

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

第五篇

干犯聖所的罪孽，
與用金、銀、寶石建造相對

讀經：民十八 1，林前三 6~7、9、11~12、16~17

綱 目

週 一

壹 民數記給我們看見，祭司所犯的罪，乃是干犯聖所的罪孽；今天來說，就是在神工作上的罪一十八 1，林前三 12 下：

一 罪有一般生活的罪，但為主工作的人，另外多有一種罪，就是在神工作上的罪。

二 在工作上犯罪，乃是得罪神的聖別、榮耀和主權；在神的工作上，一切與神旨意不合的都是罪，都是干犯聖所的罪孽。

三 在神的工作上有三件要緊的事，絕不可忘記；這三點在哪一點上失敗，就是干犯聖所的罪孽：

1 神工作的起頭乃是神的旨意；沒有一件工作能彀由我們自己起頭—羅十一 36。

2 神工作的進行乃是神的能力；沒有一件工作能彀用我們自己的力量—徒一 8，亞四 6，腓四 13，提後二 1。

3 神工作的結局乃是神的榮耀；沒有一件工作的結局是叫我們自己得榮耀—約七 18，弗三 21，林後四 5。

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Five

The Iniquity of the Sanctuary versus Building with Gold, Silver, and Precious Stones

Scripture Reading: Num. 18:1; 1 Cor. 3:6-7, 9, 11-12, 16-17

Outline

DAY 1

I. The book of Numbers shows us that the sins of the priests were iniquities committed against the sanctuary; using today's terminology, they are sins committed in God's work (18:1; 1 Cor. 3:12b):

A. There are sins committed in our daily life, but a worker of the Lord can commit an additional kind of sin; they are sins in God's work.

B. 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.

C. There are three very important considerations in God's work that we should never forget; if we fail in any of these three points, we have committed an iniquity against the sanctuary:

1. The initiation of God's work must be according to His will; no work can be initiated by ourselves (Rom. 11:36).

2. The advance of God's work must be according to His power; no work can be carried out by our own strength (Acts 1:8; Zech. 4:6; Phil. 4:13; 2 Tim. 2:1).

3. The result of God's work must be for His glory; no work should result in our own glory (John 7:18; Eph. 3:21; 2 Cor. 4:5).

週 二

四 干犯聖所的罪孽有三種結果，或者說三種刑罰：

- 1 失去生命的能力，變為不新鮮。
- 2 屬靈的死亡在身上作工，也許身體有病或者甚至於死，神不讓犯此罪的人過去—參民十八 1~7，林前十一 29~30。
- 3 在基督的審判臺前受審判；在審判臺前，沒有一件罪比干犯聖所的罪孽更重—林後五 10。

五 神工作的起頭必須是神的旨意，也只有神的旨意：

- 1 你我沒有一點權利來起頭；神的旨意必須是神一切工作惟一的起頭。
- 2 對於神一切的工作，我們都不可看為平常；我們在人面前要能保持新鮮，在於屬靈的事對我們是平常的或是新鮮的。

週 三

六 神工作的進行只能憑神的能力；我們永遠不能憑自己的本領成就神的旨意：

- 1 只有神的能力—神的「錢」—纔蒙祂悅納。
- 2 人即使知道神的旨意了，還有一個危險，就是利用自己的能力、思想、吸引力或口才，來成功神的旨意；亞伯拉罕生以實瑪利就是這樣的一個事例—創十六 15~十七 1。
- 3 工作的目標必須屬靈，我們用來達到神目標的方法和手續也必須是屬靈的；否則就有了干犯聖所的罪孽，就是把肉體帶到神的聖所裏—民十八 7。

七 神工作的結局是叫神得榮耀，不是我們得榮耀：

- 1 在神的工作上，神揀選軟弱的、愚拙的以及世人所藐視的；林前一章二十九節說，「使一切屬肉體的人，在神面前都不能誇口。」
- 2 神不要我們得榮耀；我們只能進入主的榮耀。

DAY 2

D. There are three results or punishments for the iniquity of the sanctuary:

1. There is a loss of the power of life; a man becomes stale.
2. There is the experience of spiritual death; there may even be sicknesses or physical death; God does not allow those who sin in this way to continue (cf. Num. 18:1-7; 1 Cor. 11:29-30).
3. There will be judgment at the judgment seat of Christ; at the judgment seat no sin will be greater than the iniquity of the sanctuary (2 Cor. 5:10).

E. The initiation of God's work must be His will and His will alone:

1. We have no right to initiate anything; God's will must be the unique beginning of all His works.
2. We cannot consider any of God's work as a common thing; whether or not we are fresh to others depends on whether spiritual things are fresh to us.

DAY 3

F. The advance of God's work can only be carried out by His power; we can never fulfill God's will by our own ability:

1. Only God's power—God's “money”—will be accepted by Him.
2. Even after a man knows God's will, there is still the danger that he will try to accomplish it by his own power, ideas, charisma, or eloquence; Abraham's begetting of Ishmael is one example (Gen. 16:15—17:1).
3. The goal of a work must be spiritual, but the method and means by which we reach God's goal must also be spiritual; otherwise, we will commit the iniquity of the sanctuary by bringing the flesh into the sanctuary of God (Num. 18:7).

G. The result of God's work is for God's glory and not for our glory:

1. God has chosen the ones who are weak, foolish, and despised by the world for His work; 1 Corinthians 1:29 says, “So that no flesh may boast before God.”
2. God does not wish to see us getting the glory; we can only enter into the Lord's glory.

3 我們原來可能是貧窮軟弱的，但我們只要稍微幫助幾位弟兄姊妹，救幾個人，就會偷神的榮耀；偷神的榮耀就是干犯聖所的罪孽。

4 有些人屬靈的知識、屬靈的經驗增加，就可能屬靈的驕傲也增加；他們仍然憑自己作，尋求自己的榮耀。

5 在神眼中，沒有一件事比驕傲更可恨；在神的工作上，沒有一件事比驕傲更邪惡；神「厭棄」（撒十五23）、「敵擋」（彼前五5）驕傲的人；「厭棄」等於與某方的關係完了，「敵擋」乃是對撒但所用的字眼（雅四6~7）。

6 全世界受撒但欺騙的人，都是驕傲的人；驕傲的人不認識自己；認識自己的人就不會被欺騙—加六3。

八 普通的罪必須經過祭司審判；但干犯聖所的罪孽，是直接得罪神，神是直接審判：

1 因為聖所是神的，干犯聖所就是觸犯神的榮耀、神的自己。

2 「我知道這件事非同小可，我只能在寶血底下講。求主赦免，也求弟兄們赦免。」（倪柝聲文集第二輯第二十二冊，一六一頁）

週 四

貳 我們需要作神的同工，來「作主的工」（林前十六10），並且「竭力多作主工」（十五58），就是讓基督把祂自己作到我們裏面（弗三17上），好使祂能在我們裏面長大（西二19）、變化我們（林後三18）並從我們裏面流出（約七37~38）而把祂自己作到別人裏面，以產生召會作神的耕地和建築（林前三9）：

一 召會是神的耕地，產生金、銀、寶石—9、12節。

二 首先我們在神的耕地上長大，然後這耕地上的植物變成為著神建造的寶貴材料—6~7、12節。

三 金、銀、寶石表徵在三一神的美德和屬性上，對基督的

3. We may be very poor and weak, but as soon as we render a little help to some brothers and sisters and as soon as we save a few people, we begin to steal God's glory; stealing His glory is committing the iniquity of the sanctuary.

4. When some gain more spiritual knowledge and experience, it is possible for them to increase in spiritual pride; they still work by themselves and seek their own glory.

5. There is nothing more abominable in the eyes of God and nothing more evil in His work than pride; God “rejects” (1 Sam. 15:23) and “resists” the proud (1 Pet. 5:5); the word reject means to be finished with someone, whereas resist is a word that is used against Satan (James 4:6-7).

6. In this world everyone under Satan's deception is a proud person; a proud person does not know himself; those who know themselves will not be deceived (Gal. 6:3).

H. Ordinary sins must pass through the priests' judgment, but the iniquity of the sanctuary is a direct offense against God, and God judges it directly:

1. This is because the sanctuary belongs to God, and the iniquity of the sanctuary is an infringement on God's glory and on God Himself.

2. “This is a very serious matter; I can only speak of it under the precious blood. I ask for the Lord's forgiveness, and I also ask for the brothers' forgiveness” (The Collected Works of Watchman Nee, vol. 42, p. 366).

DAY 4

II. We need to be God's fellow workers who are “working the work of the Lord” (1 Cor. 16:10) and “abounding in the work of the Lord” (15:58) by allowing Christ to work Himself into us (Eph. 3:17a) so that He may grow in us (Col. 2:19), transform us (2 Cor. 3:18), and flow out of us (John 7:37-38) to work Himself into others for the church as God's farm, God's building (1 Cor. 3:9):

A. The church is God's farm, which produces gold, silver, and precious stones (vv. 9, 12).

B. First, we have the growth on God's farm; then the plants on this farm become the precious materials for God's building (vv. 6-7, 12).

C. Gold, silver, and precious stones signify the various experiences of Christ in the

各種經歷；這些寶貴的材料乃是我們享受基督而有的產品—12節，十五45下，六17。

四 為著神建造的寶貴材料與三一神有關，就是與父的性情、子的救贖和那靈變化的工作有關—彼後一4，弗一7，來九12，林後三18。

週 五

五 我們正在變成金、銀、寶石，為著神的建造—林前三12：

1 在父神裏，我們有祂的生命和性情作金；在子神裏，我們有祂的救贖作銀；在靈神裏，我們有變化作為寶石。

2 要用這些材料建造，我們自己就必須被這些材料構成；我們需要被父的性情、子的救贖、靈的變化所構成。

3 我們需要在父神的性情、子神的救贖以及靈神的變化裏長大；這長大使我們成為金、銀、寶石，為著神的建造—12、16~17節。

4 藉著我們喫基督，連同我們屬靈的消化、吸收和新陳代謝，基督就成為我們，我們也成為祂；這樣，我們就成為寶貴的材料，為著神的建造—約六57，弗三17，加四19。

週 六

六 神永遠的目標乃是建造—用寶貴的材料在基督這惟一的根基上所建造的聖殿—林前三11~12、16~17：

1 在神聖生命裏的長大產生材料，為著神居所的建造；這居所，召會，乃是無限量之基督的擴增、擴大—弗二21~22，約三29~34。

2 首先有為著在生命裏長大的耕地，然後有為著完成神永遠旨的建築—林前三9，太十六18，弗二20~22，四16。

3 召會作神的家的真實建造，乃是藉著信徒在生命裏的長大—林前三6~7、16~17，弗二20~21，彼前二2~5：

a 真實的建造乃是在生命裏的長大；我們建造所達到的

virtues and attributes of the Triune God; these precious materials are the products of our enjoyment of Christ (v. 12; 15:45b; 6:17).

D. The precious materials for God's building are related to the Triune God—to the Father's nature, the Son's redemption, and the Spirit's transforming work (2 Pet. 1:4; Eph. 1:7; Heb. 9:12; 2 Cor. 3:18).

DAY 5

E. We are becoming gold, silver, and precious stones for God's building (1 Cor. 3:12):

1. In God the Father, we have His life and nature as the gold; in God the Son, we have His redemption as the silver; and in God the Spirit, we have transformation as the precious stones.

2. In order to build with these materials, we ourselves must be constituted with them; we need to be constituted with the Father's nature, the Son's redemption, and the Spirit's transformation.

3. We need the growth in the nature of God the Father, the redemption of God the Son, and the transformation of God the Spirit; this growth makes us gold, silver, and precious stones for God's building (vv. 12, 16-17).

4. Through our eating of Christ along with our spiritual digestion, assimilation, and metabolism, Christ becomes us, and we become Him; then we become the precious materials for God's building (John 6:57; Eph. 3:17; Gal. 4:19).

DAY 6

F. God's eternal goal is the building—the temple built with precious materials on Christ as the unique foundation (1 Cor. 3:11-12, 16-17):

1. The growth in the divine life produces materials for the building of God's habitation; this habitation, the church, is the increase, the enlargement, of the unlimited Christ (Eph. 2:21-22; John 3:29-34).

2. First, we have the farm for the growth in life; then we have the building for God's eternal purpose (1 Cor. 3:9; Matt. 16:18; Eph. 2:20-22; 4:16).

3. The actual building of the church as the house of God is by the growth in life of the believers (1 Cor. 3:6-7, 16-17; Eph. 2:20-21; 1 Pet. 2:2-5):

a. True building is the growth in life; the extent to which we have been built up is the extent to

地步，乃是我們長大所達到的地步。

b 我們要有真正的建造，就需要藉著我們被消滅，並藉著基督在我們裏面擴增而長大一太十六 24，弗三 17。

4 我們也需要學習與變化的靈配搭，以成全聖徒，將三一神作為金、銀、寶石供應給他們，使他們因三一神的屬性作到他們裏面成為他們的美德而得變化；這是雅歌一章十節下半至十一節所描繪的：

a 變化是在我們全人裏面屬天、屬靈、神聖的新陳代謝的改變。

b 在召會生活中的變化，是由變化的靈完成的一林後三 18，羅十二 2。

c 基督的佳偶進入召會生活以後，就開始被那靈重造而得變化—歌一 9~16 上，二 1~2。

d 在這變化的工作裏，需要一些「變化人者」的配搭，他們乃是成全人者，幫助尋求者認識神的性情並經歷基督—— 11，弗四 11~12。

七 用木（人天然的性情）、草（墮落的人，屬肉體的人）、禾稈（無生命）建造召會就是干犯聖所的罪孽；這是損傷作神的殿、神的建築的召會；相反的，我們應當用金、銀、寶石來建造—林前三 12、16~17。

which we have grown.

b. In order to have the genuine building, we need to grow by having ourselves reduced and by having Christ increased within us (Matt. 16:24; Eph. 3:17).

4. We also need to learn to coordinate with the transforming Spirit to perfect the saints by ministering the Triune God as gold, silver, and precious stones to them for their transformation by the Triune God's attributes being wrought into them to become their virtues; this is portrayed in Song of Songs 1:10b-11:

a. Transformation is a heavenly, spiritual, divine metabolic change in our being.

b. Transformation in the church life is carried out by the transforming Spirit (2 Cor. 3:18; Rom. 12:2).

c. After the lovers of Christ enter into the church life, they begin to be transformed by the remaking of the Spirit (S.S. 1:9-16a; 2:1-2).

d. In this transforming work there is the need of the coordination of some “transformers”—the perfecting ones who help the seekers to know God in His nature and to experience Christ (1:11; Eph. 4:11-12).

G. To build the church with wood (the nature of the natural man), grass (the fallen man, the man of the flesh), and stubble (lifelessness) is to commit the iniquity of the sanctuary; it is to mar the church as God's temple, God's building; instead, we should build with gold, silver, and precious stones (1 Cor. 3:12, 16-17).

第五週 週一

晨興餽養

民十八 1 『耶和華對亞倫說，你和你的兒子，並你宗族的人，要一同擔當干犯聖所的罪孽；你和你的兒子，也要一同擔當干犯祭司職任的罪孽。』

羅十一 36 『因為萬有都是本於祂、藉著祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

神的話給我們看見，人的罪有的是在世人面前犯的，有的是在神面前犯的；有的是犯一般的律法，有的乃是干犯聖所。總括來說，罪有一般生活的罪和工作上的罪。民數記給我們看見，祭司所犯的罪，乃是干犯聖所的罪孽。今天來說，就是工作上的罪。…所有的罪都是普遍的，但工人有一些特別的罪，工人有工作上的罪。這件事我們要特別注意（倪柝聲文集第二輯第二十二冊，一五二頁）。

信息選讀

工作上的罪不一定是指驕傲、嫉妒等。在屬靈的地位上，許多時候一點的肉體出來、己意出來、隨便說話、隨便出主張，這些都是工作上特別的罪。不作神的工的人，不會有干犯聖所的罪孽。所有作工的人，除了一般的罪以外，還要加上干犯聖所的罪孽。在工作上犯罪，乃是得罪神的聖別、榮耀和主權。在工作上，一切與神旨意不合的都是罪，都是干犯聖所的罪孽。

我常對人並對自己說，在神的工作上有三件要緊的事，絕不可忘記。第一，神工作的起頭乃是神的旨意；第二，神工作的進行乃是神的能力，不是自己的能力；

WEEK 5 DAY 1

Morning Nourishment

Num. 18:1 "Then Jehovah said to Aaron, You and your sons and your father's household with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood."

Rom. 11:36 "Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen."

God's Word shows us that some sins are committed before man, while others are committed before God. Some sins are committed against ordinary laws, while others are iniquities committed against the sanctuary. In short, there are sins committed in our daily life and sins committed in the work. The book of Numbers shows us that the sins of the priests were iniquities committed against the sanctuary. Using today's terminology, they are sins committed in God's work...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. (The Collected Works of Watchman Nee, vol. 42, p. 359)

Today's Reading

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

第三，神工作的結局乃是神的榮耀。這三點在哪一點上失敗，就有了干犯聖所的罪孽。沒有一件工作能穀由自己起頭，沒有一件工作能穀用自己的力量，也沒有一件工作的結局是叫自己得榮耀。

在聚會中，姊妹們的頭向著弟兄們蒙起來，這乃是代表在基督面前，每個人都蒙頭。祂是主，只有祂是頭，只有祂配作一切的主，只有祂配發起任何的工作。在工作上，兩三位弟兄議論，就定規一件事，這是不可以的。工作是不是屬靈，其結果、價值有多少，神是否悅納，不是看你作了多少事，而是看你起頭了多少事。

我想問在本地負責的工人，你在一個地方，是否只因一件事是許多人的意思，並且事情本身有道理，結果也是好的，你就去作？或者你能穀說，我知道這件事乃是神的旨意，所以我作？弟兄們，隨己意發動的事都是干犯聖所的罪孽。在屬靈的事上，永遠沒有我們出主張、下命令的餘地。神不必你作祂的頭腦。在約伯記裏神對約伯說，「誰用無知的言語，使我的旨意暗晦不明？…我問你，你可以指示我。」（三八 2~3）每次我讀到這裏都發笑。人喜歡作神的參謀，但神不請參謀。保羅說，「誰曾作過祂的策士？」（羅十一 34）我怕同工們對聖所的工作看得不穀嚴重。你們剛開始作工時也許很小心，但到了今天就變得很自由、很隨便。多有一點權柄的人，就多說些話，多支配一些事。剛出來的工人也許比已經出來八年、十年的工人更小心（倪柝聲文集第二輯第二十二冊，一五二至一五四頁）。

參讀：哥林多前書生命讀經，第二十七篇。

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.

In the meetings the sisters have their heads covered with respect to the brothers. This signifies that everyone is covered before Christ. He is the Lord, and only He is the Head. Only He is worthy to be the Lord of all, and only He is worthy to initiate any work. In God's work, no decision should be made through the discussion of two or three brothers. The result and worth of a work, whether or not it is spiritual and pleasing to God, depend not on the amount of work that has been done, but on how much of the work is initiated by ourselves and how much is initiated by God.

I would like to ask the local responsible brothers a question: In your locality, do you embark on a work just because this is what many people want or because it is a logical thing that produces good results? Or do you do it because you know that it is God's will? Brothers, to initiate anything rashly is to commit an iniquity against the sanctuary. In spiritual things there is no ground for your own proposals or directions. God does not need you to be His head. In the book of Job God said to Job, "Who is this who darkens counsel / By words without knowledge?.../ I will ask of you, and you shall inform Me" (38:2-3). Every time I read this, I laugh within myself. Man likes to be God's counselor. But God does not hire any counselors. Paul said, "Who has become His counselor?" (Rom. 11:34). I am afraid the co-workers have not been as serious about the work in the sanctuary as they should have been. Perhaps you were quite careful at the beginning, but today you have become quite careless and loose. Those who have a little more authority speak more and dominate more. Those who have just entered the Lord's work may be more careful than those who have been working for eight or ten years. (The Collected Works of Watchman Nee, vol. 42, pp. 359-361)

Further Reading: Life-study of 1 Corinthians, msg. 27

第五週 週二

晨興餽養

民十八 3 『他們要守所吩咐你的，並看守全帳幕，只是不可挨近聖所的物件和壇，免得他們和你們都死亡。』

林前十一 29 『因為那喫喝的，若不分辨那身體，就是給自己喫喝審判了。』

林後五 10 『因為我們眾人，必要在基督的審判臺前顯露出來…。』

我感謝神，我不必發起任何事；祂定規一切，我不必負責思想任何一件事。我們常以為這樣作好，那樣作好，但神有祂自己的意思。我們不必作神的謀士，我們只要遵守祂的旨意，只要斷定事情是否祂的旨意。結果如何，我們不必管。神工作的起頭必須是神的旨意，也只有神的旨意；你我沒有一點權利來起頭。神的旨意必須是神工作惟一的起頭（倪柝聲文集第二輯第二十二冊，一五三至一五四頁）。

信息選讀

民數記給我們看見，有聖別的事或平常的事之分。我們不可因一件事，看來是平常的，就落到不聖別裏。有許多事是聖別的，而不是平常的。你給人施浸過麼？在頭一次給人施浸時，你以為嚴肅；但五次、十次以後，就成為平常了。在聖所中沒有甚麼新事，祭司們所作的，就是常常換陳設餅、加油、燒香等，日日、月月都作同樣的事。但稍微一點不小心，干犯了聖所，就會死亡。所以，作祭司的人都不敢以為他的工作是平常的事。作工的人講道，在第一次都會以為嚴肅，後來講多了，就漸漸以為平常。人常對我說，

WEEK 5 DAY 2

Morning Nourishment

Num. 18:3 "And they shall keep your charge and the charge of all the tent, but they shall not come near to the furnishings of the sanctuary and to the altar, so that they do not die, neither they nor you."

1 Cor. 11:29 "For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body."

2 Cor. 5:10 "For we must all be manifested before the judgment seat of Christ..."

I thank God that I do not have to initiate anything. He arranges everything. I do not have to be responsible for coming up with anything. We often think that we should do this or that, but God has His own agenda. We do not have to be His counselor. We only need to do His will and find out if something is according to His will. We do not have to worry about the result. The initiation of God's work must be His will and His will alone. We have no right to initiate anything. God's will must be the unique beginning of all His works. (The Collected Works of Watchman Nee, vol. 42, p. 360)

Today's Reading

The book of Numbers shows us the distinction between holy things and common things. We should not fall into unholiness through touching something in a common way. Many things are holy and not common. Have you ever baptized someone? The first time you baptized someone, you were probably quite serious. But after five or ten times, it becomes common to you. There is nothing new in the sanctuary. The priests changed the showbread, dressed the lamp, and burned the incense. They did the same things day after day and year after year. But if they were just a little bit careless, they would have committed the iniquity of the sanctuary and died. Therefore, no priest could consider his work a common thing. The first time a worker has to give a message, he is very serious. But after he speaks a few more times, it becomes a

「你是永遠隨時都豫備好的。」但我可以作一個見證，我每次都好像不相信自己曾讀過新約，每次都好像從沒有講過道一樣。弟兄們，對於一切神的工作，我們都不可看為平常。我們在人面前要能保持新鮮，在於屬靈的事對我們是平常的或是新鮮的。

比方擘餅，你第一次去為餅杯祝謝時，你看為非常嚴肅，你在神面前一點不敢放鬆，你真像祭司，就在你不知道的時候，神的能力、神的靈在你身上。但漸漸的，你放鬆了，屬靈的感覺沒有那麼重了，你沒有多少禱告敬拜的靈。你知道神沒有給你能力膏油，但你以為以前如此作，今天也是如此。這樣你就失去屬靈的新鮮，失去生命的能力。干犯聖所的罪孽有三種結果，或者說三種刑罰：第一，失去生命的能力，變為不新鮮；第二，屬靈的死亡在身上作工，也許身體有病或者甚至於死，神不讓犯此罪的人過去；第三，在〔基督的〕審判臺前受審判。我深知在審判臺前，沒有一件罪比干犯聖所的罪孽更重。

弟兄們，對於這件事，我們必須看為嚴肅。我們工作的起點不能自由定規，一個人只有在他自己意滿足的情形下，他才能滿足。照樣，神只有在祂的旨意得成全時，祂才能滿足。我們除了遵行神的旨意之外，別無選擇，我們不能用任何別的東西代替神的旨意。全世界的祭物都不能代替神的旨意。你常覺得你的工作比神的旨意更好，神的旨意也許錯了。但請你記得，神不要謀士，神只要我們遵行祂的旨意。你也許為神作了許多，但是不管你作了多少，只有神的旨意纔算得數（倪柝聲文集第二輯第二十二冊，一五四至一五六頁）。

參讀：倪柝聲文集第二輯第二十二冊，第四十五篇。

common thing to him. Many have said to me, “You seem to be prepared all the time.” But I can testify that every time I read the New Testament, I feel as if I have never read it before, and every time I speak, I feel as if it is the first time I have ever spoken. Brothers, we cannot consider any of God's work as a common thing. Whether or not we are fresh to others depends on whether spiritual things are fresh to us.

Take the example of the breaking of bread. The first time we have to bless the bread we are solemnly aware of its significance. We are very careful before the Lord, and we are truly like the priests. Subconsciously, God's power and His Spirit come upon us. But gradually, we become more relaxed. Our spiritual feeling is not as strong as before, and we have little spirit for prayer and worship. A person may realize that God has not given him the power and the anointing at a particular time; however, he may think that since he has done it before, he can do the same thing today. In this way he loses his spiritual freshness and the power of life. There are three results or punishments for the iniquity of the sanctuary. First, there is a loss of the power of life; a man becomes stale. Second, there is the experience of spiritual death; there may even be sicknesses or physical death. God does not allow those who sin this way to continue. Third, there will be the judgment at the judgment seat. I have the deep sense that at the judgment seat no sin will be greater than the iniquity of the sanctuary.

Brothers, we have to take this matter seriously. We cannot initiate the work. A man can only be satisfied when his desires are met. In the same way, God can only be satisfied when His will is fulfilled. We have no other choice than to do God's will. We cannot replace God's will with anything else. All the sacrifices in the world cannot replace God's will. Men may think that their work is better than God's will and that His will may be wrong, but please remember that God does not need any counselors. He only wants us to do His will. We may have done a lot of things for God, but no matter how much we have done, the only thing that counts is God's will. (The Collected Works of Watchman Nee, vol. 42, pp. 361-362)

Further Reading: The Collected Works of Watchman Nee, vol. 42, ch. 45

第五週 週三

晨興餽養

民十八 7『你和你的兒子們要為一切屬壇和幔內的事，一同守祭司的職任；你們要這樣供職。我將祭司的職任當作禮物給你們，使你們事奉我。凡挨近的外人要被處死。』

林前一 29『使一切屬肉體的人，在神面前都不能誇口。』

神的工作在進行時，只能用神的能力來作出神的旨意、神的目的。要完成神的旨意，不只起頭必須是出於神，手段也要出於神的旨意。我們永遠不能說，用自己的本領能彀成就神的旨意。…不管你袋中有多少錢，在神的國裏不能買東西，只有神的能力、神的「錢」纔可用。人即使知道神的旨意了，還有一個危險，就是利用自己的能力、思想、吸引力和口才，來成功神的旨意。亞伯拉罕生以實瑪利就是這樣的一個事例。一切的問題都在這裏，事情的起頭和目的都相同，但到底用甚麼手段、能力來遵行神的旨意。這是每個作工的人必須問的（倪柝聲文集第二輯第二十二冊，一五六至一五七頁）。

信息選讀

工作的目標必須屬靈，方法也必須屬靈。所以我們用來達到神目標的手續，必須是屬靈的。否則就有了干犯聖所的罪孽，就是把肉體帶到聖所裏。…神的工作要完成，不是你能力的事。不問你作了多少，只問是否神給你力量作的？

正如神工作的起點是神的旨意，神工作的進行是神的

WEEK 5 DAY 3

Morning Nourishment

Num. 18:7 "But you and your sons with you shall attend to your priesthood for everything concerning the altar and within the veil, and you shall carry out your service. I give you the priesthood as a service of gift, but the stranger who comes near shall be put to death."

1 Cor. 1:29 "So that no flesh may boast before God."

The advance of God's work can only be carried out by His power. We can only accomplish God's will and purpose by means of His power. In order to accomplish God's will, not only must the beginning be of God, the process of carrying it out must also be according to His will. We can never fulfill God's will by our own ability....It does not matter how much "money" you have in your pocket, you cannot buy anything in God's kingdom with it. Only God's power—God's "money"—will be accepted. Even after a man knows God's will, there is still the danger that he will try to accomplish it by his own power, ideas, charisma, or eloquence. Abraham's begetting of Ishmael is one example. This is where the problem lies. The starting point and final goal of a work may be according to God, but the means and power that a man uses to accomplish His will are of great significance. Every worker of the Lord must check with himself about the means that he uses to accomplish God's will. (The Collected Works of Watchman Nee, vol. 42, pp. 362-363)

Today's Reading

The goal of a work must be spiritual. But the method and means by which we reach God's goal must also be spiritual. Otherwise, we will commit the iniquity of the sanctuary by bringing the flesh into the sanctuary....The accomplishment of God's work has nothing to do with our power. The question is not how much we have done, but whether we have done something according to God's power.

The initiation of God's work is His will and the advance of His work is His power.

能力，與你一點無分無關；照樣，神工作的結果—榮耀—自然而然也是神的，不是歸給你自己的。…神怕你得祂的榮耀，所以不肯讓你作一點。因此在神的工作上，神說，祂揀選軟弱的、愚拙的、世人所藐視的。…祂甚麼都肯給人，祂甚至把祂的兒子給人，但神不把榮耀給人〔林前一 29〕。我們只能進入主的榮耀。你原來若是貧窮軟弱的，只要稍微幫助幾位弟兄姊妹，救幾個人，你就會偷主的榮耀。偷主榮耀的就是干犯聖所的罪孽。

有人屬靈的知識、屬靈的經驗增加，屬靈的驕傲也增加。你沒有看見神的旨意，沒有認識神的榮耀，所以你憑自己作，求自己的榮耀。請你聽聖經如何說，神「厭棄」、「敵擋」驕傲的人（撒十五 23，彼前五 5）。聖經裏很難找到比這四個字更嚴重的。「厭棄」等於與某方的關係完了，「敵擋」乃是對撒但所用的字眼。在工作上，在神眼中，沒有一件事比驕傲更可恨的。…全世界受撒但欺騙的人，都是驕傲的人，因為驕傲的人不認識自己，而認識自己的人就不會被欺騙。

挨近聖所的罪是死罪（民十八 1~7）。干犯聖所的罪孽不需經過人的判決，乃是神直接判決。挨近聖所者立即死，不需經過祭司的審判。普通的罪必須經過祭司審判；但干犯聖所的罪孽，是直接得罪於神，神是直接審判。許多罪是間接得罪神的，但干犯聖所乃是直接得罪神。因為聖所是神的，干犯聖所就是觸犯神的榮耀、神的自己。我知道這件事非同小可，我只能在寶血底下講。求主赦免，也求弟兄們赦免（倪柝聲文集第二輯第二十二冊，一五七至一六一頁）。

參讀：哥林多前書生命讀經，第二十七至二十八篇。

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....God does not want us to share His glory. Therefore, He does not allow us to do anything. This is why He has chosen the ones who are weak, foolish, and despised by the world for His work....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 [1 Cor. 1:29]. We can only enter into the Lord's glory. We may be very poor and weak, but as soon as we render a little help to some brothers and sisters and as soon as we save a few people, we begin to steal God's glory. Stealing His glory is committing the iniquity of the sanctuary.

When some have more spiritual knowledge and experience, they will also increase in spiritual pride. They have not yet seen God's will and glory. Therefore, they still work by themselves and seek their own glory. Please listen to the Bible. It says that God “rejects” (1 Sam. 15:23), and “resists” the proud (1 Pet. 5:5). It is difficult to find stronger words than these in the Bible. The word reject means to be finished with someone, whereas resist is a word that is used against Satan. There is nothing more abominable in the eyes of God and nothing more evil in His work than pride....In this world, everyone under Satan's deception is a proud person. A proud person does not know himself; those who know themselves will not be deceived.

The sin of coming near to the sanctuary results in death (Num. 18:1-7). The sin against the sanctuary does not need to go through man's judgment; God judges it directly. Those who come near to the sanctuary die immediately; there is no need for the priests to judge it. Ordinary sins must pass through the priests' judgment, but the iniquity of the sanctuary is a direct offense against God, and God judges it directly. Many sins offend God indirectly, but the iniquity of the sanctuary is a direct offense against God. This is because the sanctuary belongs to God and the iniquity of the sanctuary is an infringement on God's glory and on God Himself. This is a very serious matter; I can only speak of it under the precious blood. I ask for the Lord's forgiveness, and I also ask for the brothers' forgiveness. (The Collected Works of Watchman Nee, vol. 42, pp. 363-366)

Further Reading: Life-study of 1 Corinthians, msgs. 27-28

第五週 週四

晨興餽養

林前十五 58 『所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。』

三 9 『因為我們是神的同工，你們是神的耕地，神的建築。』

召會所有的肢體都是在神耕地上的植物。他們由基督的執事，神的同工栽種了，他們由其他的執事，也是神的同工澆灌了，並且神自己叫他們得以在生命裏長大。我們成為召會的肢體不是藉著加入社會組織的方式，乃是藉著被栽種。…保羅在哥林多將信徒栽種到召會，就是神的耕地裏，使他們生長基督。

栽種、澆灌、叫人生長（林前三 6），都與生命的事有關。這指明信徒是神的耕地（9），為要生長基督。我們是神耕地（召會）上的植物，我們需要生長。沒有生長，我們就沒有用。…只要我們是活的，我們就有機會生長。我盼望在主的恢復裏沒有人滿意於活而不長。…所有在主恢復裏的聖徒都必須渴望生長。我們該禱告：「主，使我生長。」我們在神的耕地上生長，目的是要產生基督。正如葡萄園的目標是要產生葡萄，神耕地的目標乃是要產生基督（哥林多前書生命讀經，二三五至二三七頁）。

信息選讀

在林前三章十二節保羅說，「然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造。」金、銀、寶石表徵在三神的美德和屬性上，對基督的各種經歷。使徒和屬靈的信徒，都是用這些在基督這惟一的根基上建造召會。金錶征父的神聖性情及其一切屬性；

WEEK 5 DAY 4

Morning Nourishment

1 Cor. 15:58 "Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

3:9 "For we are God's fellow workers; you are God's cultivated land, God's building."

All the members of the church are plants on God's farm. They have been planted by the ministers of Christ, God's fellow-workers, they have been watered by other ministers, also God's fellow-workers, and they are made to grow in life by God Himself. We become members of the church not by the way of joining a social organization, but by being planted....Paul planted the believers at Corinth into the church, which is God's farm, so that they might grow Christ.

Planted, watered, and made to grow (1 Cor. 3:6) are all related to the matter of life. This indicates that the believers are God's farm to grow Christ. As plants on God's farm, the church, we need to grow. Without growth, we are useless....As long as we are alive, we have the opportunity to grow. I hope that no one in the Lord's recovery will be content to live without growing....All the saints in the Lord's recovery must be desperate to grow. We should pray, "Lord, grant me the growth."...The purpose of our growth on God's farm is to produce Christ. Just as it is the goal of a vineyard to produce grapes, it is the goal of God's farm to produce Christ. (Life-study of 1 Corinthians, pp. 197-198)

Today's Reading

In 1 Corinthians 3:12 Paul says, "But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble." Gold, silver, and precious stones signify various experiences of Christ in the virtues and attributes of the Triune God. It is with these the apostles and all spiritual believers build the church on the unique foundation of Christ. Gold may signify the divine nature of the Father with all its attributes, silver may signify

銀表徵救贖的基督，及其身位與工作的一切美德和屬性；寶石表徵那靈變化的工作，及其一切屬性。這些寶貴的材料，都是我們在靈裏藉著聖靈，有分於並享受基督而產生的。只有這些纔適於神的建造。

召會既是神的耕地，有栽種、澆灌、生長，就應當生產植物；但建造召會的正確材料卻是金、銀、寶石，這些都是礦物。因此，這裏含示變化的意思。我們不僅需要在生命裏長大，也需要在生命裏變化，正如林後三章十八節和羅馬十二章二節所啟示的。這符合主在馬太十三章比喻的意思，那裏有麥子、芥菜種、面（以上都是植物），也有藏在田地裏的寶貝，就是金子和寶石（礦物）。

林前三章有至終產生金、銀、寶石的耕地。這含示植物在神的耕地上生長時，至終成為礦物。植物在性質上當然是植物，長大時卻變化成為礦物。因此，本章有生命的長大和變化。凡在神的耕地上生長的，至終要在性質上被變化。變化不是僅包含外面的改變，乃是包含裏面、生機、新陳代謝的改變。在新約裏，變化包含新陳代謝，在這過程中有新的元素加到我們這人裏面，以頂替舊的元素。因此，變化是新陳代謝的改變。首先我們是植物，但至終我們成為礦物。對長大和變化有充分經歷的人能見證，我們若正確的長大，隨著就自然會有變化。長大產生變化，長大甚至就是變化。我們這些植物越長大，就越成為礦物。

我們是活的材料，正在生長、改變。我可以觀察到許多聖徒，特別是已有一段時間沒有見面的聖徒們，他們的生命有改變、有變化。讚美主，我們正在變化！我們正在成為金、銀、寶石，為著神的建造（哥林多前書生命讀經，二八〇至二八一、三三四至三三五頁）。

參讀：哥林多前書生命讀經，第二十五、三十至三十一篇。

the redeeming Christ with all the virtues and attributes of His person and work, and precious stones may signify the transforming work of the Spirit with all its attributes. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

As God's farm with planting, watering, and growing, the church should produce plants. But the proper materials for the building up of the church are gold, silver, and precious stones, all of which are minerals. Hence, the thought of transformation is implied here. We need not only to grow in life but also to be transformed in life, as revealed in 2 Corinthians 3:18 and Romans 12:2. This corresponds to the thought in the Lord's parables in Matthew 13 concerning wheat, mustard seed, and meal (all of which are botanical) and the treasure hidden in the earth, gold and precious stones (minerals).

In chapter 3 we have a farm that eventually produces gold, silver, and precious stones. This implies that as the plants on God's farm grow, they eventually become minerals. The plants, of course, are botanical in nature. But as they grow, they are transformed into minerals. Thus, in this chapter, we have both growth in life and transformation. Whatever is grown on God's farm is eventually transformed in nature. Transformation does not involve mere outward change but an inward, organic, metabolic change. In the New Testament transformation involves metabolism, a process in which a new element is added into our being to replace the old element. Hence, transformation is a metabolic change. First we are plants, but eventually we become minerals. Those who have the adequate experience of growth and transformation can testify that if we grow properly, transformation follows automatically. Growth produces transformation and even becomes transformation. The more we grow as plants, the more we become minerals.

As living materials, we are growing and changing. I can observe a change, a transformation, in the lives of many saints, especially in the lives of those whom I have not seen for a period of time. Praise the Lord that we are being transformed! We are becoming gold, silver, and precious stones for God's building. (Life-study of 1 Corinthians, pp. 233-234, 278)

Further Reading: Life-study of 1 Corinthians, msgs. 25, 30-31

第五週 週五

晨興餽養

林前三 16~17 『豈不知你們是神的殿，神的靈住在你們裏面麼？若有人毀壞神的那殿，神必要毀壞這人，因為神的那殿是聖的，你們就是這殿。』

用金來建造，實際上是甚麼意思？假定某位弟兄接觸你，與你交通。這位弟兄很謙卑，很親切，又有愛心。然而，你領悟他是天然的，他一切的美德也都是天然的。你對他講道理說，「弟兄，你是天然的。你的美德和你的行為都是天然的。」這沒有用。你不需要這樣對他說，卻需要供應他，使他領悟他的美德是天然的，是與生俱來的，其中並不包含任何屬於神的元素。你要仰望主的引導，給你口才，使你知道如何正確的供應他。至終，這位弟兄會得著幫助，看見在他的美德裏沒有任何屬於神性情的東西。他會領悟他的愛、親切和謙卑不包含神聖的金，只不過是他天然人性的木。我們能這樣供應別人以前，我們自己必須有充分的經歷；然後我們就能把金（神聖的性情）供應到聖徒裏面（哥林多前書生命讀經，二八二頁）。

信息選讀

銀表徵基督救贖的工作。我們也需要在經歷上領會這點。我們越有真正的經歷，就越知道真金是甚麼，真銀是甚麼。我們若尋求主，至終就會領悟，無論我們在天然的人裏如何，我們都是墮落的。甚至在我們的良善和愛裏也有罪惡的元素。這指明我們全然是墮落的。我們的所是和我們的所有，在性情上都是墮落的，需要神的救贖。

照著新約，神的救贖首先了結我們。…基督所了結的，

WEEK 5 DAY 5

Morning Nourishment

1 Cor. 3:16-17 "Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you."

What does it mean in a practical way to build with gold? Suppose a certain brother contacts you for fellowship. This brother is humble, kind, and loving. However, you realize that he is natural and that all his virtues are natural. It will not help to give him doctrine by saying, "Brother, you are natural. Your virtues and your behavior are all natural." Instead of speaking to him like this, you need to minister to him in such a way that he realizes that his virtues are natural, something obtained from birth, and that they do not contain anything of the element of God. Look to the Lord for His leading and for utterance that you may know how to minister to him in the proper way. Eventually, this brother will be helped to see that there is not anything of the nature of God in his good virtues. He will realize that his love, kindness, and humility do not contain the divine gold but are simply the wood of his natural humanity. Before we can minister to others in this way, we must have adequate experience ourselves. Then we shall be able to minister the gold, the divine nature, into the saints. (Life-study of 1 Corinthians, pp. 234-235)

Today's Reading

Silver signifies the redemptive work of Christ. We also need to understand this in an experiential way. The more genuine experience we have, the more we shall know what is true gold and what is true silver. If we seek the Lord, we shall eventually come to realize that, no matter what we may be like in our natural being, we are fallen. There is a sinful element even in our goodness and love. This indicates that we are altogether fallen. Whatever we are and whatever we have is fallen in nature and needs God's redemption.

According to the New Testament, God's redemption first terminates

祂也救贖，帶回歸神。…不但如此，基督所了結並救贖的，祂就以自己來頂替。…這就是基督救贖的工作。…我們既已被了結，並被帶回歸神，頂替的工作就在我們裏面進行。基督這賜生命的靈已進入我們裏面，並逐漸以祂自己頂替我們。為這緣故，保羅在加拉太二章二十節說，「我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。」在這一節裏，我們看見了結、頂替以及被帶回歸神這三件事。我們若對基督的救贖有充分的經歷，在我們與聖徒的接觸中，我們就會將救贖的實際分賜給他們。這樣銀就會加給他們。這就是用銀建造的意思。

寶石是金和銀的總和。當我們在屬靈的經歷中，有了神的性情和基督救贖的工作，結果就是聖靈的變化。我們若將金、銀供應給聖徒，結果將是寶石，就是那靈變化的工作。換句話說，聖靈乃是藉神聖的性情同著十字架，新陳代謝的變化我們。這樣我們就成為寶石。

保羅只提三類寶貴的材料—金、銀、寶石，這是很有意義的，因這些符合三一神的三者。金指父神的性情，銀指子救贖的工作，寶石指那靈變化的工作。這是經歷三一神成為我們服事聖徒的供應，並建造召會的材料。我們若用這些寶貴的材料，不用我們天然的人或文化建造召會，我們就是謹慎怎樣在基督上面建造。這樣，我們建造的工程就不會毀壞神的那殿，我們也不會遭神的毀壞（哥林多前書生命讀經，二八三至二八五頁）。

參讀：哥林多前書生命讀經，第二十六、三十二篇。

us....Whatever Christ terminates, He also redeems, brings back to God....Furthermore, whatever Christ terminates and redeems He then replaces with Himself....This is Christ's redemptive work....Now that we have been terminated and brought back to God, the work of replacement is taking place within us. Christ as the life-giving Spirit has come into us and is gradually replacing us with Himself. This is the reason Paul says in Galatians 2:20, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me." In this one verse we see the three matters of termination, replacement, and being brought back to God. If we have the adequate experience of Christ's redemption, in our contact with the saints we shall impart the reality of redemption to them. In this way silver will be added to them. This is what it means to build with silver.

The precious stones are the totality of gold and silver. When in our spiritual experience we have the nature of God and the redemptive work of Christ, the result will be the transformation of the Holy Spirit. If we minister gold and silver to the saints, the issue will be precious stones, the Spirit's transforming work. In other words, the Holy Spirit transforms us metabolically by the divine nature with the cross. In this way we become precious stones.

It is significant that Paul mentions only three categories of precious materials—gold, silver, and precious stones—for these correspond to the Three of the Triune God. The gold refers to the nature of God the Father, the silver to the redemptive work of the Son, and the precious stones to the transforming work of the Spirit. This is the experience of the Triune God becoming the supply for us to minister to the saints and the materials for the building up of the church. If we build the church with these precious materials, and not with our natural man or culture, we shall be taking heed how we build on Christ. Then our building work will not destroy the temple of God, and we shall not suffer God's destruction. (Life-study of 1 Corinthians, pp. 235-237)

Further Reading: Life-study of 1 Corinthians, msgs. 26, 32

第五週 週六

晨興餽養

林前三 11~12 『因為除了那已經立好的根基，就是耶穌基督以外，沒有人能立別的根基。然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造。』

弗二 21 『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

我們乃是在生長基督。現今我們必須問自己，我們有沒有被建造。我們許多人也許不敢說，我們已真正被建造，成為神的建築。如果問聖徒這問題，大多數人可能回答，他們多少都有點建造。事實上，這是正確的答覆。就著屬靈的建造，在生命裏的建造而言，真實的建造乃是在生命裏的長大。我們建造所達到的地步，就是我們長大所達到的地步（哥林多前書生命讀經，三一七頁）。

信息選讀

在召會裏被建造，就是在憑基督而擴增的意義上長大，有一定的身材。基督的擴增就是我們的身材。被建造到屬靈的建築裏，首先不是指與別人聯結，而是我們天然的生命減少，並且基督在我們裏面擴增。我們天然的生命越減少，基督越在我們裏面擴增，我們就越容易與別人配搭。…有些聖徒曾告訴我，他們無法遷離所在地，因為他們已與當地召會裏一些聖徒建造在一起。照著他們的觀念，因為他們已與這些人建造在一起，他們就不可能離開那地方。這不是真正的建造。反之，這是友誼或某種社交關係。你若真正建造在召會裏，你就被消滅，基督就在你裏面擴增。然後，無論你在那裏，你都能與聖徒是一，並與他們配搭（哥林多前書生命讀經，三一七至三一八頁）。

WEEK 5 DAY 6

Morning Nourishment

1 Cor. 3:11-12 "For another foundation no one is able to lay besides that which is laid, which is Jesus Christ. But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble."

Eph. 2:21 "In whom all the building, being fitted together, is growing into a holy temple in the Lord."

We are growing Christ. Now we must ask ourselves whether or not we have been built. Many of us may hesitate to say that we have been truly built up to become God's building. If the saints were asked about this, most of them may reply that they have been built to a certain extent. Actually, this is the right answer. With a spiritual building, a building in life, the true building is the growth in life. The extent to which we have been built is the extent to which we have grown. (Life-study of 1 Corinthians, p. 264)

Today's Reading

To be built up in the church is to grow in the sense of increasing with Christ to have a certain stature. The increase of Christ is our stature. To be built into the spiritual building does not first mean to be connected with others. It means to have our natural life reduced and to have Christ increased within us. The more our natural life is reduced and the more Christ increases within us, the easier it will be for us to coordinate with others....Some saints have told me that they cannot move from their locality because they have been built with certain saints in the church there. According to their concept, because they have been built together with these ones, it is not possible for them to leave that locality. This is not real building. On the contrary, it is friendship or some kind of social relationship. If you have truly been built into the church, you have been reduced, and Christ has been increased in you. Then, wherever you may be, you can be one with the saints and coordinate with them. (Life-study of 1 Corinthians, pp. 264-265)

在雅歌裏尋求者的變化，可見於一章十至十一節裏對她的描述：「你的兩腮，因髮辮的妝飾而秀美；你的頸項，因珠串而美麗。我們要為你編上金辮，鑲上銀釘。」已得成全的聖徒與變化的靈配搭，藉著將神的神聖性情（金辮）加到基督的佳偶裏面，以成全她。然後加上銀釘，將髮辮編在一起。銀指基督同著祂在祂的死、復活和升天裏包羅萬有的救贖。祂的死是救贖、了結一切並釋放生命的死；祂的復活是使一切有新生起頭並分賜生命的復活；祂的升天是超越一切並達到一切的升天。…祂的升天超越一切攔阻我們到神那裏去的事物。我們必須接受基督在这一切方面的實際。

在這變化的工作裏，需要三一神作變化人的靈，也需要一些「變化人者」的配搭。以弗所四章說到，這些變化人者乃是成全人者〔11~12〕。…神已賜下一些使徒、申言者、傳福音者、牧人和教師，為要成全聖徒，作職事的工作，就是建造基督的身體。…成全人者與成全人的靈配搭，把金子編到尋求者的髮辮裏。…這金子作到尋求者束上的頭髮裏。這表徵她藉著那靈以神的神聖性情所作變化的工作而有對神的服從（雅歌結晶讀經，三三至三四、三九至四〇頁）。

我們不該用木、草、禾楷建造召會（林前三 12 下）。正如金錶征神的性情，木是表徵人的性情。草表徵肉體裏的人（賽四十 6~7）。禾楷表徵無生命的光景。…禾楷裏沒有種子，沒有生命。我們必須承認，基督教裏大多數的工作都是照著並出於這三樣消極的東西—人的性情，人的肉體，和無生命的光景。…召會完全是金、銀、寶石—父、子、靈—的組成（事奉的基本功課，一三七頁）。

參讀：雅歌結晶讀經，第三至四篇；事奉的基本功課，第十五課。

The seeker's transformation in Song of Songs can be seen in the description of her in 1:10-11: "Your cheeks are lovely with plaits of ornaments, / Your neck with strings of jewels. / We will make you plaits of gold / With studs of silver." The perfected ones coordinate with the transforming Spirit to perfect the lover of Christ by adding God's divine nature (plaits of gold) into her. Then silver studs are added to bind the gold plaits together. Silver refers to Christ with His all-inclusive redemption in His death, His resurrection, and His ascension. His death is the redeeming, all-terminating, and life-releasing death; His resurrection is the all-germinating and life-dispensing resurrection; and His ascension is the all-transcending and all-attaining ascension....His ascension transcends everything that would frustrate us from going to God. We have to receive the reality of Christ in all these aspects.

In this transforming work there is the need of the Triune God to be the transforming Spirit, and there is the need of the coordination of some "transformers." In Ephesians 4 these transformers are referred to as perfecters [vv. 11-12]....God has given some as apostles, prophets, evangelists, and shepherds and teachers to perfect the saints to do the work of the ministry, that is, to build up the Body of Christ....The perfecters coordinate with the perfecting Spirit to put gold into the seeker's plaits....This gold is wrought into the seeker's bound hair. This signifies her submission to God through the transformation of the Spirit with the divine nature of God. (Crystallization-study of Song of Songs, pp. 35, 41-42)

We should not build the church with wood, grass, and stubble (1 Cor. 3:12b). Just as gold signifies God's nature, wood signifies the human nature. Grass signifies man in the flesh (Isa. 40:6-7). Stubble signifies lifelessness....With the stubble there is no seed, no life. We have to admit that most of the work in Christianity is according to and out of these three negative items—the human nature, the human flesh, and lifelessness....The church is altogether a composition of gold, silver, and precious stone—the Father, the Son, and the Spirit. (Basic Lessons on Service, p. 123)

Further Reading: Crystallization-study of Song of Songs, msgs. 3-4; Basic Lessons on Service, lsn. 15