，二19。

2 我们所想、所感觉、所作的，必须在头的权柄之下。

周 六

六 神圣的交通就是活在基督身体里的实际—林前一9，十二13，27：

1 神圣的交通乃是在基督身体的众肢体之间，并经过他们的神圣生命之流；身体实际上是在交通里—约壹一3，启二二1。

2 交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起—林前十二24。

七 我们应当一直考虑到身体，顾到身体，尊重身体，并且作任何事都要对身体最有益处—23～27节：

1 每当我们作一件事时，我们必须正确的考虑到身体；我们必须考虑身体对我们所作的会有怎样的感觉。

2 我们不该关心自己的益处，乃要关心身体和身体的建造—弗四16，林前十二23～27。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 1)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Eph. 1:17-18 "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, the eyes of your heart having been enlightened..."

All the problems of the church today are due to the ignorance concerning the Body of Christ. Among us this ignorance should be absent, and the full knowledge should be present. We need a spirit of wisdom and revelation with the enlightening of the eyes of our heart to see and apprehend the Body of Christ. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 94)

Today's Reading

All the problems are due to one thing—not knowing the Body. Some in the churches are self-appointed elders. They may say that the Holy Spirit appointed them, but the Bible does not say that the elders are appointed merely by the Holy Spirit. The Bible says that the apostles appointed the elders and that eventually the Spirit recognized that appointment (Acts 14:23; 20:28).

Whenever we do something, we must have a proper consideration for the Body. We need to consider how the Body would feel about what we are doing. The biggest problem, the unique problem, is not knowing the Body and not caring for the Body. If we take care of the Body and are concerned for the Body, there will be no problems.

Turmoil after turmoil has transpired because of our not knowing the Body. The only remedy that can cure us of this kind of illness is the seeing of the Body. When Brother Nee taught about the Body he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only a local church. The local

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第六篇（周一）

领头认识身体 并持守身体的原则

晨兴餵养

弗一 17~18 『愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分的认识祂；光照你们的心眼…。』

今天召会一切的问题，都是由於不认识基督的身体。在我们中间不该有这样的无知，乃该有完全的认识。我们需要有智慧和启示的灵，我们的心眼需要被光照，使我们看见并领略基督的身体（经过过程的神圣三一之分赐与超越基督之输出的结果，一一二页）。

信息选读

一切的难处都是因著一件事—不认识身体。有些人在召会里是自立的长老。他们可能说圣灵选立他们，但圣经不是说长老单单由圣灵所立；圣经乃是说使徒选立长老，后来那灵也承认那个选立（徒十四 23，二十 28）。

每当我们作一件事时，我们必须正确的考虑到身体。我们必须考虑身体对我们所作的会有怎样的感觉。最大的难处，惟一的难处，就是不认识身体，不顾到身体。我们若顾到身体并关心身体，就没有难处。

因著我们不认识身体，风波一个接一个发生。对我们这种疾病惟一的救治，就是对身体的看见。關於基督的身体，倪弟兄教导说凡我们所作的，我们必须考虑众召会有甚麽感觉。我们要作一件事时，不可忘记我们是基督身体上的肢体，这身体不仅是一个地方召会。地方召会

church is not a “local body”; if it is, it becomes a local sect. The Body is the Body of Christ, constituted by the Triune God with all the believers on this earth, with all the local churches....How we behave ourselves depends upon the degree of our seeing of the Body. (The Problems Causing the Turmoils in the Church Life, pp. 35, 28-29)

The Body referred to here is the mystical Body of Christ, the church. This Body is formed by Christ as life in each of us, mingled with us. During the [earlier] stages of our experience of life, we are still living in our own life; therefore, we cannot know this life whichmingleswithus to form a Body. Only when our self life has been utterly dealt with and we have the experience of passing through the Jordan and entering into [a further] stage shall we be able to touch the reality of this life of the Body and come to know the Body.

Everyone who is saved is a member of the Body of Christ. Is the life in each one of us, then, a life pertaining to the members or to the Body? The Bible and our experience prove that though each one of us is a member of Christ, yet the life in each one of us is not a member life, but a Body life. All the members of our body are sharing one life. Each member shares in common the same life together with all the other members, that is, the life of the entire body. For example, an ear, unless it has been cut off, shares the same blood which flows through the eye, the nose, and the whole body. Similarly, in the Body of Christ, when one member is joined to the Body or having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life. It would not do for him to be separated from the other members, or vice versa, because the life both in him and in the other members is of the same Body; it can neither be distinguished nor separated. It is this life which joins us together to become the Body of Christ; or, to say it more precisely and emphatically, it is this life whichmingleswithus to become the Body of Christ. (The Experience of Life, pp. 317-318)

Further Reading: The Problems Causing the Turmoils in the Church Life, chs. 3-4; The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 6

不是一个『地方身体』；若是这样，就变成地方宗派了。身体乃是基督的身体，由三一神同这地上所有的信徒，同所有地方召会所构成。…我们如何行为举止，乃在於我们看见身体的程度（召会生活中引起风波的难处，三四至三五、二六页）。

我们这里所说的身体，乃是指著基督那奥秘的身体，就是召会说的。这身体，乃是基督那在我们众人里面的生命，和我们调和而成的。当我们的生命经历还在〔起初〕几层的时候，我们还是活在自己的生命里，对主调成这身体的生命就无法认识。乃是当我们自己生命彻底解决了，有了过约但河的经历，而进入更高层了，我们才能摸著这身体生命的实际，而认识这身体。

我们每一个得救的人，都是基督身体上的一个肢体。那麽，我们每一个人里面的生命，是一个肢体的生命，还是一个身体的生命？圣经和经历都证明，我们每个人虽是基督的一个肢体，但我们每个人里面所有的，绝不是肢体的生命，乃是身体的生命。我们身体上所有的肢体，都是共同有身体里面那一个生命。所有活在身体上的肢体，它里面所有的生命，都必是其他的肢体所有的生命，也就是整个身体里面的生命。就如身上一只耳朵，除非被割下来，它里面的血，必同时是眼里的血，鼻里的血，也同时是全身的血。照样，在基督奥秘的身体上，任何一个肢体，如果和身体是联贯的，是有交通的，就他的生命必是身体的生命；身体的生命，也必是他的生命。他离开众肢体不行，众肢体离开他也不行。因为他和众肢体里面所有的生命，都是一个身体的生命，是无法分别，更是无法分开的。就是这个生命，是把我们众人联起来，成为基督的身体的，说得更准确、更透彻一点，是和我们众人调成基督的身体的（生命的经历，三八〇至三八一页）。

参读：召会生活中引起风波的难处，第三至四章；经过过程的神圣三之一分赐与超越基督之输供的结果，第六章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 2)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

1 Cor. 12:12 "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ."

19-20 "And if all were one member, where would the body be? But now the members are many, but the body one."

Knowing the Body is not a doctrine which by speaking and hearing you may understand. [It]...is the result of many past experiences. Having passed through all these experiences, we come at length to know the Body....If we wish to know the Body and touch the reality of the Body in experience, we must walk a certain distance and climb certain slopes in the spiritual life....The knowledge of the Body is the result of our experience and spiritual growth. After sufficient experience we arrive at a place where we naturally know the Body. (The Experience of Life, pp. 326-328)

Today's Reading

If we are still living according to the flesh, in ourselves, and serving the Lord in our natural ability, the life of the Body, which is Christ Himself in us, has no way of being manifested, and there is no way for us to know the Body. The more we live by the flesh, the less we feel the need for the support of the Body. If we live by our self-opinion, we find no need for the sustaining of the church. If we serve with our natural ability, we sense no need for the coordination of the members. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed, shall the life within cause us to realize that we are simply members of the Body and that the life in us cannot be independent. Hence, this life requires us to have fellowship with all other members and be joined to them, and it also brings us into that fellowship and the experience of being joined together. It is at this time that we begin to know a little concerning the Body.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第六篇（周 二）

领头认识身体 并持守身体的原则

晨兴餵养

林前十二 12 『就如身体是一个，却有许多肢体，而且身『体上一切的肢体虽多，仍是一个身体，基督也是这样。』

19~20 『若都是一个肢体，身体在那里？但如今肢体是多的，身体却是一个。』

认识身体，并不是一个道理，讲一讲，听一听，就能懂了。认识身体，乃是已往许多经历的结果，经历到末了，就认识这个东西了。…我们若要认识身体，要在经历中摸著身体的实际，也就要好好在属灵的路程上走一段路，爬一段坡。…对身体的认识，乃是经历的结果，乃是走属灵路程的结果。经历彀了，路程到了，自然就认识了（生命的经历，三九三至三九五页）。

信息选读

我们若是还凭肉体活著，还活在自己里面，还凭天然的能力事奉神，基督在我们里面那身体的生命，就没法彰显出来，我们也就没法认识这身体。人越凭肉体活著，就越不觉得需要这身体的扶持。人越凭己意而行，就越不觉得需要召会的托住。人越凭天然事奉，也就越不觉得需要肢体的配搭。乃是一个人肉体受了对付，己意受了破碎，天然生命受了击打，然後他里面的生命才给他一个感觉，叫他觉得，他不过是身体上的一个肢体，在他里面的生命是没有法子独立的，所以这生命也就要求他，带著他，去和别的肢体交通，和别的肢体联结。到这时候，他才开始认识一点身体。

If we speak with regard to dealings, knowing the Body is also a kind of dealing, that is, a dealing with individualism. All those who do not know the Body are individualists. Their views, actions, living, and work are individual. All this individualism is because they still live in the flesh, the self, and the natural constitution. It resembles the parasitic vine, which winds itself about the tree and dies only when the tree of flesh, self, and the natural constitution is cut down. Only when the flesh, the self, and the natural constitution have been severely dealt with will individualism be removed. When men no longer live as individualists, they come to know the Body.

Since knowing the Body is such a practical thing, how may we ascertain whether or not one knows the Body as yet? We can prove it in at least three ways....The first proof of knowing the Body is that we cannot be individualistic....Before one knows the Body, he is an individualist and can be individualistic. His life, his actions, his work, and his service are all individualistic. Outwardly he appears to be one with the brethren, but there is no real coordination nor knitting together. Not until he grows deeper in life and knows the Body to a certain extent does he see that being a Christian is a corporate matter and that he cannot go on without fellowship in the Body, nor can he depart from the coordination of the members....All those...who can still be individualistic do not know the Body, and all those with a true knowledge of the Body definitely cannot be individualistic.

The second proof of our knowing the Body is the ability to discern whether others are in the Body....One who has come to know the Body not only lives in the Body in a very practical way, but also can clearly discern whether or not others are living in the Body.

The third proof of our knowing the Body is the recognition of authority. Whether or not one knows the Body depends upon whether or not he recognizes authority. Those who do not recognize authority do not know the Body. Knowing the Body and recognizing authority are inseparable....What is authority? Authority is simply the authority of Christ the Head, which is revealed in the order of the Body. (The Experience of Life, pp. 318, 326, 328-329, 331)

Further Reading: The Experience of Life, ch. 15; Messages to the Trainees in Fall 1990, ch. 17

如果以对付来说，认识身体也可算作一种对付，就是对付单独。所有不认识身体的人，都是单独的人。他们的看法是单独的，他们的行动是单独的，他们的生活是单独的，他们的工作也是单独的。人所以有这些单独的光景，都是因著还活在肉体、自己和天然里面。单独这个东西，是靠著肉体、自己和天然而活的，也是绕著这些而生的，正像藤萝是绕著树木而生的一样。所以只有等肉体、自己和天然这棵树被对付倒了，单独的藤萝才能死了。人只有把肉体、自己和天然，严格的对付过了，才能把单独对付掉。人不单独了，就是认识身体了。

认识身体既然是这样实际的一件事，那麽我们凭甚麽才能知道一个人已经认识了身体？…我们至少可以找出三点来验证：…人认识身体的第一个证明，就是不能单独。…人还未认识身体之前，他是单独的，他也能单独。他的生活、行动、工作、事奉，都是单独的，外表好像和弟兄们在一起，却没有真实的配搭和联络。但等到他在生命里往前去，认识了一点身体，他就看见作基督徒不是单独的，乃是团体的。他若要一直活在主里面，就不能失去身体的交通，也不能离开肢体的配搭。…凡还能单独的，就是没有认识身体；凡真认识身体的，定规不能单独。

人认识身体的第二个证明，就是能知道别人不在身体里。一个人认识了身体，不只他自己是实实际际的活在身体里，并且别人是否活在身体里，他也能很清楚的分辨。

认识身体的第三个证明，乃是认识权柄。一个人是否认识身体，就是看他是否认识权柄。真认识身体的人，定规认识权柄；不认识权柄的人，就是没有认识身体。认识身体，和认识权柄，乃是没法分开的。…权柄究竟是甚麽？简单的说，权柄就是元首基督的权柄，显在身体上的次序里（生命的经历，三八一至三八二、三九三、三九五至三九七、三九九至四〇〇页）。

参读：生命的经历，第十五篇；一九九〇年秋全时间训练信息合辑，第十七篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 3)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Rom. 12:4-5 "For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another."

1 Cor. 1:2 "To the church of God which is in Corinth..."

We have to help the brothers and sisters to know that the life within the Body, the church, is Christ. This requires some who have a special ministry to do this work. Let me say a word in passing: I hope that among us those full-time brothers who are taking more responsibilities in the work would pick up the burden and stretch forth the hand of faith to ask for this kind of gift and would do more specific works among the churches. It is a special work to help the brothers and sisters to know the life in the Body. (The Elders' Management of the Church, pp. 223-224)

Today's Reading

We also need to know the Body in practice. Locality as the church ground of a local church separates the church in existence but does not divide the church in essence. The existence of the churches is separated, but their essence is inseparable. The saints who live in Atlanta and those who live in Anaheim cannot come together always as one church. This is impossible. For the sake of existence, the local churches are separate....This is a separation for the purpose of existence, but this has nothing to do with the essence. The church in Atlanta, the church in Anaheim, and all the local churches are one Body in essence. Essentially, we are still just one Body on the entire globe. Our thought needs to be revolutionized. We should consider our local church as a part of the Body of Christ. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), p. 115)

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第六篇（周三）

领头认识身体 并持守身体的原则

晨兴餵养

罗十二 4~5 『正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。』

林前一2 『写信给在哥林多神的召会…。』

要带弟兄姊妹认识，召会这个身体里头的生命就是基督。这需要有专门职事的人，来作这一分的工作。…盼望我们中间，全时间在工作上多负责任的弟兄们，能在神面前接受负担，也用信心的手向神求讨这种恩赐，在各地召会中，多作一点专门的工作。怎样带弟兄姊妹认识身体里面的生命，这也是一种专门的工作（长老治会，二四四页）。

信息选读

我们也必须在实行上认识身体。地方召会所在的地方，作为该召会的召会立场，在存在上将召会分开，但不是在素质上使召会分裂。众召会的存在是分开的，但她们的素质是不可分的。住在亚特兰大的圣徒，和那些住在安那翰的圣徒，不能经常聚在一起成为一个召会。这是不可能的。为著存在的缘故，地方召会是分开的。…这是为著存在的缘故而分开，然而这和素质无关。在亚特兰大的召会、在安那翰的召会以及众地方召会，在素质上乃是一个身体。在素质上，我们在全地仍然只是一个身体。我们的思想需要翻转过来。我们应当把我们的地方召会，看作基督身体的一部分（长老训练第十一册，一三〇页）。

In the local aspect the church is expressed in many localities as many local churches. The one universal church expressed in many places on earth becomes the many local churches. The expression of the church in a locality is the local church in that particular locality.

The universal church as the Body of Christ is expressed through the local churches. The local churches, as the expressions of the one Body of Christ, are locally one. Without the local churches there would be no practicality and actuality of the universal church. The universal church is realized in the local churches. Knowing the church universally must be consummated in knowing the church locally. It is a great advance for us to know and practice the local churches....Eventually, the Bible ends with seven local churches (Rev. 1:10-13).

As believers, we are living today in the local churches. Actually, we cannot live directly in the universal church. It is impossible for us to live in the universal church without living in a local church. The Lord is building up the universal church, and each one of us is living practically in a local church.

The universal church as the Body of Christ needs to have its expression. If we talk about the church without having the expression of the church, our talk is entirely theoretical; it is not practical....If you do not have the local churches, you do not have the church. If you do not have the local church, you cannot have the universal church, for the universal church is composed of all the local churches. (The Conclusion of the New Testament, pp. 2149-2150)

Eventually, the book of Revelation does have a consummation. In this consummation all the seven lampstands disappear. In the first chapter we see the seven lampstands. But in the last two chapters we see only one city. Eventually, the local churches will be over. Only the Body will remain and remain forever, and this Body of Christ is the unique tabernacle as God's dwelling place on this earth, the unique bride of the Lamb (Rev. 21:2-3). We all have to see this....Therefore, we must pay much more attention to the Body of Christ than to the local churches. (The Practical Points concerning Blending, pp. 23-24)

Further Reading: Elders' Training, Book 11: The Eldership and the God-ordained Way (3), ch. 12; The Conclusion of the New Testament, msg. 200

就地方一面说，召会在许多地方，彰显为许多地方召会。一个宇宙召会彰显在地上的许多地方，成为许多的地方召会。召会在一地的彰显，就是在那一地的地方召会。

宇宙召会作为基督的身体，乃是藉著众地方召会彰显出来。众地方召会作为基督一个身体的彰显，在地方上乃是一。若没有众地方召会，就没有宇宙召会的实行和实现。宇宙召会乃实化於众地方召会。对召会宇宙一面的认识，必须完成於对召会地方一面的认识。我们认识并实行地方召会，乃是一大进步。…圣经至终乃是结束於七个地方召会（启一 10~13）。

我们这些信徒，今天乃是活在地方召会中。实际上，我们不能直接活在宇宙召会中。我们若不活在地方召会中，就不可能活在宇宙召会中。主正在建造宇宙召会，而我们每一位乃是实际的活在地方召会中。

作为基督身体的宇宙召会，需要得著彰显。如果我们谈论召会，却没有召会的彰显，那我们的谈论就完全是理论，而不实际。…你若没有众地方召会，就没有召会。你若没有地方召会，就不可能有宇宙召会，因为宇宙召会是由众地方召会所组成的（新约总论第七册，一二三至一二四页）。

启示录最後的确有一个终极完成。在这终极完成里，七个灯台都不见了。在头一章，我们看见七个灯台，但到了末了两章，我们只看见一座城。至终，地方召会都过去了，只有基督的身体要存留到永永远远，基督的这个身体乃是唯一的帐幕，作神在这地上的居所，并且是羔羊唯一的新妇（二—2~3）。我们都需要注意基督的身体，过於注意地方召会（關於相调的实行，二一页）。

参读：长老训练第十一册，第十二章；新约总论，第二百篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 4)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Eph. 4:3-4 "Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit, even as also you were called in one hope of your calling."

We are one Body in Christ, having an organic union with Him. This union makes us one in life with Him and with all the other members of His Body. The Body is not an organization or a society but is altogether an organism produced by the union in life that we have with Christ. (Rom. 12:5, footnote 1)

To take care of the Body is to take care of the oneness. If the oneness is gone, the Body is finished. No oneness—no Body. The Body can only exist and survive in the oneness. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), p. 122)

Today's Reading

[John 17:21 reveals] the...aspect of the believers' oneness...in the Triune God through sanctification, separation from the world by the word of God. In this aspect of oneness the believers, separated from the world unto God, enjoy the Triune God as the factor of their oneness. (John 17:21, footnote 1)

Ephesians 4:1-3 shows us the apostle's exhortation of keeping the oneness of the Spirit....Paul exhorted us to keep the oneness by telling us that we have to walk worthily of our calling (Eph. 4:1). The Lord called us into the fellowship of Christ in His Body. He called us into one Body, so we have to walk according to the oneness of this Body. The highest virtue of our Christian walk is to keep the oneness....The keeping of the oneness is the primary virtue of our Christian walk. (Messages to Trainees in Fall 1990, p. 124)

Eve was made out of a rib taken from Adam's body and

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第六篇（周四）

领头认识身体 并持守身体的原则

晨兴矮养

第四 3~4 『以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。』

我们在基督里是一个身体，与祂有生机的联结，使我们在生命里与祂是一，也与祂身体所有的肢体是一。祂的身体，不是一个组织或社团，乃是一个有机体，是我们和祂在生命里的联结所产生的（圣经恢复本，罗十二 5 第一注）。

顾到这身体就是顾到这个一。若是这个一没有了，身体就完了。没有一，就没有身体。身体只能存在并存活在一里（长老训练第十一册，一三七页）。

信息选读

[约翰十七章二十一节启示] 信徒中同一的〔其中一面〕，就是在三一神里面，藉著圣别（藉神的话从世界里分别出来）而有的一。在这个一的这面，信徒从世界里分别出来归给神，享受三一神作他们这个一的要素（圣经恢复本，约十七 21 第一注）。

以弗所四章一至三节给我们看见，使徒对保守那灵的一的劝勉。…保罗告诉我们行事为人要与我们所蒙的呼召相配（1），藉此劝勉我们保守一。主呼召我们进入基督在祂身体里的交通。祂呼召我们进入一个身体，所以我们行事为人必须照著这身体的一。我们基督徒行事为人的最高美德就是保守一。…保守一是我们基督徒行事为人的基本美德（一九九〇年秋全时间训练信息合辑，一四一页）。

夏娃是亚当身上出来的肋骨所造的，

was unto Adam to be Adam's counterpart and to be one flesh with Adam. This signifies that the church comes out of Christ and is unto Christ, and that the church is the counterpart of Christ and is one with Christ. Since Eve came out of Adam, she was part of Adam; she was the overflow of Adam as Adam's increase. This signifies that the church is part of Christ as Christ's increase. (Truth Lessons—Level Two, vol. 2, p. 14)

In the Bible "Christ" sometimes refers to the individual Christ, the personal Christ, and sometimes to the corporate Christ, to Christ and the church (1 Cor. 12:12). The Bible considers Christ and the church as one mysterious Christ. Christ is the Head of this mysterious Christ, and the church is the Body of this mysterious Christ. The two have been joined together to become the one mysterious Christ, a universal great man. All the saved ones in all times and in all space added together become the Body of this mysterious Christ. Individually speaking, we, the saved ones, are particular members of the Body (1 Cor. 12:27). Corporately speaking, we are the mystical Body of Christ. Every saved one is a part of the Body of Christ.

First Corinthians 12:12 says, "As the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ." Christ here is not the individual Christ but the corporate Christ, the Body-Christ. In Greek "Christ" in this verse is "the Christ," referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members, yet is one, so is this Christ.

As a vine includes not only the stalk but also the branches, so the corporate Christ, the Body-Christ, includes not only Christ Himself but also the members of Christ's Body, who are the members of Christ, parts of Christ. According to our natural constitution, we cannot be members of Christ's Body. Christ Himself is the element, the factor, that makes us parts of Him. Therefore, in order to be parts of Christ, as members of His Body, we must have Christ wrought into our being. (The Conclusion of the New Testament, pp. 2267-2268)

Further Reading: The Conclusion of the New Testament, msgs. 210-212

又归与亚当，作亚当的配偶，与亚当成为一体；表明召会是出於基督，并归与基督，作基督的配偶，与基督成为一。夏娃既是出於亚当，就是亚当的一部分，是亚当的满出，作亚当的扩增；表明召会是基督的一部分，作基督的扩增（真理课程二级卷二，一三页）。

在圣经中，『基督』有时是指个人的基督，有时是指团体的基督，指基督和召会（林前十二12）。圣经把基督和召会看作一位奥秘的基督。基督是这位奥秘基督的头，召会是这位奥秘基督的身体。这二者联结在一起成了一位奥秘的基督，宇宙的大人。古今中外所有得救的人，加在一起，就成为这位奥秘基督的身体。个别来说，我们这些得救的人是身体上单个的肢体（林前十二27）。团体来说，我们就是基督奥秘的身体；每一个得救的人乃是基督身体的一部分。

十二节说，『就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。』这里基督不是个人的基督，乃是团体的基督，身体基督。本节的『基督』原文是『那基督』，指团体的基督，由基督自己作头，召会作祂的身体，同著所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并由祂的生命和元素所构成，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样。

葡萄树不仅包括茎，也包括枝子，所以团体的基督，身体基督，不仅包括基督自己，也包括基督身体上的肢体，就是基督的众肢体，基督的各部分。按照我们天然的构成，我们不能成为基督身体的肢体。基督自己乃是使我们成为祂各部分的元素和因素。所以，要成为基督的各部分，成为祂身体的肢体，我们必须有基督作到我们全人里面（新约总论第七册，二五五至二五六页）。

参读：新约总论，第二百一十至二百一十二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 5)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Eph. 1:23 "[The church,] which is His Body, the fullness of the One who fills all in all."

2:16 "And might reconcile both in one Body to God through the cross, having slain the enmity by it."

Ephesians also reveals that the church is the Body, "the fullness of the One who fills all in all" (1:23). The church is the Body, the fullness, of the all-inclusive, infinite, unlimited Christ. How great the church is! It is not a mere association or religious organization. The church is the very Body of Christ. Just as we need a physical body through which to express ourselves, so the infinite and unlimited Christ needs a Body as His fullness in order that He may be expressed in the universe. Certainly this is far more important than personal salvation or spirituality. If we see that the church is the Body, the fullness, of the all-inclusive Christ, we shall never again regard it as an insignificant matter. (The Genuine Ground of Oneness, p. 8)

Today's Reading

The purpose of us believers being members one of another in the Body of Christ is that we would live Christ and express Him together (Rom. 12:5). According to the New Testament, none of us believers can live and work alone apart from the Body. Our living and work must all be in the Body of Christ. As members of the Body of Christ, we are not separate and complete individual units. Rather, we should coordinate together to become the many parts of the one whole. What the Lord wants is not individual members, but a whole Body. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 28)

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第六篇（周五）

领头认识身体 并持守身体的原则

晨兴餵养

弗一 23 『召会是祂的身体，是那在万有中充满万有者的丰满。』

二 16 『既用十字架除灭了仇恨，便藉这十字架，使两下在一个身体里与神和好了。』

以弗所书也启示召会是身体，『是那在万有中充满万有者的丰满。』

(一 23) 召会是那位包罗万有、无穷无限之基督的身体，是祂的丰满。召会是何等的伟大！她不是一种团体或宗教组织而已；召会就是基督的身体。我们如何需要物质的身体来彰显我们自己，照样，这位无穷无限的基督也需要一个身体作祂的丰满，好把祂彰显在宇宙中。当然，这远比个人的得救或属灵重要得多。如果我们看见，召会是那位包罗万有之基督的身体，是祂的丰满，我们就永远不会再认为召会是无关重要的了（一的真正立场，二至三页）。

信息选读

我们信徒这样在基督的身体里互相作肢体，乃是为著共同活基督而彰显基督（罗十二 5）。按照新约来看，我们没有一个信徒能脱开身体，而单独生活，单独工作。我们的生活和我们的工作，都需要在基督的身体里。我们作主身体的肢体，并不是分开而完整的个别单位，乃是配搭一起，成为整体的许多部分。主所要的不是单独的肢体，乃是整个的身体（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二六页）。

The consummation of the work of the cross is the church. The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ. Hence, the knowledge of the cross brings us to the knowledge of the Body of Christ. The cross brings a man to a state of weakness and inability, one in which he totally loses hope in the old creation. When he is brought to this point, he is delivered in a real way from the old creation and brought into the new creation. Everything in the old creation has been condemned and terminated by the cross. The Body of Christ is the new creation; it has nothing to do with the old creation. If we resort to human methods, tactics, and skills (which we have used in the past) to deal with the affairs of the church, the result will only be disastrous. God does not approve of anything that is from the old creation, and He will not allow anything from the old creation to remain in the new creation. Everything of the old creation must pass through the cross and remain on the cross. The church has no use for anything that comes from the old man. The church only takes that which issues from Christ.

If you are simply a believer, you can act as you please, but if you are a member of the Body, then you must allow yourself to be limited by the other members. Here we find the necessity of the cross. The cross leads to the Body, and the cross operates in the sphere of the Body. If I am quick and another is slow, I must not insist on keeping my own pace; I must allow myself to be limited by the slow member. (Watchman Nee, The Mystery of Christ, pp. 12-13, 27)

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace. (The Heavenly Vision, p. 47)

Further Reading: The Mystery of Christ, chs. 2-6, The Heavenly Vision, chs. 3-4

十字架工作的终点乃是召会，十字架的工作是达到基督的身体，且停在基督身体里。因此，认识十字架就是认识基督的身体。十字架的工作就是把人带到软弱的地步，带到不能的地步，好叫人对旧造彻底的失望，这样，人就能实际的脱离旧造，进入新造里。在旧造里的一切都是被定罪的，旧造的一切都要藉著十字架的工作被了结。基督的身体乃是新造，与旧造无分无关。我们对召会的事情，若仍然用人以前的办法、手段、技能…等，所带来的结果就是糟糕，因为神绝不称许旧造的事物，也绝不容留旧造的事物在新造里。旧造的一切都该经过十字架，留在十字架那里。召会根本用不著这些旧人里的东西；召会里只要出於基督的一切。

如果你仅仅是一个信徒，你就能照你所要的去作，但如果你是基督身体的一个肢体，你就必须受别的肢体的限制。这里就需要十字架。十字架引到身体，十字架也是在身体的范围里作工。如果我是快的，另一个人是慢的，我不能坚持我的速度，我必须受那位慢的肢体的限制（基督的奥秘，八至九、二七页）。

看见有关己的异象，与身体很有关系。今天我们是在主的恢复里，而主的恢复至终要来到这件极重要的事上，就是建造基督的身体。身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的『我』。当我们独立时，我们就是在己里，身体不见了，我们也没有平安（从天上的异象，五三至五四页）。

参读：基督的奥秘，第二至六篇；从天上的异象，第三至四章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 6)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

1 Cor. 1:9 "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord."

12:23 "And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness."

27 "Now you are the Body of Christ, and members individually."

[Colossians 1:15-17 unveils] Christ as the first in creation, as the One who has preeminence among all creatures. Verse 18 shows that Christ is the first in resurrection as the Head of the Body. As such, He has the first place in the church, God's new creation (2 Cor. 5:17; Gal. 6:15). (Col. 1:18, footnote 1)

Today's Reading

The divine fellowship is the reality of living in the Body of Christ. The Lord has been frustrated throughout the centuries because of the lack of fellowship. In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive....The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers....We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing which makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to be Life to the Tripartite Man, pp. 147-148)

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第六篇（周 六）

领头认识身体 并持守身体的原则

晨兴餐

林前一 9 『神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。』

十二 23 『身上肢体我们认为比较不体面的，就给它加上更丰盈的体面；我们不俊美的肢体，就得著更丰盈的俊美。』

27 『你们就是基督的身体，并且各自作肢体。』

歌罗西一章十五至十七节揭示，基督在创造中是首生者，在一切受造之物中居首位。十八节显示，基督在复活里是首生者，是身体的头，在召会，神的新造（林後五 17，加六 15）里居首位（圣经恢复本，西一 18 第一注）。

信息选读

神圣的交通乃是在基督身体里生活的实际。历世纪以来，主一直受阻挠，就是因著缺少交通。在启示录二十二章二十节，主耶稣说，『我必快来！』但将近二千年过去，主仍没有回来。原因乃是信徒持个人主义，都是单独、有意见，并且制造分裂的。…信徒好像脱缰野马，今天似乎没有甚麽能管制信徒；实际上，神圣的交通该管制信徒。…我们在这交通里受限制。藉著在这交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前。我们若离开交通，一切就都完了。那使一切活著的乃是交通。我们若学习交通，就会得著许多益处，特别在主的工作上，更是如此（三一神作三部分人的生命，一七二至一七三页）。

Oh, how we need the vision of the Body! We need to be burdened to pray, "Lord, help me to see the vision of the Body. It is not good enough just to be a Christian and a member of the church. I must be built up in the Body. In a practical way, I must be a member of the living Body. I must have fellowship with others and be related to others in the Body." (The Heavenly Vision, p. 37)

We should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us,...adjusts us,...harmonizes us, and...mingles us....We should not do anything without fellowshipping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship. (The Divine and Mystical Realm, p. 87)

The recovery is for the Body, not for any individual or merely for any individual local church. If we are going to do something, we have to consider how the Body, the recovery, will react. The problems are all due to the lack of seeing the Body and of caring for the Body. We all need to come back to the truth, and to practice the truth is to take care of the Body. Sometimes the Body is strong, and sometimes the Body is weak, but it is still the Body. If we come back to the truth and take care of the proper order in the Body, the Body will immediately become stronger. All the problems are due to one thing: not seeing, not knowing, and not caring for the Body. We have to honor the Body. (The Problems Causing the Turmoils in the Church Life, p. 35)

All the gifts, as the manifestation of the Spirit distributed to the individual believers by the Spirit, are for the profit, the building up, of this Body. Paul...is very Body-conscious, Body-centered, unlike the Corinthians and so many other believers through the centuries who are very much self-centered concerning spiritual gifts. Hence, following this verse [1 Cor. 12:13] he gives the Corinthians a long discourse concerning the Body. His intention is to rescue them from their self-seeking back to a concern for the Body so that they may be no longer for their individual profit but for the building of the Body. (The Divine Dispensing of the Divine Trinity, p. 320)

Further Reading: Five Emphases in the Lord's Recovery, ch. 1; To Serve in the Human Spirit, chs. 1-3

哦，我们何等需要身体的异象！我们需要有负担这样祷告：『主，帮助我看身体的异象。仅仅作一个基督徒，作召会的一分子，还不彀好。我必须在身体里被建造起来。我必须实实际际的是活的身体上的肢体。我必须在身体里与其他的人有交通，与其他的人联在一起。』（从天上的异象，四二页）。

我们该交通。一位同工要作甚麽，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。…若没有与其他一同配搭的圣徒交通，我们就不该作甚麽。交通要求我们要作甚麽的时候先停下来。在召会生活里、在主的工作中，我们在配搭里都必须学习，没有交通就不要作甚麽（神圣奥秘的范围，一〇一页）。

恢复是为著身体，不是为著任何个人，或仅仅为著任何个别的地方召会。我们若要作某件事，就必须考虑身体，主的恢复，会如何反应。所有的难处都是由於缺少看见身体，缺少顾到身体。我们都需要回到真理上，而实行真理就是顾到身体。有时身体是强壮的，有时身体是软弱的，但仍然是身体。我们若回到真理这里，并顾到身体里正确的次序，身体就立即变得更刚强。一切的难处都是由於一件事：没有看见、不认识、不顾到身体。我们必须尊重身体（召会生活中引起风波的难处，三五页）。

所有的恩赐，就是那灵所分给各个信徒的表显，都是为著叫这身体得益处，被建造。保罗…非常有身体的感觉，以身体为中心，不像哥林多人，也不像历代许多在属灵恩赐上，非常以自我为中心的信徒。因此，他在林前十二章十三节之後，向他们发表了关於身体的长篇谈话。他的用意是要拯救他们脱离这种为著自己的追求，而回到对身体的关心，使他们不再是为著自己的益处，乃是为著基督身体的建造（神圣三一的神圣分赐，三八七至三八八页）。

参读：主恢复中的五个重点，第一章；在人的灵里事奉，第一至三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Scripture Reading: Gal. 4:19; Eph. 3:8, 17a; Phil. 1:19-21a; Col. 1:27

Outline

DAY 1

I. We must take the lead to stand on the unique ground of the church, the genuine ground of oneness:

A. First Corinthians 1:2 speaks of the church at Corinth—this shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the church in Corinth was built on the ground of the city of Corinth.

B. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church (Acts 8:1; 13:1; Rev. 1:11):

1. This is the local church with the city, not the street or area, as the unit.

2. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city.

3. All the believers within that boundary should constitute the one unique local church within that city.

DAY 2

4. There are four characteristics of our meeting on the genuine ground of oneness, the place that God has

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第七篇

领头站在召会独一的立场上，
受基督身体的限制，
在同心合意里有身体的感觉

读经：林前一2，启一11，罗十二3，林后十13，弗四16，林前十二12～27

纲 目 周 一

壹 我们必须领头站在召会独一的立场，就是一的真正立面上：

一 林前一章二节说到在哥林多的召会—这表明哥林多这个地方，是为著召会的存在、出现和实行；这样的地方，成了众地方召会个别的建造在其上的地方立场；因此，在哥林多的召会，是建造在哥林多城的立场上。

二 早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会；没有一个城有一个以上的召会—徒八1，十三1，启一11：

1 这就是地方召会，是以城为单位，不是以街道或区域为单位。

2 地方召会行政的区域，应当包括该召会所在的整个城市，而不该大于或小于该城的界限。

3 所有在这界限内的信徒，应当构成该城内惟一的地方召会。

周 二

4 在一的真正立场，就是在神所选择的地方上聚会，有四个特徵—参

chosen (cf. Deut. 12:5):

a. First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3-4a).

b. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication (Matt. 18:20; 1 Cor. 1:12; 12:3b).

c. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; 1 Cor. 14:15).

d. Fourth, in our worship of God we must have a genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and by worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).

II. As members of the Body of Christ standing on the genuine ground of oneness, we must take the lead to be limited by the other members, not going beyond our measure:

A. God has placed all the members of the Body, even as He willed (1 Cor. 12:18):

1. The Head sets us in our special place in the Body and points us to our special function (Rom. 12:4; 1 Cor. 12:15-17).

2. Each one of us members has our own place in the Body of Christ; it is assigned by God and should be accepted by us.

3. Since such an assignment is according to God's will, every member is necessary (vv. 19-22).

DAY 3

4. Every member has a definite place, a definite assignment, and a particular portion with which he serves the Body of Christ.

申十二 5:

a 首先，神的子民总该是一，他们中间不该有分裂一诗一三三，约十七 11, 21 ~ 23, 林前一 10, 弗四 3 ~ 4 上。

b 第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，其实际乃是那灵：用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱—太十八 20, 林前一 12, 十二 3 下。

c 第三，在新约里神的住处，神的居所，乃是特别设在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里；我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事—约三 6 下，罗八 16，提后四 22，弗二 22，约四 24，林前十四 15。

d 第四，我们敬拜神时，必须真实的应用祭坛所表徵之基督的十字架，(申十二 5 ~ 6, 27,) 拒绝肉体、己和天然生命，并单单凭基督来敬拜神。(太十六 24, 加二 20。)

貳 我们作为基督身体的肢体，站在一的真正立场上，必须领头受其他肢体的限制，不越过我们的度量：

一 神照著自己的意思，把身体所有的肢体俱各安置在身体上—林前十二 18:

1 元首把我们安排在身体的特别地位上，也指派我们特别的功用—罗十二 4, 林前十二 15 ~ 17。

2 我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们所该接受的。

3 既然这件事是照著神的意思，就每一个肢体都是不可少的—19 ~ 22 节。

周 三

4 每一个肢体都有他一定的位置，有一定的安排，有他的那一分来服事基督的身体。

5. Each member has his own characteristics, and each has his own capability; these characteristics constitute the place, position, or ministry of each member (Rom. 12:4-8).

B. A basic requirement for the growth and development of the Body is that we recognize our measure and do not go beyond it (Eph. 4:7, 16):

1. We must be willing to be limited by our measure (Rom. 12:3, 6).

2. As soon as we go beyond our measure, we go beyond the authority of the Head and move out from under the anointing.

3. When we go beyond our measure, we interfere with the order of the Body.

4. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life (v. 3).

DAY 4

C. Like Paul we should move and act according to how much God has measured to us, staying within the limits of God's ruling, God's measuring (2 Cor. 10:13):

1. When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit.

2. Although we expect the work to spread, we must learn how to be under God's restriction; we should not expect a spread that is without measure (vv. 13-15):

a. If we spread the work according to the Spirit, there will always be a certain limit (cf. 2:12-14).

b. Inwardly, we shall have the consciousness that the Lord intends to spread the work only to a certain extent; inwardly, we do not have the peace to spread the work beyond a certain point.

c. Outwardly, in the environment the Lord may cause certain matters to restrict the spread of the work; the environment does not allow us to go beyond a particular boundary line (cf. Rom. 15:24).

3. In the church service, we need to realize that God has measured out only so much to us, and we should

5 每一个肢体都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事—罗十二4～8。

二 身体长大和发展的基本要求，是我们认清我们的度量，不越过这度量—弗四 7, 16:

1 我们要乐意受我们度量的限制—罗十二 3, 6。

2 只要我们越过度量，我们就越过元首的权柄，离开了膏油的涂抹。

3 当我们越过我们的度量，我们就干涉了身体的规矩。

4 不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次—3节。

周 四

三 我们应该像保罗一样，留在神尺度和度量的界限之内，照著神所量给我们有多少而行动并行事—林後十 13:

1 当我们说到自己的工作和经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证。

2 虽然我们期望工作开展，但我们必须学习如何受神的约束；不要期望无限度的开展—13～15节：

a 我们若照著那灵而开展工作，就一直有某种限制—参二 12～14。

b 我们里面会感觉到，主扩展祂的工作只是要到某一定程度；我们里面也没有平安，越过某种界线去开展工作。

c 主会在外面兴起环境来限制工作的开展；环境也不容我们越过界限—参罗十五 24。

3 在召会的事奉上，我们需要看见神只量给我们这麼多，我们不该过

not overstretch ourselves (12:3-4, 6a).

度伸展自己—十二 3～4, 6 上。

DAY 5

III. For the Lord's move in His recovery both locally and universally, we must take the lead to be Body-conscious in one accord (Acts 1:14; 2:46; 4:24; 15:25; Rom. 15:6):

A. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body (1 Cor. 12:12-27).

B. "When Brother Nee taught about the Body he said that whatever we do, we have to consider how the churches would feel about it" (The Problems Causing the Turmoils in the Church Life, pp. 28-29).

C. In the Body there can be no independence or individualism, for we are members, and members cannot live in detachment from the Body (1 Cor. 12:27; Rom. 12:5; Eph. 5:30):

1. Those who see that they are members of the Body treasure the Body and honor the other members, each of whom is indispensable (1 Cor. 12:15, 21, 23-24; Rom. 12:3; Phil. 2:29; 1 Cor. 16:18; Judg. 9:9):

a. Since we are members of the Body of Christ, we should have a feeling for the Body, taking the feeling of the Head as our own feeling (Phil. 1:8; 1 Cor. 12:25b-26).

b. We need to be like-souled in the Body life, genuinely caring for the things of Christ Jesus, the things concerning the church with all the saints (Phil. 2:2, 20-21; 1:8).

DAY 6

2. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out:

a. If we want to know the Body, we need deliverance not only from our sinful life and our natural life but also from our individualistic life.

周 五

参 为著主在祂恢复里，在地方一面并宇宙一面的行动，我们必须领头在同心合意里有身体的感觉—徒一 14, 二 46, 四 24, 十五 25, 罗十五 6:

一 我们应当一直考虑到身体，顾到身体，尊重身体，并且作任何事都要对身体最有益处—林前十二 12～27。

二 『關於基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有甚麽感觉。』（召会生活中引起风波的难处，二六页。）

三 在身体里不能有独立或个人主义，因为我们是肢体，而肢体无法脱离身体而生活—林前十二 27, 罗十二 5, 弗五 30:

1 人看见自己是身体的肢体，就宝贵身体，看重其他的肢体，看每一个肢体都是不可少的一林前十二 15, 21, 23～24, 罗十二 3, 腓二 29, 林前十六 18, 士九 9:

a 我们既是基督身体的肢体，就该对身体有感觉，以头的感觉为自己的感觉—腓一 8, 林前十二 25 下～26。

b 在身体生活里，我们需要同魂，真正关心基督耶稣的事，就是關於召会同众圣徒的事—腓二 2, 20～21, — 8。

周 六

2 那里有身体的启示，那里就有身体的感觉；那里有身体的感觉，那里个人主义的想法和行动就除去了：

a 我们若要认识身体，就不但要蒙拯救脱离我们犯罪与天然的生命，更要蒙拯救脱离个人的生命。

b. Just as the Father is versus the world (1 John 2:15), the Spirit is versus the flesh (Gal. 5:17), and the Lord is versus the devil (1 John 3:8), so also the Body is versus the individual.

c. Just as we cannot be independent from the Head, we cannot be independent from the Body.

d. Individualism is hateful in the sight of God:

(1) The enemy of the Body is the self, the independent "I," the independent "me"; if we would be built up in the Body, the self must be condemned, denied, rejected, and renounced (Matt. 16:21-26).

(2) We should be dependent not only on God but also on the Body, on the brothers and sisters (Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33).

e. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do (1 Cor. 12:17-22).

f. If we refuse the help of our fellow members, we are refusing the help of Christ; sooner or later all individualistic Christians will dry up (v. 12).

b 父如何与世界相对, (约壹二15,) 那灵如何与肉体相对, (加五17,) 主如何与魔鬼相对, (约壹三8,) 照样, 身体也与个人相对。

c 我们如何不能向头独立, 照样也不能向身体独立。

d 个人主义在神眼中是可恨的:

(一) 身体的仇敌是己, 那独立的『我』; 我们若要在身体里被建造, 己就必须被定罪、否认、拒绝并撇弃—太十六 21 ~ 26。

(二) 我们不仅该倚靠神, 也该倚靠身体, 倚靠弟兄姊妹—出十七 11 ~ 13, 徒九 25, 林后十一 33。

e 我不知道的, 身体里别的肢体知道; 我不能看见的, 身体里别的肢体能看见; 我不能作的, 身体里别的肢体能作—林前十二 17 ~ 22。

f 我们若拒绝同作肢体者的帮助, 就是拒绝基督的帮助; 凡是单独的基督徒, 迟早都要变得枯乾—12 节。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven (Day 1)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

Acts 8:1 "...And there occurred in that day a great persecution against the church which was in Jerusalem..."

Rev. 1:11 "Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

1 Cor. 1:2 "To the church of God which is in Corinth..."

[The church in Jerusalem] was the first church established in a locality (see footnote 1 on Acts 5:11) within the jurisdiction of a city, the city of Jerusalem. It was a local church in its locality, as indicated by the Lord in Matthew 18:17. It was not the universal church, as revealed by the Lord in Matthew 16:18, but only a part of the universal church, which is the Body of Christ (Eph. 1:22-23). The record concerning this matter (the establishing of the church in its locality) is consistent throughout the New Testament (Acts 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1...). (Acts 8:1, footnote 1)

[The book of Revelation's] being sent to the seven churches equals its being sent to the seven cities. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

Today's Reading

First Corinthians 1:2b speaks of the church at Corinth.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第七篇（周一）

领头站在召会独一的立场上，
受基督身体的限制，
在同心合意里有身体的感觉

晨兴矮养

徒八1 『就在那日，在耶路撒冷的召会大遭逼迫…。』

启一11 『你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。』

林前一2 『写信给在哥林多神的召会…。』

在耶路撒冷的召会乃是头一处在地方上建立的召会（见徒五11注1），在一个城，就是耶路撒冷城的辖区之内。这是一个在地方上的地方召会，正如主在马太十八章十七节所指明的。这不是主在十六章十八节所启示的宇宙召会，只是宇宙召会，基督身体（弗一22~23）的一部分。新约对这事（在地方上建立召会）的记载是前後一贯的（徒十三1，十四23，罗十六1，林前一2，林后八1，加一2，启一4、11）（圣经恢复本，徒八1第一注）。

将〔启示录这卷〕书寄给〔亚西亚〕那七个召会，等於寄给那七城〔一11〕。这清楚显示，早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会。没有一个城有一个以上的召会。这就是地方召会，是以城为单位，不是以街道或区域为单位。地方召会行政的区域，应当包括该召会所在的整个城市，不該大於或小於该城的界限。所有在这界限内的信徒，应当构成该城内惟一的地方召会（启一11第二注）。

信息选读

林前一章二节说到在哥林多的召会。

This shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively (Acts 8:1; 13:1; Rev. 1:11). For its existence, expression, and practice, the church surely needs a place, and that place according to the New Testament is a locality. The church in Corinth was built in Corinth. The church in Athens is built on the ground of the city of Athens. The church in New York is built on the ground of the city of New York. Thus, the locality spontaneously becomes the church ground.

Brother Watchman Nee pointed out that God was very wise in His way of building up the church on the local ground. There are a great number of God's chosen people. Everywhere around the globe there are believers in Christ, and they should not be scattered but gathered together to be a church. If there were not the proper limitation of the ground, there would be no limitation to the setting up of churches. Today in Southern California there is a church called the Taiwan Gospel Church. These believers have used Taiwan as their ground. I was raised in China in the city of Chefoo, and in Chefoo there was the Church of England. People set up churches too easily. Today it is easier to establish a church than it is to set up a restaurant. All the denominations have divisive grounds, including the Southern Baptists, the Presbyterians, and the Lutherans.

If we believers keep the pattern set up by God in the Bible to have one church in one city, we can keep the oneness. Any believer who comes to a city has to be in the church in that city. If I go to Tokyo, I should join the church in Tokyo. If I go to London, I should go to the church in London. If I go to Dallas, I have to meet with the church in Dallas. Then spontaneously there will be no division. The Bible set up a pattern of how the believers should meet. The first gathering of the Christians was in Jerusalem, and Acts 8:1 calls that gathering the church in Jerusalem. Jerusalem was a large city, but there was only one church in that city. Although there is one church in a city, the church does not necessarily need to meet in one place. But we must keep in mind that the city in which we are should be the unique local ground of the church. (The Divine and Mystical Realm, pp. 81-82)

Further Reading: The Divine and Mystical Realm, ch. 6; The Ground of the Church (booklet)

这表明哥林多这个地方，是为著召会的存在、出现和实行；这样的地方，成了众地方召会个别的建造在其上的地方立场（徒八1，十三1，启一11）。为著召会的存在、出现和实行，的确需要一个地点；照著新约，那地点就是一个地方。在哥林多的召会，是建造在哥林多。在雅典的召会，是建造在雅典城的立场上。在纽约的召会，是建造在纽约市的立场上。因此，地方自然而然成了召会的立场。

倪柝声弟兄曾指出，神在地方立场上建造召会的作法非常有智慧。神所拣选的人很多。全球到处都有在基督里的信徒，他们不该是分散的，乃该聚集在一起成为召会。若没有立场作正确的限制，设立召会就沒有限制了。今天在南加州，有一个会称为台福会。这些信徒用了台湾作他们的立场。我在中国烟台市长大，在烟台有英国国教设立的会。人太容易立会了。今天设立一个会比开餐馆容易。所有的公会都有分裂的立场，包括南浸信会、长老会和路德会。

我们信徒若守住神在圣经里所立的榜样，一城只有一会，我们就能保守一。任何信徒来到一个城市，就必须在那城市的召会里。我若去东京，就该加入在东京的召会。我若去伦敦，就该去在伦敦的召会。我若去达拉斯，就该与在达拉斯的召会一同聚会。那自然而然就不会有分裂。圣经立了信徒该如何聚会的榜样。基督徒头一次的聚集是在耶路撒冷，行传八章一节称那聚集为在耶路撒冷的召会。耶路撒冷是个大城，但那城只有一个召会。虽然一城只有一个召会，但召会不一定在同一个地方聚会。然而我们必须记住，我们所在的那城，该是召会独一的地方立场（神圣奥秘的范围，九二至九四页）。

参读：神圣奥秘的范围，第六章；召会的异象与建造，第三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES Message Seven (Day 2)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

Deut. 12:5 "But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go."

Psa. 133:1 "Behold, how good and how pleasant it is for brothers to dwell in unity!"

The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17). They were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there....To fulfill these requirements was to have a unique center of worship, as Jerusalem would be later (2 Chron. 6:5-6; John 4:20), for the keeping of the oneness among God's people, thus avoiding the division caused by man's preferences (cf. 1 Kings 12:26-33 and footnotes). (Deut. 12:5, footnote 1)

Today's Reading

The revelation in the New Testament concerning the worship of God corresponds to the revelation in [Deuteronomy 12] in at least four ways: First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3). Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ (Matt. 18:20; 1 Cor. 1:12 and footnotes), the reality of which name is the Spirit (1 Cor. 12:3). To be designated by any other name is to be denominated, divided; this is spiritual fornication (see footnote 3 on Rev. 3:8). Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第七篇（周 二）

领头站在召会独一的立场上，
受基督身体的限制，
在同心合意里有身体的感觉

晨兴矮养

申十二 5 『但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去。』

诗一三三 1 『看哪，弟兄和睦同居，是何等的善，何等的美！』

以色列人不可在他们所选择的地方敬拜神，享受他们献给神的供物（申十二 8、13、17）。他们要到神所选择立祂名的地方，就是到祂的居所和祂的祭坛那里敬拜神（5~6），将他们的十分取一之物、供物和祭物带到那里给神。…要履行这些要求，就要有独一的敬拜中心，如後來的耶路撒冷（代下六 5~6，约四 20），以保守神百姓中间的一，避免因著人的偏好而造成分裂（参王上十二 26~33 与注）（圣经恢复本，申十二 5 第一注）。

信息选读

新约中关於敬拜神这事的启示，至少在四方面与申命记十二章的启示相符：首先，神的子民总该是一，他们中间不该有分裂（诗一三三，约十七 11、21~23，林前一 10，弗四 3）。第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名（太十八 20，林前一 12 与注），其实际乃是那灵（十二 3）。用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱（见启三 8 注 3）。第三，在新约里神的住处，神的居所，乃是特别设在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、

human spirit regenerated and indwelt by the divine Spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22). In our meeting for the worship of God, we must exercise our spirit and do everything in our spirit (John 4:24; 1 Cor. 14:15). Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20). Hence, the meeting of God's people for the worship of God should be in the name of the Lord Jesus Christ, in the mingled spirit as the place of God's habitation, in the place where the cross is, and with the enjoyment of Christ as the reality of the tithes, the offerings, and the sacrifices (see footnote 4 on John 4:24). This is the oneness of God's people, and this is the proper ground for the worship of God. (Deut. 12:5, footnote 1)

We supply the Body with the life that we have received from Christ the Head. Yet when we function, we have to be proper and in order....In the physical body, any dislocation or disproportionate growth of the members hinders its functioning. This is also true in the Body of Christ....You have to speak according to your measure of faith and according to the leading of the Spirit. You have to know whether there is any overstepping in your speaking, and you have to know whether your speaking is too long. Many believers crave to be outstanding Christians and...workers, but if some become overdeveloped, others will be underdeveloped. The result would not be the Body but a monstrosity; God's order in the church would be destroyed. When we truly come under the authority of the Head, He sets us in our special place in the Body and appoints us to our special function. (Watchman Nee, The Mystery of Christ, p. 44)

This Body of Christ is composed of all the regenerated believers....As soon as we were baptized, we were brought into an organic union with the Triune God to become living members of the Body of Christ. Furthermore, He has placed all the members in the Body even as He willed (1 Cor. 12:18). Each one of us members has our own place in the Body of Christ. It is assigned by God, and should be accepted by us. Since such an assignment is according to God's will, every member is necessary (v. 21). (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 27-28)

Further Reading: The Mystery of Christ, ch. 8; The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, ch. 2

由神圣的灵所内住之人的灵里（约三6下，罗八16，提后四22，弗二22）。我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事（约四24，林前十四15）。第四，我们敬拜神时，必须真实的应用祭坛所表徵之基督的十字架，拒绝肉体、己和天然生命，并单单凭基督来敬拜神（太十六24，加二20）。因此，神子民敬拜神的聚会，该在主耶稣基督的名里，在作神居所之调和的灵里，在十字架所在之处，并且享受基督作为十分取一之物、供物和祭物的实际（见约四24注4）。这是神子民的一，这是敬拜神正确的立场（圣经恢复本，申十二5第一注）。

我们乃是用我们个人从元首基督所得的生命，来供应身体。但当我们尽功用时，必须按著秩序，必须有规矩。…在肉身上，任何越位或越分的情形都要妨害身体的功用，在基督的身体里也是这样。…你需要按著信心的度量，按著圣灵的引导来发言。你说话的时候，要看有没有越分的话，或者话是否拉得太长。许多人想要作特出的基督徒或…工人。但如果有些人过分发展，有些人太少发展，结果身体就不是身体，而成了怪物，神在召会中的次序就被破坏了。当我们真的来在头的权柄底下，主就把我们安排在身体的特别地位上，也指派我们特别的功用（基督的奥秘，四八页）。

这基督的身体是由所有重生的信徒所构成。…当我们一受浸，就被引进与三一神生机的联结里，便成了基督身体上的活肢体。并且神照著自己的意思，把所有的肢体俱各安置在身体上（林前十二18）。我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们所该接受的。既然这件事是照著神的意思，就每一个肢体都是不可少的（21）（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二五页）。

参读：基督的奥秘，第八篇；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES Message Seven (Day 3)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

1 Cor. 12:18 "But now God has placed the members, each one of them, in the body, even as He willed."

Rom. 12:3-5 "For I say...to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. For...all the members do not have the same function, so we...are one Body in Christ, and...members one of another."

First Corinthians 12:18...shows that every member has a definite place,...assignment, and...position. Every member has a particular portion with which he serves the Body of Christ....Each organ has its function, and each has its portion. The eyes serve the body by seeing. The ears serve the body by hearing. The nose serves the body by smelling. Each has its own responsibility, and none can replace another....Each member has his own characteristics, and each has his own capability. These characteristics and capabilities constitute the place, position, or ministry of each member. (Watchman Nee, The Mystery of Christ, p. 43)

Today's Reading

In the denominational organizations, leaders are selected according to background, social status, education, knowledge, intelligence, eloquence, or talent. But they may not have any revelation, faith, or experience in the Lord. They can only bring natural things to the church. They will not supply the Body; on the contrary, they will bring death to the Body. The ministry of the Body is not determined by natural things. A member functions in the Body according to what he has received from the Lord. It is according to the "measure of faith" (Rom. 12:3, 6). At the same time, it is according to God's assigned order.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第七篇（周三）

领头站在召会独一的立场上，
受基督身体的限制，
在同心合意里有身体的感觉

晨兴矮养

林前十二 18 『但如今神照著自己的意思，把肢体俱各安置在身体上了。』

罗十二 3~5 『…不要看自己过於所当看的，乃要照著神所分给各人信心的度量，看得清明适度。正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。』

林前十二章十八节〔表明〕…，每一个肢体都有它一定的位置…、安排〔和〕地位。每一个肢体都有它的那一分来服事基督的身体…，它们各有各的功能，各有各的那一分。眼睛用看来服事身体，耳朵用听来服事身体，鼻子用嗅来服事身体。它们各有所司，不能彼此取代。…每一个都有它的特点，都有它所能的，那就是它的位置，就是它的地位，也就是它的职事（基督的奥秘，四七页）。

信息选读

今天在公会组织里，许多时候人是选那些有好的背景、社会地位、教育程度，或者有知识、有思想、有口才、有恩赐的人来作领袖，但这些人在主面前没有甚麽启示，没有甚麽信心，也没有甚麽经历，这样的人只能把天然带到召会中来。这不仅不能供应身体，还把死亡带进身体里。身体的职事不是由这些天然的东西来决定的。一个肢体要在身体里尽功用，乃是按他在主面前所得著的，按著信心的度量（罗十二 3，参 6），另一面也是

Therefore, we have to seek revelation and experience from Christ so that we can have something to supply the Body, and we have to know the order of the Body, which is God's assigned pattern in the Body. We must be willing to be limited to our measure. As soon as we go beyond it, we go beyond the authority of the Head and move out from under the anointing. When we go beyond our measure, we interfere with the order of the Body. The Body of Christ is an organic life; it operates without any human arrangement. All the members must receive life from the Head and function in proper order. If our relationship with the Head is proper, we will keep our place in the Body spontaneously. (The Mystery of Christ, pp. 44-45)

Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith." If you think you are bigger than Paul in the quantity of faith, you are crazy. You are not sober-minded. If you are really sober-minded, you will say, "Brother Paul was a big mountain. I am just a small stone." Some of the saints may think that they are bigger than the elders. This is not sober-minded. At least the elders are "two inches" bigger than you. They are at least a little bigger, a little older spiritually, than you. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

In Romans 12 Paul dealt with the practice of the Body life. In the crystallization of the Body there is one crucial point, that is, not to think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. God has not only allotted but also apportioned faith to us. He gave us the same faith in quality but not in quantity. The matter of quantity depends upon how you grow. If you grow today as the apostle Paul grew, the portion of faith you receive will be greatly enlarged. God first allotted faith to us in quality, and then He apportioned it in quantity. What kind of faith you have depends upon God's allotment. How much faith you have depends upon God's apportioning. God's apportioning depends upon your attitude. If you are not sober-minded, God would not increase His apportioning of faith to you, and He probably would even decrease it. (Crystallization-study of the Epistle to the Romans, p. 110)

Further Reading: The Mystery of Christ, ch. 8; Crystallization-study of the Epistle to the Romans, msg. 10

接著神安排的次序。所以我们一面要追求对基督有启示、有经历，好有内容可以供应身体；另一面也要认识身体里的规矩，就是神在身体里所安排的次序。我们要乐意受我们度量的限制。只要我们越过度量，我们就越过元首的权柄，离开恩膏的教训。当我们越过我们的度量，我们就乾涉了身体的规矩。基督的身体乃是活的生命，不是用人的安排能彀运动的；各肢体必须得著头的生命，并且在正确的规矩下尽功用。我们与头的关系正确，我们就自然而然保守我们在身体里的地位（基督的奥秘，四九页）。

罗马十二章三节说，『不要看自己过於所当看的，乃要照著神所分给各人信心的度量，看得清明适度。』如果你以为自己在信心的度量上比保罗更大，你就太狂妄了，你的心思不是清明适度的。如果你真是清明适度，你会说，『保罗弟兄是一座大山，我只不过是一块小石头。』有些圣徒可能看自己比长老更大，这就不是清明适度。长老至少比你大『两寸』。他们至少比你大一点，在属灵上至少比你年长一点。不清明适度，而看自己过於所当看的，就是抹煞身体生活中正确的等次。

保罗在十二章说到身体生活的实行。在『身体』这事的结晶上，有一个重要的点，就是不要看自己过於所当看的，乃要照著神所分给各人信心的度量，看得清明适度。神不仅分给我们信心，也照著我们的度量分给我们信心。祂给我们的信心，在质上是同样的，在量上却是不同的。量的多少乃在於你如何长大。如果你今天像使徒保罗一样长大，你所接受那一份的信心就要大大的扩充。神先是在质的一面分给我们信心，然後在量的一面分给我们不同的度量。你所得的是何种的信心，乃在於神的分给。你所得的信心有多少，乃在於神按度量的分给。神按度量的分给，乃在於你的态度。如果你不是清明适度的，神就不会在分给你的信心上，增加度量，祂甚至可能把它减少（罗马书的结晶，一三五至一三六页）。

参读：基督的奥秘，第八篇；罗马书的结晶，第十篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES Message Seven (Day 4)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

2 Cor. 10:13-14 "But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ."

[In 2 Corinthians 10:13] the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him....Hence, his boast is also within this limit, not without measure, as that of the Judaistic teachers. The word rule in verse 13 literally means a measuring rod, as a rule used by a carpenter.

In giving a testimony of what we have learned of the Lord, we should have a limit, a measure. The word measure in verse 13 indicates being ruled by God. God has allotted us just so much for our work and experience. Furthermore, He has given us just so much to enjoy. Therefore, when we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit....In giving a testimony or a report we should never exaggerate....There is One who is ruling and measuring. This One is the God of measure, the God who rules. Therefore, we must stay within the limits of God's ruling, of God's measuring. Paul's words "reach even as far as you" indicate that his coming to the Corinthians was under God's ruling and measuring. (Life-study of 2 Corinthians, p. 447)

Today's Reading

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第七篇（周四）

领头站在召会独一的立场上， 受基督身体的限制， 在同心合意里有身体的感觉

晨兴矮养

林後十 13~14 『我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。我们并非过度伸展自己，好像达不到你们，因为在基督的福音上，我们是最先来的，甚至远及你们。』

[在林後十章十三节，] 使徒是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照著度量的神，管治的神，所分给他的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照著神的度量（弗三 1~2、8，加二 8）。因此，他的夸口也是在这界限之内，不是过了度量，像那些热中犹太教者那样。林後十章十三节的尺度一辞，直译，量度的竿；如木匠的尺。

当我们见证我们从主所学的功课时，该受限制，有分寸。十三节的度量一辞，指明受神的管治。我们的工作和经历都是照神所分给我们尺度的度量。不仅如此，祂给我们的享受也是有尺度的。因此，当我们说到自己的工作和经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证。…我们见证或报告时，不应该夸大。…有一位管治者和度量者，就是度量的神，管治的神。所以我们必须留在神尺度和度量的限制之内。保罗在这里所说的『甚至远达你们』，指明他去哥林多乃是在神的管治和度量之下（哥林多後书生命读经，五二六至五二七页）。

信息选读

From 2 Corinthians 10:13, 14, and 15 we see that although we expect the Lord's work to spread, we must learn how to be under God's restriction. Do not expect a spread that is without measure. That kind of spread would certainly not be within the limit of a walk according to Spirit. From experience we can testify that if we spread the work according to the Spirit, there will always be a certain limit. Inwardly we shall have the consciousness that the Lord intends to spread the work only to a certain extent. Furthermore, outwardly, in the environment, the Lord may cause matters to restrict the spread of the work. Therefore, inwardly we do not have the peace to spread the work beyond a certain point, and outwardly the environment does not allow us to go beyond a particular boundary line.

I would encourage [the young people] to keep this word within them, for one day they will experience it. We all need to learn that in serving the Lord and in working with God, there is always a limit. This is also true in the service of the church....In the church service we need to realize that God has only measured out so much to us, and we should not overstretch ourselves. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

We know from Acts 16 that Paul became clear that God had called him to Europe. He came to Achaia with the gospel of Christ according to God's ruling. Both Macedonia and Achaia were under Paul's rule. Thus, the Judaizers should not have come into this territory to cause trouble. This was the feeling deep within Paul as he was writing these verses....He is a good example of a person fully under God's restriction.

I encourage the young people especially to study this portion of the Word and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery....You must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation. [Since] God knows our problem...He sets up boundaries and restrictions so that we may stay within the measure He has apportioned to us. (Life-study of 2 Corinthians, pp. 448-449, 452-453)

Further Reading: Life-study of 2 Corinthians, msg. 51

我们从林後十章十三、十四、十五节看见，虽然我们期望主的工作开展，但我们必须学习如何受神的约束。不要期望无限度的开展。那种开展必定不是在照著那灵而行的限制之内。我们从经历中能见证，我们若照著那灵而开展工作，就一直有某种限制。我们里面会感觉到，主扩展祂的工作只是要到某一程度。不仅如此，主会在外面兴起环境来限制工作的开展。所以，当我们越过了某种界限去开展主的工作，我们里面就没有平安，外面的环境也不容我们越过界限。

我鼓励〔年轻人〕把这话留在心里，因为有一天他们会经历到这些情形。我们都需要学习知道，在事奉主并与神同工的事上，总是有界限的。在服事召会的事上，也是这样。…在召会的事奉上，我们需要看见神只量给我们这麼多，我们不该过度伸展自己。我们必须知道自己的限度，自己的属区，而不越过到别人的区域。像保罗一样，我们该照著我们的尺度行动、行事；也就是说，只照著神量给我们的度量行动、行事。

我们从行传十六章知道，保罗非常清楚神呼召他去欧洲。他是照著神的尺度，把基督的福音带到亚该亚。马其顿和亚该亚都在保罗的尺度之下。因此，热中犹太教的人不应该进入这地界而引起纠纷。这是保罗写林後十章十三至十五节时，深处的感觉。…他是一个完全在神约束下之人的好榜样。

我鼓励青年圣徒特别要研读这一段话，从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意思是说，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对於我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。但神知道我们的难处，所以给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内（哥林多後书生命读经，五二八至五二九、五三三至五四页）。

参读：哥林多後书生命读经，第五十一篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES Message Seven (Day 5)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

Acts 1:14 "These all continued steadfastly with one accord in prayer..."

1 Cor. 12:24-25 "...But God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another."

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness. In one accord we should be Body-conscious. In oneness we should be Body-centered. In our consideration the Body should be first and the local churches should be second....What a shame it is for any local church to declare its autonomy! To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. Otherwise, where is the unique church of God and the unique one new man for the fulfilling of God's economy?! (One Body and One Spirit, p. 24)

Today's Reading

We are here for the Body. Without the backing of the Body, without the backing of the recovery, we have no way to practice the local churches. If we practice the local church life and neglect the view of the Body, our local church becomes a local sect.

We all need to come back to the truth, and to practice the truth is to take care of the Body. Sometimes the Body is strong, and sometimes the Body is weak, but it is still the Body. If we come back to the truth and take care of the proper order in the Body, the Body will immediately become stronger. All the problems

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第七篇（周五）

领头站在召会独一的立场上，
受基督身体的限制，
在同心合意里有身体的感觉

晨兴矮养

徒一 14 『这些人…都同心合意，坚定持续的祷告。』

林前十二 24~25 『…但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体，免得身体上有了分裂，总要肢体彼此同样相顾。』

为著主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉，并在一里以身体为中心。在同心合意里，我们应当有身体的感觉。在一里，我们应当以身体为中心。在我们的考量里，基督的身体应当是第一，地方召会应当是第二。…任何一个地方召会宣告自己是自治的，那是何等的羞耻！地方召会完全是自治的这种教导，使基督的身体分裂。在宇宙一面，在道理上，并在实行上，众地方召会都是一个身体，也应该是一个身体。不然，神独一的召会在那里？完成神经纶的独一的新人在那里？（一个身体和一位灵，二七至二八页）。

信息选读

我们在这里是为著身体。没有身体作後盾，没有主的恢复作後盾，我们就没有路实行地方召会。我们若实行地方召会生活，却忽略了身体的观点，我们的地方召会就成了地方宗派。

我们都需要回到真理上，而实行真理就是顾到身体。有时身体是强壮的，有时身体是软弱的，但仍然是身体。我们若回到真理这里，并顾到身体里正确的次序，身体就立即变得更刚强。一切的难处都是由於

are due to one thing: not seeing, not knowing, and not caring for the Body. We have to honor the Body.

When Brother Nee taught about the Body he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only a local church. (The Problems Causing the Turmoils in the Church Life, pp. 35, 28-29)

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling. In Philippians 1:8 Paul said, "I long after you all in the inward parts of Christ Jesus." This means that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling. Christ's feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling, but also do so in the principle of caring for the Body. Paul said in 1 Corinthians 12:25b-26 that "the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it." In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body.

If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions. We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 40-41)

Further Reading: One Body and One Spirit, ch. 1; The Problems Causing the Turmoils in the Church Life, chs. 2-4; The Practical Points concerning Blending, ch. 1; The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, chs. 3-4

一件事：没有看见、不认识、不顾到身体。我们必须尊重身体。

關於基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有甚麽感觉。我们要作一件事时，不可忘记我们是基督身体上的肢体，这身体不仅是一个地方召会。地方召会不是一个『地方身体』；若是这样，就变成地方宗派了。身体乃是基督的身体，由三一神同这地上所有的信徒，同所有地方召会所构成（召会生活中引起风波的难处，三五、二六页）。

我们既是基督身体上的肢体，就需要对身体有感觉。首先，这感觉乃是以头的感觉为感觉。…在腓立比一章八节保罗说，『我在基督耶稣的心肠里，…切切地想念你们众人。』这就是说，保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说他是以基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该像保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以头的感觉为感觉，还要以顾到身体为原则。保罗在林前十二章二十五节下至二十六节也说，『总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。』我们要能有身体的生活，就必须这样顾到同作肢体的，满有对身体的感觉。

我们作肢体的，若在凡事上都能有头的感觉，又能顾到身体，我们的心思、意念、言语、行动，就都能以身体为是。否定自己，认同身体。这样，我们也就与身体毫无间隔，更不会脱节，我们所过的生活就完全是身体的生活，主也就能得著祂身体的彰显了（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四〇页）。

参读：一个身体和一位灵，第一章；召会生活中引起风波的难处，第二至四章；關於相调的实行，第一章；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第三至四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven (Day 6)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

1 Cor. 12:15 "If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body."

21~22 "And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body which seem to be weaker are necessary."

In Christ everything that is individualistic is ruled out. If we want to know the Body life, we need deliverance not only from our sinful life and our natural life, but also from our individualistic life. All individual elements must go because nothing that is individualistic can reach God's goal....Once a man sees the Body of Christ, he is free from individualism. He will no longer live for himself but for the Body.

If we realize that a Christian is nothing more than a member, we will no longer be proud. Everything depends on our seeing. Those who see that they are members will surely treasure the Body and honor the other members.

First Corinthians 12:14 through 36 speaks of two erroneous concepts that members may have: (1) "Because I am not...I am not of the body" (v. 15). This is to despise oneself and covet the work of others. (2) "I have no need of you" (v. 21). This is to be proud of oneself, thinking that one man can be all-inclusive, and despising others. Both concepts are harmful to the Body. We should not imitate other members or be covetous of other members. In this way we will not become discouraged and give up when we find that we cannot be like others. At the same time, we should not despise other members, thinking that we are better and more useful. (Watchman Nee, The Mystery of Christ, pp. 16-18)

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第七篇（周六）

领头站在召会独一的立场上，
受基督身体的限制，
在同心合意里有身体的感觉

晨兴矮养

林前十二章 『倘若脚说，我不是手，所以不属於身体，它不能因此就不属於身体。』

21~22 『眼不能对手说，我不需要你；头也不能对脚说，我不需要你。不但如此，身上肢体似乎较为软弱的，更是不可少的。』

在基督里，所有的个人都没有了。如果我们要认识身体的生命，我们不但要蒙拯救脱离犯罪与天然的生命，更要蒙拯救脱离个人的生命。所有个人因素必须除掉，因为个人永不能成全神的旨意。…人看见了基督的身体，就脱去了个人主义，不再为自己，乃为身体。

我们如果认识，一个基督徒不过是一个肢体，这样，我们就没有骄傲了。这件事在於看见。一个看见自己是肢体的人，定规宝爱身体，看重其他的肢体。

林前十二章十四至三十六节中，说到作肢体的有两种不该有的想法：第一，『我不是…所以不属於身体』，这是自暴自弃的，羡慕别人的工作；第二，『我不需要你』，这是骄傲自大的人，以为一个人就能包罗万有，而看不起别人。这两种都是伤害身体的。我们不要仿效别的肢体，羡慕别的肢体，以为自己不能像他那样，以致自暴自弃；也不要以为自己最了不起，最行，最有用，以致轻看别的肢体（基督的奥秘，一四至一七页）。

Today's Reading

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God. (The Heavenly Vision, p. 44)

What are the eyes, ears, hands, and feet? They are Christ Himself. The Head is Christ, and the Body is also Christ. Each member is a part of the life of Christ. If I refuse the help of my fellow-members, I am refusing the help of Christ. If I am not willing to acknowledge my need of them, I am not willing to acknowledge my need of Christ. Just as I cannot be independent from the Head, I cannot be independent from the Body. Individualism is hateful in the sight of God. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do. Therefore, I must allow the other members of the Body to minister to my needs. We must avail ourselves constantly of the fellowship of the Body, for it is our very life.

We have to see the reality of the supply in the Body of Christ, and we have to learn to live in the Body and to receive the supply in the Body....Everything that Christ has is in His Body. He is a foolish man who claims that he can be a Christian alone. Sooner or later, all individual Christians will dry up. As long as we live in the Body, we will receive the supply of the Body, no matter what our condition is. Every member should learn to treasure the supply of the Body and to treasure every member. We must all learn to live in the Body, that is, we must all learn to live in the supply of the Body. (The Mystery of Christ, pp. 23-24)

Further Reading: The Mystery of Christ, chs. 3-4; The Heavenly Vision, chs. 3-4; Life-study of Colossians, msg. 56

信息选读

因著己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等於向神独立。这不是道理上的事，乃是经历上的事。你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的（从天上来异象，五〇页）。

眼睛、耳朵、手、脚是甚麽？这些就是基督自己。头是基督，身体也是基督。每一个肢体都是基督生命的一部分。如果我拒绝在身体里同作肢体者的帮助，我就是拒绝基督的帮助。如果我不愿意承认我需要他们，我就是不愿意承认我需要基督。正像我不能向头独立，我也不能向身体独立。个人主义在神眼中是可恨的。我不知道的，身体里别的肢体知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作。所以我必须让身体里别的肢体供应我的需要。我必须一直应用身体的交通，因为这身体就是我们的生命。

我们要学习看见，基督身体供应的实在，学习活在身体里，学习在身体里得著供应。…基督的一切都摆在祂的身体里。凡是说他只要作一个单独的基督徒的，乃是愚昧的人；凡是个人的基督徒迟早都要变得枯乾。然而无论我们的情形怎样，只要我们活在身体中，就能得著身体的供应。我们每一个作肢体的，都要学习宝贝身体的供应，宝贝每一个肢体；我们都该学习活在身体里，就是活在身体的供应里（基督的奥秘，二二至二三页）。

参读：基督的奥秘，第三至四篇；从天上来异象，第三至四章；歌罗西书生命读经，第五十六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight

Taking the Lead to Work with the Lord for the Body

Scripture Reading: 1 Cor. 12:27; Eph. 4:12, 16; S.S. 6:13; 7:1-13

Outline

DAY 1

I. If we would work with the Lord for the Body, we need to realize that in the Lord's recovery there is only one work—the work of the Body; what we are doing today is not our personal work but the work of the economy of God—the building up of the Body of Christ (1 Cor. 15:58; 16:10; Eph. 4:12).

II. If we would work with the Lord for the Body, we must know the central work of God (3:17a; Phil. 2:13):

A. God's central work, His unique work, is to work Himself in Christ into His chosen people, making Himself one with them for the Body of Christ (Gal. 4:19; Eph. 3:17a; 4:16).

B. The principle in God's work is to gain persons and by gaining them to have a way to go on for the carrying out of His economy (Acts 9:15; 13:1-2):

1. The right priority is not for us to work for God but for God to work Himself into us (Eph. 2:10; Phil. 2:13).

2. It is not that we work for the Lord but that He works on us; therefore, we should not be merely the Lord's workers but the Lord's work (Eph. 2:10).

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第八篇

领头为著身体与主同工

读经：林前十二 27，弗四 12， 16，
歌六 13，七 1～13

纲 目

周 一

壹 我们要为著身体与主同工，需要看见在主的恢复里只有一个工作，就是身体的工作；我们今天所作的，不是我们个人的工作，乃是神经纶的工作，就是建造基督的身体—林前十五 58，十六 10，弗四 12。

贰 我们要为著身体与主同工，必须认识神中心的工作—三 17 上，腓二 13：

一 神中心的工作，独一的工作，乃是要将祂自己在基督里作到祂所拣选的人里面，使祂自己与他们成为一，好为著基督的身体—加四 19，弗三 17 上，四 16。

二 神工作的原则乃是要得著人；藉著得著人，神就有路往前完成祂的经纶—徒九 15，十三 1～2：

1 第一要紧的不是我们为神作工，乃是让神将祂自己作到我们里面—弗二 10，腓二 13。

2 不是我们为主作工，乃是主在我们身上作工；因此，我们不该仅仅是主的工人，乃要成为主的工作品—弗二 10。

DAY 2

C. The kind of person we are determines the kind of fruit we produce; if our person is wrong, we may build up something by what we do but tear down more by what we are (Matt. 7:17-18).

III. If we would work with the Lord for the Body, we need to realize that God's work has certain essential features:

- A. The initiation of God's work must be according to His will (15:13; 1 Cor. 8:6).
- B. The advance of God's work is according to His power (2 Cor. 3:5; Phil. 3:10).
- C. The result of God's work must be for His glory (John 7:17-18; Eph. 3:21).
- D. No work should be initiated by ourselves, no work should be carried out by our own power, and no work should result in our own glory.

DAY 3

IV. If we would work with the Lord for the Body, there should be no difference between life, work, and move (Mark 1:14-45):

A. With the Lord Jesus there was no difference between life, work, and move:

1. The Lord worked everywhere and all the time because His life, His work, and His move were all the same; He lived His work, His ministry.

2. With the Lord Jesus every aspect of His life was the same; there was no distinction between life and work.

B. Just as the Lord's life was His work, so our living should be our working (Phil. 1:20-21a).

V. If we would work with the Lord for the Body, we need to work by a life that is all-sufficient and all-mature, able to fit all situations, that is, able to endure any kind of treatment, to accept any

周 二

三 甚麽样的人，就结甚麽样的果子；我们这个人若不对，藉著我们所作的，可以有些建造；但因著我们所是的，拆毁得更多—太七 17 ~ 18。

参 我们要为著身体与主同工，需要领悟神的工作有些基本的特点：

一 神工作的起头必须是神的旨意—十五 13，林前八 6。

二 神工作的进行必须是神的能力—林後三 5，腓三 10。

三 神工作的结局必须是叫神得荣耀—约七 17 ~ 18，弗三 21。

四 工作的起头不该是我们自己，工作的进行不该是我们自己的能力，工作的结局不该是叫我们得荣耀。

周 三

肆 我们要为著身体与主同工，在生活、工作与行动之间应当没有分别—可一 14 ~ 45：

一 主耶稣的生活、工作与行动并没有分别：

1 主随时随处作工，因为祂的生活、工作与行动是一样的；主耶稣活祂的工作，活祂的职事。

2 主耶稣生活的每一面都是一样的；生活和工作之间没有区别。

二 主的生活怎样就是祂的工作，我们的生活照样也该是我们的工作—腓一 20 ~ 21 上。

伍 我们要为著身体与主同工，需要靠著生命作工，这生命是全丰全足、全然成熟的，能适应一切处境，就是能忍受任何对待，接

kind of environment, to work in any kind of condition, and to take any kind of opportunity, for the carrying out of the ministry (John 14:6a; Acts 27:22-25; 2 Cor. 6:1-13).

VI. If we would work with the Lord for the Body, we must be willing to make up what is lacking of the afflictions of Christ for His Body, the church (Col. 1:24).

DAY 4

VII. If we would work with the Lord for the Body, we need to become the Shulammite, one who is qualified to work with the Beloved (S.S. 6:13; 7:1-13):

A. In Song of Songs 6:13 the lover, having passed through various stages of transformation, has become the Shulammite, Solomon's duplication:

1. She is the same as Solomon in life, nature, expression, and function, as Eve was to Adam (Gen. 2:20-23).

2. This signifies that in the maturity of Christ's life the lover of Christ becomes the same as He is in life, nature, expression, and function but not in the Godhead (2 Cor. 3:18; Rom. 8:29).

B. In Song of Songs 7:1-9a the Shulammite is qualified to be Solomon's co-worker; this indicates that eventually Christ's lovers need to share in the work of the Lord (1 Cor. 15:58; 16:10; Eph. 4:12).

C. Song of Songs 7:9b-13 reveals that the lover works with the Lord, the Beloved, for the Body:

1. To share in the work of the Lord is not to work for the Lord but to work with the Lord (1 Cor. 3:9a; 2 Cor. 6:1a).

2. To work with the Lord we need to be one with Him; actually, to work with Christ we must become Christ (1 Cor. 6:17; John 15:4-5; Phil. 1:21a).

受各样环境，在各种情形里作工，并把握各种机会，好完成这职事—约十四6上，徒二七22～25，林后六1～13。

陆 我们要为著身体与主同工，必须愿意为基督的身体，就是为召会，补满基督患难的缺欠—西一24。

周 四

柒 我们要为著身体与主同工，需要成为书拉密女，穀资格与良人同工—歌六13，七1～13：

一 在六章十三节，佳偶经过变化的各阶段，成为书拉密女，所罗门的复本：

1 她在生命、性情、彰显和功用上，与所罗门一样，正如夏娃之於亚当—创二20～23。

2 这表徵爱基督的人在基督生命的成熟里，在生命、性情、彰显和功用上，但不在神格上，成为与基督一样—林後三18，罗八29。

二 在雅歌七章一至九节上半，书拉密女穀资格成为所罗门的同工；这指明爱基督的人至终需要分担主的工作—林前十五58，十六10，弗四12。

三 雅歌七章九节下半至十三节启示，佳偶为著主这位良人的身体与祂同工：

1 有分於主的工作，不是『为』主作工，乃是『与』主同工—林前三9上，林后六1上。

2 我们要与主同工，就需要与祂是一；事实上，我们要与基督同工，就必须成为基督—林前六17，约十五4～5，腓一21上。

3. To work with the Lord for the Body we need the maturity in life (Eph. 4:13-14):

a. To enter into God's New Testament economy requires that we grow and mature in the life of God (1 Cor. 2:6; Col. 1:28).

DAY 5

b. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life (John 10:10b; 2 Cor. 5:4b).

4. To work with the Lord our work must be for His Body (Eph. 4:4, 16):

a. The Body is the governing law of the life and work of the children of God today (1:22-23; 1 Cor. 12:4-6, 12-13, 27).

b. The work of the Triune God in us is to produce and build up the Body of Christ (Eph. 3:16-21; 4:4-6, 12, 16).

c. Our work in the Lord's recovery is the work of the Body of Christ (1 Cor. 15:58; 16:10; Eph. 4:12).

d. All the co-workers should do the same one work universally for the one unique Body; the starting point of the work is the oneness of the Body (v. 4; 1 Cor. 16:10).

e. According to Song of Songs 7:11, Christ's lover wants to carry out with her Beloved the work that is for the entire world (fields) by sojourning from one place to another (lodging in the villages); this indicates that our work must be for the Body (Eph. 4:12).

DAY 6

f. "Whenever God's children see the oneness of the Body, they will also see the oneness of the work, and they will be delivered out of individualistic work into the work of the Body" (The Collected Works of Watchman Nee, vol. 37, p. 244).

5. In the churches (vineyards) Christ's lover renders her love to her Beloved (S.S. 7:12):

a. At the place of His work, she expresses her love to the Lord; in the midst of the Lord's work, we give Him

3 我们要为著主的身体与主同工，就需要在生命里成熟—弗四 13～14：

a 我们要进入神新约的经纶，就需要在神的生命里长大成熟—林前二 6，西一 28。

周 五

b 成熟乃是我们一再得著神圣生命的分赐，直到我们有了生命的丰满—约十 10 下，林后五 4 下。

4 我们要与主同工，我们的工作必须是为著祂的身体—弗四 4, 16:

a 身体乃是神儿女今日生活与工作管治的定律——22～23，林前十二 4～6, 12～13, 27。

b 三一神在我们里面的工作，是要产生并建造基督的身体—弗三 16～21，四 4～6, 12, 16。

c 我们在主恢复里的工作，乃是基督身体的工作—林前十五 58, 十六 10，弗四 12。

d 所有同工都该为著独一的身体，在宇宙一面作同样一个工作；工作的出发点乃是身体的—4 节，林前十六 10。

e 按照雅歌七章十一节，基督的佳偶愿意从一地到另一地寄居（在村庄住宿），为要与她良人一同完成那为著全世界（田间）的工作；这指明我们的工作必须是为著身体—弗四 12。

周 六

f 『神的儿女甚麽时候看见身体的合一，甚麽时候就看见工作的合一；甚麽时候看见身体的合一，甚麽时候就脱离个人的工作，就看见身体的工作。』（倪柝声文集第二辑第十七册，三八页。）

5 在众召会（葡萄园）里，基督的佳偶将她的爱情献给她的良人—歌七 12：

a 在主工作的地方，她向著主显出她的爱情；我们在主的工作中，

our love (Mark 12:30).

b. Here we see the relationship between the first love and the first works (Rev. 2:4-5):

(1) The first works are works that issue from and express the first love.

(2) When we are filled with the first love of the Lord, everything we do issues from and expresses our love for Him, and we will work with the Lord, the Beloved, for the Body (Eph. 3:19; 4:16).

将我们的爱给主—可十二 30。

b 这里我们看见起初的爱与起初的工作之间的关系—启二 4～5：

(一) 起初的工作乃是起初的爱所发出的工作，并且彰显起初的爱。

(二) 当我们充满对主起初的爱时，我们所作的一切，都是因著爱主而发出，也彰显我们对主的爱，并且我们会为著主这位良人的身体与祂同工—弗三 19，四 16。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 1)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

Eph. 4:12 "For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ."

Phil. 2:13 "For it is God who operates in you both the willing and the working for His good pleasure."

What did Brother Nee accomplish, and what have I accomplished? All that we have done is left here for the Lord to show grace to His children; the work that we have done is the Lord's recovery....We must see the Body of Christ and be very clear concerning this [governing and controlling] vision. We must do the work of the Lord's recovery under this vision. The work of the Lord's recovery is the work of His economy, the work of the Body of Christ.

Do you work in your locality merely to guard your hall, merely to work on your district meeting, or merely for the locality where you are? We should not have feudal princes among us; we should have only one Head, who is Christ, the Head of the Body. What we are doing today is the work of the Body of Christ. Christianity is full of fortresses: the Catholic Church is a big fortress; the Presbyterian Church and the Baptist Church are also fortresses. Every small free group is a small fortress. We cannot see the Body of Christ among them. (The Governing and Controlling Vision in the Bible, pp. 33-34)

Today's Reading

The Body of Christ as the axis of God's economy is the organism of the Triune God. This is not a small thing. According to Ephesians 4:4-6, we can say strongly that the Triune God is in the Body of Christ today. Here it mentions one Body, one Spirit, one Lord, and one God, who is over all, through all, and in us all. According to the human understanding, the Triune God is in heaven. But according to the revelation of the Bible, we have to say conclusively and definitely

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第八篇（周一）

领头作榜样并以起初的爱爱主

晨兴餐养

弗四 12 『为要成全圣徒，目的是为著职事的工作，为著建造基督的身体。』

腓二 13 『因为乃是神为著祂的美意，在你们里面运行，使你们立志并行事。』

倪弟兄有甚麼成就？我又有甚麼成就？我们所作的，都是留下来给自己恩待祂的儿女们；我们所作的，就是主的恢复。…我们一定要看见基督的身体，看清楚这个…管制、支配我们的异象。我们必须在这个异象之下，作主恢复的工作。主恢复的工作，就是主经纶的工作，也就是基督身体的工作。

你在当地作工，是否只看守你那个会所，只作你的区聚会，只为著你所在地的召会？我们中间应当没有诸侯，只有一个元首，就是基督，祂是身体的头。今天我们所作的，乃是基督身体的工作。基督教里满了山寨：天主教是个大山寨，长老会、浸信会也是个山寨，一个个小自由团体都是一个个小山寨。人在其中看不见基督的身体（圣经中管制并支配我们的异象，三一至三二页）。

信息选读

作神经纶轴心之基督的身体，乃是三一神的生机体；这不是一件小事。根据以弗所四章四至六节，我们可以强有力的说，三一神今天就在基督的身体里。那里说，一个身体，一位灵，一位主，一位超越我们，贯彻我们，也在我们里面的神与父。按著人的领会，三一神是在天上，但根据圣经的启示，我们要圆满且具体的说，

that the Triune God is in the Body. The Body of Christ is where the Triune God is located today....Today, the Triune God is doing only one central work, which is the building up of the Body of Christ. Everything that God is doing in the universe is for this central work. Today, we who are in the Lord's recovery are in the center of this central work of God. (The Mysteries in God's New Testament Economy, p. 64)

I have the burden to help you to realize what is God's main work in His recovery, or in His economy....The Lord's recovery is also to recover the oneness of the Body. This means that in the recovery we must see the universal Body and do everything in the limitation, the regulation, of the one Body. We all need to learn how to practice the Lord's recovery of the one Body.

God's economy is centered on one thing....God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them. This involves the mingling of divinity with humanity. (Life-study of 1 & 2 Samuel, p. 195)

In the church the most important thing is the person. The importance of the person far exceeds that of any work. In the world it is just the opposite; there, the work is more important than the person....Time stands between the two eternities; both creation and redemption are within the span of time. During the span of time, God does many works. God's main goal, however, is not the works, but to gain persons through the works. God does not work for the sake of working, but for the sake of gaining men through His works. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, p. 189)

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce this mutual abode. We often say that Christ is living in us and working in us....What is Christ wanting to accomplish by His working in us? The answer is that Christ is working in us to build up God's habitation by building Himself into us....What God builds up in us is both God's habitation and our habitation. We need to realize that God will have a habitation not by our doing or working but by His building. (Life-study of 1 & 2 Samuel, p. 169)

Further Reading: The Governing and Controlling Vision in the Bible, chs. 1-2; Life-study of 1 & 2 Samuel, msg. 30

三一神就在基督的身体里。基督的身体就是三一神的所在。…今天三一神只作一件中心的事，就是建造基督的身体；在这件事以外，神在宇宙间所作一切的事，都是为著这一件中心的事。我们今天在主的恢复里，就是在神这一件中心之事的中心（神新约经纶中的奥秘，六六至六七页）。

我有负担帮助你们看见，在神的恢复，或在祂的经纶里，祂主要的工作是甚麽。…主的恢复…是恢复身体的一。这意思是说，在恢复里，我们必须看见宇宙的身体，并且在一个身体的限制和规律之下作一切事。我们都需要学习如何实行主的恢复，就是一个身体。

神经纶的中心是在一件事上。…神在宇宙中历世历代独一的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一。这与神性和人性的调和有关（撒母耳记生命读经，二三七至二三八页）。

在召会里，人比甚麽都要紧。人的最重要远胜过事情。世人刚好相反，他们是事比人重要。…时间乃是在两个永恒之间；创造与救赎都是在时间里。在时间里神作了许多事，但作事不是神主要的目的，神乃是要藉著事得著人。神不是为作事而作事，乃是要在作事中得著人（倪柝声恢复职事过程中信息记录，一八九页）。

以弗所三章十七节告诉我们，基督现今在我们里面，正在作一个工作，就是将祂自己建造到我们里面，好产生〔一个〕相互的住处。我们常说，基督活在我们里面，并且在我们里面作工。…基督在我们里面作工，是要成就甚麽？答案是：基督在我们里面作工，是要藉著将祂自己建造到我们里面，而建造神的居所。…凡神在我们里面所建造的，要成为神的居所，也要成为我们的居所。我们必须看见，神要得著一个居所，但不是凭著我们所行所作的，乃是凭著祂的建造（撒母耳记生命读经，二〇五至二〇六页）。

参读：圣经中管制并支配我们的异象，第一至二篇；撒母耳记生命读经，第三十篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES Message Eight (Day 2)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

Matt. 7:17 "Even so every good tree produces good fruit, but the corrupt tree produces bad fruit."

Phil. 3:10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

Eph. 3:21 "To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen."

I do not believe that there is anything that is more real than the things in the spiritual realm. A person cannot cheat God. He cannot cheat himself, and he cannot cheat the saints. In two years' time, you will see the effect of my words today. The kind of person you are determines the kind of children you produce. Those who love the world will produce Christians who love the world. Those...who seek after modern fashions, if they can bring others to salvation at all, will bring in ones who are flippant and shallow. Those who have a hot temper will surely bring in Christians with a bad temper. A good tree produces good fruit, and a corrupt tree produces evil fruit (Matt. 7:17-18). The kind of person we are determines the kind of fruit we produce. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 62-63)

Today's Reading

In the past years of my Christian life and work, I have seen a good number of able persons with miraculous gifts and power. But eventually what they were and what they did became a distraction and damage to the building up of the local church. In the long run, the local church can only be built up by persons like those whom Paul has described in [1 Timothy 3]. Through these persons, the church will gradually be built up in a solid way. I believe many of us have seen able persons who were powerful and miraculous in gifts, yet eventually were of no benefit for the building up of the church. They

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领 第八篇（周二）

领头作榜样并以起初的爱爱主

晨兴餐养

太七 17 『这样，凡是好树都结善果，惟独坏树才结恶果。』

腓三 10 『使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。』

弗三 21 『愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。』

我想没有一件事比属灵的事更实在。你骗不了神，骗不了自己，也骗不了圣徒。再过两年，你可以看见今天的话产生效力。甚麽人就生甚麽儿子，爱世界的人，救来的就是一个爱世界的基督徒；寻求摩登时髦的弟兄姊妹，若能救人，所救来的人也必定是嘻嘻哈哈的；发脾气的人，救来的定规也是脾气不好的基督徒。好树结善果，坏树结恶果（太七 17~18）；甚麽样的人，就结甚麽样的果（倪柝声恢复职事过程中信息记录，五七页）。

信息选读

在我过去作基督徒和为主作工的那些年间，我曾见到许多有神奇恩赐和能力的能干人，然而最终他们所是的和他们所作的，反使地方召会的建造受到分裂和损伤。以长远来看，地方召会只能在像〔提前三章〕所题的那些人手中建立起来。召会在这些人照顾之下，逐渐建立得稳固。我信我们中间许多人都见过有才干的人，他们有能力，有神奇的恩赐，可是结果他们对於召会的建造没有益处。他们是有才干的人，

were capable persons, yet they did not have the qualifications mentioned by the apostle Paul in 1 Timothy 3. They may build up twelve inches by their spiritual capabilities, but eventually they tear down fourteen inches by what they are. They may build up something by what they do, but they tear down more by what they are. (Christ as the Reality, p. 130)

Most sins are common sins, but a worker of the Lord can commit some special sins—sins in God's work. We have to pay special attention to this matter. A sin pertaining to the work may not necessarily involve such things as pride or jealousy. When the flesh is manifested, when the self-will is exposed, and when one speaks rashly or makes suggestions rashly, one often commits the special sin that pertains to the work. Those who do not engage themselves in God's work will not commit the iniquity of the sanctuary. But those who work for the Lord are liable of committing the iniquity of the sanctuary in addition to all the other common sins. Sinning in the work means offending God in His holiness, glory, and sovereignty. In God's work, everything that is incompatible with God's will is a sin and is an iniquity of the sanctuary.

I have often said to others as well as to myself that there are three very important considerations in God's work which we should never forget. First, the initiation of God's work must be according to His will. Second, the advance of God's work must be according to His power, not our own power. Third, the result of God's work must be for His glory. If we fail in any of these three points, we have committed an iniquity against the sanctuary. No work can be initiated by ourselves, no work can be carried out by our own strength, and no work should result in our own glory.

The initiation of God's work is His will and the advance of His work is His power. These two things have nothing to do with us. In the same principle, the result of God's work is God's glory, not our glory....[If] we are only for God's will and glory, we will never think of usurping His glory. If we have the thought of usurping His glory, we will surely have a problem with the first and second point. (The Collected Works of Watchman Nee, vol. 42, pp. 359-360, 364)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, ch. 10; The Collected Works of Watchman Nee, vol. 42, ch. 45

但他们没有保罗在提前三章所题的那种资格。他们凭著属灵的才干，可能建造十二寸，但结果因著他们的为人，拆毁了十四寸。藉著他们所作的，可以有些建造；但因著他们所是的，拆毁得更多（基督是实际，一五五至一五六页）。

所有的罪都是普遍的，但工人有一些特别的罪，工人有工作上的罪。这件事我们要特别注意。工作上的罪不一定是指骄傲、嫉妒等。在属灵的地位上，许多时候一点的肉体出来、己意出来、随便说话、随便出主张，这些都是工作上特别的罪。不作神的工的人，不会有乾犯圣所的罪〔民十八1〕。所有作工的人，除了一般的罪以外，还要加上乾犯圣所的罪。在工作上犯罪，乃是得罪神的圣别、荣耀和主权。在工作上，一切与神旨意不合的都是罪，都是乾犯圣所的罪。

我常对人并对自己说，在神的工作上有三件要紧的事，绝不可忘记。第一，神工作的起头乃是神的旨意；第二，神工作的进行乃是神的能力，不是自己的能力；第三，神工作的结局乃是神的荣耀。这三点在那一点上失败，就是乾犯圣所的罪。没有一件工作能彀由自己起头，没有一件工作能彀用自己的力量，也没有一件工作的结局是叫自己得荣耀。

正如神工作的起点是神的旨意，神工作的进行是神的能力，与你一点无关；照样，神工作的结果—荣耀—自然而然也是神的，不是归给你自己的。…如果你只求神的旨意，只求神的荣耀，就根本不至想要僭夺神的荣耀。你如果想要僭夺神的荣耀，这样，你第一点、第二点也必定出问题（倪柝声文集第二辑第二十二册，一五二至一五三、一五八页）。

参读：倪柝声恢复职事过程中信息记录，第十篇；倪柝声文集第二辑第二十二册，第四十五篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 3)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

2 Cor. 6:4 "But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses."

Col. 1:24 "I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church."

After the Lord Jesus was baptized, the Spirit descended upon Him. Then the Lord went forth in His move to work, to minister. We have seen that with Him there was no difference between life and work. His life was His work, and His work was His life. We may say that the Lord Jesus lived His work; He lived a ministry. The Lord lived a life of preaching, teaching, casting out demons, healing the sick, and cleansing the lepers. With Him there was just one thing—His life, which was His work, His move, and His ministry. Whatever the Lord did, whatever He spoke, and wherever He went were all part of His life. (Life-study of Mark, pp. 485-486)

Today's Reading

Just as Christ's life was His work, so our living as Christians should be our working. This means that we need a living that matches our ministry for the Lord, a living that is the ground and support of our service for Him. (The Conclusion of the New Testament, p. 684)

Today both in the Christian world and the secular world more attention is given to what people do than to what they are. Christians mainly pay their attention to work or ministry, yet neglect the being of the person who does the work. They pay attention to the work and the ministry much more than to the worker and the minister. But according to the Bible, God pays more attention to what we are than to what we do or to what we can do. He cares for the kind of person we are and

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第八篇（周三）

领头作榜样并以起初的爱爱主

晨兴餐养

林後六 4、8 『反倒在各样的事上，在多方的忍耐上、在患难上、在贫困上、在困苦上…，证荐自己是神的执事…。』

西一 24 『现在我因著为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。』

主耶稣受浸以後，那灵降在祂身上。然後主就开始祂工作并尽职事的行动。我们看见，祂的生活和工作之间没有差别。祂的生活就是祂的工作，祂的工作就是祂的生活。我们可以说，主耶稣是活祂的工作，祂是活一种职事。主过著一种传讲、教训、赶鬼、医病并洁净麻疯的生活。对祂来说只有一件事，就是祂的生活，这生活就是祂的工作、行动和职事。主无论作甚麽，讲甚麽，到那里去，这些都是祂生活的一部分（马可福音生命读经，五五四页）。

信息选读

基督的生活怎样就是祂的工作，我们基督徒的生活照样也该是我们的工作。这就是说，我们需要过一种生活，符合我们为著主的职事；需要过一种生活，作为我们事奉祂的立场和支持（新约总论第三册，一七七页）。

今天在基督教和世俗的世界中，多半偏重人所作的过於人所是的。基督徒多半注意工作或职事，却忽略作工之人的所是。他们注意工作和职事过於作工的人和执事。但照圣经来看，神注重我们所是的，过於我们所作的或我们所能作的。祂关心我们是怎样的人，以及我们所过的是怎样的生活。

for the kind of life we live. Therefore, in 2 Corinthians Paul first presents the New Testament ministry. Then he goes on to show that this excellent, marvelous ministry needs excellent ministers with an excellent life.

We need to be deeply impressed by the fact that God cares much more for what we are than for what we do. What we do must be measured by what we are. Furthermore, our being must match our work; that is, what we are must match what we do. Our being must match our doing....[Ministers of the new covenant] work together with God by a life...that is all-sufficient and all-matured, able to fit all situations, able to endure any kind of treatment, to accept any kind of environment, to work under any kind of condition, and to take any kind of opportunity, for the carrying out of their ministry. (Life-study of 2 Corinthians, pp. 339-340)

Although we cannot participate in Christ's suffering for redemption, if we are faithful to Him, we must share in His suffering for the producing and building up of His Body. Paul was a pattern for us in this matter. Immediately after his conversion, he began to share in this suffering of Christ, to partake of the afflictions of Christ for the sake of His Body.

When Jesus lived on earth as a man, He suffered continually. According to the history of His life, His name Jesus denotes a suffering person, a man of sorrows (Isa. 53:3). Therefore, to be a joint partaker of tribulation in Jesus is to suffer and to be persecuted as we follow Jesus the Nazarene.

We need to follow the early apostles in making up the lack of Christ's afflictions for the church. We also need to share in the fellowship of Christ's sufferings for the building up of the church. The goal of our Christian work must be the building up of the church. However, if we care only for such activities as preaching the gospel or teaching the Bible, we may be welcomed and appreciated. But if the goal of our preaching and teaching is the building up of the church, we shall be opposed by the religious ones.

As we hide in the Lord during times of suffering and affliction, we share in the fellowship of His sufferings. In this way we fill up what is lacking of the afflictions of Christ for the sake of the church. (Life-study of Colossians, pp. 98-99, 101, 104)

Further Reading: Life-study of Mark, msg. 56; Life-study of 2 Corinthians, msg. 39; Life-study of Colossians, msg. 12

因此，保罗在哥林多後书首先给我们看见新约的职事，然後又给我们看见这超越、美好的职事需要一班有超越生命的超越执事。

我们必须对这个事实有深刻的印象，就是神关心我们所是的过於我们所作的。我们所作的，必须以我们所是的来衡量。不仅如此，我们这个人必须与我们的工作相称，也就是说，我们的所是必须与我们的所作相称。我们这个人必须与我们所作的相称。… [新约的执事] 是靠著生命…与神同工，这生命是全丰全足、全然成熟的，能适应一切处境，就是能忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成他们的职事（哥林多後书生命读经，三九六至三九七页）。

虽然我们不能有分於基督救赎的苦难，但我们若向祂忠信，就必须有分於祂产生并建造祂身体的苦难。在这件事上，保罗是我们的榜样。他悔改以後，就立即开始有分於基督的这个苦难，为著祂身体的缘故，有分於基督的患难。

当耶稣在世为人时，祂不断的受苦。根据祂一生的历史，祂的名字耶稣乃指祂是受苦之人，是忧患之子（赛五三3）。因此，在耶稣的患难里一同有分，就是当我们跟随拿撒勒人耶稣时，要受苦并受逼迫。

我们需要跟随早期的使徒，为召会补满基督患难的缺欠。我们也需要为著建造召会，一同交通於基督的苦难。我们基督徒工作的目标，必须是建造召会。然而，我们若只关心传福音或教导圣经这类的活动，也许会受到欢迎和欣赏。但当我们宣扬、教导的目标若是建造召会，就会受到宗教人士的反对。

在受苦、遭患难的时候，我们藏身在主里面，就交通於祂的苦难。这样，我们就为召会的缘故，补满基督患难的缺欠（歌罗西书生命读经，一一九、一二一、一二三、一二七页）。

参读：马可福音生命读经，第五十六篇；哥林多後书生命读经，第三十九篇；歌罗西书生命读经，第十二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 4)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

S.S. 7:10-11 "I am my beloved's, and his desire is for me. Come, my beloved, let us go forth into the fields; let us lodge in the villages."

By the end of [Song of Songs 6] the lover, having passed through various stages of transformation, has become Solomon's duplication. She is now called Shulammite (the feminine form of Solomon—v. 13), for she has become the same as Solomon in life, nature, and image to match him for their marriage. This couple's becoming one indicates the New Jerusalem. In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammite) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed, consummated Triune God in human virtues. (Life-study of Song of Songs, p. 55)

Today's Reading

[By the end of chapter 6] it seems that the book [of Song of Songs] should end, yet it continues. Solomon is the lord of many vineyards, and these vineyards require much labor. Now the country girl, who has become his Shulammite, must become his co-worker. This indicates that eventually Christ's lovers need to share in the work of the Lord. To share in the Lord's work we need to be qualified, and our qualification depends upon the spiritual equipment, that is, it depends on our being equipped with all the attributes of the divine life....In 7:1-9a we see that the lover, the Shulammite, is equipped as a worker in the work of the Lord.

We have seen the portrait of her qualifications. Now we will see that she works together with her Beloved (S.S. 7:9b-13)....[In verse 10] she confesses that she belongs to her Beloved for His desire....[Verse 11] reveals that she wants to carry out with her Beloved the work that is for the entire world by sojourning

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第八篇（周四）

领头作榜样并以起初的爱爱主

晨兴餵养

歌七 10~11 『我属我的良人，他也恋慕我。我的良人，来吧，你我可以出到田间；你我可以在村庄住宿。』

到雅歌六章末了，佳偶经过变化的各阶段，成为所罗门的复本。她现在称为书拉密女（所罗门的女性写法—13），因她在生命、性情和形像上，成了与所罗门一样的，与他相配，好成为婚配。这对配偶成为一，指明新耶路撒冷。在新耶路撒冷里，救赎的神（由所罗门所表徵）与所有蒙祂救赎的人（由书拉密女所表徵）成为一。新耶路撒冷是神性与人性的调和，在人性的美德里彰显那经过过程终极完成的三一神（雅歌生命读经，六九页）。

信息选读

似乎〔到雅歌六章末了，〕这卷书该结束了，但它还继续写下去。所罗门是许多葡萄园的主人，这些葡萄园需要许多工作。现在那成了他的书拉密女的乡村女子，必须成为他的同工。这指明至终爱基督的人需要分担主的工作。我们要分担主的工作，就需要彀资格，而我们的资格是在於属灵的装备，在於得著神圣生命一切属性的装备。…在七章一至九节上半我们看见，佳偶书拉密女得装备作主工作中的工人。

我们已看见她资格的描绘。现在我们要来看她与她的良人同工（9下~13）。…〔在十节〕她承认自己是属于良人，为著满足祂的愿望。…〔十一节〕启示她愿意从一地到另一地寄居，为要与她良人一同完成那为

from one place to another. This indicates that she is not sectarian. In the Lord's work it is not easy to keep our work open, to not keep our work "in our pocket." We must learn to keep the work open, so that others can come to sojourn there and we can go to sojourn elsewhere. This is to keep one work in one Body.

To share in the work of the Lord is not to work for the Lord but to work together with the Lord. This requires a matured life....Through our experience we have learned that to work together with the Lord we must be mature in life and we must teach the high truths. Song of Songs does not emphasize truth, mentioning it only once (Amana means "truth"—4:8). However, in Song of Songs we see that to work with the Lord we need the maturity in life, we need to be one with the Lord, and our work must be for His Body. Our Lord is Solomon and we must be the Shulammite; that is, we must be one with the Lord. Actually, to work with Christ we must be Christ. Paul was a real Shulammite because he lived Christ (Phil. 1:21).

The Shulammite works as Solomon's counterpart, taking care of all the vineyards (S.S. 8:11). This indicates that our work should be for the Body, not just one city. We must have a work that is for the entire world. This is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ. (Life-study of Song of Songs, pp. 55, 58-61)

The meaning of the word mature in Greek is "at the end point." When the word is used to describe organisms, it denotes completion, full growth, and maturity. This word is used many times in the New Testament, referring to the believers' being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life.

The wisdom in God's economy can be spoken only to the full-grown (1 Cor. 2:6). To enter into God's New Testament economy, into God's eternal plan, requires that we grow and mature in the life of God. (Life Lessons, vol. 4, p. 69)

Further Reading: Life-study of Song of Songs, msg. 8; Life Lessons, vol. 4, lsn. 46

著全世界的工作。这指明她不是分门结党的。在主的工作中，要把我们的工作开放，不要把我们的工作放在『自己的口袋里』，这不容易。我们必须学习把工作开放，使别人能到这里来寄居，我们也能往别处寄居。这是保守一个身体里的一个工作。

分担主的工作，不是为主作工，乃是与主同工。这需要成熟的生命。…藉著我们的经历，我们已知道，我们要与主同工，就必须在生命里成熟，并且必须教导高的真理。雅歌没有著重真理，只有一次题起真理（亚玛拿意『真理』一四8）。然而，在雅歌里我们看见，我们要与主同工，需要在生命里成熟，需要与主是一，并且我们的工作必须为著祂的身体。我们的主是所罗门，我们必须是书拉密女；就是说，我们必须与主是一。事实上，要与基督同工，我们就必须是基督。保罗是真正的书拉密女，因为他活基督（腓一21）。

书拉密女是所罗门的配偶，作工顾到所有的葡萄园（歌八11）。这指明我们的工作应当为著身体，不只为著一个城市。我们必须有一种为著全世界的工作。这就是保罗所作的，他建立众地方召会，然後作工，使他们充分的领悟基督的身体（雅歌生命读经，六九至七〇、七四至七七页）。

成熟一辞，在希腊文是一个字，其本意是终点，用以说到生物一类时，指完全、长成并成熟。新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全，指明我们虽然在重生时，已经得著了神的生命，在重生後，我们还需要在这生命里长大成熟，以至於完全。

神经纶中的智慧，只能讲给长成的人（林前二6）。要进入神新约的经纶，就是神永远的计划，需要我们在神的生命上长大成熟（生命课程，三四七至三四八页）。

参读：雅歌生命读经，第八篇；生命课程，第四十六课。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 5)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

Eph. 4:4 "One Body and one Spirit, even as also you were called in one hope of your calling."

1 Cor. 16:10 "Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am."

The word transformed [in Romans 12:2 and 2 Corinthians 3:18] indicates that in our Christian life we need a metabolic change. We do not need outward correction and alteration; rather, we need an inward change in nature and in life. This metabolic change begins with regeneration....At regeneration a new life, the divine life, was put into our spirit. From the time of our regeneration, this life has been transforming our natural life. As the divine life changes our natural life, it imparts more and more of the divine life into our being. Therefore, transformation is the change of our natural life. When this change reaches the point of fullness, the time of maturity has come....The last stage of transformation is maturity. Maturity is not a matter of our being changed; it is a matter of having the divine life imparted to us again and again until we have the fullness of life. (Life-study of Genesis, p. 1192)

Today's Reading

Ephesians 4 speaks of the Body of Christ, but no discrimination is made there between the churches, the work, and the ministry. The saints of the churches, the apostles of the work, and the different ministers of the ministry are all considered in the light of, and in relation to, the Body of Christ.

The church is the life of the Body in miniature; the ministry is the functioning of the Body in service; the work is the reaching out of the Body in growth. Neither church, ministry, nor work can exist as a

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第八篇（周五）

领头作榜样并以起初的爱爱主

晨兴餐养

弗四 4 『一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。』

林前十六 10 『若是提摩太来到，你们要留心，叫他在你们那里无所惧怕，因为他作主的工像我一样。』

[在罗马十二章二节和林后三章十八节，]『变化』这辞指明我们在基督徒生活里，需要新陈代谢的改变。我们不需要外面的改正和转变；我们需要在性质和生命上有内在的改变。这种新陈代谢的改变开始於重生。…在重生的时候，有一种新的生命，就是神的生命，放在我们灵里。从我们重生的时候起，这生命就一直的变化我们天然的生命。当神的生命改变我们天然的生命时，就将神的生命多而又多的分赐到我们全人里面。所以，变化乃是我们的天然生命的改变。当这改变达到丰满的程度，成熟的时候就到了。…变化的最後阶段就是成熟。成熟不是我们这人被改变的问题，乃是我们一再得著神生命的分赐，直到我们有了生命的丰满（创世记生命读经，一四二〇页）。

信息选读

以弗所四章说到基督的身体，但那里没有对众召会、工作和职事加以区分。众召会的圣徒、工作的使徒以及职事的各个执事，都是在基督身体的光中，就著与基督身体的关系而考量的。

召会是身体在维形上的生活；职事是身体在事奉上的功用；工作是身体在成长中的扩展。召会、职事或工作，都无法凭自己存在。每个都

thing by itself. Each has to derive its existence from, find its place in, and work for the good of the Body. All three are from the Body, in the Body, and for the Body. If this principle of relatedness to the Body and interrelatedness among its members is not recognized, there can be no church, no ministry, and no work. The importance of this principle cannot be over-emphasized, for without it everything is man-made, not God-created. The basic principle of the ministry is the Body. The basic principle of the work is the Body. The basic principle of the churches is the Body. The Body is the governing law of the life and work of the children of God today. (The Normal Christian Church Life, pp. 186-188)

You [must be] a person who lives in his spirit according to the Spirit of God who dwells in you for the accomplishment of God's eternal economy, that is, to produce and build up the Body of Christ which consummates the New Jerusalem as God's heart's desire and ultimate goal. (Life-study of Proverbs, p. 4)

Galatians 2:8-9 record that Paul and Barnabas had fellowship with James, Cephas, and John. They did not consider themselves to be separated from one another. They considered themselves as one in the divine fellowship....All the co-workers in all the regions should do the same one work universally for the unique Body. We should do only one work. There should not be several works in the Lord's recovery....The work should be just one. Even Paul and Peter did not carry out two works. Even though they worked in different regions, they had only one work to build up the Body of Christ.

I am concerned that in the Lord's recovery, the brothers in a certain country may consider that the work there is their work. Then some brothers in another country may consider that the work there is their work. Thus, we have many works.

I hope that we will consider our present situation before the Lord. Are we doing the same one work for the recovery? If not, we should let the Lord have the freedom to adjust us. Thank the Lord that due to the riches of the truth, the Lord's recovery is being welcomed everywhere on the earth. In the Lord's move in His recovery, there should only be one work, not different works. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), pp. 118-119)

Further Reading: Life-study of Genesis, msgs. 92-93; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 6

必须源於身体而存在，每个都在身体里有其地位，并且每个都为身体的益处效力；三者都来自身体，在身体里，并为著身体。联於身体并肢体间彼此相联的这个原则若没有被认定，就无法有召会，无法有职事，也无法有工作。我们强调这个原则的重要，绝不会太过，因为若没有这个原则，一切就都是人工的，不是神造的。职事的基本原则是身体，工作的基本原则是身体，召会的基本原则是身体。身体是今天神儿女生活与工作支配的律（译自工作的再思，英文版第九章）。

你〔必须是〕一个照著神那住在你里面的灵而活在灵中的人，以完成神永远的经纶，就是产生并建造基督的身体，终极完成那作神心头愿望和最终目标的新耶路撒冷（箴言生命读经，六页）。

加拉太二章八至九节记载，保罗和巴拿巴与雅各、矶法和约翰有交通。他们并不认为彼此是分开的。他们认为他们在神圣的交通里乃是一。…在各区域的所有同工，都该为著那独一的身体，作同一宇宙性的工作。我们应当只作一个工，在主的恢复里不该有好几个工作。…工作应该只有一个。就连保罗和彼得也没有作两个工作。虽然他们在不同的区域作工，他们只有建造基督的身体这独一的工作。

我很关切在主的恢复里，某一国家的弟兄们会认为那里的工作是他们的工作，另一国家的一些弟兄们也可能认为那个国家的工作是他们的工作，因此，我们就有了许多工作。

盼望我们在主面前考量我们目前的光景。我们是否为著主的恢复作同一个工作？若不是，我们应该让主有自由来调整我们。感谢主，因著真理的丰富，主的恢复在全地到处都受欢迎。在主恢复的行动里，应该只有一个工作，不该有不同的工作（长老训练第十一册，一三三至一三五页）。

参读：创世记生命读经，第九十二至九十三篇；如何作同工与长老，并如何履行同工与长老的义务，第六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 6)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

S.S. 7:12 "Let us rise up early for the vineyards; let us see if the vine has budded, if the blossom is open, if the pomegranates are in bloom; there I will give you my love."

Eph. 3:19 "And to know the knowledge-surpassing love of Christ..."

If we have Body-consciousness, we immediately will see that the Body is one. Once we see this, we will not be individualistic in our spiritual work. If we want to participate in the Lord's work, we need to deal with this one matter—individualistic works.... Whenever God's children see the oneness of the Body, they will also see the oneness of the work, and they will be delivered out of individualistic work into the work of the Body. This does not mean that we no longer work by ourselves. It means that we no longer consider any work to be our own. It does not matter whether a work is done by us or not, as long as someone is doing it, we are satisfied. (The Collected Works of Watchman Nee, vol. 37, p. 244)

Today's Reading

The maiden goes down with the Lord to the vineyards to "see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom" [S.S. 7:12]. She is looking at the signs of life together with the Lord and considering together the areas that have the promise of fruit. She is liberated, and the affairs of every saint have become her interest. Even the most immature believer becomes an object of her concern as long as he has a little sign of life and a hope of fruit-bearing. The matter is not who these are begotten of and whether or not they are in our meetings, but what they can render to the Lord. This kind of fellowship with the Lord in the work is a consequence of an absolute union with the Lord in life.

二〇一二年春季国际 长老及负责弟兄训练

长老及 负责弟兄的带领

第八篇（周六）

领头作榜样并以起初的爱爱主

晨兴餐养

歌七 12 『我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你。』

弗三 19 『并认识基督那超越知识的爱…。』

我们如果有身体的感觉，就立刻看见身体是合一的。这样，在属灵的工作上，也就不以个人为范围。我们要有分於主的工作，就得对付这一件事—个人的工作。…神的儿女甚麽时候看见身体的合一，甚麽时候就看见工作的合一；甚麽时候看见身体的合一，甚麽时候就脱离个人的工作，就看见身体的工作。这不是说你这个人不作工了，乃是说你不把工作看作是属乎你个人的。这一个工作是你作的或者不是你作的，都不成问题，只要工作有人作就彀了（倪柝声文集第二辑第十七册，三〇八页）。

信息选读

她〔书拉密女〕和主下到葡萄园里，是要看『葡萄发芽开花没有，石榴放蕊没有』〔歌七 12 上〕。她就是要和主一同注意到生命的现状，一同注意那里是有果子的盼望的。现在她已经被释放出来，所以每一个信徒的事情，都是她的兴趣。就是最幼稚的信徒，如果稍微显出一点生命的证据，或者有了结果的盼望，她都是关心的。现在的问题，并不是这些人是谁领的，也不是他们是不是在我们聚会中的，乃是他们到底会不会以甚麽给主。这一种与主在工作上的交通，乃是在生命上与主有完全联合之后的。

“There I will give you my love.” What does “there” mean? It means the fields, villages, and vineyards, that is, the Lord’s work. In the midst of the Lord’s work, “I give you my love.” In the midst of the Lord’s work, we give to Him our love. How wonderful this is! In the past, work was something that was a distraction. Because of much serving, the maiden would lose the fellowship at His feet. To an immature believer, work does not improve his love to the Lord. On the contrary, it puts a barrier between him and the Lord. This is a sign of an imperfect union. But by this time, her experience has reached the stage of perfection, and she is able to relate the Lord’s work to the Lord Himself and able to relate even the world to the Lord. She is able to relate the Lord’s brother to the Lord Himself. Now she can express her love to the Lord at the place of His work. She can make her work an expression of her love to Him. She has no condemnation after she works, and she is no longer afraid of losing something of the Lord through her work. (Watchman Nee, Song of Songs, pp. 111-112)

Outwardly speaking, the first works are not much different from the former works of the Ephesians, but there is a difference in the motivating power and the goal. The works are the same, but the power that motivates the works is different. The “first love” is the same work with different motives. The “first works” are works that issue from the “first love.”

The works considered precious by the Lord are not those that are outwardly great or important but those that actually build up the Body of Christ “in love.” This is the truly effective work. Without the intention of love there is no work of love. Because there is the love of the Lord Jesus, all the works become works for the building up of the church, and there will be the fitting and the knitting in harmony, and no dissension of opinions will be brought in. Although the church has now left its first love and has not done its first works, we can still be joined to the Head and can grow into Him in all things, from whom we will receive the supply and the strength. All those who have received the power of love from the Head can do the “first works.” (The Collected Works of Watchman Nee, vol. 4, pp. 298-299)

Further Reading: The Song of Songs, sec. 5; The Collected Works of Watchman Nee, vol. 37, ch. 36

『我在那里要将我的爱情给你。』〔12下〕『在那里』是甚麽意思呢？就是在田里，在村庄里，在葡萄园里—在主的工作里。在主的工作里，『我…要将我的爱情给你。』就是在你的工作里，我要向你显出爱情来，这是何等的奇妙呢？已往的时候，工作是常叫她分心的。因为伺候的事多的缘故，就失去在主脚前爱的交通。在幼稚信徒的身上，工作不只不能发表她对主的爱情，反而叫她觉得与主生了隔膜，这都是不完全联合的现象。但是，到了这里，她的经历已经进入完全的地步，就叫她能彀把主和主的工作联合起来，把世人和主联合起来，把弟兄和主联合起来。乃是到了这里，她才能在主所工作的地方，向著主显出她的爱情。现在她才能把她的工作，当作她向主爱情的表示。现在她才会在工作之後，没有甚麽自责，以为自己在甚麽工作里失去了主的甚麽似的（歌中的歌，一三二至一三三页）。

起初所行的，在外表看来，与以弗所人所已经行过的，没有甚麽分别；不过里面有不同的原动力和目的而已。行为还是如前，不过发出此行为的力量并非依旧。相同的行为，不相同的存心，就是『起初的爱』。『起初所行的』乃是因著『起初的爱』所发出的行为。

神所看作宝贝的行为，并非外面的伟大、重要，乃是实在於祂的『爱里』，建造基督的身体；这是真有效力的行为。没有爱主的心意，就没有爱主的工作。因为有了主耶稣的爱，就所作的工都是建造召会，彼此相助，联络得合式，并无意见分歧的事。虽然召会已经离弃起初的爱，而不行起初所行的了；然而，我们尚能联於元首，凡事长到祂里面，以得著供给和能力。凡得著元首爱心的能力者，都能行『起初所行的』（倪柝声文集第一辑第四册，一三六至一三八页）。

参读：歌中的歌，第五段；倪柝声文集第二辑第十七册，第三十六篇。