

## 建造召会的事奉

### 第四篇

#### 出于神的事奉

读经：林前八 6，罗十一 36，一 9，七 6，徒十三 2，林后三 5～6，西一 29（诗歌 381）

#### 纲 要

#### 周 一

壹 我们应该像亚伯拉罕那样，相信神是独一的源头，是“称无为有的神”——罗四 17，十一 36，林前八 6：

一 祂是创造的神，不需要使用材料作出什么；祂只要说话，就能从无创造出有——诗三三 9。

二 认识神是父，就是认识祂是源头，是唯一的发起者，一切都是起源于祂，一切都是由祂而出——弗四 6，太十五 13，罗十一 36，林前八 6：

1 父神是宇宙中唯一合法的起源者，而圣灵是我们心中唯一合法的发起者——创一 1，徒十三 2、4。

#### 周 二

2 神必须是所有属灵工作的起源者，祂的旨意必须管制我们所有事奉的起点——太七 21～23。

## SERVICE FOR THE BUILDING UP OF THE CHURCH

### Message Four

#### The Service That Is from God

Scripture Reading: 1 Cor. 8:6; Rom. 11:36; 1:9; 7:6; Acts 13:2; 2 Cor. 3:5-6; Col. 1:29 (Hymns 841)

#### Outline

#### Day 1

**I. Like Abraham, we should believe in God as the unique source, as the One who “calls the things not being as being”—Rom. 4:17; 11:36; 1 Cor. 8:6:**

A. As the creating God, He needs no material to work with; He can create something out of nothing simply by speaking—Psa. 33:9.

B. To know God as the Father is to know that He is the source, the unique Initiator, and that everything originates from Him and proceeds out from Him—Eph. 4:6; Matt. 15:13; Rom. 11:36; 1 Cor. 8:6:

1. God the Father is the only legitimate Originator in the universe, and His Holy Spirit is the only legitimate Initiator in our hearts—Gen. 1:1; Acts 13:2, 4.

#### Day 2

2. God must be the Originator of all spiritual work, and His will must govern the beginnings of all our service—Matt. 7:21-23.

贰 召会中一切的工作和事奉，都必须是神发起的，也必须是照着祂的心意—21节，腓二13，弗一9、11，三2、7~11：

一 真实的事奉都不能从我们里面出来，只能从神出来；只有神发起的，才是启示的事奉—一17，三3~5。

二 凡是从人发起，是人开始的，不管是多么为着神的，都不过是宗教活动—加一13~16：

- 1 在神眼中，这种活动不能算是对神的事奉，或神的工作。
- 2 神能算作是事奉祂，是祂工作的，都必须是神自己发起，神自己起头的—徒十三2、4。

三 在我们一切的事奉中，我们该想到神、敬畏神；我们该害怕我们为神所作的，不是神发起，乃是我们自己发起的。

### 周 三

四 我们要从深处学得，神只需要我们与祂配合，神不需要我们为祂作什么—林前三9，十六10，林后六1：

- 1 神要我们与祂配合，但祂不要我们发起任何事。
- 2 我们要停下我们所有的主张、定规、看法，让神说话，让祂进来，让祂发号施令。
- 3 凡是事奉神的人，都当看见一个原则，就是神的工作，需要人的配合，但不要人发起。
- 4 我们需要停下我们的一切，好明白神的旨意—弗一9，罗十二1~2。

**II. All our work and service in the church must be initiated by God and must be according to His desire—v. 21; Phil. 2:13; Eph. 1:9, 11; 3:2, 7-11:**

**A. Genuine service comes only from God, not from us; only that which is initiated by God is service according to revelation—1:17; 3:3-5.**

**B. Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity—Gal. 1:13-16:**

1. In God's eyes this kind of activity is not His service or His work.
2. God considers only what He has initiated and started as a service and work for Him—Acts 13:2, 4.

**C. In all our service we should have a regard for God and fear God; we should be fearful that what we are doing for God is not initiated by God but by ourselves.**

### Day 3

**D. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him—1 Cor. 3:9; 16:10; 2 Cor. 6:1:**

1. God wants us to cooperate with Him, but He does not want us to initiate anything.
2. We must stop all our opinions, decisions, and ideas and let God speak, come in, and command.
3. All those who serve God must see a principle: God's work needs man's cooperation, but it does not need man's initiation.
4. We need to stop everything of ourselves in order to know God's will—Eph. 1:9; Rom. 12:1-2.

5 要得着神启示的唯一条件，就是借着死，停下我们的说话、我们的主张、我们的眼光和我们的己——加二 20。

6 我们在事奉神的事上，要停下自己，好让神有绝对的机会说话——结一 25。

## 周 四

五 那些事奉主的人，需要看见他们的事奉必须是出于神——赛六 1～10，徒九 3～6、15～16，二六 18：

1 我们若看见这个，并在里面蒙了光照，我们在事奉神的事上，就不敢有任何的起头——林后一 9，三 5。

2 我们在事奉主的事上，总得有一次，到了那个时候，被主的光照到一个地步，看见事奉是出乎神，不是出乎自己——罗十一 36。

## 周 五

叁 在林后三章五节和六节有事奉两种不同的源头：

一 这两种源头，一个是“自己”，一个是“神”——5 节：

1 五节的“自己”与六节的“字句”是相联的，而五节的“神”也与六节的“灵”是一体的。

2 凭着字句事奉神，就是凭着自己事奉神；凭着灵事奉神，就是凭着神事奉神。

3 凭着字句的事奉，怎样就是在自己里面，出于自己的事奉；凭着灵的事奉，也怎样就是在神里面，出于神的事奉。

二 只有两种事奉，分别出于两种源头：一种是凭着字句的，是出于自己的；一种是凭着灵的，是出于神的——5～6 节：

5. The unique prerequisite for receiving God's revelation is, by dying, to stop our speaking, our opinion, our view, and our self—Gal. 2:20.

6. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak—Ezek. 1:25.

## Day 4

E. Those who serve the Lord need to see that their service must originate from God—Isa. 6:1-10; Acts 9:3-6, 15-16; 26:18:

1. If we see this and are enlightened inwardly, we will not dare to initiate anything related to the service of God—2 Cor. 1:9; 3:5.

2. In our service to the Lord we must have a definite experience and come to a clear point of being enlightened by the Lord to see that our service must be of God, not of ourselves—Rom. 11:36.

## Day 5

III. In 2 Corinthians 3:5 and 6 there are two different sources of service:

A. These two sources are ourselves and God—v. 5:

1. “Ourselves” in verse 5 is joined with “letter” in verse 6, and “God” in verse 5 is one with “Spirit” in verse 6.

2. Serving God by the letter is actually serving God by ourselves, and serving God by the Spirit is serving God by God Himself.

3. Just as the service by the letter is the service in ourselves and from ourselves, so also the service of the Spirit is the service in God and from God.

B. There are only two kinds of services with two kinds of sources: one kind of service is by the letter and from ourselves, and the other kind is by the Spirit and from God—vv. 5-6:

1 出于我们自己的事奉，是以我们自己为源头，是我们自己凭着字句的规条或仪式，而作出来的；我们在神以外，向神独立，不用倚靠神，不用寻求神，不用和神有交通，就能作出来的。

2 出于神的事奉，要求我们倚靠神，寻求神，和神有交通，在神里面，并绝对以神为源头—约十五 5，罗十一 36，林前八 6：

a 这种事奉乃是出于神的启示，靠着神的圣灵，也是为着神的目的—弗一 17，三 3～5，西一 9。

b 这种事奉需要我们活在灵里，凭着灵的感觉而活，随着那灵的引导而行—罗八 4。

**三 出于神的事奉是必须和神有交通的，是不能和神脱节的—约壹一 3，约十五 5，林前一 9，六 17：**

1 事奉神，每时每刻都需要和神有新的接触。

2 每一个出于神，能蒙神悦纳的事奉，都是和神接触，而摸着神的；都是一面接触着神，一面事奉神—罗一 9，七 6。

3 我们在神之外，无论凭着我们的热诚，或是凭着我们的别的东西，所有的事奉，都不是出于神的，所以都没有属灵的价值。

4 一个出于神，有属灵价值的事奉，必是我们和神联合，住在祂里面和祂有交通—林前六 17，约壹二 27～28：

a 一面是祂在我们里面运行，一面是我们在外面事奉祂—罗一 9，七 6。

b 这种事奉，乃是神从我们里面运行出来的一个举动；从外面看，是我们事奉祂，但就里面说，是祂在那里运行。

1. The service that is from ourselves takes ourselves as its source, and it is performed by us according to the ordinances and rituals of the letter; it can be carried out by us outside of God and independently of God, without any need to rely on God, seek God, or have fellowship with God.

2. The service that is from God requires us to rely on God, seek God, fellowship with God, be in God, and absolutely take God as our source—John 15:5; Rom. 11:36; 1 Cor. 8:6:

a. This kind of service is from God's revelation, relies on the Holy Spirit of God, and is for God's purpose—Eph. 1:17; 3:3-5; Col. 1:9.

b. This kind of service requires us to live in the spirit and by the sense of the spirit, walking according to the leading of the Spirit—Rom. 8:4.

**C. The service that is from God requires us to have fellowship with God and not be detached from God—1 John 1:3; John 15:5; 1 Cor. 1:9; 6:17:**

1. Serving God requires a moment-by-moment, fresh contact with God.

2. Every service that is from God and pleasing to Him is carried out by contacting and touching Him; we serve Him while contacting Him—Rom. 1:9; 7:6.

3. If we serve outside of God, regardless of whether it is by our zeal or anything else, our service is not from God and therefore has no spiritual value.

4. A service that is from God and has spiritual value must be one in which we are joined to God and in fellowship with Him by abiding in Him—1 Cor. 6:17; 1 John 2:27-28:

a. On the one hand, He operates within us, and on the other hand, we serve Him outwardly—Rom. 1:9; 7:6.

b. This kind of service is an activity issuing out of God's operation within us; outwardly we are serving Him, yet inwardly He is operating.

c 保罗事奉神，但那是一件神在他里面运行的事—西一 29:

(一) 保罗事奉神，因为他将自己交给、让给内住的神，将他自己的心思、情感和意志都服在神的管理之下，让神占有，让神充满—弗三 16 ~ 17。

(二) 保罗里面给神推动了，就有一个力量，使他外面非事奉不可；乃是神在他里面，调和着他，推动他事奉—西一 29。

四 我们事奉的源头，该是神，该是灵，该是神在我们里面的运行，该是神的灵在我们灵里的运行、主张并带领；从这些出来的事奉，才是出于神的事奉—罗十一 36，林前八 6，徒十三 2，林后三 5 ~ 6。

c. Paul was serving God, but his serving was a matter of God operating in him—Col. 1:29:

(1) Paul served God because he gave and yielded himself to the indwelling God, putting his mind, emotion, and will under God's control to be occupied and filled with God—Eph. 3:16-17.

(2) Because Paul was moved by God inwardly, there was a strength that compelled him to serve God outwardly; it was God in him, mingling with him and motivating him to serve—Col. 1:29.

D. The source of our service should be God, it should be the spirit, it should be God's operation in us, and it should be the operation, direction, and leading of the Spirit of God in our spirit; only the service that comes out of these things is the service that is from God—Rom. 11:36; 1 Cor. 8:6; Acts 13:2; 2 Cor. 3:5-6.



罗四 17 “亚伯拉罕在他所信那叫死人复活，又称无为有的神面前，是我们众人的父，如经上所记：‘我已经立你作多国的父。’”

十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

亚伯拉罕是所有蒙神呼召之人的父，是神所拣选新族类的头一位。我们原是生在堕落的亚当族类中，如今蒙了重生，进入蒙召的亚伯拉罕族类中。凡像亚伯拉罕以信为本的人，都是这新族类中的人，都是亚伯拉罕的子孙（加三 7）（圣经恢复本，罗四 17 注 4）。

亚伯拉罕在两件事上信神：(一)以撒的出生，关系到神是“称无为有”的神；(二)献上又得回以撒，关系到神是“叫死人复活”的神。亚伯拉罕乃是信这样一位神，并将祂应用在他的处境中。因为亚伯拉罕有这样的信，他就信神所说，以撒要出生这似乎不可能的话，并且他也立刻顺从神的命令，将以撒献上，信神必叫他从死人中复活（来十一 17～19）（罗四 17 注 1）。

## 信息选读

〔罗马四章十七节的“称无为有”〕是神创造的大能。祂是创造的神，不需要使用材料作出什么；祂只要说话，就能从无创造出有。祂“说有，就有”（诗三三 9）（圣经恢复本，罗四 17 注 3）。

什么叫作神是父？神是父的意思就是：一切都是出乎神的。主耶稣说，“我父作工直到如今，我也作工。”（约五 17）不是说，“我‘神’作工直到如今，”

## Morning Nourishment

Rom. 4:17 (As it is written, “I have appointed you a father of many nations”) in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

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

As the father of all those called by God, Abraham was the first of a new race chosen by God. We were born into the fallen Adamic race, but we have been reborn into the called-out Abrahamic race. Whoever is of faith, as Abraham was, is a member of this new race and a son of Abraham (Gal. 3:7). (Rom. 4:16, footnote 1)

Abraham believed God regarding two things: (1) the birth of Isaac, which is related to the God who “calls the things not being as being” [Rom. 4:17], and (2) the offering up and the gaining back of Isaac, which is related to the God who “gives life to the dead.” Abraham believed such a God and applied Him to his situation. Because Abraham had such faith, he believed God’s seemingly impossible word concerning the birth of Isaac, and he also immediately obeyed God’s commandment to offer Isaac, believing that God would raise him from the dead (Heb. 11:17-19). (Rom. 4:17, footnote 1)

## Today’s Reading

[In Romans 4:17, “calls the things not being as being”] is God’s mighty power of creation. As the creating God, He needs no material to work with; He can create something out of nothing simply by speaking: “For He spoke, and it was” (Psa. 33:9). (Rom. 4:17, footnote 3)

What does it mean to know God as the Father? It means that everything is from God. The Lord Jesus said, “My Father is working until now, and I also am working” (John 5:17). He did not say, “My God is working until now,” but “My

乃是说，“我‘父’作工直到如今。”神是父，意思就是神是创造者，神是唯一的发起者。子是父差遣来的。“子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”（19）这是我们必须有的经历。我们必须蒙神的恩典，看见我们在神面前不能发起一件事，不配发起一件事。创世记一开头就说，“起初神…，”起初不是我，起初是神。神是父，一切都是出乎神（亚伯拉罕以撒雅各的神，六至七页）。

我问〔一位弟兄〕说，“…主在这些日子教导你一些什么呢？”…他回答说，“主已经让我看见，我什么都能作，然而祂曾说过：‘离了我，你们就不能作什么。’所以凡我离了祂所作的一切，全属虚无！”…我们必须作同样的评价。我并不是说，我们不能作许多的事，事实上我们能。我们能够领聚会、建会所，我们能够到地极去，设立差会，我们似乎也能够结果子；但是请记住，主说，“凡不是我天父所栽种的植物，必要连根拔出来。”（太十五13）神是宇宙中唯一合法的创作者（创一1）。你所计划并且发动的事，若是出自肉体，就无论怎样恳切的祈求神来祝福，那件事绝不能进入属灵的范围。那件事可能维持多年，并且经过多方的改进，而达到更完善的地步，然而至终它仍然无法进入属灵的范围。

事情的终结，完全根据于它的源头，如果一件事的根源乃是“属肉体的”，不论经过多少“改良”，它绝不会成为属灵的。从肉体生的永远是肉体，绝对不会变成别的。凡我们认为足能自恃的那些事物，在神看来全属无有。我们必须接受神对我们的估价，看见自己的一无所有。主说，“肉是无益的。”（约六63）唯有从上面来的才是常存的（正常的基督徒生活，二一五至二一六页）。

参读：亚伯拉罕以撒雅各的神，第六章。

Father is working until now.” For God to be the Father means that God is the Creator, the unique Initiator. The Son was sent from the Father. “The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (v. 19). This must be our experience. We must receive grace from God to realize that we cannot initiate anything. We are not worthy of initiating anything. Genesis 1 begins by saying, “In the beginning God…” In the beginning it was not us, but God. God is the Father, and everything originates from Him. (CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” p. 8)

I asked [a brother], “What then do you mean when you say you can do nothing apart from Him?” He answered, “The Lord has shown me that I can do anything, but that He has said, ‘Apart from me ye can do nothing.’ So it comes to this, that everything I have done and can still do apart from Him is nothing!”

We have to come to that valuation. I do not mean to say we cannot do a lot of things, for we can. We can take meetings and build churches, we can go to the ends of the earth and found missions, and we can seem to bear fruit; but remember that the Lord’s word is: “Every plant which my heavenly Father planted not, shall be rooted up” (Matt. 15:13). God is the only legitimate Originator in the universe (Gen. 1:1), and His Holy Spirit is the only legitimate initiator in our hearts. Anything that you or I plan and set on foot without Him has the taint of the flesh upon it, and it will never reach the realm of the Spirit however earnestly we seek God’s blessing on it. It may last for years, and then we may think we will adjust here and improve there and maybe bring it on a better plane, but it cannot be done.

Origin determines destination, and what was “of the flesh” originally will never be made spiritual by any amount of “improvement.” That which is born of the flesh is flesh, and it will never be otherwise. So anything for which we are sufficient in ourselves is “nothing” in God’s estimate, and we have to accept His estimate and write it down as nothing. “The flesh profiteth nothing.” It is only what comes from above that will abide. (CWWN, vol. 33, “The Normal Christian Life,” p. 161)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 6



太七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”

腓二 13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

一个事奉主的人，必须看见神救赎的工作，都是神得着人的配合而作成的。若是人能看见这一个，在人里面就会清楚领会，一切的工作都不能从人发起，不能从人开始，必须是从神那里开始。…虽然这个道理，我们或者都懂得，但实在说，却是很不容易经历。

所有在各地为主作工的弟兄姊妹，以及在各召会中负责的弟兄们，请我们每一位想想看，在我们事奉神的工作中，到底有多少是神起头的？或者多是我们自己起头的？在我们已往所作的一切事里，无论是作得好，或是作得不够好的，到底有多少是神起头，是神发起的？这实在是个大问题。召会中一切的工作和事奉，都必须从神发起的，才是神所要的（认识生命与召会，二三三页）。

### 信息选读

摩西去拯救以色列人，不是出于他自己，乃是出于神。不只如此，等他去拯救以色列人时，他的每一个举动，都是出于神的指示。以色列人宰羊羔、过逾越节、过红海等行动，都不是出于摩西的想像，不是出于摩西的意思，乃是出于神的指示；以色列人所过的每一站，都是神亲自的带领。…甚至当摩西到了西乃山下，建造会幕时，都是照着神在山上指示的样式造的，差一点也不可以（出四十）。这在在都给我们看见，真实的事奉都不能从我们里面出来，只能从神出来。…只有出于神的，才是启示的事奉。

### Morning Nourishment

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Those who serve the Lord must see that God's redemptive work is accomplished through man's cooperation. If we see this, we will have a clearer realization that all our work must be initiated by God, not by us....Although we may know this in doctrine, it is not easy to experience.

All of us who work for the Lord in various places and all the responsible brothers in the churches must consider how much of our work in serving God is initiated by God and how much is initiated by us. Regardless of how well it was done, how much of what we have done in the past has been initiated by God? This is truly a great matter. All our work and service in the church must be initiated by God and must be according to His desire. (Knowing Life and the Church, p. 191)

### Today's Reading

Moses' deliverance of the children of Israel did not originate from himself but from God. Furthermore, all his actions related to the deliverance of the children of Israel were according to God's instruction. The actions of the children of Israel, such as slaughtering the lambs, keeping the Passover, and crossing the Red Sea, did not come from Moses' imagination or idea but from God's instruction. God personally led the children of Israel through every station they passed. When Moses came to the foot of Mount Sinai for the building of the tabernacle, he followed the pattern God showed him on the mountain; no deviation was permitted (Exodus 40). This shows that genuine service can come only from God, not from us....Only that which comes from God is service according to revelation.

凡是从人发起，是人起头，是人开始的，不管是多么为着神的，都只不过是宗教活动，在神眼中，都不能算是对神的事奉，神的工作。神能算作是事奉祂，是祂工作的，都必须是神自己发起，神自己起头的。…神只要人配合祂，神不要人发起任何事。凡是起始于人的，请记住，都是宗教活动。

该隐事奉神，为神发热心，献祭给神；然而他那些事奉、献祭，那些发热心，都是出于他自己，并不是出于神，所以神弃绝了他。在我们一切的事奉中，我们是否真想到神、敬畏神？我们是否害怕我们为神所作的，不是出于神，乃是出于自己？我们是否害怕我们所有敬虔的活动，在神看来都是悖逆、罪恶的？神是命定我们这样作，但我们没有接受神的这命令，反而那样作；神要我们献祭牲，我们却拿地里的出产献给神。我们曾否为这一切感到害怕？我们有没有想到，要怕我们的工作、我们的事奉不是出于神，而是出于我们自己？我们有没有为着我们的传福音、我们的热心、我们的事奉、我们的奉献害怕，像害怕我们的脾气一样？我们应当害怕这一切，像害怕犯罪，害怕跌倒一样。

若是有一天，我们蒙了光照，我们在这些事奉上就会害怕。我们会看见，这些事奉都是该隐的事奉，不是亚伯的事奉。一个事奉主的人，要害怕他作了许多事工，甚至能传道、赶鬼，却不是在于事奉神。所谓宗教活动，就是人…在没有得着神的启示，没有得着神的命令，没有得着神的引导下，就照自己的想法，大发热心，为神作这个，为神作那个。这样一来，就是宗教活动。无论他们所作的，是不是为着神，即使是为着神，只要不是出于神，不是神所启示、所命令、所呼召的，都还是宗教活动。从旧约亚当之时开始，一直到新约末了，每一个事奉神的人，他的活动都必须绝对地出于神，不是出于人（认识生命与召会，二四〇至二四一、二三四、二三七至二三八页）。

参读：正常的基督徒生活，第十二章。

Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes, this kind of activity is not His service or His work. God considers only what He has initiated and started as a service and work to Him. God wants man to cooperate with Him, but He does not want man to initiate anything. Anything that is initiated by man is a religious activity.

Cain served God, was zealous for God, and gave offerings to God. However, his service, his offering, and his zeal originated from himself, not from God, so God disregarded him. In all our service, do we really have a regard for God and fear God? Are we fearful that what we do for God is not of God but of ourselves? Do we fear that our pious activities may be considered rebellious and sinful in His eyes? God has ordained that we work in a certain way, but do we reject God's command and work in another way? Are we fearful of offering the fruit of the ground rather than animal sacrifices to God? Are we afraid that our work and service are not of God but of ourselves? Just as we fear our temper, do we also fear our preaching of the gospel, our zeal, our service, and our consecration? We should be as fearful of these as we are fearful of sinning and falling.

If we are enlightened, we will be fearful in our service. We may see that our service is like Cain's, not Abel's. One who serves the Lord must be fearful that his work, even the ability to preach and cast out demons, is not a service to God. A religious activity is any service and worship that does not originate from God's revelation, command, and leading. A man may know of God and be zealous in doing things for God according to his own view, but this is only a religious activity. Anything that is not revealed, commanded, or called by God is a religious activity, even if it is for God. Beginning with Adam in the Old Testament and continuing to the end of the New Testament, the activities of one who serves God must originate absolutely from God, not from man. (Knowing Life and the Church, pp. 196, 191, 194)

Further Reading: CWWN, vol. 33, "The Normal Christian Life," pp. 156-162

弗一 9 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

和受恩教士说过一句话，说得真好，她说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”这话实在是经历的话。大卫知道神需要圣殿，但神的话临到他说，“不要作。”他立即停下不作。不是需不需要、该不该、能不能，乃是神不要我作，所以我不作。大卫能为着神不作工，这给我们看见大卫的属灵（认识生命与召会，二四三至二四四页）。

## 信息选读

大卫那次的停下，在宇宙中树立了一个见证：宇宙中的事，只能出于神，不能出于人；这是第一。第二，不是在乎人为神作什么，乃是在乎神为人作什么。大卫要造一个圣殿给神；神说，祂要为大卫建立一个家，从那个家要兴起一个国来。神对大卫说了这话后，大卫竟然两次跌倒：一次杀了乌利亚，霸占了乌利亚的妻子（撒下十一 2～17、26～27）；一次是数点以色列人（二四 1～10）。奇妙的是，大卫杀了乌利亚，与拔示巴生了一个儿子，就是所罗门；大卫因数点百姓被神惩治后，就在神指示的一块地上献祭，那块地就是后来建造圣殿的基地（18～25，代下三 1）。

请我们记得，盖造圣殿的儿子和基地，都是大卫犯罪得赦免而得着的。到这时候，所有看见的人，都要低头敬拜说，“不是人为神作了什么，乃是神为人作了什

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Sister M. E. Barber said, “Whoever cannot stop working for the sake of God cannot work for the sake of God.” This is a good word of experience. David knew that God needed a temple, but when God’s word came to him, he immediately stopped his work. His stopping was not related to need or ability; rather, he stopped because God did not want him to work. The ability of David not to work for God shows his spirituality. (Knowing Life and the Church, p. 198)

## Today’s Reading

David’s stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God. David wanted to build a temple for God, but God said that He would build a house for David from which a kingdom would come forth. Even after God spoke this word to David, he fell twice. First, he murdered Uriah and usurped his wife Bath-sheba (2 Sam. 11:2-17, 26-27). Second, he numbered the children of Israel (24:1-10). It is amazing that after the murder of Uriah, Bath-sheba bore David a son, Solomon, and after David was chastised by God for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple (vv. 18-25; 1 Chron. 21:1; 2 Chron. 3:1).

The son and the site for the building of the temple both came out of David’s being forgiven of his sins. Those who can see this will bow their head and worship God, saying, “It is not we who can do something for You, but You who

么。”在此，我们要从深处学得，神只需要我们与祂配合，神不需要我们为祂作什么。你能为祂作什么？神不需要你的作；然而，神需要你的配合。你要停下你的主张，停下你的定规，停下你的看法，让神说话，让祂进来，让祂发号施令；你只需要与祂配合。

凡是事奉神的人，基本上，都当从上述的例证中看见一个原则，就是神的工作需要人的配合，但不要人发起。因此，没有一个是我们发起的；每一个工作都是神发起的，祂发布命令，祂呼召，祂吩咐。我们不过在此毫无条件的听祂说；只要祂吩咐，我们就顺从；只要祂要求，我们就接受。

当约伯的朋友和约伯辩论时，我们的神最有忍耐，祂在一旁让众人说，等众人都说完了，祂才进来说〔伯三八1〕。我们要得着神启示的唯一条件，就是停下来，把话停下来，把主张停下来，把眼光停下来，把一切统统停下来。然而，“停下来”三个字说得容易，实际却不容易办到。最好的方法就是死，死了就能停下来。…实在说，乃是人的话叫神的旨意暗晦不明。我们都知道，人的主张是显于人的话语；人的话代表人的主张。神是说，人的话叫神的旨意暗晦不明；所以，当约伯说话时，神就隐藏起来。后来，约伯懂得了，他知道人说话时，神不说。因此，当人有主张时，当人发起时，神就停住，就隐藏。这是我们需要看见的。

约伯说，“我厌恶自己。”（四二6）这是指厌恶自己的主张、看法和见地。当我们众人在各地事奉，带领召会，治理召会时，人的主张是我们人身上所碰到的最大的难处。人一有心事奉，一发热心，主张就跟着来了；这时，神定规会隐藏，神的旨意定规会退去。我们所发起的一切，神定规要打住。这需要我们的操练。我们在事奉的事上，要停下自己，好让神有绝对的机会说话（认识生命与召会，二四四至二四五、二四七至二四九页）。

参读：认识生命与召会，第十六篇。

does something for man.” We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him. Even if we could do something for God, He does not need it; He needs only our cooperation. We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him.

All those who serve God must see a principle from these examples: God’s work needs man’s cooperation, but it does not require man’s initiation. No work should be initiated by us. All work should be initiated by God. He commands, He calls, and He charges. We should listen to Him unreservedly. When He charges us, we should obey; when He demands, we should accept.

When the friends of Job were arguing with him, God was very patient. He stepped aside and let everyone speak; He came in to speak only after everyone was finished. The unique prerequisite to receiving God’s revelation is to stop our speaking, our opinion, our view, and our self. While it is easy to say the word stop, it is not so easy to stop. The best way for us to stop is to die; once we die, we stop. God’s counsel is darkened by man’s words. A person’s opinion is expressed in his word, and his word represents his opinion. According to God, man’s words darken His counsel. Consequently, when Job spoke, God hid Himself. Later Job realized that God remained silent when he spoke. When we have an opinion and want to initiate something, God stops and hides Himself. This is what we need to see.

When Job said, “I abhor myself” (Job 42:6), he was referring to his opinions, views, and ideas. When we serve in various places to lead and administrate the churches, the greatest problem we encounter is opinions. Once a person has the heart to serve the Lord and becomes zealous, his opinions come out. At such a time, God will hide Himself and withdraw His will. Everything we initiate will be interrupted by God. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak. This requires our exercise. (Knowing Life and the Church, pp. 198-199, 201-202)

Further Reading: Knowing Life and the Church, pp. 191-201

赛六 8 “我又听见主的声音，说，我可以差遣谁呢？谁肯为我们去呢？我说，我在这里，请差遣我。”

林后三 5 “并不是我们凭自己够资格将什么估计作像是出于我们自己的；我们之所以够资格，乃是出于神。”

一个事奉主的人，必须曾有一次，最少一次，彻底看见事奉是出于神，不是出于我们。有许多人事奉神没有看见主，自以为只要是事奉神就是好的。有这种想法、这种眼光的人，非常多。所以，你们基本的难题，在于你们到底有没有一次，曾好好蒙主光照，看见事奉神乃是出于神，不是出于自己（认识生命与召会，二五〇页）。

## 信息选读

若是我们都有这样的亮光，我们的问题就很容易解决。有许许多多的人，因为没有看见这个亮光，反倒在那里研究，这样事奉是神的旨意呢，还是那样事奉是神的旨意？这样的事奉有多少帮助呢？这是落在心思里。基本的问题是，有一天，我们被神的光照倒了，看见事奉神是出于神，不是出于我们。看见这一个，有这个亮光，就带我们过了一个关，使我们不敢发起任何一件事奉神的事。我们里面就蒙了光照，在事奉神的事上，不敢有任何的起头。中国人有句话说，“初生之犊不畏虎。”意即刚出生的小牛，连老虎都敢去碰。有一天，它若受到惊吓，吃了大亏，就再也不敢去碰了。事实上，我们有些人在事奉神的事上，就如这初生的牛犊。旧约里的乌撒被神击杀后，大卫才知道，事奉神的事不是他能发起的（撒下六 6～8）。

Isa. 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.

2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God.

Those who serve the Lord must thoroughly see, at least once, that their service must originate from God. Many have not seen the Lord in their service; they think that it is good as long as they serve God. There are many who have this kind of thought and view. Hence, the basic problem is whether or not we have seen, at least once, that our service to God must originate from Him, not from ourselves. (Knowing Life and the Church, p. 203)

## Today's Reading

If we all have this light, our problems will be solved easily. Many people, however, have not seen this light. Instead, they try to analyze whether their service is according to God's will and whether or not their service will render help. This is to fall into the mind. The basic matter is that we must fall down because of God's enlightenment and see that our service to God must come from God, not from us. Seeing and having this light will lead us to a breakthrough in the matter of not daring to initiate anything pertaining to the service of God. We will be enlightened inwardly to the point that we will not initiate anything in the matter of serving God. There is a saying in Chinese: "A newborn calf does not fear the tiger." This means that a young calf is not afraid of anything. It is even willing to touch a tiger. But if a calf is frightened and hurt by a tiger one day, it will not dare to touch the tiger again. Some of us are like a newborn calf in the matter of serving God. In the Old Testament David realized that he could not initiate anything in the service of God only after Uzzah was struck by God (2 Sam. 6:6-8).

我们在此不提那些零碎的细则，主要是来看基本的问题，就是弟兄姊妹在事奉主的事上，总得有一次，有一天，到了那个时候，被主的光照到一个地步，看见事奉是出乎神，不是出乎自己。如果这个基本的东西你们看见了，那么在实行上就容易多了。

我们如何分辨什么是意见呢？意见就是出于你的，是你所发起的。你所发起的，你里面自然有自己的享受，有自己的爱好；在你发起的那件事上，就有自己的味道，有自己的夸耀。所以，你的事奉是不是你发起的，是不是你的意见，从你在那个事奉上有没有自己的享受，有没有自己的爱好，有没有自己的夸耀，就可以知道。若是你发起的一件事，你在里面定规有自己的享受和爱好，并且你定规有一个味道；那个味道就是说“很好”。

另一个反面的试验，就是一个事奉，一个工作，若是出于你的，一碰到钉子，受了难为，被破碎推翻了，你里面就会难过；若是出于主的，即使碰到为难，你仍然会敬拜。

此外，若是要看一个工作是不是出于神，还有一个旁证。我们都知道，工作若不是出于神的，弟兄姊妹自然不会去作。然而，若是一个工作是出于神的，你要弟兄姊妹同工，一起往前，这很好；但若是弟兄姊妹不肯同工，不肯一起往前，你也要能说这没有不好。因为这不是别人的责任，这是你的责任。这就是个旁证。所有受主差遣的人，都该是最有耐心的人。越是作自己工作的人，已越急于成功。越是作主工作的人，越不急，因为那是主的事。这是一个旁证。要看一个人他所作的工，是出于神或是出于自己，只要看他在那件事上急不急。若是神所差遣的，是出于神的，受差遣的人必定不会着急；他和同工们，自然也不会有意见（认识生命与召会，二五〇至二五四页）。

参读：认识生命与召会，第十六篇。

We are not speaking of trivial principles but rather about a fundamental issue: In our service to the Lord, we must have a definite experience and come to a clear point of being enlightened by the Lord to see that our service must be of God, not of ourselves. If we have seen this basic matter, it will be much easier for us in practice.

How can we discern what is an opinion? An opinion is something that comes from us and is initiated by us. When something is initiated by us, we enjoy and like it. Anything initiated by us will bear our flavor and be our boast. Hence, when a service is initiated by us according to our opinion, often our enjoyment, preference, and boast are associated with it. When a certain matter is initiated by us, we enjoy and love it; moreover, we often feel that it is very good.

Negatively speaking, we often become upset when we encounter problems and difficulties in service or work that originates from us, especially when our service and work are ruined and overthrown. But when our service and work originate with the Lord, we can worship Him even when we encounter problems.

Moreover, there is other indirect evidence that shows whether a work is of God. If a certain work is not of God, the brothers and sisters often are not willing to carry it out. However, if a certain work is of God, the brothers and sisters are able to labor together. This is very good, but even if the brothers and sisters have some difficulty in laboring together, this is not necessarily a problem, because the work is not their responsibility. Those who are sent by the Lord are often quite patient. When a person is doing his own work, he will be anxious for success, but if he is doing the Lord's work, he will not be anxious, because it is the Lord's business. If we want to determine whether a person's work is of God or of himself, we only need to see if he is anxious in the work. If a person's work is according to God's sending, the sent one will not be anxious, and there will not be many opinions. (Knowing Life and the Church, pp. 203-205)

Further Reading: Knowing Life and the Church, pp. 201-207

林后三 5～6 “并不是我们凭自己够资格将什么估计作像是出于我们自己的；我们之所以够资格，乃是出于神；祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

〔林后三章五至六节〕每一节都提到两个不同的源头。第五节所提的，一个是“自己”，一个是“神”；第六节，一个是“字句”，一个是“灵”。虽然这两节圣经提出四个源头，但这不是说，我们的事奉有四种不同的源头。这四个源头，实在就是两个。头两个是在后两个的里面，是和后两个相联一体的。“自己”如何与“字句”是相联的，“神”也如何与“灵”是一体的。凭着字句事奉神，怎样就是凭着自己事奉神；凭着灵事奉神，也怎样就是凭着神事奉神。要凭着自己事奉神，怎样就必须凭着字句；要凭着神事奉神，也怎样就必须凭着灵（灵与灵的事奉，一三〇页）。

## 信息选读

凭着字句的事奉，怎样就是在自己里面，出于自己的事奉；凭着灵的事奉，也怎样就是在神里面，出于神的事奉。所以我们的事奉，只有两种不同的源头。一种是凭着字句的，是出于自己的；一种是凭着灵的，是出于神的。我们的事奉，不是出于第一种源头，就是出于第二种源头；不是出于自己，就是出于神；倒过来说，不是出于神，就是出于自己；此外再没有第三种源头。

2 Cor. 3:5-6 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

[Second Corinthians 3:5 and 6 each] mention two different sources. The two mentioned in verse 5 are “ourselves” and “God,” and the two in verse 6 are “letter” and “Spirit.” Although these two verses speak of four sources, it does not mean that our service has four different sources. These four sources are actually only two. The first two sources are embodied in and joined with the latter two. Just as “ourselves” is joined with “letter,” so “God” is also one with “Spirit.” Just as serving God by the letter is actually serving God by ourselves, so also serving God by the Spirit is serving God by God Himself. If we intend to serve God by ourselves, we must serve by the letter. Likewise, if we intend to serve God by God Himself, we must serve by the Spirit. (The Spirit and Service in Spirit, p. 105)

## Today's Reading

Just as the service by the letter is the service in ourselves and from ourselves, so also the service by the Spirit is the service in God and from God. Therefore, there are only two kinds of services with two kinds of sources. One kind of service is by the letter and from ourselves, and the other kind is by the Spirit and from God. If our service is not from the first source, then it is from the second source, and if it is not from ourselves, then it is from God. Or conversely, if it is not from God, then it is from ourselves. Besides these, there is no third source.

我们…没有工夫把这两种源头的事奉都仔细看过，只能看这两种的一种，就是出于神的事奉。这种事奉不是出于我们自己的，不是凭着我们自己的，当然也不是为着我们自己的，乃是出于神的，乃是凭着神的，当然也是为着神的。出于我们自己的事奉，是以我们自己为源头，是我们自己凭着字句的规条或仪式而作出来的，是不用倚靠神，不用寻求神，不用和神有交通，是可以在神之外，向神独立，就能作出来的。但是出于神的事奉就不然：必须倚靠神，必须寻求神，必须和神有交通，必须在神里面，绝对以神为源头才可以。这种事奉，不是出于人的智慧，不是靠着人的能力，也不是为着人的爱好，乃是出于神的启示，乃是靠着神的圣灵，也是为着神的目的。这需要我们活在灵里，凭灵而活。只有当我们拒绝魂，拒绝属魂的心思、情感和意志，而活在灵里，凭着灵的感觉而活，随着那灵的引导而行的时候，我们才能和神有交通，才能得到神的启示，而有那出于神，以神为源头，并倚靠神，且为着神的事奉。

这一种出于神的事奉是必须和神有交通的，是不能和神脱节的。我们要有一种事奉，必须和神交通着来作，不能向神独立，不能神是神，我们是我们。每一个出于神，能蒙神悦纳的事奉，都是和神接触，而摸着神的；都是一面接触着神，一面事奉神，不能和神两立，而没有联系的。我们在神之外，无论凭着我们的热诚，或是凭着我们别的东西，所有的事奉，都不是出于神的，所以都没有属灵的价值。一个出于神，有属灵价值的事奉，必是我们和神联合，住在祂里面和祂有交通，一面是祂在我们里面运行，一面是我们在外面事奉祂。所以这种事奉，乃是神从我们里面运行出来的一个举动；从外面看，是我们事奉祂，但就里面说，是祂在那里运行（灵与灵的事奉，一三〇至一三二页）。

参读：灵与灵的事奉，第八篇；帖撒罗尼迦前书生命读经，第八篇。

We do not have time to closely examine these two sources of our service. We can only consider one of these two: the service which is from God. This kind of service is not from ourselves or by ourselves, and of course, it is also not for ourselves. Rather, it is from God and by God, and certainly it is also for God. The service which is from ourselves takes ourselves as its source, and it is performed by us according to the ordinances and rituals of the letter. It can be carried out by us outside of God and independently of God, without any need to rely on God, seek God, or fellowship with God. But the service which is from God is not like this! It requires us to rely on God, seek God, fellowship with God, be in God, and absolutely take God as our source. This kind of service is not from man's wisdom, does not rely on man's power, and is not for man's pleasure. Rather, it is from God's revelation, relies on the Holy Spirit of God, and is for God's purpose. Hence, it requires us to live in and by the spirit. We must reject the mind, emotion, and will of the soul and live in the spirit and by the sense of the spirit, walking according to the leading of the spirit. Only then can we have fellowship with God and receive His revelation to render the service which is from God, which takes God as its source, which relies on God, and which is for God.

This kind of service from God requires us to have fellowship with God and not be detached from God. In order to have this kind of service, we must be in fellowship with God; we cannot act independently of God, God and we being separated. Every service that is from God and pleasing to Him is carried out by contacting and touching Him. We serve Him while contacting Him. We cannot stand apart from Him and lose touch with Him. If we serve outside of Him, regardless of whether by our zeal or anything else, our service is not from Him and therefore has no spiritual value. A service which is from God and has spiritual value must be one in which we are joined to God and in fellowship with Him by abiding in Him. On the one hand, He operates within us, and on the other hand, we serve Him outwardly. Therefore, this kind of service is an activity issuing out of God's operation within us. Outwardly, we are serving Him, yet inwardly He is operating. (The Spirit and Service in Spirit, pp. 105-107)

Further Reading: Life-study of 1 Thessalonians, msg. 8



## 晨兴喂养

西一 29 “我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

林前八 6 “在我们却只有一位神，就是父，万物都本于祂，我们也归于祂；并有一位主，就是耶稣基督，万物都是借着祂有的，我们也是借着祂有的。”

任何的事奉，都该是住在我们里面的神经过我们，事奉那坐在宝座上的神。一个神所要、所悦纳的事奉，不能光是我们事奉祂，而祂在我们里面没有地位；不能光是我们在地上事奉，祂在天上接受，而祂和我们，我们和祂，没有联合，是两立的。不能我们仅仅把祂想一下，就为祂发热心，就来事奉祂，而和祂没有接触，没有调和。这样的事奉，是出于我们自己的，是凭着我們自己的，不是出于神的，不是凭着神的，里面没有神的成分（灵与灵的事奉，一三三页）。

## 信息选读

使徒〔保罗〕说，他在新约的事奉，不是出于他自己、凭着他自己的，乃是出于神、凭着神的。不错，是他事奉神，但更是神在他里面运行着，带着他事奉神。并不是他高兴了，想通了，打好了主意，就定规要为神作什么。不是！乃是神住在他里面，他将自己交给神，让给神，将他自己的心思、情感和意志，都服在神的管理之下，让神占有，让神充满，让神得着一切的地位，借着祂的灵在他里面运行，推动他作工，推动他事奉。他里面给神推动了，就有一个力量，使他外面非事奉不可。不是他的热心，不是他的心思、情感或意志，叫他非事奉不可。不是！乃是神在他里

## Morning Nourishment

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

1 Cor. 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

Any kind of service must be a service rendered through us by the God abiding in us to the God sitting on the throne. This is the service which God wants and accepts. We cannot serve Him without Him having any ground in us. We cannot merely serve Him on earth and He merely receives it in heaven—He and we, we and He, standing apart from each other instead of being joined with one another. We cannot merely think of Him one minute and then immediately serve Him zealously without contacting Him or being mingled with Him. This kind of service is from ourselves and by ourselves, not from God or by God. Therefore, it has no element of God in it. (The Spirit and Service in Spirit, p. 107)

## Today's Reading

The apostle said that his service in the new covenant was not from himself or by himself; it was from God and by God. It is true that he served God, but it was more a matter of God operating in him and bringing him along to serve God. He served God not because he was happy and convinced and therefore made up his mind to do something for God. No! He served God because he gave and yielded himself to the indwelling God, putting his mind, emotion, and will under God's control to be occupied and filled by God. In this way God was able to gain all the ground in him and to operate in him through His Spirit, motivating him to work and serve. Because he was moved by God inwardly, there was a strength that compelled him to serve outwardly. He was not compelled by his own zeal or his mind, emotion, and will. No! It was

面，调和着他，推动他非事奉不可。这个事奉不是从他出来的，乃是从神出来的，在外面看是他事奉，实在是神在他里面运行推动。

保罗没有得救的时候，是扫罗。当他作扫罗的时候，也事奉神，但是他那时的事奉，不是出于神，乃是出于他自己，是他照着所受的宗教教育，为神大发热心。他是意志坚强，热诚有为的青年，有干才，有魄力，他就凭着这些，照着犹太教的规条来事奉神。他这种事奉，里面没有神的地位，更没有神的成分，不是出于神的，乃是出于他自己的，不是凭着神的，乃是凭着他自己的。他那时是凭着他的热诚，凭着他的魄力，凭着他的干才来事奉神，并不是凭着神。

等他蒙恩之后，神住在他里面，他和神联合，他和神不再是两个，乃是两个变成一个，神的生命变作他的生命，神的性情变作他的性情，神的感觉变作他的感觉，神的眼光变作他的眼光，神的一切变作他的一切，变作他的内容。他这样让神在他里面有地位，当他和神交通的时候，神就在他里面运行，给他一个感觉，推动他去传福音，推动他来事奉神。他这样的事奉，是出乎神的，是凭着神的，是经过神，也让神经过，而出来的。这一种事奉，不光是一个工作，更不是一种事业，乃是神自己的流出，神生命的流露。

在事奉上，我们不能凭自己的热诚，不能凭自己的魄力、干才，也不能光凭所受的教导。这些不能作我们事奉的源头。我们事奉的源头，该是神，该是灵，该是神在我们里面的运行，该是神的灵在我们灵里的运行、主张并带领。从这一个出来的事奉，才是出于神而凭着神的事奉（灵与灵的事奉，一三三至一三五页）。

参读：灵与灵的事奉，第八篇。

God in him, mingling with him and motivating him to serve. This service did not come out of himself; instead, it came out of God. Apparently, it was he serving; actually, it was God operating and motivating within him.

Before Paul was saved, he was Saul. At that time he also served God, but his service then was not from God but from himself. He was exceedingly zealous for God according to the religious education he had received. He was a young man with a strong will and great passion, with talents and courage. He served God with these qualities according to the Jewish religious ordinances. In such a service there was no ground for God or the element of God. Such a service was not from God or by God but from himself and by himself. At that time he served God by his own zeal, courage, and talent instead of by God.

After he was saved, God lived in him and he was joined to God. He and God were no longer two, but the two became one. God's life became his life, God's nature became his nature, God's feeling became his feeling, and God's view became his view. God's everything became his everything, his content. When he gave God the ground in him in this way, and when he and God fellowshiped together, God operated in him, giving him a sense that motivated him to serve God by preaching the gospel. His service was from God and by God. It issued from his passing through God and allowing God to pass through him. This kind of service was not just a work or an enterprise but the flowing out of God and the overflow of God's life.

In the matter of service we cannot do it out of our enthusiasm, determination, or capability, nor can we serve merely according to what we were taught. None of these things should be the source of our service. The source of our service should be God, it should be the spirit, it should be God's operation in us, and it should be the operation, direction, and leading of the Spirit of God in our spirit. Only the service which comes out of these things is the service which is from God and by God. (The Spirit and Service in Spirit, pp. 107-108)

Further Reading: The Spirit and Service in Spirit, ch. 8

# 第四周诗歌

## 事奉 – 与主同住

8 8 8 8 重(英904)

G 大调

6/8

1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·  
 一 我 们 有 位 荣 耀 君 王, 至 高 之 天 是 祂 宝 座;  
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1̣ ·  
 全 地 受 祂 王 权 管 治, 万 国 由 祂 权 柄 领 率。  
 5 · | 5̣ 3̣ 5̣ 5̣ 3̣ 5̣ | 6̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·  
 祂 与 百 姓 地 上 同 住, 帮 同 担 负 试 炼、软 弱;  
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1̣ · ||  
 我 们 与 王 同 住 同 工, 欢 然 背 负 属 天 付 托。

二 我与耶稣我王同住 – 属祂之人是祂居所;  
 我将心房向祂敞开, 让祂安家且登宝座。  
 如马利亚脚前听祂, 又如约翰怀中躺卧;  
 祂的同在是我喜乐, 安息祂怀,还怕什么?

三 我与我王同住同工, 有分于祂经纶奥秘:  
 将祂国度带到地上, 将祂救恩传遍全地。  
 世界纵以荣华诱惑, 尽是粪土不值一提;  
 唯祂工作是我事业, 唯祂十架是我信息。

四 我与我王同住同工, 工作属祂,由祂定夺;  
 生命充满,能力充溢, 祂早为我计划备妥。  
 责任、重担变为喜乐, 祈求转为赞美、超脱;  
 我与我王同住同工, 祂作我力,供应无辍。

五 我们与王同住同工, 日复一日忠勇进前;  
 或许今载还未终了, 我主就已荣中显现!  
 在那更高尊荣之中, 与祂联结更密、更甜 –  
 我们与王同住同工, 无终喜乐,何能尽言!

# WEEK 4 — HYMN

## We have a most glorious King

Service — By Dwelling with the Lord

904

1. We have a most glo - ri - ous King; The heav - ens, He says, are His  
 throne; All worlds are His might - y do - main, All kingdoms His scep - ter shall  
 own. He dwells with His peo - ple be - low, He loves in their tri - als to  
 share; We dwell with the King for His work, His bur - den we will - ing - ly bear.

2. I'm dwelling with Jesus my King;  
 I've found where He dwells with His own;  
 I've opened the door of my heart;  
 He's made it His temple and throne.  
 Like Mary I sit at His feet,  
 Like John I recline on His breast;  
 His presence is fulness of joy,  
 His bosom is infinite rest.

3. I dwell with the King for His work,  
 I've part in His glorious plan  
 To bring in His kingdom to earth  
 And tell His salvation to man.  
 The world has its work and rewards,  
 I count them but folly and loss;  
 My business is only His work,  
 My message is only His cross.

4. I dwell with the King for His work,  
 The work, it is His and not mine;  
 He plans and prepares it for me  
 And fills me with power divine.  
 So duty is changed to delight,  
 And prayer into praise as I sing;  
 I dwell with my King for His work  
 And work in the strength of my King.

5. We'll dwell with the King for His work  
 And work thru each day of the year.  
 Perhaps ere it passes, the King  
 In glory Himself shall appear.  
 Oh, then in some closer embrace,  
 Oh, then in some nobler employ  
 We'll dwell with the King for His work  
 In endless, ineffable joy!

