

第八周

“尽你的职事”

诗歌：658

读经：徒一 17, 25, 提后四 5 末, 提前一 12, 林后四 1, 弗四 11 ~ 12, 西四 17

【周一】

壹 在主的眼中只有一个职事——林后四 1, 弗四 12:

一 当彼得说到需要有人代替犹大时, 他说, “他本来列在我们数中, 并且在这职事上得了一分”——徒一 17:

1 使徒祷告求主指明所拣选的是哪一个, “叫他得这职事与使徒职分的地位”——24 ~ 25 节。

2 “这职事”在十七节和二十五节提到, 是指为耶稣作见证的职事——8 节:

a 使徒虽有十二位, 他们的职事却是唯一的“这职事”, 就是在基督身体原则中团体的职事。

b 所有的使徒都是执行同一的职事, 就是为成为肉体、复活、升天的耶稣基督这万有之主作唯一的见证。

【周二】

Week Eight

“Fully Accomplish Your Ministry”

Hymns: 914

Scripture Reading: Acts 1:17, 25; 2 Tim. 4:5d; 1 Tim. 1:12; 2 Cor. 4:1; Eph. 4:11-12; Col. 4:17

§ Day 1

I. In the eyes of the Lord there is just one ministry—2 Cor. 4:1; Eph. 4:12:

A. Speaking of the need of a replacement for Judas, Peter said that Judas “was numbered among us and was allotted his portion of this ministry”—Acts 1:17:

1. The apostles prayed for the Lord to show them clearly the one whom He had chosen “to take the place of this ministry and apostleship”—vv. 24-25.

2. As used in verses 17 and 25, the word ministry refers to the ministry that bears the testimony of Jesus—v. 8:

a. Though the apostles were twelve in number, their ministry was uniquely one—this ministry, a corporate ministry in the principle of the Body of Christ.

b. All the apostles carried out the same ministry to bear the unique testimony of the incarnated, resurrected, and ascended Jesus Christ, who is the Lord of all.

§ Day 2

二 保罗在林后四章一节说，“我们既照所蒙的怜悯，受了这职事，就不丧胆”：

- 1 哥林多后书中的职事是所有新约执事团体的职事：
 - a 所有的执事，都各自有他们在这职事里的一分。
 - b 在这团体的职事里，保罗有他的一分，彼得有他的一分，提摩太也有他的一分—提后四 5 末。
 - c 我们把所有这些分加在一起，就是“这职事”，也就是新约的职事。
- 2 众多的执事只有一个职事—新约的职事，为要完成神新约的经纶。
- 3 使徒们一切的工作，都是要完成这唯一的职事，将基督供应人，以建造祂的身体。

【周三】

三 林后三章六节告诉我们，神“使我们够资格作新约的执事”：

- 1 那灵，就是经过过程之三一神终极的表现，将神的生命，就是神自己，分赐到信徒和使徒里面，使他们成为新约的执事。
- 2 因此，他们的职事乃是凭着赐生命的灵，用那是生命的三一神构成的一林前十五 45 下。

四 “我感谢那加我能力的，我们的主基督耶稣，因祂以我为忠信，派我尽职事”—提前一 12：

- 1 在这节里保罗不是说，“祂派我尽我的职事。”
- 2 保罗乃是说，主派他尽那唯一、团体的新约职事。

B. In 2 Corinthians 4:1 Paul says, “Having this ministry as we have been shown mercy, we do not lose heart”:

1. The ministry in 2 Corinthians is the corporate ministry of the New Testament ministers:
 - a. All the ministers have their own portion of the ministry.
 - b. In this corporate ministry Paul had his portion, Peter had his portion, and Timothy had his portion—2 Tim. 4:5d.
 - c. When we add all the portions together, we have “this ministry,” which is the New Testament ministry.
2. The many ministers have one ministry—the ministry of the new covenant for the accomplishment of God’s New Testament economy.
3. All the apostles’ works are to carry out this unique ministry, the ministering of Christ to people for the building up of His Body.

§ Day 3

C. Second Corinthians 3:6 tells us that God has made us “sufficient as ministers of a new covenant”:

1. The Spirit, the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the believers and the apostles, making them ministers of a new covenant.
2. Hence, their ministry is constituted with the Triune God of life by His life-giving Spirit—1 Cor. 15:45b.

D. “I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry”—1 Tim. 1:12:

1. In this verse Paul does not say, “He appointed me to my ministry.”
2. Paul says that the Lord appointed him to the one unique, corporate New Testament ministry.

3 我们都需要赞美主，因着祂的怜悯和恩典，祂派我们尽这建造基督身体的团体职事——弗四 12，16。

【周四】

贰 虽然前述的经节启示新约中的职事是团体的，但另外一些经节指明职事也是个人的：

一 行传二十章二十四节是指保罗个人的职事，因为保罗说到他从主领受的职事；这节里的职事是个人的职事：

- 1 保罗的职事就是他这个人；他已经与基督成为一——弗三 17 上，林前六 17，林后三 8～9，四 1。
- 2 他所传讲的就是他所是的；他尽职将他的所是供应给人。
- 3 保罗与基督是一，并被基督构成；因此，他的职事乃是那构成到他所是里之基督的职事。

二 行传二十一章十九节明确是指保罗个人的职事，这节说，“保罗…将神借着他的职事，在外邦人所行的事，都一一述说出来。”

三 歌罗西四章十七节说，“务要留心你在主里所领受的职事，好尽这职事；”亚基布有他的一分职事，同样的原则，我们都有一分职事。

四 保罗在提后四章五节嘱咐提摩太要尽他的职事：

- 1 提摩太尽他的职事，即充盈他职事的完满度量。
- 2 这职事指话语的职事，将基督一切的丰富（弗三 8）供应给罪人和信徒，以建造基督的身体。（四

3. We all should praise the Lord that by His mercy and grace He has appointed us to the corporate ministry that builds up the Body of Christ—Eph. 4:12, 16.

§ Day 4

II. Although the foregoing verses reveal that the ministry in the New Testament is corporate, certain other verses indicate that the ministry is also personal:

A. Acts 20:24 refers to Paul's personal ministry because Paul speaks of the ministry which he had received from the Lord; the ministry in this verse is the personal ministry:

1. Paul's ministry was his being; he and Christ had become one—Eph. 3:17a; 1 Cor. 6:17; 2 Cor. 3:8-9; 4:1.
2. What he preached was what he was; he ministered his very being to others.
3. Paul was one with Christ and had been constituted of Christ; thus, his ministry was a ministry of the Christ who had been constituted into his being.

B. Acts 21:19 definitely and clearly refers to Paul's personal ministry: "He related one by one the things which God did among the Gentiles through his ministry."

C. Colossians 4:17 says, "Take heed to the ministry which you have received in the Lord, that you fulfill it"; Archippus had a ministry, and in the same principle, we all have a ministry.

D. In 2 Timothy 4:5 Paul charges Timothy to fully accomplish his ministry:

1. For Timothy to fully accomplish his ministry was for him to fill up the full measure of his ministry.
2. This ministry denotes the ministry of the word, which is to minister Christ in all His riches (Eph. 3:8) to both sinners and believers for the building up of

11 ~ 12。)

- 3 要抵挡提后四章三至四节所预言败落的趋势，这样的职事是极其需要的。

【周五】

五 因着新约的职事乃是基督身体的事奉，而且因着身体有许多肢体，所以每一个肢体都有各自的职事—弗四 11 ~ 12:

- 1 按肢体来说，有许多的职事；然而按整个身体来说，只有一个职事—提前 12。
- 2 我们个人的职事不该从团体的职事分开。
- 3 身体有一个团体的职事，而身体所有的肢体则有其个别的职事。
- 4 我们看过，身体上所有肢体的职事加起来就等于团体的职事—弗四 12。

六 应该从不同的角度说一样的话—林前一 10:

- 1 需要有许多人被兴起，从不同的角度来说同样的事。
- 2 我们相信主会兴起更多的人来尽这唯一的职事—林后四 1。
- 3 我们在这职事里都有一分；这是一个职事，却有不同的功能，不同的角度，以及不同的方面—弗四 11 ~ 12。
- 4 我们并不是跟随一个人，也不是模仿任何人；然而，我们是供应同样的东西。

【周六】

叁 “为要成全圣徒，目的是为着职事的工作，

the Body of Christ (4:11-12).

3. Such a ministry is desperately needed to counter the trend of decline, as prophesied in 2 Timothy 4:3 and 4.

§ Day 5

E. Because the New Testament ministry is the service of the Body of Christ and because the Body has many members, every member has his own ministry—Eph. 4:11-12:

1. According to the members, there are many ministries; however, according to the Body as a whole, there is just one ministry—1 Tim. 1:12.
2. Our personal ministry should not be separate from the corporate ministry.
3. The Body has a corporate ministry, and all the members of the Body have their individual ministries.
4. As we have seen, all the ministries of the members of the Body added together equal the corporate ministry—Eph. 4:12.

F. There should be the same speaking from different angles—1 Cor. 1:10:

1. There is a need for many to be raised up to speak the same thing from different angles.
2. We believe that the Lord will raise up many more to carry out the unique ministry—2 Cor. 4:1.
3. We all have a part in this ministry, which is the one ministry with different functions, different angles, and different aspects—Eph. 4:11-12.
4. We are not following a man or imitating anyone; however, we are ministering the same thing.

§ Day 6

III. “For the perfecting of the saints unto the work of the

为着建造基督的身体”——12 节：

- 一 使徒、申言者、传福音者、以及牧人教师（11）是为成全圣徒，目的是为着十二节所提到职事的工作。
- 二 十一节那许多有恩赐的人，只有一个职事，就是将基督供应人，以建造基督的身体；这是新约经纶中唯一的职事——林后四 1，提前一 12。
- 三 成全圣徒，目的是为着职事的工作；而职事的工作，目的是为着建造基督的身体——弗四 12，16。
- 四 “这是主的恢复，这是我们的托付，这是我们的负担，也是我们的职事。我们能分于这职事是何等的蒙福！”——李常受文集一九七八年第三册，真理信息，四四四页。

ministry, unto the building up of the Body of Christ”—v. 12:

- A. The apostles, prophets, evangelists, and shepherd-teachers (v. 11) are for the perfecting of the saints unto the work of the ministry mentioned in verse 12.
- B. The many gifted persons in verse 11 have only one ministry, that is, to minister Christ for the building up of the Body of Christ; this is the unique ministry in the New Testament economy—2 Cor. 4:1; 1 Tim. 1:12.
- C. The perfecting of the saints is unto the work of the ministry, and the work of the ministry is unto the building up of the Body of Christ—Eph. 4:12, 16.
- D. “This is the Lord’s recovery, this is our commission, this is our burden, and this is our ministry. How blessed we are to have a part in this ministry!”—The Collected Works of Witness Lee, 1978, vol. 3, “Truth Messages,” p. 323.

第八周 ■ 周一

晨兴喂养

徒一 17 “他〔犹大〕本来列在我们数中，并且在这职事上得了一分。”

25 “叫他得这职事与使徒职分的地位。这一分犹大已经离弃，往自己的地方去了。”

在主的眼中，新约时代只有一个职事。…十二使徒全都在“这职事”〔徒一 17、25〕中，这指明新约只有一个独一的职事。多年前，我没有看见这个；但因着关于接受别人职事的争辩，我就花时间来研读有关这件事的纯正话语。我的眼睛被开启，看见十二位使徒全都在“这职事”里。因此，当使徒们祷告能有人替换犹大的一分时，他们求主指明祂所拣选的人，“叫他得这职事”（25）（李常受文集一九七八年第三册，四三五页）。

信息选读

有人也许会辩说，“这职事”仅限于十二使徒。但以弗所四章十一至十二节说，“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，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。”十一节是包括从使徒时代直到主再来的整个时期。在神新约经纶里有好些使徒、申言者、传福音者、牧人和教师。…请注意十二节不是说“众职事（ministries）的工作”，而是说“职事（ministry）的工作”。虽然有成千有恩赐的人，但他们全数是为着一个职事的工作。

在新约时代里，神独一无二的心意就是要建造身体。神创造宇宙，造人，成功救赎，全都是为此。为着

WEEK 8 — DAY 1

Morning Nourishment

Acts 1:17 For he was numbered among us and was allotted his portion of this ministry.

25 To take the place of this ministry and apostleship, from which Judas turned aside to go to his own place.

In the eyes of the Lord there is just one ministry in the New Testament age... The twelve apostles were all in “this ministry” [Acts 1:17, 25]. This indicates that there is one unique ministry in the New Testament. Years ago, I did not see this. But because of the controversy regarding receiving the ministry of others, I have spent time to study the pure Word regarding this matter. My eyes have been opened to see that the twelve apostles were all in “this ministry.” Therefore, when the apostles prayed about a replacement for Judas, they asked the Lord to show them whom He had chosen to “take the place of this ministry” (v. 25). (CWWL, 1978, vol. 3, “Truth Messages,” p. 317)

Today's Reading

Some may argue that “this ministry” is limited to the twelve apostles. But Ephesians 4:11 and 12 say, “He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.” Verse 11 is related to the whole period of time from the apostles until the Lord’s second coming. In God’s New Testament economy there are many apostles, prophets, evangelists, and shepherds and teachers... Notice that verse 12 does not say “the work of the ministries” but “the work of the ministry.” Although there are thousands of gifted persons, all are for the work of the one ministry.

During the New Testament age God’s unique intention is to build up the Body. God created the universe, formed man, and accomplished redemption

这一个目的，神有一个职事。在新约时代里，神没有两种工作；祂只有一种工作和一个职事（李常受文集一九七八年第三册，四三五至四三六页）。

新约唯一的职事包括众使徒所有的工作（众职事），而众使徒乃是新约的众执事。林后三章六节清楚地用“这些执事”这个复数辞，而八、九节则用单数的“职事”。然后，在四章一节保罗说，“因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”这里保罗用复数的代名词“我们”。他不是说他（单数）受了这职事，乃是说我们（复数）受了这职事（单数）。这里的我们不仅包括保罗，更包括所有的新约执事。这一切都指明，众多新约的执事，只有一个新约的职事。

头一批新约的执事是十二使徒。在行传一章十七、二十五节彼得用“这职事”一辞。那职事是十二使徒的职事，他们是头十二位新约的执事。职事是事奉、工作，而执事是事奉的人。事奉的人有许多。在十二使徒之后，有许多的执事，包括保罗、巴拿巴和许多其他的人，进入这职事。虽然执事有许多，但这许多执事只有一个职事。

我们将所有这些经文一起考虑，…就能看见一幅图画，向我们清楚显示，新约的职事就是所有新约执事事奉、工作的总和。在这职事里，提摩太有一部分，称为提摩太的职事。你也有一部分，称为“你的职事”，我也有一部分，称为“我的职事”。然而，这不是说，在新约里有一个职事，然后在这一个职事以外，有许多其他的职事。新约的职事是独一无二的，但有许多的执事有分于这一个职事（李常受文集一九九三年第一册，七至九页）。

参读：提摩太后书生命读经，第六至七篇；哥林多后书生命读经，第四十八篇。

all for this. For this one purpose, God has one ministry. God does not have two operations in this New Testament age; He has one operation with one ministry. (CWWL, 1978, vol. 3, "Truth Messages," pp. 317-318)

The unique ministry of the New Testament comprises all the works (ministries) of all the apostles, the ministers of the new covenant. In 2 Corinthians 3 the plural ministers is used clearly in verse 6, and the singular ministry is used in verses 8 and 9. Then, in 4:1 Paul says, "Therefore having this ministry as we have been shown mercy, we do not lose heart." Here Paul uses the plural pronoun we. He does not say that he (singular) had this ministry; rather, he says that we (plural) have this ministry (singular). We here includes not only Paul but all the New Testament ministers. All of this indicates that there is one new covenant ministry of many new covenant ministers.

The first of the new covenant ministers were the twelve apostles. In Acts 1:17 and 25 Peter used the term this ministry. That ministry was the ministry of the twelve apostles, who were the first twelve New Testament ministers. The ministry is the service, the work, and the ministers are the persons who serve. The persons who serve are many. After the twelve apostles, many ministers, including Paul, Barnabas, and many others, entered into the ministry. Although the ministers were many, all these many ministers had only one ministry.

When we consider all these verses together..., we can see a picture showing us clearly that the New Testament ministry is the service, the work, in totality of all the New Testament ministers. In this ministry Timothy had a part called Timothy's ministry. You also have a part called "your ministry," and I also have a part called "my ministry." However, this does not mean that in the New Testament there is one ministry, and then in addition to this one ministry there are many other ministries. The ministry of the New Testament is uniquely one, but there are many ministers who have a part in this one ministry. (CWWL, 1993, vol. 1, "The Ministry of the New Testament and the Teaching and Fellowship of the Apostles," pp. 5-7)

Further Reading: Life-study of 2 Timothy, msgs. 6-7; Life-study of 2 Corinthians, msg. 48

第八周 ■ 周二

晨兴喂养

林后四 1 “因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”

提后四 5 “你却要凡事谨慎自守，忍受苦难，作传福音者的工作，尽你的职事。”

基督身体所有的肢体，凡作职事工作的，都有分于神新约经纶唯一的职事（林后四 1，三 8～9）。这唯一的职事，就是叫人活的那灵的职事（8）。…这职事是义的职事，带进称义，叫人得生命（9，罗五 18 下）。律法的职事是定罪的职事，叫人死；而信仰的职事，新约的职事，是称义的职事，叫人得生命，所以完全是生机的。那建造基督身体之职事的工作，是直接由在生命里长大、得成全的圣徒所作的（弗四 15～16）（李常受文集一九八八年第三册，七〇七页）。

信息选读

在林后四章一节，保罗用代名词“我们”，指许多的执事。然后在提后四章五节，保罗嘱咐提摩太要尽他的职事。…这是提摩太个人的职事，但这个人的职事乃是团体职事，“这职事”，新约唯一职事的一部分。林后四章一节的职事，是所有新约执事团体的职事。在这团体的职事里，保罗有他的一分，彼得有他的一分，提摩太也有他的一分。所有的执事，都各自有他们在这职事里的一分。我们把所有这些分加在一起，就是“这职事”，也就是新约的职事。

新约职事的工作，是要完成神关于召会的新约经纶（弗三 9～10），建造基督的身体。以弗所四章十二节说，众圣徒都需要被成全，“目的是为着职

WEEK 8 — DAY 2

Morning Nourishment

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart.

2 Tim. 4:5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

All the members of the Body of Christ who do the work of the ministry participate in the unique ministry of God's New Testament economy (2 Cor. 4:1; 3:8-9). This unique ministry is the ministry of the Spirit, who gives life (v. 8)...This ministry is the ministry of righteousness, which brings in justification unto life (v. 9; Rom. 5:18b). The ministry of the law was the ministry of condemnation unto death, but the ministry of the faith, the New Testament, is the ministry of justification unto life, so it is altogether organic. The work of the ministry to build up the Body of Christ is directly by the perfected saints in the growth in life (Eph. 4:15-16). (CWVL, 1988, vol. 3, pp. 558-559)

Today's Reading

In 2 Corinthians 4:1 Paul uses the pronoun we, referring to many ministers. Then in 2 Timothy 4:5 Paul charges Timothy to fully accomplish his ministry... This was Timothy's personal ministry, but this personal ministry was a part of the corporate ministry, "this ministry" [2 Cor. 4:1], the unique ministry of the New Testament. The ministry in 2 Corinthians 4:1 is the corporate ministry of all the New Testament ministers. In this corporate ministry Paul had his portion, Peter had his portion, and Timothy had his portion. All the ministers have their own portion of the ministry. When we add all the portions together, we have "this ministry," which is the New Testament ministry.

The work of the New Testament ministry is to accomplish God's New Testament economy concerning the church (Eph. 3:9-10) in the building up of the Body of Christ. Ephesians 4:12 says that all the saints need to be perfected "unto

事的工作。”这就是说，成百甚至成千的圣徒都能被成全，目的是为着职事的工作。在本节里用“职事”这辞。毫无疑问，这是指新约唯一的职事，以完成新约中所包含神永远的定旨。神的新约包含神的经纶；要完成这经纶，是需要极力工作的，而那个工作就是职事。…以弗所四章十二节…清楚地指明，作职事的工作，就是建造基督的身体。

近年来，有些异议者曾说，他们接受一切的职事。他们…认为新约有许多的职事。然而，这是错误的。既然只有一个新约，怎么能有许多新约的职事？许多工人也许有分于建造一座建筑物，但他们并不是完成许多不同的工作；反之，他们只完成一个工作。那一个工作不是照着任何人的意见作的，乃是在一个监督，一个工头之下（林前三 10），并照着唯一的一分蓝图完成的。那一分蓝图消除一切的意见。工作的每一部分，都必须是照着那一分蓝图，并在那一个工头的带领之下作的。这样，所有的工人只完成一个建造的工作。

我们也许说到彼得的职事、保罗的职事或提摩太的职事；但我们这样说时，必须领悟，这些个别的职事只是“这职事”，新约唯一职事的一小部分。“这职事”含示并包括众执事在这职事里的各部分。一幅拼图不会拼出两幅图画；每幅拼图只显示一幅图画。这幅图画由许多部分组成。我们若能将这许多部分正确地放在一起，至终我们会只看见一幅图画。同样，我们将新约执事一切个别的职事放在一起，就只有一个职事，就是新约唯一的职事（李常受文集一九九三年第一册，七至一〇页）。

参读：基督身体的建造，第二章；李常受文集一九八八年第三册，三一六至三二五页。

the work of the ministry.” This means that hundreds and even thousands of saints can be perfected unto the work of the ministry. In this verse the term the ministry is used. No doubt this refers to the unique ministry of the New Testament to carry out God’s eternal purpose, which is contained in the new covenant. God’s new covenant contains God’s economy. To carry out this economy requires much work, and that work is the ministry…[Ephesians 4:12] indicates clearly that to do the work of the ministry is to build up the Body of Christ.

In recent years some of the dissenting ones have said that they accept all ministries, [meaning] many ministries. However, this is wrong. Since there is only one new covenant, how could there be many new covenant ministries? Many workers may have a part in constructing a building, but they do not carry out many different works. Rather, they carry out only one work. That one work is not done according to anyone’s opinion but is carried out under one superintendent, one master builder (1 Cor. 3:10), and according to the unique copy of the blueprint. The one blueprint eliminates all opinions. Every part of the work must be done according to the one blueprint and under the leadership of the one master builder. In this way all the workers carry out only one building work.

We may speak of Peter’s ministry, of Paul’s ministry, or of Timothy’s ministry, but we must do so with the realization that these individual ministries are only small parts of “this ministry,” the unique ministry of the New Testament. “This ministry” implies and includes all the ministers’ pieces of the ministry. A jigsaw puzzle does not portray two pictures; each puzzle shows only one picture. This picture is composed of many pieces. If we have the ability to put the pieces together properly, eventually we will see just one picture. Likewise, when we put all the individual ministries of the New Testament ministers together, we have just one ministry, the unique ministry of the New Testament. (CWWL, 1993, vol. 1, “The Ministry of the New Testament and the Teaching and Fellowship of the Apostles,” pp. 6-8)

Further Reading: CWWL, 1988, vol. 3, “The Building Up of the Body of Christ,” ch. 2; CWWL, 1988, vol. 3, pp. 249-255

第八周 ■ 周三

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。”

提前一 12 “我感谢那加我能力的，我们的主基督耶稣，因祂以我为忠信，派我尽职事。”

新约经纶中的职事乃是一个团体的职事，其中包含成千有恩赐的人。…在林后四章一节保罗…不是说，“我受了这职事。”也不是说，“我们受了这些职事。”他乃是说，“我们…受了这职事。”保罗、他的同工以及其他的使徒，都受了这职事，就是新约中独一的职事。

职事就是事奉；所有的执事都是执行这项事奉的人（林后三 6）。这许多执事没有许多事奉，只有一项事奉，一个职事。…保罗在提前一章十二节…不是说，“祂派我尽我的职事”；他乃是说，主派他尽那独一、团体的新约职事。我们都需要赞美主，因着祂的怜悯和恩典，祂派我们尽这建造基督身体的团体职事（李常受文集一九七八年第三册，四三六至四三七页）。

信息选读

职事指新约唯一的职事，为着建造基督的身体这一个建造，而这职事是许许多多新约执事唯一的事奉。基督身体的每个肢体，都有这职事的一部分。虽然每个信徒都有职事的一部分，他们的部分却不是分开的职事，而只是那一个职事的各部分。完成神的新约，只需要一个职事。若有一个以上的职事，就会产生难处（李常受文集一九九三年第一册，一〇页）。

WEEK 8 — DAY 3

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 Tim. 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry.

The ministry in the New Testament economy is a corporate ministry, a ministry that includes thousands of gifted people...In 2 Corinthians 4:1 Paul... does not say, “I have this ministry” or “We have these ministries”; he says, “Having this ministry.” Paul, his co-workers, and the other apostles all had this ministry, the one ministry in the New Testament.

The ministry is the service; all the ministers are the serving ones carrying out this service [2 Cor. 3:6]. The many ministers do not have many services but one service, one ministry. In 1 Timothy 1:12...Paul does not say, “He appointed me to my ministry”; he says that the Lord appointed him to the one unique, corporate New Testament ministry. We all need to praise the Lord that by His mercy and grace He has appointed us to the corporate ministry that builds up the Body of Christ. (CWWL, 1978, vol. 3, “Truth Messages,” p. 318)

Today's Reading

The ministry denotes the unique new covenant ministry for the building up of one building, the Body of Christ, and this ministry is the unique service of thousands of New Testament ministers. Every member of the Body of Christ has a part of this ministry. Although every believer has a part of the ministry, their parts are not separate ministries but are only parts of the one ministry. The carrying out of God's new covenant requires only one ministry. If there is more than one ministry, trouble will result. (CWWL, 1993, vol. 1, “The Ministry of the New Testament and the Teaching and Fellowship of the Apostles,” p. 8)

〔在林后三章六节保罗提到〕的“字句”，…是指律法的成文条例。那灵即活神的灵，使徒用这灵将基督供应到信徒里面。使徒那为着新约的职事，不是属于死的字句，如摩西那为着旧约的职事，乃是属于赐人生命的活灵。

杀死人的字句，乃是律法的字句（罗七 9～11），只向人要求，却不能供应人生命（加三 21）。…那灵，就是经过过程…的三一神终极的表现，将神的生命，就是神自己，分赐到信徒和使徒里面，使他们成为新约（生命之约）的执事。因此，他们的职事乃是凭着赐生命的灵，用那是生命的三一神构成的。

在信徒里面作工的灵，乃是赐人生命之新约职事的灵。在生命里有许多元素。那灵不仅变化我们，也构成新约的职事。因此，新约的职事与变化人的灵是一，这职事是变化人的职事。保罗的职事是由变化人的灵构成的。保罗尽职的时候，变化人的灵就在圣徒里面作工。今天，若是人的说话是新约的职事，当我们听他的时候，神圣的元素就凭着那灵分赐到我们这人里面，那灵也就在我们里面作工变化我们。这就是那灵作元素，叫人够资格作新约执事的元素。

我们不该以为只有使徒够资格作新约的执事。我们都是服事的人，神已使我们有资格服事。神已叫我们够资格作执事，这些执事不是属于字句，乃是属于灵。所以，凡我们所传讲或教导的，都该是由那灵构成的话（新约总论第四册，二一七至二一八页）。

参读：一个在灵里之人的自传，第一章；倪柝声——今时代神圣启示的先见，第二十二章。

By letter [in 2 Corinthians 3:6] Paul means the written code of the law. The Spirit is the Spirit of the living God, with whom the apostle ministers Christ into the believers. The apostolic ministry for the New Testament is not of dead letters like the Mosaic ministry for the Old Testament but of the living Spirit, who gives life.

The letter that kills is the letter of the law [Rom. 7:9-11], which only requires of man but is unable to supply man with life (Gal. 3:21)...The Spirit, who is the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the apostles and all other believers, making them ministers of a new covenant, the covenant of life. Hence, their ministry is one constituted of the Triune God of life by His life-giving Spirit.

The Spirit who works in the believers is the Spirit of the new covenant ministry that gives life. Within life there are many elements. The Spirit not only transforms us but also constitutes the New Testament ministry. Hence, the New Testament ministry is one with the transforming Spirit, and this ministry is a transforming ministry. Paul's ministry was constituted of and with the transforming Spirit. When Paul was ministering, the transforming Spirit was working in the saints. Today, when we listen to a person whose speaking is the New Testament ministry, the Spirit works in us to transform us as the divine element is being dispensed into our being by the Spirit. This is the Spirit as the element that makes us sufficient ministers of the new covenant.

We should not think that only the apostles are sufficient as ministers of the new covenant. We all are ministering ones, and God has made us competent to minister. God has made us competent ministers not of a covenant of letters but of a covenant of the Spirit. Therefore, whatever we preach or teach should be a word constituted of the Spirit. (The Conclusion of the New Testament, pp. 1037-1038)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 1; Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 22

第八周 ■ 周四

晨兴喂养

徒二十 24 “我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，郑重见证神恩典的福音。”

二一 19 “保罗问候了他们，便将神借着他的职事，在外邦人所行的事，都一一述说出来。”

虽然这些经节（徒一 17、25，林后四 1，提前一 12）启示新约的职事是团体的，但另外一些经节却好像指明职事是个人的。…行传二十章二十四节是指保罗个人的职事，因为保罗说到他从主领受的职事。因此，这节里的职事是个人的职事。…二十一章十九节（也）明确是指保罗个人的职事。…其他似乎是指个人职事的经节为：提后四章五节，以及歌罗西四章十七节。在提后四章五节保罗嘱咐提摩太“尽你的职事”，这显然是鼓励他尽他个人的职事。歌罗西四章十七节说，“要告诉亚基布：务要留心你在主里所领受的职事，好尽这职事。”显然这是指亚基布个人的职事（李常受文集一九七八年第三册，四三七页）。

信息选读

在思想这些说到个人职事的经节时，我们需要知道所有的信徒都是这一个身体上的肢体。就整体而言，身体只有一个团体的职事，没有许多的职事。虽然身体有许多功用，但身体的职事是一个。比方说，…说话是我身体的职事，这个职事是团体的。虽然如此，我身体的每一部分也有各自的职事。嘴说话，手作手势，脚来支撑。但是把所有肢体的职

WEEK 8 — DAY 4

Morning Nourishment

Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.

21:19 And having greeted them, he related one by one the things which God did among the Gentiles through his ministry.

Although these verses [Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12] reveal that the ministry in the New Testament is corporate, certain other verses seem to indicate that the ministry is personal...Acts 20:24 refers to Paul's personal ministry because Paul speaks of the ministry which he had received from the Lord. Hence, the ministry in this verse is the personal ministry. Acts 21:19 definitely and clearly [also] refers to Paul's personal ministry... Other verses that seem to refer to personal ministry are 2 Timothy 4:5 and Colossians 4:17. In 2 Timothy 4:5 Paul charged Timothy, "Fully accomplish your ministry," apparently encouraging him to fulfill his personal ministry. Colossians 4:17 says, "Say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it." This evidently points to Archippus's personal ministry. (CWWL, 1978, vol. 3, "Truth Messages," pp. 318-319)

Today's Reading

In considering the verses that speak of personal ministry, we need to realize that all the believers are members of the one Body. As a whole, the Body has one corporate ministry, not many ministries. Although there are many functions in the Body, the ministry in the Body is one. For example,...my speaking is my body's ministry. This ministry is corporate. However, each part of my body also has its own ministry. The mouth speaks, the hands make gestures, and the feet render support. But when the ministries of all the members are added together,

事都加在一起时，就合成了身体那独一的职事。这个例子表明身体各肢体的众职事不是分开的职事，而是独一团体职事的各部分。

关于职事的事，我们需要清楚圣经中的真理，以及今天基督教里的光景。起初在使徒时代，只有一个身体和一个职事；但因着召会的堕落，产生了分裂和公会。现在每一个分裂都有自己所谓的职事。…在各公会里，执事、牧师、传道人的工作是建立公会，而不是建造身体。因着每一个人都是建立他自己的公会，他就无法和别人同工。

我们和公会毫不相干。在主的恢复里，我们乃是为着恢复基督作我们的生命和一切，使召会得着建造。为着完成神在祂恢复里的目的，我们需要回到起初，回到纯正的话里。在新约里只有一个独一的职事。从使徒时代直到如今，这个职事并没有结束，我相信我们是这职事的延续。我很高兴地说，我是在这职事里，我是这职事的一部分。我们是按着新约的经纶在这独一的职事里。

使徒时代没有公会。因着召会的堕落以及许多分裂的存在，现在表面上看来有许多的职事。我们在主恢复里的人既有分于这独一的职事，就是使徒职事的延续，我们怎能接受公会和分裂的职事？不，我们不能。假如我们接受了，恢复就要受到破坏。正确的职事就是按照神新约经纶的职事，乃是为着建造基督的身体，但别的职事则是为着建立公会。为这缘故，我们不能接受建立公会的职事（李常受文集一九七八年第三册，四三七至四三九页）。

参读：真理信息，第四章。

they total the unique ministry of the body. This example indicates that the many ministries of the members of the Body are not separate ministries but part of one corporate ministry.

Regarding this matter of the ministry, we need to be clear both about the truth in the Bible and about the situation of today's Christianity. Originally, during the time of the apostles, there was one Body with one ministry. But due to the degradation of the church, the divisions and denominations came into existence. Now every division has its own so-called ministry...The ministers, pastors, and preachers in the various denominations are working to build up the denominations, not the Body. Because each is building up his own denomination, he cannot work together with others.

We can have nothing to do with the denominations. In the Lord's recovery we are for the recovery of Christ as life and everything to us for the building up of the church. For the fulfillment of God's purpose in His recovery, we need to go back to the beginning, back to the pure Word. In the New Testament there is one unique ministry. From the time of the apostles until now, this ministry has not been terminated. I believe that we are the continuation of this ministry. I am happy to say that I am in this ministry, that I am part of this ministry. We are in the unique ministry according to the New Testament economy.

At the time of the apostles there were no denominations. Because of the degradation of the church and the existence of many divisions, there apparently are now many ministries. Can we in the Lord's recovery, who share in the unique ministry, the continuation of the ministry of the apostles, accept the ministries of the denominations and divisions? No, we cannot. If we accept them, the recovery will be damaged. The proper ministry, the ministry according to God's New Testament economy, is for the building up of the Body of Christ, but the other ministries are for the building up of the denominations. Because this is the case, we cannot receive the ministries that build up the denominations. (CWWL, 1978, vol. 3, "Truth Messages," pp. 319-320)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 4

第八周 ■ 周五

晨兴喂养

林前一 10 “弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

弗四 12 “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。”

新约的职事是独一的，又是团体的。但因这职事乃是基督身体的事奉，而且因着身体有许多肢体，所以每一个肢体都有各自的职事。故此，按肢体来说，有许多的职事；不过，按整个身体来说，只有一个职事。你（个人）的职事不该从团体的职事分开。身体有一个团体的职事，而身体所有的肢体则有其个别的职事。我们看过，（身体上）所有肢体的职事加起来就等于团体的职事（李常受文集一九七八年第三册，四三八页）。

信息选读

我说我们都该供应同样的东西，意思是我们应该按着新约的方式说同样的事。四卷福音书说的是同样的事，却是从不同的角度来说。…马太是由作王的角度来写，马可是从服事的角度，路加是从借着正确人性之救赎的角度，而约翰是由基督神性的角度。在福音书里有一个人的四本传记，从不同的角度来看一个人。我希望有许多人被兴起，从不同的角度来说同样的事。这一件事就是恢复基督作我们的生命和一切，以建造众地方召会。

WEEK 8 — DAY 5

Morning Nourishment

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

The New Testament ministry is uniquely one and corporate. But because this ministry is the service of the Body of Christ and because the Body has many members, every member has its own ministry. Thus, according to the members, there are many ministries; however, according to the Body as a whole, there is just one ministry. Your ministry should not be separate from the corporate ministry. The Body has a corporate ministry, and all the members of the Body have their individual ministries. As we have seen, all the ministries of the members added together equal the corporate ministry. (CWWL, 1978, vol. 3, “Truth Messages,” p. 319)

Today's Reading

When I say that we all should minister the same thing, I mean that we should speak the same thing according to the way of the New Testament. The four Gospels speak the same thing, but they speak the same thing from different angles... Matthew wrote from the angle of the kingship; Mark, from the angle of service; Luke, from the angle of redemption through the proper humanity; and John, from the angle of Christ's deity. In the Gospels we have four biographies of one person; one person is viewed from different angles. I hope that many will be raised up to speak the same thing from different angles. This one thing is the recovery of Christ as life and everything to us for the building up of the local churches.

我盼望将来有许多的青年人传讲基督，为着身体的建造。我无意作唯一供应的人。反之，我巴望主兴起更多的人来成就这独一的职事。我们在这职事里都有一分；这是一个职事，却有不同的功能，不同的角度，以及不同的方面。你有你的一分，我也有我的一分。当我们有了所有的功能和方面，就有身体的职事。

有些离开恢复的人，定罪我们不接受他们的职事。但他们的职事是一种暗中破坏、损害主恢复的职事。我们怎么可能接受那些蓄意暗中破坏主的恢复，并推翻包括十字架在内之生命基本项目之人的职事呢？我说这话不是由于任何个人的感觉，乃是由于对真理的关切。我对这些人没有什么个人的仇恨；然而，我不能接受他们的“职事”，他们的“职事”是拆毁，而不是建造。

我们的实行是按着新约中的真理。我们很高兴看到不同的弟兄们，以不同的方面或角度来交通到基督作生命，为要在祂的丰富里建造召会。…因着主的怜悯，我在作我所该作的。现在我期望别人能从不同的角度来供应同样的东西。…许多弟兄们需要站起来供应基督，为着建造身体。若有多人如此行，那该是何等的好！

我们需要清楚，我们并不是跟随一个人，也不是模仿任何人。然而，我们是从不同的角度，不同的方面来供应同样的东西。如此行，丰富就得以彰显；而我们却有荣耀的一。这是一个职事，其中包含了许多职事。现今我们都在供应那是生命和一切的基督，使地方召会得建造。这是主的恢复，这是我们的托付，这是我们的负担，也是我们的职事。我们能有分于这职事是何等的蒙福！（李常受文集一九七八年第三册，四四一至四四四页）

参读：正当召会生活极重要的原则，第四章。

I hope that in the coming years many of the young people will speak of Christ for the building up of the Body. I have no intention of being the only one to minister. On the contrary, I expect the Lord to raise up many more to carry on the unique ministry. We all have a part in this ministry, which is one ministry with different functions, different angles, and different aspects. You have your part, and I have mine. When we have all the functions and aspects, we have the ministry of the Body.

Some who have left the recovery accuse us of not accepting their ministry. But their ministry is a ministry of undermining and damaging the Lord's recovery. How can we possibly accept the ministries of those whose intention has been to undermine the Lord's recovery and to overthrow the basic matters of life, including the cross? I say this not out of any personal feeling but out of a concern for the truth. I have no personal enmity whatever toward these ones; however, I cannot accept their "ministry," which tears down rather than builds up.

Our practice is according to the truth in the New Testament. We are glad to see different brothers share various aspects or angles concerning Christ as life for the building up of the church in His riches...By the Lord's mercy, I am doing what I should do. Now I expect that others will minister the same thing from different angles...Many brothers need to stand up to minister concerning Christ for the building up of the Body. How wonderful it would be if many did this!

We need to be clear that we are not following a man or imitating anyone. However, we are ministering the same thing from different angles and in different aspects. By doing this the riches are manifest; yet we have a glorious oneness. This is the one ministry, which encompasses many ministries. We all are ministering Christ as life and as everything for the building up of the local churches. This is the Lord's recovery, this is our commission, this is our burden, and this is our ministry. How blessed we are to have a part in this ministry! (CWWL, 1978, vol. 3, "Truth Messages," pp. 321-323)

Further Reading: CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 4

第八周 ■ 周六

晨兴喂养

弗四 11 ~ 12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，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。”

〔以弗所四章十一节〕那许多有恩赐的人，只有一个职事，就是将基督供应人，以建造基督的身体，召会。这是新约经纶中唯一的职事（林后四 1，提前一 12）（圣经恢复本，弗四 12 注 2）。

根据〔以弗所四章十二节的〕文法结构，“为着建造基督的身体”与“为着职事的工作”是同位语，指明这两句话是指同一件事；因此，职事的工作就是建造基督的身体。使徒、申言者、传福音者、牧人和教师成全圣徒，目的是为着职事的工作。“目的是为着”，在原文的意思是，“结果是”，“为着…目的”，“为了作…”。这意指成全圣徒的目的，乃是为着建造基督的身体。十一节那些有恩赐的人，不论作什么，只要是职事的工作，就必须是为着建造基督的身体。然而，这建造不是直接由有恩赐的人完成的，乃是由得着有恩赐之人成全的圣徒完成的（新约总论第十一册，二一〇页）。

信息选读

职事的工作是成全人者的工作，也是被成全者的工作；建造基督的身体不仅是使徒和其他有恩赐之人的工作，也是所有被成全之圣徒的工作。建造基督身体这独一的工作，主要的不是由有恩赐者负责，乃是由众圣徒负责。有恩赐者，包括领头的使徒，以及众信徒，甚至包括最小的肢体，两者一同作工，以建造身体。

WEEK 8 — DAY 6

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

The many gifted persons in [Ephesians 4:11] have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12).

According to the grammatical construction [of Ephesians 4:12], the phrase unto the building up of the Body of Christ is in apposition to the phrase unto the work of the ministry. This indicates that both phrases refer to the same thing; hence, the work of the ministry is the building up of the Body. The apostles, prophets, evangelists, and shepherds and teachers perfect the saints unto the work of the ministry. The word unto in verse 12 means “resulting in,” “for the purpose of,” or “with a view to.” This means that the perfecting of the saints is for the purpose of building up the Body of Christ. Whatever the gifted persons in verse 11 do as the work of the ministry must be for the building up of the Body of Christ. However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones. (The Conclusion of the New Testament, pp. 3420-3421)

Today's Reading

The work of the ministry is both of the perfecting ones and the perfected ones; the building up of the Body is the work not only of the apostles and the other gifted ones but also of all the perfected saints. The unique work of building up the Body of Christ is the responsibility not mainly of the gifted ones but of all the saints. Both the gifted ones, including the leading apostles, and all the believers, including even the smallest member, work together to build up the Body.

有恩赐的人是为着成全圣徒。有恩赐的人在神圣分赐中成全圣徒，使所有的圣徒都能作新约职事的工作，就是建造基督的身体。有恩赐的人成全圣徒，照着生命树以生命的供应喂养他们，使他们在生命里长大（创二 9，林前三 2、6）。有恩赐的人成全圣徒，使圣徒能作他们所作的，好直接建造基督的身体。使徒对圣徒的成全，是借着访问众召会（徒十五 36、40～41，二十 20、31），写信给众召会（西四 16，林前一 2），并指派同工停留在一地成全圣徒（提前一 3～4，三 15，多一 5）。申言者对圣徒的成全，是借着教导圣徒将主说到人里面，在聚会中说话而设立模型，并帮助圣徒借着晨晨复兴、日日得胜过申言的生活（徒十三 1，林前十四 31，箴四 18）。传福音者对圣徒的成全，是借着挑旺圣徒在传福音的灵里火热，教导他们福音的真理，训练他们传福音，帮助圣徒们被经纶之灵的能力装备，并设立爱罪人和为罪人祷告的榜样（提后四 5）。牧人教师对圣徒的成全，是借着牧养—喂养并保养幼嫩的圣徒，且教导长大的圣徒（徒十一 25～26，十三 1）。这成全的结果，乃是我们都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量（弗四 13，参约十七 23）。

我们要被成全，就必须注意生命和功用。被成全的路在于在生命里长大，并能熟练的尽功用。以弗所四章十二节的“成全”一辞，原文的意思也表示使之完全、装备、供备。成全圣徒就是使圣徒得以完全、得着装备并得着供备。我们唯有借着在生命里长大，才能得以完全（新约总论第十一册，二一〇至二一二页）。

参读：主今日恢复的进展，第五章。

The gifted persons are for the perfecting of the saints. The gifted persons perfect the saints in the divine dispensing in order that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6). The gifted persons perfect the saints to do what they do for the direct building up of the Body of Christ. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5). The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day (Acts 13:1; 1 Cor. 14:31; Prov. 4:18). The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them (2 Tim. 4:5). The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints (Acts 11:25-26; 13:1). The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (Eph. 4:13; cf. John 17:23).

In order to be perfected, we must pay attention to life and to function. The way to be perfected is to grow in life and to become skillful in function. The Greek word rendered “perfecting” in Ephesians 4:12 also means “completing,” “equipping,” and “furnishing.” To perfect a saint is to complete him, to equip him, and to furnish him. Only by growing in life can we be completed. (The Conclusion of the New Testament, pp. 3421-3422)

Further Reading: CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” ch. 5

第八周诗歌

658

事 奉 — 为教会

8 7 8 7 副 (英 914)

D 大调

3/4

5 5 | 5 . 5 6 5 | 5 3 1 2 | 3 . 5 4 3 | 2 -
 一 我们事奉须为教会,神的美意如此定;
 5 5 | 5 . 5 6 7 | 1̇ 5 5 5 | 6 2̇ 1̇ 7 | 1̇ -
 这是工作唯一途径,使徒都曾如此行。
 1̇ 1̇ | 1̇ . 6 4 6 | 5 3 1̇ 1̇ | 1̇ . 6 4 6 | 5 -
 (副) 我们事奉须为教会,不该为着别事情;
 5 5 | 1̇ . 1̇ 1̇ 1̇ | 7 6 5 5 | 6 2̇ 1̇ 7 | 1̇ - ||
 这是神的完全旨意,我们必须如此行。

- | | |
|--------------|-----------|
| 二 教会要作神的器皿, | 是神永远的计划; |
| 神要我们所有事奉, | 都为建造祂的家。 |
| 三元首所赐恩赐的人, | 全都为着祂身体; |
| 他们都该建造教会, | 使主丰满得建起。 |
| 四 所有恩赐、一切功用、 | 圣灵所显的能力, |
| 以及所有不同职事, | 都该只为主身体。 |
| 五 传扬福音、拯救罪人、 | 教导、牧养并治理, |
| 以及各样别的工作, | 也该只为主身体。 |
| 六 职事乃是为着教会, | 教会不是为职事; |
| 所有灯台都是教会, | 任何职事都不是。 |
| 七 这能保守教会合一, | 拯救我们脱宗派; |
| 这将试验我的动机, | 予我目的以更改。 |
| 八 求主救我脱离工作, | 脱离宗派的工作; |
| 使我只为教会劳苦, | 只为教会而活着。 |

WEEK 8 — HYMN

For the Church should be our service

Service — For the Church

914

1. For the Church should be our serv - ice, 'Tis the per - fect will of
 God; 'Tis the on - ly way of work - ing Which the Lord's a - pos - tles
 trod. (C) For the Church should be our serv - ice, Not our aims to sat - is -
 fy; This, the per - fect will of God is, And with it we must com - ply.

- | | |
|--|---|
| 2. For 'tis God's eternal purpose
That the Church His vessel be;
He intends that all our service
Build His Church continually. | 6. Ministry is for the Churches,
Not the Church for ministry;
All the lampstands are the Churches,
Not a form of ministry. |
| 3. All the gifted persons given
To the Body by the Head
Are to aid the Church's building,
That to fulness she be led. | 7. This will keep the Church's oneness,
Saving us from every sect;
This will ever test our motives,
And our aim will thus correct. |
| 4. All the gifts and all the functions,
All the spirit's power shown,
All the ministries are given
For the Church and that alone. | 8. Lord, deliver us from our work,
From the work of any sect;
For Thy Church alone we'd labor
And its building up effect. |
| 5. All the preaching of the Gospel,
All the teaching ministry,
Every other kind of service
For the church alone should be. | |

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]