

# 二〇一二年秋季 國際長老及負責弟兄訓練

主恢復中獨一的工作

## 第七篇

事奉主，享受祂作隱藏的嗎哪、  
發芽的杖與生命的律

讀經：結四四 10~11、15~18，徒十三 1~2，來九 3~4

綱 目

週 一

壹 「當以色列人走迷的時候，有利未人遠離了我，他們走迷離開我，隨從自己的偶像，他們必擔當自己的罪孽。然而他們必在我的聖所當僕役，照管殿門，在殿中供職；必為百姓宰殺燔祭牲和平安祭牲，必站在百姓面前伺候他們。…以色列人走迷離開我的時候，祭司利未人，撒督的子孫，仍看守我的聖所；他們必親近我，事奉我，並且侍立在我面前，將脂油與血獻給我；這是主耶和華說的。他們必進入我的聖所，就近我的桌前事奉我，守我所吩咐的」—結四四 10~11、15~16：

一 在神的眼光之中，不只有事奉殿的事奉，還有一種更好的事奉，就是事奉主。

二 神今天只有一個目的，就是要人完全屬乎「我」，就是要人在「我」面前事奉「我」；神惟一的目的，並不是許多東西，乃是「我」—15~16 節。

三 事奉了主，並不是對於殿不管了；事奉主的人也傳福音，

# International Training for Elders and Responsible Ones (Fall 2012)

## The Unique Work in the Lord's Recovery

### Message Seven

## Ministering to the Lord to Enjoy Him as the Hidden Manna, the Budding Rod, and the Law of Life

Scripture Reading: Ezek. 44:10-11, 15-18; Acts 13:1-2; Heb. 9:3-4

## Outline

### DAY 1

I. “The Levites who went far from Me, when Israel went astray, who went astray from Me after their idols, shall bear their iniquity. Yet they shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them...But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah, it is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge” (Ezek. 44:10-11, 15-16):

A. *In God's eyes, not only is there the ministry to the house; there is also a better ministry, the ministry to the Lord.*

B. *God has only one goal: to have men who belong absolutely to “Me”; in other words, He wants us to be before “My” presence and minister to “Me”; God's unique goal is not in so many things; rather, it is in “Me” (vv. 15-16).*

C. *To minister to the Lord does not mean that we neglect the house; those who minister*

拯救罪人，幫助弟兄姊妹進步，但是他們的目的只有一個，就是為著主，他們所看見的就是主自己；他們完全是因著主的緣故而寶貝人的。

四 如果我們到主的面前來只看見主，就頂自然也會服事弟兄姊妹；是不是事奉主這個問題，就在乎主在我們心裏是不是最大的。

## 週 二

五 我們事奉主所作的一切，都該是為著主的緣故，為著祂的滿足、心願、快樂、目的、喜悅和榮耀。

六 在主的工作中也有可引誘和吸引我們肉體的地方，因為這些完全是為著一己的喜好和榮耀——參林後四 5。

七 沒有一個人能事奉主而不就近主，不用禱告來親近主的；屬靈的能力不是講道的能力，乃是禱告的能力；能穀禱告多少，就是表明我們裏頭的力量實在有多少。

八 如果我們要在至聖所裏事奉主，我們就必須在祂面前多花工夫、多禱告；我們需要親近祂，站在祂面前等候祂的旨意。

九 禱告就是侍立在神面前（結四四 15），就是在神面前尋求祂的旨意，以蒙拯救脫離妄動的罪（詩十九 13）。

## 週 三

十 事奉主的人要將脂油與血獻給祂——結四四 15：

1 供物的脂油豫表基督身位的寶貴，血表徵基督救贖的工作。

2 在我們對神的事奉中，我們必須將這兩樣獻給祂；血是為著神的聖別和公義，脂油是為著神的榮耀。

十一 事奉主的人要穿細麻材質的衣服，不可穿羊毛衣服或使身體出汗的衣服——17~18 節：

*to the Lord will also preach the gospel to save sinners and help the brothers and sisters to make progress, but their one goal is to be for the Lord, and their focus is the Lord Himself; they treasure men absolutely for the Lord's sake.*

*D. If we come to the Lord's presence, focusing only on Him, we will spontaneously be able to minister to the brothers and sisters also; the question of whether or not we are ministering to the Lord hinges on whether or not the Lord occupies the first place in our heart.*

## DAY 2

*E. Whatever we do in the Lord's service should be for the Lord's sake; it should be for His satisfaction, His heart's desire, His happiness, His goal, His pleasure, and His glory.*

*F. In the Lord's work there are areas that are appealing and attractive to our flesh because they are solely for the pleasure and glory of our self (cf. 2 Cor. 4:5).*

*G. No one can minister to the Lord without drawing near to Him, approaching Him in prayer; spiritual power is not in the power of preaching but in the power of praying; how much we pray indicates how much inner strength we really possess.*

*H. If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more; we need to draw near to Him, stand before Him, and wait for His will.*

*I. To pray is to stand before God (Ezek. 44:15); it is to seek His will before Him in order to be saved from the sin of presumption (Psa. 19:13).*

## DAY 3

*J. Those who ministered to the Lord had to present to Him the fat and the blood (Ezek. 44:15):*

1. Whereas the fat of the offerings typifies the preciousness of the person of Christ, the blood signifies the redemptive work of Christ.

2. In our service to God we must present both to Him; the blood is for God's holiness and righteousness, and the fat is for God's glory.

*K. Those who ministered to the Lord had to be clothed with linen material, not with woolen garments or with anything that caused sweat (vv. 17-18):*

1 細麻衣表徵在賜生命的靈裏，憑基督的生命而有的日常生活和行事；這樣一種生活和行事是純淨、潔淨並細緻的。

2 羊毛衣服會使祭司發熱出汗 (18)，這是墮落之人在神咒詛下，沒有神的祝福，憑自己能力和力量勞苦的記號 (創三 19)。

3 出汗的工作就是一切憑人為努力，沒有父神祝福所作的工；凡事奉主的人所作的，必須是不出汗的工作，不用人為努力和肉體勞力的工作。

4 如果我們有過多時間在神的同在中，在神面前對付好了，在人面前就不必出汗；我們能以最少的力量作最多的事。

十二 「在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和稱呼尼結的西面，古利奈人路求，與分封王希律同養的馬念，並掃羅。他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工」—徒十三 1~2：

1 這就是新約的工作，也是新約工作惟一的原則—聖靈的工作，只能在事奉主的時候啟示的。

2 惟獨在事奉主的時候，聖靈纔打發人出去，所以如果不把事奉主放在先，就甚麼都倒亂了，只有聖靈有權柄能分派人去作工。

3 事奉主不是外面的一切工作都不作了；反而外面的一切工作，都該以事奉主作根據。

4 我們是因為事奉主而出去的，不是出於自己的喜好而沒有事奉主作根據。

## 週 四

貳 「第二幔子後，還有一層帳幕，叫作至聖所，有…四面包金的約櫃，櫃裏有盛嗎哪的金罐和亞倫發過芽的杖、並兩塊約版」—來九 3~4：

一 隱藏的嗎哪就是當我們與神之間，沒有一點間隔時，我

1. Linen garments signify a daily living and walk in the life-giving Spirit by the life of Christ; such a living and walk is pure, clean, and fine.

2. Woolen garments would cause the priests to sweat (v. 18), a sign of fallen man laboring under God's curse, without God's blessing, by his own energy and strength (Gen. 3:19).

3. The work that causes sweat is the work that comes out of human effort without the blessing from God the Father; everyone ministering to the Lord must do a work that causes no sweat, a work without human effort and fleshly strength.

4. If we spend an adequate amount of time in God's presence and deal properly with Him, there is no need to sweat before man; we can accomplish the most amount of work with the least amount of strength.

*L. “Now there were in Antioch, in the local church, prophets and teachers...As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them” (Acts 13:1-2):*

1. This is the work of the New Testament and the unique principle for the work of the New Testament—the work of the Holy Spirit can only be revealed at the time of ministering to the Lord.

2. Only at the time of ministering to the Lord will the Holy Spirit send some forth; if we do not place ministering to the Lord as the top priority, everything will be out of order; only the Holy Spirit has the authority to commission men to work.

3. To minister to the Lord is not to forsake all the work on the outside; instead, all the work on the outside should be based on our ministry to the Lord.

4. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord.

## DAY 4

**II. “After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant” (Heb. 9:3-4):**

*A. The hidden manna is the portion of Christ that we enjoy in the presence of God when*



們在祂面前所享受的那分基督；當我們與主之間沒有一點距離，我們就能最親密、最隱藏的享受基督；這就是享受隱藏的嗎哪，就是基督隱藏的那一分一出十六 31~36：

1 要勝過別迦摩召會的情形，就要把自己從今天基督教一般的實行中分別出來，只留在神面前，直接的事奉祂，而不是事奉任何別的東西；在這裏我們能享受到一些出於基督的東西，是所有遠離神面的人無法嘗到的一啟二 17。

2 我們若要享受隱藏的嗎哪，我們與神之間就必須沒有距離；我們與主之間一切的間隔，都必須除去。

3 當我們事奉主並享受祂作隱藏的嗎哪，就與主有直接的交通，並認識祂的心意和目的；我們在主的同在中，祂纔能把祂和祂的心意，以及祂所要我們作的一切托給我們。

4 當我們事奉主，就有神的託付，因為我們在祂面前，曉得自己與神之間沒有距離。

## 週 五

二 發芽的杖表徵基督這位復活者，該是我們的生命、生活和我們裏面復活的生命，並且這生命該發芽、開花並結出熟杏—民十七 8：

1 在民數記十六章所記載以色列人的背叛之後，神吩咐十二個首領按著宗族，共取十二根杖，放在會幕內見證櫃前；神說，「我揀選的那人，他的杖必發芽」—十七 5。

2 十二根杖都沒有葉子、沒有根，都是死枯的；若有哪一根能發芽，那一根就是神所揀選的；在此我們看見復活乃是神揀選的根據；事奉的根據，乃是在我們天然的生命之外的；因此，發芽的杖表徵我們經歷復活的基督，使我們蒙神悅納，在神所賜的職事上有權柄。

3 一切事奉的原則，乃在於發芽的杖；神把其他的十一根杖都發還，只把亞倫那根發芽的杖留在約櫃裏，作永遠的記念；這意思是說，復活乃是事奉神的永遠原則—9~10 節：

*there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ (Exo. 16:31-36):*

1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot taste (Rev. 2:17).

2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated.

3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all He wants us to do.

4. When we are ministering to the Lord, we will have God's commitment because we are in His presence, realizing that there is no distance between us and God.

## DAY 5

*B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity (Num. 17:8):*

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, "The rod of the man whom I choose shall bud" (17:5).

2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God (vv. 9-10):

a 復活的意思是，一切都是出於神，不是出於我們；復活就是只有神能，我們不能。

b 復活的意思是，一切都是神作的，不是我們作的；所有認識復活的人，都是對自己絕望的人；他們知道自己不能。

c 天然的力量還存在時，復活的能力就無法彰顯；撒拉自己會生時，以撒就不能生出來—創十八 10~15，二一 1~3、6~7。

d 凡是我們能的，乃是天然的；我們不能的，纔是復活的；人必須到了盡頭，纔確知自己一無是處—太十九 26，可十 27，路十八 27。

e 人如果從未感覺自己不行，就永遠無法經歷神的行；復活就是說，我們不行，一切乃是神作的一參林後一 8~9，四 7。

## 週 六

三 約版，就是律法的版，表徵神聖生命之律，就是神聖生命自發的大能、自動的功用、自有的能力和神聖的性能—耶三一 33，來八 10，參羅八 10、6、11，十 12~13：

1 這生命的律，神聖的性能，能殼在我們裏面作一切事來完成神的經綸：

a 照著這性能，我們能殼認識神，活神，並且在生命和性情上由神構成，使我們成為祂的擴增，祂的擴大，作祂的豐滿，使祂得著永遠的彰顯—弗一 22~23，三 19~21。

b 不僅如此，內裏生命之律的性能也將我們構成基督身體上具有各種功用的眾肢體—四 11、16。

2 當神聖的生命在我們裏面長大時，生命的律就發揮功能，使我們成形，將我們模成神長子基督的形像—羅八 2、29：

a 生命的律不是規律我們不作錯事，乃是規律出生命的形狀。

b 生命的律發揮功能，主要的不是在消極方面告訴我們不該作甚麼；反之，當生命長大時，生命的律就在積極方面發揮功能，使我們成形，也就是把我們模成基督的形像。

a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.

b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.

c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come (Gen. 18:10-15; 21:1-3, 6-7).

d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness (Matt. 19:26; Mark 10:27; Luke 18:27).

e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything (cf. 2 Cor. 1:8-9; 4:7).

## DAY 6

*C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life (Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13):*

1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:

a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21).

b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kind of functions (4:11, 16).

2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God (Rom. 8:2, 29):

a. The law of life does not regulate us from doing wrong; it regulates the shape of life.

b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.

c 藉著生命之律的功能，我們都要成為神成熟的兒子，神也就要得著祂宇宙的彰顯。

c. Through the function of the law of life, we all shall become the mature sons of God, and God will have His universal expression.

結四四 11『然而〔利未人〕必在我的聖所當僕役，照管殿門，在殿中供職；必為百姓宰殺燔祭牲和平安祭牲，必站在百姓面前伺候他們。』

15~16『…祭司利未人，撒督的子孫，…必親近我，事奉我，…他們必…就近我的桌前事奉我…。』

弟兄姊妹們！讓我頂直的問你們一句話，就是到底我們所事奉的是信徒們呢，或是神呢？到底在我們的工作之中我們所注意的是工作呢？是主呢？哦！在這裏有大分別，事奉殿和事奉耶穌基督是大不同的。我們看見，今天有許多人，他們是在事奉，是在供職，但是只在外院，沒有來到桌子面前。呀！今天許多人是事奉殿，而不是事奉主。主今天所尋求的事奉，主今天所一直要求的事奉，就是要真正的事奉祂。祂所要的不是要我們去作祂的工。作工固然是緊要，田地的耕種是緊要，羊群的牧放也是緊要的，但主所看的不是這些，乃是事奉神和伺候神。祂要祂的僕人來事奉祂自己，伺候祂自己。哦！能穀事奉祂就是快樂的（事奉殿呢或是事奉神呢，二至三頁）。

### 信息選讀

以西結四十四章十一節和十五至十六節…大不同，有基本的分別：十一節是說到殿裏的事奉〔供職〕，十五至十六節是說到事奉「我」，就是事奉耶和華。原文〔供職和事奉〕這兩個字是相同的，都是事奉…。所以按神看來利未人是分作兩派；雖然大家都是利未人，都是屬乎神的，都是一個支派之中的，可是其中有一大半是只配在殿裏事奉的；但另外一班少數的人，他們也是利未人其中之一，是撒

Ezek. 44:10-11 "But the Levites...shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them."

15-16 "But the Levitical priests, the sons of Zadok,...they shall come near to Me to minister to Me;...it is they who will come near to My table to minister to Me..."

Brothers and sisters, let me ask something very frankly. Are we really ministering to the believers or to Him? Is the focus of our work really on the work or on the Lord? There is a great difference. Ministering to the house is extremely different from ministering to Jesus Christ. We can see many today ministering and serving, but they are only in the outer court. They have not come near to the table. Oh, many are ministering to the house and not to the Lord. The ministering that the Lord is after—the ministering that He is continually after—is to minister to Him. His desire is not for us to do His work. Laboring is certainly important, plowing the fields is important, and feeding the cattle is also important, but the Lord does not look at these things. Rather, He is after the ministering to God and the serving of God. He wants His slaves to minister to Him and to serve Him. Oh, how happy are those who are able to minister to Him. (Watchman Nee, Ministering to the House or to God? pp. 1-2)

### Today's Reading

Ezekiel 44:11 is very different from verses 15 and 16. There is a basic difference between them. Verse 11 speaks of ministering to the house. Verses 15 and 16 speak of ministering to “Me”—that is, the ministering to Jehovah. In Hebrew, the same word for ministering is used in both of these verses. According to God there were two groups of Levites. Although all were Levites belonging to God and to one tribe, the majority among them were only worthy to minister to the house. Yet there was a small minority, who were not only Levites but also the sons of Zadok, who could minister to



督的後裔，他們可以事奉「我」，就是事奉耶和華。

許多人…以為如果能拯救罪人，使召會的人數多起來，叫許多人加入召會是頂好的了。但我說這不過是事奉殿。在神看來，在這種事奉之外，還有一種事奉。在神的眼光之中，不只有事奉殿的事奉，還有一種更好的。我們不只是事奉在主面前，還有事奉主。在這裏不只是在殿裏事奉，也有在桌子前事奉。我們不只是在主面前事奉，乃是事奉主。這是大不同，是頂不相同，一點也不相同的。

如果你能知道這裏的不同，就能看見主在今天所要得的，主在現在所一直追求的是甚麼？弟兄姊妹們，請你不要誤會。事奉了主，並不是對於殿不管了。我乃是說在這裏不只有事奉殿，還有比這更深的，就是事奉主。今天有許多人真是只知道事奉殿，而不知道事奉主。

不錯，我們傳福音是好的，我們拯救罪人，幫助弟兄姊妹進步，使他們向前走也是很好的。…事奉主的人也作這些事，但是他們的目的只有一個，就是為著主，完全是因著主的緣故而寶貝人的，所以他們所看的不光是人。如果你到主的面前來只看見主，你就頂自然也會事奉弟兄。這是大分別。

事奉殿和事奉主在外表上可以沒有多大分別。…但是問題就在乎你為甚麼這樣作！問題就在乎主在你心裏是不是最大的。…我們的存心已經設法解決一切的問題。所以所有的問題都在乎我們為甚麼要這樣作（事奉殿呢或是事奉神呢，四至七頁）。

參讀：事奉殿呢或是事奉神呢。

“Me”—that is, minister to Jehovah.

Many feel that it would be wonderful if they could save sinners and ask them to join the church, thereby causing the church to grow in numbers. But I say this is merely ministering to the house. As far as God is concerned, besides this kind of ministering, there is another kind of ministering. In God's eyes, not only is there the ministry to the house; there is also a better ministry. We are not only ministering before the Lord but also to the Lord. Here there is not only the ministering in the house, but there is also the ministering before the table. We are not only ministering before the Lord; rather, we are ministering to the Lord. This is a very different matter. These two are extremely different from each other. There is no similarity between them.

If you know the difference here, you will see what the Lord is after and what He has always been seeking. Brothers and sisters, please do not be mistaken. To minister to the Lord does not mean that you neglect the house. Rather, what I am saying is that there is not only ministering to the house, but there is something deeper, which is ministering to the Lord. There are many who only know how to minister to the house and not to the Lord.

No doubt it is good to preach the gospel. It is also good to save the sinners and help the brothers and sisters make progress....Those who minister to the Lord will also do these things, but their one goal is to be for the Lord. They treasure men absolutely for the Lord's sake. Hence, their focus is not only on men. If you come to the Lord's presence, focusing only on Him, you will spontaneously be able to minister to the brothers also. This is a big difference.

Outwardly there may not be much difference between ministering to the house and ministering to the Lord....There is a basic question: What is your motivation?...The question hinges on whether or not the Lord occupies the first place in your heart....Your motive tells everything about your situation. Your situation hinges on why you do things. (Ministering to the House or to God? pp. 3-8)

Further Reading: Ministering to the House or to God?



結四四 15 『…撒督的子孫， …他們必…侍立在我面前， 將脂油與血獻給我；這是主耶和華說的。』

羅三 20 『因為凡屬肉體的人， 都不能本於行律法在神面前得稱義…。』

林前一 29 『使一切屬肉體的人， 在神面前都不能誇口。』

比方說一個人他天性是好動的，他天性就是好多說話的，…他這樣作不是為著主。因為多少時候，神如果真要他作他所不喜歡的事，他就不能作了。原因就是因為他的天性近這個，所以就高興作這個。可是他還以為是事奉主，其實是事奉殿。…在神的工作中也有可感興趣的地方—在神的工作中也有冒險的地方—在神的工作中也有一部分能吸引血氣的地方！…多少人以為在家裏管孩子，作人的妻子，作了許多家庭的雜務，這是何等的無趣！如果能給她自由跑到這裏講講屬靈的事，跑到那裏說說主的事，是多好呀！但這是肉體的吸引，不是屬靈的，完全是因為一己的喜好（事奉殿呢或是事奉神呢，七至八頁）。

### 信息選讀

許多在神面前的工作和事奉，神說不是事奉祂。頂希奇，神告訴我們，有一班利未人在殿裏頂忙的事奉著，但是神說他們是事奉殿，不是事奉神（我）。我們知道事奉殿頂像事奉主。在外表上差不多沒有甚麼分別。他們在殿裏乃是宰殺平安祭牲和燔祭牲，所以真是好。…在這裏不只是叫罪人信主，又叫信徒奉獻，真是好。這並不是假的，乃完全是真的。神知道他們的工作，他們實實在在的幫助人獻上平安祭和燔祭。他們實實在在的拯救、幫助人，並且作得很辛苦。但神說，雖然這樣，你們不是事奉我。

Ezek. 44:15 "...The sons of Zadok...shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah."

Rom. 3:20 "Because out of the works of the law no flesh shall be justified before Him..."

1 Cor. 1:29 "So that no flesh may boast before God."

An active person who loves to speak...is not doing this for the Lord because many times he is not able to do the things he does not like, even though the Lord really wants him to. According to his nature, he likes to preach the gospel; so he is happy to do it and feels that he is ministering to the Lord. Actually, he is ministering to the house....In the Lord's work there are areas which are interesting, adventurous, and attractive to the flesh!...A sister may think it is dull to stay home and take care of the children, to be someone's wife, and to do all the household chores! If she could be set free to speak of spiritual things here and speak of the Lord's things there, how good it would be! But this is the attraction of the flesh and is not spiritual. It is solely for the pleasure of the self. (Watchman Nee, Ministering to the House or to God? pp. 8-10)

### Today's Reading

Much of the labor and ministering before God is not ministering to Him. The Bible tells us that there was a group of Levites who were busily ministering in the house, but they were only ministering to the house, not to God. Ministering to the house is very similar to ministering to the Lord. Outwardly, there is almost no difference. Those Levites were in the house preparing the peace offerings and burnt offerings. This was a wonderful work....In the Levites' work, not only were sinners brought to believe in the Lord, but believers were also brought to consecrate themselves. How wonderful this work was. This was not a false work; it was altogether genuine. God knew their work. They were truly rendering help to others in offering up the peace offerings and burnt offerings. They were truly saving and helping men; they labored very hard. Nevertheless, God said they were not ministering to Him.

事奉主是比引人歸主更深，…比引信徒奉獻給主更深。…許多人說幫助人的工作不作，拯救人的工作不作，就作甚麼呢？因為除了這個以外，他們再也沒有工作了，因為他們所作的只是事奉殿。

神今天所追求的，並不是外面活潑的事奉；神今天所要的，並不是拯救罪人；神今天所求的，並不是得著人，幫助信徒更屬靈、更進步；神今天所有的目的只有一個，就是要人完全屬乎「我」，就是要人在「我」面前事奉「我」。神今天所有的目的，並不是這些東西，乃是「我」。

我心裏所最怕的，就是有許多人出來傳福音幫助人，有許多人出來拯救罪人，造就信徒，但沒有事奉主！…你看見在神的工作之中，在天然裏也有吸引我們的，你就去作了！可憐！所以我們現在要求神賜恩，給我們知道甚麼是事奉神，甚麼是事奉殿。

沒有一個人能事奉主而不就近主…，不用禱告來親近主的。屬靈的能力不是講道的能力，屬靈的能力乃是禱告的能力。能穀禱告多少，就是表明你裏頭的力量實在有多少。沒有一件屬靈的事，是需要力氣過於禱告的。

如果我們要事奉主，…我們在主面前的光景…〔該〕是侍立在祂面前〔結四四 15〕。…侍立…就是等候命令，等待神說出祂的旨意來。…所有在神面前的罪，只有兩種。一種就是違背主的命令。…還有一種也是罪，就是主沒有命令而你去作了。所以，一種是悖逆的罪，一種是妄動的罪。

…如果我們要在至聖所裏事奉主，我們就必須在祂面前多花工夫、多禱告，…把我們帶到神面前去…使我們親近神…。所以禱告就是侍立，就是站在神面前尋求祂的旨意（事奉殿呢或是事奉神呢，八至一〇、一三至一六頁）。

參讀：事奉殿呢或是事奉神呢。

Ministering to the Lord is much deeper than leading men to the Lord...[or] leading believers to consecrate themselves to the Lord....Many say, "If I did not do the work of helping and saving others, what would I do?" Apart from these things, they have nothing to do. Their work is confined to the house.

God is not after the outward, lively ministering. God is not after the salvation of sinners. God is not after gaining men or helping believers to be more spiritual or more advanced. God has only one goal: to have men belong absolutely to "Me." In other words, He wants us to be before "My" presence and minister to "Me." God's unique goal is not in so many things. Rather, it is in "Me."

What I fear most in my heart is that many will come out to preach the gospel to help men, save sinners, and perfect the believers, yet not minister to the Lord!...When we see something naturally attractive in the Lord's work, we go about doing it! What a pity this is! For this reason, we must pray to God to grace us that we may know what it is to minister to God and to the house.

No one can minister to [the Lord] without drawing near to Him...[or] without approaching Him in prayer. Spiritual power is not the power of preaching but the power of praying. How much you pray indicates how much inner strength you really possess. No spiritual matter requires more strength than prayer.

If we want to minister to the Lord,...our condition...before God [should be]...“they shall stand before Me” (Ezek. 44:15),...[which] means to wait for a command, to wait upon the Lord to speak His will. There are only two types of sin before God. One is rebellion against His command....Another type of sin...is doing something without the Lord's command. One is the sin of rebellion, and the other is the sin of presumption.

If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more...to be ushered into God's presence and to draw near to Him. Hence, to pray is to stand before God; it is to seek His will before Him. (Ministering to the House or to God? pp. 10-14, 17, 19-23)

Further Reading: Ministering to the House or to God?

結四四 18『他們頭上要戴細麻布裹頭巾，腰間要穿細麻布褲子；不可束上使身體出汗的衣服。』

徒十三 1~2『在安提阿當地的召會中，有幾位申言者和教師…。他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。』

要侍立在神面前就必須作一件事，就是要「將脂油與血獻給我」（結四四 15）。…血在這裏就是為著神的聖別和公義，脂油在這裏就是為著神的榮耀。脂油就是來使神有所得著，血就是來對付神的聖別和公義。你知道神是聖別的，神是公義的，所以祂絕對不能悅納人。如果不流血，如果人不得著罪的赦免，如果神不得著罪的代價，是不能過去的。所以在這裏必須有血，少了這個就不能親近神。…血是對付罪的，但脂油乃是滿足神心的。脂油就是那肥的、最美的、能滿足神心的，所以是為著神的榮耀的（事奉殿呢或是事奉神呢，一六至一七頁）。

### 信息選讀

一個人如果不知道甚麼是死和復活，就不能事奉神。…當〔主耶穌在十字架上〕流出永不朽壞之血的時候，你也就流出去了。…我們的主現在是沒有血的，祂乃是只有骨肉之體。所有一切屬乎天然的生命都已經出去了。主的流血就是把一切魂的生命都倒了出去，祂真是傾倒祂的魂直到死地〔賽五三 12〕。

我們在這裏只有兩個地位：一個就是已經死了，來把一切出於舊造的放棄；另一個就是復活了，來事奉神，學習怎樣侍立在祂面前，聽祂的命令，等候在祂面前事奉祂。

Ezek. 44:18 "They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat."

Acts 13:1-2 "Now there were in Antioch, in the local church, prophets and teachers....As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them."

In order to stand before the Lord, it is necessary "to present to Me the fat and the blood" (Ezek. 44:15)....The blood is for God's holiness and righteousness, while the fat is for His glory. The fat is for God to gain something, while the blood deals with God's holiness and righteousness. We all know that God is holy and righteous and that He absolutely cannot accept anyone sinful. Without the shedding of blood or the remission of sin, without man paying a price for his sin, God will never be satisfied. Therefore, there is the need for the blood. There is no way to approach God without it....The blood deals with sin. But the fat is for God's satisfaction. The fat is the richest and best part, and it satisfies God's heart. Thus, it is for God's glory. (Watchman Nee, Ministering to the House or to God? pp. 23-24)

### Today's Reading

We cannot minister to God if we do not know death and resurrection....When His incorruptible blood was poured out, we too were poured out....Now our Lord has no blood. He only has a body with bones and flesh. Everything of the natural life was poured out. When the Lord's blood was poured out, everything of the soul-life was poured out. He indeed poured out His soul unto death (Isa. 53:12).

We have only two positions here: one is that we are dead and have dropped everything of the old creation; the other is that we are resurrected and are serving God, learning to stand before Him, listening to His order, and waiting in His presence to minister to Him.



〔根據以西結四十四章十八節，〕所有在神面前事奉神的人，該穿…細麻布的織物；〔十七節〕又說不可穿羊毛的衣服。…事奉主的人…在神面前是永遠不能穿羊毛衣服的。…〔十八節接著啟示〕所有事奉的人永遠不可出汗，一切出汗的工作都是神所不喜歡的，都是神所拒絕的。…出汗乃是受咒詛的情形〔創三19〕，因為被神咒詛的緣故，田地不給人效力；因為沒有神祝福的緣故，自己出力去作，以致使身體出汗的。所以出汗的工作是甚麼呢？就是一切肉體勞力，沒有父神祝福所作的工。

屬靈的工作之最大的方面，就是對付神。他第一個接觸的，就是神，不是人。肉體的工作就不同，他第一個碰著的乃是人，所以如果一個工作沒有人就不成功的，就不是神的工作。哦！在神面前是頂寶貝，我們對付的就是祂。所以我們在這裏不是不作工，乃是要作不出汗的工，這是怎麼說的呢？如果你在神面前對付好了，在人面前就不必出汗。你能以最少的力量作最多的事。

這就是新約的工作〔徒十三1~2〕，也就是新約所惟有工作的原則。聖靈的工作，只能在事奉主的時候啟示的。惟獨在事奉主的時候，聖靈纔打發他們出去。所以如果不把事奉主放在先，就甚麼都倒亂了。…只有聖靈有權柄能分派人去作工，召會對於這件事是一點權柄也沒有的。

我再說，事奉主不是把外面的一切工作都不作了，事奉主不是鄉下的路不跑了。我所說的是這樣：所有外面的工作，都該以事奉主作根據；我們是因為事奉主而出去的，不是出於自己的喜好而沒有事奉主作根據的。…甚麼事的分別都沒有像事奉主和事奉殿的分別大（事奉殿呢或是事奉神呢，一八、二一至二四、二六至二七頁）。

參讀：希伯來書生命讀經，第六十篇。

Those who ministered to God before Him had to be clothed...with linen material. Ezekiel 44:17 also says that no wool should come upon them....Before God, no one could ever put on woolen garments....[Verse 18] reveals that all those who minister to the Lord should not sweat. All work that produces sweat is not pleasing to God and is rejected by Him....Sweat is a result of the curse [Gen. 3:19]. Due to God's curse, the ground ceased to yield its fruit; due to the absence of God's blessing, human effort is necessary, and this causes sweat. What is the work that causes sweat? It is the work that comes out of human effort without the blessing from God the Father.

The most important aspect of spiritual work is to deal with God. The first person we should contact is God, not man. The work of the flesh is different; the first one it contacts is man. Hence, if a work cannot be accomplished without man, it is not the work of God. How precious it is to be in God's presence. We have to deal with Him alone. We are not idle; rather, we are doing a work that causes no sweat. What does this mean? If we deal properly with God, there is no need to sweat before man. We can accomplish the most amount of work with the least amount of strength.

Such is the work of the New Testament [Acts 13:1-2]. It is also the unique principle for the work of the New Testament. The work of the Holy Spirit can only be revealed at the time of ministering to the Lord. Only at the time of ministering to the Lord will the Holy Spirit send some forth. If we do not place ministering to the Lord as the top priority, everything will be out of order. Only the Holy Spirit has the authority to commission men to work. Concerning this matter, the church has no authority at all.

I say again, to minister to the Lord is not to forsake all the work on the outside. To minister to the Lord is not to give up serving in the villages. What I say is that all the work on the outside should be based on our ministry to the Lord. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord....There is no difference greater than the difference between ministering to the Lord and ministering to the house. (Ministering to the House or to God? pp. 25, 29-31, 33, 37, 39)

Further Reading: Life-study of Hebrews, msg. 60

啟二 12、17『你要寫信給在別迦摩的召會的使者，說，…那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他…。』

來九 4『有金香壇，和四面包金的約櫃，櫃裏有盛嗎哪的金罐和亞倫發過芽的杖、並兩塊約版。』

我們來看舊約帳幕裏外的事奉。利未人在外院子事奉；祭司在外院子和聖所裏事奉，在聖所裏擺陳設餅、點燈、燒香。但大祭司進入至聖所時，幾乎沒有甚麼事可作。大祭司在至聖所裏，是直接到神面前供職。在至聖所裏，事奉的人享受隱藏的嗎哪。隱藏的嗎哪是甚麼？就是當我們與神之間，沒有一點間隔時，我們在祂面前所享受的那分基督。

我們都能見證，許多時候我們知道自己不是很接近主。但我們與主之間雖然有一段距離，仍能享受出於祂的一些東西。然而，我們也覺得這種享受並不十分甜美。有的時候，我們與主比較親近，就覺得對祂的享受比較甜美。…但有時候，我們與主之間沒有一點距離，我們就能最親密、最隱藏的享受基督。這就是享受隱藏的嗎哪，就是基督隱藏的那一分（希伯來書生命讀經，七九六至七九七頁）。

### 信息選讀

今天我們所處的光景，與別迦摩召會的光景相同。基督教已經離開了神的面。不僅背道的基督教，甚至所謂基要派的基督教，也遠離了神的面。基督教為神作

Rev. 2:12, 17 "And to the messenger of the church in Pergamos write:...He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna..."

Heb. 9:4 "Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant."

Consider the service around the tabernacle in the Old Testament. The Levites served in the outer court, and the priests served in the outer court and in the Holy Place where they arranged the showbread, trimmed the lamp, and burned the incense. But when the high priest entered into the Holy of Holies, there was hardly any work to do. Here, in the Holy of Holies, the high priest ministered directly in the presence of God. Here, in the Holy of Holies, the ministering one enjoys the hidden manna. What is the hidden manna? It is that portion of Christ which we enjoy in the presence of God when there is no distance between us and Him.

As we all can testify, there have been many times when we realized that we were not very close to the Lord. Yet, although there was a distance between us and the Lord, we still enjoyed something of Him. Nevertheless, we had the sense that our enjoyment of the Lord was not that sweet. At other times we were somewhat closer to the Lord and sensed that our enjoyment of Him was sweeter....When there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way. This is the enjoyment of the hidden manna, the hidden portion of Christ. (Life-study of Hebrews, pp. 670-671)

### Today's Reading

Today we are in the same situation as that of the church at Pergamos. Christianity has gone out from the presence of God. Not only apostate Christianity but even the so-called fundamental Christianity is far off from God's presence. Christianity

許多事，但這些事卻不是神自己。因此，在神面前保留了特別一分基督，是要賜給那些勝過別迦摩召會光景的親愛聖徒。要勝過別迦摩召會的情形，就要把自己從今天基督教一般的實行中分別出來，只留在神面前，直接的事奉祂，而不是事奉任何別的事物。在這裏我們享受隱藏的嗎哪，就是基督特別的一分。在這裏我們能享受到一些出於基督的東西，是所有遠離神面的人無法嘗到的。

你若是一個祭司，就可以在聖所裏，比在外院子事奉的利未人更接近神。但你雖然是在聖所供職的祭司，你還沒有進入至聖所。因此，你與神之間，仍然有一段距離。你若要享受隱藏的嗎哪，你與神之間就必須沒有距離。你與神之間一切的間隔，都必須除去。

我們離神越遠，對祂的事奉就越少。我們越靠近祂，就越事奉祂。最終，當我們進入至聖所，在神聖的榮耀前，一切事奉就都停止。在這裏，我們只有主的同在，只享受隱藏的基督，就是隱藏的嗎哪。我們乃是在此纔與主有直接的交通，並認識祂的心意和目的。我們也是在此纔能被祂和祂的心意，以及祂所要我們作的一切充滿。這樣，我們便成為一個認識祂的心和祂心意的人。當我們成了這樣的人，祂的託付就是我們的。為甚麼我們有神的託付？因為我們是在祂面前。我們怎麼知道自己是神面前？我們乃是從裏面，並且由於曉得自己與神之間沒有距離而知道的。我們知道自己是神面前，也是藉著從裏面深處覺得，我們正在享受隱藏的基督作美地出產中上好的分。這就是隱藏的嗎哪。讚美主！（希伯來書生命讀經，七九五至七九六、七九一、七九八至七九九頁）

參讀：希伯來書生命讀經，第五十九篇。

does many things for God, but these things are not God Himself. Hence, there is a special portion of Christ kept in the presence of God for the dear ones who overcome the situation of the church in Pergamos. To overcome the condition of the church in Pergamos is to separate yourself from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else. Here we have the enjoyment of the hidden manna, the special portion of Christ. Here we enjoy something of Christ which all those who are far off from His presence cannot taste.

If you are a priest, you may be in the Holy Place and be closer to God than the Levites who are serving in the outer court. Nevertheless, although you may be a priest ministering in the Holy Place, you are not yet in the Holy of Holies. Thus, there is still a distance between you and God. If you want to enjoy the hidden manna, there must be no distance between you and God. All the distance between you and the Lord must be eliminated.

The farther we are from God, the less service we have toward Him. The closer we are to Him, the more service we render to Him. Eventually, when we enter into the presence of the divine glory in the Holy of Holies, all service ceases. Here we only have the presence of the Lord and enjoy the hidden Christ, the hidden manna. It is here that we have direct fellowship with the Lord and know His heart and His intention. It is here that we can be charged with Him, with His intention, and with all He wants us to do. In this way we become a person who knows His heart and His intention. When we are such a person, His commitment will be ours. Why do we have God's commitment? Because we are in His presence. How do we know that we are in the presence of God? We know it from within and by realizing that there is no distance between us and God. We also know it by the deep inner sense that we are enjoying the hidden Christ as the top portion of the produce of the good land. This is the hidden manna. Praise the Lord! (Life-study of Hebrews, pp. 670, 666, 672-673)

Further Reading: Life-study of Hebrews, msg. 59



民十七 8『第二天，摩西進見證的會幕去；看哪，利未家亞倫的杖已經發了芽，甚至生了花苞，開了花，結了熟杏。』

太十九 26『耶穌看著他們說，在人這是不能的，在神凡事都能。』

發芽的杖表徵，基督這位復活的主，該是我們的生命、生活和我們裏面復活的生命；而這生命該發芽、開花並結出熟杏。你裏面的基督發芽了麼？不要照著道理說是，要照著經歷回答。你的基督是否發芽、開花、結了熟杏，就是復活的果子？（希伯來書生命讀經，八一九頁）

神吩咐十二個首領按著支派，共取十二根杖，放在會幕內見證的版前。神說，凡神所揀選的人，他的杖必發芽〔民十七 5〕。杖是一根木頭，是一根樹枝，上下都砍斷了，上離葉，下離根。…原來能從樹上得汁液，能開花結果，現在是死了。十二根杖都沒有葉子、沒有根，都是死枯的。神說，若有哪一根能發芽，那一根就是神所揀選的。在這裏，就說明復活乃是神揀選的根據；復活乃是權柄的根據（倪柝聲文集第三輯第一冊，二六八至二六九頁）。

### 信息選讀

亞倫和以色列人，同樣是屬乎亞當的，屬乎血氣的。在天然上、在天性上都是可怒之子，沒有分別。十二根杖都是一樣的，同樣是沒有葉、沒有根的杖，同樣是死的，是沒有生命的。這給我們看見，事奉的根據，乃是在我們的天然之外的。乃是神另給我們復活的生命，我們纔能有權柄。權柄不在於人如何，乃在於他身

Num. 17:8 "...On the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds."

Matt. 19:26 "And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible."

The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us, and that this life should bud, blossom, and bear almonds. Is the Christ within you budding, [blossoming, and bearing almonds, the fruit of resurrection]? Do not say yes doctrinally, but answer according to your experience. (Life-study of Hebrews, p. 690)

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Ark. Then He said, "And the rod of the man whom I choose shall bud" (Num. 17:5). A rod is a piece of wood. It is a branch that has been stripped of its leaves and roots....It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God's selection. It is also the basis of authority. (Watchman Nee, Authority and Submission, p. 143)

### Today's Reading

Both Aaron and the Israelites were descendants of Adam and both were fleshly. By nature and according to their natural disposition, they were both sons of wrath;...all twelve rods were the same. They were all leafless and rootless rods, dead and lifeless. This shows us that the basis of service is something apart from our natural life. It is the resurrection life we receive from God that gives us authority. Authority has nothing to do with man but with the resurrection that is manifested through

上有復活。亞倫…與別人有分別，乃在於神肯挑選他，肯把復活的生命賜給他。所以權柄的根據乃是復活。

神把其他的十一根杖都發還，只把亞倫那根發芽的杖留在約櫃裏，作永遠的記念。這個意思就是說，復活乃是事奉神的永遠原則。事奉神的人，乃是一個死了的人，再復活了。神一直向自己並向祂的子民見證，事奉神的權柄，乃是根據復活，不是根據人自己。事奉神的事非經過死而復活，就不能擺在神面前蒙悅納。復活就是神，不是我們；復活就是神能，我不能；復活就是神作的，不是我作的。凡自己以為不錯的，凡對自己有錯誤估價的，這人永遠不知道復活是甚麼。任何人絕不能對自己有絲毫誤會，以為自己能。如果有人一直自以為了不得，以為自己行，以為自己有用，這就是不認識復活的人。你也許認識復活的道理、復活的理由、復活的結果，但你不認識復活。所有認識復活的人，都是對自己絕望的人；所有認識復活的人，都是知道自己不能的人。天然的力量還存在時，復活的能力就無法彰顯。撒拉自己會生時，以撒就不能生。凡是你能的，乃是天然的；你不能的，纔是復活的。…人必須到了盡頭，對自己的一無所有纔不會誤會。

神…吩咐給孩子起名叫以撒（創十八 10~15—「以撒」意即笑的意思）。第一次〔撒拉〕是笑自己不行，第二次是笑居然行。人如果沒有第一次的笑，就沒有第二次的笑。人如果沒有第一次自己感覺不行，就沒有第二次的行。…復活就是說，我不行，一切乃是神作的（倪柝聲文集第三輯第一冊，二六九、二七五至二七七、二七四至二七五頁）。

參讀：倪柝聲文集第三輯第一冊，權柄與順服下篇，第四篇；希伯來書生命讀經，第六十一至六十二篇。

man....[Aaron's] distinction was in God's choosing and the resurrection life which God granted him. From this we see that the basis of authority is resurrection.

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

God called the child's name Isaac (Gen. 18:10-15; 21:1-3, 6-7), which means “laughter.” The first time [Sarah] laughed because of the impossibility of the promise. The second time she laughed because she discovered to her surprise that it was possible. If a man has never experienced the first laughing, he can never experience the second laughing. If a man has never realized his own inability, he can never experience God's ability....Resurrection means that you cannot make it and that God is the One who has done everything. (Authority and Submission, pp. 144, 148-150, 148)

Further Reading: Authority and Submission, ch. 15; Life-study of Hebrews, msgs. 61, 62

## 第七週 週六

### 晨興餽養

耶三一 33 『耶和華說，…我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。』

來八 10 『…我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上…。』

七 16 『祂成了祭司，…乃是照著不能毀壞之生命的大能。』

帳幕最深處的物件乃是見證的版，也就是律法的見證。…律法…是安置在帳幕的中心。在神的子民以色列人中間有帳幕，帳幕四圍有細麻帷子圍著。在帳幕裏面有聖所，聖所裏面有至聖所，至聖所裏面有約櫃，而在約櫃裏面就是宇宙的中心，神所在的地方。在古時，神不要求祂的子民作甚麼工，或參與某種活動；神要求他們照著律法生活行動。若是有人犯了律法，他就是干犯了神。神是按照律法作以色列人的神，以色列人也是按照律法作祂的子民。

新約聖經也題到那出自神性情的內裏生命之律。新約超過一百次以上題到神聖的生命，這神聖的生命已經分賜到我們裏面（希伯來書生命讀經，九〇五至九〇六頁）。

### 信息選讀

我們必須進前來，進入至聖所。在至聖所裏，我們摸著約櫃，就是基督自己。隱藏的嗎哪、發芽的杖和生命之律，都是在基督裏面。我們何等需要摸著基督自己！今天基督就在至聖所裏，而至聖所表徵我們的靈已經與天相聯，因為基督自己是把地聯於天，又把天帶到地上的

## WEEK 7 DAY 6

### Morning Nourishment

Jer. 31:33 "But this is the covenant which I will make with the house of Israel...declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people."

Heb. 8:10 "...I will impart My laws into their mind, and on their hearts I will inscribe them..."

7:16 "Who has been appointed...according to the power of an indestructible life."

The inmost item of the tabernacle was the tablets of the law, the testimony of the law....The law was...placed in the center of [the tabernacle]. At the center of God's people, the children of Israel, was the tabernacle which was enclosed by a wall of linen curtains. Within the tabernacle was the Holy Place, within the Holy Place was the Holy of Holies, within the Holy of Holies was the Ark, and within the Ark was the heart of the universe, the place where God was. In ancient times, God did not require His people to work or to engage in certain activities; He required them to live and walk according to the law. If anyone was wrong with the law, he was wrong with God. God was the God of the children of Israel according to the law, and they were His people according to the law.

The New Testament also mentions the inner law of life which comes out of the nature of God. In the New Testament the divine life is referred to more than a hundred times. This divine life has been imparted into our being. (Life-study of Hebrews, pp.767-768)

### Today's Reading

We must come forward and enter into the Holy of Holies. In the Holy of Holies we touch the Ark, Christ Himself. The hidden manna, the budding rod, and the law of life are all in Christ. How we need to touch Christ Himself! Christ today is in the Holy of Holies. The Holy of Holies signifies that our spirit has been joined to heaven, for the very Person of Christ is the ladder joining earth to heaven and bringing heaven



梯子（約一 51）。我們如果一直在靈裏接觸基督，就會享受祂作隱藏的嗎哪和發芽的杖。這樣，我們每天的生活行動就不是照著任何的教訓、工作、活動或運動，乃是照著生命之律，就是三一神之性情的功能。神的性情正在我們裏面運行並作工，把基督的元素加到我們裏面，變化我們，並且產生神所要的眾子。

已往我說過，生命之律的功用是規律我們。根據這個觀念，我們若正要與妻子爭吵，生命之律就會規律我們。這種說法乃是根據我們天然的觀念，是不準確的。我們以蘋果樹為例，蘋果樹的生命有蘋果樹的性情，從這蘋果樹的性情就產生了蘋果生命的律。難道蘋果樹裏面的生命之律是來規正這棵樹，叫樹不犯錯麼？當然不是！蘋果樹的生命之律，並不是這樣發揮功能的。這律怎樣發揮功能？乃是當蘋果樹的生命生長時，這生命的律就使這生命的形狀成形。因此，當蘋果樹結果子時，就結出蘋果的正確形狀。桃樹也是同樣的原則。因此，生命之律不是規律我們不作錯事，乃是規律出生命的形狀。

若是一種生命不長大，那種生命的律就無法發揮功能；律只能在生命長大時起作用。生命之律的主要功能，不是在消極方面告訴我們不該作甚麼，乃是在積極方面，當生命長大時，使我們成形，也就是把我們模成基督的形像。這就是生命之律的功能。

生命之律不是規律我們脫離罪，因為生命之律不在罪的範圍裏；乃是在神聖生命的範圍裏，那裏沒有罪、世界、肉體或己。當生命長大時，生命之律就運行，主要的不是規律或改正我們，乃是要使我們成形，把我們模成神長子的形像。最終，藉著生命之律的功能，我們都要成為神成熟的眾子，神也就要得著宇宙、團體的彰顯（希伯來書生命讀經，九〇七至九〇九、九一一頁）。

參讀：希伯來書生命讀經，第六十四至六十五、六十九篇。

down to earth (John 1:51). If we continually touch Christ in our spirit, we shall enjoy Him as the hidden manna and as the budding rod. Then our daily life and walk will not be according to any teaching, work, activity, or movement, but according to the law of life, the function of the nature of the Triune God. God's nature is now moving and working within us, adding Christ's element into our being, transforming us, and producing the many sons whom God desires.

In the past, I said that the function of the law of life was to regulate us. According to this concept, if we are about to argue with our wife, the law of life will regulate us. This teaching, which is according to our natural concept, is not accurate. Consider an apple tree. Its apple-tree life has the apple-tree nature, and issuing from this apple-tree nature is the law of the apple life. Does the law of life in the apple tree regulate it from being wrong? Absolutely not. The law of the apple life does not function this way. How then does it function? As the life of an apple tree grows, its law shapes the form of its life. Thus, when an apple tree bears fruit, it bears fruit with the proper form, the form of apples. The same is true of a peach tree. Hence, the law of life does not regulate us from doing wrong; it regulates the shape of life.

If a certain life does not grow, the law of that life cannot function. The law only operates as the life grows. The law of life does not primarily function in the negative sense of telling us what not to do. No, rather, while life grows the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ. This is the function of the law of life.

The law of life does not regulate us from sin, because it is not in the realm of sin; it is in the realm of the divine life where there is no sin, world, flesh, or self. As life grows, its law works, not mainly to regulate or correct us, but to shape us, to conform us to the image of the firstborn Son of God. Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 768-770, 772)

Further Reading: Life-study of Hebrews, msgs. 64, 65, 69