

建造召会的事奉

第八篇

供应生命的事奉

读经：约壹一 1～2，二 25，五 11～16（诗歌 655）

纲 要

周 一

壹 身为在基督里的信徒和神的儿女，我们不只拥有并能经历永远的生命，还能将这生命供应给基督身体上其他的肢体——约壹五 11～16。

贰 供应生命就是分赐生命；我们有生命的富余时，才能将这富余供应给人——一 1～2，二 25，五 11～13、16。

叁 建造神家的事奉乃是供应生命的事奉——将神圣生命供应给人的事奉——林后四 12：

一 召会的事奉乃是供应生命，因为这事奉乃是生命的事奉——罗八 2、6、10～11：

1 如果我们只作了一些事务，或者只管理了一些事情，却没有将神的生命供应出去，我们的事奉就是失败、虚空的。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Eight

A Life-ministering Service

Scripture Reading: 1 John 1:1-2; 2:25; 5:11-16 (Hymns 910)

Outline

Day 1

**I. As believers in Christ and children of God, we not only have eternal life and may experience eternal life, but we can minister this life to other members of the Body of Christ—1 John 5:11-16.**

**II. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others—1:1-2; 2:25; 5:11-13, 16.**

**III. The service for the building up of the house of God is a life-ministering service—a service of supplying others with the divine life—2 Cor. 4:12:**

**A. The church service is to supply life, for it is a service of life—Rom. 8:2, 6,10-11:**

**1. If we merely handle business affairs or manage matters but do not supply others with the life of God, our service is a failure and is vain.**

2 无论我们作什么，我们都应该清楚，这是我们的凭借，为将生命供应给别人——约壹五 16，林后四 12。

## 周二

3 如果召会光是作事，不能供应生命，就失去了召会的性质，和社会没有什么两样。

4 我们必须事奉到一个地步，叫人得着生命的供应；我们要对这点有极深刻的感觉，在一切事上仰望主，愿意我们的事奉能作祂生命的出口——约十 10，十一 25，约壹一 2。

**二 我们供应给人的生命乃是在那灵里，那灵与我们的灵调和，而神的生命就放在、住在、长在调和的灵里——林前十五 45 下，六 17，罗八 4：**

1 我们要供应圣徒生命，就得让灵出去，因为神圣的生命是在我们调和的灵里——七 6，一 9。

2 灵若是不能释放出去，神圣的生命就无法出去。

**三 我们需要看见生命与品德有别——七 21 ~ 23，八 2、11：**

1 基督徒说到良善，但那是指好品德、好行为、好举止，不是指神的话里所说的神圣生命——约一 4。

2 为着不拦阻人接受神圣的生命，我们必须要有好行为、好品德；然而，好行为、好品德不一定是神的生命从我们身上彰显出来：

a 我们在事奉上也许无可指责、受人称赞，但所彰显的不过是品格、完全和属人的美德，这些并不是神的生命。

b 人若摸到我们，而不是摸到我们里面的基督，他们就是在摸死亡而非生命。

2. No matter what our service may be, we should be clear that our service is a means to supply life to others—1 John 5:16; 2 Cor. 4:12.

## Day 2

3. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society.

4. We must serve in such a way that others may receive the supply of life; we need to be deeply impressed with this point and look to the Lord so that our service becomes an outlet for His life—John 10:10; 11:25; 1 John 1:2.

**B. The life that we supply to others is in the Spirit, the Spirit is mingled with our spirit, and the life of God is located, abides, and grows in the mingled spirit—1 Cor. 15:45b; 6:17; Rom. 8:4:**

1. If we would supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit—7:6; 1:9.

2. If our spirit cannot be released, the divine life has no way to be released.

**C. We need to see the distinction between life and moral character—7:21-23; 8:2, 11:**

1. Christians speak of being good, which involves moral character, good deeds, and good behavior, not of the divine life in the Word of God—John 1:4.

2. In order not to hinder others from receiving the divine life, we must do good deeds and have good moral character; however, good deeds and moral character do not necessarily mean that the life of God is expressed through us:

a. We may be irreproachable and commendable in our service yet express merely good character, perfection, and human virtues, but these are not the life of God.

b. Whenever others touch us rather than Christ in us, they touch death and not life.

肆 作为事奉神的人，我们需要深深铭记，我们必须能供应生命——约壹五 11 ~ 16:

一 出于神的事奉，是必须能供应生命给别人的——林后四 1、12:

1 神所要我们有的事奉，不重在作工，乃重在供应生命——约壹五 16:

a 圣徒的事奉，召会的事奉，其中心和焦点不是在成功一种事业或一项工作，乃是在供应生命。

b 神要我们事奉，不是重在作出工作或事业来，乃是在供应生命——二 25，五 11 ~ 13。

2 测量的唯一标准，就是召会把神的生命供应出去有多少，经过召会的服事，神生命的成分进入人里面有多少——林后四 12。

二 结果子就是供应生命，就是把葡萄树的生命供应出去——约十五 4 ~ 5。

三 要供应生命给人，就需要我们接在基督身上，住在基督里面，让祂在我们里面有地位，而充满我们，使祂的生命、性情、爱好、趋向变作我们的生命、性情、爱好、趋向；在我们的事奉中，祂的一切变作我们的一切——约壹二 27，弗三 16 ~ 17。

四 愿神怜悯我们，叫我们所有的事奉和工作，都是出于祂的，都是因着和祂有交通而有的，也都是能将祂和祂的生命流露出去，供

**IV. As serving ones, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16:**

**A. The service that is from God requires us to minister life to others—2 Cor. 4:1,12:**

1. The service that God wants from us does not focus on doing a work but on ministering life—1 John 5:16:

a. The center and focus of the service of the saints and of the church are not to build up an enterprise or work but to minister life.

b. God's desire is that the emphasis of our service be on ministering life instead of producing a work or enterprise—2:25; 5:11-13.

2. The only standard of measurement is how much the church has ministered God's life to others and how much element of the divine life has entered into others through the church's service—2 Cor. 4:12.

**B. Bearing fruit is to minister life, that is, to release the supply of the vine's life—John 15:4-5.**

**C. In order to minister life to others, we need to be joined to Christ, abide in Christ, and give Him the ground in us to fill us so that His life, His nature, His likes, and His inclination become our life, our nature, our likes, and our inclination; in our service His all becomes our all—1 John 2:27; Eph. 3:16-17.**

**D. May God have mercy on us that all our service and work would be from Him, would come out of our fellowship with Him, and would be able to overflow with Him and His life as a supply to**

应出去的—参诗三六 8 ~ 9。

五 我们永远要记得，召会的事奉乃是在于将神流露出去，将神的生命供应出去—约七 37 ~ 39。

伍 事奉该是生命的流露—十九 34，七 37 ~ 39：

一 生命就是神的内容和神的流出；神的内容是神的所是，神的流出是祂自己作生命分赐给我们—弗四 18，启二二 1。

二 生命要从灵里出来，我们外面的人就得受对付、被破碎—林后四 16，来四 12：

- 1 我们外面的人若不被破碎，就无法有神圣生命纯净的流露。
- 2 我们若要让神圣生命从我们里面流出，我们的魂就要被折服，在每一件事上让灵作主，让灵掌权；这样，主的生命就能从我们流出—弗三 16 ~ 17。

## 周 五

三 要有生命的流出，我们就需要在基督释放生命的死里与祂同在，就是与被击打的磐石所预表之被击打的基督联合为一—约十九 34，出十七 6：

- 1 当我们与被击打的基督联合，就是与祂这位被击打的基督是一，神圣的生命就要作为活水从我们流出来—6 节，约七 38，参腓三 10。
- 2 我们的属人生命，我们的天然生命，必须受击打，好使活水能从我们里面流出来—林后四 10 ~ 11、16。

others—cf. Psa. 36:8-9.

E. We must always remember that the service of the church is God's flowing out to supply others with the divine life—John 7:37-39.

**V. To minister is to have the outflow of life—19:34; 7:37-39:**

A. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

B. In order for life to be released from our spirit, our outer man must be dealt with and broken—2 Cor. 4:16; Heb. 4:12:

1. If our outer man is not broken, there cannot be a pure flow of the divine life.
2. If we want the divine life to be released from within us, we must be subdued in our soul and let our spirit dominate and rule over every matter; then the Lord's life will be able to flow out—Eph. 3:16-17.

## Day 5

C. Having the outflow of life requires that we be with Christ in His life-releasing death; this is to be identified with the smitten Christ, typified by the smitten rock—John 19:34; Exo. 17:6:

1. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us—v. 6; John 7:38; cf. Phil. 3:10.
2. Our human life, our natural life, must be smitten so that the living water may flow out from within us—2 Cor. 4:10-11, 16.

3 我们只要与被击打的基督是一，与祂联合，就会经历天然的生命被钉死；然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来——10～12节。

3. If we are one with the smitten Christ, identified with Him, we will experience the crucifixion of our natural life, and then just as Christ's divine life flowed out as living water through the smiting of His human life, we also will experience the flow of the water of life through the smiting of our natural life—vv. 10-12.

陆 我们要供应生命给人，就需要提防死亡对召会的攻击——太十六18，罗五17、21：

**VI. If we would minister life to others, we need to be aware of the attack upon the church by death—Matt. 16:18; Rom. 5:17, 21:**

一 从伊甸园起，神与撒但之间的冲突就一直在生命与死亡这件事上——创三3～4，罗五12、17、21，林前十五22。

A. From Eden onwards, God's controversy with Satan has been on the issue of life and death—Gen. 3:3-4; Rom. 5:12, 17, 21; 1 Cor. 15:22.

二 出于神的，特征是生命，出于撒但的，特征是死亡；在召会中，凡是出于神的都是生命，凡是出于撒但的都是死亡——约一4，十10，十一25，来二14。

B. What is of God is characterized by life, and what is of Satan, by death; in the church everything that issues from God is life, and everything that issues from Satan is death—John 1:4; 10:10; 11:25; Heb. 2:14.

## 周 六

## Day 6

三 对召会的攻击将由死亡，就是由阴间的门而来——太十六18。

C. The attack upon the church will come from death, from the gates of Hades—Matt. 16:18.

四 撒但最惧怕召会的，就是召会抵挡他死亡的权势——提后一10。

D. Satan's greatest fear with regard to the church is her resistance to his power of death—2 Tim. 1:10.

五 在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死——约壹五11～13、16。

E. The eternal life within us can overcome death both in ourselves and in other members of the church—1 John 5:11-13, 16.

六 我们需要经历并享受我们里面永远的生命，也需要成为永远的生命得以流通的管道，借此将这生命供应给人——约七37～39，腓一24～25。

F. We need to experience and enjoy the eternal life within us, and we need to minister this life to others by being a channel through which eternal life can flow—John 7:37-39; Phil. 1:24-25.

七 神要召会彰显出基督的生命来，所以召会里必须满了生命，我们在召会中的事奉必须供应生命—约壹—1～2，二 25，五 11～13、16，林后四 12。

**G. God intends for the church to manifest the life of Christ; hence, the church must be full of life, and our service in the church must minister life—1 John 1:1-2; 2:25; 5:11-13, 16; 2 Cor. 4:12.**

## 晨兴喂养

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他…”。

林后四 12 “这样，死是在我们身上发动，生命却在你们身上发动。”

约壹五章十四至十七节指明，我们不只拥有并享受永远的生命，我们还能将这生命供应给人，这就是说，我们能将永远的生命赐给人。关于这事，约翰的思想很深。虽然这里的思想很深，这事在我们基督徒的生活里却非常实际。我们若享受并经历永远的生命，必能让这生命输送给别人。我们能将永远的生命供应基督身体其他的肢体（约翰一书生命读经，四一四页）。

## 信息选读

你汽车的汽油若快用完了，你可以转入加油站，在那里把油箱装满。不到一会儿工夫，你的汽油供给就充足了，你就可以继续上路。当你自己得着供应，你就可以供应别人。

我们必须知道，不论什么弟兄或是什么姊妹犯了罪，就很强地指明这位弟兄或这位姊妹缺少生命。我们若要帮助人，就必须先察看我们是不是有生命。我们有生命的富余么？我们所有的比我们所需要的多么？若不然，我们就必须祷告、禁食等候主，直到我们得着丰富的供应。这样我们就能够用这个供应来服事人。在这个堕落基督教的时代里，这是在召会生活中往前的路。

约翰强调说，我们需要供应给别人的这个生命，就是神自己，就是神的儿子。“这是真神，也是永远的生命。”〔约壹五 20。〕我们的需要乃是得着更大一分的主耶稣，这样我们就有富余来供应人。这不是知识或道理的富余，

## Morning Nourishment

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him...

2 Cor. 4:12 So then death operates in us, but life in you.

In 1 John 5:14-17 there is the indication not only that we have eternal life and enjoy it but also that we can minister this life to others. This means that we can give eternal life to others. Regarding this matter, John's thought is deep. Although the thought here is deep, the matter is very practical in our Christian life. If we enjoy eternal life and experience it, surely we shall be able to channel this life to others. We shall be able to minister eternal life to other members of the Body. (Life-study of 1 John, p. 343)

## Today's Reading

If your car is almost out of gasoline, you can turn into the gas station and stay there to have the tank refilled. After a little while your gas supply will be replenished, and you can continue on your way. When you yourself have the supply, then you can supply others.

We need to learn that when any brother or sister sins, this is a strong indication that he or she is short of life. To be of help, we must first check whether we have life. Do we have a surplus of life? Do we have more than we need? If not, we must wait on the Lord with prayer and fasting until we get the rich supply. Then we can minister from this supply to others. This is the way to go on in the church life during this time of degraded Christianity.

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God and eternal life" [1 John 5:20]. Our need is to have a bigger portion of the Lord Jesus. Then we will have a surplus to minister to others, a surplus not of knowledge or doctrine but of God. (CWWL,

而是神的富余（约翰的修补职事，一二五至一二六页）。

我们要成为能将生命赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人（圣经恢复本，约壹五 16 注 3）。

〔我们〕要专一说到事奉中一件基本的事，就是供应生命。…每个事奉主的人，都得非常清楚地认识，所有的事奉都应该是生命的供应。千万不要以为，作长老的不过是在召会中处理一些事务，管理一些事情；好像只要事情管理好，事务处理好，事奉就作好了。作执事的也不要以为，在事务上尽力服事，事奉就差不多了。要知道，召会的事奉乃是生命的供应，生命的服事。如果我们只作了一些事务，或者只管理了一些事情，却没有将神的生命供应出去，我们的事奉就是失败、虚空的。千万不要以为，尽话语职事的人才是作生命供应的人，而长老和执事所服事的，不过是处理一点事务，管理一点事情而已。这个观念是错误的，需要改正。

在召会里，无论哪一种事奉，是传福音也好，讲道也好，管理也好，看望也好；不论在人看是属灵的一面，还是事务的一面，都应该是一个凭借，来供应我们所领受的生命。传福音该是供应生命，尽话语职事该是供应生命，看望人该是供应生命，值班该是供应生命，甚至扫地、擦窗这类平常的事，也都应该是供应生命的凭借。从外表看，召会的事奉分作许多项目，但从属灵一面看，都只有一个目的，就是供应生命。

这些原则和重点，相信圣徒们都已经听过并知道；但…我还要提起，盼望大家能郑重地看待这事。…〔在召会的事奉中，〕无论你作什么，你里面都应该清楚，都应该抓牢，这是你的凭借，为将生命供应给别人。关于这点，作长老、作执事的要牢牢抓住。…有时我们宁可容让人把事情作糟了，而叫生命能出去。这比光把事情作对了，却没有把生命供应出去好得多（建造神家的事奉，四九至五〇页）。

参读：约翰一书生命读经，第三十六至三十七篇。

1980, vol. 2, "The Mending Ministry of John," p. 332)

To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. (1 John 5:16, footnote 3)

We will focus on a basic matter in service, which is supplying life....Those who serve the Lord must be clear that every service should supply life. The elders should not think that their responsibility in the church is merely to handle business affairs and manage matters. The elders should not say that as long as they manage matters and handle business affairs properly, their service is adequate. The deacons should not say that their service is complete after they finish taking care of the business affairs. The church service is to supply life, for it is a service of life. If we merely handle business affairs or manage matters but do not supply others with the life of God, our service is a failure and is vain. We should never think that only those who minister the word are the ones who supply life but that the service of the elders or deacons is merely to handle business affairs and to manage matters. Such a concept is wrong and needs to be corrected.

Every service, whether preaching the gospel, giving messages, managing business affairs, or visitation, that is, whether the service is spiritual or administrative, should be a means for us to supply the life that we have received. Preaching the gospel is for the supply of life. Ministering the word is for the supply of life. Visitation is for the supply of life, and serving in the church business office is for the supply of life. Even ordinary things, such as sweeping and cleaning the windows, are a means to supply life. Apparently, there are many items in the church service, but spiritually, these many items have one purpose, which is to supply life.

Although the saints have heard the principles concerning service, I am fellowshiping concerning this again because we need to consider our service. No matter what our service may be, we should be clear that our service is a means to supply life to others. The elders and the deacons must uphold this point. Whether or not we are adequate in our service, our focus is on supplying life, not on accomplishing something. (The Service for Building Up the House of God, pp. 39-40)

Further Reading: Life-study of 1 John, msgs. 36-37



约十 10 “贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。”

十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

召会和社会是不同的，召会是生命的、属灵的，而社会是事业的。召会不在于事务办得好不好，乃在于借着作事把生命供应出去。如果召会光是作事，不能供应生命，就已经失去召会的性质，和社会没有什么两样。这点弟兄姊妹必须抓牢。

然而这不是说，我们可以把事情作得一塌糊涂。有时候事情作错了，很叫弟兄姊妹里面不得造就，不得供应。因此，我们在主面前还得恐惧战兢的作事，不让事情作差了。然而我们不能停在这里，还得把事情作对到一个地步，叫人得着生命的供应。盼望弟兄姊妹对这点有极深刻的感觉，在一切事上仰望神，愿意一切的事奉都能作祂生命的出口。我们愿意在神面前蒙拯救脱离错误，但这脱离错误不是重在把事情作成功，乃是重在让生命借此得以出去（建造神家的事奉，五〇至五一页）。

### 信息选读

我们都知道，生命乃是在圣灵里，圣灵是神生命的一个住处。罗马八章说，神的灵乃是“生命之灵”（2）。因着神的生命是在圣灵里，所以圣灵就变作生命的灵。同时我们也知道，神的生命进到我们里面，乃是在我们的灵里。所以，今天神的生命是在祂自己的灵里，同时也是在我们的灵里。

神的生命不在人的思想里，不在人的看法和意见里；…神的生命乃是在祂的灵里，而又住在我们灵

### Morning Nourishment

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

The church is different from a society. The church is of life and is spiritual, but a society is like a business. In the church the point is not whether we do a good job but whether life is supplied. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society. The saints must uphold this point.

I am not saying that we can be sloppy in our service. When things are done incorrectly, the saints are not edified. We must serve in fear and trembling before the Lord lest our service be haphazard. However, we cannot be content with doing a service. We must serve in such a way that others may receive the supply of life. We need to be deeply impressed with this point and look to the Lord so that our service becomes an outlet for His life. We want to be delivered from mistakes, but the focus of such deliverance is not on doing a successful job but on the flowing out of life. (The Service for Building Up the House of God, p. 40)

### Today's Reading

The life that we supply to others is in the Spirit. This means that the Spirit is the dwelling place of the life of God. In Romans 8:2 the Spirit is referred to as the “Spirit of life.” Since the life of God is in the Spirit, the Spirit is the Spirit of life. In addition, as children of God, we have His life in our spirit. The life of God is in the Spirit and in our spirit.

The life of God is not in human thoughts, views, or opinions. The life of God is in the Spirit and dwells in the regenerated human spirit. The divine life is in the

里。…神的生命今天是在两层的灵里。…神的生命原来只在祂自己的灵里，现今神的生命也住在我们灵里。…因此，罗马八章所提的灵，很难断定是专指神的灵，或专指我们人的灵。因为二者的确是调和在一起。在八章，圣灵和人的灵变作了一个；二者的性质是相同的，因为都是灵。神的灵调在人的灵里，而神的生命就住在、放在、存在、长在人的灵里。所以，我们要供应生命，叫生命出去，就得让灵出去，因为生命是在灵里。灵若是不能释放出去，生命就无法出去。

我们要看见，所谓的供应生命到底是指什么。今天有些基督徒也说到供应生命，但那个生命不过是指一个人的良善、品德、好行为、好举止而已，并不是指神的话里所说那个生命。圣经说，“死是在我们身上发动，生命却在你们身上发动。”（林后四12）这意思是死在我们身上发动，生命就在别人身上发动；这个生命不是一种品德，不是一种举止，乃是指神的生命。这个分别太大了。

我们事奉神，无论在哪方面确实都该有好的品德，好的举止，好的善行。我们若是没有好的善行，好的举止，好的品德，这就成了我们给人的拦阻，叫人不能得着生命。为着不拦阻人从我们身上得着生命的供应，我们当然应该要有好行为、好品德。然而，好行为、好品德从我们身上出去，并不是指神的生命从我们身上出去。许多时候，我们在事奉上能作一个无可指责、受人称赞的人，但从我们身上出去的，不过是我们的人格、我们的完全、我们的美德和长处，那并不是神的生命。

我们要绝对地说，圣经里的好品德、好行为，不是别的，乃是神的生命在人的灵里，从人身上经过，而显出来的一种光景。借这简单的话，盼望你们都能清楚什么叫作生命，什么叫作生命的流露。这个认识对于我们的事奉有很大的关系（建造神家的事奉，五一至五三页）。

参读：建造神家的事奉，第四篇；倪柝声文集第二辑第二十四册，第一百零七篇。

two spirits, the Spirit mingled with our human spirit. Initially, the divine life was only in the Spirit, but now the divine life dwells also in our spirit. It is difficult for expositors to determine whether the spirit in Romans 8 refers specifically to the Spirit of God or to our human spirit, for the two spirits are mingled together. In chapter 8 the Spirit and the human spirit have become one spirit. Both the divine Spirit and the human spirit are similar in nature, for they are both spirit. The Spirit is mingled with our human spirit, and the life of God is located, abides, and grows in our mingled spirit. Hence, if we are to supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit. If our spirit cannot be released, the divine life has no way to be released.

Let us consider what it means to supply life. Christianity speaks of being good, which involves moral character, good deeds, and good behavior. Christianity does not speak of the divine life referred to in the Word of God. The Bible says, “Death operates in us, but life in you” (2 Cor. 4:12). This means that when the death of Christ operates in us, life operates in others. This life is not moral character or behavior; rather, it is the life of God. This is a great distinction.

Those who serve God should indeed have good moral character, have good behavior, and do good deeds; otherwise, they will hinder others from receiving the divine life. In order not to hinder others from receiving the supply of life, we must do good deeds and have good moral character. However, good deeds and good moral character do not necessarily mean that the life of God is expressed through us. We may be irreproachable and commendable in our service yet express merely good character, perfection, and human virtues, but these are not the life of God.

We need to understand that the moral character and good behavior spoken of in the Bible are none other than the life of God being expressed through man. Our service depends on our knowing what is life and what is the outflow of life. (The Service for Building Up the House of God, pp. 40-42)

Further Reading: The Service for Building Up the House of God, ch. 4; CWWN, vol. 44, p. 851

约壹五 11 ~ 13 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。”

出于神的事奉，是必须和神有交通的，也是必须能供应生命的。神所要我们有的事奉，不是重在作工，作事，是重在供应生命。圣徒的事奉，召会的事奉，那个重心，那个目的，不是在成功一种事业，一项工作，乃是在把神的生命，供应出去。…召会和圣徒的事奉，如果仅仅是把事情作成功，仅仅是作出一种或大或小的事业来，这在神看，是等于零，没有什么价值。神要召会和圣徒事奉，不是重在作出工作或事业来，乃是重在将神的生命供应出去（灵与灵的事奉，一三八至一三九页）。

## 信息选读

为着许多初信的人，我们…用比较浅显的话来说。比方，召会在这里事奉神，并不是重在造了多少会所，办了多少事业，有了多少活动，作了多少工作，带进了多少人。这些不是召会事奉的重心和目的。用这些来测量，来断定召会的事奉，是非常错误的。召会的事奉有多重，有多高，有多少价值，在神的心目中能蒙多少悦纳，完全不是以这些作标准，不是以人数作标准，不是以物质作标准，不是以事业的大小，或工作的多少作标准，乃是以另一件事作标准，就是召会把神的生命供应出去有多少，人经过召会的带领和服事，

1 John 5:11-13 And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

The service that is from God requires us to have fellowship with God and minister life to others. The service that God wants from us does not focus on doing a work but on ministering life. The center and goal of the service of the saints and of the church are not to build up an enterprise or a work but to minister God's life....The service of the church and of the saints is nothing and worthless in God's eyes if all we have done is successfully finish our work, having built up either a big or a small enterprise. God's desire is that the emphasis of our service be on ministering God's life instead of producing a work or enterprise. (The Spirit and Service in Spirit, pp. 111-112)

## Today's Reading

For the sake of the new believers, we will use words that are easily understood to explain this. For example, the church is here serving God, but the emphasis is not on how many meeting halls are built, how many enterprises are established, how many activities are carried out, how much work is done, or how many people are brought in. These are not the center and goal of the church service. To use these items to measure and judge the church service is a huge mistake. How weighty the church service is, how high it is, how much value it has, and how acceptable it is in God's eyes—all these are not measured by the aforementioned items as the standard, such as the number of people, the material things, the size of the enterprise, and the amount of work. Rather, the only standard of measurement is how much the church has ministered God's life to others and how much element of

里面神生命的成分有多少。

神测量召会的事奉和工作，只根据一点，就是召会到底给人多少属灵生命的供应，人得着召会的帮助，到底里面得着或增加多少神生命的成分。神只以这个作标准，来测量召会的事奉。

主在约翰十五章说，祂是葡萄树，我们是枝子，枝子离了葡萄树，就不能作什么。葡萄树的枝子，不是为着作材料，乃是为着结果子。结果子，就是供应生命，就是把葡萄树的生命供应出去。这就是我们对主的功用。主今天不需要人作材料，不需要人有才干，只需要人住在祂里面，被祂充满，而将祂的生命供应出去，像葡萄树的枝子，里面被葡萄树的汁浆充满，而将葡萄树的生命供应出去一样。葡萄树的枝子不懂别的事，只懂住在葡萄树上，让其中的生命，经过它供应出去，流露出去。

这就是召会的事奉。召会的事奉，不是作什么大工作，大事业，有什么大成就，乃是将基督的生命供应出去，流露出去。这需要我们接在基督身上，住在基督里面，让祂在我们里面有地位，而充满我们，使祂的生命变作我们的生命，祂的性情变作我们的性情，祂的爱好变作我们的爱好，祂的趋向变作我们的趋向，祂的一切变作我们的一切。我们这样住在祂里面，活在祂里面，和祂有交通，就能让祂从我们经过，从我们里面流露出去。我们这样流露出去的，就是祂的生命，就是那葡萄树的生命。这一个，能供应人生命，能叫人得着生命。这一个，人碰着的时候，就是碰着基督，就是碰着那葡萄树的生命。这一个，就是召会的事奉（灵与灵的事奉，一三九至一四〇、一四二页）。

参读：灵与灵的事奉，第八篇。

the divine life has entered into people through the church's help and service.

God measures the work and service of the church according to one point: how much supply of spiritual life the church has given people and how much increase of the element of God's life people have received when they were helped by the church. God uses only this standard to measure the church's service.

In John 15 the Lord said that He is the vine and we are the branches. Apart from the vine, the branches can do nothing. The branches on the vine are not there to be its material; they are there to bear fruit. Bearing fruit is to minister life, that is, to release the supply of the vine's life. This is our function with respect to the Lord. Today the Lord does not need people to be His material, nor does He need human talent. He only needs people to abide in Him, to be filled with Him, and to release the supply of His life. This is truly like the branches of the vine being filled with the sap of the vine and releasing the supply of the vine's life. The branches of the vine do not know how to do anything but abide in the vine and allow its life to be ministered and to flow out through them.

This is the service of the church, which is not a great work or large enterprise with a huge accomplishment but the ministering and flowing out of the life of Christ. It requires us to be joined to Christ, to abide in Christ, and to give Him the ground in us to fill us, so that His life, His nature, His likes, and His inclination can become our life, our nature, our likes, and our inclination. In other words, His all becomes our all. When we abide in Him, live in Him, and fellowship with Him like this, we allow Him to pass through us and flow out from us. What flows out from us is His life, the life of the vine. This will minister life to others, and it will give them life. When people touch this, they touch Christ and the life of the vine. This is the service of the church. (The Spirit and Service in Spirit, pp. 112, 114-115)

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

诗三六 8～9 “他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”

我们永远要记得，召会的事奉乃是在于将神流露出去，将神的生命供应出去。不是在于我们作了多少事，作了多少工，乃是在于我们将神流露出去有多少，将神的生命供应出去有多少。这是所有的问题！神永远不用别的东西来评判我们的工作，只用祂的生命来评判我们的工作。祂自己，祂生命的成分，在我们的工作里越多，我们的工作就越有分量，越有价值。否则，我们的工作就是虚空的，是失败的。

愿神怜悯我们，叫我们所有的事奉和工作，都是出于祂的，都是因着和祂有交通而有的，也都是能将祂和祂的生命流露出去，供应出去的（灵与灵的事奉，一四三页）。

## 信息选读

关于什么是生命，第一，我们应该看见，只有神的生命是生命；第二，我们应该看见，生命就是神的流出。启示录二十二章一至二节说，有一道生命水的河，从神的宝座那里流出来，随着那生命水的河，还有生命树。生命水和生命树，都是象征生命。所以那里是很清楚地给我们看见，生命就是从神那里流出来的东西，因此可以说生命就是神的流出。

所以，我们从神所得着的生命，就是神的流出。这生命流到我们里面，从我们这里说，是神的流入，从神那里说，是神的流出。等到这生命从我们流出去，

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.

We must always remember that the service of the church is God's flowing out to supply others with the divine life. It is not a matter of how many things we accomplish or how many works we do. Instead, it is a matter of how much God we flow out and how much of God's life we minister to others. This is where all the issues lie. God never uses other things to judge our work. He only uses His life to judge our work. The more our work has God Himself and the element of His life, the weightier and more valuable it is. If we do not have this, then our work is empty and a failure.

May God truly have mercy on us that all our service and work would be from Him, would come out of our fellowship with Him, and would be able to overflow with Him and His life as a supply to others. (The Spirit and Service in Spirit, p. 115)

## Today's Reading

Concerning what life is, we must first see that only the life of God is life. Then we must see that life is the flowing out of God. Revelation 22:1-2 speaks of a river of water of life flowing out of the throne of God, and in the river of water of life is the tree of life. Both the water of life and the tree of life signify life. Therefore, we are shown clearly here that life is that which flows out from God. Hence, we can say that life is the flowing out of God.

Thus, the life we receive from God is the flowing out of God Himself. This life flowing into us, from our side, is the flowing in of God, and from God's side, it is the flowing out of God. Then, when this life flows out of us, it is

也是神的流出（生命的认识，五至六页）。

生命是神的内容和神的流出。神的内容乃是神的所是，所以生命是神内里的所是（弗四 18 下）。神的流出就是神自己作生命分赐给我们。在启示录二十二章一节我们看见，生命水的河从神的宝座流出来，这是神的流出。生命是神的内容，祂内里的所是；生命也是神流到我们里面，并分赐到我们这人里面（生命的基本功课，六六页）。

林后四章十二节说，“死是在我们身上发动，生命却在你们身上发动。”那个死就是杀死，就是我们的被破碎。我们这个被破碎越多，神的生命从我们身上出去的就越多。

人破碎了，才能供应生命，相信这个道理大家都明白，但现在需要众人摆在实行里。生命是在圣灵中，住在我们的灵里，但人在灵之外，还有魂，还有身体；魂和身体都是灵的遮蔽。所以生命要从灵里出来，人的魂和身体都得受对付，被破碎。然而在我们这些人身上，身体的难处不是太大，最大的还是魂里的难处。魂里的东西就是人的思想、人的情感、人的意志。这三者都是非常难破碎、难对付的。魂总归是包围着灵，遮蔽着灵；灵要从人里面出来，人的魂总得破碎，总得被对付。若不然，人里面的那个生命，无法从灵里流露出来。

我们要让主的生命从我们身上出去，就得学习与主有交通，学习魂被折服，学习在每一件事上让灵作主，让灵掌权。无论是作长老的弟兄也罢，作执事的弟兄姊妹也罢，是探望的也罢，是传福音的也罢，都得学习运用灵，学习折服我们的思想，折服我们的情感，折服我们的意志，用我们的灵在一切活动上摸一切事。如此一来，主的生命就能流露出去。不是作得规矩就可以了，乃是运用灵，生命才能从我们身上出去（建造神家的事奉，五六至五七、五九页）。

参读：这人将来如何，第八章。

again the flowing out of God. (The Knowledge of Life, pp. 11-13)

Life is God's content and God's flowing out. God's content is God's being, so life is God's inner being (Eph. 4:18a). God's flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God's flowing out. Life is God's content, His inner being, and life is God flowing out into us and being imparted into our being. (Basic Lessons on Life, p. 58)

The operation of death within us, spoken of in 2 Corinthians 4:12, is the killing. The operation of death is our being broken. The more we are broken, the more the life of God will flow out of us.

A brother who is broken can supply life. We may understand this doctrinally, but we still need to put it into practice. The Spirit of life abides in our spirit. However, besides our human spirit, we also have a soul and a body. Our soul and body encase our spirit. Therefore, in order for life to be released from our spirit, our soul and body must be dealt with and broken. The body does not pose much of a problem, but our soul poses a great problem. The things of the soul, which is composed of our mind, emotion, and will, are difficult to deal with. The soul surrounds and encases the spirit. Hence, our soul must be dealt with and broken in order for our spirit to be released. Otherwise, there cannot be a pure flow of the divine life.

In order for the Lord's life to be released from within us, we must learn to fellowship with the Lord, be subdued in our soul, and let our spirit dominate and rule over every matter. Whether we are elders or deacons or are involved in visitation or preaching the gospel, we must learn to use our spirit and to subdue our mind, emotion, and will so that we touch things with our spirit. Then the Lord's life will be able to flow out. Our supplying others with life does not depend on our doing things properly but on our exercising our spirit. (The Service for Building Up the House of God, pp. 44-45)

Further Reading: CWWN, vol. 40, "What Shall This Man Do?" ch. 8

出十七 6 “我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

约十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

我们若要涌流生命水，我们也需要与被击打的基督联合为一（出十七 6，约七 38）。被击打的磐石表征成为肉体的基督被钉十字架。…基督在十字架上被神所击打。我们需要与这位被击打者联合为一。这意思是说，我们的属人生命，我们的天然生命，必须受击打，好使活水能流出来。然而，我们不需要击打自己。我们只要与被击打的基督是一，与祂联合为一，就会经历天然的生命被钉死。然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来。只有当我们天然的生命被击打，神圣的生命才会从我们里面流出来（出埃及记生命读经，六〇八页）。

## 信息选读

当我们在基督的死里与祂联合为一时，我们天然、属人的生命就被治死。然后从我们里面所流出的都将是神的生命，就是神圣、永远的生命。这生命就是生命水。我们若与被击打的基督联合为一，从我们流出来的将是纯净的；神圣的生命没有天然生命的搀杂。

再者，这水流会把我们带进永远生命满溢的情形里。按照启示录二十二章一至二节，生命的供应是在生命水中，因为生命树长在生命河里。当生命水在我们里面涌

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

If we would flow the water of life, we also need to be identified with the smitten Christ (Exo. 17:6; John 7:38). The smitten rock signifies the incarnated Christ in His crucifixion. In a previous message we pointed out that on the cross Christ was smitten by God. We need to be identified with this smitten One. This means that our human life, our natural life, must be smitten so that the living water may flow. There is no need, however, for us to try to smite ourselves. If we simply are one with the smitten Christ, identified with Him, we shall experience the crucifixion of our natural life. Then as Christ's divine life flowed out as living water through the smiting of His human life, we also shall experience the flow of the water of life through the smiting of our natural life. Only when our natural life has been smitten will the divine life flow out from us. (Life-study of Exodus, p. 527)

## Today's Reading

When we are identified with Christ in His death, our natural, human life will be put to death. Then whatever flows out of us will be the very life of God, the divine, eternal life. This life is the water of life. If we are identified with the smitten Christ, what flows out from us will be pure. There will not be the mixture of the divine life with the natural life.

Furthermore, this flow will bring us into a situation that is flooded with eternal life. According to Revelation 22:1 and 2, the supply of life is in the water of life, for the tree of life grows in the river of life. When the water of

流时，我们就得着丰富的供应。不仅如此，全召会都要得着丰富生命的供应。哦，我们何等需要这样的涌流！（出埃及记生命读经，六〇八至六〇九页）。

自伊甸园开始，神与撒但的争执，一直就是在死亡与生命这个问题上（参创三3~4，罗五12、17、21，林前十五22）。神的特性是生命，撒但的特性是死亡。这不只是圣洁的问题。世界上有许多虚假的圣洁，我们很容易受骗，但生命是无法假冒的。我里面有没有生命？我在另一个人身上有没有摸着生命？这是问题所在。因为生命比思想更深，比感觉和教训更真实。哪里有生命，哪里就有神。基督与一切其他人的分别就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾借着基督毁灭死，如今也使用召会为着同一目的。今天召会是神生命的器皿，蒙召来彰显祂儿子复活的生命，并带人来认识这生命。

如果这就是召会的工作和职事，我们就很容易看见撒但在她身上攻击的性质。死乃是他的武器。请注意这点的重要。如果攻击是借着罪或世界而来，或只是直接的攻击，我们必知道如何防卫。但即使罪的问题解决了，世界对我们也没有吸引，撒但仍然有能力。如果器皿有好几个漏洞，单单堵住一个是没有用的！

罪不过是途径，死却是目标。对付罪仍没有摸到死。如果你已经到达一个地方，即使通往那里的路受到毁坏，也不会使你脱离那地方。撒但的能力不只是为了爱世界，在于罪，或在于任何对心思、身体或其他方面直接的攻击。我们可能胜过这一切事物，却仍不是得胜者，因为撒但还有借着死所掌管的权势（这人将来如何，一四四至一四五页）。

参读：罗马书生命读经，第四十八篇；倪柝声文集第二辑第二十四册，第一百零九篇。

life flows within us, we are richly supplied. Moreover, the whole church will receive the rich supply of life. Oh, how we need such a flowing! (Life-study of Exodus, pp. 527-528)

From Eden onwards, God's controversy with Satan has been on this issue of death and life (see for example Gen. 3:3, 4; Rom. 5:12, 17, 21; 1 Cor. 15:22). All of God is characterized by life, all of Satan by death. It is not only a question of holiness. There is much false holiness in the world, and we can readily be deceived by it, but life is one thing that cannot be simulated. Is there life in me? Do I touch life in another? These are the questions. For life is something deeper than thought, more real than feeling and doctrine. Where there is life there is God. The great difference between Christ and all others is that, whereas others are dead, He lives. Death could not touch Him. And God who destroyed death through Christ, now uses the Church for the same purpose. Today she is God's vessel of life, called to reveal the risen life of His Son, and to bring men to the knowledge of that life.

But if this is the Church's work and ministry, we can readily see what will be the nature of Satan's attack upon her. Death will be his weapon. Note the importance of this. If the attack came by way of sin, or the world, or by direct assault only, we should know how to guard against it. But even when the question of sin is settled, and even if the world has no attractions for us, yet Satan still has power. It is no use stopping one hole if the vessel has several others!

Sin is but the road; death is the goal. To deal with sin is still not to have touched death. If you have already arrived at a place, the destruction of the road thither does not get you away from that place. Satan's power lies not just in the love of the world, or sin, or in any kind of direct assault, whether on mind or body or anything else. We may overcome all these things and yet not be overcomers for he still has power through death. (CWWN, vol. 40, "What Shall This Man Do?" pp. 119-120)

Further Reading: Life-study of Romans, msg. 48; CWWN, vol. 44, pp. 875-878



## 晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更更要借着耶稣基督一人，在生命中作王了。”

赞美祂的名，神从起初就给我们看见，召会所受的攻击是从哪一方向而来。我们要知道攻击是来自“阴间的门”，就是死亡的门。这辞在新约只出现过一次，就在马太十六章十八节，这辞出现在这里，是最合式不过了。撒但最害怕的，不是召会抵挡罪恶，不爱世界，或胜过其他直接的攻击，乃是召会抵挡他死亡的权势。

所以那开始于伊甸园的生命与死亡之争，到了客西马尼和各各他就终止了。在那里死被废掉，生命与不朽坏就照耀出来。不仅撒但被毁坏了，并且对我们这些蒙救赎的罪人，因为我们在基督里已经经过了死，所以死也过去了，我们已得着祂不能朽坏的生命（这人将来如何，一四五至一四六页）。

## 信息选读

约翰用他在约壹五章四至十三节所写的话作基础，〔在十四至十七节〕给我们看见这永远的生命能胜过死。我们已经接受永远的生命，这生命已经在我们里面得着证实、证明并保证。现在约翰要指出永远的生命胜过死。…你也许认为十四至十七节是论到我们的祷告，以及神答应我们的祷告。实际上，约翰在这几节的用意是要给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。

## Morning Nourishment

Matt. 16:18 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Praise His Name, God has shown us right from the outset from what quarter the attack upon the Church will come. We are to expect it from “the gates of Hades”—that is, of death. This expression occurs only once in the New Testament, but there in Matthew 16:18 it is in its right place. Satan’s greatest fear with regard to the Church is of her resistance, not to sinning, or to the love of the world, or to any of his direct attacks, but to his power of death.

So the controversy between life and death that began in Eden ended in Gethsemane and at Calvary. There death was abolished, and life and immortality brought to light. Not only is Satan destroyed, but for us redeemed sinners, because we have already died a death in Christ, death too is gone, and we have become possessors of His incorruptible life. (CWWN, vol. 40, “What Shall This Man Do?” p. 120)

## Today's Reading

John uses what he has written in 1 John 5:4-13 as a basis to show us [in verses 14 through 17] that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us. Now John intends to point out that eternal life overcomes death. Perhaps you regarded 5:14-17 as verses concerning our prayer and God’s answer to our prayer. Actually, John’s intention in these verses is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

我们在召会生活里并不是单独的生活。因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死。

我们有永远生命的人，能将这生命传给人。这就是说，我们能成为永远的生命所借以供应给人的管道。我们能成为管道，让永远的生命从我们里面流出，并流到别人里面（约翰一书生命读经，三九七至三九八、四〇八页）。

神的丰富是在基督里，基督的丰富又借着召会彰显出来。这样，召会到底怎样彰显基督呢？召会既是神的丰富的见证，她的特点就必须是基督的特点。这样，什么是基督的特点呢？我们可以简单地说，基督的特点，就是当祂要叫拉撒路复活的时候，所说的那句话：“我是复活，我是生命。”（约十一 25）基督就是复活，也就是生命。召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以今天在召会里必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。

主到地上来主要的目的，乃是要叫人得生命（十 10），就是叫人得着神的生命。全本约翰福音乃是讲生命的问题，不是讲罪，或是其他的东西。每一章几乎都是在论到生命和复活的事。神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。我们知道，器皿是为着贮物用的，你不能拿一把水给别人，你必须要用一个器皿，把水装在里面，才能拿给别人。神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富（倪柝声文集第二辑第二十四册，一七九至一八〇页）。

参读：约翰一书生命读经，第三十八篇；倪柝声文集第二辑第二十四册，第一百一十四篇。

In the church life we do not live alone. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems.

We who have eternal life can pass this life on to others. This means that we can be a channel through which eternal life is supplied to others. We can be a channel for eternal life to flow out of us and into others. (Life-study of 1 John, pp. 328, 337)

The riches of God are in Christ, and the riches of Christ are manifested through the church. How does the church express Christ? Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ. Then what are the characteristics of Christ? We can put it in a simple way: The characteristics of Christ are encapsulated in the words He said when He raised Lazarus from the dead, "I am the resurrection and the life" (John 11:25). Christ is the resurrection and the life. Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God's life. The Gospel of John is a book on life; it is not on sin or other things. Almost every chapter concerns life and resurrection. God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection. We know that a vessel is used to contain things. You cannot give water to others with your hands; you have to have a vessel to contain the water before others can receive it. Through the church—the vessel of Christ—God dispenses His life and riches to men. (CWWN, vol. 44, pp. 881-882)

Further Reading: Life-study of 1 John, msg. 38; CWWN, vol. 44, pp. 881-885

# 第八周诗歌

# WEEK 8 — HYMN

655

## 事 奉 — 生命的流露

8 7 8 7 双 (英 910)

A 大调

3/4

5̣ | 5̣ · 3̣ 3̣ 4̣ | 3̣ · 2̣ 2̣ 1̣ | 7̣ · 6̣ 5̣ · 6̣ | 5̣ 1̣  
 一 生 命 流 露 才 是 工 作, 工 作 必 须 是 生 活;  
 5̣ | 5̣ · 3̣ 3̣ 2̣ 3̣ | 4̣ · 6̣ 6̣ 1̣ | 5̣ · 6̣ 1̣ · 7̣ | 7̣ 1̣  
 生 活、工 作 成 为 一 体, 工 作 才 会 有 结 果。  
 5̣ | 4̣ · 3̣ 2̣ 5̣ | 3̣ · 2̣ 1̣ 7̣ | 6̣ · 7̣ 1̣ · 3̣ | 3̣ 2̣  
 经 验 说 出 才 是 信 息, 信 息 必 须 是 经 历;  
 5̣ | 5̣ · 3̣ 3̣ 2̣ 3̣ | 4̣ · 6̣ 6̣ 1̣ | 5̣ · 6̣ 1̣ · 7̣ | 7̣ 1̣  
 经 历、信 息 能 够 一 致, 信 息 才 会 有 能 力。

- 二 工作须是生命果子, 借着那灵所结出;  
 犹如葡萄树枝结实, 彰显生命的丰富。  
 乃是基督借我工作, 将祂生命来表现,  
 使祂生命所有丰富, 借我显在众人前。
- 三 不是人所推行运动, 乃是圣灵的感动;  
 不是外面有所作为, 乃是里面在作工。  
 不是人的一种事业, 乃是神命的活出;  
 不是劳苦为着成功, 乃是表现主基督。
- 四 我的计划、目的、努力, 一切必须全放弃,  
 使主可以借我工作, 全为完成祂心意。  
 我之所是与我所有, 全都必须置死地,  
 使主可以借我活着, 显祂丰富和美丽。

## The overflow of life is work

Service — The Overflow of Life

910

1. The o - ver-flow of life is work, The work should be our  
 liv - ing! What we ex - pe - ri - ence e'er should be The mes - sage we are  
 giv - ing. When liv - ing and the work are one, The work will be ef -  
 fec - tual; When mes - sage and the life are one, The word will be suc - cess - ful.

2. The work must be the fruit of life,  
 Born thru the Spirit's flowing;  
 As branches of the Lord, the vine,  
 Fruit bearing, life bestowing.  
 'Tis Christ Himself thru us to work,  
 Himself as life expressing,  
 And all the riches of His life  
 To others manifesting.
3. 'Tis not a movement borne of man,  
 But by His power moving;  
 'Tis not the deeds done outwardly,  
 But inward action proving.  
 'Tis not the work of enterprise,  
 But 'tis His life confessing;  
 'Tis not to toil for our success,  
 But 'tis Himself expressing.
4. Our plans, our aims, our energy  
 We must abandon wholly,  
 That He may work His plan thru us,  
 His aim and object solely.  
 Ourselves, with all we are and have,  
 To death we must surrender,  
 That Christ may live Himself thru us  
 With riches and with splendor.

