

## 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

### 第二篇

#### 對付天然而在復活裏

讀經：林前二 14，腓三 3 ~ 11，約十二 24 ~ 26

綱 目

週 一

壹 生命的經歷極重要的一面乃是對付天然—林前二 14，腓三 3 ~ 9：

一 我們需要看見，在神的事上我們天然的人是無能、不設資格的—林後三 5 ~ 6：

- 1 我們可能在別的事上設資格，但我們天然的人在神的事上卻是不設資格、無能的一弗二 1，5 上，四 17 ~ 18，林前二 14，耶十七 9，羅六 6，七 24，八 7 ~ 8，太十六 24。
- 2 在神的事上，我們不該信靠我們天然的人；反之，我們必須學習拒絕我們天然的人，而在一切事上操練我們的靈—腓三 3，羅八 4。
- 3 在主的恢復裏，我們天然的人沒有地位；主恢復中的眾召會是基督活的身體的一部分，會自動拒絕任何天然的事—林前十二 12 ~ 13。

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

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

### Message Two

#### Dealing with the Natural Constitution in Order to Be in Resurrection

Scripture Reading: 1 Cor. 2:14; Phil. 3:3-11; John 12:24-26

### Outline

#### Day 1

**I. A crucial aspect of the experience of life is dealing with the natural constitution—1 Cor. 2:14; Phil. 3:3-9:**

*A. We need to realize the impotence, the insufficiency, of our natural being in the things of God—2 Cor. 3:5-6:*

1. We may be sufficient in other things, but in our natural being we do not have any sufficiency, competence, or power in the things of God—Eph. 2:1, 5a; 4:17-18; 1 Cor. 2:14; Jer. 17:9; Rom. 6:6; 7:24; 8:7-8; Matt. 16:24.
2. We should not have any trust in our natural being in the things of God; rather, we must learn to reject our natural being and exercise our spirit in everything—Phil. 3:3; Rom. 8:4.
3. In the Lord's recovery there is no place for our natural being; the churches in the Lord's recovery, as parts of the living Body of Christ, will spontaneously reject anything that is natural—1 Cor. 12:12-13.

- 4 在召會的建造中，我們裏面一切天然的東西必須破碎，我們纔能聯絡一起；惟有當我們天然的人破碎以後，我們纔能被建造——詩歌六〇三首第六、七節。

## 週 二

### 二 『天然』這辭是指我們體力和腦力的總和——帖前五 23:

- 1 天然乃是屬魂的人一個很大的特點，也是我們舊人活出來的一大表現——林前二 14，羅六 6。
- 2 天然就是舊人活出來的表現，重在人的能力、幹才、智慧、聰明、辦法、手腕等等；說到天然，雅各是最好的代表人物——6 節，創二八 20 ~ 22。
- 3 單是天然能幹的人，神還不能用；天然的能幹，若沒有經過破碎，反而是神的攔阻——三二 22 ~ 32。

## 週 三

### 三 我們必須領會對付天然之經歷的過程：

- 1 我們需要看見我們的舊人已經與基督同釘十字架——羅六 6。
- 2 我們需要看見天然就是舊人厲害的表現。
- 3 我們該自然的將基督的釘死接受到我們的天然上，藉着聖靈的能力，將基督的十字架應用到我們的天然上：

4. In the building of the church every natural thing in us must be broken before we can be joined together; we can be built only after we have been broken in our natural being—Hymns, #837, stanzas 6 and 7.

## Day 2

### B. In the expression natural constitution the word constitution denotes the aggregate of our physical and mental powers—1 Thes. 5:23:

1. The natural constitution is an outstanding characteristic of the soulish man and is a prominent expression of the living out of the old man—1 Cor. 2:14; Rom. 6:6.
2. The natural constitution is the expression of the living out of the old man, which has to do with human ability, capability, wisdom, cleverness, schemes, and skills; Jacob is the best representative character of the natural constitution—v. 6; Gen. 28:20-22.
3. God cannot use one who is merely naturally capable; natural ability, unless broken, is a hindrance to God—32:22-32.

## Day 3

### C. We need to understand the process of the experience of dealing with the natural constitution:

1. We need to see that our old man has been crucified with Christ—Rom. 6:6.
2. We need to realize that the natural constitution is a very strong expression of the old man.
3. We should spontaneously receive the crucifixion of Christ upon our natural constitution, applying the cross of Christ through the power of the Holy Spirit upon our natural constitution:

- a 當我們接受並應用基督的釘死，我們所有天然的能力，就有了死的印記，而枯萎下來——太十六 24。
- b 這個接受，在我們身上乃是一個屬靈的大關口，也許這就是我們的昆努伊勒；在這裏，我們天然的能力和幹才被神摸了一下——創三二 22 ~ 32。
- 4 對付天然之經歷的應用，乃是在聖靈的交通裏，讓聖靈將基督的釘死執行到每一點所發現的天然——林後十三 14，羅八 13。

## 週 四

貳 天然越受對付，我們就越在復活裏——腓三 3 ~ 11

- 一 我們天然的各面都是出於人天然的生命，不是出於基督復活的生命；天然的對面就是復活——11 節。
- 二 我們對付天然就是要叫那些原有的能力和幹才，智慧和聰明，都經過十字架的治死，而變作復活的，好蒙神悅納，為神使用——約十二 24 ~ 26。
- 三 我們天然的幹才必須帶到復活裏，好對主成為有用的——腓三 3 ~ 11:

## 週 五

- a. When we receive and apply Christ's crucifixion, all our natural ability will be stamped with the mark of death and gradually become withered—Matt. 16:24.
- b. This receiving is a great spiritual crisis in our life; it may become our Penuel, where our natural ability and capability are touched by God—Gen. 32:22-32.
- 4. We apply the experience of dealing with our natural constitution in the fellowship of the Holy Spirit and by letting the Holy Spirit execute the crucifixion of Christ upon every area of our natural life as it is discovered—2 Cor. 13:14; Rom. 8:13.

## Day 4

**II. The more our natural constitution is dealt with, the more we will be in resurrection—Phil. 3:3-11:**

- A. *All the aspects of our natural constitution are derived from the natural life and do not spring from the resurrection life of Christ; the opposite of being natural is being in resurrection—v. 11.*
- B. *Our dealing with the natural constitution is so that our inherent ability, capability, and wisdom may pass through the death of the cross, become resurrected, and thereby become acceptable and useful to God—John 12:24-26.*
- C. *Our natural ability must be brought into resurrection so that it may become useful to the Lord—Phil. 3:3-11:*

## Day 5

- 1 天然的幹才是自私自利的，這幹才的辦法、手腕，都是爲自己着想的；復活的幹才經過了破碎，都不爲着自己，也沒有己的成分。
- 2 天然的幹才攙雜着肉體、血氣的成分；復活的幹才沒有肉體。
- 3 天然的幹才帶着詭詐，會弄手腕；復活的幹才不弄手腕。
- 4 天然的幹才含有驕傲，覺得自己行，自己能，而自誇自耀；復活的幹才沒有驕傲，不誇耀自己。
- 5 天然的幹才不受聖靈的約束，作起事來，膽子非常大；復活的幹才乃是受聖靈的約束，不敢任意妄爲。
- 6 天然的幹才不理、不顧神的旨意，完全憑着自己意而行；復活的幹才是爲着神的旨意。
- 7 天然的幹才不倚靠神，都是只憑自己就行；復活的幹才倚靠神，不敢憑着自己作。

四 神藉着十字架的工作了結我們，帶我們到盡頭，使我們不再信靠自己，只信靠復活的神——林後一 9。

五 『達到那從死人中傑出的復活』意即我們全人已在逐漸不斷的復活；這該是我們基督徒生活的目標和目的——腓三 11。

週 六

1. Natural ability is selfish, and its schemes and devices are for the sake of self; resurrected ability has been broken and is not for self and has no element of self.
2. Natural ability is mixed with the elements of flesh and temper; resurrected ability is devoid of the flesh.
3. Natural ability involves craftiness and maneuvering; resurrected ability does not scheme.
4. Natural ability contains pride and makes oneself feel capable, thereby resulting in boasting and self-glorification; resurrected ability is not proud and does not boast in itself.
5. Natural ability is not under the control of the Holy Spirit and is extremely daring in doing anything; resurrected ability is controlled by the Spirit and does not dare act according to one's wishes.
6. Natural ability has no regard for the will of God, acting entirely according to self-will; resurrected ability is for the will of God.
7. Natural ability does not rely upon God but relies wholly upon self; resurrected ability relies upon God and does not dare act according to self.

*D. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—2 Cor. 1:9.*

*E. To “attain to the out-resurrection from the dead” indicates that our entire being has been gradually and continually resurrected; this should be the goal and destination of the Christian life—Phil. 3:11.*

**Day 6**

六 當我們在基督的復活裏經歷祂，我們就奧祕的轉到『拿弗他利支派』，成了屬靈的『拿弗他利人』；每個基督徒的個人歷史都該有一部分是奧祕的，在這段奧祕的歷史中，我們轉到了拿弗他利支派，憑復活的基督而活——代下二 14，王上七 14，創四九 21，詩二二標題。

七 我們若讓天然的性能、幹才和美德被帶到十字架上死了，我們就會復活——羅八 13，約十二 24:

- 1 然後在復活裏，我們的性能、幹才和美德，會比在天然生命裏強上許多倍。
- 2 這些東西仍是我們的，卻經過了死與埋葬，現今在復活裏：
  - a 這就是說，我們的性能、幹才和美德，都進入了復活——腓三 11。
  - b 我們繼續存在，但我們同我們天然的性能、幹才和美德，已進入復活的範圍裏——約十二 25 ~ 26。

八 復活的實際是那靈，而那靈是三一神的終極完成；所以，復活是終極完成的三一神——林前十五 45 下，太二八 19，林後十二 14:

- 1 我們天然的性能、幹才和美德，需要藉着死與埋葬，從我們天然的生命遷到三一神裏。
- 2 我們在自己裏面是天然的，但我們從自己遷到那是復活的三一神裏面，我們就進入復活——約十一 25，林後一 9。

*F. As we experience Christ in His resurrection, we are transferred mysteriously into the tribe of “Naphtali” and become spiritual “Naphtalites”; a portion of the personal history of every Christian should be mysterious, and in this mysterious portion we are transferred into the tribe of Naphtali to live by the resurrected Christ—2 Chron. 2:14; 1 Kings 7:14; Gen. 49:21; Psa. 22, title.*

*G. If we allow our natural capacity, ability, and virtues to be brought to the cross and die, we will be resurrected—Rom. 8:13; John 12:24:*

1. Then in resurrection our capacity, ability, and virtues will be many times greater than they were in the natural life.
2. These things are still ours, but having passed through death and burial, they are now in resurrection:
  - a. This means that our capacity, ability, and virtues have entered into resurrection—Phil. 3:11.
  - b. We continue to exist, but we with our natural capacity, ability, and virtues have entered into the realm of resurrection— John 12:25-26.

*H. The reality of resurrection is the Spirit, and the Spirit is the consummation of the Triune God; therefore, resurrection is the consummated Triune God—1 Cor. 15:45b; Matt. 28:19; 2 Cor. 13:14:*

1. Our natural capacity, ability, and virtues need to be transferred from our natural life into the Triune God through death and burial.
2. In ourselves we are natural, but when we are transferred out of ourselves into the Triune God, who is resurrection, we enter into resurrection— John 11:25; 2 Cor. 1:9.

九 將我們天然幹才的『種子』種在地裏，絕不是損失；我們撒種，雖然暫時失去種子，但至終必有在復活裏的收成——約十二 24 ~ 26。

*I. It is never a loss to sow the “seed” of our natural ability into the ground, for when we sow this seed, we lose it temporarily, but eventually there will be a harvest in resurrection— John 12:24-26.*



## 第二週・週一

### 晨興餽養

林前二 14『然而屬魂的人不領受神的靈的事，...並且他不能明白，因為這些事是憑靈看透的。』

林後三 5~6『並不是我們憑自己設資格將什麼估計作像是出於我們自己的；我們之所以設資格，乃是出於神；祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

對付己和對付天然，這兩個經歷在屬靈的事上，都佔極重要的地位。這不僅和生命有關係，更是和事奉有關係。己和天然的對付，乃是在神面前事奉的準備。我們要有合神心意的事奉，己和天然的對付，是絕不可少的（生命的經歷下冊，三〇八頁）。

### 信息選讀

我們要來看在神的事上，我們天然人的無能、〔不設資格，〕...我們可能在別的事上很充裕，但在神的事上卻是缺乏、無能。...墮落人類的靈已經死了（弗二 1、5 上），所以在神的事上毫無用處。

今天在基督教裏，大多數的事奉不是在魂裏就是在肉體裏。這就是為什麼我們必須看見，我們天然的人在事奉的事上是無能的。我們要使聖徒們有深刻的印象：我們的肉體不能服神，也不能得神的喜悅。然後聖徒們可能會問：『怎樣才是在肉體裏？』我們該告訴他們：『只要你不在靈裏，就是在肉體裏。』

我們應該領悟：在神的事上我們不能信靠我們天然的人。腓立比三章三節保羅說，『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不依靠

## WEEK 2 — DAY 1

### Morning Nourishment

1 Cor. 2:14 "But a soulish man does not receive the things of the Spirit of God,...and he is not able to know them because they are discerned spiritually."

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

Dealing with self and dealing with the natural constitution are of extreme importance in spiritual experience. They are related not only to life but also to service. Dealing with self and dealing with the natural constitution are preparations for our service to God. If we wish to have the kind of service according to God's heart desire, dealing with self and the natural constitution is a must. (The Experience of Life, p. 253)

### Today's Reading

We want to see the impotence, [the insufficiency], of our natural being in the things of God....We may be very sufficient in other things, but we do not have any sufficiency, competence, or power in the things of God....The spirit of fallen mankind has been deadened (Eph. 2:1, 5a), so it is useless in the things of God.

In today's religion of Christianity, most of the service is either in the soul or in the flesh. This is why we have to see the impotence of our natural being for our service. We need to impress the saints that our flesh cannot be subject to God and cannot please God. Then the saints may ask, "What is it to be in the flesh?" We should tell them, "As long as you are not in the spirit, you are in the flesh."

We should realize that we cannot have any trust in our natural being in the things of God. In Philippians 3:3 Paul said, "For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence

肉體的。』不信靠肉體就是不信靠我們天然的人。

我們必須學習在一切事上，拒絕我們天然的人，並操練我們的靈。神的救恩使我們的靈成為我們裏面的人（弗3:16）。這含示我們的靈乃是我們的新人位，作我們的一切。事實上，我們不該活另一個人；我們只該活裏面的人。我們的靈敬拜、禱告，這靈該在我們基督徒的生活和事奉中，領頭作每一件事（事奉的基本功課，一四一、一四三、一四五頁）。

新約沒有給我們老舊所是的任何一部分留下餘地。主耶穌的話和使徒保羅的著作說出在神的經綸裏，我們老舊的所是沒有一點該存留。我們需要領悟，神的經綸完全是一件新造的事。我們老舊的所是必須撇在一旁。...在主的恢復裏，雖然我們老舊的所是沒有地位，但以新造的意義而言，我們在召會中有一席之地。我們這蒙了重生，正在得聖別、被變化、被模成，並得榮耀的人有其地位，但我們需要看見，我們天然的人沒有地位。

我們沒有一人能說自己已經完全變化了；我們多少仍有些天然。我們需要看見，在召會生活中，任何天然的事物都沒有地位，但因着我們還在變化的過程中，所以我們仍不知不覺、不經意的有點天然。主恢復中的眾召會是基督活的身體的一部分，會自動拒絕任何天然的事（關於長老職分的基本原則，一四二至一四三、一四九至一五〇頁）。

要叫召會得建造，就不能不提...破碎的問題。你我若是要被建造在一起，你我大家就都得被破碎。沒有破碎，就沒有建造。你破碎了一點，我也破碎了一點，你我才能建造在一起。...在召會的建造裏，我們天然的每一點也都得經過破碎，才能和別人聯在一起。無論是我們的幹才，我們的眼光，還是我們的熱心，凡是天然的都是不合用的，都得經過破碎，然後才能被建造（神的建造，八二頁）。

參讀：事奉的基本功課，第十六、二十課。

in the flesh.” To have no trust in our flesh is to have no trust in our natural being.

We have to learn to reject our natural being and exercise our spirit in everything. God's salvation makes our spirit the inner man (Eph. 3:16). This implies that our spirit is our new person as everything to us. Actually, we should not live another man; we should live only the inner man. Our spirit worships, prays, and should take the lead to do everything in our Christian life and service. (Basic Lessons on Service, pp. 126-128)

The New Testament leaves no place for any part of our old being. The speaking of the Lord Jesus and the writings of the apostle Paul show that in God's economy nothing of our old being should remain. We need to realize that God's economy is altogether a matter of the new creation. Our old being must be put aside. Although there is no place for our old being in the Lord's recovery, in the sense of the new creation there is a place for us in the church. There is a place for us as regenerated persons who are being sanctified, transformed, conformed, and glorified, but we need to see that there is no place for our natural man.

None of us can say that we are fully transformed; we are all still somewhat natural. We need to see that in the church life there is no place for anything natural, yet because we are in the process of being transformed, we are still unconsciously and unwillingly somewhat natural. The churches in the Lord's recovery, as parts of the living Body of Christ, will spontaneously reject anything that is natural. (Basic Principles concerning the Eldership, pp. 120-121, 127)

In order for the church to be built up, we have to touch the matter of being broken. If we want to be built together, we all have to be broken. If there is no breaking, there is no building. You and I can be built together only after you and I both have been broken a little....In the building of the church, every natural thing in us must be broken before we can be joined with others. Everything natural in us, whether it is our ability, our discernment, or our zeal, is unsuitable to be used for the building. We can be built only after we have been broken in our natural being. (The Building Work of God, pp. 62-63)

Further Reading: Basic Lessons on Service, lsns. 16, 20



## 第二週・週二

### 晨興餽養

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

〔在對付天然這事上，『天然』這辭是指我們體力和腦力的總和。〕我們所說的『天然』，在聖經中並沒有這個辭。就是在一般基督徒中間，也很少提起。但在我們的經歷中，卻實在有天然這個東西。它是屬魂的人一個很大的特點，也是我們舊人活出來的一大表現。我們要追求十字架的經歷，就不能忽畧這方面的對付。...天然就是舊人活出來的一部分表現，而這一部分表現，乃是重在人的能力、幹才、智慧、聰明、辦法、手腕等等（生命的經歷下冊，二九六頁）。

### 信息選讀

說到天然，創世記裏的雅各...是最好的代表人物。通常我們都以爲雅各的記載，是顯明他的詭詐。其實雅各一生的故事中，最突出的點，還是他天然的努力和辦法。所有有辦法的人都難免詭詐，雅各也是這樣。他的詭詐不過是浮面的表現，天然的生命才是他潛在的特點。雅各在成熟以前，他所有的故事，都給我們看見他的天然。他有能力、有辦法、有本事、有幹才、有手腕，實在是一個天然很強的人。

直到他在毘努伊勒，神扭瘸了他的大腿，他才有了一個厲害的轉機。最後到了創世記三十五章，神叫他到伯特利，就是到他逃避他哥哥的時

## WEEK 2 — DAY 2

### Morning Nourishment

Rom. 6:6 "Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves."

1 Thes. 5:23 "And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ."

[In our dealing with the natural constitution], constitution...means "the aggregate of man's physical and mental powers." In the Bible there is no such term as the natural constitution, and it is seldom mentioned among Christians; yet in our experience there is such a thing. It is an outstanding characteristic of the soulish man and a prominent expression of the living out of the old man. If we pursue the experience of the cross, we cannot neglect this aspect of dealing....The natural constitution is the expression of the living out of the old man, which has to do with human ability, capability, wisdom, cleverness, schemes, and skills. (The Experience of Life, p. 243)

### Today's Reading

When speaking of the natural constitution, Jacob, in the book of Genesis, is the best representative. We generally think that the record of Jacob points out his craftiness. But, actually, the most outstanding characteristic in the entire life of Jacob is his natural endeavoring and scheming. All those who scheme are inevitably crafty. So also was Jacob. His craftiness was but the superficial expression; his natural constitution was his hidden characteristic. Before Jacob became matured, all his history revealed his natural constitution. He was able, resourceful, full of schemes, and very capable and skillful; he was truly one who was exceedingly strong in the natural constitution.

The crisis in his life occurred when God touched the socket of his hip at Peniel. Finally, in Genesis 35, God asked him to go to Bethel and there make an altar to God who had appeared to him when he fled from the face of his

候，向他顯現的神那裏去，築壇獻祭給神。從此雅各的手腕才停下來，他天然的人才倒下來了。

雅各的天然受到這樣徹底的破碎，他的生命在神裏面就達到了豐滿成熟的境地。他不再是雅各，乃是以色列，不再是一個詭詐能抓（『雅各』的意思）的人，乃是神的一個君王（『以色列』的意思）。所以他能一再給法老祝福，也能在臨終的時候，給他兒子們厲害的祝福。

在屬靈的工作裏，人和神配合，乃是最大的原則。雖然無論什麼都是神作，但無論什麼，又都需要人配合着神來作。絕不是我們什麼都不會作，什麼都不能作，什麼也都不要作，而神就能使用我們的。我們常聽見弟兄姊妹說，『我信神會作』，而他們自己卻不配合上去，這種信心，是枉然的。神會作，不錯，但還需要人會作。人如果不會作，神雖然會作，祂也不作。神總得找到會作而又能和祂配合的人。人會作到什麼地步，神才能作到什麼地步；人給神配合到什麼地步，神的工作才能作到什麼地步。所以我們要會作，要能作，要學習在各方面作厲害的人，才能配合得上神的使用。

然而，單是天然能幹的人，神還不能用。天然的能幹，若沒有經過破碎，反而是神的攔阻；必須經過破碎，經過死，變作復活的，神才能用。天然的才幹，就像生鐵一樣，太硬了、又太脆了，一面不適用於用度，一面又容易折斷。復活的才幹，卻像熟鋼一樣，是堅而柔的，有一點像中國人所說的『剛柔相濟』，適用於用度，又不易折斷。所以一個不能幹的人，神不能用，一個能幹而沒有經過破碎的人，神也不能用。所有在神手裏有用的人，都是能幹而經過破碎的人。我們查看歷代被神大用的人，幾乎每一個都是相當能幹，相當有魄力、有眼光、有聰明，而同時又是給神破碎了的人（生命的經歷下冊，二九七至三〇一頁）。

參讀：關於長老職分的基本原則，第十五至十六章。

brother. From thence Jacob ceased all his scheming, and his natural man fell before God.

When Jacob's natural constitution was thoroughly broken, his life in God attained to a mature and full stage. He was no more Jacob but Israel. He was no more a supplanter (the meaning of Jacob) but a prince of God (the meaning of Israel). As a result, he could bless Pharaoh and command abundant blessings upon his sons before he died.

The greatest principle in spiritual service is that of man cooperating with God. Although God does all things, yet in all things God needs man to cooperate with Him. It can never be that those who do not know how to do anything and are incapable and unwilling to do anything can be used by God. We often hear brothers and sisters say, "I believe that God can do it," yet they themselves make no effort to cooperate. This kind of faith is vain. No doubt, God can do it, but it is also necessary that man be able to do it. If man cannot do it, though God can, He will not do it. God must seek those who are able and willing to cooperate with Him. God works as far as man is capable. God works according to the degree of man's cooperation. Therefore, we must be able and capable and learn to be a useful man in every aspect; then we are fit for His use.

However, God still cannot use one who is merely naturally capable. Natural capability, unless broken, is a hindrance to God. It must be broken; it must pass through death and be resurrected so that it may be used by God. Natural ability is similar to raw iron which, because it is too hard and brittle, is not suitable for use and is easily broken. Resurrected ability is like wrought steel, firm but malleable, suitable for use and not easily cracked. Therefore, God cannot use one who is incapable; neither can He use one who is capable yet has not been broken. Those who are usable in the hand of God are those who are capable yet whose capability has been broken. If we examine all those who have been used by God throughout the generations, almost all were very capable, rich in soul-power, having foresight and cleverness, while at the same time they were broken by God. (The Experience of Life, pp. 244-245, 247)

Further Reading: Basic Principles concerning the Eldership, chs. 15-16

## 第二週・週三

### 晨興餽養

太十六 24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

羅八 13『因為你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行爲，必要活着。』

肉體、己和天然，這三者都是舊人的表現，所以它們所受的對付，原則也都是同樣的，一面是客觀的事實，一面是主觀的經歷。客觀的事實，是基督把我們的舊人釘死了；主觀的經歷，是靠着聖靈，把基督的釘死，執行到我們身上來。如果執行到我們的肉體上，那就是對付肉體；如果執行到我們的意見上，那就是對付己；如果執行到我們的幹才、能力上，這就是對付天然（生命的經歷下冊，三〇五頁）。

### 信息選讀

經歷對付天然的过程，和對付己也很相近。〔第一，我們要〕看見舊人已經與基督同釘死。這個屬靈的看見，乃是經歷對付天然的頭一步。我們必須看見舊人與基督同死的事實，才能產生以下的對付。

〔然後我們要〕看見天然是舊人厲害的表現。這也是一個屬靈的看見。當然在這個看見裏面，也就包括看見天然到底是指着什麼，以及我們身上有那些是天然的表現。

我們有了前兩個看見，自然就會接受基督的釘死到天然上，也就是靠着聖靈的能力，把基督的釘死，執行到我們天然的表現上。這樣一接受，

## WEEK 2 — DAY 3

### Morning Nourishment

Matt. 16:24 "Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me."

Rom. 8:13 "For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live."

Flesh, self, and the natural constitution—all three—are the expressions of the old man. Therefore, the principle in dealing with them is the same: on one hand, we have the objective fact, and on the other hand, we need the subjective experience. The objective fact is that Christ has already crucified our old man, whereas the subjective experience is the applying of the death of Christ through the Holy Spirit to ourselves. If we apply it to the flesh, it is the dealing with the flesh; if we apply it to our opinion, it is the dealing with self; and if we apply it to our ability and capability, it is the dealing with the natural constitution. (The Experience of Life, pp. 250-251)

### Today's Reading

The process of the experience of dealing with the natural constitution closely resembles that of dealing with self. [First, we see] that our old man has been crucified with Christ. This spiritual seeing is the first step toward our experience in dealing with the natural constitution. We must see that our old man has been crucified with Christ; then we shall experience the dealing that follows.

[Then we realize] that the natural constitution is a very strong expression of the old man. This also is a spiritual seeing. Of course, this also includes seeing what the natural constitution refers to and what its expressions are.

After we have seen the first two points, we will automatically receive the crucifixion of Christ upon our natural constitution. This also means that we apply the crucifixion of Christ through the power of the Holy Spirit to our

一執行，那些天然的能力，就有了死的印記，而枯萎下來了。這個接受，在我們身上乃是一個屬靈的大關口。也許這就是我們的毘努伊勒〔參創三二 22~32〕。在這裏，我們天然的能力和幹才，被神摸了一下，我們的大腿筋，就是全身最有力量的那個東西，就扭了，以後再要使用，就不能像從前那樣隨意了。這就是我們在對付天然上，過了一個關，有了一次主觀的經歷。

對付天然經歷應用的第一點，還是在聖靈的交通裏。無論是對付己，或是對付天然，我們若要有繼續不斷的經歷，總得活在聖靈的交通裏。這些經歷的應用，都是靠着聖靈，執行十字架的死。若不活在聖靈的交通裏，我們要靠聖靈就靠着不着，要執行十字架的死也執行不來。

我們若活在聖靈的交通裏，就要讓聖靈把基督的死，執行到每一點所發現的天然上。換句話說，我們每一次發現自己還有手腕、辦法和能力，就要立即把十字架的死應用到上面，在這些天然具體的表現上，打上十字架死的印記。這不光是一次的接受，並且是日常的應用，天天時時都將十字架擺在我們的天然上。從接受十字架的時候起，我們就學習在聖靈的交通裏，讓神摸我們天然的每一點表現。我們可能是一個有思路的人，是一個有幹才的人，但我們是一個接受十字架的人，也是一個背十字架的人，在我們身上有一個十字架，一直作破碎的工作。若是主憐憫，過一段時間，我們身上那些天然的東西，就要逐漸有死而復活的光景了（生命的經歷下冊，三〇六至三〇八頁）。

參讀：生命的經歷，第九至十篇。

natural expression. Once we receive and apply this, all our natural ability will be stamped with the mark of death and will gradually become withered. This receiving is a great spiritual crisis in our life; it may perhaps become our Penuel in experience. It is here that our natural ability and capability are touched by God, and the socket of our hip, wherein lies the strength of our body, becomes limp. Hereafter, we can no longer as before use our ability and capability as we wish. Thus, we pass a crisis in our dealing with the natural constitution; we gain an experience in a subjective way.

In order to experience dealing with the natural constitution, we must first be in the fellowship of the Holy Spirit. Whether we are dealing with self or with the natural constitution, if we desire to have a continual experience, we must live in the fellowship of the Holy Spirit. In order to apply this experience, we need to apply the death of the cross through the Holy Spirit. If we do not live in the fellowship of the Holy Spirit, we cannot live in dependence upon the Holy Spirit, nor can we apply the death of the cross.

If we live in the fellowship of the Holy Spirit, we need to let the Holy Spirit execute the crucifixion of Christ upon every area of our natural constitution that we discover. In other words, every time we discover our cleverness, wiles, and capability, we must immediately apply the death of the cross to them. In this way the stamp of the death of the cross is applied to all the practical expressions of the natural constitution. This is not merely a once-for-all acceptance; it must also be a daily application. We must apply the cross to our natural constitution daily and moment by moment. From the very beginning, when we accept the working of the cross, we must allow God to touch every expression of our natural constitution in the fellowship of the Holy Spirit. We may be rich in thinking and very capable, yet we must be one who receives the cross and bears the cross; the cross must continually do the work of breaking us; then after a certain period of time, all that is of our natural constitution will gradually be in the state of having passed through death to resurrection. (The Experience of Life, pp. 251-252)

Further Reading: The Experience of Life, chs. 9-10



## 第二週・週四

### 晨興餽養

腓三 3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

8~9『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，並且給人看出我是在祂裏面...。』

我們從自己遷到那是復活的神裏面，...〔乃是〕非常重要的原則。我們若不應用這原則，一切未受釘十字架察驗的天然性能、才幹和美德，在我們中間就會像『野獸』一樣。

這是許多能幹的人進入這恢復，只停留一時的情形。他們至終領悟，在恢復裏，沒有地方使用他們天然的性能和才幹。因此，他們離開這恢復，另去別處為自己形成一個工作。他們不願接受釘十字架和埋葬，好被帶進復活裏。他們無法接受十字架（尼希米記生命讀經，一八頁）。

### 信息選讀

我們所以把人原有的能力、幹才、智慧、聰明，稱作天然，是因為這些東西都是出於人天然的生命，而不是出於神復活的生命。這些都是人天然原有的，不是人在基督裏經過了破碎，復活而有的。天然與復活，二者之間的分別太大了。我們對付天然，就是要叫那些原有的能力和幹才，智慧和聰明，都經過十字架的治死，而變作復活的，才能蒙神悅納，為神使用。有人乍聽到要對付天然，就以為是神不要我們的本能和幹才。這種觀念是錯誤的。人的幹才和本能，在對神的功用裏，

## WEEK 2 — DAY 4

### Morning Nourishment

Phil. 3:3 "For 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."

8-9 "But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him..."

[Being transferred out of ourselves into God, into resurrection], is a very important principle for interpreting the types and their fulfillment. If we do not apply this principle, all the natural capacities, abilities, and virtues, unchecked by crucifixion, will be like "wild beasts" among us.

This has been the situation with many capable ones who came into the recovery and stayed for a while. They eventually realized that in the recovery there was no ground for them to employ their natural capacity and ability. Eventually, they left the recovery and formed a work for themselves. They were not willing to accept crucifixion and burial in order to be brought into resurrection. They could not take the cross. (Life-study of Nehemiah, pp. 14-15)

### Today's Reading

We have defined the natural constitution as that which pertains to human ability, capability, wisdom, and cleverness, because all these are derived from our natural life and not from the resurrection life of God. They are acquired naturally; they do not spring from resurrection by passing through the breaking in Christ. The difference between the natural constitution and resurrection life is indeed great. Our dealing with the natural constitution is so that our inherent ability, capability, wisdom, and cleverness may pass through the death of the cross, become resurrected, and thereby become acceptable and useful to God. When some people hear about dealing with the natural constitution, they think that God does not want our ability and capability. This concept is wrong. In

還是絕對需要的。從聖經的啟示，我們清楚看見，神在地上的工作，都是需要人來配合的。而人要來與神配合，就不能沒有本能，沒有幹才（生命的經歷下冊，二九九至三〇〇頁）。

天然的對面就是復活。神從來不要天然的，神只要復活的。天然在聖經的豫表裏就是第一的。長子是第一的，所以神不要長子。在逾越節的時候，滅命的使者擊殺長子（出十二29）。...不管是好、是壞，只要是長子，只要是天然的，都得擊殺。...第一個天和第一個地是舊造，新耶路撒冷、新天新地，凡是新的都是第二個〔參啓二一1~2〕。在希伯來書裏稱呼舊約為第一個約，新約為第二個約（九18）。凡是舊的，都是天然的，你不在靈裏，就算是作好事也是天然的（為着福音開展的信息，四二至四三頁）。

照着基督十字架真正的意義，〔基督〕十字架的意思不僅僅是那樣事物被帶到盡頭，乃是天然的事物被除去，好被帶到復活裏。基督的十字架將一切天然的事物帶到死與埋葬。但照着聖經，埋葬之後是復活。所以埋葬是復活的門檻。...照着約翰十二章二十四節，一粒麥子落在地裏死了，並且被埋葬。但這不是結束。埋葬以後，有東西會在復活裏出來。

我信摩西有很強的性格，他在天然的構成上甚至比尼希米更進取。摩西四十歲的時候積極進取，自願要拯救以色列人脫離埃及王法老的手，但神進來限制他，讓他失敗、失望。於是摩西被『埋葬』在曠野四十年。至終，使人復活的神才進來，使摩西復活（出三2~6）（尼希米記生命讀經，一五至一六頁）。

參讀：尼希米記生命讀經，第一至二篇；為着福音開展的信息，第四篇。

order to be useful to God, we definitely need our ability and capability. From the revelation of the Bible, we clearly see that the work of God on this earth requires man's cooperation. It is impossible for man to cooperate with God without possessing any ability and capability. (The Experience of Life, p. 246)

The opposite of being natural is being in resurrection. God is never natural. God only wants resurrection. The natural being is represented in the Bible by the first one. The firstborn is the first one. Hence, God does not want the firstborn. At the Passover, the angel of destruction smote the firstborn (Exo. 12:29)....It was not a question of being good or bad. As long as it was a firstborn, it was natural and had to be smitten....The first heaven and first earth are of the old creation. The New Jerusalem, the new heaven, the new earth, and everything that is new are second [cf. Rev. 21:1]. The book of Hebrews calls the old covenant the first covenant and the second covenant the new covenant (9:18). Everything that is old is natural. If you are not in the spirit, even your good deeds are natural. (Messages in Preparation for the Spread of the Gospel, p. 43)

According to [its] real significance...the cross [of Christ] does not mean merely that something is put to an end but that the natural things are crossed out in order to be brought into resurrection. The cross of Christ brings all natural things to death and burial. But according to the Bible, burial is followed by resurrection. Burial is therefore the threshold of resurrection....According to John 12:24 a grain of wheat falls into the ground, dies, and is buried. But this is not the end. After burial, something will come forth in resurrection.

I believe that Moses had a strong character and that in his natural constitution he was even more aggressive than Nehemiah was. At the age of forty Moses aggressively volunteered to save Israel out of the hand of Pharaoh,...but God came in to limit him, allowing him to fail and be disappointed. Moses was then “buried” in the wilderness for forty years. Eventually, the resurrecting God came in to resurrect Moses (Exo. 3:2-6). (Life-study of Nehemiah, p. 13)

Further Reading: Life-study of Nehemiah, msgs. 1-2; Messages in Preparation for the Spread of the Gospel, ch. 4



## 第二週・週五

### 晨興餽養

腓三 10~11 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

天然的本能和幹才，經過了對付，絕不是沒有了。十字架在我們身上的破碎與治死，並不是最終的一步。沒有一個真正十字架的死，不帶進復活來。拿撒勒人耶穌在十字架上釘死了，但基督卻復活了。雅各到了創世記三十五章以後，就對付倒了，但一個成熟的以色列卻出來了。所以十字架的對付，總是會帶進復活的東西來。一個人的幹才，越給十字架破碎，這人就越好有幹才；一個人的聰明越給十字架破碎，這人就越好有聰明。並且這些幹才和聰明，都是復活的（生命的經歷下冊，三〇二至三〇三頁）。

### 信息選讀

如何鑒別天然的幹才，和復活的幹才？怎樣知道什麼是原有的幹才，什麼是經過破碎的幹才？這可以分七個點來比較。我們先說天然的幹才：

第一，所有天然的幹才，都是自私自利的，這幹才的辦法、手腕，都是為自己着想的。第二，所有天然的幹才，都有肉體、血氣攪雜在裏面，人若不贊同，就會動怒。第三，所有天然的幹才，都帶着詭詐，會弄手腕。第四，所有天然的幹才，都有驕傲，覺得自己行，自己能，而自誇自耀。第五，所有天然的幹才，都不受聖靈的約束，作起事來，膽子非常大。第六，所有天然的幹才，都是不理、不顧神的旨意，要作就作，要幹就幹，完全憑着己意而行。第七，天然的幹才，都不倚靠神，也不必倚靠神，都是只憑自己就行了。

## WEEK 2 — DAY 5

### Morning Nourishment

Phil. 3:10-11 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead."

Natural ability and capability do not come to naught after having been dealt with. The brokenness and putting to death by the cross is not the final step. The real death of the cross always brings in resurrection. Jesus of Nazareth was put to death on the cross, yet Christ was resurrected. After Genesis 35, Jacob was completely dealt with and finished, yet a matured Israel came forth. Therefore, the dealing of the cross always brings in resurrection. The more one's capabilities are dealt with by the cross, the more capable one becomes. The more one's wisdom is dealt with by the cross, the wiser one becomes. Furthermore, this capability and wisdom are in resurrection. (The Experience of Life, pp. 248-249)

### Today's Reading

How can we differentiate natural ability from resurrected ability? How can we tell which is an inherent ability and which is the ability that has been broken? There are seven points of comparison. We shall look first at natural ability.

First, all natural ability is selfish, and all its schemes and devices are for the sake of self. Second, all natural ability is mingled with the elements of flesh and temper; therefore, when it is disapproved, it becomes provoked. Third, all natural ability involves craftiness and maneuvering. Fourth, all natural ability contains pride and makes oneself feel capable, thereby resulting in boasting and self-glorification. Fifth, all natural ability is not under the control of the Holy Spirit and is extremely daring in doing anything. Sixth, all natural ability has no regard for the will of God; it acts entirely according to self-will. Seventh, natural ability does not rely on God and does not have to rely on God, but relies wholly upon self.

復活的幹才，正是相反。第一，所有被破碎過而復活的幹才，都不為着自己，也沒有己的成分。第二，所有復活的幹才，都沒有血氣。第三，復活的幹才，絕不弄手腕。第四，復活的幹才，都沒有驕傲，不誇耀自己。第五，復活的幹才，都是受聖靈的約束，不敢任意妄為。第六，復活的幹才，都是作在神的旨意裏面。第七，復活的幹才都倚靠神，雖然真是能作，也真是會作，但也真是倚靠神，不敢憑着自己作（生命的經歷下冊，三〇三至三〇四頁）。

十字架的工作了結我們的己，使我們在復活裏經歷神。十字架的經歷總是帶進對復活之神的享受。這樣的經歷產生並形成職事（林後一4~6）。這在四章七至十二節有進一步的描述。保羅的話給我們看見，我們需要被了結。我們需要被帶到盡頭。然後我們就學會不依靠自己，乃信靠神。我們說我們需要信靠神，不依靠自己，是容易的；但要在這事上被作透，是需要一些經歷的。神藉着十字架作工來了結我們；神在作工，好把我們帶到盡頭，甚至把我們的屬靈、我們屬靈的成就，帶到盡頭。你也許非常信靠你屬靈的成就，但甚至這成就也必須被了結（一個在靈裏之人的自傳，七頁）。

達到傑出的復活，意即我們全人已在逐漸不斷的復活。神首先使我們死了的靈復活（弗二5~6），然後祂從我們的靈，繼續使我們的魂（羅八6）和必死的身體（11）復活，直到我們的全人—靈、魂、體—藉着並同着祂的生命，從我們的舊人完全復活過來。這是我們在生命裏必經的歷程，也是我們當跑的賽程，直到我們達到傑出的復活，作為獎賞。因此，傑出的復活，該是我們基督徒生活的目標和目的。我們惟有藉着過釘十字架的生活，模成基督的死，才能達到這目標。在基督的死裏，我們憑着復活，經過從舊造到新造的過程（聖經恢復本，腓三11註2）。

參讀：生命的經歷，第十一篇；一個在靈裏之人的自傳，第一章。

Resurrected ability is exactly the opposite. First, all ability that has been broken and resurrected is not for self, neither does it contain any element of self. Second, all resurrected ability is devoid of the flesh. Third, resurrected ability does not scheme. Fourth, resurrected ability is not proud nor does it boast in itself. Fifth, resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes. Sixth, resurrected ability is for the will of God. Seventh, resurrected ability relies upon God and does not dare to act according to self, though truly able and capable. (The Experience of Life, p. 249)

The working of the cross terminates our self so that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry (2 Cor. 1:4-6). This experience is further described in 4:7-12. Paul's word shows us that we need to be terminated. We need to be brought to an end. Then we will learn not to trust in ourselves but in God. For us to say that we need to trust in God and not in ourselves is easy, but to be wrought through in this matter needs a certain amount of experience. God is working through the cross to terminate us. God is working to bring us to an end, even to bring our spirituality, our spiritual attainment, to an end. We may trust so much in our spiritual attainment, but even that has to be terminated. (CWWL, 1967, vol. 2, p. 139)

To arrive at the out-resurrection indicates that our entire being has been gradually and continually resurrected. God first resurrected our deadened spirit (Eph. 2:5-6); then from our spirit He proceeds to resurrect our soul (Rom. 8:6) and our mortal body (Rom. 8:11), until our entire being—spirit, soul, and body—is fully resurrected out of our old being by and with His life. This is a process in life through which we must pass and a race that we must run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can reach this goal only by being conformed to the death of Christ, by living a crucified life. In the death of Christ we are processed in resurrection from the old creation to the new. (Phil. 3:11, footnote 2)

Further Reading: The Experience of Life, ch. 11; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 135-142

## 第二週・週六

### 晨興餽養

約十二 24~25 『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。愛惜自己魂生命的，就喪失魂生命；在這世上恨惡自己魂生命的，就要保守魂生命歸入永遠的生命。』

聖經是深奧的，其中所啓示的許多事物都是奧祕的。戶蘭似乎沒有理由屬於拿弗他利支派，但〔王上七章十三至十四節〕清楚的告訴我們，他屬於這支派。我們若看見但、推羅和拿弗他利的意義，我們就要敬拜神。但人是虺蛇支派的人，咬傷在神賽程中的馬（創四九 17）；推羅是貿易中心，聯於撒但（結二八 12、16）。由虺蛇支派的婦人和聯於撒但的男子所生的人，最後竟能成為拿弗他利支派的人，這是何等的奇妙！拿弗他利是母鹿（創四九 21），對神是有用的（創世記生命讀經，一三一七頁）。

### 信息選讀

按照聖經，母鹿象徵在無望的情況裏信靠神的人〔哈三 17~19〕。...母鹿也表徵基督經過釘十字架的苦難，已經為召會的緣故進入復活〔來二 11~12〕。...因此母鹿表徵信靠神，行走在山頂上的人，並表徵為着神的建造，憑着復活的基督而活的人。

在我們重生的生命中有個奧祕的元素。不錯，我們是『但』母親和『推羅』父親所生的，但我們已經重生成了一個人。甚至我們中間的年輕人也能作見證，有些奧祕的事發生在他們身上。...你越走這條路，就越奧祕（創世記生命讀經，一三一七、一三一九頁）。

我們天然的性能、天然的才幹、天然的美德若不

## WEEK 2 — DAY 6

### Morning Nourishment

John 12:24-25 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit. He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life."

The Bible is profound, and many things revealed in it are mysterious. Although there seems to be no reason for Hiram to be of the tribe of Naphtali, [1 Kings 7:13-14] clearly tells that he was of this tribe. If we consider the significance of Dan, Tyre, and Naphtali, we shall worship God. Dan was a people of the serpent that bit the horse in the race of God (Gen. 49:17), and Tyre, a center filled with commerce, was related to Satan (Ezek. 28:12, 16). How marvelous that a man born of a woman of the people of the serpent and of a man of the people related to Satan could eventually become one of the tribe of Naphtali. Naphtali is a hind (Gen. 49:21), which is useful to God. (Life-study of Genesis, p. 1106)

### Today's Reading

According to the Bible, a hind signifies a person who trusts in God when he is in a desperate situation [Hab. 3:17-19]....The hind also signifies the very Christ who, having passed through the suffering of crucifixion, has entered into resurrection for the sake of the church [Heb. 2:11-12]....Therefore, the hind signifies a person who trusts in God, who walks upon the mountaintops, and who lives by the resurrected Christ for God's building.

There is a mysterious element in our regenerated life. Yes, we were born of a "Danite" mother and of a "Tyrian" father, but we have been regenerated to be another person. Even the young ones among us can testify that certain mysterious things have happened to them....The more you take this way, the more mysterious you will become. (Life-study of Genesis, pp. 1106-1107)

If our natural capacity, natural ability, and natural virtues are not

被除去，就會造成許多難處，並成為大錯的根源。但我們若讓我們天然的性能、才幹和美德被帶到十字架上治死，我們就必復活。然後在復活裏，我們的性能、才幹和美德，會比在天然生命裏強上許多倍。這些東西仍是我們的，卻經過了死與埋葬，現今在復活裏。這就是說，我們自己，同我們的性能、才幹和美德，都進入了復活。我們繼續存在，但我們同我們天然的才幹，已被帶進復活裏。

復活的實際是那靈，而那靈是終極完成的三一神。所以，復活是終極完成的三一神。我們天然的性能、才幹和美德，需要藉着死與埋葬，從我們天然的生命遷到終極完成的三一神裏。我們在自己裏面是天然的，但我們從自己遷到那是復活的神裏面，我們就進入復活。

神需要受過高等教育的人。祂需要像摩西這樣的人，『在埃及人的一切智慧上受了訓練』（徒七22）。摩西若不是受過教育的人，神就不會使用他頒賜律法。然而，我們不該信靠我們天然的智慧或教育；信靠這樣的事物是冒險的。我們需要與神是一。我們若與神是一，就會將我們天然的智慧和教育置於十字架。我們越這樣作，就越在復活裏。

將我們天然才幹的『種子』種在地裏，絕不是損失。我們撒種，雖然暫時失去種子，但至終必有在復活裏的收成。

在尼希米自己裏面，他的進取是天然的，但在神裏面，他的進取是在復活裏。尼希米是進取的人；他愛神、聖地、聖殿和聖城，他接觸神，與神交通，信靠神，並與神是一。結果，他成為神的代表。我們需要清楚這點，好照着那靈所賜的洞察力，領會〔舊約〕豫表內裏的意義（尼希米記生命讀經，一七至一九頁）。

參讀：創世記生命讀經，第八十五至八十六篇。

crossed out, they will cause a great deal of trouble and will be the source of big mistakes. But if we allow our natural capacity, ability, and virtues to be brought to the cross and die, we will be resurrected. Then in resurrection our capability, ability, and virtues will be many times greater than they were in the natural life. These things are still ours, but having passed through death and burial, they are now in resurrection. This means that we ourselves, with our capacity, ability, and virtues, have entered into resurrection. We continue to exist, but we with our natural ability have been brought into resurrection.

The reality of resurrection is the Spirit, and the Spirit is the consummated Triune God. Resurrection, therefore, is the consummated Triune God. Our natural capacity, ability, and virtue need to be transferred from our natural life into the consummated Triune God through death and burial. In ourselves we are natural, but when we are transferred out of ourselves into God, who is resurrection, we enter into resurrection.

God needs people who are highly educated. For example, he needed someone like Moses, who was “educated in all the wisdom of the Egyptians” (Acts 7:22). If Moses had not been an educated person, God would not have used him to give the law. However, we should not trust our natural wisdom or education. It is risky to put our trust in such things. We need to be one with God. If we are one with God, we will put our natural wisdom and education to the cross. The more we do this, the more we will be in resurrection.

It is never a loss to sow the “seed” of our natural ability into the ground. When we sow a seed, we lose it temporarily, but eventually there will be a harvest in resurrection.

In himself Nehemiah’s aggressiveness was natural, but in God his aggressiveness was in resurrection. Nehemiah was an aggressive person who loved God, the holy land, the holy temple, and the holy city, who contacted God and had fellowship with Him, who trusted in God, and who was one with God. As a result, he became the representative of God. We need to be clear about this in order to understand the intrinsic significance of the type according to the insight given by the Spirit. (Life-study of Nehemiah, pp. 14-15)

Further Reading: Life-study of Genesis, msgs. 85-86

第二週詩歌

603

召會—建造

8 8 8 8 (英 837)

F 大調

2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 --- |

一 神,我讚美你的計畫,要使我們成為你家,

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 --- ||

給你安居,由你充滿,你在子裏好得彰顯。

二 我們雖是你所創造, 有你形像,作你代表,  
不過僅是土造陋器, 裏面有靈,外面是體。

三 惟有接受你作生命, 纔能有你精金性情;  
你與我們調和為一, 我們與你成為一體。

四 當你生命流通、滋潤, 浸透我的全心、全魂,  
我就變成珍珠、寶石, 與你榮形一樣一式。

五 但是,恩主,我們深知, 這些並非為供賞識,  
乃是全為建造、配搭, 成為你的榮耀之家。

六 主,我在此獻上自己, 求你接在建造手裏,  
將我折服,將我聯絡, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都為我攻破,  
不再單獨,不再自善, 與眾聖徒調成一團。

八 如此纔能作你配偶, 享受你愛所是所有,  
共同生活,互相安居, 滿足你心,得你稱許。

## WEEK 2 Hymns #837

1 We praise Thee, Lord, for Thy great plan

That we Thy dwelling-place may be;

Thou live in us, we filled with Thee,

Thou in the Son expressed might be.

2 Though in Thine image made by Thee

And given Thine authority,

Yet we are only made of clay

Without a trace of divinity.

3 When we receive Thee as our life,

Thy nature we thru grace possess;

Mingled together, we with Thee

One Body glorious will express.

4 When flows Thy life thru all our souls,

Filling, renewing every part,

We will be pearls and precious stones,

Changed to Thine image, as Thou art.

5 But, Lord, we fully realize

These are not wrought men's praise to rouse,

But as material to be built

Together for Thy glorious house.

6 Here, Lord, we give ourselves to Thee;

Receive us into Thy wise hands;

Bend, break, and build together in Thee

To be the house to meet Thy demands.

7 Break all the natural life for us,

Deal Thou with each peculiar way,

That we no more independent be

But with all saints are one for aye.

8 Then we shall be Thy Bride beloved,

Together in Thy chamber abide,

Enjoy the fulness of Thy love.

How Thou wilt then be satisfied!

## 第二週申言

申言稿: \_\_\_\_\_

[illegible][illegible]