

第五周

享受生命的流带着生命的供应，
出于并为着神宏伟的殿，
借此过基督徒的生活

诗歌：补 217

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

【周一】

壹 我们要过基督徒的生活，就需要享受那出于神的殿之生命的流—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—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，就会有一个出口，让活水从召会流出来—诗歌六一四首。

三 河往东流—结四七 1：

Week Five

**Living the Christian Life by Enjoying the Flow
of Life with the Ministry of Life out of
and for the Magnificent House of God**

Hymns: E1115

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

§ Day 1

I. In order to live the Christian life, we need to enjoy the flow of life out of 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. Psa. 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 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（南边，直译，右边）：

- 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；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的量度，使祂能占有并完全据有我们全人。（赛六 1～8。）
- 2 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。
- 3 我们越为主所量度，就越受生命之恩的涌流所约束并限制，直到至终消失在涌流的三一神这可状的河里，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，我们是真正的自由了—结四七 4～6。

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. 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; the four measurements of a thousand cubits, which is a complete unit (cf. Ps. 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 (Isa. 6:1-8).
2. 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.
3. 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.

【周三】

七 河使百物得活；河流产生树木、鱼和牲畜—7, 9～10, 12 节。

八 河滋润干焦之地并医治死水；这滋润和医治的目的是为着产生生命—8 节：

【周四】

1 河无法医治泥泞之地与洼湿之处；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—11 节，参启三 15～16。

2 为着生命的流并为着召会生活，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，乃是可状的河；这样，河水所到之处，百物都必生活。

【周五】

贰 我们享受基督作生命的流，乃是为使我们成为撒种者、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—林后三 6：

一 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。

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；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。

3 在主的恢复里，我们作为新约的执事，需要作撒种

§ Day 3

G. The river causes everything to live; the flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.

H. The river waters the dry, parched land and heals the death waters; this watering and healing are for the purpose of producing life—v. 8:

§ Day 4

1. The river is unable to heal the swamps and marshes; a swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—v. 11; cf. Rev. 3:15-16.

2. For the flow of life and for the church life, 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 wherever the river comes.

§ Day 5

II. Our enjoyment of Christ as the flow of life 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—2 Cor. 3:6:

A. 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. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit; the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.

3. In the Lord's recovery we, as ministers of the new covenant, need to be

者分赐生命，好在人里面生长并产生基督。

二 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的经历基督作生命。

三 生命的执事乃是用基督浇灌人的浇灌者；一旦我们将基督栽种到别人里面，我们就需要用生命水浇灌他们—6 节:

- 1 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。
- 2 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。

四 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 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。

【周六】

五 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:

sowers who impart life to grow and produce Christ in others.

B. 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.

C. A minister of life is a waterer who waters people with Christ; once we plant Christ into others, we need to water them with the water of life—v. 6:

1. 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.
2. 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.

D. 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. 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.

§ Day 6

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

- 1 给人奶喝或食物吃，就是喂养人；（三 2；）使徒供应给哥林多信徒的，乃是奶，这必定滋养了他们。
- 2 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 1:10，六 3，提后 1:13，多 1:9。

六 生命的执事乃是建造者，用金、银、宝石建造：

- 1 金表征父神神圣的性情，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——林前三 12。
- 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。

1. To give milk to drink or food to eat is to feed others (3:2); what the apostle ministered to the Corinthian believers was milk, and it should have nourished them.
2. 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.

F. A minister of life is a builder who builds with gold, silver, and precious stones:

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)—1 Cor. 3:12.
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.

第五周■周一

晨兴喂养

约七 18 “那从自己说的，是寻求自己的荣耀；唯有那寻求差他来者之荣耀的，这人才是真的…”

林前十 31 “所以你们或吃、或喝、或作什么事，一切都要为荣耀神而行。”

启二二 1 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

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。

WEEK 5—DAY 1

Morning Nourishment

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true...

1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

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.

召会生活中的每一件事，都当为着神的荣耀。譬如，我们传福音时，该寻求神的荣耀。我们传福音若是为着神的荣耀，就必定有活水流出。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。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（结四七1末）。这指明水流总是经过十字架的运行。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）。

殿的入口朝东，朝日出之地，意思是朝着荣耀（民二3，结四三2）。水的涌流是朝着荣耀。与涌流有关的一切，必须是为着神的荣耀。

生命的流必须居首位，占第一。这告诉我们，我们绝不该忘记、忽略、失去活水的流，生命的流。…我们若在水流中，无论我们在什么情况里，一切就都好。只要我们在水流中，我们就与主是一。我们必须充分留意水流，付代价使自己进入水流里。这水流必须在右边，必须占第一，必须居首位。

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（李常受文集一九六九年第二册，五六六至五六七页）。

参读：以西结书生命读经，第二十六篇。

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 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, south, 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 entrance of the temple is toward the east, toward the rising of the sun, which means that it is toward the glory (Num. 2:3; Ezek. 43:2). The flowing of the water is toward the glory. Everything concerning the flowing must be for God's glory.

The flow of life must have...the first place. This tells us that we should never forget, neglect, or miss the flow of living water, the flow of life...If we are in the flow, everything is all right regardless of the situation that we are in. As long as we are in the flow, we are one with the Lord. We have to pay our full attention to the flow and pay the price to get ourselves into the flow. This flow must be on the right side; it must be in the first place; it must have the preeminence.

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. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 427-428)

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

第五周■周二

晨兴喂养

结四七5 “祂又量了一千肘，水便成了河，使我不能蹚过；因为水势涨起，成为可汎的水，不可蹚的河。”

约七 38 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

〔在以西结四十七章三至五节，那〕人手中拿着准绳，来量河的流。…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（3）。祂又量了一千肘，水流又加深，到了膝（4 中）。以后这人再量了一千肘，水流就更深，到了腰（4 末）。当祂第四次量一千肘的时候，水流就成了可汎的水，不可蹚的河（5）。

我们若要享受由殿流出的河，就必须被主完整地量过。我们若要享受更深的流，就必须被量过，也就是被主试验、察验、审判并据有。我们的动机、目的、目标、愿望，都必须受审判。我们所有的每一样东西，与我们有关系的每一件事，都必须受审判。这要加深在我们里面的流（以西结书生命读经，三七五页）。

信息选读

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。然后我们该对祂说，“主啊，你所审判过的一切，现在都是你的。主，求你占有我，完全据有我。”

WEEK 5—DAY 2

Morning Nourishment

Ezek. 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

The man came with a measuring reed in his hand to measure the flowing of the river (Ezek. 47:3-5). 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 (v. 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 through, and the river became waters to swim in [v. 5].

If we want to enjoy the flow out of the house, we need to be measured completely. If we want to enjoy a flow that is deeper, we need to be measured, that is, tested, examined, judged, and taken over by the Lord. Our motives, our intentions, our aims, our goals, our desires—all must be judged. Everything we possess and everything we are involved in must be judged. This will deepen the flow within us. (Life-study of Ezekiel, pp. 305-306)

Today's Reading

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. Then we should say to Him, “Lord, all that You have judged is now Yours. I ask You, Lord, to take me over, to take full possession of me.”

主对我们的审判和试验，不是一次而永远的。在以西结四十七章，那人不是量一次、二次或三次；祂乃是量四次。在圣经里，四是受造之物的数字。这里量了四次，指明我们这些受造之物需要被主彻底地审判并试验，然后被祂完全占有。

被主完全占有，是不容易经历的。我们可能以为完全被主占有了，但过了一段时间，我们发现自己仍然有所保留。…我们可能以为主已经占有了一切，但主知道祂只得着我们到某一个程度。所以，一段时间之后，我们又发现，我们还是为自己有太多的保留。我们就再向主认罪，并经历祂的试验和审判。即使过了许多年，我们仍然没有完全被主据有，因而需要一再地被主量度、试验、审判并据有。

你可能不知道，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有多少。我们不必争辩或称义自己，只要看我们水流的深度。你的水流有多深？到了踝子骨么？到了膝么？到了腰么？水流成了不可蹚的河么？成了可淤的水么？我们需要照样来看我们的光景（以西结书生命读经，三七六至三七七页）。

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，五七七页）。

参读：倪柝声文集第二辑第十八册，二四二至二五一页。

The Lord's judging and testing of us are not once for all. In Ezekiel 47 the man measured not once or twice or even three times; he measured four times. In the Bible four is the number of the creature. The four measurings here indicate that as a creature we need to be thoroughly judged and tested by the Lord and then be fully taken over by Him.

To be taken over by the Lord completely is not easy to experience. We may think that we have been fully taken over by the Lord, but after a period of time we will realize that we still have some reservation...We may think that the Lord has taken over everything, but the Lord knows that He has gained us only to a certain extent. Therefore, some time later we may again realize that we have reserved and preserved very much for ourselves. Once again we will make our confession to the Lord and experience His testing and judging. Even after a number of years, we still may have not been fully possessed by the Lord, and thus we will again need to be measured, tested, judged, and possessed by Him.

You may be wondering how we can determine how much we have been measured and possessed by the Lord. We determine this 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. How deep is your flow? Is it up to the ankles? To the knees? To the loins? Has the flow become a river that cannot be passed over? Has the flow become waters to swim in? We need to consider our personal situation in this way. (Life-study of Ezekiel, pp. 306-307)

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)

Further Reading: CWWN, vol. 38, pp. 467-473

第五周■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。这里的专有名词亚拉巴，意思是旷野、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。亚拉巴靠近死海。…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。仅有教训和恩赐并不重要，因为教训和恩赐不能分赐生命。

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。

在正当的召会生活中，有许多结果子的树木，因此不缺果子。…有结果子的树，表示在你的召会中

WEEK 5—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-gedi even to En-eghlaim; 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. The Arabah is close to the Dead Sea...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 are 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. Mere teachings and gifts are not important here, because they cannot impart life.

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-gedi and En-eghlaim (v. 10). En-gedi means "the fountain of the kid," and En-eghlaim 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.

In the proper church life there are many trees producing fruit, and thus there is no lack of fruit...Trees producing fruit are an indication that there is a

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。…我们需要打鱼，好使人数扩增。

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）。

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。他们在这两个源泉之间的地上晒网。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，第五章。

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... We need fishing in order to have an increase in numbers.

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)

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. 5

第五周■周四

晨兴喂养

结四七 12 “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。”

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。

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（结四七 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）。像温水就是在一种妥协的光景中，在洼湿之处。

我们对召会的立场必须是绝对的。…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，而不该像温水。像温水就是在洼湿之处。…一

WEEK 5—DAY 4

Morning Nourishment

Ezek. 47:12 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.

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.

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 (Ezek. 47:11). 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 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.

Our stand concerning the church must be absolute...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...It is

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。…为着召会生活，我们必须绝对。

召会也该是各从其类的地方。创世记一章十一至十二节说，地长出青草、树木、菜蔬，各从其类。苹果树不能长出苹果桃。…男人就是男人，女人就是女人；没有一个人是不男不女的。你若在宗派里，就在那里从你那一类。…照样，在一个地方若有一班圣徒是那地方的召会，他们就必须从召会这一类。…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，三八一至三八三页）。

参读：圣经中关于生命的重要启示，第六章。

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...For the church life we need to be absolute.

The church should also be a place after its kind. Genesis 1:11-12 says that the grass, the trees, and the herbs brought forth each after its own kind. An apple tree cannot bring forth an apple-peach...A man must be a man and a woman must be a woman; no one can be a man-woman. If you are in a denomination, be there after your kind...Likewise, if a group of saints in a certain locality are the church in that locality, they must be the church after its kind. 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 said, “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: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 6

第五周■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。”

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）。…哥林多前书里…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。…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。…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）。…在主恢复里，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，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，

WEEK 5—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.

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). In this chapter we will go on to see 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, 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...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...The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race (Matt. 13:3, 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 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;

乃是在我们灵里生命的东西。…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。…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〕。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。

在六节保罗继续说，“亚波罗浇灌了。”我们不仅该是栽种者，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。…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。

在林前四章十五节保罗说，“我在基督耶稣里借着福音生了你们。”生育就是借着生命的分赐产生东西，生出东西。就像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，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。生育不像教导；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。

instead, they are something of life in 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...The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, a farm in God’s new creation [v. 9]. 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.

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)...We may liken a waterer in God’s farm to an irrigation system with a reservoir that supplies a farm with water...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.

In 1 Corinthians 4:15 Paul says, “In Christ Jesus I have begotten you through the gospel.” 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 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, pp. 577-579)

Further Reading: CWWL, 1970, vol. 1, pp. 577-583

第五周■周六

晨兴喂养

林前三 2 “我给你们奶喝，没有给你们干粮，因为那时你们不能吃…”

12 “然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造。”

生育属灵的儿女以后，我们需要用属灵的奶喂养他们〔林前三 2〕。因此，我们需要作喂养者。…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（李常受文集一九七〇年第一册，七六八至七六九页）。

信息选读

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。…长老们若成为父亲，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，我们就会在作为神家（弗二 19）的召会里，有正确的家庭生活。要实行召会生活作为正确的家庭生活，唯一的路乃是借着真实生命的经历。

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。…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〔林前三 10～11〕。然后…说到

WEEK 5—DAY 6

Morning Nourishment

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

12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

After begetting spiritual children, we need to feed them with the spiritual milk [1 Cor. 3:2]. Hence, we need to be feeders...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...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. (CWWL, 1970, vol. 1, p. 579)

Today's Reading

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 may be able to beget spiritual children and adequately produce the spiritual milk to feed them...If the elders become fathers who impart life to their spiritual children and mothers who produce the spiritual milk to feed them, we will have a proper family life in the church as the household of God (Eph. 2:19). The unique way to practice the church life as a proper family life is through the genuine experience of life.

The new covenant ministers as sowers, planters, waterers, begetters, and feeders should eventually become builders...Paul speaks of himself as “a wise master builder” who laid the unique foundation, Christ, for others to build upon [1 Cor. 3:10-11]...Paul [then] speaks of building upon the foundation

用金、银、宝石在这根基上建造（12）。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。…信徒日复一日长大的时候，就会被变化（林后三 18，罗十二 2）。…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）。

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。…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。…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。…信徒作为变化过的材料，乃是来自生命里的长大；生命里的长大，又是来自撒种、栽种、浇灌、生育和喂养。在这光中，我们在召会生活里所需要的不是仅仅教师或导师，乃是撒种者、栽种者、浇灌者、生育者、喂养者和建造者。在林前四章十五节，保罗将导师与父亲作对比。…导师给人教训和指导，而父亲将生命分给所生的儿女。…多有导师却少有父亲的事实指明，后者比起前者是无比的宝贵。在主的恢复里，我们需要撒种者、栽种者、浇灌者、生育者、喂养者和建造者，使主能得着祂生机的建造，就是神的家。

在十二章第三节保罗说，“若不是在圣灵里，也没有人能说，主，耶稣！”…借着呼求主的名，我们就吃祂、喝祂并将祂吸入我们里面，以享受祂。倘若我们在众地方召会里的人都这样享受主，我们就不但会成为撒种者、栽种者、浇灌者、生育者（父亲）、喂养者（母亲）和建造者，也会成为金、银、宝石等宝贵材料，以建造神在地上的居所。结果，我们就会被构成为神奇妙的生机建造，就是神宏伟的殿。这就是正确的召会生活（李常受文集一九七〇年第一册，七六九至七七一、七七五页）。

参读：约伯记生命读经，第二十四篇。

gold, silver, and precious stones [v. 12]. As we carry out the work of sowing, planting, watering, begetting, and feeding, Christ will grow in the believers... While the believers grow day by day, they will be transformed (2 Cor. 3:18; Rom. 12:2)...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).

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 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...Then we will be qualified to build the house of God with other believers as the transformed materials. The believers as the transformed materials come from the growth in life, and the growth in life comes from the sowing, planting, watering, begetting, and feeding. In this light, what we in the church life need are not mere teachers or guides but sowers, planters, waterers, begetters, feeders, and builders. In 1 Corinthians 4:15 Paul contrasts guides with fathers...Guides give instructions and directions, whereas fathers impart life to those whom they beget...The fact that there are many guides but few fathers indicates that the latter are incomparably more precious than the former. In the Lord's recovery we need sowers, planters, waterers, begetters, feeders, and builders so that the Lord may gain His organic building, the house of God.

In 1 Corinthians 12:3 Paul says, "No one can say, Jesus is Lord! except in the Holy Spirit."...It is by calling on the name of the Lord that we eat Him, drink of Him, and breathe Him into us in order to enjoy Him. If all of us who are in the local churches enjoy the Lord in this way, we will become not only sowers, planters, waterers, begetters (fathers), feeders (mothers), and builders but also the precious materials of gold, silver, and precious stones for the building of God's habitation on earth. Consequently, we will be constituted a marvelous organic building of God, the magnificent house of God. This is the proper church life. (CWWL, 1970, vol. 1, pp. 579-581, 583)

Further Reading: Life-study of Job, msg. 24

第五周诗歌

随流都必活

补 217

G 大调

(以西结四十七章)(英1115)

2/4

一 我们 来, 我们 来, 到 神 殿 里 来;
我们 来, 从 神 殿 有 水 流 出 来。
这 水 流, 在 殿 右, 昼 夜 涌 流 着,
滋 润 我 们, 结 出 生 命 的 美 果。

二 从这殿,从这殿, 涌出这水流;
从这殿到全地, 生命在涌流。
愿这水流加深, 主,听我们求,
我们就必被你量过并占有。

三 量我们,量我们, 天天量又量;
量我们,量更多, 一直量又量。
直到我们看见 水流成江河,
流通全地,使人全被主点活。

四 领我们,领我们, 从水流经过;
领我们从水流, 经过再经过。
水流一直涨高, 成可□的水,
我们被浸透,永远享神恩惠。

五 都必活,都必活, 随流都必活;
都必活,真正活, 百物随流活。
愿这水流带来 丰盛的生命,
直到众召会在全地都显明。

WEEK 5 — HYMN

We have come, we have come to the house of God

Fulness of the Spirit — As the Living Water

1115



2. From the house, from the house flows this living stream,
From the house, to the earth, with the life supreme.
Yet more deep, Lord, we seek that the flow may be;
Thus we must be measured and possessed by Thee.

3. Measure us, measure us, measure every day;
Measure us, measure more, measure all the way,
Till we know that the flow is a mighty flood,
Sweeping over all the earth for Christ the Lord.

4. Take us through, take us through, take us through the flow;
Take us through, through and through, everywhere we go.
Flow increase, never cease, till we swim in Thee,
Till we are immersed in God eternally.

5. All shall live, all shall live where the river comes;
All shall live, really live, everywhere it runs.
Let the fount from this mount life abundant bring,
Till the deserts of the earth with churches spring!

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.