二〇一三年春季長老及負責弟兄訓練

爲着基督身體之生命的經歷、長大與職事

第五篇

有蒙召者完整的經歷
而成爲神合格的僕人

讀經：出三 2 ～ 4，6，8，14 ～ 15，四 3 ～ 4，6 ～ 7，9，14 下～ 16，24 ～ 26

綱　　目

壹 在歷史上，摩西是頭一個完全、合格且得着成全的神的僕人；因着他是聖經中頭一個完全合格的神的僕人，他是神僕人的標準模型，並且神對他的呼召，就是祂呼召眾僕人的標準—參出二 11 ～ 15，徒七 22 ～ 30，34 ～ 36，來十一 28。

貳 一個蒙神呼召的人必須看見燒燬之荊棘的異象—徒七 22 ～ 36，出三 2：

一 創世記三章的荊棘指明墮落的人在咒詛之下；罪帶來咒詛，咒詛帶來隔絕的火焰—17 ～ 18，24 節。

二 在出埃及三章，被咒詛的荊棘成了神的器皿，而火焰與荊棘成爲一—2 ～ 4 節：

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Five

Being a Qualified Servant of God
by Having the Complete Experience of a Called One

Scripture Reading: Exo. 3:2-4, 6, 8, 14-15; 4:3-4, 6-7, 9, 14b-16, 24-26

Outline

I. Moses was the first complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for the calling of all His servants—cf. Exo. 2:11-15; Acts 7:22-30, 34-36; Heb. 11:28.

II. A person who is called by God must see the vision of the burning thornbush—Acts 7:22-36; Exo. 3:2:

A. The thorns in Genesis 3 indicate that fallen man is under a curse; sin brought in the curse, and the curse brought in the excluding flame of fire—vv. 17-18, 24.

B. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush—vv. 2-4:

1 藉着救贖，咒詛除去了，並且火與荊棘成爲一。

2 救贖的基督除去了咒詛，而那靈，就是火，已經賜給我們—加三 13 ～ 14，路十二 49，徒二 3 ～ 4。

三 這指明每一個神所呼召的人，必須認識自己不過是荊棘（在神咒詛之下的罪人—創三 17 ～ 18，24），裏面有火焚燒；這火就是三一神自己在祂的聖別裏，也就是復活的神—申三三 1，16，可十二 26。

四 火燒荊棘的記載對於神所呼召的人，成爲不能磨滅的記念和見證—申三三 1，16，可十二 26：

1 因着由羊羔爲着墮落的人被殺並獻給神所表徵之神的救贖，（創四 4，）創世記三章隔絕的火焰，已成了出埃及三章眷臨並內住的火焰—加三 13 ～ 14，羅十二 11，提後一 6 ～ 7。

2 荊棘被火燒燬，卻沒有燒燬，這指明神不要用我們天然的生命作燃料；祂只要以祂自己作燃料來焚燒—出三 2，羅十二 11，提後一 7，西一 29。

3 藉着火燒荊棘的表號，神使摩西有印象，他是一個器皿，一個通道，透過他，神得以顯明—林後四 7，腓一 20，25。

五 召會乃是團體的荊棘，有復活的神在其中焚燒—參創二 22，弗二 6：

1. Through redemption, the curse has been taken away, and the fire has become one with the thorn.

2. The redeeming Christ has taken away the curse, and the Spirit as the fire has been given to us—Gal. 3:13-14; Luke 12:49; Acts 2:3-4.

C. This indicates that everyone who is called of God must realize that he is just a thornbush (a sinner under God's curse—Gen. 3:17-18, 24) with a fire burning within him and that this fire is the Triune God Himself in His holiness, the God of resurrection—Deut. 33:1, 16; Mark 12:26.

D. The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones—Deut. 33:1, 16; Mark 12:26:

1. Because of God's redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3—Gal. 3:13-14; Rom. 12:11; 2 Tim. 1:6-7.

2. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Exo. 3:2; Rom. 12:11; 2 Tim. 1:7; Col. 1:29.

3. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—2 Cor. 4:7; Phil. 1:20, 25-26.

E. The church is a corporate thornbush burning with the God of resurrection—cf. Gen. 2:22; Eph. 2:6:

1 神終極的目標是要得着一個居所，建造祂的住處—約一 14，二 19，林前三 16，啓二一 3，22。

2 召會就是三一神在蒙救贖的人性中焚燒；這就是神聖的經綸—路十二 49，徒二

3 以色列人豫表今日的召會，是團體的荊棘，他們蒙了救贖，（出十三14～16，）被聖別，（2，）被變化，並且被建造：

4 不要說召會貧窮、下沉或發死；你越這樣說，就越將自己擺在咒詛之下，然而，你若爲着召會生活讚美主，稱讚召會生活，你就越將自己擺在神的祝福之下：

a 『祂未見雅各中有罪孽，也未見以色列中有禍患』—民二三 21。

b 『雅各阿，你的帳棚何其佳美！以色列阿，你的帳幕何其華麗』—二四 5。

c 『凡給你祝福的，願他蒙福；凡咒詛你的，願他受咒詛』—9 節下。

5 雖然在哥林多的召會有分裂、犯罪、混亂、恩賜的濫用、以及異端的教訓，使徒仍稱之爲神的召會，因爲那使一同聚集的信徒成爲神之召會的神聖、屬靈素質，確實是在那裏—林前一 2。

6 今天團體的荊棘作爲神的居所，完全是一件在復活裏的事：

a 召會乃是『基督的』、『復活的』、屬天的—參創二 22，弗一 19～23，二 6。

b 復活乃是神聖經綸的命脈和生命線—林前十五 12，徒十二 33，林前十五 45 下，彼前一 3。

1. God's ultimate goal is to obtain a dwelling place, to build up His habitation— John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.

2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49; Acts 2:3-4.

3. The children of Israel, typifying today's church, were a corporate thorn bush, who were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up:

4. Do not say that the church is poor, low, or dead; the more you say this, the more you put yourself under a curse, but if you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing:

a. "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel"— Num. 23:21.

b. "How fair are your tents, O Jacob, / Your tabernacles, O Israel!"—24:5.

c. "Blessed is everyone who blesses you, / And cursed is everyone who curses you"—v. 9b.

5. In spite of all the division, sin, confusion, abuse of gifts, and heretical teaching in the church in Corinth, the apostle still called it the church of God, because the divine and spiritual essence that makes the assembled believers the church of God was actually there—1 Cor. 1:2.

6. Being a corporate thornbush as God's dwelling place today is a matter altogether in resurrection:

a. The church is "Christly," "resurrectionly," and heavenly—cf. Gen. 2:22; Eph. 1:19-23; 2:6.

b. Resurrection is the life pulse and lifeline of the divine economy—1 Cor. 15:12; Acts 13:33; 1 Cor. 15:45b; 1 Pet. 1:3.

c 我們在主復活的生命裏，用主復活的大能爲祂勞苦，絕不會徒然，但藉着向罪人傳揚基督，對聖徒供應生命，並用對經過過程之三一神的經歷作金、銀、寶石來建造召會，其結果必要完成神永遠的定旨—林前十五58，三12。

叁 一個蒙神呼召的人必須有『神是誰』的啓示：

一 呼召摩西的那一位名字是『我是』—出三14～15:

1 『我是』這名字指明神，就是基督，乃是一切正面事物的實際—約八58，六35，八12，十五1，西二16～17。

2 我們必須認識呼召我們的神是，而我們不是—來十一6。

二 呼召摩西的那一位乃是他父親的神—出三6:

1 『你父親的神』指與神的歷史。

2 在神眼中，呼召我們的主乃是我們屬靈父親的神—林前四15，17，詩一〇三17，腓二19～22。

三 呼召摩西的那一位乃是復活的神—太二二29～32:

1 我們必須認識亞伯拉罕、以撒、雅各的神，就是使人復活的三一神：

a 亞伯拉罕的神表徵父神，祂呼召人、稱義人、裝備人，使人憑信而活，且活在與祂的交通裏—創十二1，十五6，十七～十八，十九29，二一1～13，二二1～18。

c. Our labor for the Lord in His resurrection life with His resurrection power will never be in vain, but will result in the fulfilling of God's eternal purpose through the preaching of Christ to sinners, the ministering of life to the saints, and the building up of the church with the experiences of the processed Triune God as gold, silver, and precious stones—1 Cor. 15:58; 3:12.

III. A person who is called by God must have a revelation of who God is:

A. The name of the One who called Moses is I Am—Exo. 3:14-15:

1. The name I Am indicates that God, Christ, is the reality of every positive thing— John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.

2. We must know that the God who calls us is and that we are not—Heb. 11:6.

B. The One who called Moses was the God of his father—Exo. 3:6:

1. The God of your father denotes history with God.

2. In the eyes of God, the Lord who calls us is the God of our spiritual father— 1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22.

C. The One who called Moses was the God of resurrection—Matt. 22:29-33:

1. We must know the God of Abraham, Isaac, and Jacob, the resurrecting Triune God:

a. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him— Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.

b 以撒的神表徵子神，祂祝福人，使人承受祂一切的豐富，過享受祂豐盛的生活，並活在平安中—二五 5，二六 3 ～ 4，12 ～ 33。

c 雅各的神表徵靈神，祂使萬有效力，叫愛祂的人得益處，並且變化人，使人在神聖的生命裏成熟，能祝福所有的人，治理全地，並以子神作生命供應，滿足所有的人—二七 41，二八 1 ～三五 10，三七，三九～四九，羅八 28 ～ 29。

2 神所呼召的人必須在復活裏，並在復活裏作一切事以建造召會；召會全然是在復活裏的—弗一 19 ～ 23，羅八 11，林前十五 45 下，58，參民十七 1 ～ 8。

肆 一個蒙神呼召的人必須認識神呼召的目的—出三 8：

一 神呼召的目的，消極一面是要拯救祂的選民脫離撒但和世界的霸佔及暴虐；撒但和世界是由法老和埃及所豫表—羅一 16。

二 神呼召的目的，積極一面是要帶祂的選民進入包羅萬有的基督，實化爲我們靈中那包羅萬有的靈，由迦南流奶與蜜之地所豫表—西二 6，加三 14。

伍 一個蒙神呼召的人必須知道如何對付撒但、肉體和世界；這是神工作的原則—約壹三 8，加五 17，約壹二 15，參林前二 11，羅七 18，加六 14：

b. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with the life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.

c. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply—27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29.

2. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection— Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58; cf. Num. 17:1-8.

IV. A person who is called by God must know the purpose of God's calling— Exo. 3:8:

A. The purpose of God's calling, negatively, is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt—Rom. 1:16.

B. The purpose of God's calling, positively, is to bring God's chosen people into the all-inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey—Col. 2:6; Gal. 3:14.

V. A person who is called by God must know how to deal with Satan, the flesh, and the world; this is the principle of God's work—1 John 3:8; Gal. 5:17; 1 John 2:15; cf. 1 Cor. 2:11; Rom. 7:18; Gal. 6:14:

一 我們在神以外所倚靠的任何事物都是蛇的藏身之處—出四 2 ～ 4，路十 19。

二 我們的肉體乃是由痲瘋—罪、腐朽、敗壞和不潔—所構成—出四 6 ～ 7，羅七 17 ～ 18，24 ～ 25，賽六 5。

三 世界同其供應、娛樂和消遣充滿了死亡的血—出四 9，約壹五 19，加六 14。

陸 一個蒙神呼召的人需要經歷配合與切割：

一 蒙召者必須有人在身體的原則裏與他配合，作爲他的約束、防衛和保護—出四 14 下～16，路十 1，申三二 30，傳四 9 ～ 12。

二 蒙召者必須願意主觀的經歷天然的生命受割禮，好在主手中成爲有用的，以完成祂永遠的定旨，並且豫備好，以執行神的託付—出四 24 ～ 26。

三 願神呼召的每一方面，今天在主的恢復中，都成爲我們的經歷。

A. Anything that we rely on apart from God is a hiding place for the serpent— Exo. 4:2-4; Luke 10:19.

B. Our flesh is a constitution of leprosy—sin, rottenness, corruption, and uncleanness—Exo. 4:6-7; Rom. 7:17-18, 24-25; Isa. 6:5.

C. The world with its supply, entertainment, and amusement is filled with the blood of death—Exo. 4:9; 1 John 5:19; Gal. 6:14.

VI. A person who is called by God needs the experience of matching and cutting:

A. A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection—Exo. 4:14b-16; Luke 10:1; Deut. 32:30; Eccl. 4:9-12.

B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission—Exo. 4:24-26.

C. May every aspect of God's calling be our experience in the Lord's recovery today.