

建造召会的事奉

第二篇

带着异象，照着启示，
在身体中事奉，为着建造神的家

读经：徒九 1～6、15、20～22，二二 6～10、14～15，二六 16、18～19，加一 13～14，罗十二 4～5，弗二 21～22（诗歌 656）

纲 要

周 一

壹 我们事奉神，必须有异象并照着启示——徒九 1～6、15、20～22，二二 6～10、14～15，二六 16、18～19：

一 在主向保罗显现，以及天上来的光照在他身上之前，他那样热心事奉神，实际上是顶撞神，是受撒但鼓动的——九 1，加一 13～14：

- 1 我们可能重蹈保罗的覆辙，因为我们的事奉神，可能变作撒但利用的工具，来破坏神的行动——约十六 2。
- 2 保罗在往大马色的路上遇见大光之前，他有遗传，有宗教的知识，有热心，却没有异象或启示——加一 13～14。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Two

Serving with a Vision, according to Revelation,
and in the Body for the Building Up of the House of God

Scripture Reading: Acts 9:1-6, 15, 20-22; 22:6-10, 14-15; 26:16, 18-19; Gal. 1:13-14; Rom. 12:4-5; Eph. 2:21-22 (Hymns 913)

Outline

Day 1

I. Our service to God must be with a vision and according to revelation—Acts 9:1-6, 15, 20-22; 22:6-10, 14-15; 26:16, 18-19:

A. Before the Lord appeared to Paul and a light from heaven shined upon him, his zealous service to God was actually in opposition to God and according to Satan's instigation—9:1; Gal. 1:13-14:

1. It is possible for us to repeat Paul's mistakes, for our service to God can be used as an instrument of Satan to destroy God's move—John 16:2.
2. Before Paul encountered the great light on the road to Damascus, he had tradition, knowledge of religion, and zeal but no vision or revelation—Gal. 1:13-14.

周二

- 3 保罗问主两个问题：第一个——“主啊，你是谁？”——是要认识主；第二个——“主啊，我当作什么？”——是要得主的异象——徒二二 8、10。
- 4 在行传二十二章十节保罗开始有异象，这个异象中断他已往的事奉，开启了他新约的事奉。
- 5 保罗事奉神的道路，是来自天上的异象；他看见了
这个异象，旧约的东西就停下来，新约的道路就开始了——徒二六 18～19。

二 我们对神的事奉可能是启示的事奉，也可能是天然的——加二 1～2，弗一 17，三 3、5：

- 1 启示的事奉，乃是人碰着神，蒙了神的光照，受了神的启示，从神那里得着灵里的负担，而有的事奉——徒二六 16、18～19，二二 14～15。
- 2 天然的事奉乃是人照着自己的想法、看法，或是照着遗传、规条，或是模仿别人，或是因着有一种情形需要应付，而有的事奉——林前二 14。
- 3 我们不能在里面没有主的启示，而在外面有事奉主的举动；必须是里面有启示，来支配外面的举动——加一 13～14，二 1～2。

周三

三 异象与启示乃是事奉的道路与生命——徒二六 19，弗三 3、5、9：

- 1 我们需要异象作为事奉的道路，也需要启示作为事奉的生命；事奉神的道路是从异象来的，事奉神的生命是从启示来的。
- 2 保罗外面的方法换了不够，里面的生命也要换；老的方法不能用，老的生命也要被了结——腓三 4～8。

Day 2

3. Paul asked the Lord two questions: the first—“Who are You, Lord?”—relates to knowing the Lord; the second—“What shall I do, Lord?”—relates to receiving the Lord’s vision—Acts 22:8, 10.
4. In Acts 22:10 Paul began to have a vision that cut him off from his previous service and brought him into the New Testament service.
5. Paul’s way of serving God came from a heavenly vision; when he saw this vision, the things of the Old Testament came to an end, and he began to take the New Testament way—26:18-19.

B. Our service to God may be according to revelation, or it may be natural—Gal. 2:1-2; Eph. 1:17; 3:3, 5:

1. Service according to revelation involves meeting God, being shined on by God, receiving revelation from God, and being burdened in spirit by God—Acts 26:16, 18-19; 22:14-15.
2. Natural service is according to our own ideas, views, traditions, or regulations; it may also come from imitating others, and it is often initiated simply to meet the need of a certain situation—1 Cor. 2:14.
3. We should not have outward acts of service to the Lord without inward revelation; our inward revelation must govern our outward acts—Gal. 1:13-14; 2:1-2.

Day 3

C. Vision and revelation are the way and the life of service—Acts 26:19; Eph. 3:3, 5, 9:

1. We need a vision for the way of service and a revelation for the life of service; the way to serve God comes from the vision, and the life to serve God comes from revelation.
2. It was necessary for Paul to change both his outward way and his inner life; his old way was unacceptable, and his old life had to be terminated—Phil. 3:4-8.

3 保罗传的那条路是从天上的异象来的，他传的内容是从启示来的；路是属天的，内容是活的基督自己——徒二二 14～15，二六 16、18～19。

3. The way of Paul's preaching came from the heavenly vision, and the content of his preaching came from revelation; his way was heavenly, and his content was the living Christ Himself—Acts 22:14-15; 26:16, 18-19.

贰 作为在基督里的信徒，我们是基督身体上的肢体，在身体中事奉神——罗十二 4～5，林前十二 14～27：

II. As believers in Christ, we are members of the Body of Christ, and we serve God in the Body—Rom. 12:4-5; 1 Cor. 12:14-27:

一 我们说到事奉主时，都需要清楚看见，我们需要基督的身体；我们必须领悟，没有基督的身体，我们就不能事奉；在基督的身体之外，我们也不能过属灵的生活——罗十二 4～5，腓一 19。

A. When we come to the matter of serving the Lord, we need to be clear that we need the Body; it is crucial for us to realize that we cannot serve without the Body or have spiritual life outside the Body—Rom. 12:4-5; Phil. 1:19.

二 整个基督徒的生活乃是一个身体的生活，整个基督徒的事奉就是一个身体的事奉——林前十二 12～13。

B. The entire Christian living is a living in the Body, and the entire Christian serving is a service carried out in the Body—1 Cor. 12:12-13.

周 四

Day 4

三 新约圣经直到罗马十二章，才清楚并确定的提到事奉；在这章里，事奉这事才启示给我们，并给我们看见这是一件身体的事，也是在身体里的事——4～11 节。

C. In the New Testament the service is not touched clearly and definitely until Romans 12; it is here that the matter of service is revealed, and it is presented as a matter of the Body and in the Body—vv. 4-11.

四 说到事奉要在召会中，乃是重在事奉的立场；说到事奉要在身体中，乃是重在事奉的配搭。

D. With respect to serving in the church, the emphasis is on the setting for service, but with respect to serving in the Body, the emphasis is on the coordination in service.

五 新约给我们看见，信徒乃是互相作肢体，配搭成为一个身体——罗十二 4～5，林前十二 12、14，弗五 30：

E. According to the New Testament, the believers are members one of another and are coordinated in one Body—vv. 4-5; 1 Cor. 12:12, 14; Eph. 5:30:

1 认识基督的身体，就是认识自己不过是一个肢体，没有别人不行。

1. To know the Body of Christ is to realize that we are only members and that we cannot do anything without others.

2 每一个基督徒都不是一个整体，乃是身体的一部分，是一个肢体。

3 我们事奉主的时候，该站在肢体的地位，和别人配搭着一同事奉—林前十二 18。

六 我们若看见了身体，就绝不会再制造分裂；不再单独或独立，并且乐意被调和；没有任何抱怨、怨言或批评，却有爱心、饶恕、同情、宽容和恒忍；这样的身体生活，使我们的事奉有真正的冲击力—弗一 17～23，五 23、30。

周 五

叁 我们的事奉是为着建造神的家—二 21～22，约二 14～17，十四 2，该一 2～11：

一 神要叫那些得救、受了造就的信徒，配搭、建造在一起，成为祂的居所—弗二 21～22：

1 带人得救和带信徒在生命上长大，都不过是手续，神家的建造才是神最终的目标。

2 神建造起来的家能叫神启示、彰显祂自己，能叫神得着祂该得着的荣耀，也能叫神完成祂的旨意，使祂得着安息—约十四 2。

3 神要人热心传福音，也要信徒追求属灵，好建造祂的家，就是召会，基督的身体。

周 六

二 我们需要顾到神家的建造—二 14～17，林后十一 28：

2. A Christian is not a complete entity; he is merely a member of the Body, a part.

3. When we serve the Lord, we should serve in the position of a member, in coordination with others—1 Cor. 12:18.

F. If we have seen the Body, we will no longer be divisive, we will not be individualistic or independent, and we will be willing to be blended, without any complaining, murmuring, or criticism but with love, forgiveness, sympathy, forbearance, and long-suffering; it is with such a Body life that there is a real impact in our service—Eph. 1:17-23; 5:23, 30.

Day 5

III. Our service is for the building up of the house of God—2:21-22; John 2:14-17; 14:2; Hag. 1:2-11:

A. God wants saved and edified believers to be coordinated and built together as His dwelling place—Eph. 2:21-22:

1. Leading people to be saved and leading believers to grow in life are merely procedures; God's ultimate goal is the building up of His house.

2. God's built-up house reveals and expresses God, gives Him the glory He deserves, and accomplishes His will so that He can have rest—John 14:2.

3. God wants the gospel to be preached fervently, and He also wants the believers to pursue spirituality so that His house, the church, the Body of Christ, may be built up.

Day 6

B. We need to care for the building up of God's house—2:14-17; 2 Cor. 11:28:

- 1 当主耶稣在地上时，祂工作的中心乃是要为神建造一个家，因此祂为神的家心里焦急，如同火烧——约二 17。
- 2 使徒们为着建造神的家劳苦工作——林后十一 28。
- 3 大部分信徒总是顾到自己的需要，以自己为中心，为出发点——腓二 20 ~ 21：
 - a 不论在物质上或属灵上，人总是自私的，总想要为自己得着什么，却从未想过神要什么——太六 8 ~ 13、19 ~ 34。
 - b 我们若要在现今这个时代，作合神心意的基督徒，应付神的需要，就不能一直陷在自己里面；必须从自己里面出来，顾到神的需要——该一 2 ~ 11：
 - (一) 神愿意我们脱离自己，脱离自私，来顾到神家的建造——腓二 21，该一 2 ~ 11。
 - (二) 我们不能光顾到自己，乃必须顾到神的家。
- 4 我们的眼目必须集中专注，不见别的工作，只见一个工作，就是神要建造祂的家——弗二 21 ~ 22。
- 5 我们带着异象，照着启示，在身体中事奉，为着建造召会作神的家——约十四 2，提前三 15。

1. When the Lord Jesus was on earth, the center of His work was to build a house for God; hence, He was devoured by the zeal of God's house—John 2:17.
2. The apostles labored for the building up of the house of God—2 Cor. 11:28.
3. Most believers take care of their personal needs and consider themselves to be the center and the starting point—Phil. 2:20-21:
 - a. Concerning both the material realm and the spiritual realm, human beings are selfish and always want to gain something for themselves instead of considering what God desires—Matt. 6:8-13, 19-34.
 - b. If we want to be Christians who match God's desire and meet His need in this age, we cannot be trapped in ourselves; we must come out of ourselves to care for God's need—Hag. 1:2-11:
 - (1) God desires that we come out of ourselves and be delivered from our selfishness in order to care for the building up of His house—Phil. 2:21; Hag. 1:2-11.
 - (2) Instead of focusing on ourselves, we must care for the house of God.
4. We must not focus on anything other than the work of God to build His house—Eph. 2:21-22.
5. We serve God with a vision, according to revelation, and in the Body for the building up of the church as the house of God—John 14:2; 1 Tim. 3:15.

晨兴喂养

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

加一 12 “…我不是从人领受的，也不是人教导我的，乃是借着耶稣基督的启示领受的。”

一个事奉主，为主工作的人，第一必须蒙召，第二必须有异象。…我们要花相当的工夫，来看异象这件事，或者说启示的事，这是事奉主的人必须看见的。

在新约事奉神的人当中，保罗可说是一个标准人物，他是一个标准的神的工人。他说过许多话，其中有一句叫人印象最深刻，就是“我故此没有违背那从天上来的异象”（徒二六 19）。这话给我们看见，保罗一生的事奉和工作，都是从异象来的（事奉主者的异象、职事与引导，一至二页）。

信息选读

主论到撒狄召会的情形，说，“按名你是活的，其实是死的。”（启三 1）在撒狄，所有的事情都是衰微的（2）。今天，召会的光景就是这样；按名是活的，其实是死的，而且实在是衰弱。这样的光景，乃是证明撒但在召会里。

保罗那样热心事奉神，实际上是顶撞神到了极点；这是撒但的作为。…有的地方召会日渐衰微，甚至到了日薄西山的地步。若有人在这样的情形里，还夸口他的祷告、爱主，我们一点不能信。

我们需要看见，今天我们也可能重蹈保罗的覆辙。我们在召会中受了多年训练，比一般基督徒更热心事奉；不仅我们自己这样估量，别人也是这样看我们。

我们要问，这样的事到底出乎谁，是谁作的？若说是出乎撒但，是撒但作的，宗教家马上会和你辩论说，“难

Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Gal. 1:12 ...Neither did I receive it from man, nor was I taught it, but I received it through a revelation by Jesus Christ.

A person who serves and works for the Lord must be called, and he must have a vision and revelation. Seeing a vision and receiving revelation are necessary matters for all the Lord's serving ones.

Paul is a pattern of a worker for the Lord in the New Testament, and he often spoke of his service....[Acts 26:19] shows that his service and work came from a vision. In order to serve God, one must have a vision from God. (The Vision, Ministry, and Leading of the Lord's Serving Ones, p. 7)

Today's Reading

To the church in Sardis the Lord said, "You have a name that you are living, and yet you are dead" (Rev. 3:1). Everything in Sardis was near the point of death (v. 2). This is the condition of the church today; it is living in name but weak to the point of death. Such a condition proves that Satan has influence in the church.

Paul's zealous service to God was actually in opposition to God and according to Satan's instigation. Some local churches are waning like the setting sun. Only a person without revelation could boast of his prayer and of his love for the Lord in such a situation. Such boasting is an indication that his zeal may actually be in opposition to God.

It is possible for us to repeat Paul's mistakes. We have been trained for many years in the church, and we serve more zealously than most Christians. Not only do we regard ourselves in this way, but even others have such a regard for us.

Satan was the source of Paul's zealous service. When we say this, some religionists will argue that Satan does not want man to be zealous for God. No

道撒但会要人为神发热心么？”若是一个人沉迷于戏院、舞厅、夜总会，众人都会说，这铁定是撒但作的。但若是一个人勤跑聚会，事奉神，在召会中作长老，并且比别人更热心，恐怕没有人敢说这是出乎撒但。然而，我们从圣经的事例中看见，人可能热心事奉神，却是出乎撒但。

在约翰十六章二节，主耶稣说，“人要把你们赶出会堂；并且时候将到，凡杀你们的，就以为是事奉神。”事奉神不一定是撒但鼓动出来的，杀人却一定是出于撒但。主耶稣在这里，把杀人和事奉神这两件事说成一件。撒但鼓动人杀人，还让人自以为是事奉神。换言之，撒但所作的是挂羊头卖狗肉，表面上挂着“事奉神”的招牌，实际上却是在“杀人”。

保罗那时为着热心事奉神，作了两件事，一面他攻击耶稣的名，非打倒这名不可；另一面他逼迫召会，到一个地步，无论男女，他都捆绑起来，下在监里（徒八3，二二4）。他甚至在各会堂，对信徒用刑（二六11），连信徒被杀，他也投票定罪（10）。

同样的原则，我们今天事奉神，极可能变作撒但利用的工具，来破坏神的工作。我们不是一班无所谓的基督徒，既不爱神，也不事奉神，我们都爱神，都热心事奉神。但我们必须把我们的爱神、事奉神、为着召会，带到主面前，看看我们到底是在成全神的心愿，还是在顶撞神？

保罗在遇见大光之前，他什么都有，有知识，有宗教，有遗传，有训练，有热心，就是没有启示。

在行传二十二章十一节…下半他说，“由同行的人牵着我的手，进了大马色。”同样的原则，你若觉得需要别人带你，你就有福了，这证明你有光。今天的问题不是你发不发热心，爱不爱主，作不作长老、同工，完全在乎你有没有光，有没有启示（李常受文集一九七五至一九七六年第二册，一〇至一一、四至七、一一至一三页）。

参读：我们的异象—基督与教会，第一篇；召会事奉的中心异象，第一篇。

one questions Satan's influence on a person who indulges in going to theaters and nightclubs. But if a person zealously attends meetings, serves God, and is an elder in the church, no one would dare speak of this activity as being from Satan. However, the Bible indicates that it is possible to zealously serve God under Satan's influence.

In John 16:2 the Lord Jesus said, "They will put you out of the synagogues; but an hour is coming for everyone who kills you to think that he is offering service to God." Although serving God may not be motivated by Satan, killing always comes from Satan. However, in this verse the Lord Jesus connected serving God with killing. Satan can motivate people, who believe that they are serving God, to kill. In other words, Satan can delude people into thinking that killing is a service to God.

In Paul's zealous service, he did many things contrary to the name of Jesus in order to overthrow His name, and he persecuted the church to the extent that he bound and delivered men and women to prison (Acts 8:3; 22:4). He even punished the believers in the synagogues (26:11), casting a vote against them when they were being done away with (v. 10).

In the same principle, our service to God can be used as an instrument of Satan to destroy God's move. We are not indifferent Christians who do not love or serve God; we all love and serve God zealously. However, we must bring our love for God, our service to God, and our being for the church to the Lord to see whether or not we are fulfilling His heart's desire or opposing it.

Before Paul encountered the great light on the road to Damascus, he had knowledge, religion, tradition, training, and zeal but no revelation.

In Acts 22:11 he said, "I was led by the hand by those who were with me and came into Damascus." It is a great blessing to have a sense of our need to be led by others; it proves that we have light. The only thing that matters is having revelation and light. Being zealous in our love for the Lord or being an elder or a co-worker does not matter. (CWWL, 1975-1976, vol. 2, "The Central Vision for Serving the Church," pp. 12, 8-9, 12-13)

Further Reading: Our Vision—Christ and the Church, ch. 1; The Central Vision for Serving the Church, ch. 1

徒二二 8 “我回答说，主啊，你是谁？祂对我说，我就是你所逼迫的拿撒勒人耶稣。”

10 “我说，主啊，我当作什么？主对我说，起来，进大马色去，在那里要将所派你作的一切事都告诉你。”

神呼召保罗时，头一件事就是光照他，叫他仆倒在地（徒九 3～4）。…神新约的光，一照在这个代表旧约的人身上，这人就不能站立，整个人仆倒下来。他这样一倒，组织在他里面的一切也全都倒了。旧约倒了，律法倒了，犹太教倒了，这一切在他里面都倒得彻彻底底（事奉主者的异象、职事与引导，三页）。

信息选读

当保罗仆倒并蒙召时，他发出了两个问题。他问的第一个问题是：“主啊，你是谁？”（徒九 5，二二 8）。我们知道保罗不是无神论者。他是信神的，甚至可以说他信得很深。他杀害信徒最大的原因，就是因为他信神。他为他祖宗的神大发热心，却不认识神。千万不要以为人对圣经的知识多，就一定认识神。…虽然〔保罗〕为神发热心，也认识圣经，但他不认识神。…他表面上是在事奉神，实际上是在反对神。主说，他是在踢犁棒（二六 14），如同牲畜不服主人的轭；他是那样不认识神。所以，当他被光照仆倒时，有一位从天上向他发出呼召，他竟不认识那位说话的是谁。他问说，“主啊，你是谁？”主告诉他：“我就是你所逼迫的拿撒勒人耶稣。”（二二 8）保罗以为他是逼迫基督徒，但主说他在逼迫主，因为主就在彼得、雅各、司提反等受逼迫

Morning Nourishment

Acts 22:8 And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute.

10 And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do.

When the Lord called Saul, He flashed a light around him that caused him to fall on the ground (Acts 9:3-4)...As soon as the light of God's New Testament flashed around him, he could not stand; he fell completely. His entire being and all that was constituted into his being also fell. The Old Testament fell, Judaism fell, and the law fell. Everything within him fell. (The Vision, Ministry, and Leading of the Lord's Serving Ones, p. 8)

Today's Reading

After Saul fell, he asked two questions. First, he asked, “Who are You, Lord?” (Acts 9:5; 22:8). Saul was not an atheist. He believed in God; we may even say that he believed in God very much. His belief in God was the source of his zeal for persecuting the believers. Although he was very zealous for the God of his forefathers, he did not truly know God. This shows that it is possible to have much biblical knowledge but not know God....[Saul] was zealous for God, and he knew the Scriptures, but he did not know God....Apparently, he was serving God; actually, he was opposing God. The Lord told him that he was kicking against the goads, like an ox that does not submit to its master's yoke (26:14). Saul's knowledge of God was so limited that when the light flashed around him and he fell, he did not know who was speaking to him from the heavens. He asked, “Who are You, Lord?” The Lord replied, “I am Jesus the Nazarene, whom you persecute” (22:8). Saul thought he was persecuting Christians, but the Lord said that he was persecuting Him, because the Lord was living in the Christians whom Saul was persecuting....Saul

的基督徒里面。在保罗看来，他不过是逼迫基督徒，逼迫召会而已，但在主看就是逼迫主。

保罗醒悟、明白后，立刻问第二个问题：“主啊，我当作什么？”（10上）。第一个问题是要认识主，第二个问题是要得主的异象。主说，“起来，进大马色去，在那里要将所派你作的一切事都告诉你。”（10下）从那时起，保罗开始有异象。这个异象中断他已往的事奉，开启了他新约的事奉。

保罗事奉神的道路，是来自天上的异象。他看见了那个异象，旧约的东西就停下来，新约的道路就开始了（事奉主者的异象、职事与引导，三至五页）。

人在神面前的事奉可分为两种：一种是启示的事奉，一种是天然的事奉。启示的事奉，乃是人碰着神，蒙了神的光照，受了神的启示，从神那里得着灵里的负担，而有的事奉。这种事奉不是人起头的，乃是神起头的；不是出于人的，乃是出于神的。神是这种事奉的源头；人只有遇着神，接触了神，才能有这种事奉。

天然的事奉就不同了。天然的事奉乃是人照着自己的想法，凭着自己的看法，或是照着遗传，照着规条，或是抄袭别人，模仿别人，效法别人，或是因着有一种情形需要应付，而有的事奉。这种事奉是出于人，出于自己，或是出于别人，而不是出于神。这种事奉，不必人遇着神，和神接触，得着神的启示；乃是人在神之外，就能有的一种事奉。

一个事奉主的人，在事奉主的事上最重要的一件事，就是他里面有启示。每一个事奉主的人，他在事奉上的举动，都该是从启示里出来的。他不能在里面没有主的启示，而在外面有事奉主的举动；必须是里面有启示，来支配外面的举动（启示的事奉，一、三页）。

参读：启示的事奉，第一篇；灵与灵的事奉，第八篇。

thought that he was persecuting Christians, but the Lord told him that he was persecuting the Lord Himself.

With this realization, Saul immediately asked a second question: “What shall I do, Lord?” (v. 10). The first question relates to knowing the Lord; the second relates to receiving the Lord’s vision. The Lord said, “Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do” (v. 10). From this point forward he began to have a vision. This vision cut him off from his previous service and brought him into the New Testament service.

Paul’s way of serving God came from a heavenly vision. When he saw this vision, the things of the Old Testament came to an end, and he began to take the New Testament way. (The Vision, Ministry, and Leading of the Lord’s Serving Ones, pp. 8-9)

Our service to God can be divided into service that is according to revelation or service that is natural. Service according to revelation involves meeting God, being shined upon by God, receiving revelation from God, and being burdened in spirit by God. This kind of service is not initiated by us but by God; it is not out of ourselves but out of God. We must meet God and contact God in order to have service that comes from God as the source.

Natural service is different. Natural service is according to our own ideas, views, traditions, or regulations. It also comes from copying or imitating others, and it is often initiated to simply meet the need of a certain situation. Such service comes out of ourselves or out of others but not out of God. This kind of service does not require us to meet God or contact God; it is service that we can do apart from God.

The only service that is of value is service that is done according to revelation. The most important matter in a person’s serving of the Lord is revelation. Every act of our service should come out of revelation. We should not have outward acts of service to the Lord without inward revelation from the Lord. Our inward revelation must govern our outward acts. (Serving according to Revelation, pp. 7-9)

Further Reading: Serving according to Revelation, ch. 1; The Spirit and Service in Spirit, ch. 8

徒二六 16 “你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”

罗十二 5 “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。”

现在我们要专特的讲这两点：一个是异象，是道路；一个是启示，是生命。保罗原先所走的路，不是犯罪的路，乃是事奉神的路；只不过是旧约、犹太教事奉神的路。等到天上的光临到他，他知道旧的路不能再走，旧的方法要丢弃，他整个事奉神的路就转了。…然而，路换了还不够，里面还得换。外面的方法换了不够，里面的生命还要换。老的路不能走，老的方法不能用，老的生命也要摆在一边（事奉主者的异象、职事与引导，六页）。

信息选读

在基督教中，很多人注意保罗在往大马色的路上看见亮光，却没有人注意保罗里面也得着了生命的光。很多人说，保罗没有违背那从天上来的异象，但他们忽略了保罗在加拉太一章所说的，神将祂儿子启示在他里面（16）。要为主作工，不光是外面的道路或作法的问题，更是里面生命的问题。…外面的路要有异象，里面的生命要有启示。路是属天的，而生命是基督。…召会虽然行走在地上，但是召会不是属地的，召会是在地上走属天的道路。召会的生命也是属天的，并且就是基督自己。召会不只有属天的路，召会还有基督的生命。

我们事奉神，必须有异象，有启示。事奉神的道路是从异象来的，事奉神的生命是从启示来的。

Morning Nourishment

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you.

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

We need a vision for the way of our service and a revelation for the life of our service. Saul's way of serving God was not sinful, but it was a way that was according to the Old Testament, Judaism, and the law. When the heavenly light flashed around him, he knew that he could no longer take his old way. His old practices had to be abandoned, and he turned completely in his way of serving God....Nevertheless, it was not enough for him to change his outward way; his inner life also needed to change. His old way was unacceptable, and his old life had to be terminated. (The Vision, Ministry, and Leading of the Lord's Serving Ones, p. 10)

Today's Reading

Many in Christianity focus on the light that flashed around Paul on his way to Damascus, but few focus on the light of life that he received. Many speak of Paul's not being disobedient to the heavenly vision, but they miss his word in Galatians 1:16 concerning God revealing His Son in him. Working for the Lord involves more than an outward way or practice; it involves the matter of an inner life as well....We need vision for our outward way and revelation for our inner life. Our way must be heavenly, whereas our life must be Christ....Although the church walks on the earth, she is not earthly; she walks a heavenly way on earth. The life of the church is also heavenly; it is Christ Himself. The church has a heavenly way and the life of Christ.

We must have vision and revelation in order to serve God. The way to serve God comes from the vision, and the life to serve God comes from revelation.

神将祂儿子启示在我们里面，使我们认识了神的儿子，这位神的儿子就是我们的生命。保罗传的就是这一个。他传的那条路是从天上的异象来的，他传的内容是从启示来的。路是属天的，是从天上来的；内容是属基督的，就是活的基督自己（事奉主者的异象、职事与引导，六至八页）。

在罗马十二章以前，根本没有提到基督徒如何事奉，如何生活；只给我们看见，基督徒原来怎样是一个罪人，怎样蒙神称义，怎样和基督一同死了，怎样活在圣灵里面。这都是个人的一面。然而，基督徒的生命，基督徒的生活，实际上都是联于身体的。当我们真往前去，活在圣灵里，我们立刻看见，我们是身体上的肢体（参弗四4）。这就是为什么到了罗马十二章，开始说到怎样在身体里事奉神，怎样过身体的生活，显出互相作肢体的功用；甚至那里所说的爱人，所提起的祷告，都是在身体里面。换句话说，连我们的爱别人，我们的祷告，都是身体上肢体的功用（召会的立场与身体的事奉，八一页）。

我们说到事奉主时，都需要清楚看见，我们需要基督的身体，也需要关于基督身体的属天异象。愿主赐给我们众人这个异象，使我们完全认识，我们需要在基督身体的实际里，甚至使我们没有身体就不能事奉。事实上，在基督的身体之外，我们不能生活，也不能在生命上有属灵一面的存在。唯有借着这个对身体的属天异象，我们才能被带进对主真正的事奉里（李常受文集一九六九年第一册，九页）。

整个基督徒的生活乃是一个身体的生活，整个基督徒的事奉就是一个身体的事奉。不仅我们的事奉是身体肢体的功用，连我们的生活都是身体肢体的功用。这就是罗马十二章到十六章所讲基督徒的生活与事奉（召会的立场与身体的事奉，八二页）。

参读：事奉主者的异象、职事与引导，第一篇；召会的立场与身体的事奉，第四篇。

God must reveal His Son in us so that we may know the Son of God who is our life. This was the content of Paul's preaching. The source of his preaching came from a heavenly vision, and the content of his preaching came from revelation. His way was heavenly, and his content was the living Christ Himself. (The Vision, Ministry, and Leading of the Lord's Serving Ones, pp. 10-12)

Prior to Romans 12 there is no mention of how Christians should serve and live. These chapters show only that Christians were formerly sinners and that they have been justified by God and crucified with Christ in order to live in the Holy Spirit. These may seem to be individual matters. However, the Christian life and living are matters entirely related to the Body. If we truly live in the Spirit, we will immediately see that we are members of the Body (Eph. 4:4). This is the reason Romans 12 begins by telling us how to serve God in the Body, live the Body life, and function as members one of another. Even the loving of others and the prayer spoken of in verses 9 through 12 are matters in the Body. (The Ground of the Church and the Service of the Body, p. 75)

When we come to the matter of serving the Lord, we all need to be very clear that we need the Body, and we need a heavenly vision concerning the Body. May the Lord grant us all such a vision that will bring us into a full realization that we need to be in the reality of the Body, even that we cannot serve without the Body, and, in fact, that we cannot live, we cannot exist spiritually in life, outside the Body. Only by such a heavenly vision of the Body can we be brought into the genuine service of the Lord. (CWWL, 1969, vol. 1, "To Serve in the Human Spirit," p. 7)

The entire Christian living is a living in the Body, and the entire Christian service is a service carried out in the Body. To function as members in the Body is not only to serve but even to live. This is the Christian living and service spoken of in Romans 12 through 16. (The Ground of the Church and the Service of the Body, p. 75)

Further Reading: The Vision, Ministry, and Leading of the Lord's Serving Ones, ch. 1; The Ground of the Church and the Service of the Body, pp. 71-76

罗十二4~5 正如我们一个身体上有好些肢体，但肢体不都一样的功用。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。”

11 “殷勤不可懒惰，要灵里火热，常常服事主。”

严格来说，新约圣经直到罗马十二章，才清楚并确定地提到事奉。在这章圣经里，事奉和服事这二辞都被用到。在一节保罗劝我们将身体献上，当作圣别并讨神喜悦的活祭，这是我们合理的事奉。在七节他提到服事，在十一节他说到作奴仆服事主（直译）。直到十二章，事奉这事才非常确定地启示给我们。我们从这章圣经能领会到，基督徒必须在基督的身体里事奉主。基督徒的事奉不是个人的，乃是团体的；基督徒的事奉是属于身体、在身体里、同着身体并为着身体的（李常受文集一九六九年第一册，一〇页）。

信息选读

我们若要事奉主，我们的服事必须是在基督的身体里。我有负担，要我们众人都被带进这属天的异象里，看见我们没有一个人能在基督身体之外事奉主。我们一切的事奉都必须在身体里，因为我们这些基督徒都已经蒙了重生，成为身体上的肢体。我们每一位都是身体上的一个肢体；没有一个人可以单独成为身体，没有一个人是完整的单位、完整的人位、完整的所是。我们众人被重造、重生，成为身体上的肢体（李常受文集一九六九年第一册，一〇页）。

事奉神…要在身体里面。实在说来，在召会中，就是在身体里，因为召会就是基督的身体。不过这里有一点讲究。说到事奉要在召会中，乃是重在事奉的立

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.

11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

Strictly speaking, in the New Testament the service is not touched clearly and definitely until Romans 12. In this chapter both the words service and serving are used. In Romans 12:1 Paul exhorts us to present our bodies a living sacrifice, holy, well pleasing to God, which is our reasonable service. In verse 7 he mentions the service, and in verse 11 he speaks of serving the Lord as a slave. It is not until Romans 12 that the matter of service is so definitely revealed to us. From this chapter we can realize that, as Christians, our service to the Lord must be in the Body. The Christian service is not something individual; it is something corporate. The Christian service is something of the Body, in the Body, with the Body, and for the Body. (To Serve in the Human Spirit, p. 7)

Today's Reading

If we are going to serve the Lord, our service must be in the Body. We are burdened that all of us may be brought into this heavenly vision, the vision that no one can serve the Lord without the Body. All of our service must be in the Body because, as Christians, we all have been regenerated to be members of the Body. Each one of us is one member of the Body. Not one of us is a complete unit, a complete person, a complete being—not one of us alone is the Body. All of us have been re-created, regenerated, to be members of the Body. (To Serve in the Human Spirit, pp. 7-8)

In order to serve God, we...need to be in the Body. In fact, to be in the church is to be in the Body because the church is the Body of Christ. However, there is a slight difference. With respect to serving in the church, the emphasis is on the setting for service, but

场；说到事奉要在身体中，乃是重在事奉的配搭。有立场就不散漫，有配搭就不单独。你若不在召会中事奉，你就是一个没有立场，散漫着活动的人；你若不在身体里事奉，你就是一个没有配搭，单独行动的人（初信课程第十九课，一〇页）。

新约给我们看见，所有得救的人，乃是互相作肢体，配搭成为一个身体。每一个基督徒都不是一个整体，不是整个身体，乃是身体的一部分，是一个肢体。所以我们事奉主的时候，也是站在肢体的地位，和别人配搭着一同事奉。在身体里，一个肢体如何不能离开别的肢体单独显出功用，我们在召会里，也同样不能单独有什么事奉。

我们必须清楚看见，我们在召会中的事奉完全是身体的事奉。我们一离开身体，就谈不上事奉（建造召会的事奉，九至一〇页）。

你若看见了身体，就绝不会再制造分裂；不再单独，并且乐意被调和；没有任何抱怨、怨言或批评，却有爱心、饶恕、怜恤、宽容和恒忍。若是这样，你就有身体的生活。这样的身体生活，使我们的事奉有真正的冲击力。虽然基督的身体也许时有软弱，但唯有从真实身体生活所产生对主的事奉，才有真正的冲击力。主耶稣在约翰十七章二十一至二十三节说，如果信徒们是一，正如三一神是一一样，正如祂和父是一一样，世人就会相信。这是一的冲击力。如果信徒们被成全成为一，借此世人就知道子是父所差来的。这个一是使世人相信的冲击力。被调和是事奉的能力；真实事奉的能力乃是来自被调和在一起（李常受文集一九六九年第一册，三六页）。

参读：初信课程，第十九课；倪柝声文集第二辑第二十四册，第九十八篇。

with respect to serving in the Body, the emphasis is on the coordination in service. If we have the setting, we will not be aimless, and if we have the coordination, we will not be individualistic. If we do not serve in the church, we are a person without a proper setting, serving aimlessly, and if we do not serve in the Body, we are a person who is without coordination, serving individualistically. (Lessons for New Believers, p. 275)

According to the New Testament, the believers are members one of another and are coordinated in one Body. A Christian is not a complete entity; he is merely a member of the Body, a part. Hence, when we serve the Lord, we should serve in the position of a member, in coordination with others. Just as a member cannot function apart from the other members in a body, so also we cannot have an individualistic service in the church.

We must be clear that our service in the church is the service of the Body. Once we are separated from the Body, there cannot be any service. (Service for the Building Up of the Church, p. 12)

If you have seen the Body, you will no longer be divisive, you will not be individualistic, and you will be willing to be blended, without any complaining, murmuring, or criticism, but with love, forgiveness, sympathy, forbearance, and long-suffering. If such is the case, you will have the Body life. It is with such a Body life that there is a real impact in our service. Although there may be times that the Body is weak, it is only out of the genuine Body life that there can come the service to the Lord with a real impact. In John 17:21-23 the Lord Jesus said that if all the believers would be one as the Triune God is one, as He and the Father are one, the world would believe. This is the impact of the oneness. If the believers are perfected into one, by this the world will know that the Son has been sent by the Father. The oneness is the impact that will cause the world to believe. Being blended together is the power of the service; the real power in the service comes out of being blended together. (CWWL, 1969, vol. 1, "To Serve in the Human Spirit," p. 26)

Further Reading: Lessons for New Believers, lsn. 19; CWWN, vol. 44, "The Mystery of Christ," pp. 794-796

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

神的儿女光有〔传福音、追求属灵〕还不够，因为神在这时代所要作的，并不只有这么多，神还要作另一类的事。可以说，神所以作前面两类的事，乃是为着后面这一类的事。最后这第三类的事，就是神要把祂的儿女，在一地一地，建造在一起，成为祂的家。凡有神儿女的地方，神都要借着他们成立一个家。每一个地方上的召会，照理都是神家的显出。神在这个时代，要我们传福音救罪人，带人属灵，都是为要建造祂的家。传福音乃是要为神的家得着建造的材料；带人追求属灵，受造就，乃是要使这些得来的材料经过一番对付，适于建造（建造神家的事奉，二至三页）。

信息选读

人要造房子，头一步就是预备材料。…材料经过对付、处理，再一块块建造在一起，结果就成了房屋。…神…在各地兴起人传福音，就是为要得着建造的材料。…神…借着圣灵以及祂的执事们，在这些材料身上作工，以成全他们，…造就他们，…好叫他们能适合于神家的建造。所以，带人得救和带人追求属灵，都不过是神的手续，神家的建造才是神最终的目的。

神这个心意若能得着成全，一个一个地方都有…召会建造起来作为祂的家；这…不只能应付神的需要，也能应付人的需要。这家能叫神启示、彰显祂自己，能叫神得着祂该得着的荣耀，也能叫神完成祂的旨意，…使祂得着安息。同时，当人起来…追求神时，这家也能应付人的需要，叫人能得着满足。人一进到这家，就能碰着神，感到神家的味道，有温

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

It is not sufficient for God's children to preach the gospel and to be spiritual; God wants more than this. He has another category of work. The first two categories of His work are for the third and final category, which is to build up His children into His house in every locality. God wants to establish His house wherever His children are. The church in every locality is an expression of God's house. In this age God wants us to preach the gospel in order to save sinners. He also wants us to lead the new believers to be spiritual for the building up of His house. Preaching the gospel is to gain material for the building of God's house, and leading believers to pursue the Lord and to be edified deals with the material by making it suitable for the building. (The Service for Building Up the House of God, p. 8)

Today's Reading

In order to build a house, a person must first gather and then prepare materials, after which the materials can be built together into a house. God raises up believers to preach the gospel so that He may obtain materials for His building. Through the Spirit and His ministers, God then perfects and edifies the new believers so that they may be fit for His building. Therefore, both leading people to be saved and leading believers to grow in life are merely procedures. God's ultimate goal is the building up of His house.

If the church can be built up in every locality as the house of God, it will meet God's need as well as man's need. Such a house reveals and expresses God, gives Him the glory He deserves, and accomplishes His will so that He can have rest. When believers rise up to pursue God, His house can meet their need and give them satisfaction. In this house people can touch God, sense warmth, and find rest. God's house is the only place that can give man

暖，有安息。…唯独这家能叫人满足。…每个人虽然都有自己的家，但连他们自己的家都不能满足他们心灵的需要。乃是直到他们…进到神的家，他们的心灵才得着真正的满足。

神在这个时代，若是能在一个一个地方，把得救的人建造起来，成为祂的家，神的儿女就能告诉人，说，“你要遇着神么？你要认识神么？…你要得到神的平安和安息么？你要得到属灵的粮食和饱足么？你要蒙神光照，晓得神的道路么？…可以到这个家里来；这家就是神在地方上的召会。”任何一个地方的召会若是被神建造起来，人…都要感觉神在这里；这里有神的安息、神的粮食、神的喂养、神的话语、神的同在，人来到这里就能认识神。神虽是无所不在的，但人真要遇见神，找着神，还必须到这家中来。这就是神在这个时代中，最终所要作的一件事。今天神所作头一件事，是叫人热心传福音，第二件是叫人追求属灵，第三件就是要建造祂的家，也就是我们平常所说的，建造召会，建造基督的身体。

我们这些事奉神的人，多半只看见前面两件事。我们看见热心传福音的重要，也看见追求属灵的重要，却没有看见建造神家的重要。比方说，好像我们只采集材料，然后把材料整理好，修造好，就到此为止，没有下文了。我们常认为，一个人只要能热心传福音，又能追求属灵，就已经难能可贵。我们没有看见，最终那一件宝贵的事。我们没有看见，神的心意、神的目的，乃是要得着一个家。神要叫那些得救、受了造就的人，配搭、建造在一起，成为祂的居所。

…这件事不只我们看得不清楚，…历代那些解经的人，那些属灵人的著作，差不多也只讲到第二类。他们…叫人追求属灵，活在主里面。好像人只要能达到这一点，就已经是达到高峰。…历代著书或者解经的人，很少…给人看见，神…所要得着的，乃是一地一地都有祂的家的显出（建造神家的事奉，三至五页）。

参读：建造神家的事奉，第一篇；从天上来的异象，第一章。

satisfaction. Although a person may have a home, that home cannot satisfy his inner need. It is not until he enters into God's house that his inner being will be satisfied.

When God builds up the believers in every locality into His house, His children can then tell others that in order to meet God, to know God, to receive peace and rest, to obtain spiritual food and satisfaction, to be enlightened, and to know God's way, they must come to this house, which is the church of God. If a church in a locality is built up, people will sense that God is present. They will have rest, be fed, hear His speaking, and be in His presence. Furthermore, they will know God. God is omnipresent, but if we want to meet God, we must come to His house. This is what God desires to accomplish in this age. God wants the gospel to be preached fervently, and He also wants the believers to pursue spirituality so that His house, the church, the Body of Christ, may be built up.

As God's serving ones, we often see only the first two matters. We know the importance of preaching the gospel and of pursuing spirituality, but we do not know the importance of building up the house of God. This may be likened to collecting materials and preparing them without building a house. We often appreciate persons who preach the gospel and pursue spirituality, thinking that this is quite precious, but we do not see the ultimate goal. We do not see that God's desire is to have a house. This is His purpose. God wants saved and edified believers to be coordinated and built together as His dwelling place.

We are not the only persons who are unclear concerning this matter. Nearly every exposition of the Bible and most spiritual writings cover only the first two matters. Pursuing spirituality and living in the Lord are considered to be the peak of the Christian life. Seldom have believers been told that God wants to obtain an expression of His house in every locality. (The Service for Building Up the House of God, pp. 8-9)

Further Reading: The Service for Building Up the House of God, ch. 1; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 1

林后十一 28 “除了没有提起的事，还有为众召会的挂虑，天天压在我身上。”

约二 17 “祂的门徒就想起经上记着：‘我为你的家，心里焦急，如同火烧。’”

当主在地上为神作工时，祂工作的中心乃是要为神建造一个家，因此祂为神的家心里焦急，如同火烧。同样，当使徒在地上为主作工时，他们工作的中心也是要建造神的家。…使徒〔保罗〕在林后十一章二十八节的意思，不是挂着一个一个的圣徒，乃是挂着众召会，为众召会挂虑。当然，挂着众召会也包括挂着众圣徒，但这与单单挂着一个一个圣徒，有很大的分别（建造召会的异象、预表与实行，一二一页）。

信息选读

按我的观察，大部分神的儿女听神的道，原则上和不信的人听福音差不多，总是顾到自己的需要，以自己为中心，为出发点。所以若是讲到人痛苦需要神的安慰，人贫穷需要神的眷顾，人有苦难需要神的搭救，或者说人有愁烦需要神赐平安等，诸如此类福乐平安的道，人很容易响应，也很喜欢接受。即使道讲得高一点，告诉人如何能得胜、属灵、圣别、蒙神悦纳、生命长进等，人也都喜欢接受，并且容易响应。然而，你的道若从神的需要那一面讲起，说到神需要一个家，需要人作祂的材料，建造成为祂的安息之所，你会发现人里面不太响应，不太有兴趣，原因是人总是只顾自己的需要。不论在物质上或属灵上，人总是自私的，总想要为自己得着什么，却从未想过神要什么。

Morning Nourishment

2 Cor. 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.

John 2:17 His disciples remembered that it was written, “The zeal of Your house shall devour Me.”

When the Lord was on the earth, the center of His work was to build a house for God. Hence, He was devoured by the zeal of God’s house. Likewise, when the apostles were working for the Lord on the earth, the center of their work was to build up the house of God....In 2 Corinthians [11:28] the apostle Paul was not referring to the cares of individual saints but to the cares of all the churches. He had an anxious concern for all the churches. Although caring for the churches includes caring for the saints, there is a great difference between caring for the churches and caring for the saints individually. (The Vision, Type, and Practice of the Building Up of the Church, p. 99)

Today’s Reading

According to my observation, most of God’s children listen to His words in the same way that unbelievers listen to the gospel. Most believers take care of their personal needs and consider themselves to be the center and the starting point. They happily receive messages concerning God’s comforting, visitation, deliverance, peace, and prosperity. They also respond to messages concerning how to overcome, be spiritual, be sanctified, be well pleasing to God, or grow in life. However, not many respond to or are interested in a message concerning God’s need for a house or for men to be built up as His resting place. This is because human beings always care for their personal needs. Concerning both the material realm and the spiritual realm, human beings are selfish and always want to gain something for themselves instead of considering what God desires.

神所作的事，所传的信息，从消极一面来看，乃是人的需要；从积极一面来看，乃是神的需要。神需要人，需要从人身上有所得着。从已过的永远直到今天，神在宇宙中有一个比人的需要更大的需要。如果我们有需要，我们的需要不过是反映出神的需要。若是我们不满足，就是反映神不满足。倘若我们没有安息，就是反映神没有安息。如果我没有喜乐，那就是反映神没有喜乐。

很可惜，我们常常只顾自己的需要，不顾神的需要。我们若要在现今这个时代，作合神心意的基督徒，应付神的需要，就不能一直陷在自己里面；必须从自己里面出来，多顾到神的需要，否则永远无法被神建造。…神愿意我们脱离自己，脱离自私，来为着神的建造。凡有属灵经历的人都知道，你若肯因为神的建造而顾到别人，神就顾到你。你若是一直为自己，顾自己，从来不顾别人，你就永远无法让神建造。

你我不能光顾到自己，乃必须顾到神的家。我是一个喜欢读圣经的人，若是给我时间，不要说十年、二十年，就是一生一世，我可以什么事都不作，专专读圣经。然而，为着顾到圣徒们的需要，我无法这样作。因着有那么多弟兄姊妹需要服事，我无法把自己关在房间里读圣经。直到今天，我能见证，神所给我的亮光，远超过我自己所能读出来的。

所以，我们的眼目必须集中专注，不见别的工作，只见一个工作，就是神在宇宙中要建造祂的家。我们虽然作少年人的工作，目标并不在少年人身上，乃在于叫神的家被建造。…愿主怜悯我们，叫我们…要为神的家心里焦急，顾到众召会（约二17，林后十一28）（建造召会的异象、预表与实行，一二二至一二四、一二七、一三三至一三四页）。

参读：建造召会的异象、预表与实行，第九篇；荣耀的异象与十字架的道路，第一篇。

From the negative point of view, God's work and His speaking are concerning man's need, but from the positive point of view, they are concerning His need. God needs man, and He needs to gain something constituted of man. God's need is greater than man's need and has existed in the universe since eternity past. Our need simply reflects God's need. Our dissatisfaction reflects His dissatisfaction, and our need for rest and joy reflects His need for rest and joy.

It is regrettable that we often take care of only our needs, not God's need. If we want to be Christians who match God's desire and meet His need in this age, we cannot be trapped in ourselves. We must come out of ourselves to care for God's need; otherwise, we will never be built by God...God desires that we come out of ourselves and our selfishness in order to care for the building up of His house. Those who are spiritually experienced know that God will care for us if we are willing to take care of others for His building. But if we do everything for ourselves and take care only of ourselves, we will not be built up in God's house.

Instead of focusing on ourselves, we must care for the house of God. I enjoy reading the Bible, and if I had the time to do so, I could spend my whole life reading the Bible. However, I cannot do this and also take care of the needs of the saints. There are so many believers who need to be ministered to; hence, I cannot shut myself up in a room in order to read the Bible. I can testify that the light I have received from God far surpasses what I could have received in my personal study.

We must not focus on anything other than the work of God to build His house in the universe. Although we work with the young people, our goal is the building up of the house of God, not the young people...May the Lord have mercy on us so that we would be devoured by a zeal for the house of God and so that we would be concerned for all the churches (John 2:17; 2 Cor. 11:28). (The Vision, Type, and Practice of the Building Up of the Church, pp. 99-101, 103, 107)

Further Reading: The Vision, Type, and Practice of the Building Up of the Church, ch. 9; The Glorious Vision and the Way of the Cross, ch. 1

第二周诗歌

WEEK 2 — HYMN

658

事 奉 — 为教会

8 7 8 7 副 (英 914)

D 大调

3/4

5 5 | 5 · 5 6 5 | 5 3 1 2 | 3 · 5 4 3 | 2 -
 一 我们事奉须为教会, 神的美意如此定;
 5 5 | 5 · 5 6 7 | i 5 5 5 | 6 2̇ i 7 | i -
 这是工作唯一途径, 使徒都曾如此行。
 i i | i · 6 4 6 | 5 3 i i | i · 6 4 6 | 5 -
 (副) 我们事奉须为教会, 不该为着别事情;
 5 5 | i · i i i | 7 6 5 5 | 6 2̇ i 7 | i - ||
 这是神的完全旨意, 我们必须如此行。

- | | |
|---------------------------|-----------------------|
| 二 教会要作神的器皿,
神要我们所有事奉, | 是神永远的计划;
都为建造祂的家。 |
| 三 元首所赐恩赐的人,
他们都该建造教会, | 全都为着祂身体;
使主丰满得建起。 |
| 四 所有恩赐、一切功用、
以及所有不同职事, | 圣灵所显的能力,
都该只为主身体。 |
| 五 传扬福音、拯救罪人、
以及各样别的工作, | 教导、牧养并治理,
也该只为主身体。 |
| 六 职事乃是为着教会,
所有灯台都是教会, | 教会不是为职事;
任何职事都不是。 |
| 七 这能保守教会合一,
这将试验我的动机, | 拯救我们脱宗派;
予我目的以更改。 |
| 八 求主救我脱离工作,
使我只为教会劳苦, | 脱离宗派的工作;
只为教会而活着。 |

For the Church should be our service

Service — For the Church

914

1. For the Church should be our serv - ice, 'Tis the per - fect will of
 God; 'Tis the on - ly way of work - ing Which the Lord's a - pos - tles
 trod. (C) For the Church should be our serv - ice, Not our aims to sat - is -
 fy; This, the per - fect will of God is, And with it we must com - ply.

- | | |
|--|---|
| 2. For 'tis God's eternal purpose
That the Church His vessel be;
He intends that all our service
Build His Church continually. | 6. Ministry is for the Churches,
Not the Church for ministry;
All the lampstands are the Churches,
Not a form of ministry. |
| 3. All the gifted persons given
To the Body by the Head
Are to aid the Church's building,
That to fulness she be led. | 7. This will keep the Church's oneness,
Saving us from every sect;
This will ever test our motives,
And our aim will thus correct. |
| 4. All the gifts and all the functions,
All the spirit's power shown,
All the ministries are given
For the Church and that alone. | 8. Lord, deliver us from our work,
From the work of any sect;
For Thy Church alone we'd labor
And its building up effect. |
| 5. All the preaching of the Gospel,
All the teaching ministry,
Every other kind of service
For the church alone should be. | |

