LESSON SEVENTEEN: THE BREAD BREAKING MEETING (2)

第十七课：擘饼聚会(二)

B. Attending the Lord's Table

1)"The cup of blessing which we bless, is it not a fellowship of the blood of Christ? The bread which we break, is it not a fellowship of the body of Christ? Seeing that we who are many are one bread, one Body; for we all partake of the one bread" (1 Cor. 10:16-17).

First Corinthians 11:23-25 shows us that the emphasis in eating the Lord's supper is the remembrance of the Lord, whereas 1 Corinthians 10:16-17 and 21 tell us that the stress in attending the Lord's table is the fellowship with the saints.

In the bread breaking meeting, we are eating the one bread, which signifies the body of Christ, and drinking the one cup, which signifies the blood of Christ. Our eating and partaking of one bread and our drinking and sharing in one cup imply mutual fellowship. We have this fellowship because of the Lord's body and the Lord's blood. Hence, such fellowship becomes the fellowship of the blood of Christ and the fellowship of the body of Christ. In this way, when we eat and drink together, sharing in the Lord's bread and the Lord's cup, we "partake of the table of the Lord" (1 Cor. 10:21). At this table, we share in the Lord's body and the Lord's blood with all the saints and have fellowship one with another. The blood of Christ, which we enjoy together, removes all the barriers between the saints. The bread, which we share and which symbolizes the individual body of Christ, comes into us to make us one bread, signifying the one corporate Body of Christ. In the aspect of eating the Lord's supper, the bread refers to the Lord's individual body, which He gave for us on the cross, while in the aspect of attending the Lord's table, the bread points to the Lord's corporate Body, which He constituted with all the regenerated saints through His resurrection from the dead. The former is physical and was put to death and given for us; the latter is mystical and is constituted with all the saints in the Lord's resurrection. Therefore, each time that we break the bread, on the one hand we remember the Lord and enjoy Him by receiving the body which He gave for us on the cross; on the other hand, we enjoy the mystical Body which He produced through His resurrection from the dead, fellowshipping with all the saints in this mystical Body and testifying the oneness of this mystical Body. There is not only a relationship between us and the Lord, but a relationship between us and all the saints.

二　赴主的筵席

（一）"我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。"（林前十 16～17）

吃主的晚餐是重在记念主，这是林前十一章二十三至二十五节告诉我们的。赴主的筵席，是重在和众圣徒交通，这是林前十章十六至十七节和二十一节告诉我们的。

在擘饼的时候，我们是同吃一个象征基督身体的饼，同喝一个象征基督之血的杯。我们大家同吃分受一个饼，同喝分享一个杯，含有彼此交通的意思。这交通是主的身和主的血使我们有的。所以这交通成了基督之血的交通，和基督身体的交通。这样共同吃喝，分享主的饼、主的杯，就是"有分于主的筵席"（林前十 21）。在这筵席上，我们与众圣徒一同分享主的身体和主的血，互相有交通。我们所同享基督的血，除去了我们众圣徒之间一切的障碍。我们所同享象征基督个人身体的饼，进入我们里面，使我们众人成了一个饼，象征基督一个团体的身体。在吃主晚餐的一面，饼是指着主为我们在十字架上所舍去他个人的身体。但在赴主筵席的一面，饼乃是指主借着从死里复活，重生的一切圣徒，所构成他团体的身体。前者是实体的，是为我们受死所舍去的；后者是奥秘的，是由众圣徒在主的复活里所构成的。所以我们每次擘饼，一面是接过主为我们在十字架上所舍的身体，以记念他，享受他；另一面又是享受他从死里复活，所产生奥秘的身体，和众圣徒一同在他这奥秘的身体里有交通，见证他这奥秘身体的合一。这不光是我们和主自己的关系，也是我们和众圣徒的关系。

II. WORSHIPPING THE FATHER— WITH THE FATHER

贰　敬拜父—以父为中心

AS THE CENTER

The meeting for the breaking of bread is a meeting for the believers' worship. According to the procedure in God's salvation, we first receive the Lord and then draw near to the Father. Thus, in this meeting for worship, we should first remember the Lord and then worship the Father. The center of the section of remembering the Lord is the remembrance of the Lord, and the center of the section of worshipping the Father is the worship of the Father, where all the prayers, hymns, and words should be directed toward the Father.

擘饼聚会是信徒敬拜的聚会。按着神救恩里先接受主，后亲近父的程序，我们在这敬拜聚会中，应当先记念主，后敬拜父。记念主一段，是以记念主为中心。敬拜父一段，是以敬拜父为中心，一切的祷告、诗歌或话语，都该是向着父的。

1)"Jesus took the bread and blessed and broke it and gave it to the disciples, and said, Take, eat; this is My body. And taking the cup…He gave it to them, saying, Drink of it, all of you; for this is My blood of the covenant…and having sung a hymn, they went out to the Mount of Olives" (Matt. 26:26-30).

（一）"耶稣拿起饼来，...擘开，递给门徒，说，你们拿着吃，这是我的身体。又拿起杯来，...递给他们，说，你们都喝这个，...这是我立约的血，...他们唱了诗，就出来往橄榄山去。"（太二六 26～30）

On that day, after the Lord Jesus broke bread and sang a hymn with the disciples, He led them to the Mount of Olives to meet with the Father. A principle is implied and established here, that is, after we have broken the bread to remember the Lord, we ought to be led by Him to worship the Father together.

主耶稣当日和门徒们擘过饼，唱了诗，就率领他们往橄榄山去朝见父。这含定了一个原则，就是我们擘饼记念主之后，应当由主率领我们一同敬拜父。

2)"I [the resurrected Christ] will declare Your [the Father's] name to My brothers; in the midst of the church [the meeting with the disciples after resurrection] I will sing hymns of praise unto You" (Heb. 2:12).

（二）"我（复活的基督）要向我的弟兄宣告你（父）的名，在召会中（复活后与门徒聚会的时候）我要歌颂你。"（来二 12）

Here is mentioned what the Lord did when He appeared to and met with His disciples after His resurrection, that is, He considered them as brothers and declared to them the Father's name. He also considered them as the church and sang hymns of praise to the Father among them. Although the Lord is the only begotten Son of God, through death and resurrection, He regenerated us who believed in Him (1 Pet. 1:3) that we might become the many sons of God. He then became the firstborn Son of God (Rom. 8:29), leading us, who are the many sons, with Him to the Father. After He was resurrected, He came among the disciples (John 20:19-29) and declared the Father's name to His brothers. Then in the status of the firstborn Son of God, He led His many brothers, who are God's many sons, to sing praises to the Father together, that is, to worship the Father together. According to this fact, after we have broken the bread in remembrance of the Lord, we should be led by the Lord to worship the Father. In this section of the meeting, we take the Father as the center, and, as depicted in Hymns, #52, all our singing of praises to the Father is the Lord in us leading us to sing praises to the Father.

这里所说的，是指主在复活之后，向门徒显现，和他们聚会的时候所作的，就是将他们看作弟兄，而向他们宣告父的名，并把他们当作召会，而在他们中间歌颂父。主原是神的独生子，但借着死而复活，他重生了我们信他的人（彼前一 3），使我们成为神的众子，他就成了神的长子（罗八 29），带着我们众子，和他一同进到神面前。他复活后，来到门徒们中间（参约二十 19～29），就将父的名宣告给他这些弟兄，而以神长子的身分，率领他的众弟兄，就是神的众子，一同颂扬父，就是一同敬拜父。根据这事实，我们在擘饼记念主之后，就要由主率同我们敬拜父。在这一段聚会里，我们以父为中心，向父所有的歌颂，都由主在我们里面，带同我们向父歌颂，正如诗歌四十九首所说的。

III. THE PERSONS WHO BREAK BREAD

叁　擘饼的人

1)"Jesus took the bread…and gave it to the disciples" (Matt. 26:26).

When the Lord established the breaking of bread, He gave the bread and the cup to His disciples, that is, to those who have believed into Him, have His life, and belong to Him. Of course, only those who have such a relationship with the Lord and who know the Lord as their personal Savior can remember the Lord by eating His bread and drinking His cup and can display the Lord's death by His bread and His cup.

（一）"耶稣拿起饼来，. . . 递给门徒。"（太二六 26）

主当日设立擘饼，是将饼和杯递给他的门徒，就是信入他，有了他生命，属于他的人。当然只有这样和主有关系，认识主是他们个人救主的人，才能吃主的饼，喝主的杯，记念主，才能借着主的饼、主的杯，陈列主的死。

2)"And all those who believed…breaking bread" (Acts 2:44-46).

Those who break bread must be "those who believed," that is, those who have believed and received the Lord's salvation, who have the Lord's life, and who belong to the Lord. Only such believing persons can and may break bread. Therefore, only those who are saved, who are joined unto the Lord, and who do not live in sin are qualified to eat the bread and drink the cup. No one else can have a share in the Lord's bread and the Lord's cup.

（二）"信的人. . . 擘饼"。（徒二 44～46）

擘饼的人，应该是"信的人"，就是信而蒙了主的救恩，有了主的生命，属于主的人。必须是这样信的人，才能，才可以擘饼。所以只有已经得救，联属于主，且不活在罪中的人，有资格吃主的饼，喝主的杯，其余的人都不可有分于主的饼，主的杯。

IV. THE TIME FOR THE BREAKING OF BREAD

肆　擘饼的时候

1)"And they were continuing steadfastly…in the breaking of bread" (Acts 2:42).

Here it says that the early believers continued steadfastly in the breaking of bread; that is, they continued without ceasing to break bread all the time. We should follow such a pattern.

（一）"他们都. . . 持续擘饼"。（徒二 42）

这里说当初的信徒，都持续擘饼，就是继续不断的，常常擘饼。这个榜样是我们该效法的。

2)"And day by day…breaking bread" (Acts 2:46).

The early believers continued so steadfastly in the breaking of bread that they did it on a daily basis. At the time, because they were fervent toward the Lord and loved Him deeply, they spontaneously broke bread every day. This tells us that, if possible, the more often we break bread to remember the Lord the better.

（二）"他们天天. . . 擘饼"。（徒二 46）

当初的信徒，对于擘饼，持续到天天都有。那时他们向主火热，爱主深切，当然要天天擘饼记念主。这是告诉我们，若是可能，擘饼记念主，越频，越多，越好。

3)"And on the first day of the week, when we gathered together to break bread" (Acts 20:7).

The early believers began by breaking bread daily. Later on, they gradually acquired the habit of doing it once a week on the first day. The first day of the week, which is the Lord's Day, is the day of the Lord's resurrection and the beginning of a new week, signifying that the old things are passed away and a new life has begun. Therefore, it is most appropriate to break bread to remember the Lord on this day. Furthermore, although we display the Lord's death when we break bread, we are actually remembering Him in resurrection.

（三）"七日的第一日，我们聚集擘饼。"（徒二十 7）

当初的信徒，起先是天天擘饼，以后渐入常轨，每周一次，在七日的第一日举行。七日的第一日就是主日，乃是主复活的日子，也是一周的开始，象征旧事已过，新生起头。所以在这日擘饼记念主，是最适宜的。因为我们擘饼，虽是陈列主的死，却是在复活里记念主。

4)"Eat the Lord's supper" (1 Cor. 11:20).

Since the breaking of bread is to eat the Lord's supper, it is best to conduct it in the evening. Furthermore, in the

（四）"吃主的晚餐"。（林前十一 20）

擘饼既是吃主的晚餐，最好是在晚间举行。并且到了晚间，一切的事都作完了，身上

evening, having finished all our work and having discharged all our burdens, we are lightened in heart and refreshed in spirit. It is a proper time in which we can remember the Lord without anxiety, and it is easy to sense the Lord's presence then. This, however, is not a legal matter. If it is difficult or inconvenient to conduct it in the evening, we may evaluate the situation and change the time to the morning or the afternoon.

的负担也卸去了，心轻灵爽，适于安心记念主，容易摸着主同在的感觉。但这不是律法的。如果在晚间碍难举行，或有不便，也可权宜而行，改在早晨或日间。

V. THE PLACE FOR THE BREAKING OF BREAD

1)"Breaking bread from house to house" (Acts 2:46).

The early believers broke bread from house to house in every home. It is clear that the place for the breaking of bread was their homes.

伍　擘饼的地方

（一）"他们. . . 挨家挨户擘饼"。（徒二 46）

当初的信徒，是挨家挨户，家家擘饼。当然他们擘饼的地方，就是他们的家。

2)"When therefore you come together in the same place…to eat the Lord's supper" (1 Cor. 11:20).

According to this word, the early believers also came together in one place to eat the Lord's supper. This must have occurred in a larger place. There is the sweet and intimate flavor of a small meeting when we gather to break bread in the homes. There is also the rich and uplifted atmosphere of a large meeting when we gather together in one place. The believers may break bread in separate homes or in one place, and this should be decided on by the church according to the need and the situation.

（二）"你们聚在一处的时候，. . . 吃主的晚餐。"（林前十一 20）

照这话看，当初的信徒，也是全体聚在一处，吃主的晚餐。这必是在较大的地方。在家中小聚会的擘饼，有小聚会甜美、亲切的味道；集合在一处大聚会的擘饼，有大聚会丰富、高昂的味道。信徒或在家中分开擘饼，或聚在一处擘饼，召会可按需要和环境，权宜而行。

VI. AFTER THE BREAKING OF BREAD

1)"For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes" (1 Cor. 11:26).

陆　擘饼以后

（一）"你们每逢吃这饼，喝这杯，是宣告主的死，直等到他来。"（林前十一 26）

Those who break bread to remember the Lord should be those who long for the Lord, wait for His coming, and love His appearing (2 Tim. 4:8). Therefore, after we break bread, we ought to live a life of waiting for the Lord's coming.

擘饼记念主的人，应该是想念主，等候主来，爱慕主显现的人（提后四 8）。所以我们在擘饼以后，应该过等候主来的生活。

2)"You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and of the table of demons" (1 Cor. 10:21).

（二）"你们不能喝主的杯，又喝鬼的杯；不能有分于主的筵席，又有分于鬼的筵席。"（林前十 21）

Here it says that if we partake of the Lord's table, we cannot partake of the table of demons, and if we drink the Lord's cup, we cannot drink the cup of demons. According to the text preceding this verse, the table of demons and the cup of demons are the idol sacrifices. Thus, after we break bread, we cannot eat the idol sacrifices.

这里说，我们有分了主的筵席，就不能有分鬼的筵席；喝了主的杯，就不能喝鬼的杯。鬼的筵席和鬼的杯，凭本节前文看，乃是祭偶像之物，所以我们擘饼以后，就不能吃祭偶像之物。

3)"Let us therefore keep the feast, not with old leaven, nor with leaven of malice and evil, but with unleavened bread of sincerity and truth" (1 Cor. 5:8).

（三）"我们守这节，不可用旧酵，也不可用恶毒邪恶的酵，只用纯诚真实的无酵饼。"（林前五 8）

Here, leaven refers to all evil and all that corrupts us. In the Old Testament, immediately after they kept the Passover, the Israelites observed the feast of unleavened bread, removing all leaven from their living (Deut. 16:1-4). The breaking of bread in the New Testament replaces the

这里所说的酵，是指一切的罪恶，和一切能叫人受败坏的事物说的。在旧约，以色列人过了逾越节，紧接着就过除酵节，从他们的生活里，除去每一点的酵（申十六 1～4）。新约的擘饼，乃是顶替旧约的逾越

Passover in the Old Testament. Thus, after the breaking of bread, we should keep the feast of unleavened bread as the Israelites did, removing from our life all evil and all that corrupts us. We would only live a holy life free from sin by the Lord's holy and sinless life, which is the unleavened bread of sincerity and truth, to be those who truly keep the feast of unleavened bread.

节。所以在擘饼以后，我们也该象以色列人，过除酵节，从我们的生活里，除去所有的罪恶，和一切能叫我们受败坏的事物，只凭着主那圣别无罪的生命，就是那纯诚真实的无酵饼，过圣别脱罪的生活，作一个真正守除酵节的人。

LESSON EIGHTEEN：CONSECRATING OURSELVES

For us, the saved persons, to consecrate ourselves is a positive reaction to the Lord's salvation. Since we have enjoyed the Lord's great and free salvation, we spontaneously desire to repay the Lord. When we consecrate ourselves to the Lord, we allow the Lord to gain us as our repayment to Him.

I. THE BASIS OF CONSECRATION

1)"You are not your own…For you were bought with a price; therefore glorify God in your body" (1 Cor. 6:19-20).

The basis of our consecration to the Lord is that, since He bought us with His blood as a price (Rev. 5:9), we have become His purchased slaves. We who believe in the Lord and who are redeemed and bought by the Lord are the purchased slaves of the Lord; we are not our own, but the Lord's. It is the Lord, not we, who has the right over us.

2)"For whether we live, we live to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's" (Rom. 14:8).

Since we who are redeemed and bought by the Lord belong to Him, whether we live or die, we are the Lord's. This is the basis on which we consecrate ourselves to Him for His use.

II. THE MOTIVE OF CONSECRATION

1)"For the love of Christ constrains us, having judged this, that One died on behalf of all; therefore all died; and He died on behalf of all, that those who live may no longer live to themselves, but to Him who died for them and has been raised" (2 Cor. 5:14-15).

We consecrate ourselves to the Lord because His love confines and constrains us. His love compels us so that we cannot help but consecrate ourselves to Him. Since He died on our behalf, we all died; therefore, there is no need for us to die. Furthermore, He died that we may have His life to live to Him. Such love constrains us and compels us to love Him and consecrate ourselves to Him. This consecration is our gratitude for and repayment of His great love. His buying us with His precious blood to make us His purchased slaves is the basis on which we consecrate ourselves to Him. He died for us because of His love, and this love is the motive for us to consecrate ourselves to Him.

III. THE SIGNIFICANCE OF CONSECRATION

1)"I beg you therefore, brothers, through the compassions of God to present your bodies a living sacrifice…which is your most reasonable service" (Rom. 12:1).

第十八课：奉献自己

奉献自己乃是我们蒙恩的人，对主救恩一个积极的反应。我们既蒙到主极大白白的救恩，就自然的向主要有还报。我们将自己奉献给主，就是让主得着我们，作我们对他的还报。

壹　奉献的根据

（一）"你们不是属自己的，因为你们是重价买来的。这样，就要在你们的身体上荣耀神。"（林前六 19～20）

我们将自己奉献给主的根据，就是主用他的血作重价买了我们（启五 9），我们就成了他所买的奴仆。我们信主，蒙主救赎买了的人，乃是主所买的奴仆，不再是属自己的，乃是属主的。主权不在我们，乃在主。

（二）"我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。"（罗十四 8）

我们为主所赎所买的人，既是属于主的，我们或活或死，总是他的人。这是我们把自己奉献给他，归他使用的根据。

贰　奉献的动机

（一）"原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且他替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。"（林后五 14～15）

我们将自己奉献给主，是因为他的爱困迫、激励我们。他的爱逼着我们，不能不把自己奉献给他。因为他替我们众人死，我们众人就都死了，免得我们自己死；并且他死是叫我们得着他的生命，向他活着。这个爱激励我们，逼着我们爱他，将自己奉献给他，作我们对他大爱的感激、还报。他用他的宝血买了我们，叫我们成为他所买的奴仆，是我们将自己奉献给他的根据；他因爱而为我们受死，是我们将自己奉献给他的动机。

叁　奉献的意义

（一）"所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。"（罗十二 1）

When we consecrate ourselves to the Lord, we present ourselves to Him as a living sacrifice, unlike the people in the Old Testament who offered dead sacrifices to the Lord. As a living sacrifice that has been presented, we are holy, that is, we have separated ourselves unto the Lord for His use, and we are well-pleasing to God, satisfying His heart's desire.

我们将自己献给主，乃是将自己献给主作活祭，不象旧约的人献牺牲给神作死祭。我们这样献上自己作活祭，乃是圣别的，就是将自己分别出来，归主使用的，也是讨神喜悦，满足神心愿的。

2)"Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me…two lambs of the first year without spot day by day, for a continual burnt offering" (Num. 28:2-3).

（二）"吩咐以色列人说，献给我的供物，就是献给我作馨香火祭的食物，. . . 是没有残疾一岁的公羊羔，每日两只，作为常献的燔祭。"（民二八 2～3）

In the Old Testament, God required that His people offer the burnt offering to Him daily for His food that He could be satisfied. This typifies that, in the New Testament, we who belong to God should offer ourselves as a burnt offering daily to God for His satisfaction. The difference is that the Old Testament people offered dead sacrifices, whereas we offer living sacrifices. Although the nature of the two are different, their significance is the same, that is, to be God's food for His satisfaction. To offer ourselves to the Lord is to be a sacrifice for His satisfaction. What matters is not what we do for the Lord, but that we satisfy Him. This is the real significance of our consecration to the Lord.

在旧约，神要他的百姓天天向他献燔祭，作他的食物，使他得着满足。这预表在新约我们属神的人，要天天将自己献给神作燔祭，使他得着满足。不过旧约的人所献的是死祭，我们所献的是活祭。二者的性质虽不同，意义却是一样，就是作神的食物，叫神满足。将自己献给主，乃是作使主得满足的祭物，不在乎我们为主作什么，乃在乎我们叫主得满足。这是我们奉献自己给主的真正意义。

IV. THE PURPOSE OF CONSECRATION

肆　奉献的目的

1)"…no longer live to themselves, but to Him who died for them and has been raised" (2 Cor. 5:15).

（一）"不再向自己活，乃向那替他们死而复活者活。"（林后五 15）

The purpose of our consecration to the Lord is to live to Him. Living to Him is higher than living for Him. When we live for Him, we and He may still be two, but when we live to Him, we and He must become one. When we live to Him, we take Him not only as our life but also as our person. In all our living and actions, we should cooperate with Him and allow Him to live Himself through us.

我们将自己奉献给主的目的，就是向他活着。向他活着，高过为他活着。为他活着，可能我们和他还是分为二的；向他活着，我们和他必须成为一，不只以他为生命，也以他为人位。我们所有的生活行动，都该以他为是，让他从我们活出他的自己。

2)"Present your bodies a living sacrifice" (Rom. 12:1).

（二）"将身体献上，当作. . . 活祭。"（罗十二 1）

When we consecrate ourselves to the Lord, as mentioned previously, we present ourselves to the Lord as a living sacrifice to satisfy His heart's desire. This is a significant purpose of our consecration to the Lord.

我们将自己奉献给主，乃是象前面所说，献给主作活祭，满足主的心意。这是我们奉献给主重要的目的。

3)"Present your bodies…which is your most reasonable service" (Rom. 12:1).

（三）"将身体献上，. . . 这是你们合理的事奉。"（罗十二 1）

To present ourselves as a living sacrifice to the Lord is a most reasonable service. Such service does not depend on our working for the Lord but on our satisfying God. This also should be a purpose of our consecration to the Lord.

我们将自己当作活祭献给主，乃是合理的事奉。这事奉不在于我们为主工作，乃在于使神满足。这也该是我们奉献自己给主的目的。

4)"For we are His workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them" (Eph. 2:10).

（四）"我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。"（弗二 10）

We believers, who have been chosen and redeemed by God,

我们蒙神拣选、救赎的信徒，乃是神在基

are His workmanship, created in Christ Jesus for good works, which He has prepared for us to walk in. This requires our consent, which results in our offering ourselves to Him that He might work on us to complete His good works. This should be another purpose for which we consecrate ourselves to the Lord.

5)"For you were bought with a price; therefore glorify God in your body" (1 Cor. 6:20).

The consummate purpose of our consecration to the Lord is to glorify God, that is, to allow God to be lived out from us and expressed through us as a manifestation of His glory.

V. THE RESULT OF CONSECRATION

1)"Christ's slave…bought with a price" (1 Cor. 7:22-23).

The first result of our consecration to the Lord is that practically we become slaves bought by the Lord, submitting to His authority in all things.

2)"For we are His workmanship, created in Christ Jesus for good works" (Eph. 2:10).

We are God's workmanship under His molding, just as the clay vessel is molded in the hands of the potter (cf. Isa. 64:8). Another result of our consecration to the Lord is that the Lord has our consent to freely mold us.

3)"Present yourselves to God…and your members as weapons of righteousness to God. For sin shall not lord it over you" (Rom. 6:13-14); "Present your members as slaves to righteousness unto sanctification" (6:19).

When we present ourselves and our members to the Lord, there is still another result; that is, our members become weapons of and slaves to righteousness that we may be freed from sin, no longer being lorded over by sin, unto sanctification.

4)"The priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto Jehovah" (Lev. 1:9).

The result of offering a burnt sacrifice in the Old Testament was that the burnt offering became ashes before men and a sweet savor to God. If we present ourselves as a living burnt offering to the Lord, and if we are truly faithful to Him, we will be like ashes before men and a delightful savor to God.

督耶稣里，为着他善良的事工，所创造的杰作，为要我们行在他早先所预备好的这些事工之中。这需要我们同意，而将自己献给他，让他在我们身上作工，以成全他这些善良的事工。这也该是我们奉献自己给主的目的。

（五）"你们是重价买来的。这样，就要在你们的身体上荣耀神。"（林前六 20）

我们将自己奉献给主的终极目的，乃是荣耀神，就是让神从我们里面活出来，彰显出来，显为他的荣耀。

伍　奉献的结果

（一）"就是基督的奴仆。. . . 是重价买来的。"（林前七 22～23）

我们将自己献给主，第一个结果，就是叫我们实际的作基督所买的奴仆，凡事都顺服他的主权。

（二）"我们原是神的杰作，在基督耶稣里，为着. . . 善良事工创造的。"（弗二 10）

我们乃是神的杰作，如同窑器在窑匠手中，被神甄陶（参赛六四 8）。我们将自己奉献给主的另一结果，就是主得到我们的同意，在我们身上随意甄陶。

（三）"将自己献给神，并将你们的肢体献给神作义的兵器。罪必不能作主管辖你们。"－"将肢体献给义作奴仆，以至于成圣。"（罗六 13～14、19）

我们将自己连同我们的肢体献给主，还有一个结果，就是叫我们的肢体，成为义的兵器，义的奴仆，使我们得以脱离罪，不再受罪的辖制，而成为圣。

（四）"把一切全烧在坛上，当作燔祭，献与耶和华为馨香的火祭。"（利一 9）

旧约献燔祭的结果，乃是叫燔祭在人面前成为灰，在神面前成为馨香。今天我们把自己当作活的燔祭献给主，若我们真是忠诚向主，结果也必是在人面前成为如灰一般，而得以在神面前成为他心悦的馨香。