第九篇

事奉主，享受祂作隐藏的吗哪、发芽的杖与生命的律

读经：结四四 10～11、15～18，徒十三 1～2，来九 3～4

纲　　要

周　一

壹 “当以色列人走迷的时候，有利未人远离了我，他们走迷离开我，随从自己的偶像，他们必担当自己的罪孽。然而他们必在我的圣所当仆役，照管殿门，在殿中供职；必为百姓宰杀燔祭牲和平安祭牲，必站在百姓面前伺候他们。…以色列人走迷离开我的时候，祭司利未人，撒督的子孙，仍看守我的圣所；他们必亲近我，事奉我，并且侍立在我面前，将脂油与血献给我；这是主耶和华说的。他们必进入我的圣所，就近我的桌前事奉我，守我所吩咐的”—结四四 10～11、15～16：

一 在神的眼光之中，不只有事奉殿的事奉，还有一种更好的事奉，就是事奉主。

二 神今天只有一个目的，就是要人完全属乎“我”，就是要人在“我”面前事奉“我”；

Message Nine

Ministering to the Lord to Enjoy Him as the Hidden Manna, the Budding Rod, and the Law of Life

Scripture Reading: Ezek. 44:10-11, 15-18; Acts 13:1-2; Heb. 9:3-4

Outline

Day 1

I. “The Levites who went far from Me, when Israel went astray, who went astray from Me after their idols, shall bear their iniquity. Yet they shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them...But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah. It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge”—Ezek. 44:10-11, 15-16:

A. In God’s eyes, not only is there the ministry to the house; there is also a better ministry, the ministry to the Lord.

B. God has only one goal: to have men who belong absolutely to “Me”; in other words, He wants us to be before “My” presence

神唯一的目的，并不是许多东西，乃是“我”—15～16节。

三 事奉了主，并不是对于殿不管了；事奉主的人也传福音，拯救罪人，帮助弟兄姊妹进步，但是他们的目的只有一个，就是为着主，他们所看见的就是主自己；他们完全是因着主的缘故而宝贝人的。

四 如果我们到主的面前来只看见主，就顶自然也会服事弟兄姊妹；是不是事奉主这个问题，就在乎主在我们心里是不是最大的。

周　二

五 我们事奉主所作的一切，都该是为着主的缘故，为着祂的满足、心愿、快乐、目的、喜悦和荣耀。

六 在主的工作中也有可引诱和吸引我们肉体的地方，因为这些完全是为着一己的喜好和荣耀—参林后四5。

七 没有一个人能事奉主而不就近主，不用祷告来亲近主的；属灵的能力不是讲道的能力，乃是祷告的能力；能够祷告多少，就是表明我们里头的力量实在有多少。

八 如果我们要在至圣所里事奉主，我们就必须在祂面前多花工夫、多祷告；我们需要亲近祂，站在祂面前等候祂的旨意。

九 祷告就是侍立在神面前（结四四15），就是在神面前寻求祂的旨意，以蒙拯救脱离任意妄为的罪（诗十九13）。

and minister to “Me”; God’s unique goal is not in so many things; rather, it is in “Me”—vv. 15-16.

C. To minister to the Lord does not mean that we neglect the house; those who minister to the Lord will also preach the gospel to save sinners and help the brothers and sisters to make progress, but their one goal is to be for the Lord, and their focus is the Lord Himself; they treasure men absolutely for the Lord’s sake.

D. If we come to the Lord’s presence, focusing only on Him, we will spontaneously be able to minister to the brothers and sisters also; the question of whether or not we are ministering to the Lord hinges on whether or not the Lord occupies the first place in our heart.

Day 2

E. Whatever we do in the Lord’s service should be for the Lord’s sake; it should be for His satisfaction, His heart’s desire, His happiness, His goal, His pleasure, and His glory.

F. In the Lord’s work there are areas that are appealing and attractive to our flesh because they are solely for the pleasure and glory of our self—cf. 2 Cor. 4:5.

G. No one can minister to the Lord without drawing near to Him, approaching Him in prayer; spiritual power is not in the power of preaching but in the power of praying; how much we pray indicates how much inner strength we really possess.

H. If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more; we need to draw near to Him, stand before Him, and wait for His will.

I. To pray is to stand before God (Ezek. 44:15); it is to seek His will before Him in order to be saved from the sin of presumption (Psa. 19:13).

十 事奉主的人要将脂油与血献给祂—结四四15：

1 供物的脂油预表基督身位的宝贵，血表征基督救赎的工作。

2 在我们对神的事奉中，我们必须将这两样献给祂；血是为着神的圣别和公义，脂油是为着神的荣耀。

周　三

十一 事奉主的人要穿细麻材质的衣服，不可穿羊毛衣服或使身体出汗的衣服—17～18节：

1 细麻衣表征在赐生命的灵里，凭基督的生命而有的日常生活和行事；这样一种生活和行事是纯净、洁净并细致的。

2 羊毛衣服会使祭司发热出汗（18），这是堕落之人在神咒诅下，没有神的祝福，凭自己能力和力量劳苦的记号（创三19）。

3 出汗的工作就是一切凭人为努力，没有父神祝福所作的工；凡事奉主的人所作的，必须是不出汗的工作，不用人为努力和肉体劳力的工作—赛三十15上。

4 如果我们有够多时间在神的同在中，在神面前对付好了，在人面前就不必出汗；我们能以最少的力量作最多的事—参太十一28～30。

周　四

十二 “在安提阿当地的召会中，有几位申言者和教师，…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所

J. Those who ministered to the Lord had to present to Him the fat and the blood—Ezek. 44:15:

1. Whereas the fat of the offerings typifies the preciousness of the person of Christ, the blood signifies the redemptive work of Christ.

2. In our service to God we must present both to Him; the blood is for God's holiness and righteousness, and the fat is for God's glory.

Day 3

K. Those who ministered to the Lord had to be clothed with linen material, not with woolen garments or with anything that caused sweat—vv. 17-18:

1. Linen garments signify a daily living and walk in the life-giving Spirit by the life of Christ; such a living and walk is pure, clean, and fine.

2. Woolen garments would cause the priests to sweat (v. 18), a sign of fallen man laboring under God's curse, without God's blessing, by his own energy and strength (Gen. 3:19).

3. The work that causes sweat is the work that comes out of human effort without the blessing from God the Father; everyone ministering to the Lord must do a work that causes no sweat, a work without human effort and fleshly strength—Isa. 30:15a.

4. If we spend an adequate amount of time in God's presence and deal properly with Him, there is no need to sweat before man; we can accomplish the most amount of work with the least amount of strength—cf. Matt. 11:28-30.

Day 4

L. "Now there were in Antioch, in the local church, prophets and teachers...As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for

作的工”—徒十三 1 ～ 2：

1 这就是新约的工作，也是新约工作唯一的原则—圣灵的工作只能在事奉主的时候启示出来。

2 唯独在事奉主的时候，圣灵才打发人出去，所以如果不把事奉主放在先，就什么都倒乱了；只有圣灵有权柄能分派人去作工。

3 事奉主不是外面的一切工作都不作了；反而外面的一切工作，都该以事奉主作根据。

4 我们是因为事奉主而出去的，不是出于自己的喜好而没有事奉主作根据。

周　五

贰 “第二幔子后，还有一层帐幕，叫作至圣所，有…四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版”—来九 3 ～ 4：

一 隐藏的吗哪就是当我们与神之间没有一点间隔时，我们在祂面前所享受的那分基督；当我们与主之间没有一点距离，我们就能最亲密、最隐藏地享受基督；这就是享受隐藏的吗哪，就是基督隐藏的那一分—出十六 31 ～ 36：

1 要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接地事奉祂，而不是事奉任何别的东西；在这里我们能享受到一些出于基督的东西，是所有远离神面的人

the work to which I have called them”—Acts 13:1-2:

1. This is the work of the New Testament and the unique principle for the work of the New Testament—the work of the Holy Spirit can be revealed only at the time of ministering to the Lord.

2. Only at the time of ministering to the Lord will the Holy Spirit send some forth; if we do not place ministering to the Lord as the top priority, everything will be out of order; only the Holy Spirit has the authority to commission men to work.

3. To minister to the Lord is not to forsake all the work on the outside; instead, all the work on the outside should be based on our ministry to the Lord.

4. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord.

Day 5

II. “After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron’s rod that budded and the tablets of the covenant”—Heb. 9:3-4:

A. The hidden manna is the portion of Christ that we enjoy in the presence of God when there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ—Exo. 16:31-36:

1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today’s Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot

无法尝到的—启二 17。

2 我们若要享受隐藏的吗哪，我们与神之间就必须没有距离；我们与主之间一切的间隔，都必须除去—结一 22、26。

3 当我们事奉主并享受祂作隐藏的吗哪，就与主有直接的交通，并认识祂的心意和目的；我们在主的同在中，祂才能把祂和祂的心意，以及祂所要我们作的一切托给我们。

4 当我们事奉主，就有神的托付，因为我们在祂面前，晓得自己与神之间没有距离。

周　六

二 发芽的杖表征基督这位复活者，该是我们的生命、生活和我们里面复活的生命，并且这生命该发芽、开花并结出熟杏—民十七 8：

1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证柜前；然后神说，“我拣选的那人，他的杖必发芽”—十七 5。

2 十二根杖都没有叶子、没有根，都是死枯的；若有哪一根能发芽，哪一根就是神所拣选的；在此我们看见复活乃是神拣选的根据；事奉的根据，乃是在我们天然的生命之外的；因此，发芽的杖表征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。

3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还，只把亚伦的杖留在约柜里，作永远的记念；这意思是说，复活乃是事奉神的永远原则—9 ～ 10 节：

taste—Rev. 2:17.

2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated—Ezek. 1:22, 26.

3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all that He wants us to do.

4. When we are ministering to the Lord, we will have God's commitment because we are in His presence, realizing that there is no distance between us and God.

Day 6

B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony; then He said, "The rod of the man whom I choose shall bud"—17:5.

2. All twelve rods were leaf less, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10:

a 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能。

b 复活的意思是，一切都是神作的，不是我们作的；所有认识复活的人，都是对自己绝望的人；他们知道自己不能。

c 天然的力量还存在时，复活的能力就无法彰显；撒拉自己会生时，以撒就不能生出来—创十八 10～15，二一 1～3、6～7。

d 凡是我们能的，乃是天然的；我们不能的，才是复活的；人必须到了尽头，才确知自己一无是处—太十九 26，可十 27，路十八 27。

e 人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神作的—参林后一 8～9，四 7。

三 约版，就是律法的版，表征神圣生命之律，就是神圣生命自发的大能、自动的功用、自有的能力和神圣的性能—耶三一 33，来八 10，参罗八 10、6、11，十 12～13：

1 这生命的律，神圣的性能，能够在我们里面作一切事来完成神的经纶：

a 照着这性能，我们能认识神、活神，并且在生命和性情上由神构成，使我们成为祂的扩增，祂的扩大，作祂的丰满，使祂得着永远的彰显—弗一 22～23，三 19～21。

b 不仅如此，内里生命之律的性能也将我们构成基督身体上具有各种功用的众肢体—四 11、16。

a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.

b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.

c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.

d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.

e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything—cf. 2 Cor. 1:8-9; 4:7.

C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life—Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13:

1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:

a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 1:22-23; 3:19-21.

b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kinds of functions—4:11, 16.

2 当神圣的生命在我们里面长大时，生命的律就发挥功能，使我们成形，将我们模成神长子基督的形像—罗八2、29：

a 生命的律不是规律我们不作错事，乃是规律出生命的形状。

b 生命的律发挥功能，主要的不是在消极方面告诉我们不该作什么；反之，当生命长大时，生命的律就在积极方面发挥功能，使我们成形，也就是把我们模成基督的形像。

c 借着生命之律的功能，我们都要成为神成熟的儿子，神也就要得着祂宇宙的彰显。

2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God—Rom. 8:2, 29:

a. The law of life does not regulate us from doing wrong; it regulates the shape of life.

b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.

c. Through the function of the law of life, we all shall become the mature sons of God, and God will have His universal expression.

第九周　周一

晨兴喂养

结四四 11 “…他们〔利未人〕必在我的圣所当仆役，照管殿门，在殿中供职；必为百姓宰杀燔祭牲和平安祭牲，必站在百姓面前伺候他们。”

15 “…祭司利未人，撒督的子孙…必亲近我，事奉我…。”

到底我们所事奉的是信徒们呢，或是主呢？到底在我们的工作之中我们所注意的是工作呢？或是主呢？哦！在这里有大分别，事奉殿和事奉耶稣基督是大不同的。我们看见，今天有许多人，他们是在事奉，是在供职，但是只在外院，没有来到桌子面前。…主今天所寻求的事奉，主今天所一直要求的事奉，就是要真正地事奉祂。祂所要的不是要我们去作祂的工。作工固然是紧要，田地的耕种是紧要，羊群的牧放也是紧要的，但主所看的不是这些，乃是事奉神和伺候神。祂要祂的仆人来事奉祂自己，伺候祂自己。哦！能够事奉祂就是快乐的（事奉殿呢或是事奉神呢，二至三页）。

信息选读

以西结四十四章十一节和十五至十六节大不同…：十一节是说到殿里的事奉，十五至十六节是说到事奉我，就是事奉耶和华。…按神看来利未人是分作两派；虽然大家都是利未人，都是属乎神的，都是一个支派之中的，可是其中有一大半是只配在殿里事奉的；但另外一班少数的人，他们也是利未人中之一，是撒督的后裔，他们可以事奉我，就是事奉耶和华。

WEEK 9 — DAY 1

Morning Nourishment

Ezek. 44:10-11 ...The Levites...shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

15 But the Levitical priests, the sons of Zadok...shall come near to Me to minister to Me...

Are we really ministering to the believers or to Him? Is the focus of our work really on the work or on the Lord? There is a great difference. Ministering to the house is extremely different from ministering to Jesus Christ. We can see many today ministering and serving, but they are only in the outer court. They have not come near to the table.... The ministering that the Lord is after—the ministering that He is continually after—is to minister to Him. His desire is not for us to do His work. Laboring is certainly important, plowing the fields is important, and feeding the cattle is also important, but the Lord does not look at these things. Rather, He is after the ministering to God and the serving of God. He wants His slaves to minister to Him and to serve Him. Oh, how happy are those who are able to minister to Him. (CWWN, vol. 11, “Ministering to the House or to God?” p. 783)

Today’s Reading

Ezekiel 44:11 is very different from verses 15 and 16.... Verse 11 speaks of ministering to the house. Verses 15 and 16 speak of ministering to “Me”—that is, the ministering to Jehovah.... According to God there were two groups of Levites. Although all were Levites belonging to God and to one tribe, the majority among them were only worthy to minister to the house. Yet there was a small minority, who were not only Levites but also the sons of Zadok, who could minister to “Me”—that is, minister to Jehovah.

弟兄姊妹们，你知道什么是事奉殿，和什么是事奉耶和华么？你知道事奉殿和事奉主的分别么？…许多人…以为如果能拯救罪人，使召会的人数多起来，叫许多人加入召会是顶好的了。但我说这不过是事奉殿。…在神的眼光之中，不只有事奉殿的事奉，还有一种更好的。…我们不只是在主面前事奉，乃是事奉主。

神今天只有一个目的，就是要人完全属乎“我”，就是要人在“我”面前事奉“我”。神唯一的目的，并不是许多东西，乃是“我”。

事奉了主，并不是对于殿不管了。我乃是说在这里不只有事奉殿，还有比这更深的，就是事奉主。…不错，我们传福音是好的，我们拯救罪人，帮助弟兄姊妹进步，使他们向前走也是很好的；…但是你的眼睛所看见的只是弟兄和姊妹，所以是事奉殿。因为这些人是在百姓面前事奉，所以是事奉他们，而不是事奉主。不是说事奉主的人不作这些事，事奉主的人也作这些事，但是他的目的只有一个，就是为着主，完全是因着主的缘故而宝贝人的，所以他所看见的不光是人。如果你到主的面前来只看见主，你就顶自然也会服事弟兄。这是大分别。

有一件事是我们所必须要看清楚的，就是事奉殿和事奉主在外表上可以没有多大分别。…问题就在乎你为什么这样作！问题就在乎主在你心里是不是最大的？…我们的存心已经够解决一切的问题。所以所有的问题都在乎我们为什么要这样作（事奉殿呢或是事奉神呢，四至五、一〇、五至七页）。

参读：事奉殿呢或是事奉神呢。

Brothers and sisters, do you know what it is to minister to the house and what it is to minister to Jehovah? Do you know the difference between these two kinds of ministering?... Many feel that it would be wonderful if they could save sinners and ask them to join the church, thereby causing the church to grow in numbers. But I say this is merely ministering to the house.... In God’s eyes, not only is there the ministry to the house; there is also a better ministry.... We are not only ministering before the Lord; rather, we are ministering to the Lord.

God has only one goal: to have men belong absolutely to “Me.” In other words, He wants us to be before “My ” presence and minister to “Me.” God’s unique goal is not in so many things. Rather, it is in “Me.”

To minister to the Lord does not mean that you neglect the house. Rather, what I am saying is that there is not only ministering to the house, but there is something deeper, which is ministering to the Lord.... No doubt it is good to preach the gospel. It is also good to save the sinners and help the brothers and sisters make progress....However, your eyes are only set on the brothers and sisters. This is ministering to the house. Since you are ministering before people, you are ministering to them and not to the Lord. This does not mean that those who minister to the Lord will not do these things. Those who minister to the Lord will also do these things, but their one goal is to be for the Lord. They treasure men absolutely for the Lord’s sake. Hence, their focus is not only on men. If you come to the Lord’s presence, focusing only on Him, you will spontaneously be able to minister to the brothers also. This is a big difference.

We must see clearly that outwardly there may not be much difference between ministering to the house and ministering to the Lord....There is a basic question: What is your motivation for doing this? The question hinges on whether or not the Lord occupies the first place in your heart.... Your motive tells everything about your situation. Your situation hinges on why you do things. (CWWN, vol. 11, “Ministering to the House or to God?” pp. 784-785, 789, 785-786)

Further Reading: CWWN, vol. 11, “Ministering to the House or to God?”

第九周　周二

晨兴喂养

结四四 15～16“…祭司利未人，撒督的子孙，…他们必亲近我，事奉我，并且侍立在我面前，将脂油与血献给我；这是主耶和华说的。他们必进入我的圣所，就近我的桌前事奉我，守我所吩咐的。”

作工也有它可以吸引人肉体的地方。…比方说一个人他天性是好动的，他天性就是好多说话的，你叫他到乡下去传福音，…他顶高兴。你想他为什么这样作呢？因为本来他就是好动好说的。我顶直地告诉你们，他这样作不是为着主。因为多少时候，神如果真要他作他所不喜欢的事，他就不能作了。…多少人以为在家里管孩子，作人的妻子，作了许多家庭的杂务，这是何等的无趣！如果能给她自由跑到这里讲讲属灵的事，跑到那里说说主的事，是多好呀！但这是肉体的吸引，不是属灵的，完全是因为一己的喜好。

许多人以为在〔圣所〕里面事奉主，没有多大兴趣。但是这就是主所要我们在的地方。在这里是安静的，是黑暗的，〔只有七盏橄榄油的灯，〕是没有一大伙的人聚集的，是没有许多人在一起的，但在这里才是事奉主的（事奉殿呢或是事奉神呢，七至八、一二页）。

信息选读

〔在殿外〕人都是看见你的；在那里，你的工作乃是显露的；在那里，别人要称赞你，说你好、力气大、能够宰杀许多牛羊，并且能够把牛羊绑在祭坛上。许多人对于工作外面的成效是顶喜欢的。

WEEK 9 — DAY 2

Morning Nourishment

Ezek. 44:15-16 But the Levitical priests, the sons of Zadok...shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah. It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge.

The work has areas that are appealing to the flesh.... For example, [if you ask] a person who is active... [and who speaks] a great deal...to go to the countryside to preach the gospel, ...he is very happy. Why do you think he does this? He is basically an active person who loves to speak. I can tell you frankly that he is not doing this for the Lord because many times he is not able to do the things he does not like, even though the Lord really wants him to.... A sister may think it is dull to stay home and take care of the children, to be someone's wife, and to do all the household chores! If she could be set free to speak of spiritual things here and speak of the Lord's things there, how good it would be! But this is the attraction of the flesh and is not spiritual. It is solely for the pleasure of the self.

Many consider that ministering to the Lord in the sanctuary is not that interesting. But this is the place where the Lord wants us to be. Here it is calm and dark [with only seven olive oil lamps], and there are no crowds or great multitudes of people.... Here one finds the genuine ministry to the Lord. (CWWN, vol. 11, "Ministering to the House or to God?" pp. 786-787, 790)

Today's Reading

Men can see you [outside the house]; the work is very apparent. Others will praise you, saying that you are wonderful and strong because you have killed many cattle and sheep and tied them to the altar. Many people are thrilled at the outward achievements of the work.

事奉主的根基，或说事奉主之根底下的条件，就是亲近主〔结四四 15〕，敢到主的面前来，能在主的面前坐得牢，能站在主的面前。…没有一个人能事奉主而能不亲近主的，也没有一个人能事奉主，而能不用祷告来亲近主的。属灵的能力不是讲道的能力，属灵的能力乃是祷告的能力。能够祷告多少，就是表明你里头的力量实在有多少。没有一件属灵的事，是需要力气过于祷告的。…侍立是什么意思呢？就是等候命令，等待神说出祂的旨意来。

所有在神面前的罪，只有两种。一种就是违背主的命令。如果主发了命令你不作，就是罪。但请你记得，不只这样，在这里还有一种也是罪，就是主没有命令而你去作了。所以，一种是悖逆的罪，一种是妄动的罪；一种是主说了你不听，一种是主没有说，你就去作了。

如果我们要在至圣所里事奉主，我们就必须在祂面前多花工夫、多祷告。…我们是需要祷告来把我们带到神面前去的，我们是需要祷告来使我们亲近神的。所以祷告就是侍立，就是站在神面前寻求祂的旨意。

要侍立在神面前就必须作一件事，就是要“将脂油与血献给我”（15）。…神在圣所是圣洁的、是公义的，神在至圣所中是荣耀的。神的荣耀是充满了至圣所，神的圣洁和公义是充满了圣所。血在这里就是为着神的圣洁和公义，脂油在这里就是为着神的荣耀。脂油就是来使神有所得着，血就是来对付神的圣洁和公义。…血是对付罪的。…脂油就是那肥的、最美的、能满足神心的，所以是为着神的荣耀的。

一个人如果不知道什么是死和复活，就不能事奉神。…因着祂流出永不朽坏之血的缘故，你也被流出去了。…所有一切属乎天然的生命都已经出去了。…当主流血的时候，不是把祂自己的生命流出去，乃是把你我的生命都流了出去。所以我们该一直站在这事实上，来拒绝自己的生命（事奉殿呢或是事奉神呢，一二至一九页）。

参读：事奉殿呢或是事奉神呢。

The basis for the ministry to the Lord, the basic requirement for ministering to the Lord, is to draw near to the Lord [cf. Ezek. 44:15]. It is to be bold enough to come before Him, to sit firmly before Him, and to stand before Him.... No one can minister to Him without drawing near to Him. No one can minister to the Lord without approaching Him in prayer. Spiritual power is not the power of preaching but the power of praying. How much you pray indicates how much inner strength you really possess. No spiritual matter requires more strength than prayer. What does it mean to stand? It means to wait for a command, to wait upon the Lord to speak His will.

There are only two types of sin before God. One is rebellion against His command. If He gives an order and you refuse to do it, it is sin. But there is another type of sin, which is doing something without the Lord’s command. One is the sin of rebellion, and the other is the sin of presumption. One ignores what the Lord has said; the other does what the Lord has not said.

If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more.... We need to pray to be ushered into God’s presence and to draw near to Him. Hence, to pray is to stand before God; it is to seek His will before Him.

In order to stand before the Lord, it is necessary “to present to Me the fat and the blood” (Ezek. 44:15).... God is holy and righteous in the Holy Place and... God is glorious in the Holy of Holies. God’s glory fills the Holy of Holies; God’s holiness and righteousness fill the Holy Place. The blood is for God’s holiness and righteousness, while the fat is for His glory. The fat is for God to gain something, while the blood deals with God’s holiness and righteousness.... The blood deals with sin.... The fat is the richest and best part, and it satisfies God’s heart. Thus, it is for God’s glory

We cannot minister to God if we do not know death and resurrection.... When His incorruptible blood was poured out, we too were poured out....Everything of the natural life was poured out.... He did not only pour out His own life, but ours as well. Hence, we have to continually stand on this fact and deny our soul-life. (CWWN, vol. 11, “Ministering to the House or to God?” pp. 791-796)

Further Reading: CWWN, vol. 11, “Ministering to the House or to God?”

第九周　周三

晨兴喂养

结四四 17 ～ 18 “他们进内院门必穿细麻衣，在内院门和殿内供职的时候不可穿羊毛衣服。他们头上要戴细麻布裹头巾，腰间要穿细麻布裤子；不可束上使身体出汗的衣服。”

所有在神面前事奉神的人，…该穿细麻布的衣服，头上该戴细麻布的裹头巾，腰间又要穿细麻布的裤子，所以全身都是穿细麻布的织物；〔以西结四十四章十七节〕又说不可穿羊毛的衣服。所以没有一个事奉主的人可以穿羊毛的衣服，在神面前是永远不能穿羊毛衣服的。…为什么？…〔十八节揭示〕所有事奉的人永远不可出汗，一切出汗的工作都是神所不喜欢的，都是神所拒绝的。…到底汗是什么意思呢？我们知道全世界第一次的汗，是在亚当从伊甸园中出去的时候流的。创世记三章告诉我们说，因为亚当犯罪的缘故，神刑罚说，“你必汗流满面才得糊口。”〔19〕因此出汗乃是受咒诅的情形，因为被神咒诅的缘故，田地不给他效力；因为没有神祝福的缘故，自己出力去作，以致使身体出汗的。所以出汗的工作是什么呢？就是一切凭人为努力，没有父神祝福所作的工。但是，凡事奉神的人，绝对不能作那些出汗的工作（事奉殿呢或是事奉神呢，二二页）。

信息选读

神一切的工作都是顶安静的，不是奔跑的，乃是坐着作的。虽然外面是顶忙，但，里面是顶安然的；虽然外面是顶热，但里面是顶镇静的，所以是坐着作的。这就是不出汗的工作。哦！所有的事在神面前都

WEEK 9 — DAY 3

Morning Nourishment

Ezek. 44:17-18 And when they enter the gates of the inner court they shall be clothed with linen garments, and no wool will come upon them while they minister in the gates of the inner court and inside it. They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat.

Those who ministered to God before Him had to be clothed with linen garments, linen bonnets on their heads, and linen breeches on their loins. Their whole body was clothed with linen material. Ezekiel 44:17 also says that no wool should come upon them. No one who ministered to the Lord could be clothed with wool. Before God, no one could ever put on woolen garments. Why?...[Verse 18] reveals that all those who minister to the Lord should not sweat. All work that produces sweat is not pleasing to God and is rejected by Him. What is the meaning of sweat? The first sweat in the entire world was shed by Adam when he was driven out of the garden of Eden. Genesis 3 tells us that, due to Adam’s sin, God punished him by saying, “By the sweat of your face / You will eat bread” [v. 19]. Sweat is a result of the curse. Due to God’s curse, the ground ceased to yield its fruit; due to the absence of God’s blessing, human effort is necessary, and this causes sweat. What is the work that causes sweat? It is the work that comes out of human effort without the blessing from God the Father. Everyone ministering to God should absolutely abstain from any work that causes sweat. (CWWN, vol. 11, “Ministering to the House or to God?” pp. 798-799)

Today’s Reading

All of God’s work is serene; it is not accomplished by running around but by sitting down. Although outwardly one may be very busy, he is very restful within; although outwardly it is hot, within it is very calm. This work is done by sitting down. This is the work that causes no sweat! All the real work before God is not

不是偶然的，所有在神面前的事都不是用肉体的力量去作的。…出汗在外面可以，在外面宰杀牛羊、伺候罪人、事奉信徒是可以的，若作那样的工作，尽可以出汗。但，凡要在圣所里事奉主的人，就绝对不可出汗，因为神用不着人出汗。不错，工作都是忙的，但是神的工作，用不着肉体的力量。我不是说用不着属灵的力量，属灵的力量要用多大都难说，你要遭遇多苦都难说。

属灵的工作之最大的方面，就是对付神。他第一个接触的，就是神，不是人。肉体的工作就不同，他第一个碰着的乃是人，所以如果一个工作没有人就不成功的，就不是神的工作。哦！在神面前是顶宝贝，我们对付的就是祂。所以我们在这里不是不作工，乃是要作不出汗的工，这是怎么说的呢？如果你在神面前对付好了，在人面前就不必出汗。你能以最少的力量作最多的事。…在这里是神作工，所以用不着肉体的力量和流汗的。

弟兄姊妹们！我们今天在神面前，可以顶诚实地查看自己，问主说，“主啊！到底我这样作，是事奉你呢？或是事奉工作呢？主啊！我是事奉殿呢？或是事奉神呢？”如果你是一天到晚“流汗”而作的，哪，你自己就可以断定说，我是事奉殿，不是事奉主了。…在这里不只是事奉百姓。…事奉百姓的人已经太多了，弟兄姊妹们！你为什么还要再去凑一分呢？…我盼望我们今天就能说，“神啊！我要事奉你，我愿意撇下一切的东西，放下所有的工作，弃绝一切在外面的，我要来事奉你，作属灵的工作；我要放下外面的，进到里面去，更深地进到里面去。”（事奉殿呢或是事奉神呢，二二至二五页）

参读：事奉殿呢或是事奉神呢。

accidental and not accomplished by fleshly effort.... In slaying cattle and sheep outside, serving sinners, and ministering to the saints, sweating is permissible. If you are doing that kind of work, you can sweat all you want. But those who minister to the Lord in the Holy Place absolutely cannot sweat. God does not need man's sweating. No doubt, all work is busy, but God's work does not need fleshly strength. I do not mean that there is no need of spiritual strength. In fact, how much spiritual strength you need and how much suffering you have to go through is hard to say.

The most important aspect of spiritual work is to deal with God. The first person we should contact is God, not man. The work of the flesh is different; the first one it contacts is man. Hence, if a work cannot be accomplished without man, it is not the work of God. How precious it is to be in God's presence. We have to deal with Him alone. We are not idle; rather, we are doing a work that causes no sweat. What does this mean? If we deal properly with God, there is no need to sweat before man. We can accomplish the most amount of work with the least amount of strength.... God is working, and there is no need of human strength and sweating.

Brothers and sisters, we should examine ourselves very honestly before God. Let us ask Him, "O Lord, am I really ministering to You or to the work? O Lord, is my ministry unto the house or unto You?" If we are sweating from morning till evening, then we can surely say to ourselves that we are ministering to the house and not to the Lord.... There is more than just ministering to the people. Brothers and sisters, too many are already ministering to the people. Why do we still want to add our portion there?... I hope we all can say to the Lord, "O God, I want to minister to You. I am willing to drop everything, to let go of all the work and forsake all the outward things. I want to minister to You and do a spiritual work. I am willing to give up all the outward things. I want to enter within, more deeply within." (CWWN, vol. 11, "Ministering to the House or to God?" pp. 799-801)

Further Reading: CWWN, vol. 11, "Ministering to the House or to God?"

第九周　周四

晨兴喂养

结四四 16“他们必进入我的圣所，就近我的桌前事奉我，守我所吩咐的。”

徒十三 1～2“在安提阿当地的召会中，有几位申言者和教师，…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

〔以西结四十四章十六节〕说事奉主是有地方的。事奉主是在圣所里的，事奉主是在里面的，事奉主是在一顶幽静的地方的，在那里是很隐藏的，不是象在外院那样公开的。弟兄姊妹们！让我们求神赐恩给我们，叫我们真不要以为这样作是苦痛的，其实在那里一日，比在别处千日更好哩！

〔行传十三章一至二节的事例说明〕新约的工作，也是新约工作唯一的原则。圣灵的工作只能在事奉主的时候启示出来。唯独在事奉主的时候，圣灵才打发人出去。所以如果不把事奉主放在先，就什么都倒乱了（事奉殿呢或是事奉神呢，二〇、二六页）。

信息选读

安提阿召会工作的起头，乃是在事奉主的时候，圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”〔徒十三 2〕我再说，神永远不要人投军。自己投军的兵，是神所不要的。神只有祂所强迫来的兵，征来的兵。你知道军队中有两种的兵：一种是自

WEEK 9 — DAY 4

Morning Nourishment

Ezek. 44:16 It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge.

Acts 13:1-2 Now there were in Antioch, in the local church, prophets and teachers....And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Ezekiel 44:16 tells us that there is a place to minister to the Lord. The ministry to the Lord is in the sanctuary—a hidden, quiet place, not public like the outer court. Brothers and sisters, may He grace us so that we would not consider it a suffering to be in the sanctuary. Actually, a day there is better than a thousand days in another place.

[Acts 13:1-2 illustrates] the work of the New Testament. It is also the unique principle for the work of the New Testament. The work of the Holy Spirit can only be revealed at the time of ministering to the Lord. Only at the time of ministering to the Lord will the Holy Spirit send some forth. If we do not place ministering to the Lord as the top priority, everything will be out of order. (CWWN, vol. 11, “Ministering to the House or to God?” pp. 797, 801-802)

Today’s Reading

The work of the church in Antioch began during the time of ministering to the Lord. The Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them” [Acts 13:2]. I repeat again, God does not want men to volunteer for His army. The soldiers who volunteer for the army are not wanted by God. God only has conscripted, or drafted, soldiers. We know that there are two

己投军投来的，一种是国家强迫征来的，因国家下命令而无法拒绝，只得当兵的。但在神的工作之中，只有征来的兵，而没有投来的兵。所以没有一个人能说因为我喜欢，所以我要去传福音；但是神用不着你。今天神的工作受到大害的，就是投来的兵太多了，今天不能象主那样说，“那差我来的…”了。哦！弟兄姊妹们！这不是一件随便的事，神的工作不是你随着自己的意思可以作的，神的工作乃完全是属于神的。所以你今天必须查问看：到底是我自己出来的呢？还是主召我出来的？今天你必须问自己：我是自己投军投来的呢，或是被神征兵征来的？所有投来的兵，都是不能存留的，所有自荐的，都是不能永存的，因为神只要祂自己所征来的兵。你知道，当他们事奉主的时候，不是扫罗和巴拿巴自己说，我们要出去传福音，乃是圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”所以在这里只有圣灵有权柄能分派人去作工，召会对于这件事是一些权柄也没有的。但是今天有许多差会，许多布道团都是人派人。神是不能容让这种事的。因为我们在这里只能事奉主，不能事奉殿。神所要的，就是那些直接事奉祂的人，直接受圣灵差派的人。

我再说，事奉主不是外面的一切工作都不作了，事奉主不是乡下的路不跑了。我所说的是这样：所有外面的工作，都该以事奉主作根据；我们是因为事奉主而出去的，不是出于自己的喜好而没有事奉主作根据。这两样大有分别，它们的分别，真是比天和地的分别更大。所有有经历的人都知道，什么事的分别都没有象事奉主和事奉殿的分别大（事奉殿呢或是事奉神呢，二六至二七页）。

参读：事奉殿呢或是事奉神呢。

kinds of soldiers in an army: one kind volunteer to join the army, and the other kind are drafted by the country. Based on the orders of the country, they have no choice except to serve as soldiers. But in the Lord’s work, there are only drafted soldiers; there are no voluntary soldiers. Therefore, no one can say, because of his preference, he will go and preach the gospel; God will not use him. God’s work has been greatly damaged by too many volunteer soldiers. They cannot declare as the Lord has declared, “Him who sent Me...” O brothers and sisters, this is not a light matter. God’s work cannot be accomplished according to our will. God’s work is completely His. We must check to see if this work is out of ourselves or out of the Lord’s call. We must ask ourselves if we have volunteered to join the army or if we have been drafted by God. All the volunteer soldiers will not last; all those who recommended themselves will not last because God only wants soldiers who have been drafted by Him. When they ministered to the Lord, Paul and Barnabas did not say, “We will go forth to spread the gospel.” Rather, the Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them.” Only the Holy Spirit has the authority to commission men to work. Concerning this matter, the church has no authority at all. Yet within many missionary societies and crusades there is the sending forth of men by men. God never allows such things. We should only minister to the Lord, not to the house. God desires to have those who will minister to Him directly and receive the commission by the Holy Spirit directly.

I say again, to minister to the Lord is not to forsake all the work on the outside. To minister to the Lord is not to give up serving in the villages. What I say is that all the work on the outside should be based on our ministry to the Lord. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord. There is a vast difference between these two matters. The difference is greater than that between heaven and earth. All those with experience realize that there is no difference greater than the difference between ministering to the Lord and ministering to the house. (CWWN, vol. 11, “Ministering to the House or to God?” pp. 802-803)

Further Reading: CWWN, vol. 11, “Ministering to the House or to God?”

第九周　周五

晨兴喂养

来九 3～4“第二幔子后，还有一层帐幕，叫作至圣所，有金香坛，和四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版。”

吃灵食完全在于我们与主之间的距离。…我们若离主很远，就不可能吃到任何灵食。以色列人在埃及时，他们吃不到吗哪，因为吗哪是神赐给祂百姓在旷野的灵食。

以色列人享受过吗哪之后，神吩咐他们，把一俄梅珥吗哪献给祂（出十六 33）。…简单地说，隐藏的吗哪就是神所赐的吗哪中，献回给神那上好的一分；…盛在金罐内，隐藏在帐幕里至圣所内的约柜里。…你若是一个祭司，就可以在圣所里，比在外院子事奉的利未人更接近神。但你虽然是在圣所供职的祭司，你还没有进入至圣所。因此，你与神之间，仍然有一段距离。你若要享受隐藏的吗哪，你与神之间就必须没有距离。你与神之间一切的间隔，都必须除去（希伯来书生命读经，七九〇至七九一页）。

信息选读

以色列人进入美地之后，就吃美地的出产。…但在过节时，他们享受特别的分，就是那拔尖的十分之一，因为他们这时更接近神，他们乃是围绕聚集在神的居所，享受美地出产中献给神那上好的一分（申十二 17～18，十四 22～23）。他们出产的另外十分之一，是给在外院或圣所事奉的祭司和利未人，他们比大部

WEEK 9 — DAY 5

Morning Nourishment

Heb. 9:3-4 And after the second veil, a tabernacle, which is called the Holy of Holies, having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant.

The eating of spiritual food altogether depends upon the distance between us and the Lord.... If we are far off from the Lord, we cannot partake of any spiritual food. When the children of Israel were in Egypt, they could not eat the manna, because the manna was the spiritual food for God's people in the wilderness.

After the children of Israel had enjoyed the manna, God commanded the Israelites to present an omer of manna to Him (Exo. 16:33).... The hidden manna is simply the top portion of the manna given by God and offered back to God.... It was placed in a golden pot and hidden in the Ark in the Holy of Holies.... If you are a priest, you may be in the Holy Place and be closer to God than the Levites who are serving in the outer court. Nevertheless, although you may be a priest ministering in the Holy Place, you are not yet in the Holy of Holies. Thus, there is still a distance between you and God. If you want to enjoy the hidden manna, there must be no distance between you and God. All the distance between you and the Lord must be eliminated. (Life-study of Hebrews, pp. 665-666)

Today's Reading

After the children of Israel had entered into the good land, they ate the produce of the land.... At the time of the feasts, however, they enjoyed the special portion, the one top tenth, because they were closer to God, having come together to meet around God's dwelling place where they enjoyed the top portion of the produce of the good land, which they had offered to God (Deut. 12:17-18; 14:22-23). Another tenth of their produce was given to the priests and the Levites who served in the

分的百姓更亲近神。因此，越靠近神的以色列人，就越能享受更好的属灵食物。…拔尖之分…要归给在至圣所向神供职的大祭司。因为他是最亲近神的一位。有人可能说，隐藏的吗哪不是为着吃，是为着留作记念的。…〔但在启示录二章十七节，〕主应许将神面前作记念的那一俄梅珥吗哪，…赐给别迦摩召会中的得胜者。

有一分上好的基督存在神面前，是特别保留给那些只事奉神，而不是事奉神以外之事的人。…要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接地事奉祂，而不是事奉任何别的东西。…在这里我们能享受到一些出于基督的东西，是所有远离神面的人无法尝到的。…隐藏的吗哪…就是当我们与神之间没有一点间隔时，我们在祂面前所享受的那分基督。

当我们与主之间没有一点距离，我们就能最亲密、最隐藏地享受基督。这就是享受隐藏的吗哪，就是基督隐藏的那一分。

我们越靠近祂，就越事奉祂。最终，当我们进入至圣所，在神圣的荣耀前，一切事奉就都停止。在这里，我们只有主的同在，只享受隐藏的基督，就是隐藏的吗哪。我们乃是在此才与主有直接的交通，并认识祂的心意和目的。我们也是在此才能被祂和祂的心意，以及祂所要我们作的一切充满。…我们有神的托付，因为我们在祂面前，…晓得自己与神之间没有距离。…我们…从里面深处觉得，我们正在享受隐藏的基督作美地出产中上好的分。这就是隐藏的吗哪。赞美主！（希伯来书生命读经，七九二至七九九页）

参读：希伯来书生命读经，第五十九至六十篇。

outer court or in the Holy Place and who were closer to God than most of the people were. Thus, the closer an Israelite was to God, the better was his enjoyment of the spiritual food.... [The] topmost portion...was...given to the high priest who ministered to God in the Holy of Holies, ... the one closest to God. Some may say that the hidden manna was kept only for a memorial, not for eating.... [However, in Revelation 2:17] the Lord promises that the omer of manna which is kept in the presence of God as a memorial will be given...to the overcomers in the church at Pergamos.

The top portion of Christ...is kept in the presence of God, reserved especially for those who do not serve anything other than God Himself.... To overcome the condition of the church in Pergamos is to separate yourself from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else....Here we enjoy something of Christ which all those who are far off from His presence cannot taste....The hidden manna...is that portion of Christ which we enjoy in the presence of God when there is no distance between us and Him.

When there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way. This is the enjoyment of the hidden manna, the hidden portion of Christ.

The closer we are to Him, the more service we render to Him. Eventually, when we enter into the presence of the divine glory in the Holy of Holies, all service ceases. Here we only have the presence of the Lord and enjoy the hidden Christ, the hidden manna. It is here that we have direct fellowship with the Lord and know His heart and His intention. It is here that we can be charged with Him, with His intention, and with all He wants us to do.... We have God's commitment...because we are in His presence, ...realizing that there is no distance between us and God [and having] the deep inner sense that we are enjoying the hidden Christ as the top portion of the produce of the good land. This is the hidden manna. Praise the Lord! (Life-study of Hebrews, pp. 667-673)

Further Reading: Life-study of Hebrews, msgs. 59-60

第九周　周六

晨兴喂养

民十七 8 “第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

耶三一 33 “耶和华说，…我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。”

发芽的杖与神子民的建造有关。…发芽的杖表征基督这位复活者，该是我们的生命、生活和我们里面复活的生命，并且这生命该发芽、开花并结出熟杏。

在至圣所这里，我们是在神面前享受基督，这享受使我们发芽，但不是靠我们自己的能力，乃是靠复活的生命。这样，神就能运用祂的权柄，来建造祂的子民（希伯来书生命读经，八一五、八一九、八二七页）。

信息选读

神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证柜前〔民十七 6〕。…十二根杖都没有叶子、没有根，都是死枯的。神说，若有哪一根能发芽，哪一根就是神所拣选的。在此我们看见复活乃是神拣选的根据；复活乃是权柄的根据。…这〔也〕给我们看见，事奉的根据，乃是在我们天然的生命之外的。…人如果从未感觉自己不行，就永远无法经历神的行。…复活就是说，我们不行，一切乃是神作的。

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的记念。这个意思就是说，复活乃是事

WEEK 9 — DAY 6

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

Jer. 31:33 But this is the covenant which I will make with the house of Israel...declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

The budding rod is related to the building up of God’s people....The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us, and that this life should bud, blossom, and bear almonds.

In the Holy of Holies we enjoy Christ in God’s presence. This enjoyment causes us to bud, not with our ability but with the resurrected life. In this way, God can exercise His authority for the building up of His people. (Life-study of Hebrews, pp. 687, 690, 697)

Today’s Reading

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark [Num. 17:6-7]....All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority.... This [also] shows us that the basis of service is something apart from our natural life. If a man has never realized his own inability, he can never experience God’s ability.... Resurrection means that you cannot make it and that God is the One who has done everything.

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron’s rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God.... Authority

奉神的永远原则。…事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我们不能；复活就是神作的，不是我们作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。撒拉自己会生时，以撒就不能生出来。凡是你能的，乃是天然的；你不能的，才是复活的。…人必须到了尽头，才确知自己一无是处（倪柝声文集第三辑第一册，二六八至二六九、二七四至二七七页）。

按其生命说，新约的律乃是三一神；按其功用说，新约的律乃是全能的神圣性能。这神圣的性能在我们里面行作一切，为着完成神的经纶。按这性能，我们能认识神、活神并在神的生命和性情上被祂构成，使我们成为祂的扩增、扩大，作祂的丰满，使祂得着永远的彰显（弗一 22 ～ 23，三 19 ～ 21）。不仅如此，内里生命之律的性能，将我们构成基督身体的肢体（林前十二27，弗五30），有各种的功用（罗十二4～8，弗四 11、16）（圣经恢复本，耶三一 33 注 1）。

生命之律不是规律我们不作错事，乃是规律出生命的形状。…生命之律的主要功能，不是在消极方面告诉我们不该作什么，乃是在积极方面，当生命长大时，使我们成形，也就是把我们模成基督的形像。…最终，借着生命之律的功能，我们都要成为神成熟的儿子，神也就要得着祂宇宙、团体的彰显（希伯来书生命读经，九〇八至九〇九、九一一页）。

参读：希伯来书生命读经，第六十一至六十二、六十四至六十五、六十九篇；倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇。

to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is....All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection.... A man must come to the end of himself before he will be convinced of his utter uselessness. (CWWN, vol. 47, "Authority and Submission," pp. 243-244, 248-250)

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the almighty divine capacity. This divine capacity can do everything in us for the carrying out of God's economy. According to this capacity we can know God, live God, and be constituted with God in His life and nature that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21). Furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:4-8; Eph. 4:11, 16). (Jer. 31:33, footnote 1)

The law of life does not regulate us from doing wrong; it regulates the shape of life.... The law of life does not primarily function in the negative sense of telling us what not to do. No, rather, while life grows the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ.... Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 770, 772)

Further Reading: Life-study of Hebrews, msgs. 61-62, 64-65, 69; CWWN, vol. 47, "Authority and Submission," ch. 15

第九周诗歌

556 祷　告 – 在至圣所里

7 7 7 7（英 769）

降 B 大调　　2/4

3 · 2 | 1 7 | 6 1 | 5 – | 6 6 | 4 · 3 | 2 1 | 1 7 |

一 我 要 进 入 至 圣 所， 幔 子 里 面 过 生 活，

1 · 2 | 3 1 | 6 4 | 3 2 | 3 1 | 6 · 2 | 1 7 | 1 – ‖

摸 主 施 恩 的 宝 座， 让 主 活 水 来 流 过。

二 我灵就是至圣所，　主在里面今住着；
　 只要回到灵里面，　我就与主得相见。

三 复活基督的馨香，　调在灵里来发放；
　 在灵里面我祷告，　祂就借此得发表。

四 摸着灵里的基督，　就必饱尝祂丰富：
　 生命亮光、生命粮，　加上复活的馨香。

五 越摸越深越丰富，　摸着深处的基督：
　 摸着生命的律法，　摸着隐藏的吗哪。

六 摸着复活蒙悦纳，　如同枯杖发了芽；
　 在此才有施恩座，　恩惠流出如江河。

七 我们聚集同祷告，　灵得释放并相调，
　 也是进入至圣所，　在此能将主摸着。

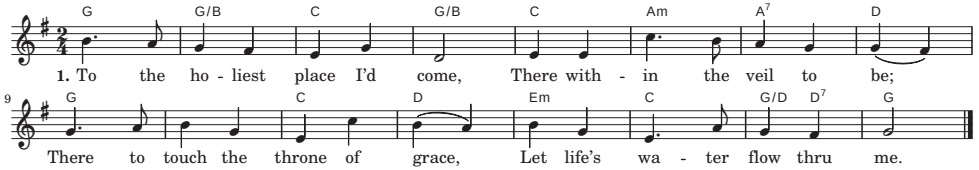
八 我们在这至圣所，　同过祭司的生活，
　 多方摸主施恩座，　直到活水全流过。

WEEK 9 — HYMN

To the holiest place I’d come

Prayer — In the Holiest

769



2. Now the holiest place of all
Right within my spirit is;
Here the Lord in me abides,
And my spirit joins with His.

3. To my spirit I’d return,
For ’tis here the Lord I’ll meet;
O how marvellous it is!
He’s within, in me complete.

4. Fragrance of the risen Christ
Thru my spirit may be spread;
If in spirit I will pray
Christ will be exhibited.

5. If in spirit Him I touch,
With His riches filled I’ll be;
Life and light and love and grace
As a stream will flow thru me.

6. Touching deeply, richly I
Of Himself experience,
Thus the law of life I touch
And His clear anointing sense.

7. In my spirit deeper still
I would touch the Lord I love,
Touch Him in His hidden depth
And His hidden manna prove.

8. When the resurrection life
Is made real in pow’r to me,
As the rod with sprouting buds,
I will then accepted be.

9. Here I find the throne of grace,
Where the living water flows
As a river full of grace
Into me grace to bestow.

10. Then whene’er we meet to pray,
All our spirits we’ll release;
Mingled will our spirits be,
And we’ll serve the Lord as priests.

11. This the holiest place is too,
Where we all may touch the Lord,
Touch His throne in many ways
Till His grace on us is poured.

申言稿：_____

Composition for prophecy with main point and sub-points: