

第三篇

我们一切的事奉必须是由神发起

读经：民十八 1，罗十一 36，撒下七 1～3、5、11～14 上，伯三八 2，四二 6，徒二二 8、10

纲 要

周 一

壹 我们在召会中一切的工作和事奉，必须是神所发起的，并且必须照着祂的意愿来作；否则，我们在事奉神的事上，就有了干犯圣所的罪孽——民十八 1，罗十一 36：

一 凡是从人发起，是人开始的，不管是多么为着神的，都不过是宗教活动，没有基督的同在。

二 一个人在没有想到神的时候，没有心事奉神的时候，神来了，神给人一个感觉，摸着了人，向人启示，给人一个命令，呼召人、引导人，使人得着了一些出乎神的东西，以致人无法不行动——耶一 4～10、17～19，但十一 32。

周 二

贰 亚伯照着神的启示，凭信献上祭物；他的献祭是从神的话来的——来十一 4，创三 21，四 1～5，罗十 17：

Message Three

The Need for All Our Service to Be Initiated by God

Scripture Reading: Num. 18:1; Rom. 11:36; 2 Sam. 7:1-3, 5, 11-14a; Job 38:2; 42:6; Acts 22:8, 10

Outline

Day 1

I. All our work and service in the church must be initiated by God and must be according to His desire; otherwise, we will commit the iniquity of the sanctuary in our service to God—Num. 18:1; Rom. 11:36:

A. Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity devoid of the presence of Christ.

B. A man may have no thought of God and no heart to serve God, but God comes to him, prompting and touching him, revealing Himself to him, giving him a command, a calling, and a leading, so that he receives something of God and cannot help but take action—Jer. 1:4-10, 17-19; Dan. 11:32.

Day 2

II. Abel offered sacrifices by faith according to God's revelation; his offering of a sacrifice came in response to God's word—Heb. 11:4; Gen. 3:21; 4:1-5; Rom. 10:17:

一 神在亚当堕落之后，就指示人要杀牺牲流血为人赎罪；亚伯听见这个，看见这个，也明白这个，就照着神的指示和命定献祭——创三 21，来九 22。

二 该隐出于自己，凭己意事奉神；他把地里的出产献给神，这样献祭，不折不扣就是宗教的活动——创四 3。

三 所谓宗教活动，就是人在没有得着神的启示，没有得着神的命令，没有得着神的引导下，而事奉神、敬拜神；每一个事奉神的人，他的活动都必须绝对地出于神，不是出于人。

周 三

叁 挪亚照着神的吩咐事奉神；甚至方舟里的每一个尺寸，每一个造法，都不是挪亚这个人能想出来的，乃是神自己定规的——六 14～七 5，来十一 7。

肆 亚伯拉罕照着神的显现事奉神——徒七 2～4，创十二 1～4、7～8，十三 14～18，十五 1，来十一 8～10。

伍 摩西照着神的指示事奉神，拯救以色列人，并且照着神的模型建造会幕——出三 10、14～15，二五 9、40，四十 16～17、34～35，徒七 44，来八 5。

周 四

A. After Adam's fall, God showed man redemption through the shedding of the blood of a sacrifice; because Abel heard, saw, and understood this, he offered a sacrifice according to God's instruction and ordination—Gen. 3:21; Heb. 9:22.

B. Cain served God from himself according to his own will and opinion; he offered the fruit of the ground to God, and this offering was entirely a religious activity—Gen. 4:3.

C. A religious activity is any service or worship that does not originate from God's revelation, command, and leading; the activities of one who serves God must originate absolutely from God, not from man.

Day 3

III. Noah served God according to God's command; even the measurements and methods of building the ark were not according to Noah's imagination but to God's determination—6:14—7:5; Heb. 11:7.

IV. Abraham served God according to God's appearing—Acts 7:2-4; Gen. 12:1-4, 7-8; 13:14-18; 15:1; Heb. 11:8-10.

V. Moses served God according to God's instruction for the deliverance of the children of Israel and for the building of the tabernacle according to God's pattern—Exo. 3:10, 14-15; 25:9, 40; 40:16-17, 34-35; Acts 7:44; Heb. 8:5.

Day 4

陆大卫敬畏神，与神合作，让神作事——徒十三 36 上：

- 一 大卫热心要为神建造圣殿（撒下七 1～3），但神拒绝了大卫的好意；神差遣申言者拿单对大卫说，“你要建造殿宇给我居住么？”——5 节
- 二 我们要事奉神的那个心，祂悦纳；但我们所作的定规，神不悦纳；神说，“你要…么？”神不要我们替祂定规什么。
- 三 我们该爱神并等候祂的吩咐；我们该寻求祂的旨意，等候祂的启示；正如旧约里那些爱主人的仆人耳朵被穿通，听见主人的话一样，我们必须专专等候主人的命令——出二一 6，提后二 21 下。
- 四 大卫是个敬畏神的人，他没有反抗拿单，反而停了下来；停下建造圣殿的行动乃是大事。
- 五 和受恩姊妹说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”
- 六 大卫那次的停下，在宇宙中树立了双层的见证：宇宙中的事，只能出于神，不能出于人；第二，不是在乎人为神作什么，乃是在乎神为人作什么。
- 七 大卫要为神建造圣殿，但神说祂要为大卫建立家室，从那个家要兴起一个国来——撒下七 11～14 上。

VI. David feared God, cooperated with God, and let God work—Acts 13:36a:

- A. David was zealous to build a temple for God (2 Sam. 7:1-3), but God rejected David's good intention; God sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?"—v. 5.
- B. Our heart to serve God is acceptable, but our decision to do something for Him is not acceptable; God said, "Is it you...?"; God does not want us to decide anything on His behalf.
- C. We should love God and wait for His command; we should seek His will and wait for His revelation; just as the slave in the Old Testament loved his master and allowed his ear to be bored through with an awl to hear the word of his master, we must focus on waiting for our Master's command—Exo. 21:6; 2 Tim. 2:21b.
- D. Because David feared God, he did not react to Nathan; rather, he stopped; the act of stopping the building of the temple is a great matter.
- E. Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God."
- F. David's stopping established a twofold testimony in the universe: first, all the work in the universe should come from God, not from man; second, all that matters is what God does for man, not what man does for God.
- G. David wanted to build a temple for God, but God said that He would build David a house, from which a kingdom would come forth—2 Sam. 7:11-14a.

八 神对大卫说了这话后，大卫竟然两次跌倒——盖造圣殿的儿子和殿的基地，都是大卫犯罪得赦免而得着的：

1 第一次，他杀了乌利亚，霸占了乌利亚的妻子拔示巴；大卫犯罪后生了一个儿子，就是所罗门，后来成为神殿的建造者——十一 2 ~ 17、26 ~ 27。

2 第二次，他数点以色列人，显示他隐藏的骄傲，信靠战士的数目过于信靠神；大卫数点百姓被神惩治后，就在神指示的一块地上献祭，那块地就是后来建造圣殿的基地——二四 1 ~ 10、18 ~ 25，代上二一 1，代下三 1。

九 我们要从深处学得，神只需要我们与祂配合，祂不需要我们为祂作什么；我们要停下我们的主张、定规、看法，而让祂说话，让祂进来，让祂发号施令——太十七 5。

周 五

柒 保罗照着他在被征服的转变时所见的异象而事奉：

一 保罗的第一个问题是：“主啊，你是谁？”这与保罗的生活有关，是寻求对基督的认识——徒二二 8，腓三 10 上。

二 保罗的第二个问题是：“主啊，我当作什么？”这与保罗那纯粹由神所发起的事奉有关——问这话的人有福了！——徒二二 10，罗一 9，林后二 12 ~ 14

三 我们都该问主：“我当作什么？”而不是告诉祂：“这是我要作的。”

H. Even after God spoke this word to David, he fell twice—the son as the builder and the site for the temple both came out of David's being forgiven of his sins:

1. First, he murdered Uriah and usurped his wife Bathsheba; after David sinned, he bore a son, Solomon, who would be the builder of God's temple—11:2-17, 26-27.

2. Second, he numbered the children of Israel, showing his hidden pride by putting his faith in numbers of warriors rather than in God; after David was chastised for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple—24:1-10, 18-25; 1 Chron. 21:1; 2 Chron. 3:1.

I. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him; we must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command—Matt. 17:5.

Day 5

VII. Paul served God according to the vision that he saw at his vanquishing conversion:

A. Paul's first question to the Lord was, "Who are You, Lord?"—this is related to Paul's living, which was a quest to know Christ—Acts 22:8; Phil. 3:10a.

B. Paul's second question to the Lord was, "What shall I do, Lord?"—this is related to Paul's service, which was purely initiated by God; blessed is he who asks this question!—Acts 22:10; Rom. 1:9; 2 Cor. 2:12-14.

C. We should all ask the Lord, "What shall I do?" rather than telling Him, "This is what I will do."

捌 事奉上的基本原则乃是：一切必须是神发起的：

一 凡是事奉神的人，都当从以上的例证看见一个原则：神的工作需要人的配合，但不要人发起；我们该毫无保留地听从祂。

二 约伯记启示，领受神启示的唯一条件，乃是停下我们的说话、主张、眼光和己：

1 约伯记告诉我们，人的言语叫神的旨意暗晦不明（三八2）；人的主张是显于人的话语；人的话代表人的主张。

2 主说，“若有人要跟从我，就当否认己”（太十六24）；当约伯说，“我厌恶自己”（伯四二6），他乃是指他的主张、看法和意见。

周 六

三 出于人的事奉，其中有自己的享受、爱好和味道；出于神的事奉，即使遇到为难，仍会向主献上敬拜，继续往前；出于神的事奉，不会使人着急、争执。

四 虽然我们一切的事奉都是由神发起的，但我们必须在主面前学习背负责任，并绝对地忠心；我们要倚靠主，联于主并与主有交通，而执行我们的事奉——林前四1～2，七25。

五 这种的事奉建造基督的身体，终极完成新耶路撒冷，并预备我们在永世里永远地事奉祂——弗四11～12，启二二3。

VIII. The basic principle in our service is that everything must be initiated by God:

A. All those who serve God must see a principle from these examples: God's work needs man's cooperation, but it does not require man's initiation; we should listen to Him unreservedly.

B. The book of Job reveals that the unique prerequisite to receiving God's revelation is to stop our speaking, our opinion, our view, and our self:

1. The book of Job tells us that God's counsel is darkened by man's words (38:2); a person's opinion is expressed in his word, and his word represents his opinion.

2. The Lord said, "If anyone wants to come after Me, let him deny himself" (Matt. 16:24); when Job said, "I abhor myself" (Job 42:6), he was referring to his opinions, views, and ideas.

Day 6

C. Service from man has man's natural enjoyment, preference, and flavor; service from God enables man to worship the Lord and advance even when facing difficulties; service from God enables man to not be anxious or quarrelsome.

D. Although all our service is initiated by God, we must learn to bear responsibility and be absolutely faithful before the Lord; we need to rely on the Lord, carrying out our service by being joined to the Lord and being in fellowship with Him——1 Cor. 4:1-2; 7:25.

E. This kind of service builds up the Body of Christ to consummate the New Jerusalem, and it prepares us to serve Him in and for eternity——Eph. 4:11-12; Rev. 22:3.

第三周●周一

晨兴喂养

民十八 1 “耶和华对亚伦说，你和你的儿子，并你宗族的人，要一同担当干犯圣所的罪孽；你和你的儿子，也要一同担当干犯祭司职任的罪孽。”

罗十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

神的话给我们看见，人的罪有的是在世人面前犯的，有的是在神面前犯的；有的是犯一般的律法，有的乃是干犯圣所。总括来说，罪有一般生活的罪和工作上的罪。民数记给我们看见，祭司所犯的罪，乃是干犯圣所的罪。今天来说，就是工作上的罪。一般人只犯生活上的罪，但为主作工的人，另外多有一种罪。所有的罪都是普遍的，但工人有一些特别的罪，工人有工作上的罪。这件事我们要特别注意。工作上的罪不一定是指骄傲、嫉妒等。在属灵的地位上，许多时候一点点的肉体出来、己意出来、随便说话、随便出主张，这些都是工作上特别的罪。…所有作工的人，除了一般的罪以外，还要加上干犯圣所的罪。在工作上犯罪，乃是得罪神的圣洁、荣耀和主权。在工作上，一切与神旨意不合的都是罪，都是干犯圣所的罪。（倪柝声文集第二辑第二十二册，一五二至一五三页。）

信息选读

在神的工作上有三件要紧的事，绝不可忘记。第一，神工作的起头乃是神的旨意；第二，神工作的进行乃是神的能力，不是自己的能力；第三，神工作的结局乃是神的荣耀。这三点在哪一点上失败，

WEEK 3 — DAY 1

Morning Nourishment

Num. 18:1 Then Jehovah said to Aaron, You and your sons and your father's household with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood.

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

God's Word shows us that some sins are committed before man, while others are committed before God. Some sins are committed against ordinary laws, while others are iniquities committed against the sanctuary. In short, there are sins committed in our daily life and sins committed in the work. The book of Numbers shows us that the sins of the priests were iniquities committed against the sanctuary. Using today's terminology, they are sins committed in God's work. Most people only commit sins in their daily life, but a worker of the Lord can commit an additional kind of sin. Most sins are common sins, but a worker of the Lord can commit some special sins—sins in God's work. We have to pay special attention to this matter. A sin pertaining to the work may not necessarily involve such things as pride or jealousy. When the flesh is manifested, when the self-will is exposed, and when one speaks rashly or makes suggestions rashly, one often commits the special sin that pertains to the work....Those who work for the Lord are liable of committing the iniquity of the sanctuary in addition to all the other common sins. Sinning in the work means offending God in His holiness, glory, and sovereignty. In God's work, everything that is incompatible with God's will is a sin and is an iniquity of the sanctuary. (CWWN, vol. 42, p. 359)

Today's Reading

There are three very important considerations in God's work which we should never forget. First, the initiation of God's work must be according to His will. Second, the advance of God's work must be according to His power, not our own power. Third, the result of God's work must be for His glory. If we fail in any of

就是干犯圣所的罪。没有一件工作能够由自己起头，没有一件工作能够用自己的力量，也没有一件工作的结局是叫自己得荣耀。

基督…是主，只有祂是头，只有祂配作一切的主，只有祂配发起任何的工作。在工作上，两三位弟兄议论，就定规一件事，这是不可以的。工作是不是属灵，其结果、价值有多少、神是否悦纳，不是看你作了多少事，而是看你起头了多少事。你起头的越少，工作就越属灵、越有价值、越能够蒙神悦纳。…我们只要遵守祂的旨意，只要断定事情是否祂的旨意。结果如何，我们不必管。神工作的起头必须是神的旨意，也只有神的旨意。（倪柝声文集第二辑第二十二册，一五三至一五四页。）

凡是从人发起，…是人开始的，不管是多么为着神的，都不过是个宗教活动，在神眼中，都不能算是神的事奉，神的工作。神能算作是事奉祂，是祂工作的，都必须是神自己发起，神自己起头的。

神只要人配合祂，神不要人发起任何事。…在外邦人看来，不管是什么样的基督教活动，他们都称作宗教活动。然而，从我们对神的认识看，有两种的活动：一种是宗教活动；一种不是宗教活动，而是神发起的行动。这个神发起的行动，是神在人里面，把人推动一下；是人在没有想到神的时候，没有心事奉神的时候，神来了，神给人一个感觉，摸着了人，向人启示，给人一个命令，呼召人、引导人，使人得着了一些出乎神的东西，以致人无法不行动；这样的行动不是宗教的，乃是从神来的，是神发起的。（认识生命与召会，二三四页。）

参读：倪柝声文集第二辑第二十二册，第四十五篇。

these three points, we have committed an iniquity against the sanctuary. No work can be initiated by ourselves, no work can be carried out by our own strength, and no work should result in our own glory.

Christ...is the Lord, and only He is the Head. Only He is worthy to be the Lord of all, and only He is worthy to initiate any work. In God's work, no decision should be made through the discussion of two or three brothers. The result and worth of a work, whether or not it is spiritual and pleasing to God, depend not on the amount of work that has been done, but on how much of the work is initiated by ourselves and how much is initiated by God. The less we initiate, the more spiritual, worthwhile, and acceptable it is to God... We only need to do His will and find out if something is according to His will. We do not have to worry about the result. The initiation of God's work must be His will and His will alone. (CWWN, vol. 42, pp. 359-360)

Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes, this kind of activity is not His service or His work. God considers only what He has initiated and started as a service and work to Him.

God wants man to cooperate with Him, but He does not want man to initiate anything....To an unbeliever, any kind of Christian activity is a religious activity, but according to our knowledge of God, there are two kinds of activities: one is a religious activity, and the other is an action initiated by God. The second type is not a religious activity. An action initiated by God will come from God's prompting within man. Often a man has no thought of God and no heart to serve God, but God comes to him, prompting and touching him, revealing Himself, giving him a command, a calling, and a leading, so that he receives something of God and cannot help but take action. This kind of action is not related to religion; rather, it comes from God and is initiated by God. (Knowing Life and the Church, pp. 191-192)

Further Reading: CWWN, vol. 42, ch. 45

第三周●周二

晨兴喂养

来十一 4 “亚伯因着信献祭给神，比该隐所献的更美，借此便得了称许为义的见证，就是神指着他的礼物所作的见证；他虽然死了，却借着这信仍旧说话。”

创四 4 “亚伯也从他羊群中头生的，从羊的脂油拿供物献上。耶和华看中了亚伯和他的供物。”

圣经给我们看见，在亚当以后，头一代事奉神的人，就是亚当的两个儿子，亚伯和该隐。该隐是哥哥，亚伯是弟弟。这两个兄弟从外表看来，都是有神的观念：亚伯献祭，该隐也献祭。（创四 1～5。）然而，亚伯的献祭不是宗教活动，该隐的献祭，却是宗教的活动。或许有人会问说，这两个人都在事奉神，为什么亚伯作的不是宗教活动，该隐作的就是宗教活动？这是因为亚伯的献祭出于神，不是出于亚伯自己，是神要亚伯那样献祭。这有什么凭据呢？希伯来十一章说，“亚伯因着信献祭给神。”（4。）我们都知道，信是由于听；（罗十 17；）足见亚伯的献祭是由于听。亚伯信什么呢？亚伯信神。亚伯的献祭是从神的话来的，是因为听见了神的话而作的；亚伯因为有神的话的启示，他听见神的话，所以就信了，他乃是凭着这个信献祭。（认识生命与召会，二三五页。）

信息选读

神在亚当堕落之后，就指示人要杀牺牲流血为人赎罪。这个牺牲流血赎罪，乃是神起头的，是神的指示。亚伯听见这个，看见这个，也明白这个，就照着神的指示献祭。亚伯这样献祭，不是出于他自己，乃是出于神，是神所启示、所命令、所规定的；所以，亚伯的献祭不是所谓的宗教活动。亚伯因着顺从神的命令，照着神的指示而献祭，他这样作就是事奉神。

WEEK 3 — DAY 2

Morning Nourishment

Heb. 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks.

Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

The Bible shows that the first generation that served God after Adam included his sons Abel and Cain. Cain was the older brother, and Abel was the younger brother. Outwardly speaking, both of them had a concept of God. Both Abel and Cain brought an offering to Jehovah (Gen. 4:1-5). Abel's offering was not a religious activity, but Cain's offering was a religious activity. Even though both were serving God, Abel's offering was not a religious activity because his offering was of God, not of himself. God wanted a sacrifice according to Abel's way. Hebrews 11:4 says, "By faith Abel offered to God a more excellent sacrifice than Cain." According to Romans 10:17, faith comes out of hearing; therefore, Abel's offering came out of hearing. He believed in God. His offering of a sacrifice came in response to God's word; he offered because he heard God's word. Abel received a revelation through God's word; he heard God's word. Then he believed, and by faith he offered a sacrifice to God. (Knowing Life and the Church, p. 192)

Today's Reading

After Adam's fall, God showed man redemption through the shedding of the blood of a sacrifice. Redemption through the shedding of the blood of a sacrifice was initiated and instructed by God. Because Abel heard, saw, and understood this, he offered a sacrifice according to God's instruction. Abel's offering was not of himself but of God; it was revealed, commanded, and ordained by God. Hence, Abel's offering was not a religious activity. By obeying God's command, Abel offered a sacrifice according to God's instruction and rendered service to God.

反之，在该隐这一面，他的献祭，不是出于神，而是出于他自己。该隐虽然知道神，想到神，并且敬拜神，但他的献祭却是出于他自己，因此是个宗教活动。他把地里的出产献给神，这并不是神所吩咐、所命令的，更不是神所定规的，乃是他自己想出来的。所以，请记得，该隐的献祭，不折不扣就是一个宗教的活动。我们相信该隐一定是想：“向着这一位我所事奉的神，我若把我手中的工作，诚心诚意地拿来献给祂，祂定规悦纳我。我既然敬拜祂，就当把我所作的拿来献给祂。”该隐这样凭己意的作法，不是出于神，乃是出于他自己。

在召会生活中，当我们看见一个人为神大发热心时，常常会羡慕他、称赞他。然而，蒙了神光照的人，看见这样的光景，反而会摇头、担心，这样的热心是否出于神。似乎那些人在神面前，有许多的工作，有许多的奉献，但他们热心为神作这个，为神作那个，很可能都是出于人，出于他们自己，不是出于神；很可能是该隐的献祭，不是亚伯的献祭。在我们天然的领会里，总以为只要能为神做工就好，只要能传福音把人救来献给神就好。然而神要问说，我们为祂所作的，是出于我们的人意，还是出于祂的启示？我们的为神发热心，向神献祭，是出于谁？这是神所关心的。

若是有一天，我们蒙了光照，我们在这些事奉上就会害怕。我们会看见，这些事奉都是该隐的事奉，不是亚伯的事奉。一个事奉主的人，要害怕他作了许多事工，甚至能传道、赶鬼，却不是在于事奉神。所谓宗教活动，就是人知道有神，并且该事奉神、敬拜神，但人却是在没有得着神的启示，没有得着神的命令，没有得着神的引导下，就照自己的想法，大发热心，为神作这个，为神作那个。这样一来，就是宗教活动。…从旧约亚当的时候开始，一直到新约末了，每一个事奉神的人，他的活动都必须绝对地出于神，不是出于人。（认识生命与召会，二三五至二三八页。）

参读：认识生命与召会，第十六篇。

Conversely, Cain's offering was not of God but of himself. Although he knew God, thought of God, and worshipped God, his offering of a sacrifice was according to himself. Thus, it was a religious activity. He offered the fruit of the ground to God; this was not according to God's charge, commandment, or ordination; it came from his own thought. Cain's offering was entirely a religious activity. He must have thought, "If I offer the work of my hands to God whom I serve in all sincerity, He will be pleased with me. Since I worship Him, I should offer what I have labored on to Him." Cain's way of doing things according to his opinion was not of God but of himself.

In the church life, when we see someone who is very zealous for God, we usually admire and praise him. However, someone who has been enlightened by God will be concerned whether this zeal comes from God. It may seem that a person works much and is consecrated to God, but his zeal for God can be of man, not of God. It is quite possible to offer something as Cain did and not as Abel did. According to our natural understanding, we think that God will be pleased as long as we work for Him and preach the gospel to save sinners and present them to God. However, God is concerned whether we are doing this according to our opinion or His revelation. Is our zeal toward Him, and is our offering of sacrifices for ourselves or for Him? This is God's concern.

If we are enlightened, we will be fearful in our service. We may see that our service is like Cain's, not Abel's. One who serves the Lord must be fearful that his work, even the ability to preach and cast out demons, is not a service to God. A religious activity is any service and worship that does not originate from God's revelation, command, and leading. A man may know of God and be zealous in doing things for God according to his own view, but this is only a religious activity ...Beginning with Adam in the Old Testament and continuing to the end of the New Testament, the activities of one who serves God must originate absolutely from God, not from man. (Knowing Life and the Church, pp. 192-194)

Further Reading: Knowing Life and the Church, ch. 16

第三周●周三

晨兴喂养

来十一7～8“挪亚因着信，既蒙神指示他未见的事，就为虔敬所动，预备了一只方舟，使他全家得救，借此就定了那世界的罪，并且承受了那照着信而得的义。亚伯拉罕因着信，蒙召的时候，就遵命出去，往将来要得为业的地方去；他出去了，还不知道往哪里去。”

挪亚照着神的吩咐事奉神。…挪亚造方舟，并不是挪亚作了一个梦，梦出这么一个故事，就大发热心起来盖造方舟。创世记给我们看见，挪亚根本白天没有想到，夜里也没有这个念头；乃是有一天神来了，神找着挪亚，告诉他要如何盖造一个方舟，才有了造方舟这件事。（六14～七5。）所以造方舟这个举动，是人没有想到的；人更没有想到在一百二十年以后，真有洪水降临。况且方舟里的每一个尺寸，每一个造法，都不是挪亚这个人能想出来的，乃是神自己定规的。（六14～16。）可见，挪亚的事奉乃是出于神的。（认识生命与召会，二三八至二三九页。）

信息选读

亚伯拉罕照着神的显现事奉。…亚伯拉罕是不是因为他的祖宗事奉神、敬拜神，所以照着传统，他也事奉神，敬拜神？不。圣经给我们看见，亚伯拉罕原是迦勒底人，与偶像有关连。（创十一31，书二四2。）然而，后来他的确离开了他的家乡，离开那个偶像之地。不要以为亚伯拉罕是自动离开的，是他自己发起的。当亚伯拉罕还住在大河那边，与外邦人同样在拜偶像时，神来了；神呼召他说，“你要离开本地、亲族、父家。”（创十二1。）所以不是亚伯拉罕自己想离开的，乃是另有一位要他离开的；是神特来呼召亚伯拉罕的。在亚伯

WEEK 3 — DAY 3

Morning Nourishment

Heb. 11:7-8 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith. By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.

Noah served God according to God's command. Noah did not build an ark because he had a dream and then became zealous. Genesis shows that Noah did not have such a thought or idea at any time. Rather, God came to Noah one day and told him to build an ark. This was the origin of the building of the ark (Gen. 6:14—7:5). The building of the ark was not even in Noah's consideration; neither could he imagine that a flood would come one hundred and twenty years later. Even the measurements and methods of building the ark were not according to Noah's imagination but to God's determination (6:14-16). This shows that Noah's service was of God. (Knowing Life and the Church, pp. 194-195)

Today's Reading

Abraham served God according to God's appearing....Did he serve and worship according to the traditions of his fathers? No, the Bible shows that Abraham was from the land of the Chaldeans, who were involved with idols (Gen. 11:31; Josh. 24:2). Later he left his country, a land of idolatry. Abraham, however, did not leave voluntarily; neither did he initiate the move. While he was still living on the other side of the river and worshipping idols like the Gentiles, God came to him and called him, saying, "Go from your land / And from your relatives / And from your father's house" (Gen. 12:1). Abraham had no thought of leaving; rather, he was urged to leave by God who came to call him. All the moves in Abraham's life reveal the particular characteristic of Jehovah's appearing. God's appearing was

拉罕一生的行动中，有一个很特别的点，就是耶和華神的显现。神向亚伯拉罕显现，乃是亚伯拉罕所有举动的动机。…除了下埃及，堕落到埃及之外，他所有蒙神悦纳的举动，都是因着神的显现，都是出于神。

摩西照着神的指示事奉神，拯救以色列人。…摩西受了家庭深奥的教育，使他敬畏神，认识神，并且为以色列人大发热心，为以色列人打死埃及人。（出二7～12。）然而，从圣经的记载里我们知道，那些对于神都没有用。摩西被神对付到一个地步，在旷野四十年之久，把他所有为人的干练全都拿掉了。直到有一天，他对人意的的事，对宗教的活动，都没有兴趣了。他看看自己都已经八十岁，还能作什么？除了看守羊群，他实在不能作什么。他不再想那些事奉神、拯救以色列人的事了。那些事在他里面完全了了。

有一天，当他这样感觉一切都完了的时候，神来了。神呼召他说，“我要差你去法老那里，使你可以将我的百姓以色列人从埃及领出来。”（三10。）神来差遣摩西；这时，摩西去拯救以色列人，不是出于他自己，乃是出于神。不只如此，等他去拯救以色列人时，他的每一个举动，都是出于神的指示。以色列人宰羊羔、过逾越节、过红海等行动，都不是出于摩西的想像，不是出于摩西的意思，乃是出于神的指示；以色列人所过的每一站，都是神亲自的带领。

甚至当摩西到了西乃山下，建造会幕时，都是照着神在山上指示的样式造的，差一点也不可以。（四十。）这在在都给我们看见，真实的事奉都不能从我们里面出来，只能从神出来。出于我们的不过是宗教的活动，只有出于神的，才是启示的事奉。（认识生命与召会，二三九至二四一页。）

参读：认识生命与召会，第十六篇。

the motivation for all of Abraham's actions....Except for his going down to Egypt and falling (12:9—13:4), all his actions were accepted by God because they were of God as a result of His appearing.

Moses served God according to God's instruction for the deliverance of the children of Israel....Moses feared and knew God, and he was very zealous for the children of Israel because he was educated by his family. He even struck an Egyptian for the Israelites (Exo. 2:7-12). According to the record in the Bible, however, all these things were useless to God. Moses was dealt with by God in the wilderness for a period of forty years to the extent that all his human capabilities were taken from him. At this point he had no interest in any of man's intentions or in any religious activity. Being nearly eighty years of age, he surely must have wondered whether he could do anything other than shepherd a flock. He no longer thought of worshipping God or of delivering the children of Israel. To him, these things meant nothing.

When he felt that everything was over, however, God came to him and called him, saying, "I will send you to Pharaoh, that you may bring My people, the children of Israel, out of Egypt" (3:10). God came to send Moses. Moses' deliverance of the children of Israel did not originate from himself but from God. Furthermore, all his actions related to the deliverance of the children of Israel were according to God's instruction. The actions of the children of Israel, such as slaughtering the lambs, keeping the passover, and crossing the Red Sea, did not come from Moses' imagination or idea but from God's instruction. God personally led the children of Israel through every station they passed.

When Moses came to the foot of Mount Sinai for the building of the tabernacle, he followed the pattern God showed him on the mountain; no deviation was permitted (Exo. 40). This shows that genuine service can come only from God, not from us. Anything that comes from us is a religious activity; only that which comes from God is service according to revelation. (Knowing Life and the Church, pp. 195-196)

Further Reading: Knowing Life and the Church, ch. 16

第三周●周四

晨兴喂养

撒下七 5 “你去对我仆人大卫说，耶和华如此说，你要建造殿宇给我居住么？”

11～13 “…耶和华向你宣告，耶和华必为你建立家室。我必兴起你…的后裔接续你，…他必为我的名建造殿宇…”

大卫…发热心要为神建造圣殿。（撒下七 1～3。）究竟大卫这个念头，神悦纳了没有？大卫这个想到神的心愿、爱神的心愿，神是悦纳的；但大卫的这个定意、这个定规，神拒绝。神立即差遣申言者拿单，对大卫说，“你要建造殿宇给我居住么？”（5。）神拒绝了大卫的好意。

没有一件事奉神的事，是人可以定规的。…你要事奉神的那个心，祂悦纳；但你所作的定规，神不悦纳。神说，“你要…么？”神不要你我替祂定规什么。要不要建造圣殿，不是大卫所能定规的；一切的事不能起意于你我，只能起意于神。神反过来对大卫说，“我耶和华向你宣告，耶和华必为你建立家室。”（11。）神的意思是：“大卫，你要为我建造一个家么？你真是不知道你在说什么，倒是我要为你建立一个家。”（认识生命与召会，二四一至二四二页。）

信息选读

大卫实在是敬畏神的人。…〔有〕些人觉得反正他们有钱，只要有心愿作，随时都可以作成。然而在大卫身上，我们看见一个敬畏神的人，在他遇见机会，看见那个需要，并且自己也有那个能力时，他却停了下来。…我们只能说定规在神，我们在此等候；祂发命令，我们才能作。我们爱神，我们等候祂的吩咐；我们寻求祂的旨意，等候祂的启示。我们必须象出埃及记里，那

WEEK 3 — DAY 4

Morning Nourishment

2 Sam. 7:5 Go and say to My servant David, Thus says Jehovah, Is it you who will build Me a house for Me to dwell in?

11-13 ...Jehovah declares to you that Jehovah will make you a house....I will raise up your seed after you.... It is he who will build a house for My name...

David...was zealous to build a temple for God (2 Sam. 7:1-3). Did God accept David's idea? His desire to care for God and love God was accepted by God, but his intention and determination to build a house were rejected by God, who immediately sent Nathan the prophet to David to ask, "Is it you who will build Me a house for Me to dwell in?" (v. 5). God rejected David's good intention.

No matter related to our service to God should be determined by us....Our heart to serve Him is acceptable, but our decision to do something for Him is not acceptable. God said, "Is it you...?" God does not want us to decide anything on His behalf. It was not up to David to decide whether or not to build the temple. Nothing should be initiated by us; only God can initiate something. God replied to David, "Jehovah declares to you that Jehovah will make you a house" (v. 11), as if to say, "David, you do not know what you are saying when you speak of building Me a house. It is I who will build you a house." (Knowing Life and the Church, pp. 196 -197)

Today's Reading

David was one who truly feared God.... [Some] people think that as long as they have money and a heart, they can do what they want when they want. In David, however, we see one who feared God. Although he had the opportunity, saw the need, and had the ability to build the temple for God, he stopped....God is the One who decides, and we must wait. When He gives a command, we can work. We should love God and wait for His command; we should seek His will and wait for His revelation. Just as the slaves in the Old Testament loved their masters and

些爱主人的仆人一样，耳朵贴在门框上被穿通了，专专等候主人的命令。（二一6。）

大卫是个敬畏神的人，他没有〔反抗拿单〕，他停了下来。不要以为停下是一件小事，停下建造圣殿的行动乃是大事。

和受恩教士说过一句话：“凡不能为神的缘故不作工的，都不能为神的缘故作工。”这话实在是经历的话。大卫知道神需要圣殿，但神的话临到他说，“不要作。”他立即停下不作。…大卫能为着神不作工，这给我们看见大卫的属灵。…今天有许多为神热心的人，听不见这些话。

大卫那次的停下，在宇宙中树立了双层的见证：宇宙中的事，只能出于神，不能出于人；这是第一。第二，不是在乎人为神作什么，乃是在乎神为人作什么。大卫要造一个圣殿给神；神说，祂要为大卫建立家室，从那个家要兴起一个国来。神对大卫说了这话后，大卫竟然两次跌倒：一次杀了乌利亚，霸占了乌利亚的妻子；（撒下十一2～17，26～27；）一次是数点以色列人。（二四1～10。）奇妙的是，大卫杀了乌利亚，与拔示巴生了一个儿子，就是所罗门；大卫因数点百姓被神惩治后，就在神指示的一块地上献祭，那块地就是后来建造圣殿的基地。（18～25，代下三1。）

盖造圣殿的儿子和基地，都是大卫犯罪得赦免而得着的。到这时候，所有看见的人，都要低头敬拜说，“不是人为神作了什么，乃是神为人作了什么。”在此，我们要从深处学得，神只需要我们与祂配合，神不需要我们为祂作什么。你能为祂作什么？神不需要你的作；然而，神需要你的配合。你要停下你的主张，停下你的定规，停下你的看法，让祂说话，让祂进来，让祂发号施令；你只需要与祂配合。（认识生命与召会，二四二至二四五页。）

参读：认识生命与召会，第十六至十七篇。

allowed their ears to be bored through with an awl to a doorpost, we must focus on waiting for our Master's command (Exo. 21:6).

Because David feared God, ...he did not react to Nathan; rather, he stopped. It is not a small thing to stop. The act of stopping the building of the temple is a great matter.

Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God." This is a good word of experience. David knew that God needed a temple, but when God's word came to him, he immediately stopped his work....The ability of David not to work for God shows his spirituality...Many who are zealous for God cannot hear such a word.

David's stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God. David wanted to build a temple for God, but God said that He would build a house for David from which a kingdom would come forth. Even after God spoke this word to David, he fell twice. First, he murdered Uriah and usurped his wife Bathsheba (2 Sam. 11:2-17, 26-27). Second, he numbered the children of Israel (24:1-10). It is amazing that after the murder of Uriah, Bathsheba bore David a son, Solomon, and after David was chastised by God for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple (vv. 18-25; 1 Chron. 21:1; 2 Chron. 3:1).

The son and the site for the building of the temple both came out of David's being forgiven of his sins. Those who can see this will bow their head and worship God, saying, "It is not we who can do something for You, but You who does something for man." We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him. Even if we could do something for God, He does not need it; He needs only our cooperation. We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him. (Knowing Life and the Church, pp. 197-199)

Further Reading: Knowing Life and the Church, chs. 16-17

第三周●周五

晨兴喂养

徒二二 8 “我回答说，主啊，你是谁？祂对我说，我就是你所逼迫的拿撒勒人耶稣。”

10 “我说，主啊，我当作什么？主对我说，起来，进大马色去，在那里要将所派你作的一切事都告诉你。”

保罗得救前名叫扫罗。（徒十三 9。）在他还称为扫罗时，他并不是个大罪人，而是敬畏神，遵守律法，大发热心，虔诚的法利赛人。然而，那时他所有的行动，都是宗教的活动，没有启示，没有神的亮光，全数是他自己的主张；他照着祖宗的遗传，受迦玛列的教训。（二二 3。）有一天，在往大马色的路上，他被主遇着了，到了这时，他才会问说，“主啊，我当作什么？”〔10。〕问这话的人有福了。我们都该问主：“我当作什么？”而不是对祂说，“我要作什么。”主回答他说，“起来，进城去，你所当作的事，必有人告诉你。”（九 6。）主将保罗当作的事告诉保罗；不是保罗定规，乃是给保罗看见异象。所以，看见异象不是出于我们的定规；我们所定规的，都是不该的，神所定规的，才是应当的。（认识生命与召会，二四七页。）

信息选读

凡是事奉神的人，在基本上，都当从上述的例证中，看见一个原则，就是神的工作需要人的配合，但不要人发起。因此，没有一个是我们发起的；每一个工作，都是神发起的，祂发布命令，祂呼召，祂吩咐。我们不过在此，毫无条件地听祂说；只要祂吩咐，我们就顺从，只要祂要求，我们就接受。末了，还有一个问题，就是怎么能知道神的命令、…神的旨意、神的启示，知道神要我作什么？…

WEEK 3 — DAY 5

Morning Nourishment

Acts 22:8 And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute.

10 And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do.

Paul was Saul before his conversion (Acts 13:9). When he was Saul, he was not a great sinner; rather, he was a Pharisee who feared God, obeyed the law, and was zealous and pious. All his activities, however, were religious activities without revelation or God's light; they were all based on his ideas. He followed the traditions of his fathers and was taught at the feet of Gamaliel (22:3). On his way to Damascus, however, the Lord met him. It was only at this point that he asked, "What shall I do, Lord?" (v. 10). Blessed is he who asks this question! We should all ask the Lord, "What shall I do?" rather than telling Him, "This is what I will do." The Lord replied, "Rise up and enter into the city, and it will be told to you what you must do" (9:6; 22:10). The Lord told Paul what to do. Paul did not decide; rather, the Lord showed him a vision. Seeing a vision is not based on our decisions. We should not decide; only God should decide. (Knowing Life and the Church, pp. 200-201)

Today's Reading

All those who serve God must see a principle from these examples: God's work needs man's cooperation, but it does not require man's initiation. No work should be initiated by us. All work should be initiated by God. He commands, He calls, and He charges. We should listen to Him unreservedly. When He charges us, we should obey; when He demands, we should accept. We must ask how we can know God's command, ... God's will and revelation, ... [and] what God wants us to do....

约伯…并不是一个不敬畏神的人，他乃是向着神非常敬虔的人。…然而，约伯的见地，约伯的主张，没有破碎。…从约伯与人的辩论中，我们看见，神乃是隐藏起来的。…直到有一天，他们都辞穷了；到那时，神就来了。

若是你我还不能让神进来，就表明你我还没有辞穷，还不能明白神的旨意，因为我们里面的话太多。这就是我们的难处。我们的神最有本领，当约伯的朋友和约伯辩论时，我们的神最有忍耐，祂在一旁让众人说，等众人都说完了，祂才进来说。我们要得着神启示的唯一条件，就是停下来，把话停下来，把主张停下来，把眼光停下来，把一切统统停下来。然而，“停下来”三个字说得容易，实际却不容易办到。最好的方法就是死，死了就能停下来。

人的言语叫神的旨意暗晦不明。〔伯三八2。〕…人的主张是显于人的话语；人的话代表人的主张。神是说，人的言语叫神的旨意暗晦不明；所以，当约伯说话时，神就隐藏起来。后来，约伯懂得了，他知道人说话时，神不说。…当人有主张时，当人发起时，神就停住，就隐藏。这是我们需要看见的。

圣经里说到撒但，有时是指人的主张说的。马太十六章记载彼得的故事，当彼得不愿主到耶路撒冷受苦，而劝阻祂时，主对彼得说，“撒但，退我后面去吧！…你不思念神的事，只思念人的事。”（23。）然后又说，“若有人要跟从我，就当否认己。”（24。）这都说到人的主张、人的意思。约伯说，“我厌恶自己。”（伯四二6。）这是指厌恶自己的主张、看法和见地。当我们众人在各地事奉，带领召会，治理召会时，人的主张是我们在人身上所碰到最大的难处。人一有心事奉，一发热心，主张就跟着来了；这时，神定规会隐藏，神的旨意定规会退去。我们所发起的一切，神定规要打住。…我们在事奉的事上，要停下自己，好让神有绝对的机会说话。（认识生命与召会，二四七至二四九页。）

参读：认识生命与召会，第十七篇。

Job was a God-fearing person; he was very pious toward God....Nevertheless, Job's view and opinion were not broken....The debate between Job and his friends shows that God was quite hidden....God came in only after all the words of Job and his friends ran out.

If we do not allow God to come in because our words have not run out, we will not be able to understand God's will because we still have too much within. This is our problem. Our God is quite able to remain silent. When the friends of Job were arguing with him, God was very patient. He stepped aside and let everyone speak; He came in to speak only after everyone was finished. The unique prerequisite to receiving God's revelation is to stop our speaking, our opinion, our view, and our self. While it is easy to say the word stop, it is not so easy to stop. The best way for us to stop is to die; once we die, we stop.

God's counsel is darkened by man's words [Job 38:2]. A person's opinion is expressed in his word, and his word represents his opinion. According to God, man's words darken His counsel. Consequently, when Job spoke, God hid Himself. Later Job realized that God remained silent when he spoke. When we have an opinion and want to initiate something, God stops and hides Himself. This is what we need to see.

When the Bible speaks of Satan, it sometimes refers to man's opinion. Matthew 16 records an...incident with Peter. When Peter tried to stop the Lord from going to Jerusalem to suffer, the Lord said to him, "Get behind Me, Satan!...You are not setting your mind on the things of God, but on the things of men" (v. 23). Then He said, "If anyone wants to come after Me, let him deny himself" (v. 24). All of this speaks of man's opinions and ideas. When Job said, "I abhor myself" (Job 42:6), he was referring to his opinions, views, and ideas. When we serve in various places to lead and administrate the churches, the greatest problem we encounter is opinions. Once a person has the heart to serve the Lord and becomes zealous, his opinions come out. At such a time, God will hide Himself and withdraw His will. Everything we initiate will be interrupted by God. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak. This requires our exercise. (Knowing- Life and the Church, pp. 201-202)

Further Reading: Knowing Life and the Church, ch. 17

第三周●周六

晨兴喂养

林前四 1～2 “这样，人应当把我们看作基督的执事，和神的奥秘的管家。还有，在此所求于管家的，是要他显为忠信。”

弗四 11～12 “祂所赐的，…为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

出于人的事奉，人会在其中有自己的享受、爱好和味道。…你所发起的，你里面自然有自己的享受，有自己的爱好；在你发起的那件事上，就有自己的味道，有自己的夸耀。…若是你发起的一件事，你在里面定规有自己的享受和爱好，并且你定规有一个味道；那个味道就是说“很好”。

出于神的事奉，即使遇到为难，仍会向主献上敬拜，继续往前。…另一个反面的试验，就是一个事奉，一个工作，若是出于你的，一碰到钉子，受了难为，被破碎推翻了，你里面就会难过；若是出于主的，即使碰到为难，你仍然会敬拜。（认识生命与召会，二五一至二五二页。）

信息选读

你们在各处所作的工作，所背负的事奉，是不是出于神，或是出于你们自己，这里有两个试验：正面的和反面的。正面的，在你们里面有没有享受；反面的是，事情作坏了，你们能否一样地吃饭，一样地安心睡觉。这都是对你们的试验。

〔此外，〕出于神的事奉，不会使人着急、争执。…工作若不是出于神的，弟兄姊妹自然不会去作。然而，若是一个工作是出于神的，你要弟兄姊妹同工，一起往

WEEK 3 — DAY 6

Morning Nourishment

1 Cor. 4:1-2 A man should account us in this way, as servants of Christ and stewards of the mysteries of God. Here, furthermore, it is sought in stewards that one be found faithful.

Eph. 4:11-12 And He Himself gave some..., for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Service from man has man's enjoyment, preference, and flavor... When something is initiated by us, we enjoy and like it. Anything initiated by us will bear our flavor and be our boast. Hence, when a service is initiated by us according to our opinion, often our enjoyment, preference, and boast are associated with it...Moreover, we often feel that it is very good.

Service from God enables man to worship the Lord and advance even when facing difficulties. ...Negatively speaking, we often become upset when we encounter problems and difficulties in service or work that originates from us, especially when our service and work are ruined and overthrown. But when our service and work originate with the Lord, we can worship Him even when we encounter problems. (Knowing Life and the Church, p. 204)

Today's Reading

Two tests, one positive and one negative, determine whether the work and the responsibility we bear in all the localities comes from God or from ourselves. The positive test is whether or not we receive a sense of enjoyment and boasting from our work. The negative test is whether or not we are able to eat and sleep peacefully when our work is not carried out successfully. Both of these are tests to us.

[Third], service from God enables man not to be anxious or quarrelsome...If a certain work is not of God, the brothers and sisters often are not willing to carry it out. However, if a certain work is of God, the brothers and sisters are able to

前，这很好；但若是弟兄姊妹不肯同工，不肯一起往前，你也要能说这没有不好。因为这不是别人的责任，这是你的责任。…所有受主差遣的人，都该是最有耐心的人。越是作自己工作的人，已越急于成功。越是作主工作的人，越不急，因为那是主的事。…要看一个人他所作的工，是出于神或是出于自己，只要看他在那件事上急不急。若是神所差遣的，是出于神的，受差遣的人必定不会着急；他和同工们，自然也不会有意见。…凡…起争执的，就是出于自己，不是出于神。

这三个证明都是试验，告诉我们在工作中，人与神的关系到底如何，我们所作的那个工到底是不是出于神。可能我们都有许多事奉，但若是主借着我们作的，无论成功或失败，我们不会有多少感觉。然而，那个工作若是我们自己发起的，我们对成败的感觉就深了。愿主怜悯我们，在这些事上教导我们，看见到底我们所作的，是出乎人或者出乎神。

有位弟兄因着一直看召会不行，结果竟然吃不下饭，也睡不好觉。这就成了一个难处。当你们的心，都摆在主的工作上时，你们应该学习，无论环境多难，都要能好好睡觉，好好吃饭。

然而，有些弟兄们确是天塌下来，也能睡平安觉，因为他们什么也不在乎，什么也无所谓；这样的人，在神面前没有用处。有些同工，你把事情交给他们，过了许久，你问他们作了多少，他们却推说不知道。这样的人是不够格的，是不该睡平安觉的。…你这个人必须是个作事认真的人。一个不负责任的人，在神手中是不会有用途的。…所以，我们都必须在主面前，学习背负责任，担重担，并且忠心事奉。虽然事情没有多少是我们的定规，也不是出于我们的，但我们要在其中绝对地忠心，绝对地负责任。（认识生命与召会，二五二至二五六页。）

参读：认识生命与召会，第十八篇。

labor together. This is very good, but even if the brothers and sisters have some difficulty in laboring together, this is not necessarily a problem, because the work is not their responsibility. Those who are sent by the Lord are often quite patient. When a person is doing his own work, he will be anxious for success, but if he is doing the Lord's work, he will not be anxious, because it is the Lord's business. If we want to determine whether a person's work is of God or of himself, we only need to see if he is anxious in the work. If a person's work is according to God's sending, the sent one will not be anxious, and there will not be many opinions... Anything that gives rise to quarreling is of the self, not of God.

These three tests speak of our relationship with God in our work and whether or not our work is of God. We serve in many ways, but what the Lord does through us, whether it is a success or a failure, should not give us much feeling. However, if a work is initiated by us, we will have a deep feeling regarding its success or failure. May the Lord have mercy on us and teach us in these matters so that we may see whether our work is of man or of God.

If a brother sees an improper condition in the church and is not able to eat or sleep well, this will become a problem. When our heart is set on the Lord's work, we should be able to eat and sleep well, no matter how difficult the environment. However, if a brother is able to sleep peacefully when "the sky is falling" simply because he has no real care or concern, he is useless to God.

Sometimes after we hand over certain matters to the co-workers, they make excuses when they are asked about what they have done. Such people are not competent, and they should not sleep peacefully ... [We] must be serious in whatever [we do]. An irresponsible person is useless in God's hand. Therefore, we must all learn to bear responsibility and burden before the Lord, and we must also serve the Lord faithfully. Although these matters are not decided by us nor originate from us, we must be absolutely faithful and responsible in what we do. (Knowing Life and the Church, pp. 204-207)

Further Reading: Knowing Life and the Church, ch. 18

第三周诗歌

655

事 奉 — 生命的流露

8 7 8 7 双 (英 910)

A 大调

3/4



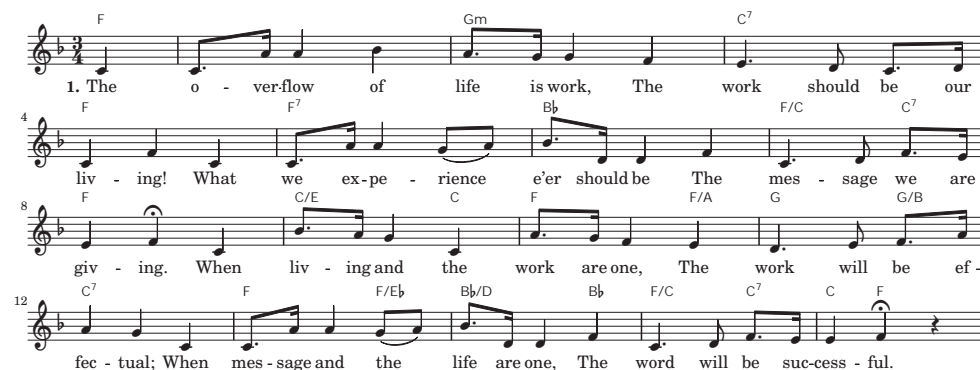
- 二 工作须是生命果子, 借着那灵所结出;
犹如葡萄树枝结实, 彰显生命的丰富。
乃是基督借我工作, 将祂生命来表现,
使祂生命所有丰富, 借我显在众人前。
- 三 不是人所推行运动, 乃是圣灵的感动;
不是外面有所作为, 乃是里面在作工。
不是人的一种事业, 乃是神命的活出;
不是劳苦为着成功, 乃是表现主基督。
- 四 我的计划、目的、努力, 一切必须全放弃,
使主可以借我工作, 全为完成祂心意。
我之所是与我所有, 全都必须置死地,
使主可以借我活着, 显祂丰富和美丽。

WEEK 3 — HYMN

The overflow of life is work

Service — The Overflow of Life

910



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

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]