

二〇一二年秋季 國際長老及負責弟兄訓練

主恢復中獨一的工作

第二篇

主耶穌的榜樣—

基督在人性生活與地上職事裏的工作

讀經：約一 18, 四 34, 五 19, 30, 六 57, 七 18, 十四 9~11, 十七 4

綱 目

週 一

壹 基督在人性生活裏的工作，乃是所有渴望有分於主恢復中獨一工作之人的榜樣—腓二 7~8：

一 主耶穌的人性生活就是祂的工作—約六 57 上：

1 對在人性生活裏的基督而言，祂的生活和工作之間並沒有差別；祂的生活就是祂的工作，祂的工作就是祂的生活—可一 14~45：

a 主耶穌活祂的工作，活祂的職事。

b 對祂只有一件事—祂的生活；這就是祂的工作，祂的職事—路四 42~43。

c 主耶穌隨時隨處工作，因為祂的工作就是祂的生活，祂的生活就是祂的行動，祂的行動就是祂的工作。

2 基督的生活怎樣就是祂的工作，我們基督徒的生活照樣也該是我們的工作；我們需要過一種生活，符合我們為著主的職事；需要過一種生活，作為我們事奉祂的立場和支持—約六 57 下，加二 20，林後六 3~11。

二 基督在祂的人性生活裏顯為人的樣子，甚至奴僕的形狀—腓二 7~8：

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Two

The Pattern of the Lord Jesus— the Work of Christ in His Human Living and Earthly Ministry

Scripture Reading: John 1:18; 4:34; 5:19, 30; 6:57; 7:18; 14:9-11; 17:4

Outline

DAY 1

I. The work of Christ in His human living is a pattern for all who aspire to participate in the unique work in the Lord's recovery (Phil. 2:7-8):

A. The human living of the Lord Jesus was His work (John 6:57a):

1. With Christ in His human living, there was no difference between life and work; His life was His work, and His work was His life (Mark 1:14-45):

a. The Lord Jesus lived His work; He lived His ministry.

b. With Him there was only one thing—His life, which was His work, His ministry (Luke 4:42-43).

c. The Lord Jesus worked everywhere and all the time because His work was His life, His life was His move, and His move was His work.

2. Just as Christ's life was His work, so our living as Christians should be our working; we need a living that matches our ministry for the Lord, a living that is the ground and support of our service for Him (John 6:57b; Gal. 2:20; 2 Cor. 6:3-11).

B. In His human living Christ was found in fashion as a man, even in the form of a slave (Phil. 2:7-8):

1 主在人性生活裏建立人的樣子，並取了奴僕的形狀，祂這工作乃是祂職事的根基和背景—路四 14~19。

2 我們這些渴望事奉主的人需要有一種工作，不是憑著作為，乃是憑著生活，以建立一種工作，作我們將來事奉主的扎實立場和堅固背景—徒十六 1~3 上，提後四 5、11 下，西四 17。

週 二

三 主耶穌在祂的人性生活裏，完成了表明神的工作—約一 18：

1 主耶穌的人性生活將神表明出來；因此，人在祂的人性生活裏所看見的，乃是神在祂身上表明出來—十四 9~11。

2 我們今天若要事奉主，就該在日常生活中有表明神的工作—腓一 20~21 上。

四 基督在人性生活裏的工作包括祂彰顯父；祂沒有彰顯自己—父在祂的人性生活裏藉祂得著彰顯—約十四 9，七 17~18，十七 4 上。

五 主耶穌在祂的人性生活裏顧到父的事；在人性上，神子和人子基督顧到父的事，顧到神的權益—路二 43~49。

週 三

貳 主耶穌在祂地上的職事裏，完成了父交給祂作的工—約十七 4：

一 主耶穌在祂地上的職事裏傳揚福音（可一 14~15、38，路四 18 上），服事人（太二十 28 上），尋找拯救失喪者—罪人（路十九 1~10），傳揚國度（太四 17，可一 15 上），撒國度的種子（太十三 3，可四 3、26~29），並教導真理（太七 28~29，約八 40、45~46）。

二 主耶穌在祂地上的職事裏與父是一，祂為著自己沒有工作，沒有旨意，沒有話語，沒有榮耀，也沒有野心—五 43，十 25，三 34 上，十四 24，七 16~18，十二 47~50：

1. The Lord's work in His human living to build up the fashion of a man and to take the form of a slave was the foundation and background of His ministry (Luke 4:14-19).

2. As those who want to serve the Lord, we need to have a work not by doing but by living, building up a work that will be the solid ground and strong background for our coming service to the Lord (Acts 16:1-3a; 2 Tim. 4:5, 11b; Col. 4:17).

DAY 2

C. In His human living the Lord Jesus carried out the work of declaring God (John 1:18):

1. His human living declared God; thus, what others saw in the human living of the Lord Jesus was the declaration of God in Him (14:9-11).

2. If we want to serve the Lord today, in our daily living there should be a work that declares God (Phil. 1:20-21a).

D. The Lord's work in His human living included His expressing the Father; Christ did not express Himself—the Father was expressed through Him in His human living (John 14:9; 7:17-18; 17:4a).

E. In His human living the Lord Jesus cared for the things of the Father; in His humanity Christ, the Son of God and the Son of Man, cared for the things of the Father, for God's interests (Luke 2:43-49).

DAY 3

II. In His earthly ministry the Lord Jesus did the work that the Father had given Him to do (John 17:4):

A. In His earthly ministry the Lord Jesus preached the gospel (Mark 1:14-15, 38; Luke 4:18a); served people (Matt. 20:28a); sought and saved the lost, the sinners (Luke 19:1-10); preached the kingdom (Matt. 4:17; Mark 1:15a); sowed the seed of the kingdom (Matt. 13:3; Mark 4:3, 26-29); and taught the truths (Matt. 7:28-29; John 8:40, 45-46).

B. In His earthly ministry the Lord Jesus was one with the Father and had no work, no will, no word, no glory, and no ambition for Himself (5:43; 10:25; 3:34a; 14:24; 7:16-18; 12:47-50):

1 基督與父是一，祂所過的生活給人看見祂與父是一；祂仰望天上的父，指明作為那受天上的父所差遣在地上的子，祂與父是一併信靠父——約 10:30，太 17:22，太 14:19。

週 四

2 主耶穌活於父——約 6:57 上：

a 基督在地上不僅僅是憑父或藉父活著，乃是因父活著；祂的生活有原因，那原因就是父——57 節上。

b 今天基督該是我們日常生活的理由；我們不僅該憑祂並藉祂活著，也該因祂活著——57 節下。

3 主耶穌不從自己作甚麼，祂總是否認己——太 5:19，太 16:24。

三 基督在祂地上的職事裏與父同工——約 5:17：

1 沒有父，主耶穌絕不作任何工作，祂總是與父同工；這需要絕對的否認己——太 16:24。

2 當基督與父同工時，祂乃是與那和祂同在並在祂裏面的父同工；子基督在地上作工的時候，父是活在祂裏面，並與祂同工——約 14:9-11。

週 五

四 主耶穌在父的名裏作工——太 10:25：

1 祂既在父的名裏來，就絕不在自己的名裏作甚麼；祂是在父的名裏作一切——太 10:43。

2 主耶穌在父的名裏作工，意思就是祂以父的身份作工；主與父同工如同一人——太 10:30。

五 主耶穌在祂的工作中不尋求自己的意思，只尋求那差祂來者的意思——太 10:30：

1 祂否認自己，拒絕自己的想法、打算和目的。

2 祂從不尋求屬於自己的事物，也不為著自己尋求甚麼；祂只尋求那差祂來者的父的旨意——太 10:38。

1. Christ was one with the Father, living a life that showed that He and the Father were one; 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 (10:30; 17:22; Matt. 14:19).

DAY 4

2. The Lord Jesus lived the Father (John 6:57a):

a. Christ lived on earth not merely by the Father or through the Father but because of the Father; His living had a cause, and that cause was the Father (v. 57a).

b. Today Christ should be the cause of our daily living; we should live not only by Him and through Him but also because of Him (v. 57b).

3. The Lord Jesus did not do anything from Himself but always denied the self (5:19; Matt. 16:24).

C. In His earthly ministry Christ worked with the Father (John 5:17):

1. The Lord Jesus never did any work without the Father but always with the Father; this required the absolute denial of the self (Matt. 16:24).

2. When Christ worked with the Father, He worked with the Father who was with Him and in Him; while Christ the Son was working on earth, the Father was living in Him and working with Him (John 14:9-11).

DAY 5

D. The Lord Jesus worked in the name of the Father (10:25):

1. Having come in the Father's name, He never did anything in His own name; He did everything in the Father's name (5:43).

2. For the Lord Jesus to work in the name of the Father meant that He worked as the Father; He was working with the Father as one (10:30).

E. In His work the Lord Jesus did not seek His own will but the will of the One who had sent Him (5:30):

1. He denied Himself, and He rejected His idea, intention, and purpose.

2. He never sought anything of Himself or for Himself—He only sought the will of the Father, who had sent Him (6:38).

3 主的食物就是實行父的旨意，作成祂的工——四 34。

4 我們不該有我們自己的企圖；我們只該有神的旨意——羅十二 2。

週 六

六 主耶穌在地上的職事裏絕不說自己的話；祂所說的，就是父所說的一約七 16、18，十二 49-50，十四 10：

1 祂不說自己的話，乃是說神——一 18。

2 祂說神的話時，神就藉著祂所說的彰顯出來；神藉著祂的話語從祂出來——七 17~18、46。

3 主耶穌過著說神的生活，就是為著神的榮耀彰顯神的生活——18 節。

七 主耶穌可以說，「我不尋求自己的榮耀」——八 50：

1 祂沒有給己留地步——太十六 24。

2 祂不尋求自己的榮耀，只尋求差祂來的父的榮耀——約七 18。

八 我們今天若要有分於主恢復中獨一的工作，就必須否認我們的己，棄絕我們的企圖，並放棄我們的野心；不僅如此，我們只該知道與主同工，讓基督在我們裏面生活、作工，使我們成為祂自己的複本，以成就神永遠的定旨——十二 24-26，羅八 2、29，加二 20，弗一 9，三 11。

3. The Lord's food was to do the will of the Father and to finish His work (4:34).

4. We should not have our own purpose; instead, we should have only God's will (Rom. 12:2).

DAY 6

F. In His earthly ministry the Lord Jesus never spoke His own word; what He spoke was the Father's speaking (John 7:16, 18; 12:49-50; 14:10):

1. Instead of speaking His own words, He spoke God (1:18).

2. When He spoke God's word, God was expressed through His speaking; God came forth from Him through His words (7:17-18, 46).

3. The Lord Jesus lived a life of speaking God, a life of expressing God for His glory (v. 18).

G. The Lord Jesus could say, "I do not seek My glory" (8:50):

1. With Him there was no ground for the self (Matt. 16:24).

2. He did not seek His own glory but the glory of the Father who sent Him (John 7:18).

H. If we would participate in the unique work in the Lord's recovery today, our self must be denied, our purpose must be rejected, and our ambition must be given up; furthermore, we must know only to work with the Lord by allowing Christ to live in us, to work in us, and to make us the duplication of Himself for the fulfillment of God's eternal purpose (12:24-26; Rom. 8:2, 29; Gal. 2:20; Eph. 1:9; 3:11).

第二週 週一

晨興餽養

腓二 7~8 『反而倒空自己，取了奴僕的形狀，成為人的樣式；既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。』

基督藉著成為肉體，成了在地上生活的人。基督成為人所需要的時間，遠比祂創造宇宙所需要的時間長；祂在人性生活裏工作的時間，也遠比祂在成為人裏工作的時間長，就是三十年與九個月之比。主耶穌在祂的人性生活裏工作三十年之久。…按新約的記載，我們沒有看見多少主在那些年間所作的。也許對我們而言，祂似乎只是生活，一點沒有作甚麼工。然而，主耶穌的人性生活就是祂的工作。

就著在人性生活裏的基督，祂的生活和祂的工作並沒有甚麼差別。祂的生活就是祂的工作，祂的工作就是祂的生活。我們可以說，主耶穌活祂的工作，活祂的職事。對祂只有一件事—祂的生活，這就是祂的工作，祂的職事。無論祂作甚麼，無論祂說甚麼，無論祂去那裏，都是祂生活和工作的一部分。祂不斷的生活並工作。為這緣故，我們無法說主耶穌作了多少。祂處處、時時工作，因為祂的工作就是祂的生活，祂的生活就是祂的行動，祂的行動就是祂的工作。對於主耶穌，祂生活的每一面都相同。對祂而言，生活和工作之間沒有區別（新約總論第三冊，一七六至一七七頁）。

信息選讀

基督的生活怎樣就是祂的工作，我們基督徒的生活照樣也該是我們的工作。這就是說，我們需要過一種生活，符合我們為著主的職事；需要過一種生活，作為

WEEK 2 DAY 1

Morning Nourishment

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

Through His incarnation Christ became a man living on earth. The time required for Christ to become a man was much longer than that required for Him to create the universe, and the time of His work in His human living was far greater than the time of His work in becoming a man....For thirty years the Lord Jesus was working in His human living....According to the record of the New Testament, we do not see much of what the Lord did during those years. It may seem to us that He only lived and that He did not do any work at all. However, the human living of the Lord Jesus was His work.

With Christ in His human living, 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 His ministry. With Him there was just one thing—His life, which was His work, His ministry. Whatever He did, whatever He spoke, and wherever He went were all a part of His life and work. He was continually living and working. For this reason, we cannot say how much the Lord Jesus worked. He worked everywhere and all the time because His work was His life, His life was His move, and His move was His work. With the Lord Jesus every aspect of His life was the same. With Him there was no distinction between life and work. (The Conclusion of the New Testament, pp. 683-684)

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. Because we need such a living, it

我們事奉祂的立場和支持。因為我們需要這樣一種生活，所以渴望事奉主的人，需要經過多年，纔能在祂的職事裏真正對祂有用。

主耶穌在地上活在人性裏時，祂是在工作以建立人的樣子。主不是只在短短的期間舉止像人一樣。祂成為人，然後過為人的生活三十年，生活在一個貧寒、卑微的木匠家裏。祂在那裏生活時，建立人的樣子，並顯為人的樣子。所以，主完成了建立人的樣子這偉大的工作。這是祂在為人生活的前三十年間所作的。

保羅在腓立比二章寫到基督的人性生活時，他是非常謹慎。毫無疑問，他曾考慮如何寫這部分的書信給腓立比人。保羅的確選擇正確的字，告訴我們基督顯為人的樣子，並且取了奴僕的形狀。基督沒有工作以建立被高舉之人或高位之人的樣子。反之，祂工作以建立一個作奴僕之人的樣子。主耶穌建立一個身份這樣卑微之人的樣子，不是容易的事。這是非常細的工作，需要祂花三十年來充分成就這事。在祂完成這工以後，就出來開始盡職事。祂的職事是基於祂在自己身上建立人的樣子的工作。

我們該看見基督在人性生活裏建立人的樣子，並取了奴僕的形狀，祂這工作乃是祂職事的根基和背景。那些渴望事奉主的人需要有一種工作，不是憑著作為，乃是憑著生活。這是一種藉著人的日常生活而完成的工作。那些盼望事奉主的人，需要生活以建立一種工作，作他們將來事奉主的扎實立場和堅固背景（新約總論第三冊，一七七至一七九頁）。

參讀：神人的生活，第三至四篇。

takes many years before one who desires to serve the Lord can be truly useful to Him in His ministry.

While the Lord Jesus was living in His humanity on earth, He was working to build up the fashion of man. The Lord did not simply behave like a man for a short period of time. He became a man and then lived a human life for thirty years, living in the poor and lowly home of a carpenter. As He lived there, He built up the fashion of man and was found in fashion as a man. The Lord, therefore, carried out the great work of building up a human fashion. This is what He was doing during the first thirty years of His human life.

When Paul wrote about Christ's human living in Philippians 2, he was very careful. He no doubt considered how to compose this part of the Epistle to the Philippians. Paul surely selected the right words, telling us that Christ was found in fashion as a man and that He took the form of a slave. Christ did not work to build up the fashion of a highly exalted man or of a man with a high rank. On the contrary, He worked to build up the fashion of a man who was a slave. It was not an easy thing that the Lord Jesus built up a fashion of a man in such a low state. This was a very fine work, and it took Him thirty years to accomplish it in full. After He finished this work, He came forth to begin His ministry. His ministry was based upon His work of building up in Himself the fashion of a man.

It is crucial for us to see that Christ's work in His human living to build up the fashion of a man and to take on the form of a slave was the foundation and background of His ministry. Those who aspire to serve the Lord need to have a work not by doing but by living. This is a work carried out by one's daily living. Those who wish to serve the Lord need to live to build up a work that will be the solid ground and strong background for their coming service to the Lord. (The Conclusion of the New Testament, pp. 684-685)

Further Reading: The God-man Living, chs. 3-4

第二週 週二

晨興餽養

約一 18 『從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。』

十四 9 『耶穌對他說，腓力，我與你們同在這樣長久，你還不認識我麼？人看見了我，就是看見了父…。』

基督在為人生活裏之工作的另一面是表明神。「從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。」（約一 18）基督在祂的人性生活裏表明神。按約翰一章一至十八節，基督是藉著話（1、14）、生命（4）、光（4~5）、恩典（14、16、17）和實際（14、17），將神表明出來。話是神的彰顯，生命是神的分賜，光是神的照耀，恩典是神給人享受，實際是神給人領略。藉著這五件事，神在子裏完全表明出來了。雖然從來沒有人看見神，但在人性生活裏的基督，以祂是話、生命、光、恩典和實際的方式，將神表明出來了。我們越接受話，得著神聖的生命，並讓生命的光在我們裏面照耀，我們越享受神作恩典，並領略祂為實際，祂就越向我們表明出來（新約總論第三冊，一七九至一八〇頁）。

信息選讀

基督在祂的人性生活裏，完成了這樣表明神的工作。基督在祂生活並作木匠工作的三十年裏，將神表明出來。當祂生活以建立人的樣子時，祂向祂的母親、兄弟和姊妹表明神。他們必定領悟祂有個超特、不凡的東西，有個比單單彰顯人性更高的東西。他們在主耶穌的人性生活裏所看見的，乃是神在祂身上表明出來。祂的人性生活將神表明出來。

WEEK 2 DAY 2

Morning Nourishment

John 1:18 "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him."

14:9 "Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father..."

Another aspect of Christ's work in His human living was to declare God. "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him" (John 1:18). In His human living Christ declared God. According to John 1:1-18, Christ declared God by the Word (vv. 1, 14), life (v. 4), light (vv. 4-5), grace (vv. 14, 16, 17), and reality (vv. 14, 17). The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized. God is declared in the Son through these five things. Although no one has ever seen God, Christ in His human living has declared God in the way of being the Word, life, light, grace, and reality. The more we receive the Word, have the divine life, and let the light of life shine within us, and the more we enjoy God as grace and apprehend Him as reality, the more He is declared to us. (The Conclusion of the New Testament, p. 686)

Today's Reading

In His human living Christ carried out the work of declaring God in this way. During the thirty years of His living and working as a carpenter, Christ declared God. While He was living to build up the fashion of a man, He declared God to His mother, brothers, and sisters. They must have realized that there was something excellent and extraordinary with Him, something higher than the expression only of humanity. What they saw in the human living of the Lord Jesus was the declaration of God in Him. His human living declared God.

你若要事奉主，你不該一開始就想要為主作偉大的工作，這違反神聖的原則。你該單單過一種表明神的生活，叫別人在你身上看見一種超特的東西，神聖的東西。這指明在你的日常生活中有表明神的工作。

〔主耶穌〕出來盡職事的時候，祂不需要裝假或表演。祂不需要特意想要舉止像一個神人，像一個有神在祂裏面的人，因祂就是一個真實的人，並顯為一個人的樣子。祂這真正的人自然而然的將神表明出來。

基督在人性生活裏的工作也包括祂彰顯父（約十四 9）。按約翰福音，子基督在父的名裏來（五 43），在父的名裏行事（十 25），行父的旨意（六 38），說父的話（三 34 上，十四 24，七 16~17，十二 47~50），並尋求父的榮耀（七 18）。祂與父是一（十 30）。祂為著自己沒有工作，沒有旨意，沒有話語，沒有榮耀，也沒有野心。基督是這樣的一個人，單單彰顯父。祂沒有彰顯自己。祂是子，然而祂彰顯父。

按路加二章四十三至四十八節，孩童耶穌仍留在耶路撒冷，祂的父母並不知道。他們發覺祂不在同行的人中間，就回耶路撒冷去找祂。他們找著了祂，祂的母親對祂說，「孩子，為甚麼向我們這樣行？看哪，你父親和我多麼傷心的在找你。」（48）主回答說，「你們為甚麼找我？豈不知我必須以我父的事為念麼？」（49）這指明孩童耶穌顧到神的事。四十九節的「我父」一辭指明耶穌的神性（約五 18）。在人性上，祂是父母的兒子；在神性上，祂是父神的兒子。這裏我們看見主雙重的身份，就是祂為神子和人子的身份。在人性上，神子和人子基督顧到父的事，顧到神的權益（新約總論第三冊，一八〇至一八一、一八三頁）。

參讀：新約總論第三冊，第六十四篇；約翰福音生命讀經，第三、三十一篇。

If you want to serve the Lord, you should not begin by trying to do a great work for the Lord. This is contrary to the divine principle. You should simply live a life that declares God. Then others will see in you something excellent, something divine. This indicates that in your daily living there is a work that declares God.

When [the Lord Jesus] came out to minister, He did not need to pretend or to perform. There was no need for Him to deliberately try to behave like a God-man, a man with God in Him, for He was a genuine man and was found in fashion as a man. As a real man, He spontaneously declared God.

Christ's work in His human living also includes His expressing the Father (John 14:9). According to the Gospel of John, Christ the Son came in the Father's name (5:43), worked in the Father's name (10:25), did the Father's will (6:38), spoke the Father's word (3:34a; 14:24; 7:16-17; 12:47-50), and sought the Father's glory (7:18). He was one with the Father (10:30). He had no work, no will, no word, no glory, and no ambition for Himself. As such a one, Christ expressed only the Father. He did not express Himself. He was the Son, yet He expressed the Father.

According to Luke 2:43-48, the boy Jesus remained behind in Jerusalem, and His parents did not know it. When they realized that He was not with them in the caravan, they returned to Jerusalem searching for Him. When they found Him, His mother said to Him, "Child, why have You treated us like this? Behold, Your father and I, being greatly distressed, have been seeking You" (v. 48). The Lord replied, "Why is it that you were seeking Me? Did you not know that I must be in the things of My Father?" (v. 49). This indicates that the boy Jesus was caring for the interests of God. The words "My Father" in verse 49 point to the deity of Jesus (John 5:18). In His humanity He was the son of His parents; in His deity He was the Son of God the Father. Here we see the Lord's dual status, His status as the Son of God and the Son of Man. In His humanity Christ, the Son of God and the Son of Man, cared for the things of the Father, for God's interests. (The Conclusion of the New Testament, pp. 686-688)

Further Reading: The Conclusion of the New Testament, msg. 64; Life-study of John, msg. 3, 31

第二週 週三

晨興餽養

可一 38 『祂對他們說，我們可以往別處去，到鄰近的村鎮，我也好在那裏傳道，我原是為此出來的。』

太十四 19 『…〔耶穌〕望著天祝福，擘開餅，遞給門徒，門徒便遞給群眾。』

約十 30 『我與父原是一。』

主耶穌在地上的職事裏陳明福音，佳音。路加四章十八節上半說，「主的靈在我身上，因為祂膏了我，叫我傳福音給貧窮的人。」傳福音，原文意宣報佳音。傳福音是主耶穌為神的受膏者（彌賽亞）的第一個使命。福音要傳給貧窮的人，就是在屬天、屬靈和神聖的事上貧窮的人（十二 21，啟三 17，參太五 3）（新約總論第三冊，一八四頁）。

信息選讀

在路加十九章十節主耶穌說，「人子來，是要尋找拯救失喪的人。」這裏我們看見撒該不僅是罪人，他也是失喪的。救主特意來到耶利哥，尋找拯救這樣一個失喪的人。主住在撒該家裏，要拯救這失喪的罪人。

馬太四章十七節說，「從那時候，耶穌開始傳道，說，你們要悔改，因為諸天的國已經臨近了。」這裏基督接續祂的開路先鋒，施浸者約翰所傳的（三 2）。施浸者約翰是頭一位為著國度傳揚悔改的，基督是第二位。很奇妙，主耶穌重複並接續施浸者約翰所傳的。這表明國度的重要。若是國度的傳揚不重要，主耶穌就不會重複。祂重複施浸者約翰所傳的，證明國度的

WEEK 2 DAY 3

Morning Nourishment

Mark 1:38 "And He said to them, Let us go elsewhere into the nearby towns that I may preach there also, because for this purpose I came out."

Matt. 14:19 "...Looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds."

John 10:30 "I and the Father are one."

In His earthly ministry the Lord Jesus preached the gospel, the good news. Luke 4:18a says, "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor." The Greek word rendered "announce the gospel" is euangelizo, which means to evangelize, to announce good news. To preach the gospel was the first commission of the Lord Jesus as God's anointed One, the Messiah. The good news was to be preached to the poor, that is, to the poor in heavenly, spiritual, and divine things (Luke 12:21; Rev. 3:17; cf. Matt. 5:3). (The Conclusion of the New Testament, p. 689)

Today's Reading

In Luke 19:10 the Lord Jesus says, "The Son of Man has come to seek and to save that which is lost." Here we see that Zaccheus was not only a sinner but also that he was lost. The Savior came to Jericho purposely to seek and to save such a lost one. The Lord stayed in Zaccheus's house in order to save this lost sinner.

Matthew 4:17 says, "From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near." Here Christ continued the preaching of His forerunner, John the Baptist (Matt. 3:2). John the Baptist was the first to preach repentance for the kingdom, and Christ was the second. It is marvelous that the Lord Jesus repeated and continued the preaching of John the Baptist. This shows the importance of the kingdom. If the preaching of the kingdom were not important, the Lord Jesus would not have repeated it. His repeating the preaching of John the

傳揚非常重要。

馬太十三章啟示，基督在祂的職事裏撒國度的種子。在三節祂說，「看哪，那撒種的出去撒種。」在二十四節祂說到「人撒好種在他的田裏」，這人就是人子（37）。雖然主耶穌常被稱為夫子，但在祂地上的職事裏，實際上祂是撒種的。祂來撒種，這種子是國度的道（19），在這道裏有基督作生命。種子也是國度之子，國度的子民（38）。因此，主耶穌所撒的種子就是祂自己這生命，使信徒成為國度的種子。

基督地上職事特別的一面，〔乃是〕祂教導關於某些重要之事的真理。…路加福音記載基督關於福音與救恩的教導。七章四十一至四十八節有祂關於赦罪的教導。

馬太九章十五至十七節和十二章三至八節有基督關於新約經綸的教導（新約總論第三冊，一九五至一九六、二〇一、二〇五、二〇八、二一六頁）。〔基督〕為著自己沒有工作，沒有旨意，沒有話語，沒有榮耀，也沒有野心；祂單單彰顯父。三一神彰顯在這裏面。

子與父是一（約十 30，十七 22）。子在地上生活的時候，給人看見祂與父是一。我們都必須過一種生活，給人看見我們與基督是一。我們必須與耶穌是一（神新約的經綸，三二、二八頁）。

祂仰望天上的父，指明作為那受天上的父所差遣在地上的子，祂與父是一併信靠父（十 30）。這是非常重要的原則。每當我為主說話時，我必須感覺我是信靠主，與主是一（神人的生活，一四七頁）。

參讀：新約總論第三冊，第六十五至六十七篇。

Baptist proves that the preaching of the kingdom is very important.

Matthew 13 reveals that in His ministry Christ sowed the seed of the kingdom. In verse 3 He says, "Behold, the sower went out to sow." In verse 24 He speaks of "a man sowing good seed in his field," and this man is the Son of Man (v. 37). Although the Lord Jesus was often called a teacher, in His earthly ministry He was actually a sower. He came to sow the seed, and this seed is the word of the kingdom with Christ in it as life (v. 19). The seed is also the sons, the people, of the kingdom (v. 38). Hence, the seed sown by the Lord Jesus was Himself as life to make the believers the seed of the kingdom.

A particular aspect of Christ's earthly ministry [was] His teaching the truths concerning certain crucial matters...The Gospel of Luke records Christ's teaching regarding the gospel and salvation. In Luke 7:41-48 we have His teaching about the forgiveness of sins.

In Matthew 9:15-17 and 12:3-8 we have Christ's teaching concerning the New Testament economy. (The Conclusion of the New Testament, pp. 698, 704, 707, 711, 718) He was one with the Father. He had no work, no will, no word, no glory, and no ambition for Himself. He only expressed the Father. The Triune God was expressed in this Man.

The Son was one with the Father (John 10:30; 17:22). The Son, when He was living on this earth, lived a life that showed people that He and the Father were one. We all must live a life that shows people we and Christ are one. We must be one with Jesus. (God's New Testament Economy, pp. 34, 31)

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. (The God-man Living, p. 124)

Further Reading: The Conclusion of the New Testament, msgs. 65-67

第二週 週四

晨興餽養

約六 57 『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。』

五 17 『耶穌就對他們說，我父作工直到如今，我也作工。』

〔基督〕進了耶路撒冷城以後，所作的第一件事就是潔淨殿〔太二一 12~13〕。任何一位屬地的王進了京城，就會立刻登寶座。但主耶穌沒有這樣作，因為祂不是為著自己的權益，乃是為著神的權益。祂的心不是為著祂的國，乃是為著神的家。

在約翰六章五十七節主耶穌說，祂因父活著。基督活在地上不僅僅是憑父或藉父，乃是因父。祂的生活有原因，那原因就是父。因此，父不僅僅是子藉以或憑以活著的憑藉；父乃是子活在地上的原因（新約總論第三冊，二四三至二四四頁）。

信息選讀

今天基督該是我們日常生活的的原因。我們不僅該憑祂並藉祂活著，也該因祂活著。祂該是我們生活的的原因。否則，我們的生活就沒有意義（新約總論第三冊，二四四頁）。

主不從自己作甚麼（約五 19）。這也是祂給門徒的榜樣。雖然整個宇宙都是藉著祂創造的，但祂不從自己作甚麼。這就是祂多次所教導的，否認我們的己。祂說凡跟從祂的人，都必須背起自己的十字架，並否認己（太十六 24）。祂乃是過著否認己的生活。

在大學裏，有學問的教授作許多事，表現他們所知並所能作的，來吸引人的注意。但我們不是今天的教授；

WEEK 2 DAY 4

Morning Nourishment

John 6:57 "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me."

5:17 "But Jesus answered them, My Father is working until now, and I also am working."

After [Christ] entered the city of Jerusalem, the first thing He did was to cleanse the temple [Matt. 21:12-13]. Any earthly king, upon entering the capital, would immediately have ascended to the throne. But the Lord Jesus did not do this, because He was not for His own interests but for God's interests. His heart was not for His kingdom but for God's house.

In John 6:57 the Lord Jesus said that He lived because of the Father. Christ lived on earth not merely by the Father or through the Father but because of the Father. His living had a cause, and that cause was the Father. Hence, the Father was not simply an instrument through which or by which the Son lived; rather, the Father was the cause of the Son's living on earth. (The Conclusion of the New Testament, pp. 741-742)

Today's Reading

Today Christ should be the cause of our daily living. We should live not only by Him and through Him but also because of Him. He should be the cause of our living. Otherwise, our living will be meaningless. (The Conclusion of the New Testament, p. 742)

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. This is the denying of our self, which He taught so much. 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;

我們是今天的神人，就是耶穌的複本。我們應當否認己，不要存心從自己作任何事，乃要存心從祂作每一件事。這就是實行否認己的教訓，與主一同作事（神人的生活，一四七至一四八頁）。

在約翰五章主耶穌作了點活軟弱人的工作。宗教的猶太人逼迫祂，因為祂在安息日點活軟弱的人。祂回答他們說，「我父作工直到如今，我也作工。」（17）在他們宗教的觀念裏，他們在安息並守他們的安息日。他們不知道，只要可憐的罪人不得救，父與子就沒有安息。宗教的猶太人在守他們的安息日時安息，而父與子在作工，使罪人能得著生命並有安息。

雖然神在創造裏的工作完成了（創二 1~3），但在基督地上的職事裏，父與子仍在為著救贖與建造作工（約五 19~20）。這工作包括子的賜生命，就是約翰五章所顯明的。在這事上父與子是一。凡父在賜生命的事上所要作的，子就照樣作。

沒有父，主耶穌絕不作任何工作。祂總是與父同工。這需要絕對的否認己。基督否認己，為要與父同工。

當基督與父同工時，祂不是與只在天上的父同工，乃是與那和祂同在並在祂裏面的父同工。這關於基督與父同工的真理違反傳統的教訓；這些傳統的教訓說當子在地上的時候，父只是在諸天之上。就經綸說，子在地上時，父是在諸天之上。然而，就素質說，子在地上作工的時候，父是活在祂裏面，並與祂同工。就素質說，父與子原是一（十 30）；二者無法分開。所以，基督與父是一而與父同工（新約總論第三冊，二四四至二四六頁）。

參讀：神人的生活，第八至九篇。

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)

In John 5 the Lord Jesus did the work of enlivening an impotent man. The religious Jews persecuted Him because He enlivened the impotent man on the Sabbath. He answered them, "My Father is working until now, and I also am working" (5:17). In their religious concept they were resting and keeping their Sabbath. They did not know that there was no rest for the Father and the Son as long as the poor sinners were not saved. While the religious Jews were resting in keeping their Sabbath, the Father and the Son were working so that sinners might receive life and have rest.

Although God's work in creation was finished (Gen. 2:1-3), in Christ's earthly ministry the Father and the Son were still working for redemption and building (John 5:19-20). This work includes the Son's life-giving, which is manifested in John 5. In this matter the Father and the Son are one. Whatever the Father wants to do in the matter of life-giving, the Son does accordingly.

The Lord Jesus never did any work without the Father. He always worked with the Father. This required the absolute denial of the self. Christ denied Himself in order to work with the Father.

When Christ worked with the Father, He worked not with the Father who was merely in heaven, but with the Father who was with Him and in Him. This truth concerning Christ's working with the Father is contrary to the traditional teaching which says that when the Son was on earth, the Father was merely in the heavens. Economically, the Son was on earth and the Father was in the heavens. Essentially, however, while the Son was working on earth, the Father was living in Him and working with Him. Essentially, the Father and the Son are one (John 10:30); They cannot be separated. Therefore, Christ worked with the Father in the way of being one with Him. (The Conclusion of the New Testament, pp. 742-743)

Further Reading: The God-man Living, chs. 8-9

第二週 週五

晨興餽養

約五 30 『我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。』

四 24 『神是靈；敬拜祂的，必須在靈和真實裏敬拜。

子在父的名裏作工（約十 25）。在父的名裏作工，意思是說，作工的不是我，我作工就是父作工。這人在地上生活的時候，祂是子同著父、憑著靈，為要設立一個榜樣，使人能過一種與三一神調和的生活。人類當中至少有一個人，在過這樣的生活上已經成功了。成千成萬有神聖生命的人，應當跟隨這人過一種生活，這種生活乃是神聖分賜的結果（神新約的經綸，三一頁）。

信息選讀

當主耶穌與父同工時，祂是在父的名裏作工（約十 25）。祂既在父的名裏來（五 43），就絕不在自己的名裏作甚麼；祂是在父的名裏作一切。祂在父的名裏作工，意思就是祂以父的身份作工。主耶穌與父不是分開作工。反之，主與父同工如同一人。

主耶穌多次有力的宣告，祂不是行自己的旨意，祂所行的一切都是父的旨意。有一天，祂對帶著食物回來，並求祂喫的門徒說，「我的食物就是實行差我來者的旨意，作成祂的工。」（四 34）主的食物就是實行父的旨意。在約翰四章，這裏是說，祂的食物特別是拯救並滿足罪人。主耶穌來到撒瑪利亞有個目的——尋找一個有罪的撒瑪利亞婦人並滿足她。祂這樣作，就實行神的旨意，而實行神的旨意就是祂的食物和滿足。

WEEK 2 DAY 5

Morning Nourishment

John 5:30 "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."

4:24 "God is Spirit, and those who worship Him must worship in spirit and truthfulness."

The Son worked in the name of the Father (John 10:25). To work in the name of the Father means it is not I that work but I work as the Father. When this Man lived on this earth, He was the Son with the Father by the Spirit, living to set up a pattern so that man can live a life mingled with the Triune God. At least one Man among mankind succeeded in living such a life. Thousands of men possessing the divine life should follow this Man to live a life which is the result of the divine dispensing. (God's New Testament Economy, pp. 33-34)

Today's Reading

As the Lord Jesus worked with the Father, He worked in the name of the Father (John 10:25). Having come in the Father's name (John 5:43), He never did anything in His own name; He did everything in the Father's name. For Him to work in the name of the Father means that He worked as the Father. The Lord Jesus and the Father were not working separately. On the contrary, the Lord was working with the Father as one.

A number of times the Lord Jesus declared strongly that He did not do His own will, but that everything He did was the Father's will. One day He said to His disciples, who had returned with food and were urging Him to eat: "My food is to do the will of Him who sent Me and to finish His work" (John 4:34). The Lord's food was to do the will of the Father. In John 4 this means that, in particular, His food was to save and satisfy sinners. The Lord Jesus had come to Samaria with a purpose—to find a sinful Samaritan woman and satisfy her. In doing this He did God's will, and doing God's will was His food and satisfaction.

在六章三十八節主耶穌說，祂從天上降下來，不是要行自己的意思，乃是要行那差祂來者的意思。在五章三十節祂說，祂不尋求自己的意思，只尋求那差祂來者的意思。這些經文清楚指明，主耶穌在地上的職事裏，不是完成自己的意思，乃是完成父的意思（新約總論第三冊，二四五、二四七頁）。

主不尋求自己的意思，只尋求那差祂來者的意思（30下）。首先，祂否認自己；第二，祂拒絕自己的想法、打算和目的。祂只尋求那差祂來者的意思。我們每個人都該在這一件事上有警覺—當我們受差遣作一個工作時，我們不該利用那個機會尋求自己的目標。我們去作神的工作時，我們去是尋求我們的目的，還是神的目的？倪柝聲弟兄總是很擔心，當他差遣一位弟兄出去作主的工時，那位弟兄會利用機會遂行自己的目的。

我們不容易有一個單純的心，沒有自己的目的、目標和意思。我們只該尋求那差遣我們的主的意思、目標和目的。這需要我們這一面多有學習。

有時候，一些弟兄問我對他們接受邀請去某一個地方的感覺。我基本的考慮乃是：「你去只是為著完成主的定旨、標的、目標、意思、目的，亦即主的意願，還是你要利用機會達到你的目的、意願？」尋求我們的目的，完全是不純淨的。我們必須藉著十字架得潔淨。我們該禱告說，「主啊，拯救我，使我出去不是為照著我的目的和意思而成就甚麼。」主耶穌從不尋求祂自己的意思、定旨、觀念和目的。祂單純的只尋求父的意思（神人的生活，一四八至一四九頁）。

參讀：神新約的經綸，第二章；神人的生活，第十四篇。

In John 6:38 the Lord Jesus says that He came down from heaven not to do His own will but the will of the Father who sent Him. In John 5:30 He says that He did not seek His own will but the will of the Father who sent Him. These verses indicate clearly that in His earthly ministry the Lord Jesus did not carry out His own will but the Father's will. (The Conclusion of the New Testament, pp. 743-744)

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. When we go to perform God's work, do we go by seeking our purpose or God's purpose? Brother Watchman Nee was always concerned that when he sent a brother out for the Lord's work, that brother would take the chance to perform his own 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)

Further Reading: The Conclusion of the New Testament, msg. 2; The God-man Living, ch. 14

第二週 週六

晨興餽養

約七 18 『那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。』

八 50 『然而我不尋求自己的榮耀，有一位為我尋求榮耀並審判人的。』

主耶穌在地上的職事裏絕不說自己的話。凡祂所說的，就是父所說的。在一個場合中祂說，「我的教訓不是我自己的，乃是那差我來者的。」（約七 16）主不從自己說話，祂不尋求自己的榮耀，乃尋求差祂來者的榮耀（18）。祂不說自己的話，乃是說神。祂說神的話時，神就藉著祂所說的從祂出來。祂過著說神的生活，就是為著神的榮耀彰顯神的生活（新約總論第三冊，二四六頁）。

信息選讀

第一個神人不尋求自己的榮耀，只尋求那差祂來的父的榮耀（約七 18）。我與倪弟兄在一起大約二十年。對於同工，最使他受攪擾的是，很難看到一個是沒有野心的。有野心就是尋求自己的榮耀。…靠主的憐憫，我學了秘訣，對付我的己和我的目的；這幫助我對付我的自我榮耀（神人的生活，一四九至一五〇頁）。

基督沒有給己留地步。祂不尋求自己的榮耀，只尋求父的榮耀（18）（神新約的經綸，三二頁）。

法利賽人尋求他們自己的榮耀。照〔約翰七章十八節〕上下文看，主向他們指明，他們若不尋求自己的榮耀，他們就知道祂是父所差來的。

WEEK 2 DAY 6

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."

8:50 "But I do not seek My glory; there is One who seeks glory for Me and judges."

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. 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. (The Conclusion of the New Testament, p. 743)

Today's Reading

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....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)

With Christ there was no ground for the self. He did not seek His own glory, but the Father's (John 7:18). (God's New Testament Economy, p. 34)

The Pharisees were seeking their own glory. According to the context of [John 7:18], the Lord indicated to them that if they were not seeking their own glory, they would know that He was sent by His Father.

我們必須看見，在我們的工作中，我們的己、企圖、野心，乃是三條大「蛀蟲」。在主的恢復中，我們若要一直被主使用，就必須否認我們的己，棄絕我們的企圖，並放棄我們的野心。我們不該有我們自己的企圖；我們只該有主的意思。我們都必須學這三件事：沒有己，沒有企圖，沒有野心。我們只該知道為祂勞苦、作工，否認我們的己，棄絕我們的企圖，並放棄我們的野心。己、企圖、野心，在我們裏面就像三條蛇或蠍子。我們必須學習恨惡它們（神人的生活，一五〇頁）。

主耶穌告訴我們，在執行神新約的職事上，祂從來不憑著自己作甚麼（五 19），祂不作自己的工（四 34，十七 4），祂不說自己的話（十四 10、24），祂不憑著自己的意思作甚麼（五 30），祂也不求自己的榮耀（七 18）。如果你用這幾點作標準，衡量今天一切的基督徒工作，你能看見，照著這個尺碼，幾乎一切的基督徒工作都達不到標準。誰能說他們在主的工作上不憑著自己作甚麼？誰能說他們不作自己的工，不說自己的話？還有，誰能說他們不憑著自己的意思作甚麼，也不作甚麼來求自己的榮耀？倘若我們能肯定的答覆這五點，我相信我們也在神新約的職事裏。不然的話，我們就是偏離了。

這是主耶穌在神新約職事裏的那一段，這職事產生了召會，造就了聖徒，並且建造了身體。如果你缺少這五點，無論你作甚麼，都是分裂人的，都會引起分裂。因此，我們需要看見，一個了結的人是有很大的不同；他不憑著自己作工，不作自己的工，不說自己的話，不憑著自己的意思行事，也不求自己的榮耀。這不僅是神新約職事的一段，這樣的人和這樣的生活也是我們的榜樣。願主使我們對這些事情有清楚的異象（長老訓練第一冊，四九至五〇頁）。

參讀：長老訓練第一冊，第三章；真理信息，第七章。

We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our 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. (The God-man Living, pp. 126-127)

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)

Further Reading: Elders' Training, Book 1: The Ministry of the New Testament, ch. 3; Truth Messages, ch. 7