

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

纲 要

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三一神的分赐，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。

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

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

Outline

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. Ps. 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. 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.

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。

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…”（9）：

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。

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。

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.

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.

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.

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，而不是在他的魂里，凭魂的能力和才能；这是他在传福音上第一要紧的事。

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。

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

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.

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.

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

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。

Triune God in order for them to become the totality of eternal life, the New Jerusalem—3:16; 4:14b; cf. Jer. 2:13.

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）。

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).

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）。

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).

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。

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.

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：

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。

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.

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。

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.

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，

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

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、切身地摸着，乃是重要的。

have confidence in our natural qualifications; therefore, it is important that we be deeply and personally touched by these verses in Philippians 3.

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。

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.

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。

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.

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。

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。

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.

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：

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:

- 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。
- 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。
- 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：

- 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.
- 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.

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:

- 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。
- 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。
- 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.
- 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.