

建造召会的事奉

第三篇

在神儿子的福音上，在我们的灵里事奉神

读经：罗一 1、9，十五 16（诗歌 435，654）

纲 要

周 一

壹 为着新约里所启示与信徒有关的一切要求，特别是在宣扬神福音的事上，我们需要借着经过过程之三神的分赐，接受基督身体的神圣供应——弗三 2，来四 16，罗五 17、21，约七 37～38，徒六 4，腓一 5～6、19～25。

贰 我们需要看见，我们在福音上事奉神就是敬拜神；在新约里，事奉神与敬拜神实际上是相同的事——太四 9～10，歌一 2，参诗二 11～12：

一 保罗说，在帖撒罗尼迦的信徒“离弃了偶像转向神，来服事又活又真的神”——帖前一 9：

1 在我们日常生活的每一面，神对我们并在我们里面必须是活的；祂管治、指引、改正并调整我们，甚至在我们的思想和动机这类小事上，也是如此；这证明祂是活的——腓一 8，二 5、13，一 20。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Three

Serving God in Our Spirit in the Gospel of His Son

Scripture Reading: Rom. 1:1, 9; 15:16 (Hymns 593, 908)

Outline

Day 1

I. For all the requirements related to the believers revealed in the New Testament, especially that of announcing the gospel of God, we need to receive the divine supply of the Body through the dispensing of the processed Triune God—Eph. 3:2; Heb. 4:16; Rom. 5:17, 21; John 7:37-38; Acts 6:4; Phil. 1:5-6, 19-25.

II. We need to see that our service to God in the gospel is our worship to God; in the New Testament, serving God is actually the same as worshipping God—Matt. 4:9-10; S. S. 1:2; cf. Psa. 2:11-12:

A. Paul says that the believers in Thessalonica “turned to God from the idols to serve a living and true God”—1 Thes. 1:9:

1. God must be living to us and in us in every aspect of our daily life; the fact that God controls, directs, corrects, and adjusts us, even in such small things as our thoughts and motives, is a proof that He is living—Phil. 1:8; 2:5, 13; 1:20.

2 我们乃是在活神的管治、指引并改正之下过生活，成为我们所传之福音的模型——帖前一 5~8，二 10，帖后三 5。

二 我们这些在基督里的信徒，必须在灵里过一种生活，见证我们所敬拜并事奉的神，在我们生活的细节中是活的；我们不作某些事或不说某些话，原因该是神活在我们里面——罗八 6、16。

周 二

叁 保罗说，他是“被分别出来归于神福音的”（一 1），并且他宣告：“我在祂儿子的福音上，在我灵里所事奉的神，可以见证我…”（九）：

一 罗马一章九节的“事奉”，原文意“在敬拜中事奉”，如在马太四章十节，提后一章三节，腓立比三章三节，路加二章三十七节者；保罗认为他的传福音，乃是对神的敬拜和事奉，不仅是一种工作。

二 我们来事奉神，或敬拜神，需要有血所洁净过的良心；我们污秽的良心需要被洁净，叫我们能以活的方式事奉神——来九 14，十 22，约壹一 7、9，徒二四 16，参提前四 7。

三 在福音上事奉神，就是在包罗万有的基督里事奉祂，因为福音就是基督自己——徒五 42，罗一 3~4，八 29。

2. We live under the control, direction, and correction of a living God to be a pattern of the glad tidings that we spread—1 Thes. 1:5-8; 2:10; 2 Thes. 3:5.

B. As believers in Christ, we must live a life in our spirit, which bears the testimony that the God whom we worship and serve is living in the details of our life; the reason we do not do or say certain things should be that God is living in us—Rom. 8:6, 16.

Day 2

III. Paul says that he was “separated unto the gospel of God” (1:1), and he declares, “God is my witness, whom I serve in my spirit in the gospel of His Son” (v. 9):

A. The Greek word for serve in Romans 1:9 means “serve in worship,” as used in Matthew 4:10, 2 Timothy 1:3, Philippians 3:3, and Luke 2:37; Paul considered his preaching of the gospel as a worship and service to God, not merely a work.

B. When we come to serve God, or worship God, we need a blood-purified conscience; our defiled conscience needs to be purified so that we may serve God in a living way—Heb. 9:14; 10:22; 1 John 1:7, 9; Acts 24:16; cf. 1 Tim. 4:7.

C. To serve God in the gospel is to serve Him in the all-inclusive Christ, because the gospel is simply Christ Himself—Acts 5:42; Rom. 1:3-4; 8:29.

四 我们要传神儿子的福音，就必须在我们重生的灵里（一9）；在罗马书里保罗强调，我们所是的一切（二29，八5~6、9），所有的一切（10、16），和向神所作的一切（一9，七6，八4、13，十二11），都必须在我们的灵里。

五 保罗事奉神，是在他重生的灵里，凭着内住的基督，就是赐生命的灵，而不在他的魂里，凭魂的能力和才能；这是他在传福音上第一要紧的事。

周 三

六 保罗被分别出来归于神的福音，这福音乃是罗马书的主题；罗马书可视为第五卷福音书——1，二16，十六25：

- 1 头四卷福音书是关于成为肉体的基督，就是在肉身里的基督，生活在祂的门徒当中；罗马书里的福音，是关于复活的基督作为那灵，生活在祂的门徒里面——八2、6、9~11、16。
- 2 我们需要第五卷福音书——罗马书，启示在我们里面主观的救主，作为基督主观的福音。
- 3 罗马书的中心信息，乃是神渴望将肉体里的罪人变化为神在灵里的儿子，好构成基督的身体，显为众地方召会——29节，十二1~5，十六。
- 4 我们都需要照着罗马书的启示，作神福音的祭司尽功用；我们需要学习福音的要素和细节，需要经历福音完全的内容，并且需要运用我们的灵，学习如何供应福音——十五16。

D. In order to preach the gospel of God's Son, we must be in our regenerated spirit (1:9); in the book of Romans Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.

E. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul; this is the first important item in his preaching of the gospel.

Day 3

F. The gospel of God, unto which Paul was separated, is the subject of the book of Romans; the book of Romans may be regarded as the fifth gospel—1:1; 2:16; 16:25:

1. The first four Gospels are concerning the incarnated Christ, Christ in the flesh, living among His disciples; the gospel in Romans is concerning the resurrected Christ as the Spirit living within His disciples—8:2, 6, 9-11, 16.
2. We need the fifth gospel, the book of Romans, to reveal the subjective Savior within us as the subjective gospel of Christ.
3. The central message of the book of Romans is that God desires to transform sinners in the flesh into sons of God in the spirit in order to constitute the Body of Christ expressed as the local churches—v. 29; 12:1-5; ch. 16.
4. All of us need to function as priests of the gospel of God according to the revelation of the book of Romans; we need to learn the elements and details of the gospel, we need to experience the full content of the gospel, and we need to exercise our spirit to learn how to minister the gospel—15:16.

肆 “神是灵；敬拜祂的，必须在灵和真实里敬拜”——约四 24:

- 一 用我们的灵接触是灵的神，就是喝活水，而喝活水乃是对神真实的敬拜——10～14节。
 - 二 神爱世人，甚至将祂的独生子赐给罪人，叫他们信入祂而饮于祂这涌流的三一神，使他们成为永远生命的总和，就是新耶路撒冷——三 16，四 14 下，参耶二 13。
 - 三 按预表，敬拜神应该在神所选立为祂居所的地方（申十二 5、11、13～14、18），并带着祭物（利一～六）；神所选立为祂居所的地方，预表人的灵（弗二 22），祭物预表基督（来十 5～10）。
 - 四 神圣的实际乃是基督，祂是旧约为着敬拜神之一切祭物的实际（约十四 6，一 29，三 14），也是活水——赐生命之灵——的泉源（四 7～15），给信徒享受并畅饮，成为他们里面的实际（林前十二 13，约七 37～39）。
 - 五 借着在灵里享受基督作祭物的神圣实际，祂就成了我们的真实和真诚，为着对神真正的敬拜——四 24。
- 伍 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的”——腓三 3，参罗二 28～29:

IV. “God is Spirit, and those who worship Him must worship in spirit and truthfulness”—John 4:24:

- A. To contact God the Spirit with the spirit is to drink of the living water, and to drink of the living water is to render real worship to God—vv. 10-14.
 - B. God so loved the world that He gave His only begotten Son for sinners to believe into Him and drink of Him as the flowing Triune God in order for them to become the totality of eternal life, the New Jerusalem—3:16; 4:14b; cf. Jer. 2:13.
 - C. According to typology, God should be worshipped in the place chosen by Him for His habitation (Deut. 12:5, 11, 13-14, 18) and with the offerings (Lev. 1—6); the place chosen by God for His habitation typifies the human spirit (Eph. 2:22), and the offerings typify Christ (Heb. 10:5-10).
 - D. The divine reality is Christ as the reality of all the offerings of the Old Testament for the worship of God (John 14:6; 1:29; 3:14) and as the fountain of living water, the life-giving Spirit (4:7-15), partaken of and drunk by His believers to become the reality within them (1 Cor. 12:13; John 7:37-39).
 - E. By enjoying Christ as the divine reality of the offerings in our spirit, He becomes our genuineness and sincerity (truthfulness) for the true worship of God—4:24.
- V. “We are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh”—Phil. 3:3; cf. Rom. 2:28-29:**

- 一 肉体是指我们天然人的一切所是和所有；任何天然的事物，无论善或恶，都是肉体——腓三4～6。
- 二 我们在基督里的信徒，不该信靠我们凭天然出生而有的任何事物，因为我们天然出生的一切，都是肉体的一部分。
- 三 即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格；所以，我们被腓立比三章这段经文深刻、切身的摸着，乃是重要的。
- 四 关于我们的性情、行为和我们对于肉体的信靠，我们需要主的光来光照；我们需要蒙主光照，看见我们仍然太凭肉体而活，并且夸我们的行为和资格。
- 五 有一天，光照亮我们这点，我们就要俯伏在主面前，承认自己的性情是何等不洁；然后我们就会定罪自己凭堕落的性情所作的一切；我们会看见，在神眼中，在堕落的性情里无论作什么，都是邪恶的，都该被定罪。
- 六 从前，我们夸我们的行为和资格；但时候将到，我们要定罪肉体同肉体的资格；那时我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

- A. The flesh refers to all that we are and have in our natural being; anything natural, whether it is good or evil, is the flesh—Phil. 3:4-6.
- B. As believers in Christ, we should not trust in anything that we have by our natural birth, for everything of our natural birth is part of the flesh.
- C. Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications; therefore, it is important that we be deeply and personally touched by these verses in Philippians 3.
- D. We need the Lord's light to shine on us concerning our nature, our deeds, and our confidence in the flesh; we need to be enlightened by the Lord to see that we still live too much by the flesh and that we boast in our deeds and qualifications.
- E. One day, when the light shines on us concerning this, we will want to prostrate ourselves before the Lord and confess how unclean our nature is; then we will condemn everything we do by our fallen nature; we will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation.
- F. Formerly, we boasted in our deeds and qualifications, but the time will come when we will condemn the flesh with its qualifications; then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.

七 我们唯有蒙了神的光照，才能真说，我们不信靠天然的资格、能力或智力；唯有如此，我们才能见证我们全然信靠主；我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神。

周 五

陆 我们要在神儿子的福音上事奉神，就需要看见我们是在肉体里的人，一无价值，只配死与埋葬——这乃是跟随主的榜样，尽全般的义，而进入时代的职事——太三 13～17，二一 32：

一 耶稣受浸的基础，乃是祂认为自己照着祂的人性是一个人，特别是个以色列人，是“在肉体里”的人（参腓三 3，约一 14）；虽然祂只是在“罪之肉体的样式里”（罗八 3），是“没有罪”的（来四 15），但祂仍是在“肉体里”，这肉体并没有善，只配死与埋葬。

二 基于这个事实，在祂为神开始尽职时，祂情愿受施浸者约翰的浸，承认祂照着自己的人性，并没有任何资格作神的仆人。

三 作为一个在肉体里的人，祂需要成为死了的人，埋在死水中，以履行神照着祂公义而有的新约要求，并且祂这样作是情愿的，认为这是尽神的义。

G. Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit.

Day 5

VI. In order to serve God in the gospel of His Son, we need to see that we are men in the flesh, worthy of nothing but death and burial; this is to follow the Lord's pattern to fulfill all righteousness and enter into the ministry of the age—Matt. 3:13-17; 21:32:

A. The base for Jesus to be baptized is that He considered Himself, according to His humanity, a man, especially an Israelite, who was a man “in the flesh” (cf. Phil. 3:3; John 1:14); even though He was only “in the likeness of the flesh of sin” (Rom. 8:3), “without sin” (Heb. 4:15), yet He was “in the flesh,” which has nothing good but is worthy only of death and burial.

B. Based on this fact, at the beginning of His ministry for God, He was willing to be baptized by John the Baptist, recognizing that, according to His humanity, He was one who did not have any qualification to be a servant of God.

C. As a man in the flesh, He needed to be a dead man buried in the death water to fulfill God's New Testament requirement according to His righteousness, and He did it willingly, considering it the fulfilling of God's righteousness.

四 这给我们看见，我们在神福音的事奉上，不该把我们天然生命的东西，肉体的东西，带到神的职事里。

五 我们都该在我们的生活和工作上宣告：“我是一个在肉体里的人，什么也不配，只配死与埋葬；所以我愿意使我自己被了结、钉死并埋葬”——参加二 20。

周 六

柒 我们在福音上为主工作劳苦，不是凭我们天然的生命和才干，乃是凭主复活的生命和大能；复活乃是我们事奉神的永远原则——民十七 8，林前十五 10、58，十六 10：

一 赐生命的灵乃是三一神的实际，复活的实际，以及基督身体的实际——约十六 13～15，二十 22，林前十五 45 下，弗四 4。

二 复活的意思是：一切都是出于神，不是出于我们；只有神能，我们不能；一切都是神作的，不是我们作的——民十七 8。

三 所有认识复活的人，都是对自己绝望的人，他们知道自己不能；凡是死的，全是我们的，凡是活的，全是主的——林后一 8～9，参传九 4。

D. This shows that we should not bring anything of our natural life, anything of our flesh, into God's ministry in the service of His gospel.

E. We all should declare in our life and work, "I am a person in the flesh, worthy of nothing but death and burial, so I want to have myself terminated, crucified, and buried"—cf. Gal. 2:20.

Day 6

VII. Our work and labor for the Lord in the gospel are not by our natural life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:

A. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.

B. Resurrection means that everything is of God and not of us, that God alone is able and that we are not able, and that everything is done by God and not by ourselves—Num. 17:8.

C. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—2 Cor. 1:8-9; cf. Eccl. 9:4.

四 我们必须承认，我们一无所是，一无所有，并且一无所能；我们必须到了尽头，才相信自己是一无用处——出二 14～15，三 14～15，路二二 32～34，彼前五 5～6。

五 复活的基督作为赐生命的灵，活在我们里面，使我们能作我们在自己里面绝不能作到的事——林前十五 10，林后一 8～9、12，四 7～18。

六 当我们不凭天然的生命，而凭我们里面神圣的生命而活，我们就在复活里，结果就是基督身体的实际，作为神福音的目标——腓三 10～11，弗一 22～23。

D. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-34; 1 Pet. 5:5-6.

E. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.

F. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the reality of the Body of Christ as the goal of the gospel of God—Phil. 3:10-11; Eph. 1:22-23.

晨兴喂养

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

帖前一 9 “因为他们自己正在传报关于我们的事，就是我们是怎样地进到了你们那里，你们又是怎样离弃了偶像转向神，来服事又活又真的神。”

信徒在…不同的方面，经历神圣三一的神圣分赐，包括事奉敬拜神，为主作工、劳苦，不爱世界，胜过撒但，打那美好的仗，奔跑赛程，借着在他们景况和环境中的万有得益处，对别人有最佳的态度，并且儆醒祷告。为着这一切事，我们实在需要神圣三一的分赐。然而，很少基督徒领悟这点。我们需要看见，要完成这些事，我们需要神神圣的供应，就是借着祂神圣的分赐临到我们的（新约总论第六册，二九四页）。

信息选读

为着新约里所启示与信徒有关的一切要求，我们需要借着经过过程之三一神的神圣分赐，接受神圣的供应。…我们若要满足新约对信徒的要求，就需要神圣的供应，就是三一神素质的供应。

我们在自己里面，无法应付任何神圣的要求。例如，我们无法达到敬拜神的要求。有些人也许以为，敬拜神是容易、自然的。事实上，神若没有将祂的元素分赐到人里面，就没有人能真正敬拜神。若没有神圣的素质分赐到我们这人里面，我们就无法使神满足、蒙祂悦纳、作祂真正喜悦的敬拜献给祂。但借着这神圣的分赐，我们就能以使神满足的方式来敬拜祂。

Morning Nourishment

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

1 Thes. 1:9 For they themselves report concerning us what kind of entrance we had toward you and how you turned to God from the idols to serve a living and true God.

The believers experience the divine dispensing of the Divine Trinity in various...aspects, including serving and worshipping God, working and laboring for the Lord, not loving the world, overcoming Satan, fighting the good fight, running the course of the race, being profited by all things in their circumstances and environments, having the best attitude toward others, and watching and praying. For all of these matters we surely need the dispensing of the Divine Trinity. However, few Christians realize this. We need to see that in order to carry out these matters, we need God's divine supply, which comes to us through His divine dispensing. (The Conclusion of the New Testament, p. 1827)

Today's Reading

For all the requirements related to the believers revealed in the New Testament we need to receive the divine supply through the divine dispensing of the processed Triune God....If we would meet what the New Testament requires of the believers, we need the divine supply, even the very essence of the Triune God.

In ourselves we cannot meet any of the divine requirements. For example, we cannot fulfill the requirement to worship God. Some may think that to worship God is easy and natural. Actually, no one can truly worship God without God's dispensing of His element into him. We cannot render to God the worship that satisfies Him, that is accepted by Him as a real pleasure to Him, apart from the dispensing of the divine essence into our being. But through this divine dispensing we can worship God in a way that satisfies Him.

在新约里，事奉神与敬拜神实际上是相同的事。你无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。譬如，在马太四章，主耶稣受魔鬼关于敬拜的试诱。魔鬼提到世上的万国和万国的荣耀，对祂说，“你若俯伏拜我，我就把这一切都给你。”（9）主耶稣回答说，“经上记着，‘当拜主你的神，单要事奉祂。’”（10）。这里我们看见，敬拜的意思实际上就是事奉。因此，敬拜神就是事奉神。若没有事奉神，我们就无法给祂真实的敬拜。

在帖前一章九节下半保罗说，在帖撒罗尼迦的信徒“离弃了偶像转向神，来服事又活又真的神”。这里的服事，直译是作奴仆服事。“服事”一辞是包罗一切的，如在九节的用法，它包括我们在日常生活中所作的一切事。

借着我们日常的生活，我们证明神是活的。神若不是活的，我们的日常生活就会非常不同。我们现今的生活见证我们所服事的神是活的。祂活在我们里面，管治我们，指引我们，并对付我们。祂不让我们过去，反而在许多事上改正我们，调整我们。神管治、指引我们，甚至在我们的思想和动机这类小事上，也是如此，这证明祂是活的。我们乃是活在活神的管治、指引和改正之下。我们在基督里的信徒，必须过一种生活，见证我们所敬拜服事的神，在我们生活的细节中是活的。正确的基督徒生活应当见证神是活的。我们不作某些事或不谈某些话，原因该是神活在我们里面。我们所敬拜服事的神，不但在诸天之上是活的，在我们里面也是活的。我们已从偶像转向神，来服事又活又真的神。毫无疑问，当神在我们的经历中对我们是活的，祂也就是真的（新约总论第六册，二九四至二九七页）。

参读：新约总论，第一百六十八篇。

In the New Testament serving God is actually the same thing as worshipping God. You cannot serve God without worshipping Him. Neither can you worship Him without serving Him. For instance, in Matthew 4 the Lord Jesus was tempted by the devil concerning worship. Referring to the kingdoms of the world and their glory, the devil said to Him, “All these will I give You if You will fall down and worship me” (v. 9). The Lord Jesus answered, “It is written, You shall worship the Lord your God, and Him only shall you serve” (v. 10). Here we see that to worship actually means to serve. Hence, to worship God is to serve God. Without serving God we cannot render real worship to Him.

In 1 Thessalonians 1:9b Paul says that the believers at Thessalonica “turned to God from the idols to serve a living and true God.” Literally, the Greek word rendered “serve” here means to serve as a slave. As used in verse 9, the word serve is all-inclusive. It includes everything we do in our daily living.

By our daily life we prove that God is living. If God were not living, our daily life would be very different from what it is. Our present living is a testimony that the God whom we serve is living. He is living in us, and He controls us, directs us, and deals with us. He will not let us go. Rather, in many matters He corrects us and adjusts us. The fact that God controls us and directs us, even in such small things as our thoughts and motives, is a proof that He is living. We live under the control, direction, and correction of a living God. As believers in Christ we must live a life which bears the testimony that the God we worship and serve is living in the details of our life. The proper Christian life should bear a testimony that God is living. The reason we do not do or say certain things should be that God is living in us. The God whom we worship and serve is living not only in the heavens but also in us. We have turned to God from idols to serve a living and true God. No doubt, when God is living to us in our experience, He is also true. (The Conclusion of the New Testament, pp. 1827-1830)

Further Reading: The Conclusion of the New Testament, msg. 168

罗一 9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

来九 14 “何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”

〔在罗马一章九节和希伯来九章十四节中译为“事奉”的希腊字，〕原文意“在敬拜中事奉”，如在马太四章十节，提后一章三节，腓立比三章三节，路加二章三十七节者。保罗认为他的传福音，乃是这样对神的敬拜事奉，不仅是一种工作（圣经恢复本，罗一 9 注 2）。

我们来事奉神，或敬拜神，需要有清洁的良心，洁净过的良心，脱离死行或任何一种亏欠。…因为基督借着永远的灵，将自己献上，祂的血就有永远的功效，能够洁净我们的良心，使我们事奉并敬拜活神〔来九 14〕。

…基督的血洁净我们的良心，叫我们事奉活神。事奉活神，需要基督的血所洁净的良心。在死的宗教里敬拜，或事奉神以外死的事物，不需要我们的良心被洁净。良心是我们灵的主要部分。我们所要事奉的活神，总是借着摸我们的良心，来到我们的灵里（约四 24）。祂是公义的、圣别的，也是活的；我们污秽的良心需要被洁净，叫我们能活的方法事奉祂。在心思里以宗教的方式敬拜神，就不需要这样（新约总论第六册，二九七至二九八页）。

信息选读

希伯来九章十四节说到“死行”与“活神”。因着我们是死的（弗二 1，西二 13），因此凡我们所作的，

Morning Nourishment

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

The Greek word [for “serve” in Romans 1:9 and Hebrews 9:14] means serve in worship; it is used in Matthew 4:10; 2 Timothy 1:3; Philippians 3:3; and Luke 2:37. Paul considered his preaching of the gospel a worship and service to God, not merely a work. (Rom. 1:9, footnote 1)

When we come to serve God, or worship God, we need to have a pure conscience, a conscience purified from dead works or from any kind of offense...Because Christ offered Himself by the eternal Spirit, His blood has an eternal efficacy to purify our conscience so that we may serve and worship the living God [Heb. 9:14].

The blood of Christ purifies our conscience to serve the living God. To serve the living God requires a blood-purified conscience. To worship in dead religion or to serve any dead thing rather than God does not require our conscience to be purified. The conscience is the leading part of our spirit. The living God, whom we desire to serve, always comes to our spirit (John 4:24) by touching our conscience. He is righteous, holy, and living. Our defiled conscience needs to be purified so that we may serve Him in a living way. To worship God in our mind religiously does not require this. (The Conclusion of the New Testament, p. 1830)

Today's Reading

Hebrews 9:14 speaks of “dead works” and “the living God.” Because we were dead (Eph. 2:1; Col. 2:13), whatever we did, bad or good, was dead works in the

无论善恶，在活神眼中都是死行。…基督的血…洗净我们的罪（启一5，约壹一7），并洁净我们的良心，使我们事奉敬拜活神。

我们若要事奉并敬拜神，必须是为着福音的传扬，并且是在我们的灵里这样行。新约的事奉和敬拜，乃是在福音的传扬里完成的。这福音与神儿子以外的任何事物都无关。神儿子的福音乃指包罗万有的基督。因此，在福音上事奉神，就是在包罗万有的基督里事奉祂。在新约里，福音就是基督自己。这就是行传五章四十二节说，使徒“传耶稣是基督为福音”的原因。

在罗马一章九节上半保罗说，他在灵里事奉神。这指明要传神儿子的福音，必须是在我们的灵里。传福音在于我们的灵。每当我们传福音的时候，我们都该运用我们的灵。

保罗只有在罗马书说，他在他的灵里事奉神。…保罗在罗马书里指明，我们向神所作的，必须是在我们的灵里作；我们所是的，必须在灵里；我们所有的，也必须在灵里。在二章二十九节他说，神的真子民必须在灵里，真割礼不是在外面肉体上，乃是在灵里。然后在七章六节他说，我们应当在灵的新样里服事神。最终，在十二章十一节保罗说，我们必须灵里火热。传神的福音完全与我们的灵有关（新约总论第六册，二九八至三〇〇页）。

〔罗马一章九节的灵〕不是指神的灵，乃是指保罗重生的灵。这与心、魂、心思、情感、意志或天然的生命不同。在信徒这重生的人灵里，有基督和那灵与信徒同在（提后四22，罗八16）。在罗马书保罗强调，我们所是的一切（二29，八5~6、9），所有的一切（10、16），和向神所作的一切（一9，七6，八4、13，十二11），都必须在这灵里。保罗是在他这重生的灵里，凭其中住着的基督，就是那赐生命的灵，并不是在他的魂里，凭魂的能力和才干事奉神。这是他在传福音上的第一要点（圣经恢复本，罗一9注1）。

参读：李常受文集一九六七年第一册，召会中的事奉为着基督身体的彰显，第二章。

sight of the living God...The blood of Christ...washes us from our sins (Rev. 1:5; 1 John 1:7) and purifies our conscience so that we may serve and worship the living God.

If we would serve God and worship Him, we must do this in our spirit for the preaching of the gospel. The New Testament service and worship are carried out in the preaching of the gospel. This gospel is not concerned with anything other than God's Son. The gospel of God's Son refers to the all-inclusive Christ. Therefore, to serve God in the gospel is to serve Him in the all-inclusive Christ. In the New Testament the gospel is simply Christ Himself. This is the reason Acts 5:42 says that the apostles were "announcing the gospel of Jesus as the Christ."

In Romans 1:9a Paul said that he served God in his spirit. This indicates that in order to preach the gospel of God's Son, we must be in our spirit. Preaching the gospel depends on our spirit. Whenever we preach the gospel, we should exercise our spirit.

Only in the book of Romans does Paul say that he serves God in his spirit...Paul indicates that whatever we do toward God must be done in our spirit, that whatever we are must be in spirit, and that whatever we have must be in spirit. In 2:29 he says that the genuine people of God must be in spirit, that true circumcision is not outward in the flesh but in the spirit. Then in 7:6 he says that we should serve God in newness of spirit. Finally, in 12:11 Paul says that we must be burning in spirit. Preaching the gospel of God is absolutely a matter of our spirit. (The Conclusion of the New Testament, pp. 1830-1832)

〔“My spirit” in Romans 1:9 refers〕 not [to] the Spirit of God but [to] Paul's regenerated spirit. The spirit is different from the heart, soul, mind, emotion, will, or natural life. Christ and the Spirit are with the believers in their regenerated human spirit (2 Tim. 4:22; Rom. 8:16)...Whatever we are (2:29; 8:5-6, 9), whatever we have (8:10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in this spirit. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul. This is the first important item in his preaching of the gospel. (Rom. 1:9, footnote 2)

Further Reading: CWWL, 1967, vol. 1, “The Service in the Church for the Expression of the Body,” ch. 2

罗一 1～3 “基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的；这福音是神从前借着祂的众申言者，在圣经上所应许的，论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的。”

我们是在神的福音上，在我们的灵里事奉神；这福音实际上乃是罗马书的主题。在本书第一节保罗说，他是基督的奴仆，蒙召的使徒，“被分别出来归于神福音的。”这指明保罗在罗马书里的心意，是要写关于福音的事。整卷书乃是以最完满的方式揭示福音，就是神的喜信。

保罗说到他给罗马人的书信是福音。在二章十六节他说，“就是在神借耶稣基督，照着祂的福音，审判人隐秘事的日子。”保罗也信神要照着祂的福音坚固圣徒：“神能照我的福音，就是关于耶稣基督的传扬，…坚固你们。”（十六 25）所以，罗马书可视为第五卷福音书（新约总论第六册，三〇〇页）。

信息选读

我们不仅该在我们的灵里事奉，也要在神儿子的福音上事奉。…神儿子的福音…包括救赎、生命和身体。每当我们接触人，应该觉察他有否经历了救赎。若有，我们就应该核对他是否认识基督作生命。若是，我们就该核对他是否认识身体。若这个人认识身体，并且比我们更有身体的经历，我们就该服从他，好从他得帮助。这就是在灵里并在福音上事奉主正确的路（李常受文集一九六七年第一册，五九六、六〇一页）。

Morning Nourishment

Rom. 1:1-3 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who came out of the seed of David according to the flesh.

The gospel of God in which we serve God in our spirit is actually the subject of the book of Romans. In the very first verse of this book Paul says that as a slave of Christ and a called apostle he was “separated unto the gospel of God.” This indicates that Paul’s intention in Romans is to write concerning the gospel. The entire book unfolds the gospel, the glad tidings of God, in its fullest way.

Paul refers to his Epistle to the Romans as a gospel. In 2:16 he says, “God judges the secrets of men according to my gospel through Jesus Christ.” Paul also believed that God would establish the saints according to his gospel: “Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ” (16:25). Therefore, the book of Romans may be regarded as the fifth gospel. (The Conclusion of the New Testament, p. 1832)

Today’s Reading

We should serve not only in our spirit but also in the gospel of the Son of God....The gospel of the Son of God...includes redemption, life, and the Body. Whenever we contact someone, we should sense whether or not he has experienced redemption. If he has, we should check whether or not he knows Christ as life. If he does, we should check whether or not he knows the Body. If this person knows the Body and has more experience of the Body than we do, we should submit ourselves to him in order to receive help from him. This is the proper way to serve the Lord in the spirit and in the gospel. (CWWL, 1967, vol. 1, “The Service in the Church for the Expression of the Body,” pp. 453, 457)

新约的前四卷书—马太、马可、路加和约翰福音，所传的福音是关于在肉体里的基督，在祂死而复活以前，生活在祂门徒当中的时候。罗马书里的福音，是关于作为那灵的基督，不是在肉体里的基督。在罗马八章我们看见，那住在我们里面的生命之灵，就是基督自己；基督是在我们里面。四福音里的基督是在门徒当中，罗马书里的基督是在我们里面。马太、马可、路加和约翰福音里的基督，是成为肉体以后，死而复活以前的基督。作为这样的一位，祂是在我们身外的基督。罗马书里的基督，是复活以后的基督。这位基督比四福音里的基督更深奥、更主观。

我们若只有新约前四卷书里所启示关于基督的福音，我们的福音就太客观了。我们需要第五卷福音书—罗马书，启示基督主观的福音。…罗马书是基督复活之后的福音，启示祂如今在信徒里面是主观的救主。所以，这福音更深奥、更主观。

神的福音是关于神的儿子，耶稣基督我们救主的福音。…福音的中心点乃是神的儿子基督的人位。福音不是道理，不是教训，也不是宗教，乃是奇妙的人位—神的儿子耶稣基督，同祂的神性和祂的人性。

罗马书的中心信息是罪恶、属肉体的人，能成为神的儿子，并模成神儿子的形像。这样，基督就成为许多弟兄中的长子（八 29）。因此，福音的中心点不是罪得赦免，乃是产生神的许多儿子，神儿子的许多弟兄。神渴望将肉体里的罪人变化为神在灵里的儿子。我们若要在福音上事奉神，我们众人都该使这同一件事成为我们的目标。我们传福音，不仅仅是使人得救、罪得赦免或变得属灵，乃是使他们成为神的儿子（新约总论第六册，三〇〇至三〇二页）。

参读：主今日恢复的进展，第一章。

The gospel in the first four books of the New Testament—Matthew, Mark, Luke, and John—concerns Christ in the flesh as He lived among His disciples before His death and resurrection. The gospel in Romans concerns Christ as the Spirit, not Christ in the flesh. In Romans 8 we see that the Spirit of life who indwells us is simply Christ Himself. Christ is in us. The Christ in the four Gospels was among the disciples; the Christ in Romans is within us. The Christ in Matthew, Mark, Luke, and John is the Christ after incarnation and before death and resurrection. As such, He is a Christ outside of us. The Christ in Romans is the Christ after His resurrection. As such, He is the Christ within us. Hence, the gospel in Romans concerns Christ as the Spirit in us after His resurrection. This Christ is deeper and more subjective than the Christ in the four Gospels.

If we have only the gospel concerning Christ as revealed in the first four books of the New Testament, our gospel is too objective. We need the fifth gospel, the book of Romans, to reveal the subjective gospel of Christ....The book of Romans is the gospel of Christ after His resurrection, revealing that He is now the subjective Savior in His believers. Therefore, this gospel is deeper and more subjective.

The gospel of God concerns God's Son, Jesus Christ our Lord....The central point of the gospel is the very person of Christ, the Son of God. The gospel is not a doctrine nor a teaching nor a religion—it is a wonderful person, Jesus Christ, the Son of God with His divinity and His humanity.

The central message of the book of Romans is that sinful, fleshly people can be made sons of God and conformed to the image of the Son of God. In this way Christ becomes the Firstborn among many brothers (8:29). Thus, the central point of the gospel is not forgiveness of sins. It is the producing of the sons of God, [the] many brothers of the Son of God. God desires to transform sinners in the flesh into sons of God in the spirit. If we would serve God in the gospel, we all should make this same matter our goal. We preach the gospel not simply that people may be saved or be forgiven of their sins or become spiritual, but that they may become sons of God. (The Conclusion of the New Testament, pp. 1832-1833)

Further Reading: The Advance of the Lord's Recovery Today, ch. 1

约四 23 ~ 24 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

[约翰四章二十四节关于敬拜的] 话是教导撒玛利亚妇人，她需要用她的灵接触是灵的神。用她的灵接触是灵的神，就是喝活水，这样才是真正敬拜神（圣经恢复本，约四 24 注 3）。

敬拜神应该在神所选立为祂居所的地方（申十二 5、11、13 ~ 14、18），并带着祭物（利一 ~ 六）。神所选立为祂居所的地方，预表人的灵，这是神今日的居所（弗二 22）。祭物预表基督，祂是神旧约的百姓用以敬拜神之一切祭物的应验与实际（新约总论第六册，三〇四页）。

真实是指神圣的实际成了人的真实、真诚（与不道德之撒玛利亚敬拜者的假冒为善相对—约四 16 ~ 18），为着对神真实的敬拜。神圣的实际乃是基督，祂是实际（十四 6），是旧约为着敬拜神之一切祭物的实际（一 29，三 14）；祂也是活水—赐生命之灵—的泉源（四 7 ~ 15），给信徒享受并畅饮，成为他们里面的实际，至终成了他们的真实和真诚，借此，他们以神所要的敬拜来敬拜祂（圣经恢复本，约四 24 注 5）。

John 4:23-24 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

This word [concerning worship in John 4:24] was given to instruct the Samaritan woman regarding her need to exercise her spirit to contact God the Spirit. To contact God the Spirit with the spirit is to drink of the living water, and to drink of the living water is to render real worship to God. (John 4:24, footnote 3)

The worship of God should be in the place chosen by God to set His habitation there (Deut. 12:5, 11, 13-14, 18) and with the offerings (Lev. 1—6). The place chosen by God for His habitation typifies the human spirit, where God's habitation is today (Eph. 2:22). The offerings typify Christ. Christ is the fulfillment and reality of all the offerings with which God's people in the Old Testament worship Him. (The Conclusion of the New Testament, p. 1835)

Truthfulness [in John 4:24] denotes the divine reality becoming man's genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14) and as the fountain of the living water, the life-giving Spirit (4:7-15), partaken of and drunk by His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship that He seeks. (John 4:24, footnote 5)

信徒不仅在他们灵里事奉神，也凭神的灵事奉祂〔腓三3上〕。…事奉，原文指像祭司的事奉。所有的新约信徒都是神的祭司（彼前二9，启一6）。…我们作为祭司，必须在我们的灵里，且凭神的灵，事奉并敬拜神。

在事奉敬拜神的事上，信徒不该信靠他们的肉体。保罗说，那些凭神的灵事奉的人，不信靠肉体（腓三3下）。

任何天然的事物，无论善或恶，都是肉体。…但我们在基督里的信徒，不该信靠我们凭天然出生而有的任何事物，因我们天然出生的一切，都是肉体的一部分。我们若要真实的事奉并敬拜神，我们所作的一切，就必须凭神的灵，在基督里，而不信靠肉体。

即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然资格。…我们需要主的光光照我们的性情、我们的行为和我们对肉体的信靠。我们若蒙主光照，就会承认，虽然我们蒙了重生，成为神的儿女，有神的生命和性情，但我们仍然太活在肉体里。有一天，光照亮你这点，你就要俯伏在主面前，承认你的性情是何等不洁。然后你就会定罪你凭堕落的性情所作的一切。你会看见，在神眼中，无论在堕落的性情里作什么，都是邪恶的，都该被定罪。…时候将到，我们不再夸肉体同肉体的资格，反而定罪它。我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

我们唯有蒙了神的光照，才能真说，我们不信靠天然资格、能力或智力。只有在那时，我们才能见证我们全然信靠主。我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神（新约总论第六册，三〇三、三〇五至三〇七页）。

参读：对同工长老们以及爱主寻求主者爱心的话，第二章；事奉的基本功课，第十六课。

The believers not only serve God in their spirit but also serve Him by the Spirit of God [Phil. 3:3a]....“Serve” means to serve as priests. All New Testament believers are priests to God (1 Pet. 2:9; Rev. 1:6)....As priests, we must serve God and worship Him in our spirit and by His Spirit.

In serving and worshipping God the believers should have no confidence in their flesh. Paul says that those who serve by the Spirit of God “have no confidence in the flesh” (Phil. 3:3b).

Anything natural, whether it is good or evil, is the flesh....As believers in Christ we should not trust in anything we have by our natural birth, for everything of our natural birth is part of the flesh. In order to render genuine service and worship to God, everything we do must be by the Spirit of God, in Christ, and with no trust in the flesh.

Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications....We need the Lord’s light to shine on us concerning our nature, our deeds, and our confidence in the flesh. If we are enlightened by the Lord, we shall confess that although we have been regenerated to become children of God with the divine life and nature, we still live too much in the flesh. One day, when the light shines on you concerning this, you will want to prostrate yourself before the Lord and confess how unclean your nature is. Then you will condemn everything you do by your fallen nature. You will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation....The time will come when instead of boasting in the flesh with its qualifications, we shall condemn it. Then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.

Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence. Only then shall we be able to testify that our confidence is wholly in the Lord. After we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit. (The Conclusion of the New Testament, pp. 1834, 1836-1838)

Further Reading: A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2; Basic Lessons on Service, lsn. 16

太三 13～15 “当下，耶稣从加利利出来，到约但河约翰那里，要受他的浸。约翰想要拦住祂，…耶稣回答说，你暂且容许我吧，因为我们理当这样尽全般的义。于是约翰容许了祂。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在…信里…所活的…”

当人接受〔施浸者〕约翰的传道而来向他悔改时，他就立即给他们施浸，将他们放在水里，埋葬他们，指明他们是属肉体的人，并没有善（罗七 18），只配死与埋葬。有些人可能以为，他们向约翰悔改之后，应当会有好的结果。但约翰反而把他们放在水里埋葬他们，指明他们一无用处（神人的生活，五六页）。

信息选读

耶稣受浸的基础，乃是祂认为自己照着祂的人性是一个人，特别是个以色列人，是“在肉体里”的人（约一 14）。虽然祂只是“在罪之肉体的样式里”（罗八 3），是“没有罪”的（来四 15），但祂仍是“在肉体里”，这肉体并没有善，只配死与埋葬。基督是神的话来成了肉体，而“肉体”乃是一个反面的辞。当然，罗马八章三节告诉我们，基督只在罪之肉体的样式里，但祂仍然是在肉体里。这是祂在祂人性里的立足点。施浸者约翰出来，向那些在肉体里的人传悔改的道。耶稣承认祂是在肉体里；按照肉体，凡祂所有的都只配死与埋葬。祂乃是站在那个立场上，而那个立场成了祂受浸的基础。

Morning Nourishment

Matt. 3:13-15 Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John tried to prevent Him....But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.

Gal. 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...

When the people received John [the Baptist's] preaching and came to repent to him, he right away baptized them by putting them into the water to bury them, indicating that they were men of the flesh who had nothing good (Rom. 7:18) and were worthy only of death and burial. Perhaps some people thought that there should be a good result after their repenting to John. Instead, John put them into the water to bury them, indicating that they were good for nothing. (The God-man Living, p. 46)

Today's Reading

The base for Jesus to be baptized is that He considered Himself, according to His humanity, a man, especially an Israelite, who is a man “in the flesh” (John 1:14). Even though He was only “in the likeness of the flesh of sin” (Rom. 8:3), “without sin” (Heb. 4:15), yet He was “in the flesh,” which has nothing good but is worthy only of death and burial. Christ as the Word of God became flesh and flesh is a negative term. Of course, Romans 8:3 tells us that He was only in the likeness of the flesh of sin, but He was still in the flesh. This was His standing in His humanity. John the Baptist came out to preach repentance to people in the flesh. Jesus admitted He was in the flesh. Whatever He had according to the flesh was only good for death and burial. He was standing on that ground, and that ground became His base for Him to be baptized.

基于这个事实，在祂为神开始尽职时，祂情愿受施浸者约翰的浸，承认祂照着自己的人性，并没有任何资格作神的仆人。耶稣照着祂真实的情形站住。祂真实的情形乃是，祂是一个属肉体的人。

…作为一个在肉体里的人，祂需要成为死了的人，埋在死水中，以履行神照着祂的公义而有的新约要求，并且祂这样作是情愿的，认为这是尽神的义。这样的基础必定是正确且公义的。

主耶稣在开始为祂的职事作任何事之前，祂所作的第一件事乃是到约翰这里来，受这样的浸，向全宇宙宣告说，祂一点也不靠肉体来尽神的职事。我们都必须看见这事。没有一个人该把他天然生命的东西，肉体的东西，带到神的职事里。特别是同工和长老必须看见，我们这些在肉体里的天然人，除了死与埋葬之外，一无用处。我们必须使自己在受浸的水里完全了结。这就是耶稣受浸之根据的内在意义。我也盼望所有全时间的受训者，按属灵一面说，都受这样的浸。我们都该在我们的生活和工作上宣告：“我是一个在肉体里的人，在神眼中什么也不配，只配死与埋葬；所以我愿意使自己被了结、钉死并埋葬。”（神人的生活，六〇至六一、六四页）

你是一个神人。你有神活在你里面，安家在你里面。你与祂，祂与你，调在一起成为一。你不该凭你天然的生命，你天然的人过生活。你我这个旧人，天然的人，已经在十字架上被了结，在主的死里被钉死了（加二 20 上）。我们必须把我们天然的人留在十字架上。这就是背十字架的意思。借着将你的旧人留在十字架上，你就模成基督的死（腓三 10）（关于相调的实行，二五页）。

参读：神人的生活，第四至六篇；关于相调的实行，第二至四章。

Based upon this fact, at the beginning of His ministry for God, Jesus was willing to be baptized by John the Baptist, recognizing that, according to His humanity, He was one who did not have any qualification to be a servant of God. Jesus stood according to His real situation. His real situation was that He was a man of flesh.

As a man in the flesh, He needed to be a dead man buried in the death water to fulfill God's New Testament requirement according to His righteousness, and He did it willingly, considering it the fulfilling of God's righteousness. Such a base surely is proper and righteous.

Before the Lord Jesus began to do anything for His ministry, the first thing He did was to come to John to receive such a baptism to declare to the whole universe that He did not depend at all upon the flesh for God's ministry. We all have to see this. No one should bring anything of his natural life, anything of his flesh, into God's ministry. Especially the co-workers and elders need to realize that as a natural man in the flesh, we are good for nothing except death and burial. We need to have ourselves absolutely terminated in the water of baptism. This is the intrinsic significance of the base of Jesus' baptism. I hope also that all the full-time trainees, spiritually speaking, have accepted such a baptism. We all should declare in our life and work: "I am a person in the flesh, worthy of nothing in the eyes of God but death and burial; so I want to have myself terminated, crucified, and buried." (The God-man Living, pp. 50, 53)

You are a God-man. You have God living in you, making His home in you. You and He, He and you, are mingled together as one. You should not live a life by your natural life, your natural man. You and I, the old man, the natural man, have been terminated on the cross, crucified by the Lord in His death (Gal. 2:20a). We must leave our natural man on the cross. This is what it means to bear the cross. By leaving your old man on the cross, you will be conformed to the death of Christ (Phil. 3:10). (The Practical Points concerning Blending, pp. 26-27)

Further Reading: The God-man Living, msgs. 4-6; The Practical Points concerning Blending, chs. 2-4

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

58 “所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。”

信徒事奉并敬拜神，他们也为主作工、劳苦。在林前十六章十节，保罗论提摩太说，“他作主的工像我一样。”在十五章五十八节保罗对哥林多人说，“…务要坚固，不可摇动，常常竭力多作主工…”本节的上下文是保罗对付复活的事（1～58）。

〔林前十五章十节的〕“不是我，乃是神的恩”，等于加拉太二章二十节所说的“不再是我，乃是基督”。那推动使徒并在他里面运行的恩，不是任何事物，乃是一位活的人位，复活的基督，父神的具体化身，成为包罗万有赐生命的灵，住在使徒里面，作他的一切。因着这恩，保罗能成为他这个人，并且比众使徒格外劳苦。历世纪以来，所有主活的仆人，都有这位复活的基督活在他们里面。我们能见证，祂活在我们里面，使我们能作我们在自己里面绝不能作到的事。

在林前十五章五十八节，保罗鼓励我们：“你们的劳苦，在主里面不是徒然的。”…没有复活，我们无论作什么都是徒然的。但在复活里，我们在主里面的劳苦就不是徒然的。所以，复活不但是鼓励，复活也推动我们作主的工（新约总论第六册，三〇八至三一〇页）。

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

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.

The believers serve and worship God, and they work and labor for the Lord. In 1 Corinthians 16:10 Paul says of Timothy, “He is working the work of the Lord, even as I am.” In 15:58 Paul says to the Corinthians, “...Be steadfast, immovable, always abounding in the work of the Lord...” The context of this verse is Paul’s dealing with the matter of resurrection (15:1-58).

“Not I but the grace of God” [in 1 Corinthians 15:10] equals “no longer I...but...Christ” in Galatians 2:20. The grace that motivates the apostle and operates in him is not some matter or thing but a living person, the resurrected Christ, the embodiment of the Triune God becoming the all-inclusive life-giving Spirit, who dwells in him as his everything. By this grace Paul could be what he was and labor more abundantly than all the other apostles. Throughout the centuries, all the living servants of the Lord have had this resurrected Christ living in them. We can testify that He lives in us, enabling us to do what we could never do in ourselves.

In 1 Corinthians 15:58 Paul encourages us by saying that our “labor is not in vain in the Lord.”...Without resurrection, whatever we do is vain. But in resurrection our labor in the Lord is not vain. Therefore, resurrection is not only an encouragement; it also motivates us to the work of the Lord. (The Conclusion of the New Testament, pp. 1839-1841)

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的纪念。这个意思就是说，复活乃是事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。…如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。你也许认识复活的道理、复活的理由、复活的结果，但你不认识复活。所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。…凡是你能的，乃是天然的；你不能的，才是复活的。

复活…必须你自己倒下去，什么也不能地向神说，“没有什么是我能的，没有什么是我有的，没有什么是我是的；我就是这样的人。如果有什么我能给的，其实乃是你给的；如果有什么我能作的，实在乃是你作的。”当你这样倒下去的时候，一切你所有的，就是神作在你里面的。从今以后，你就不再误会；…凡是死的，全是你的，凡是活的，全是神的。…人必须到了尽头，对自己的一无所有才不会误会。撒拉生以撒时，她不会误会以为自己的能力生的。驴驹子也不会误会说，人喊“和散那”是向它喊的（倪柝声文集第三辑第一册，二七五至二七七页）。

参读：新约总论，第一百六十九篇；倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇。

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is....If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation....What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection.

Resurrection requires that we fall down, prostrate before God, and confess to Him, "I can do nothing. I am nothing, and I have nothing. This is what I am. If I can give anything to others, it is because You have given it to me. If I can do anything, it is because You have done it through me." Once we prostrate before the Lord in this way, everything we have will become God's work in us. Henceforth, we will never be mistaken....Everything that has to do with death belongs to us, and everything that has to do with life belongs to the Lord....A man must come to the end of himself before he will be convinced of his utter uselessness. After Sarah gave birth to Isaac, she would never be foolish enough to think that her own strength was responsible for it. The colt would not be mistaken to think that the hosannas were directed at it. (CWWN, vol. 47, "Authority and Submission," pp. 248-250)

Further Reading: The Conclusion of the New Testament, msg. 169; CWWN, vol. 47, "Authority and Submission," ch. 15

第三周诗歌

WEEK 3 — HYMN

补 858

应当传扬高品福音

(英1292)

G 大调

6/8

1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·
 一 高 品 福 音, 无 上 福 祉, 应 当 传 扬, 无 畏 无 愧:
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1 ·
 人 得 重 生, 成 神 儿 子, 成 全 神 旨, 至 高 至 贵;
 5 · | 5̣ 3̣ 5̣ 5̣ 3̣ 5̣ | 6̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2 ·
 不 仅 出 死, 脱 离 罪 罚, 更 得 成 为 圣 别 族 类;
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1 · ||
 如 此 喜 信, 超 凡 绝 佳, 地 上 万 人 都 当 来 归。

二 长兄基督, 神所立定, 万有归祂承受管理;
 我们与祂同性、同命, 同作后嗣, 荣耀无匹。
 创世以前, 蒙神拣选, 我们得享殊荣无比;
 如此基督, 如此恩典, 谁能不受吸引归依?

三 同蒙天召圣别弟兄, 身分崇高, 非人能及,
 且与长兄定命与共一, 如此佳音, 谁不称奇?
 荣耀基督天上执政, 我们竟得与祂是一,
 如此呼召, 超绝神圣, 谁竟愚顽, 弃而不理?

An uplifted gospel have we

Preaching of the Gospel — The High Gospel

1292

The musical score is written in G major (one sharp) and 6/8 time. It consists of four staves of music. The lyrics are written below the notes. The first staff begins with the lyrics '1. An up - lift - ed gos - pel have we, One we're not a - shamed to pro -'. The second staff continues with 'claim. Our gos - pel's the high - est of all, For it is God's goal and God's'. The third staff continues with 'aim. No long - er so low - ly and poor, We've found that we're God's ho - ly'. The fourth staff concludes with 'sons. No more will we preach as be - fore; Now each man on earth can be won.'

2. Our Brother's inherited all
 God made Him to rule His affairs
 Appointed—this office He fills
 And shares it with us, His joint-heirs.
 Elected before earth was formed,
 We've found that we are qualified
 To share all His glory and worth.
 How could men but for Christ decide?

3. Yes, we're holy brothers with Christ,
 No higher could any man be.
 This highest of all gospels is;
 This gospel each human must see.
 Partakers of this heavenly call,
 Could any this gospel reject?
 With Christ sitting far above all—
 This highest of all gospels yet!

