

第十篇

生命的流带着生命的供应，
出于并为着神宏伟的殿

读经：结四七 1～12，林后三 6，林前九 11，三 6、9，
四 15，三 2、12

纲 要

周 一

壹 我们要有分于神终极的行动，就需要
经历那出于神殿之生命的流——结四七
1～12：

一 神终极的行动乃是祂在人里面的行动，用祂
生命、性情、元素和素质一切的所是将人浸
透，借此使人成为神，而使神得着荣耀，得
着彰显——林后三 18，约壹三 2。

二 水从门槛下流出一结四七 1：

1 要使水流出，必须有门槛，就是出口——参诗八一
10。

2 我们若与主亲近并多接触祂，就有一个出口，让活
水从召会流出来——诗歌六一四首。

三 河往东流——结四七 1：

1 神的河是往神荣耀的方向流——参民二 3，结四三 2。

2 倘若召会中的每一个人，都寻求并顾到神的荣耀，
活水就会从召会流出来——约七 18，林前十 31。

四 水由殿的右边流出一结四七 1：

Message Ten

**The Flow of Life with the Ministry of Life
out from and for the Magnificent House of God**

Scripture Reading: Ezek. 47:1-12; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

Outline

Day 1

**I. In order to participate in God's ultimate move, we need
to experience the flow of life out from the house of God—
Ezek. 47:1-12:**

*A. God's ultimate move is His move in man to deify man by
saturating man with all that He is in His life, nature, element,
and essence for the glory, the expression, of God—2 Cor. 3:18; 1
John 3:2.*

B. The water flows out from under the threshold—Ezek. 47:1:

1. In order for the water to flow, there must be a threshold, an opening—cf. Ps. 81:10.

2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church—Hymns, #846.

C. The flow is toward the east—Ezek. 47:1:

1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.

2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.

D. The water flows out from the right side of the house—Ezek. 47:1:

- 1 在圣经里，右边是至高的地位、首位—参来一3。
 - 2 生命的流该在我们里面居首位，在我们的生活和工作中成为管治的因素—启二二1，西一18下。
- 五 水流是在祭坛的旁边，说出我们需要十字架的对付与完全的奉献，以享受生命的流—结四七1。

周二

六 为着生命之流的增加，我们需要为主这铜人所量度—四十3，四七2～5，启一15，参约七37～39：

- 1 量度就是察验、试验、审判并据有一赛六1～8，结四二20。
- 2 量了四次一千肘（一千是完整的单位—参诗八四10），指明我们这些受造之物需要被主彻底地量度，使祂能占有并完全据有我们全人—结四七2～5。
- 3 我们越让主察验、试验并审判以据有我们，水流就越深；水流的深度在于我们被主量度有多少—参约壹一5、7。
- 4 我们越为主所量度，就越受生命之恩的涌流所约束并限制，至终消失在涌流的三一神这可汛的河里，被这河带往前；就一面说，我们失去一切的自由，但就另一面说，我们是真正地自由了一结四七4～6。

周三

七 河使百物得活—9节上：

- 1 河水所到之处，百物都必生活，且满了生命。
- 2 河流产生树木、鱼和牲畜—7、9～10、12节。

1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.
 2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.
- E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life—Ezek. 47:1.*

Day 2

F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39:

1. To measure is to examine, test, judge, and possess—Isa. 6:1-8; Ezek. 42:20.
2. The four measurings of a thousand cubits, which is a complete unit (cf. Psalms 84:10), indicate that as creatures we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being—Ezek. 47:2-5.
3. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord—cf. 1 John 1:5, 7.
4. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free—Ezek. 47:4-6.

Day 3

G. The river causes everything to live—v. 9a:

1. Where the river flows, everything shall live and be full of life.
2. The flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.

八 河滋润旷野，并医治死海—8 节：

1 河滋润干焦之地并医治死水。

2 这滋润和医治的目的是为着产生生命。

周 四

九 河无法医治泥泞之地与洼湿之处—11 节：

1 泥泞之地或洼湿之处是中立地带，半路凉亭，妥协和不冷不热之处—参启三 15～16。

2 为着生命的流并为着召会生活，我们必须绝对。

3 “你若在主的恢复中，就要绝对在主的恢复中，不要在半路凉亭。…主耶稣渴望并要求绝对。…因着绝对，我们就会在流中，这流不是涓涓细流，乃是可淤的河。这样，河水所到之处，百物都必生活。”
(以西结书生命读经，三八二至三八三页)

周 五

贰 我们享受基督作生命的流，赐生命的灵，乃是为我们成为撒种者、栽种者、浇灌者、生育者、喂养者和建造者，有供应生命的职事，为着神奇妙的生机建造，就是神宏伟的殿：

一 新约够资格的执事乃是供应生命给人，为要帮助人在生命里长大—林后三 6。

二 生命的执事乃是撒属灵种子的撒种者：

1 在林前九章十一节保罗对哥林多人说，“我们…把属灵之物撒给你们”；“属灵之物”指属灵的种子。

H. The river waters the desert and heals the Dead Sea—v. 8:

1. The river waters the dry, parched land and heals the death waters.

2. This watering and healing are for the purpose of producing life.

Day 4

I. The river is unable to heal the swamps and marshes—v. 11:

1. A swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—cf. Rev. 3:15-16.

2. For the flow of life and for the church life, we need to be absolute.

3. “If you are in the Lord’s recovery, be in the recovery absolutely, not halfway... The Lord Jesus desires and requires absoluteness... By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes” (Life- study of Ezekiel, pp. 311-312).

Day 5

II. Our enjoyment of Christ as the flow of life, the life-giving Spirit, is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God:

A. A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life—2 Cor. 3:6.

B. A minister of life is a sower who sows spiritual seeds:

1. In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things”; the spiritual things refers to spiritual seeds.

- 2 种子是生命的容器，撒属灵的种子就是在我们灵里，同着并出于我们的灵而分赐生命。
- 3 主耶稣来作撒种者，将祂自己作为生命的种子撒在人类里面——太十三 3、37。
- 4 在主的恢复里，我们作为新约的执事，需要作撒种者分赐生命，好在人里面生长并产生基督。

三 生命的执事乃是栽种者，将基督栽种到神的子民里面——林前三 6：

- 1 在基督里得了重生，有神生命的信徒，乃是神新造里的耕地、农场——9 节。
- 2 我们要将基督栽种到别人里面，就需要在我们灵里真实地经历基督作生命。

四 生命的执事乃是用基督浇灌人的浇灌者——6 节：

- 1 一旦我们将基督栽种到别人里面，我们就需要用生命水浇灌他们——启二二 17。
- 2 我们可将神农场上的浇灌者比喻为有贮水槽的灌溉系统，用水供应农场；我们该是神圣的“灌溉系统”，有活水贮存在我们里面，可以浇灌作神农场的召会。
- 3 我们需要对基督作生命水有真实的经历，并与祂有活的接触，如此我们就能作活水的管道，就是神圣的灌溉系统，能用生命水供应别人——约四 14，七 37～39。

周 六

五 生命的执事乃是生育者，就是将生命分赐到自己所生之儿女里面的父亲——林前四 15：

- 1 生育就是产生属灵的儿女，借着生命的分赐将他们生出来。

2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit.
3. The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.
4. In the Lord's recovery we, as ministers of the new covenant, need to be sowers who impart life to grow and produce Christ in others.

C. A minister of life is a planter who plants Christ into God's people—1 Cor. 3:6:

1. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, God's farm, in God's new creation—v. 9.
2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.

D. A minister of life is a waterer who waters people with Christ—v. 6:

1. Once we plant Christ into others, we need to water them with the water of life—Rev. 22:17.
2. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine “irrigation system” with a reservoir of living water stored within us to water the church as God's farm.
3. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life—John 4:14; 7:37-39.

Day 6

E. A minister of life is a begetter, a father, who imparts life to his children, whom he begets—1 Cor. 4:15:

1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.

2 我们需要有神圣的“生命胚芽”，为要将神圣的生命分赐到别人里面，将他们生为神的儿女。

六 生命的执事乃是喂养者；喂养是生命的事，不同于教导，教导是知识的事：

1 给人奶喝或食物吃，就是喂养人——三 2。

2 使徒供应给哥林多信徒的，似乎是知识，其实是奶（还不是干粮），这必定滋养了他们。

3 使徒健全的教训，将健康的教训当作生命的供应给人，滋养他们，或医治他们——提前 10 下，六 3，提后 13，多 9。

七 生命的执事乃是建造者，用金、银、宝石建造——林前三 12：

1 金表征父神圣的性情，银表征基督救赎的工作，宝石表征那灵变化的工作；这与表征人性情的木、表征肉体里之人的草、与表征无生命之光景的禾秸相对。

2 雅歌描绘在正确的召会生活中，得成全的圣徒与变化的灵配搭，成全爱基督的寻求者，将三一神供应给他们，使他们因三一神的属性作到他们里面成为他们的美德而得变化——10 ~ 11。

3 这是为着建造召会作基督生机的身体，终极完成新耶路撒冷，以完成神永远的经纶——林前三 12，启二 18 ~ 21。

2. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God.

F. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:

1. To give milk to drink or food to eat is to feed others—3:2.

2. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually, it was milk (not yet solid food), and it should have nourished them.

3. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.

G. A minister of life is a builder who builds with gold, silver, and precious stones—1 Cor. 3:12:

1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness).

2. Song of Songs portrays that in the proper church life the perfected believers coordinate with the transforming Spirit to perfect Christ’s loving seekers by ministering the Triune God to them for their transformation by the Triune God’s attributes being wrought into them to become their virtues—1:10-11.

3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God’s eternal economy—1 Cor. 3:12; Rev. 21:18-21.

第十周 周一

晨兴喂养

结四七 1 “祂带我回到殿门，见水从殿的门槛下流出，往东流去（原来殿面朝东）；这水从槛下，由殿的南边，在祭坛的南边往下流。”

诗四六 4 “有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。”

一位早期的教父亚他那修（Athanasius）论到基督说，“祂成为人，使我们得以成为神。”又说，“话成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格（约伯记生命读经，一五二页）。

以西结四十七章一节上半说，“祂带我回到殿门，见水从殿的门槛下流出，往东流去。”要使水流出，必须有门槛，就是出口，让水能流过。这指明我们若借着基督，多与神接触并亲近祂，我们就有一个出口，让神的活水从召会中流出来（以西结书生命读经，三七二至三七三页）。

信息选读

河从殿中往东流（结四七 1 中）。东方是向着主的荣耀（民二 3，结四三 2）。往东流，指明神的河一直是往神荣耀的方向流。河只管神的荣耀。

召会生活中的每一件事，都当为着神的荣耀。比如，我们传福音时，该寻求神的荣耀。我们传福音若

WEEK 10 — DAY 1

Morning Nourishment

Ezek. 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.

Psa. 46:4 There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High.

Athanasius, one of the early church fathers, said concerning Christ, “He was made man that we might be made God,” and “The Word was made flesh...that we, partaking of His Spirit, might be deified.” This is the principle of God’s move on earth. God’s move is in man and through man. God’s move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Ezekiel 47:1a says, “Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east.” In order for the water to flow forth, there must be a threshold, an opening, through which it can flow. This indicates that if we, through Christ, have more contact with God and draw closer to Him, there will be an opening which will allow the living water of God to flow out from the church. (Life-study of Ezekiel, pp. 303-304)

Today’s Reading

The river issues forth from the house and flows toward the east (Ezek. 47:1b). The east is the direction of the glory of the Lord (Num. 2:3; Ezek. 43:2). The flowing toward the east indicates that the river of God will always flow in the direction of God’s glory. The river cares for God’s glory.

Everything in the church life should be for God’s glory. For example, in our preaching of the gospel, we should seek the glory of God. If our gospel

是为着神的荣耀，就必定有活水流出来。然而，我们若不顾神的荣耀，水流就要受到限制。在召会中的每一个人，都该寻求并顾到神的荣耀。这样，活水就会从召会流出来。

以西结四十七章一节下半也告诉我们，水由殿的右边（南边，直译，右边）流出来。根据圣经，右边表征最高的地位。水从右边流出，指明主的水流该居首位。我们该让主居首位，也需要让主的水流居首位。这样，水流就有果效，并在我们的生活和工作中，成为管治的因素。

这水流是在祭坛的旁边（1 末）。这指明水流总是经过十字架的运行（出十七 6，约十九 34）。我们若不受十字架的对付，水流就会受拦阻。我们若要有水流，就必须受十字架的对付。我们必须乐意经过十字架，使水能流出来（以西结书生命读经，三七三至三七四页）。

这涌流也在祭坛的南边。为着活水的流，一切必须放在祭坛上。我们的确需要完全的奉献，以享受生命的流。我们需要将所有的一切和所是的一切，奉献给主。

给人喝的水总是与神殿或神城有关。诗篇三十六篇八节说，“他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。”这节提起神的殿。四十六篇四节说，“有一道河，这河的支流，使神的城快乐。”在本节，河在城里。…诗篇这两节给我们看见，河在城内的殿里。又因为殿在城里，所以殿里的河也就在城里。

约珥书三章十八节告诉我们，必有泉源从耶和华的殿中流出来。撒迦利亚十四章八节告诉我们，必有活水从耶路撒冷出来。…在约珥书和撒迦利亚书我们又看见，河与殿和城有关（李常受文集一九六九年第二册，五六七、五六一页）。

参读：约伯记生命读经，第二十四篇；圣经中关于生命的重要启示，第五章。

preaching is for God's glory, there will be an outflow of living water. However, if we do not care for the glory of God, the flow will be limited. Everyone in the church should seek and care for the glory of God. Then the living water will flow out from the church.

Ezekiel 47:1c also tells us that the water flows out from the right side of the house. According to the Bible, the right side signifies the highest position. The flowing of the water from the right side indicates that the flow of the Lord should have the preeminence. We need to give the Lord the highest position, and we also need to give the flow of the Lord the highest position. Then the flow will be prevailing and become the controlling factor in our living and work.

The flowing is by the side of the altar (v. 1d). This indicates that the flow is always by the cross. If we do not have the dealing of the cross, the flow will be frustrated. If we would have the flow, we must have the dealing of the cross. We need to be willing to pass through the cross so that the flow may come forth. (Life-study of Ezekiel, p. 304)

The flowing is at the south side of the altar. Everything must be put on the altar for the flow of the living water. We do need a full consecration to enjoy the flow of life. We need to consecrate all that we have and all that we are to the Lord.

Water for drinking is always related to either God's house or God's city. Psalm 36:8 says, "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures." In this verse God's house is mentioned. Psalm 46:4 says, "There is a river whose streams gladden the city of God." In this verse the river is in the city.... These two verses in the Psalms show us that the river is in the house within the city. Because the house is in the city, the river in the house is also in the city.

Joel 3:18 tells us that a fountain will go forth from the house of Jehovah. Zechariah 14:8 tells us that living waters will go forth from Jerusalem.... In Joel and Zechariah we see again that the river is related to the house and the city. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 428, 423-424)

Further Reading: Life-study of Job, msg. 24; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 5

第十周 周二

晨兴喂养

结四七 3～5 “那人…量了一千肘，使我趟过水，水到踝子骨。祂又量了一千肘，使我趟过水，水就到膝。祂再量了一千肘，使我趟过水，水便到腰。祂又量了一千肘，水便成了河，使我不能趟过…”

在以西结四十七章，对我们而言，主要的点乃是我们都需要被量度。我们不需要挣扎、奋斗或运用自己的努力作什么。唯一的需要是我们必须愿意一而再，再而三的被量度。我们需要告诉主：“主，我愿意被量度。”这样水流至终会成为河。地方召会里的圣徒若愿意一而再，再而三地被量度，量了四次，达到百分之百时，就会有河滋润干焦的旷野，医治死海，生长树木，产生鱼，并产生牛犊和山羊羔。我们所需要的，乃是为着主的行动被量度。我们需要被主试验、察验、接管并据有。

水到踝子骨，那就是说，我们这人只有一小部分被主据有。水涨到腰，指明我们这人的一部分被主据有，但另一部分仍是自由的。我们若愿意被量到百分之百，就会完全被活水吞没。然后就一面说，我们失去一切的自由，但就另一面说，我们是真正地自由了。当我们完全被主据有，我们才完全得着自由。活水的流会带我们朝着目标向前（李常受文集一九六九年第二册，五七六至五七七页）。

信息选读

WEEK 10 — DAY 2

Morning Nourishment

Ezek. 47:3-5 ...The man...measured a thousand cubits; and He led me through the water, water that was to the ankles. Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins. Then He measured a thousand cubits, and it was a river that I could not pass through...

The main point for us in Ezekiel 47 is that we all need to be willing to be measured. There is no need for us to struggle, to strive, or to exercise our effort to do anything. The only need is...to be willing to be measured again and again and again and again. We need to tell the Lord, “Lord, I am willing to be measured.” Then the flow will eventually become the river. If the saints in a local church are willing to be measured again and again and again and again, four times to one hundred percent, there will be a river to water the parched desert, to heal the dead sea, to grow the trees and produce the fish, and to produce the kids and the calves. What we need is to be measured for the Lord’s move. We need to be tested, examined, taken over, and possessed by the Lord.

When the water is to the ankles, that means that only a small part of our being is possessed by the Lord. When the water is risen to the loins, part of our being is possessed by the Lord, but another part is still free. If we are willing to be measured up to one hundred percent, we will be fully swallowed up by the living water. Then in one sense, we lose all our freedom, but in another sense we are really free. When we are fully possessed by the Lord, we will be fully freed. The flow of the living water will carry us on forward toward the goal. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” pp. 436-437)

Today’s Reading

当这人开始量河水时，从殿里只有一点点水流出。然后祂量了一千肘，水流就加深，到了踝子骨（结四七3）。祂又量了一千肘，水流又加深，到了膝（4）。以后这人再量了一千肘，水流就更深，到了腰（4）。当祂第四次量一千肘的时候，水流就成了可涨的水，不可趟的河。

在圣经里，一千这数字表征完整的单位。比如，诗篇八十四篇十节，作诗的人说，在耶和华的院宇住一日，胜似在别处住千日。一千既是表征完整的单位，量一千的意思就是量完整的单位；一量就是完整地量。

当我们受主审判的时候，必须有彻底的认罪。我们必须让主作我们的审判者，让祂把我们带进祂的光中，好暴露我们。

如何能确定被主量度有多少，被主得着有多少。我们乃是凭河的深度来知道这事。如果河水只到踝子骨，这证明我们还没有完全被主量过。河有多深乃在于我们被主量过多少。我们不必争辩或称义自己，只要看我们流的深度（以西结书生命读经，三七五至三七七页）。

弟兄姊妹，我们若要流出神的生命，就得被神量过。…有许多弟兄姊妹，他们喜欢自己随便走路，不喜欢受神生命的限制，他们也就不喜欢被神量。被神量过的人，他的脚就不能随便走路。…最后一步，约翰七章所说的河来了，这个人就涨在水上。到这个时候，他这个人完全顺着水性而行动了。这一点就是盖恩夫人最后的经历，她失去在神里面了。这是最深的一步（倪柝声文集第二辑第十八册，二四九至二五〇页）。

参读：倪柝声文集第二辑第十八册，第六十篇。

When this man first measured the river, there was only a trickle coming out from the house. Then he measured a thousand cubits, and the flow became deeper, up to the ankles (Ezek. 47:3). Again he measured a thousand cubits, and the flow became deeper, up to the knees (v. 4). After this the man measured yet another thousand cubits, and the flow became even deeper, up to the loins (v. 4). When he for the fourth time measured a thousand cubits, the flow became a river which could not be passed over, and the river became waters to swim in.

In the Bible the number one thousand signifies a complete unit. For example, in Psalm 84:10 the psalmist says that a day in the Lord's courts is better than a thousand outside. Since one thousand signifies a complete unit, to measure a thousand means to measure a complete unit; it is a complete measuring.

As we are judged by the Lord, we need to make a thorough confession. We need to allow the Lord to be our Judge and let Him bring us into His light and expose us.

We can determine how much we have been measured and possessed by the Lord...by the depth of the river. If the river is only up to our ankles, this proves that we have not been measured fully by the Lord. The depth of the river depends on how much we have been measured by the Lord. There is no need for us to argue and justify ourselves. Instead, we should simply consider the depth of our flow. (Life-study of Ezekiel, pp. 305-307)

Brothers and sisters, if we want God's life to flow out, we have to be measured by Him.... Many...prefer to walk freely by themselves; they do not want to be restricted by God's life. Therefore, they do not want to be measured by God. Once a person is measured by God, however, his feet will not be free to walk about at will.... In the final step, the river of John 7 comes, and the water becomes so deep that a man can swim in it. At this point, one is fully carried along by the flow of the water. This is Madame Guyon's final experience—being lost in God. This is the deepest step. (CWWN, vol. 38, "Measure and Flow," p. 472)

Further Reading: CWWN, vol. 38, ch. 61, "Measure and Flow"

第十周 周三

晨兴喂养

结四七 8～10 “…这水往东方一带流出，下到亚拉巴，直到海；…这河所到之处，凡滋生有生命的动物都必生活，并且这水到了那里，就有极多的鱼。…必有渔夫站在海边，从隐基底直到隐以革莲，都作晒网之处。…”

以西结四十七章八节说到河下到…亚拉巴，〔这地名〕意思是野地、旱地、干焦的不毛之地；因此是旷野。这地需要滋润。河是为着滋润旱地，并医治死海。…约书亚三章十六节说到盐海是亚拉巴的海。死海或盐海是在亚拉巴附近。因着河流入海里，海中的盐水就得医治。现今海成为淡水，因为盐被吞没了。河先来滋润不长东西的旱地，并医治死水。这滋润和医治的目的是为着产生生命（李常受文集一九六九年第二册，五七四至五七五页）。

信息选读

河水所到之处，百物都必生活，且满了生命（结四七 9）。这河乃是生命的河，唯有生命能使百物得活。

在这流里，必生长树木，每月结出佳美、可口的果子（12）。这水也带来极多的鱼（9）。隐基底和隐以革莲这两城的名字（10），含示牲畜。隐基底的意思是，“山羊羔的泉源”；隐以革莲的意思是，“二牛犊的泉源”。这些泉源乃是给年幼的牲畜，就是给山羊羔、牛犊的。从这一切我们看见，河流产生树木、鱼和牲畜。

WEEK 10 — DAY 3

Morning Nourishment

Ezek. 47:8-10 ...This water flows out toward the eastern region and goes down into the Arabah and goes to the sea....And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there....And fishermen will stand beside the sea from En-ge-di even to En-eglaim; it will be a place for the spreading of nets...

The river in Ezekiel 47:8 goes down into the Arabah, [which] means the wilderness, the dry land, the parched land that grows nothing; hence, the desert. This land needs the watering. The river is for watering the dry land and healing the Dead Sea.... Joshua 3:16 refers to the Dead Sea as the sea of the Arabah. The Dead Sea, or the Salt Sea, is near the Arabah. Because of the flow of the river into the sea, the salt water in the sea is healed. The sea now becomes fresh water because the salt has been swallowed up. The river comes first to water the dry land that grows nothing and to heal the death waters. This watering and healing is for the purpose of producing life. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," p. 435)

Today's Reading

Where the river flows, everything shall live and be full of life (Ezek. 47:9). This river is the river of life, and only life can cause things to live.

In this flow the trees live and bear sweet, delicious fruit every month (v. 12). Also, the water brings forth an abundance of fish (v. 9). Cattle are implied by the names of two cities—En-ge-di and En-eglaim (v. 10). En-ge-di means "the fountain of the kid," and En-eglaim means "the fountain of the two calves." These fountains are for the young cattle, the kids and the calves. From all this we see that the flow of the river produces trees, fish, and cattle.

在正当的召会生活中，有许多结果子的树木，因此不缺果子。你所在地方的召会若是活的，就必定有结果子的树木。有结果子的树，表示在你的召会中有水流。树是长在活水旁。在你所在地的召会中若有水流，就必定有树，结出丰盈的果子。

随着河的流，也有渔夫（10）。打鱼表征人数扩增。在你所在的地方召会，一年过一年人数若没有扩增，这表示没有打鱼，而没有打鱼表示没有水流。我们若要打鱼，就必须有水流。

在召会生活中，我们也需要有山羊羔的泉源和牛犊的泉源，好得着喂养。因此，我们需要食物，需要人数的扩增，也需要喂养。这就带进补网，就是建造。…这一切都在于一件事，就是…神的河来涌流（以西结书生命读经，三七九至三八〇页）。

因此，河流产生树木、鱼和牲畜。渔夫在地上晒网，从隐基底直到隐以革莲。他们在这两个泉源之间的地上晒网。以西结四十七章的树木、鱼和牲畜，是照着创世记一章的次序提起的。在一章，植物生命在先，鱼其次，牲畜第三。

我们需要隐基底，我们也需要隐以革莲，就是山羊羔和牛犊的泉源。我们必须领悟，主恢复的潜力是在青年人身上。我很喜乐，看见有这么多“山羊羔”和“牛犊”在召会生活里。我是年长的圣徒，为着我们中间年长的圣徒，我也满了感谢。所有的“山羊羔”都需要年长圣徒的照顾。虽然我喜爱并珍赏所有年长的圣徒，但我里面深处领悟，主行动的将来、兴盛和潜力，是在年轻人，在山羊羔和牛犊身上。我们中间有许多满了生命的青年人，证明地方召会是山羊羔的泉源，和牛犊的泉源（李常受文集一九六九年第二册，五七五至五七六页）。

参读：圣经中关于生命的重要启示，第六章。

In the proper church life there are many trees producing fruit, and thus there is no lack of fruit. If the church in your locality is living, there will be trees bearing fruit. Trees producing fruit are an indication that there is a flow in your church. The trees grow by the living water. If there is a flow in your local church, there surely will be the trees bearing an abundance of fruit.

With the flowing of the river, there is also fishing (v. 10). Fishing signifies the increase in numbers. If the number of people in your local church does not increase year after year, this means that there is no fishing, and no fishing means that there is no flow. If we would have fishing, we must have the flow.

In the church life we also need some fountains of kids and fountains of calves for feeding. Thus, we need food, we need the increase in numbers, and we need the feeding. This will bring in the mending, the building up.... All these matters depend on one thing—the flow of the river...of God. (Life-study of Ezekiel, pp. 309-310)

Thus, the flow of the river produces trees, fish, and cattle. The fishermen spread their nets on the land from En-gedi to En-eglaim. They spread their nets on the land between these two fountains. The trees, the fish, and the cattle in Ezekiel 47 are mentioned according to the order in Genesis 1. In Genesis 1 the plant life is first, the fish are second, and the cattle are third.

We need En-gedi, and we need En-eglaim, the fountains of the kids and the calves. We must realize that the potential with the Lord's recovery is with the young people. I am happy to see so many "kids" and "calves" in the church life. I am an older saint, and I am also very thankful for all the older saints among us. All the "kids" need the care of the older saints. Although I love and appreciate all the older saints, deep within me I realize that the future, the prosperity, and the potential of the Lord's move is with the young ones, with the kids and with the calves. The many young people among us who are full of life are evidence that the local church is the fountain of the kids and the fountain of the calves. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 435-436)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 6

第十周 周四

晨兴喂养

结四七 11 ~ 12 “只是泥泞之地与洼湿之处不得治好，必留为盐地。在河这边与那边的岸上必生长各类的树木，其果可作食物；叶子不枯干，果子不断绝；每月必结新果子，因为供应树木的水是从圣所流出来的。树上的果子必作食物，叶子乃为治病。”

以西结四十七章八节说，这河流向东海。根据地图，东海就是盐海或死海。借着从神殿中流出的河，死海的盐水要得着医治。这意思是说，死亡要被生命吞灭。当地方召会中生命的流丰富且深广时，许多死亡就要被生命吞灭。然而，一个召会中若没有水流，那个召会就要成为“死海”，满了盐。但若有河的流，死就要被生命吞灭，“死海”就要活过来。

虽然死海和干地能活过来，死也能被生命吞灭，但洼湿之处却不得治好（11）。洼湿之处既不是干地，也不是流水之处。洼湿之处乃是半泥半水，既不湿也不干。洼湿之处表征一种充满妥协的光景。这意思是说，无论哪里有妥协的光景，哪里就是洼湿之处。我们绝不该与任何“洼湿之处”有牵连（以西结书生命读经，三八〇至三八一页）。

信息选读

主耶稣责备老底嘉的召会像温水，不冷不热。祂告诉在老底嘉的人，他们应当或热或冷，而不要象温水。祂也说，他们若仍然不冷不热，祂就要从口中把他们吐出去（启三 15 ~ 16）。象温水就是在一种妥协的光景中，在洼湿之处。

WEEK 10 — DAY 4

Morning Nourishment

Ezek. 47:11-12 But its swamps and its marshes will not be healed; they shall be left for salt. And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.

Ezekiel 47:8 says that the river flows toward the East Sea. According to the map, the East Sea is the Salt Sea or the Dead Sea. By the flowing of the river out of the house, the salt water of the Dead Sea will be healed. This means that death will be swallowed up by life. When there is a rich and deep flow of life in a local church, much death will be swallowed up by life. However, if there is no flow in a particular church, that church will become a “dead sea” full of salt. But if there is the flow of the river, deadness is swallowed up by life, and then the “dead sea” will be made alive.

Although the Dead Sea and the dry places can be made alive and deadness can be swallowed up by life, the marshes cannot be healed (v. 11). A marsh is a place that is neither dry nor flowing with water. Consisting partly of mud and partly of water, a marsh is neither wet nor dry. A marsh signifies a situation that is full of compromise. This means that wherever there is a compromising situation, there is a marsh. We should never become involved with any situation that is a “marsh.” (Life-study of Ezekiel, p. 310)

Today's Reading

The Lord Jesus rebuked the church in Laodicea for being lukewarm and neither hot nor cold. He told those in Laodicea that they should be either hot or cold but not lukewarm. He also said that if they remained lukewarm, He would spew them out of His mouth (Rev. 3:15-16). To be lukewarm is to be in a compromising situation, to be in a marsh.

我们对召会的立场必须是绝对的。你若站在宗派里，就该绝对地站住。你若与自由团体站在一起，就该绝对地同那个团体站住。你若站在召会的立场上，你就必须绝对地站住。你应当或冷或热，而不该象温水。象温水就是在洼湿之处。你若放弃宗派和自由团体，却又不绝对地为着召会的立场，你就是在洼湿之处。一个人可能在召会生活中，却不是绝对的。这样的人乃是洼湿之处。

甚至主也无法治好洼湿之处。洼湿之处是中立地带，半路凉亭，妥协之处。有些圣徒既不在巴比伦，也不在耶路撒冷，乃在巴比伦和耶路撒冷中间地带。这意思是说，他们是在洼湿之处，甚至他们就是洼湿之处。

我们必须绝对地在流中，或站在干地上。我们若在洼湿之处，或在“泥泞”的光景中，主对我们就无能为力。进到洼湿之处很容易，从其中出来却很难。召会必须是在绝对之地。因此，为着召会生活，我们必须绝对。…你若在主的恢复中，就要绝对在主的恢复中，不要在半路凉亭。要完全从巴比伦回到耶路撒冷。你若停在半途，就会成为洼湿之处，不会有任何水流，甚至没有细流。你所有的水只够使你成为“泥泞”。你会成为洼湿之处，而洼湿之处不得治好。我在主恢复的年日中，从未看见洼湿之处得治好的。

主耶稣在启示录二十二章十一节说，“行不义的，叫他仍旧行不义；污秽的，叫他仍旧行污秽；义的，叫他仍旧行义；圣别的，叫他仍旧圣别。”这里我们看见，主耶稣渴望并要求绝对。我们必须学习绝对。因着绝对，我们就会在流中，这流不是涓涓细流，乃是可沃的河。这样，河水所到之处，百物都必生活（以西结书生命读经，三八一至三八三页）。

参读：以西结书生命读经，第二十六篇。

Our stand concerning the church must be absolute. If you stand in a denomination, you should stand absolutely. If you stand with an independent group, you should stand with that group absolutely. If you stand on the ground of the church, you must stand absolutely. You should be either cold or hot, but you should not be lukewarm. To be lukewarm is to be in a marsh. If you give up the denominations and the independent groups yet are not absolute for the proper ground of the church, you are in a marsh. It is possible for one to be in the church life without being absolute. Such a person is a marsh.

Not even the Lord can heal a marsh. A marsh is a neutral place, a halfway place, a place of compromise. Certain saints are neither in Babylon nor in Jerusalem but in a halfway place between Babylon and Jerusalem. This means that they are in a marsh and even that they are a marsh.

We need either to be absolutely in the flow or stay on dry ground. If we remain in a marshy or “muddy” situation, the Lord cannot do anything with us. It is very easy to get into a marsh, but it is very difficult to get out of one. The church must be in a place of absoluteness. Thus, for the church life we need to be absolute. If you are in the Lord’s recovery, be in the recovery absolutely, not halfway. Come back all the way from Babylon to Jerusalem. If you stop halfway, you will become a marsh, and you will not have any flow, not even a trickle. Rather, you will have just enough water to make you “muddy.” You will be a marsh, and a marsh cannot be healed. Throughout all my years in the Lord’s recovery, I have never seen a marsh that was healed.

In Revelation 22:11 the Lord Jesus says, “Let him who does unrighteousness do unrighteousness still; and let him who is filthy be filthy still; and let him who is righteous do righteousness still; and let him who is holy be holy still.” Here we see that the Lord Jesus desires and requires absoluteness. We must learn to be absolute. By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes. (Life-study of Ezekiel, pp. 310-312)

Further Reading: Life-study of Ezekiel, msg. 26

第十周 周五

晨兴喂养

林后三 6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

林前三 6～7 “我栽种了，亚波罗浇灌了，唯有神叫他生长。可见栽种的算不得什么，浇灌的也算不得什么，只在那叫他生长的神。”

9 “因为我们是神的同工，你们是神的耕地，神的建筑。”

新约够资格的执事乃是供应生命给人，为要帮助人在生命里长大（林后三 6）。…哥林多前书…启示…新约够资格的执事的六种身分：撒种者、栽种者、浇灌者、生育者、喂养者和建造者。这六种身分与生命的事有关，就是与我们经历并享受基督作为赐生命的灵有关（李常受文集一九七〇年第一册，七六五页）。

信息选读

在林前九章十一节保罗对哥林多人说，“我们…把属灵之物撒给你们。”属灵之物指属灵的种子。…新约的执事所作的第一件事，不是传道理的教训，乃是撒属灵的种子。种子是生命的容器，撒种就是分赐生命。因此，撒属灵之物是生命的事。按照马太十三章，主耶稣来作撒种者，将祂自己作为生命的种子撒在人类里面（3、37）。…在主的恢复里，我们作为新约的执事，需要作撒种者，将生命分赐到别人里面。

…作撒种者比作教师难多了。要作教师，人只需要上圣经学校，在那里他可能被训练成为优秀的讲员，

WEEK 10 — DAY 5

Morning Nourishment

2 Cor. 3:6 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.

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.

9 For we are God's fellow workers; you are God's cultivated land, God's building.

A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life (2 Cor. 3:6).... [There are] six statuses of a competent minister of the new covenant as revealed in 1 Corinthians: a sower, a planter, a waterer, a begetter, a feeder, and a builder. These six statuses are related to the matter of life, that is, to our experience and enjoyment of Christ as the life-giving Spirit. (CWWL, 1970, vol. 1, "The Spirit and the Church," p. 577)

Today's Reading

In 1 Corinthians 9:11 Paul says to the Corinthians, "We have sown to you the spiritual things." The spiritual things refers to spiritual seeds.... The first thing a new testament minister does is not to pass on doctrinal teachings but to sow spiritual seeds. A seed is a container of life, and to sow a seed is to impart life. Hence, sowing the spiritual things is a matter of life. According to Matthew 13, the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race (vv. 3, 37).... In the Lord's recovery we as ministers of the new covenant need to be sowers who impart life into others.

To be a sower is much more difficult than to be a teacher. In order to be a teacher, a person simply needs to go to a Bible school where he may be trained to

不但学习圣经道理和比喻，也学习如何运用声音，说故事，讲得动听，并且使用手势。然而，要作撒种者，人必须有那能在别人里面生长并产生基督的生命种子。这样的属灵种子不是仅仅道理或字句，乃是在我们灵里生命的东西。这样的种子是属灵之物，乃是在我们灵里，同着并出于我们的灵。要得着教训并不难，但要得着这些种子就不容易了。

在林前三章六节保罗说，“我栽种了。”栽种也是生命的事，因为栽种包含撒种，就是撒播生命的容器，或将花草、苗木或树秧栽植在地里；这一切都是生长的活物。九节告诉我们，我们在基督里的信徒，是“神的耕地”，就是神的农场。在基督里得了重生，有神生命的信徒，乃是神所耕种的田地，神新造里的农场。就团体一面，我们是神的召会，有基督栽种在我们里面。我们要将基督栽种到别人里面，就需要在我们灵里真实地经历基督作生命。我们里面若生长并产生基督，我们就会有出于基督的东西可以栽种到别人里面。这再次指明，属灵的栽种不是道理的事，乃是生命的事。

在六节保罗继续说，“亚波罗浇灌了。”我们不仅是栽种者，也该是浇灌者。一旦我们将基督栽种到别人里面，我们就需要用生命水（启二二17）浇灌他们。日复一日我们该浇灌亲爱的圣徒，他们是神的农场上需要浇灌的植物。我们可将神农场上的浇灌者比喻为用水供应农场，有贮水槽的灌溉系统。我们该是神圣的“灌溉系统”，有活水贮存在我们里面，可以浇灌作神农场的召会。我们需要对基督作生命水有真实的经历，并与祂有活的接触。结果，我们就会有生命的泉源不断地从我们里面涌流出来（约四14），并且我们将是活水的管道，神圣的灌溉系统，能用生命水供应别人（七37～39）。我们需要作浇灌者，就是被生命水充满，并且浇灌同作信徒者，使他们在生命里长大的人。我们对基督作活水若没有足够的经历，就很难浇灌别人（李常受文集一九七〇年第一册，七六六至七六八页）。

参读：李常受文集一九七〇年第一册，那灵与召会，第七章。

be a good speaker, learning not only biblical doctrines and parables but also how to use one's voice, tell stories, speak eloquently, and use gestures. However, in order to be a sower, one must have seeds of life that can grow and produce Christ in others. Such spiritual seeds are not mere doctrines or letters; instead, they are something of life in our spirit. They are spiritual things, things that are in, with, and out of our spirit. To acquire teachings is easy, but to obtain these seeds is difficult.

In 1 Corinthians 3:6 Paul says, "I planted." Planting is also a matter of life, for it involves sowing seeds, the containers of life, or placing herbs, plants, or trees in the ground, all of which are living things that grow. Verse 9 tells us that we, the believers in Christ, are "God's cultivated land," that is, God's farm. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation. Corporately, we as the church of God have Christ planted in us. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit. If we grow and produce Christ within us, we will have something of Christ to plant into others. Again, spiritual planting is not a matter of doctrines but of life.

In 3:6 Paul continues, "Apollos watered." We should not only be planters but also waterers. Once we plant Christ into others, we need to water them with the water of life (Rev. 22:17). Day by day we should water the dear saints, who are plants in God's farm that need watering. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water. We should be a divine "irrigation system" with a reservoir of living water stored within us to water the church as God's farm. We need to have the genuine experience of Christ as the water of life and a living contact with Him. Consequently, we will have a fountain of life bubbling within us constantly (John 4:14), and we will be a channel of living water, a divine irrigation system, that can supply others with the water of life (7:37-39). We need to be waterers, those who are filled with the water of life and who water their fellow believers for their growth in life. If we do not have the sufficient experience of Christ as the living water, it will be difficult for us to water others. (CWWL, 1970, vol. 1, "The Spirit and the Church," pp. 577-578)

Further Reading: CWWL, 1970, vol. 1, "The Spirit and the Church," ch. 7

第十周 周六

晨兴喂养

林前四 15 “…我在基督耶稣里借着福音生了你们。”

三 2 “我给你们奶喝，没有给你们干粮，因为那时你们不能吃…”

10 “我照神所给我的恩典，好象一个智慧的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。”

生育就是借着生命的分赐产生东西，生出东西。就象使徒保罗借着将神圣的生命分赐到哥林多信徒里面，而生了他们〔林前四 15〕，我们也该作父亲，借着将神圣的生命分赐到人里面，而生育属灵的儿女。生育不象教导；生育乃是生命的事。我们需要有神圣的“生命胚芽”，为要将神圣的生命分赐到别人里面，将他们生为神的儿女（李常受文集一九七〇年第一册，七六八页）。

信息选读

生育属灵的儿女以后，我们需要用属灵的奶喂养他们。因此，我们需要作喂养者。在林前三章二节保罗说，“我给你们奶喝。”给别人奶喝就是喂养他们。喂养是生命的事。喂养不同于教导；教导是知识的事。我们不该仅仅教导别人，乃要喂养他们。…我们该不断以基督作属灵的食物，从祂得滋养，使我们能喂养别人。我们需要从基督得喂养，以产生属灵的奶，好使我们能喂养属灵的儿女。这是对基督作生命的真实经历。

要实行正确的召会生活，我们需要生命真实的经历。…保罗不仅作父亲生育属灵的儿女，也作母亲喂养他们。我们需要在属灵上刚强并健康，使我们像保

WEEK 10 — DAY 6

Morning Nourishment

1 Cor. 4:15 ...In Christ Jesus I have begotten you through the gospel.

3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it...

10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

To beget is to generate something, to bring forth something, through the impartation of life. Like the apostle Paul, who begot the Corinthian believers in Christ [1 Cor. 4:15] by imparting the divine life into them, we should be fathers who beget spiritual children by imparting the divine life into others. Begetting, unlike teaching, is a matter of life. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God. (CWWL, 1970, vol. 1, “The Spirit and the Church,” p. 579)

Today's Reading

After begetting spiritual children, we need to feed them with the spiritual milk. Hence, we need to be feeders. In 1 Corinthians 3:2 Paul says, “I gave you milk to drink.” To give others milk to drink is to feed them. Feeding is a matter of life. It differs from teaching, which is a matter of knowledge. Instead of merely instructing others, we need to feed them.... We should be constantly nourished with Christ as spiritual food so that we may be able to feed others. We need to feed on Christ to produce spiritual milk so that we may be able to feed our spiritual children. This is a genuine experience of Christ as life.

In order to practice the proper church life, we need the genuine experience of life.... Paul was not only a father who begot spiritual children but also a mother who fed them. We need to be spiritually strong and healthy so that, like Paul, we

罗一样，能生育属灵的儿女，并且产生足够属灵的奶喂养他们。那些在众召会中领头的人需要作…父亲，分赐生命给属灵的儿女，又成为母亲，产生属灵的奶喂养他们。

新约的执事作为撒种者、栽种者、浇灌者、生育者和喂养者，至终该成为建造者。在三章十至十一节，保罗说到自己是“智慧的工头”，立了唯一的根基，就是基督，让别人在上面建造。然后在十二节，保罗说到用金、银、宝石在这根基上建造。我们作撒种、栽种、浇灌、生育并喂养的工作时，基督就会在信徒里面生长。信徒里面有了这个生命的长大，他们里面同时也会有相当程度的变化。信徒日复一日长大的时候，就会被变化（林后三 18，罗十二 2）。他们作为植物在神的农场上长大时，会经历变化。…结果，信徒不仅成为成熟的植物，就是在基督里长成的人（启十四 4、15，西一 28），也成为金、银、宝石，就是建造神家的宝贵材料（启二一 2～3、11、18～22）。

我们若要成为用金、银、宝石建造的建造者，我们就需要成为这些宝贵的材料。金表征父神圣的性情，银表征基督救赎的工作，宝石表征那灵变化的工作。在建造神家的事上，建造者与建造的材料不是分开的。我们要成为建造者，自己就需要借着被三一神构成而成为变化过的材料。我们该是神家的建造者，也是建造的材料。我们自己若没有被变化成为宝贵的材料，就无法帮助别人被变化成为这样的材料。我们自己需要首先成为宝贵的材料，并且建造到神的家里；然后我们才够资格用其他的信徒作为变化过的材料，建造神的家（李常受文集一九七〇年第一册，七六九至七七〇页）。

参读：李常受文集一九七〇年第一册，那灵与召会，第七章。

may be able to beget spiritual children and adequately produce the spiritual milk to feed them. Those who take the lead in the churches need to...become fathers who impart life to their spiritual children and mothers who produce the spiritual milk to feed them.

The new covenant ministers as sowers, planters, waterers, begetters, and feeders should eventually become builders. In 1 Corinthians 3:10-11 Paul speaks of himself as “a wise master builder” who laid the unique foundation, Christ, for others to build upon. Then in verse 12 Paul speaks of building upon the foundation gold, silver, and precious stones. As we carry out the work of sowing, planting, watering, begetting, and feeding, Christ will grow in the believers. This growth of life in the believers will be accompanied by a measure of transformation in them. While the believers grow day by day, they will be transformed (2 Cor. 3:18; Rom. 12:2). As they grow as plants on God’s farm, they will experience transformation.... Consequently, the believers will be not only mature plants, that is, full-grown men in Christ (Rev. 14:4, 15; Col. 1:28), but also gold, silver, and precious stones, precious materials for the building of God’s house (Rev. 21:2-3, 11, 18-22).

If we would be builders who build with gold, silver, and precious stones, we need to be these precious materials. Gold signifies the divine nature of the Father, silver signifies the redemptive work of Christ, and precious stones signify the transforming work of the Spirit. In building the house of God, the builders are not separate from the materials of the building. In order to be builders, we ourselves need to be the transformed materials by being constituted with the Triune God. We should be both the builders and the building material of the house of God. If we ourselves have not been transformed into precious materials, we cannot help others be transformed into such materials. We ourselves first need to be the precious materials and be built into the house of God. Then we will be qualified to build the house of God with other believers as the transformed materials. (CWWL, 1970, vol. 1, “The Spirit and the Church,” pp. 579-580)

Further Reading: CWWL, 1970, vol. 1, “The Spirit and the Church,” ch. 7

第十周诗歌

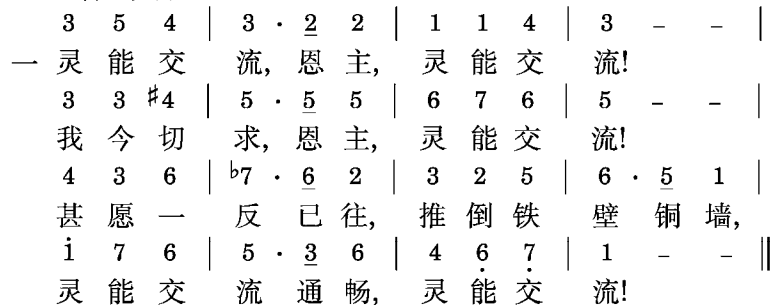
614

教会 — 建造

6 4 6 4 6 6 6 4 (英 846)

降 E 大调

3/4

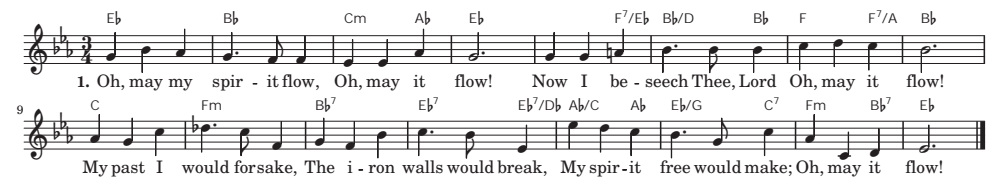


- 二 灵能交流, 恩主, 灵能交流!
我今恳求, 恩主, 灵能交流!
不再自满自负, 不再作茧自缚,
灵能交流无阻, 灵能交流!
- 三 灵能交流, 恩主, 灵能交流!
我今祈求, 恩主, 灵能交流!
不再不凡自命, 不再自觉聪明,
灵能交流不停, 灵能交流!
- 四 灵能交流, 恩主, 灵能交流!
我今寻求, 恩主, 灵能交流!
不再自藏自隐, 不再独善己身,
灵能交流日深, 灵能交流!
- 五 灵能交流, 恩主, 灵能交流!
我今要求, 恩主, 灵能交流!
打倒自持架格, 走下作人宝座,
流出活水江河, 灵能交流!
- 六 灵能交流, 恩主, 灵能交流!
允我所求, 恩主, 灵能交流!
切愿能被建造, 不但与你相交,
且能与人相调, 灵能交流!

Oh, may my spirit flow

The Church — Her Building

846



2. Oh, may my spirit flow,
Oh, may it flow!
Now I implore Thee, Lord,
Oh, may it flow!
No more self-satisfied,
No more in self-bound pride,
No more my spirit tied;
Oh, may it flow!
3. Oh, may my spirit flow,
Oh, may it flow!
For this I plead with Thee,
Oh, may it flow!
High-minded not to be,
Pride shall not prison me,
I'd flow unceasingly,
In spirit flow.
4. Oh, may my spirit flow,
Oh, may it flow!
For this I seek Thee, Lord,
Oh, may it flow!
No more to isolate,
Nor self to perfect make,
My spirit nought abate,
Deeply to flow.
5. Oh, may my spirit flow,
Oh, may it flow!
I ask Thee, gracious Lord,
Oh, may it flow!
My trust in self o'erthrow,
Down from self's throne I'll go,
That living water flow
In spirit, Lord.
6. Oh, may my spirit flow,
Oh, may it flow!
Answer my prayer, dear Lord,
Oh, may it flow!
Not just commune with Thee,
I long to builded be,
Mingle with others free
In spirit, Lord.

第十周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]