

二〇一三年春季長老及負責弟兄訓練

爲着基督身體之生命的經歷、長大與職事

第八篇

在身體裏過犧牲的生活，
並爲着身體的長大把生命供應給身體

讀經：腓二 17，羅十二 1，約壹五 16 上，林後四
12，弗四 13 ~ 16，西二 19

綱 目

週 一

壹 在身體裏我們需要過犧牲的生活—羅
十二 1:

一 葡萄樹表徵犧牲的基督，就是將祂自己一切
全都犧牲的基督；本於祂的犧牲，祂產生了
新酒，使神和人歡喜—申八 8，士九 13，詩
一四 15 上：

- 1 基督是產酒者，犧牲自己以產生酒，使神和
人喜樂；作爲葡萄樹，基督出產喜樂給神和
人一士九 13，詩一四 15 上。
- 2 在主的主宰下，我們可能被擺在某些處境
中，需要我們犧牲自己，好使別人喜樂—羅
十二 1，弗五 2:
 - a 我們若在這樣的處境中接觸主，我們就會經
歷祂作出產酒的葡萄樹，使神和人喜樂的一
位—腓三 1 上。

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Eight

Living a Sacrificing Life in the Body
and Ministering Life to the Body for the Growth of the Body

Scripture Reading: Phil. 2:17; Rom. 12:1; 1 John 5:16a; 2 Cor. 4:12;
Eph. 4:13-16; Col. 2:19

Outline

Day 1

I. In the Body we need to live a sacrificing life—Rom. 12:1:

A. The vine typifies the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Deut. 8:8; Judg. 9:13; Psalms 104:15a:

1. Christ is the wine-producer, sacrificing Himself to produce wine to cheer God and others; as the vine, Christ produces happiness for God and happiness for others—Judg. 9:13; Psalms 104:15a.
2. Under the Lord's sovereignty, we may be put into situations where we need to sacrifice ourselves to make others happy—Rom. 12:1; Eph. 5:2:
 - a. If in the midst of such a situation we contact the Lord, we will experience Him as the wine-producing vine, as the One who gives cheer to God and to others—Phil. 3:1a.

- b 經歷基督作葡萄樹的結果，就是我們在祂裏面、同着祂、並藉着祂，成了葡萄樹，出產一種能使神和人喜樂之物—士九 13。
- 3 我們若接觸葡萄樹所表徵的基督，並經歷祂犧牲的生命，祂就會使我們有力過犧牲的生活，產生酒使別人和主喜樂—羅十二 1，弗五 2，林後一 24：
 - a 在自己裏面我們無法過犧牲的生活，因為我們的生命是天然的生命、自私的生命；我們若是接觸主，經歷祂犧牲的生命，祂就要加給我們力量，加強我們，使我們為神為人而犧牲—太十六 25，約一 29，二十 22，林前十五 45 下，六 17，腓四 13，羅十二 1，弗五 2。
 - b 我們越經歷基督作有犧牲生命的葡萄樹，就越有力量犧牲自己，使神和人喜樂；我們會使接觸我們的人快樂，也會將喜樂帶給神—林後一 24，五 13 上。

週 二

二 藉着經歷基督作出產酒的葡萄樹，並藉着被祂這新酒充滿，我們就能在祂裏面並同着祂成為奠祭，使神和人喜樂—創二五 14，出二九 40 ~ 41，腓二 17，提後四 6：

- 1 奠祭不僅豫表基督自己，也豫表這位基督以祂自己作新酒浸透我們，直到祂與我們成為一而被澆奠，使神滿足，並為着神的建造—太九 17，提後四 6，創三五 14。
- 2 奠祭就是我們經歷與基督成為一，到一個地步，祂成為我們，並且我們在祂犧牲的生命

- b. The issue of experiencing Christ as the vine is that in Him, with Him, and through Him we become a vine that produces something to cheer God and man—Judg. 9:13.
- 3. If we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make others and the Lord happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24:
 - a. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life; if we contact the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others—Matt. 16:25; John 1:29; 20:22; 1 Cor. 15:45b; 6:17; Phil. 4:13; Rom. 12:1; Eph. 5:2.
 - b. The more we experience Christ as the vine with His sacrificing life, the more we will be energized to sacrifice ourselves to make God and others happy; we will bring happiness to those who contact us, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

Day 2

B. By experiencing Christ as the wine-producing vine and by being filled with Him as the new wine, we may become a drink offering in Him and with Him to cheer God and man—Gen. 35:14; Exo. 29:40-41; Phil. 2:17; 2 Tim. 4:6:

- 1. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as new wine until He and we become one to be poured out for God's satisfaction and for God's building—Matt. 9:17; 2 Tim. 4:6; Gen. 35:14.
- 2. The drink offering is our experience of being made one with Christ to such an extent that He becomes us and that we

週 三

貳 當我們在身體裏過犧牲的生活，我們就把生命供應給身體—約壹五 16 上，羅八 2，6，10 ~ 11，弗四 16:

- 一 我們所有的一切都是在身體裏，都是經過身體，也都是爲着身體；因此，我們的生活該是在身體裏，經過身體，也是爲着身體—16 節。
- 二 身體乃是藉着肢體間彼此的供應被建造起來的；神是要藉着每一個肢體，將生命傳輸到身體裏去—16 節。
- 三 一個人只能把他從基督所得的供應身體；我們職事的度量，乃是根據基督在我們裏面的度量—15 ~ 16 節：

- 1 只有作到我們裏面的基督，纔是對身體有用的，纔能供應生命給人—三 16 ~ 17。
- 2 我們供應給身體的是基督，身體所接受的也是基督，因爲在身體裏，基督是一切，又在一一切之內—西三 4，10 ~ 11，15 ~ 16。

週 四

- 3 我們從元首基督所接受的，身體自然就接受，因爲我們的就是身體的，我們無須努力把祂傳給身體—約一 16，弗三 2，林後十二 9，林前十五 10。

Day 3

II. As we live a sacrificing life in the Body, we minister life to the Body—1 John 5:16a; Rom. 8:2, 6, 10-11; Eph. 4:16:

- A. *Everything we have is in the Body, through the Body, and for the Body; thus, our living should be in the Body, through the Body, and for the Body—v. 16.*
- B. *The Body is built up by the mutual supply of the members; God conveys life to the Body through every member—v. 16.*
- C. *One can supply the Body only with what he has received of Christ; the measure of our ministry is determined by the measure of Christ in us—vv. 15-16:*

1. The only thing that is useful in the Body is the Christ who has been wrought into us, and only this can render the supply of life to others—3:16-17.
2. What we minister to the Body is Christ, and what the Body receives is Christ, because Christ is all and in all in the Body—Col. 3:4, 10-11, 15-16.

Day 4

3. What we receive from Christ the Head, the Body spontaneously receives, for what is ours is the Body's, and there is no need to struggle to pass it on—John 1:16; Eph. 3:2; 2 Cor. 12:9; 1 Cor. 15:10.

四 那裏有十字架，那裏就有生命的供應；要被使用來供應生命給身體，我們平日在主面前的生活中，就必須讓十字架在我們身上運行——林後四 10 ~ 12:

- 1 身體一個不變的原則就是：『死是在我們身上發動，生命卻在你們身上發動』——12 節。
- 2 任何神藉由十字架帶我們經過的事，都自然而然帶來身體上生命的擴增；我們在隱密中與主一同經過的，就足敷把生命供應給身體——太六 16 ~ 18，西三 3 ~ 4。
- 3 生命的交流使身體得到供應；當死在我們身上發動，生命就流通到身體裏——林後四 12。

五 我們藉由內裏的實際將生命供應給基督的身體；聖靈只會為真實和實際的事作見證——約十六 13，約壹五 6。

六 藉着供應生命，我們就服事身體並幫助身體長大；當我們從主所接受的生命流進身體裏，基督身材的度量就增加——弗四 13 ~ 14。

週 五

叁 我們需要把生命供應給身體，為着身體的長大——西二 19，弗四 15 ~ 16:

- 一 神的心意是要使用基督身體上的肢體作管道，將基督的生命流通到全身體裏，藉着他們加增身體的分量——林後四 12，弗四 16。
- 二 身體的長大在於有東西從基督這位元首出來——15 ~ 16 節：

D. Where there is the cross, there is the ministry of life; the way to be used to minister life to the Body is to let the cross operate in us in the normal course of our life with the Lord—2 Cor. 4:10-12:

1. It is an abiding principle of the Body that “death operates in us, but life in you”—v. 12.
2. Anything that God takes us through by way of the cross spontaneously brings an increase of life in the Body; what we go through in secret with the Lord is sufficient to minister life to the Body—Matt. 6:16-18; Col. 3:3-4.
3. The Body is ministered to by a communication of life, and life is communicated to the Body as death operates in us—2 Cor. 4:12.

E. It is by inward reality that we minister life to the Body of Christ; the Holy Spirit will witness only to what is true and real—John 16:13; 1 John 5:6.

F. Through the ministry of life, we serve the Body and contribute to the growth of the Body; when the life we receive from the Lord flows into the Body, the measure of the stature of the Body increases—Eph. 4:13-14.

Day 5

III. We need to minister life to the Body for the growth of the Body—Col. 2:19; Eph. 4:15-16:

- A. God's intention is to use the members of the Body of Christ as channels for Christ's life to flow into the Body and to increase the measure of the Body through them—2 Cor. 4:12; Eph. 4:16.
- B. The growth of the Body depends on what comes out of Christ as the Head—vv. 15-16:

- 1 當身體藉着持定元首而得着供應，身體就以神的增長而長大一西二 19。
- 2 身體是從頭長出來的，因為一切的供應都是從頭而來一弗四 15 ~ 16。

三 身體的長大在於我們裏面神的增長，神的加添，神的增多—西二 19:

- 1 神是主觀的把祂自己給了我們，而叫我們生長。
- 2 神越加到我們裏面，就越使我們生長；這是神叫我們生長的路—林前三 6 ~ 7。
- 3 惟有神能叫人生長；惟有神能把祂自己給我們；沒有祂，我們就無法長大一 6 ~ 7 節：
 - a 神加到我們裏面，就是祂使我們生長。
 - b 神使我們生長，事實上乃是把祂自己賜給我們—羅八 11。

週 六

四 身體的長大就是身體的建造—弗四 16，西二 19:

- 1 以弗所四章十一至十六節在新約裏佔有特別的地位，因為它顯示建造基督身體的奧秘。
- 2 基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來—16 節，三 17 上：
 - a 當基督進到聖徒裏面，活在他們裏面，眾聖徒裏面的基督就成為召會—西三 10 ~ 11。
 - b 基督的身體因着基督在我們裏面的長大而長大，也就得着了建造—一 18，二 19。

1. When the Body is supplied by holding the Head, the Body grows with the growth of God—Col. 2:19.
2. The Body grows out from the Head, for all the supply comes from the Head—Eph. 4:15-16.

C. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Col. 2:19:

1. God gives the growth by giving Himself to us in a subjective way.
2. The more God is added into us, the more growth He gives to us; this is the way God gives the growth—1 Cor. 3:6-7.
3. Only God can give growth; only God can give us Himself, and without Him we cannot have growth—vv. 6-7:
 - a. The addition of God into us is the growth He gives.
 - b. For God to give us growth actually means that He gives us Himself—Rom. 8:11.

Day 6

D. The growth of the Body is the building up of the Body—Eph. 4:16; Col. 2:19:

1. Ephesians 4:11-16 occupies a special place in the New Testament because it shows the mystery concerning the building up of the Body of Christ.
2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—v. 16; 3:17a:
 - a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.
 - b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19.

第八週・週一

晨興餽養

士九 13『葡萄樹對他們說，我豈可停止生產我那使神和人喜樂的新酒，去飄飄在眾樹之上呢？』

羅十二 1『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。』

葡萄樹代表什麼呢？在士師記九章十三節，葡萄樹說，『我豈可停止生產我那使神和人喜樂的新酒。』從一面來說，這是描寫那位犧牲的基督，那位把自己一切全都犧牲的基督。但這並不是主要的點。最重要的意義乃是說，本於祂的犧牲，祂產生出一樣東西來使神和人歡喜——新酒（包羅萬有的基督，六〇頁）。

信息選讀

你有沒有這樣經歷過基督？我相信我們大部分的人都有過一點類似的經歷，但是大概我們未加以注意。有的時候神主宰的權柄，把我們擺在某一種處境中，需要我們犧牲自己好使別人喜樂，也使神喜樂。當我們在這樣的處境中來接觸主，就在那時我們經歷祂作出產酒的葡萄樹；我們經歷基督作使神喜樂，並使人喜樂的一位。從這經歷我們就變成了葡萄樹；我們便成了一種能使人 and 神喜樂之物的出產者。我知道你們有這樣的經歷。基督許多不同的方面，能應付每一處境中的每一個需要。基督是太豐富了。祂不僅是小麥和大麥餅，祂也是所有的樹木，而〔葡萄樹〕乃是出產喜樂給神和給人的。若是所有的弟兄姊妹都對你覺得愉快，我確信你多多少少是在這一方面經歷了基督，你是經歷基督作一個產酒者。基督作犧牲的羊羔活在你裏面，加給你力量，使你犧

WEEK 8 — DAY 1

Morning Nourishment

Judg. 9:13 "But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?"

Rom. 12:1 "I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service."

What does the vine represent? In Judges 9:13 the vine said, "Shall I leave my new wine, which cheers God and men?" In one sense it depicts the sacrificing Christ, the Christ who has sacrificed everything of Himself. But this is not the main point. The main significance is that out of His sacrifice He produced something to cheer God and man—new wine. (The All-inclusive Christ, p. 58)

Today's Reading

Have you had such an experience of Christ? I believe most of us have had some experience of this kind, but probably we have not paid much attention to it. Sometimes under the Lord's sovereignty we are put into a certain situation in which we must sacrifice ourselves to make others happy and the Lord happy. When in this situation we come to contact the Lord, it is then that we experience Him as the wine-producing vine; we experience Christ as the One who gives cheer to God and cheer to others. Out of this experience we become the vine; we become the producer of something which cheers both man and God. I know you have had this kind of experience. There are different aspects of Christ to meet every need in every situation. Christ is so rich. He is not only the grain of wheat and the loaf of barley, but He is also all the trees, and the [vine tree] is one which produces happiness for God and happiness for others. If all the brothers and sisters are happy with you, I am sure that to a greater or lesser degree you are experiencing Christ in this aspect; you are experiencing Christ as a wine producer. Christ as the sacrificing lamb lives in you, energizing you to sacrifice yourself for others to

牲自己爲着別人，好叫別人喜樂。

好幾年前當我在臺灣臺北的時候，有相當多的弟兄姊妹來和我們住在一起，接受一些屬靈的幫助。其中有一位姊妹總是發牢騷，不斷發怨言。她洗澡時，嫌水不熱，她吃飯時，又嫌飯太冷。她終日就是說，『爲什麼這樣？』『爲什麼那樣？』她叫所有與她同住的人頭痛。沒有一個對她感到愉快，因爲她根本沒有學過如何犧牲自己。她從來沒有學過如何在她的處境中應用作犧牲的基督。她自己是一個不快樂的人，她也不能叫任何人快樂，她缺少酒。她沒有經歷基督作產酒者，犧牲祂自己，產出酒來給人並給神。

你若是在這一方面經歷基督，你自己必有多量的酒可喝，而且你要喝醉了。你就要因基督而癡狂。你能說，『我真是快樂，主，我真是快樂。我不知道自私是什麼，那對我像外國話一樣。一天過一天我都在喝基督的酒。』

最快樂的人乃是最不自私的人。最自私的人都是最痛苦的人。他們不斷呼喊：『可憐我吧；待我好一點！』他們就像討飯的人，一直求乞。犧牲的人乃是快樂的人。我們怎能犧牲呢？我們沒有力量犧牲，因爲我們的生命是天然的生命、自私的生命。只有基督的生命才是犧牲的生命。你若接觸這位基督，經歷祂犧牲的生命，祂就要加給你力量，剛強你，使你爲神爲人而犧牲。你就要成爲最快樂的一個人；你要被喜樂灌醉了。這就是經歷基督作葡萄樹。因着這經歷，對別人你就變成了一棵葡萄樹，所有和你接觸的人都要因你覺得快樂，你也要將喜樂帶給神（包羅萬有的基督，六一至六二頁）。

參讀：腓立比書生命讀經，第五十篇；包羅萬有的基督，第五章。

bring them cheer.

Several years ago when I was in Taipei, Formosa, a good number of brothers and sisters came and stayed with us to receive some spiritual help. One sister among them was always murmuring, always complaining. When she took a bath, the water was not hot enough; when she ate a meal, the food was too cold. All day long it was “Why this?” and “Why that?” She gave all those who were living with her a headache. No one was happy with her because she simply had not learned to sacrifice herself. She had never learned how to apply the sacrificing Christ to her situation. She herself was not a happy person, and she did not make anyone else happy. She was short of wine. She had no experience of Christ as the wine producer, sacrificing Himself to produce wine for others and for God.

If you experience Christ in this aspect, you yourself will have much wine to drink, and you will be drunken. Then you will be mad with Christ. You should be a person who is drunken and mad with Christ. You should be able to say, “I am so happy, Lord, I am so happy. I don’t know what selfishness means; that is a foreign language to me. day by day I am drinking the wine of Christ.”

The most happy person is the most unselfish one. The most selfish people are always the most miserable. They are always crying, “Have pity on me; treat me a little better!” They are just like beggars, begging all the time. The sacrificing one is the happy one. How can we sacrifice? We have no energy to sacrifice, for our life is a natural life, a selfish life. Only the life of Christ is a life of sacrifice. If you contact this Christ and experience His sacrificing life, He will energize you, He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunken with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. All those who contact you will be happy with you, and you will bring cheer to God. (The All-inclusive Christ, pp. 58-59)

Further Reading: Life-study of Philippians, msg. 50; The All-inclusive Christ, ch. 5

第八週・週二

晨興餽養

創三五 14『雅各便在神與他說話的地方立了一根石柱，在柱上澆了奠祭，並且澆上油。』

腓二 17『然而，即使我成為奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。』

〔在腓立比二章十七節，〕保羅以信徒對基督的經歷所構成的信心為基本的祭，好叫他能將自己作為奠祭澆奠在其上。天上的神必定會因這種光景非常喜樂。...在信徒這面有信心，在使徒這面有奠祭，這是何等美妙的景象！難怪保羅能說，他與他們眾人一同喜樂！保羅樂於流血成為奠祭，澆奠在信徒信心的祭物上。他不僅喜樂，還與眾聖徒一同喜樂。與別人一同喜樂，意指同他們分享喜樂。使徒在為腓立比人的信心殉道的事上，與他們分享他的喜樂。因此，這含示向他們慶賀之意。我相信三一神看見這種歡樂、喜樂的情景，也與保羅一同喜樂（腓立比書生命讀經，一四〇頁）。

信息選讀

惟有從我們對主的經歷中，才能產生奠祭。我們要成為奠祭，就必須被主充滿，被主浸透。惟有如此，我們才能有屬靈的構成，使我們成為奠祭。像我們這樣的罪人，竟能構成為屬天的酒，讓神心滿意足，這是何等不得了的事！

信徒經歷基督並享受基督，結果他們裏面就產生一個構成，保羅稱之為信心。在神眼中，這信心太超絕、美好、美妙了，神將其視為獻給自己的祭物。保羅因着多年對主的經歷，尤其是因着

WEEK 8 — DAY 2

Morning Nourishment

Gen. 35:14 "And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it."

Phil. 2:17 "But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all."

[In Philippians 2:17] Paul regarded the faith constituted of the believers' experience of Christ as the basic offering upon which he could pour out himself as a drink offering. God in heaven must have been very happy with this situation....On the side of the believers, there was faith; on the side of the apostle, there was the drink offering. What a marvelous scene! No wonder Paul could say that he rejoiced with them all! Paul rejoiced to have his blood shed as a drink offering upon the sacrifice of the believers' faith. He not only rejoiced, but he rejoiced together with all the saints. To rejoice together with others is to share joy with them. The apostle shared his joy with the Philippians in his martyrdom over their faith. This implies a congratulation to them. I believe that the Triune God was also rejoicing with Paul at such a happy, joyful scene. (Life-study of Philippians, p. 118)

Today's Reading

A drink offering can only be produced out of our experience with the Lord. In order to become a drink offering, we need to be filled with the Lord and saturated with Him. Only in this way can we have the spiritual constitution which makes us a drink offering. What a tremendous matter that sinners such as we can be constituted into heavenly wine for God's satisfaction!

As a result of their experience of Christ and enjoyment of Christ, the believers have a constitution which Paul terms faith. In the eyes of God, this faith is so excellent, beautiful, and marvelous that He considers it a sacrifice offered to Him. Paul, after experiencing the Lord for so many years, especially during his

在監獄裏那段期間的經歷，他構成了屬天的酒，能穀使神喜悅快樂。信徒信心的祭物使神滿足，而奠祭使神喜悅。因此，奠祭乃是在滿足神的祭物之外，所獻上使神喜悅的祭。祭物是非常使神滿足的。在舊約裏，獻奠祭的人所獻的，就豫表說，不是出於牛羣羊羣，乃是出於他自己和自己的經歷。在新約裏，我們看見，保羅藉着個人對基督的享受與經歷，成了令神喜悅的酒，澆奠在主面前。他對基督的經歷將他構成酒，使神喜樂（腓立比書生命讀經，一四〇至一四一頁）。

奠祭...主要是加在燔祭、平安祭和同獻的素祭上（出二九 40~41，利二三 9~13、15~18，民十五 1~10，二八 1~14，二九 17~38），...〔並且〕豫表基督將自己傾倒出來，叫神喜悅，使神滿足（真理課程三級卷二，一三頁）。

奠祭乃是在利未記一至六章所啓示的基本祭物之外附加的。...基本的祭物豫表基督的各方面，奠祭豫表獻祭的人所享受的基督。基督這屬天的酒充滿獻祭的人，甚至使他們成爲獻給神的酒。使徒保羅因着這樣享受基督，就成了這樣的奠祭（提後四 6），使他能藉着流血，澆奠在信徒的信心這獻給神的祭物上（聖經恢復本，腓二 17 註 1）。

創世記三十五章十四節是聖經中頭一次提到奠祭。...這裏提到奠祭，聯於伯特利的柱子，指明奠祭是爲着神的建造。雅各在柱上澆油之前，先在其上澆奠祭，這表徵奠祭的澆奠帶進那靈的澆灌（徒二 33），爲着聖別神的家（出四十 9）（聖經恢復本，創三五 14 註 2）。

參讀：創世記生命讀經，第六十九篇；腓立比書生命讀經，第十四篇。

imprisonment, became a constitution of heavenly wine that could cheer God and make Him happy. The sacrifice of the believers' faith was satisfying to God, and the drink offering was cheering to Him. Thus, the drink offering is a cheering offering presented in addition to a satisfying sacrifice. The sacrifices were very satisfying to God. In the Old Testament, the one who offered the drink offering presented something which, in type, came not from the flock or the herd, but out of himself and his experience. In the New Testament we see that through his personal enjoyment of Christ and experience of Him, Paul became cheering wine poured out before the Lord. His experience of Christ constituted him into wine to make God happy. (Life-study of Philippians, pp. 118-119)

The drink offering was...offered mainly with the burnt offering, the peace offering, and the meal offering (Exo. 29:40-41; Lev. 23:9-13, 15-18; Num. 15:1-10; 28:1-14; 29:12-38). The drink offering is a type of Christ pouring Himself out for God's pleasure and satisfaction. (Truth Lessons—Level Three, vol. 2, p. 14)

The drink offering was in addition to the basic offerings revealed in Leviticus 1—6....The basic offerings are types of various aspects of Christ. The drink offering is a type of Christ as enjoyed by the offerer. Christ as the heavenly wine fills the offerer and even causes him to become wine to God. The apostle Paul became such a drink offering (2 Tim. 4:6) by enjoying Christ in this way, so that he could be poured out as a sacrifice to God upon the believers' faith through the shedding of his blood. (Phil. 2:17, footnote 1)

Genesis 35:14 is the first mentioning of the drink offering in the Bible....Its being mentioned here in connection with the pillar at Bethel indicates that the drink offering is for God's building. The fact that Jacob poured a drink offering upon the pillar before pouring oil upon it signifies that the pouring out of the drink offering brings in the outpouring of the Spirit (Acts 2:33) for the sanctifying of God's house (Exo. 40:9). (Gen. 35:14, footnote 2)

Further Reading: Life-study of Genesis, msg. 69; Life-study of Philippians, msg. 14

第八週・週三

晨興餽養

弗四 15~16 『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

今天我們所有的一切都是在身體裏，都是經過身體，也都是爲着身體的。一九二五年，〔一位弟兄〕被請到美國，遇到了一位姊妹，她在苦難病痛中學了許多功課，後來就能設幫助許多人。她真是有生命的職事，是供應生命的人。她這樣的學習乃是在身體裏，經過身體，也是爲着身體的。這是神今天所尋找的人。我們一切生活的標準，乃是在身體裏，經過身體，爲着身體（倪柝聲文集第二輯第二十四冊，一三九至一四〇頁）。

信息選讀

在基督的身體上，肢體是會影響肢體的。一個肢體不好，會影響別的肢體也不好；有時你很好，是因爲別的肢體有好的一面影響了你。每一個肢體都能影響別人。所以，我們不該靠自己活，我們要持定元首，尋求交通。神是要藉着每一個肢體，將生命傳輸到身體裏去。

基督的身體是如何被建造起來的？乃是藉着肢體間彼此的供應。因此，我們除了要看見我們是一個肢體之外，我們還要看見，每個肢體都有它的職事。每一個肢體在身體上，都有它特別所能的，這就是它的職事。職事是一個名詞，它的動詞就是服事。肢體的職事就是肢體從基督所特別得着的，將這特別的得着供應到身體裏，這就是肢體的服事。身體

WEEK 8 — DAY 3

Morning Nourishment

Eph. 4:15-16 "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."

Everything we have is in the Body, through the Body, and for the Body. In 1925 [a brother] was invited to America. He met a sister there who had learned many lessons through her illnesses and who had subsequently rendered much help to many people. She had a ministry of life and was a person who supplied others with life. The lessons she learned were learned in the Body, through the Body, and for the Body. This is the kind of person God is looking for today. Our living should be in the Body, through the Body, and for the Body; this should be our standard. (CWWN, vol. 44, p. 848)

Today's Reading

All the members of the Body of Christ mutually affect one another. If one member suffers, all the other members spontaneously suffer. Sometimes we feel strong because strength from other members has been transmitted to us. Every member can affect the other members. This is why we should not live by ourselves but hold the Head and seek fellowship. God conveys life to the Body through every member.

The Body of Christ is built up by the mutual supply of the members. In addition to seeing that we are members, we have to see that every member has a ministry. Every member in the Body has a special function, and that function is its ministry. The verb form of the word ministry means "to serve." The ministry of a member is the special portion that a member receives from Christ. With this special portion he supplies the Body, and this is the service of the members. The Body is Christ, so our ministry is

是基督，所以我們的職事也是基督。每一個屬乎主的人都有他的那一分，每一個屬乎主的人，在基督裏所得的都有一個特點，這個特點就是他服事的特點。盡職事服事人，乃是根據信徒裏面的基督，乃是把他在基督裏所得的供應身體，而不是把自己所明白的道理拿出來服事人。我們職事的度量，乃是根據基督在我們裏面的度量。基督在我們裏面的度量有多少，我們職事的度量就有多少。我們的職事所根據的，有兩個事實：第一，我們所得着的基督，第二，我們所得着的基督與別的肢體不同的一面。如果我們都只認識基督共同的、普通的一面，我們如何彼此供應呢？我們要用什麼來建造呢？

一個基督徒需要有他個人特別的職事，不是普通的職事。一個人必須得着基督，是別的肢體所沒有得着的，就是這不同的東西，使我能補上別的肢體的缺欠。談到職事，必須對基督有特別的認識，不是普通的認識。...眼睛能看，耳朵能聽，鼻子能嗅，它們各有各的功能，也就各有各的那一分。別的器官有時候也可以用一下，但卻不是專門的用。...你在主面前有特別的學習、有特別的認識，你就能將別的肢體所沒有的供應身體。你對於基督有特別的認識，那一個認識就是你專一的職事。專一的職事，才能服事身體，才能叫身體長進。所以，每一個肢體都需要一直追求，從主那裏得着身體從來所沒有得着的，然後把這個傳輸到身體裏去。每一個肢體盡職，就是基督在身體裏的增加。

我們不是把恩賜分給召會，乃是把基督分給召會；恩賜只是我們分賜基督的憑藉。我們分賜給身體的是基督，身體所接受的也是基督，因為在身體裏，基督是一切，又在一切之內（倪柝聲文集第二輯第二十四冊，一三九、一三四至一三六頁）。

參讀：倪柝聲文集第二輯第二十四冊，一三四至一四〇頁；真理信息，第四章。

simply Christ. Everyone who belongs to the Lord has a special portion which he has received from Christ, and each portion has its characteristic feature. This feature becomes the special characteristic of his service. Ministerial service to others is based on the Christ one has within him. One does not serve others with the doctrine that he understands; he can only supply the Body with what he has received of Christ. The measure of our ministry is determined by the measure of Christ in us. Our ministry is based on these two factors: the Christ we have gained and the aspects of Christ that we have gained which are different from what other members have gained. If we only knew Christ in the same general way, what would there be for us to minister to one another? What would we have that would enable us to build up the Body?

A Christian needs a ministry that is particularly his, not just a general ministry. We must gain something of Christ that others have not gained. It is this particular gain that enables us to make up that which is lacking in other members. Ministry involves a special knowledge of Christ; it is not a general knowledge of Him....The eyes see, the ears hear, and the nose smells. Every organ has its special function. In other words, every organ has its special portion. Other organs may temporarily do what another member does, but they are not dedicated to that particular function....If you have acquired something special and have some special knowledge of the Lord, you can supply the Body with it. If you have a special knowledge of the Lord, this special knowledge will constitute your specific ministry. Only specific ministries can serve the Body and cause the Body to grow. This is why every member has to continually seek and gain from the Lord what the Body does not have and convey it to the Body. When every member fulfills its ministry, there will be growth in the Body of Christ.

We do not impart our gifts to the church; we impart Christ. Our gifts are merely the means by which we impart Him. What we minister to the Body is Christ, and what the Body receives is Christ, because Christ is all and in all in the Body. (CWWN, vol. 44, pp. 847, 843-845)

Further Reading: CWWN, vol. 44, pp. 843-848; Truth Messages, ch. 4

第八週・週四

晨興餽養

林後四 10~12『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。這樣，死是在我們身上發動，生命卻在你們身上發動。』

沒有十字架就沒有生命，也沒有生命的職事。受苦的目的乃是為着完全並豐滿的職事。理論不能代替這個。職事的貧乏乃是因着揀選容易的道路；過輕鬆日子的人往往只有很少的供應。他們不明白人的需要。當然我不是說，我們要自惹麻煩，或要苛刻惡待自己的身體。那靈自己要為我們的經歷負責，帶領我們在身體、心或靈各方面經歷『耶穌的死』，使我們的職事得着豐富。我們的責任只是跟隨而已（倪柝聲文集第二輯第二十冊，一五二頁）。

信息選讀

或許你要問，你如何才能被神使用，來供應生命給身體。不是決心要作很多事，或是退隱什麼事也不作，乃是簡單的讓十字架在你平常與主同行的路上運行。那些藉着說話或工作來服事的人，如果有一天被禁止活動或說話，他們就發現自己沒有職事了。但你職事的度量，不是決定於你活動的程度。只要讓『耶穌的治死』在你裏面作工，生命就必顯明在別人身上。『死是在我們身上發動，生命卻在你們身上發動。』這是身體不變的律，是沒有例外的。所以你不需要特別勞苦，在這方面帶進身體的增長，因為神藉着十字架帶你經過的，自然會帶進擴增。

你也不需要講很多，因為你不必將自己死的經

WEEK 8 — DAY 4

Morning Nourishment

2 Cor. 4:10-12 "Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you."

Where there is no Cross there is no life, and no ministry of life. The object of suffering is that there may be a full and abundant ministry. Theory is no substitute for this. Poverty of ministry results from the choice of an easy road. Those who have an easy time all too often have little to give. They do not understand men's needs. Of course I don't mean we are to invite trouble, or by austerity to ill-treat our bodies. The Spirit Himself takes responsibility for our experience, leading us in paths where we encounter, in body, heart, or spirit, that measure of "the dying of Jesus" that will mean enrichment to our ministry. It is our part only to follow. (CWWN, vol. 40, p. 125)

Today's Reading

You ask me how you can be used to minister life to the Body. Not by setting out deliberately to do a lot, nor indeed by running away into retirement and doing nothing, but simply by letting the Cross operate in the normal course of your walk with the Lord. Those who only serve by words and works find they have no ministry if at any time they are reduced to inactivity or silence. But the measure of your ministry is not determined by the measure of your activity. Only let "the slaying of Jesus" work in you, and life must manifest itself in others. It cannot be otherwise, for it is an abiding principle of the Body that "death worketh in us, but life in you." So you need make no special effort to bring increase to the Body in this way, for anything God takes you through by way of the Cross will spontaneously bring increase there.

Nor need you talk a lot, for it is not necessary to testify to your death

歷見證出來，為要對別人供應生命。只要你樂意死，別人就會得着生命。實際會將自己表達出來，不需要人的傳達。我們並非『藐視申言者的話』（帖前五 20），但我們確信，身體裏的職事不是在於傳講或見證。我們私下與主的交通，就足以供應生命給祂的肢體。我們若為主受苦，不必使別人知道受苦的故事，那個苦難自然會使別人有長進。談論我們所受的苦，不只是多餘的，有時反而使人生厭。

基督的身體得着供應，首先不是藉着傳講和工作，而是憑着裏面的實際。聖靈所關切的乃是真實的事，祂絕不會為虛假的事作見證。你用話語所傳達的，不過是你所已經帶給召會的基督；就如我們說過的，身體乃是藉着生命的交通得着供應。當死在我們身上發動時，生命就很簡單、自然的傳輸給別人。所以問題不是你所作或所說的有多少，乃是在神手中經過的有多少。

在身體合一的根基以外，沒有真實的職事。你常常懷疑自己怎能盡功用，直到你看見這個事實；當你看見了，你就知道自己若領受了什麼，身體立刻就得了。你所有的就是身體所有的，你無須努力去傳輸。你想要建造召會麼？那麼，就讓召會在你身上得建造。你從頭所領受的，祂的身體——召會，自然就得到；你沒有領受什麼，召會就絕不能藉着你得到什麼。領受的問題解決了，職事的問題也就解決了；而領受的問題，是藉着『耶穌的死』得解決的（倪柝聲文集第二輯第二十冊，一五二至一五四頁）。

我們從主所得的生命流出來，就叫基督身體的身量加增了。神是藉着肢體來加增身體的身量（倪柝聲文集第二輯第二十四冊，一三六頁）。

參讀：倪柝聲文集第二輯第二十冊，一三八至一五九頁；哥林多後書生命讀經，第三十至三十五篇。

experience in order for it to become vital to others. Provided you are willing for death, others will know life. Reality communicates itself; it is not dependent upon human communications. We “despise not prophesyings,” but we affirm nevertheless that ministry in the Body is not only a question of preaching or testifying. What we go through in secret with the Lord is quite sufficient to minister life to His members. If we suffer for the Lord’s sake, that suffering will bring increase to others, without our making known the story of our suffering. Talking about it is not only superfluous; in some circumstances it is an abomination.

The Body of Christ is ministered to, not first of all by preaching and working, but by inward reality. The Holy Spirit is concerned with what is real and true, and will never witness to what is not real. What you communicate by words is what you are already bringing of Christ to the Church, for as we have said, the Body is ministered to by a communication of life. And life is communicated to others, quite simply and spontaneously, as death operates in us. So the question is not, How much are you doing or saying? but, How much are you going through under the hand of God?

Ministry on any basis other than the oneness of the Body is unreal. Until you have seen that fact, you constantly wonder how you can function; but when you see it, you know that as soon as you yourself have received something, the Body has received it. What is yours is the Body’s, and there is no need to struggle to pass it on. Do you want to build up the church? Then let it be built up in you. What you receive from the Head, the Church, His Body, spontaneously receives; and what you have not received, it can never receive through you. The question of ministry is settled when the question of receiving is settled; and the question of receiving is settled by “the dying of Jesus.” (CWWN, vol. 40, pp. 125-127)

When the life we receive from the Lord flows into the Body, the measure of the stature of the Body increases. God increases the measure of the stature of the Body through the members. (CWWN, vol. 44, pp. 845)

Further Reading: CWWN, vol. 40, pp. 110-130; Life-study of 2 Corinthians, msg. 30-35

第八週・週五

晨興餽養

西二 19 『...持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

林前三 6~7 『我栽種了，亞波羅澆灌了，惟有神叫他生長。可見栽種的算不得什麼，澆灌的也算不得什麼，只在那叫他生長的神。』

神的心意是要揀選特別的肢體來作特別的職事，好將他們從主所得的生命流通到全身體裏去，叫他們加增身體的分量，用他們作身體生命的運河。...因此，每一個肢體都當在主面前有專一的學習和認識，好能有專一的職事，為着服事身體。沒有職事，就談不到恩賜。許多人強調恩賜，好像恩賜使我們能盡職事。但我們的職事乃是基督，而我們的恩賜只是我們盡職的憑藉（倪柝聲文集第二輯第二十四冊，一三五至一三六頁）。

信息選讀

身體持定元首，就是說身體不容許自己與頭分離。我們若真的持定基督為元首，就不該讓任何事物使我們與祂分離。我們要留在祂裏面，使我們與祂沒有間隔。

身體的長大是倚靠出自元首基督的東西。我們若沒有接受從基督這元首而來的供應，身體就不能長大。然而當身體藉着持定元首而得着供應，身體就以神的增長而長大。身體是從頭長出來的，因為一切的供應都是從頭而來（新約總論第七冊，二五五頁）。

現在我們必須繼續來看，神怎樣叫人生長。神乃是藉着進到我們裏面，叫我們生長的。神越加到我們裏

WEEK 8 — DAY 5

Morning Nourishment

Col. 2:19 "...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God."

1 Cor. 3:6-7 "I planted, Apollos watered, but God caused the growth. So then neither is he who plants anything nor he who waters, but God who causes the growth."

God's intention is to have special members fulfill special ministries, using them as channels for the Lord's life to flow into the Body and to increase the measure of the Body through them....Every member should learn and know something specific before the Lord so that each one can have a specific ministry. Without a ministry, it is useless to talk about gifts. Many people stress gifts, as though gifts constitute our ministry. But our ministry is Christ; our gifts are only the means by which we minister. (CWWN, vol. 44, p. 845)

Today's Reading

For the Body to hold the Head means that the Body does not allow itself to be separated from the Head. If we truly hold Christ as the Head, we shall not be separated from Him by anything. We shall remain in Him without any insulation between us and Him.

The growth of the Body depends on what comes out of Christ as the Head. If we do not receive the supply that comes from Christ as the Head, the Body cannot grow. But when the Body is supplied by holding the Head, the Body grows with the growth of God. The Body grows out from the Head, for all the supply comes from the Head. (The Conclusion of the New Testament, p. 2267)

Now we must go on to ask in what way God gives the growth. He gives the growth by getting into us. The more God is added to us, the more growth He

面，就越使我們生長。我們已經看見，在我們裏面若沒有神的加多，就不會有長大。基督身體的長大大在於我們裏面神的增長，神的加添，神的增多。所以，神是以非常主觀的方式把祂自己給了我們，而叫我們生長。

神既然藉着這種方式叫人生長，我們就需要花時間來吸取祂。有一首著名的詩歌勸我們要『花時間成為聖別』。事實上，我們的需要乃是花時間吸取神。我們每天怎樣花時間吃東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。我們與主接觸不該匆匆忙忙的。如果我們匆匆忙忙，就不能吸收多少祂的豐富。我們需要有充分的時間來禱告，這使我們能更多吸取神的豐富。

我們已經指出，神不僅僅是一個名詞，也不僅僅是敬拜的對象。祂乃是真實的、豐富的、實在的，我們需要吸取祂。今天我們的神乃是經過過程、包羅萬有的靈，而我們有靈可以吸取祂。因此，我們必須操練我們的靈，留在神的面光中來吸取祂。這是需要花時間的。雖然我們都經歷過吸取神的豐富，但我們的經歷還不設充分。因這緣故，我們必須花更多的時間來吸取祂。不要浪費時間在心思、情感、意志裏，乃要更多花時間在靈裏愛慕主，讚美祂，向祂獻上感謝，並且自由的對祂說話。你這樣與祂交通，就吸取祂的豐富，祂也會更多把祂自己加到你裏面。神越加到我們裏面，就越使我們生長。這就是神叫人生長的路。

惟有神能叫人生長。在我的職事裏，我所能作的，頂多只是栽種或澆灌。我無法叫人生長，因為我不能把神給人。惟有神才能把祂自己給你。沒有祂，我們就無法長大。神自己是我們的糧食，我們必須在祂的餐桌上尋求祂，我們必須花時間在那裏慢慢的吃祂。然後祂就更多加到我們裏面來。神這樣加到我們裏面，就是祂使我們生長。神使我們生長，事實上乃是把祂自己賜給我們（歌羅西書生命讀經，五六七至五六八頁）。

參讀：歌羅西書生命讀經，第四十四、四十九、五十一至五十二篇。

gives. As we have seen, without the increase of God within us, there cannot be any growth. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

Since God gives growth in this way, we need to take time to absorb Him. A well-known hymn exhorts us to “take time to be holy.” Actually, our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

As we have pointed out, God is not simply a term or an object of worship. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate. For this reason, we must spend more time to absorb Him. Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth.

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself. Without Him, we cannot have growth. God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, pp. 456-457)

Further Reading: Life-study of Colossians, msgs. 44, 49, 51-52

第八週・週六

晨興餽養

西三 10~11 『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

召會是基督的身體，身體的長大就是身體的建造。簡單的說，長大就是建造，召會的長大就是召會的建造。你在長大，你就是在建造。若是不長大，一直停留在舊樣裏，對召會而言，就是一種拆毀。在一個召會中，只要有一部分弟兄姊妹在長大，那個地方的召會一定能得着建造。因此長大實在是建造的關鍵，你長我長他長，當我們大家都長時，這樣的長就是建造召會（基督的豐富並豐滿與主今日前進的恢復，三六頁）。

信息選讀

以弗所四章十二至十六節在新約聖經裏，佔有特別的地位，因為它給我們看見建造基督身體的奧秘。若沒有這幾節聖經，我們就不知道怎樣建造基督的身體。首先我們要說，建造基督的身體，不是建造一個會。會是一個組織，但基督的身體乃是一個生機體。生機體全是生命的故事，組織卻沒有生命。譬如一個檯子，是木頭拼製出來的，不過是一個組織，裏面沒有生命。...基督是頭，召會是祂的身體。頭既是生機體，身體自然也是生機體。所以，在召會中組織並沒有地位（神的經綸與基督身體的建造，六四至六五頁）。

我們在生命裏的長大，是長到元首基督裏面；但我們在基督身體裏的功用，是從元首出來的。首先我們長

WEEK 8 — DAY 6

Morning Nourishment

Col. 3:10-11 "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."

The church is the Body of Christ, and the growth of the Body is the building up of the Body. In simple terms, the growth is the building. The growth of the church is the building up of the church. While you are growing, you are being built up. If you would not grow, but would stay in the old way, this would be a tearing down for the church. In a church, as long as some of the brothers and sisters would grow, the church in that locality would be built up. Hence, growth is the key to building. When we all grow, the growth becomes the building up of the church. (The Riches and Fullness of Christ and the Advanced Recovery of the Lord Today, p. 37)

Today's Reading

Ephesians 4:12-16 occupies a special place in the New Testament because it shows us the mystery concerning the building up of the Body of Christ. Without these few verses, we would not know how to build up the Body of Christ. First, we must say that to build up the Body of Christ is not to build up a congregation. A congregation is an organization, but the Body of Christ is an organism. An organism is altogether a matter of life, whereas an organization has no life. For example, a table is framed together from pieces of wood. It is just an organization; it does not have any life within. A robot may do all kinds of things, but it is still an organization; it has no life...Christ is the Head, and the church is His Body. Since the Head is an organism, the Body must also be an organism. (The Economy of God and the Building up of the Body of Christ, p. 65)

Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. Firstly, we grow up into the Head.

到元首裏面，然後我們就有一些本於（出於）元首爲着祂的身體建造的東西。十六節指明，長大不是爲着個人，乃是爲着身體。凡不是爲着身體的長大，都不是真的。『每一部分』這話，是指身體的每一肢體。基督身體的每一肢體，都有其藉生命的長大與恩賜的發展而有的度量，可以爲着身體的長大而盡功用。基督的身體藉着供應的節，和盡功用的各部分，便叫自己漸漸長大。供應的節和每一有其度量的部分，都是使召會自己建造起來所需要的。基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來（以弗所書生命讀經，四六六至四六七頁）。

說到召會是生機的，這個生機不是指我們天然的生命，乃是指我們靈裏的生命，就是基督自己。復活的基督乃是賜生命的靈。這一個靈進到我們這些接受祂的人裏面。所以我們裏面同有一個生命，一個靈。我們就是在這一個生命裏，成爲生機的，彼此相聯爲一。現今的問題是，我們裏面有兩個生命，一個是原有天然的生命，一個是主耶穌這生命，我們是憑着那一個生命活着？我們若照着我們天然的生命活，我們就不是召會；我們若照着基督活，活基督，我們就是召會。召會就是基督自己在我們眾人裏面。基督留在祂自己裏面，僅僅是基督；當祂進到聖徒裏面，和聖徒一同活着，眾聖徒裏面的基督就成爲召會了。召會的實際就是基督活在我們裏面。建造基督身體的祕訣就是活出基督。若我們活出我們天然的生命，基督的身體就不得建造。所以我們必須否認、棄絕自己天然的生命，把天然的生命擺在一邊。如此基督在我們裏面就有地位，且能天天擴增，這就是建造基督的身體。基督的身體因着基督在我們裏面的長大而長大，也就得着了建造（神的經綸與基督身體的建造，六六至六七頁）。

參讀：以弗所書生命讀經，第四十五、七十六、八十九至九十篇。

Then we have something which is out from the Head. Verse 16 indicates that growth is not for individuals, but for the Body. Any growth that is not for the Body is not genuine. The words “each one part” refer to every member of the Body. Every member of the Body of Christ has its own measure, and this measure works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. Both the joints of the supply and every single part with its measure are needed for the church to build itself up. The growth of the Body is the increase of Christ in the church. This results in the Body building itself up. (Life-study of Ephesians, p. 386)

When we say that the church is organic, we do not mean that it is an organism composed of our natural life. Rather, it is an organism composed of the life in our spirit, which is Christ Himself. The resurrected Christ is the life-giving Spirit. This Spirit enters into us who have received Him. Hence, within us we have the same life and the same spirit. In this one life we become organic, being joined together as one. The problem now is that we have two lives within us. One is the original natural life; the other is the Lord Jesus as our life. Which life are we living by? If we live by our natural life, we are not the church. If we live according to Christ and live Christ, we are the church. The church is Christ Himself in all of us. When Christ is in Himself, He is just Christ. When He enters into the saints and lives with the saints, the Christ within the saints becomes the church. The reality of the church is Christ living in us. The key to the building up of the Body of Christ is to live Christ. If we live our natural life, the Body of Christ will not be built up. For this reason we must deny and reject our natural life and must put the natural life aside. In this way, Christ will have the proper place within us and will be able to increase day by day. This is the building up of the Body of Christ. The Body of Christ grows by the growth of Christ within us and is built up this way. (The Economy of God and the Building Up of the Body of Christ, pp. 66-67)

Further Reading: Life-study of Ephesians, msgs. 45, 76, 89-90

5̣ 1 | 3-- 3 4 3 | 3- 1- 1 3 | 2-- 7̣ 6̣ 7̣ | 2-1-
 一 事 奉 乃 是 供 應 基 督, 無 論 對 神 或 對 人;
 5̣ 1 | 3-- 3 4 3 | 3- 1- 1 3 | 2-- 6̣ 7̣ 2 | 1---
 總 是 供 應 基 督 富 餘, 以 祂 為 祭 事 奉 神。
 5̣ 5̣ | 4-- 2 7̣ 5̣ | 3- 1- 3 3 | 3-- 2 1 6̣ | 5̣---
 (副) 事 奉 乃 是 供 應 基 督, 無 論 對 神 或 對 人;
 5̣ 1 | 3-- 3 4 3 | 3- 1- 1 3 | 2-- 6̣ 7̣ 2 | 1--- ||
 總 是 供 應 基 督 富 餘, 以 祂 為 祭 事 奉 神。

- 二 古時選民以色列人, 獻上美地的豐盛;
 照樣我們應當獻上 從主所有的收成。
 三 基督乃是我們美地, 在祂身上須經營;
 從祂收穫, 豐富有餘, 與人分享祂豐盛。
 四 持定基督, 藉祂長大, 每一肢體盡功用;
 接受基督, 分給基督, 對祂身體來事奉。
 五 交通、見證、話語職事, 各種事奉及幫助,
 都該是將基督擺出, 供應基督的豐富。

WEEK 8 Hymns #912

- 1 Christ to minister is service 4 Holding Christ, as members growing,
 Both to God and others too, Each his function must observe;
 Christ, the surplus, e'er supplying, Christ receiving, Christ partaking,
 Off'ring Him as service true. To His Body Christ we serve.
 Christ to minister is service 5 Fellowship and testimony,
 Both to God and others too, Ministry and worship too,
 Christ, the surplus, e'er supplying, In all helps and ministrations
 Off'ring Him as service true. Christ is all our service true.
 2 As the Israelites did offer
 From the surplus of their land,
 Thus some produce reaped of Jesus
 Must be in our serving hand.
 3 We on Christ, as land, must labor,
 Harvest Him for all our fare;
 Tasting Him to overflowing,
 Christ with others we may share.

第八週申言

申言稿: _____

[illegible][illegible]