

二〇一五年国殇节特会

需要新的复兴

标语

神成为人，好使人在生命和性情上但不在神格上成为神，这是整本圣经的要素，是圣经这“盒子”里的“钻石”，也就是神永远的经纶。

神圣启示的高峰就是神成为人，为要使人生命、性情和彰显上（但不在神格上）成为神，以产生并建造基督生机的身体，终极完成于新耶路撒冷，为着完成神的经纶。

我们若实行过神人的生活，这生活就是基督身体的实际，自然而然就会有团体的模型，就是活在神经纶里的模型，建立起来；这模型要成为召会历史中最大的复兴，把主带回来。

我们要按着神牧养，就需要与神成为一，被神构成，活神，彰显神，代表神并供应神。

2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

BANNERS

God becoming man that man might become God in life and in nature but not in the Godhead is the essence of the entire Bible, the “diamond” in the “box” of the Bible, the eternal economy of God.

The high peak of the divine revelation is that God became man so that man may become God in life, nature, and expression but not in the Godhead to produce and build up the organic Body of Christ consummating in the New Jerusalem for the fulfillment of God’s economy.

If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back.

In order to shepherd according to God, we need to become one with God, be constituted with God, live God, express God, represent God, and minister God.

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需要新的复兴

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2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

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需要新的复兴

THE NEED FOR A NEW REVIVAL

第一篇

Message One

达到神圣启示的最高峰（一）

Reaching the Highest Peak of the Divine Revelation (1)

时代的异象

The Vision of the Age

读经：哈三 2 上，徒二六 19，弗一 17，三 9，启二一 2

Scripture Reading: Hab. 3:2a; Acts 26:19; Eph. 1:17; 3:9; Rev. 21:2

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Outline

周 一

Day 1

壹 在神的选民中间，一直有渴望要得着复兴——哈三 2 上，何六 2，该二 7，玛三 1，四 2，罗八 20 ~ 22。

I. Among God's elect there has always been an aspiration to be revived—Hab. 3:2a; Hosea 6:2; Hag. 2:7; Mal. 3:1; 4:2; Rom. 8:20-22.

周 二

Day 2

贰 我们借着时代的职事，达到神圣启示的最高峰，时代的异象，就能进入一个新的复兴：

II. We can enter into a new revival by arriving at the highest peak of the divine revelation, the vision of the age, through the ministry of the age:

一 神在一个时代里所作特别的恢复与工作，就是那个时代的职事——参创六 16，王下二 1 ~ 15。

A. The particular recovery and work that God is doing in one age is the ministry of that age—cf. Gen. 6:16; 2 Kings 2:1-15.

二 每一个时代都有那个时代的异象，我们必须照着那个时代的异象事奉神——箴二九 18，徒二六 19，弗一 17，三 9。

B. In every age there is the vision of that age, and we have to serve God according to the vision of the age—Prov. 29:18; Acts 26:19; Eph. 1:17; 3:9.

三 神的话向我们启示，祂在每一个时代，只给人一个异象：

C. God's word reveals to us that in every age He gives only one vision to man:

- 1 我们今天事奉神，我们的异象就必须从创世记里亚当的第一个异象，一直延展到启示录里约翰最终的异象。
- 2 今天我们能同心合意，乃是因为我们只有一个异象，就是今时的、承受一切的异象，也就是神永远经纶的异象——伯十12~13，参弗三9，提前一3~4。

周三

叁 彼后一章十二节的“现有的真理”，也可译为“今日的真理”：

- 一 所有的真理都在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都失落了，向人隐藏起来——参王下二二8。
- 二 这些重新显现的真理，并不是神的新创造，乃是人的新发现；每一个主的工人都需要在神面前求问，什么是现有的真理。
- 三 神的真理是积蓄的，而不是推翻已往；我们今天所看见的，都是累积神的启示。
- 四 但愿神恩待我们，叫我们不作“现有真理”的落伍者；但愿我们儆醒，不让肉体渗入，不让自己有地位。

周四

肆 神所赐给我们神圣启示的最高峰，现有的真理，乃是神永远经纶的启示：

1. In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of John in Revelation.
2. Today we can be in one accord because we have only one vision, an up-to-date, all-inheriting vision, the vision of the eternal economy of God—Job 10:12-13; cf. Eph. 3:9; 1 Tim. 1:3-4.

Day 3

III. In 2 Peter 1:12 the present truth can also be rendered “the up-to-date truth”:

- A. *Although all the truths are in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many truths were lost and hidden from man—cf. 2 Kings 22:8.*
- B. *Freshly revealed truths are not God’s new inventions; rather, they are man’s new discoveries; every worker of the Lord should inquire before God as to what the present truth is.*
- C. *God’s truths are cumulative; later truths do not negate former ones; what we see today are the cumulative revelations of God.*
- D. *May God be gracious to us that we do not become the castaways of “the present truth”; may we be watchful, and may we not allow the flesh to come in or the self to gain any ground.*

Day 4

IV. The highest peak of the divine revelation given to us by God, the present truth, is the revelation of the eternal economy of God:

一 解释神永远经纶的这整本圣经，乃是三一神的自传，见于永世的两个段落之内，以及时间的桥梁之上：

- 1 在旧约里，那从已过永远就有的独一而三一的神，只间接地同着人，并在人中间行动—约一 1，3。
- 2 祂从永远来到时间里，并且带着神性进到人性里，成为成了肉体的神，使祂直接在人里面行动，见于四福音书，为着完成祂法理的救赎—14，29 节。
- 3 祂在复活里成了复合的神，就是包罗万有、赐生命的灵，见于使徒行传和书信，为着完成祂生机的拯救—约一 32，42，林前十五 45 下，腓一 19。
- 4 由于召会的堕落，祂成了加强的神，就是七倍加强、赐生命的灵，见于启示录一至二十章，为着产生得胜者—一 4，三 1，四 5，五 6。
- 5 在将来的永远里，祂乃是团体的神，新耶路撒冷，见于启示录二十一、二十二章，为着经过过程并终极完成之三一神与重生、变化并得荣之信徒那宇宙、神人的大合并这个神永远经纶的目标—约一 51，后二一 3，22。
- 6 因此，神中心的启示和主的恢复，就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。

周 五

二 神成为人，好使人在生命和性情上但不在神格上成为神，这是整本圣经的要素，是圣经这“盒子”里的“钻石”，也就是神永远的经纶—创一 26，约十二 24，罗八 29：

A. The entire Bible, which is the explanation of the eternal economy of God, is the autobiography of the Triune God, seen in the two sections of eternity and on the bridge of time:

1. In the Old Testament there is the single, but triune, God from eternity past, indirectly moving only with men and among men—John 1:1, 3.
2. He came from eternity into time and with His divinity to enter into humanity to become the incarnated God for His direct move in man, seen in the four Gospels, for the accomplishment of His judicial redemption—vv. 14, 29.
3. In resurrection He became the compounded God, the all-inclusive life-giving Spirit, seen in the Acts and the Epistles, for the carrying out of His organic salvation—John 1:32, 42; 1 Cor. 15:45b; Phil. 1:19.
4. Because of the degradation of the church, He became the intensified God, the sevenfold intensified life-giving Spirit, seen in Revelation 1—20, for the producing of the overcomers—1:4; 3:1; 4:5; 5:6.
5. In eternity future He will be the corporate God, the New Jerusalem, seen in Revelation 21 and 22, for the universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers as the goal of God's eternal economy—John 1:51; Rev. 21:3, 22.
6. Thus, the central revelation of God and the Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem.

Day 5

B. God becoming man that man might become God in life and in nature but not in the Godhead is the essence of the entire Bible, the “diamond” in the “box” of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29:

- 1 神借着成了肉体而成为人，有分于人的人性；人借着变化而在生命和性情上，但在神格上成为神，有分于神的神性—约一 14，林后三 18：
 - a 有分于神的生命—约三 15，十 10，西三 4，罗八 10，6，11。
 - b 有分于神的性情—弗一 4，彼后一 4。
 - c 有分于神的心思—弗四 23，腓二 5。
 - d 有分于神的所是—林后三 18 下，弗三 8。
 - e 有分于神的形像—林后三 18 上，罗八 29。
 - f 有分于神的荣耀—30 节，来二 10。
 - g 有分于神儿子的名分—弗一 5，罗八 23，来二 10～11。
 - h 有分于神的显出—罗八 19。
 - i 有神的样子—约壹三 2。
 - j 成为神类—神的种类—约一 12，罗八 14，16。

周 六

- 2 这神、人的罗曼史，乃是整本圣经的主题，是神经纶的内容，也是整个宇宙的秘密—歌一 1，六 13：
 - a 基督是神又是人，爱祂而得了变化的人是人又是神；二者在生命和性情上相同，彼此完全相配。
 - b 三一神终极完成为丈夫，三部分的人变化为新妇，二者要成为一对夫妇，一个团体至大的神人—启二一 2，9。
- 3 神与人要成为一个实体，而那一个实体乃是神性与人性的调和，终极完成于新耶路撒冷，就是整本圣经的总结。

1. **God became man through incarnation by participating in man's humanity; man becomes God (in life and nature but not in the Godhead) through transformation by participating in God's divinity—John 1:14; 2 Cor. 3:18:**
 - a. Participating in God's life—John 3:15; 10:10; Col. 3:4; Rom. 8:10, 6, 11.
 - b. Participating in God's nature—Eph. 1:4; 2 Pet. 1:4.
 - c. Participating in God's mind—Eph. 4:23; Phil. 2:5.
 - d. Participating in God's being—2 Cor. 3:18b; Eph. 3:8.
 - e. Participating in God's image—2 Cor. 3:18a; Rom. 8:29.
 - f. Participating in God's glory—v. 30; Heb. 2:10.
 - g. Participating in God's sonship—Eph. 1:5; Rom. 8:23; Heb. 2:10-11.
 - h. Participating in God's manifestation—Rom. 8:19.
 - i. To bear God's likeness—1 John 3:2.
 - j. To be Godkind—God's species—John 1:12; Rom. 8:14, 16.

Day 6

2. **This divine-human romance is the subject of the entire Bible, the content of God's economy, and the secret of the entire universe—S. S. 1:1; 6:13:**
 - a. Christ is divine and human, and His transformed lover is human and divine; they are the same in life and nature, perfectly matching each other.
 - b. The Triune God, consummated to be the Husband, and the tripartite man, transformed to be the bride, are to be one couple, a corporate, great God-man—Rev. 21:2, 9.
3. **God and man will become one entity, and that one entity is the mingling of divinity with humanity, which will consummate in the New Jerusalem, the conclusion of the entire Bible.**

伍 “我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然后起来祷告，求神给我们新的复兴——一个历史上从未有过的复兴”——历代志生命读经，十七页。

V. “I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history”—Life-study of 1 and 2 Chronicles, p. 15.

第一周·周一

晨兴喂养

哈三 2 “…耶和華啊，求你在這些年間復興你的工作…”。

何六 2 “過兩天祂必使我們活過來，第三天祂必使我們興起，我們就在祂面前活着。”

復興這件事是小申言者書“外殼”里面的“核仁”。…哈巴谷三章二節上半說到復興。…在神的選民中間，一直有復興的渴望。只要你是得救的人，每天在你里面，有意或無意，都會有一個渴望并自然而然地禱告：“主啊，求你復興我們。”我們可能沒有感覺，但這樣的渴望在我們多年的基督徒生活中，一直在我們里面。

神總是將祂的選民看作團體的身體。這就是說，哈巴谷和我們在神選民的單位里乃是一。因此，當哈巴谷禱告求復興時，我們也禱告。…這樣的禱告是永存的禱告（瑪拉基書生命讀經，五一二至五一三頁）。

信息选读

若沒有復興，我們能有什么東西是活的？若沒有復興，我們就是單單竭力實行神命定之路的第一步—探訪人傳福音，也會成為極重的負擔，叫人擔受不起。我們都需要看見，我們得救蒙保守在地上，為的是要作一件事，就是使萬民作主的門徒，從“耶路撒冷”開始，然後擴展到“猶太”、“撒瑪利亞”，直到地極（徒一8）。我們活着若只是為着教育、事業、美好的婚姻、華美的房屋，就是虛空的虛空。我們活在這里是為着擴展主耶穌；不僅擴展到我們的近鄰，更是擴展到全世界。我們若要作這事，就需要得着復興。這就是為什麼主帶領我們實行晨興。

<< WEEK 1 — DAY 1 >>

Morning Nourishment

Hab. 3:2 ...O Jehovah, revive Your work in the midst of the years...

Hosea 6:2 He will enliven us after two days; on the third day He will raise us up, and we will live in His presence.

[The] matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets....Habakkuk 3:2a speaks of revival....Among God’s elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: “O Lord, revive us.” Although we may not realize it, such an aspiration has been within us through all the years of our Christian life.

God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God’s elect. Thus, when Habakkuk prayed for revival, we also prayed....Such a prayer is an everlasting prayer. (Life-study of the Minor Prophets, p. 219)

Today's Reading

Without a revival, how could we have anything living? If we endeavor to practice just the first step of the God-ordained way—to visit people for the gospel—without being revived, this will be a heavy burden that no one can bear. We all need to realize that we have been saved and kept on earth to do one thing—to go to disciple the nations, beginning from “Jerusalem” and spreading to “Judea,” to “Samaria,” and to the uttermost part of the earth (Acts 1:8). If we live for our education, a career, a good marriage, or a nice house, that is vanity of vanities. We are living here for the spreading of the Lord Jesus, not merely to our neighborhood but to the entire world. If we would do this, we need to be revived. This is why the Lord has led us to practice the morning revival.

晨兴这件事是照着神创造中天然的律。神创造宇宙，每二十四小时有一次日出。我们信徒应当跟着日出，每早晨有复兴。每天我们都需要“日出”，这日出就是复兴。我们若经历每日的复兴，这样，我们就会成为活的，够资格实行神命定的路，并帮助召会实行这条路。

何西阿说到“两天”的荒凉与“第三天”的复活：“过两天祂必使我们活过来，第三天祂必使我们兴起。”（何六2）因为在主千年如一日（彼后三8），所以“两天”可能是指二千年的时间。从主后七十年提多毁灭耶路撒冷和圣殿起，几乎有二千年之久，代表我们的以色列一直是荒凉的。从那一年起，以色列失去了祭司、祭物、申言者、君王和圣殿。但至终当以色列兴起，也就是复兴时，“第三天”一千年国的一千年一就要来到。

在我们基督徒的生活中，原则也是一样。有时候我们荒凉了；但过了两天的荒凉，就会有第三天，表征在复活里那是灵的基督。今天我们可以接受在复活里那是灵的基督，借此享受祂复活的实际。我们若有复活的基督，我们就是在早晨，在日出之时；这对我们是真实的复兴。

约珥书二章二十八至二十九节说到那灵的浇灌。每一天我们都需要包罗万有、终极完成、复合、赐生命之灵，这经过过程并终极完成之三一神的浇灌。这包罗万有的灵包括基督的神性与人性，祂死的功效，并祂复活的大能。这灵乃是我们的分，我们的基业。

在小申言者书里，有神圣的灵，就是神终极完成的灵，和人的灵，就是被激动之神选民的灵。神圣的灵已经浇灌下来，我们人的灵（经历和享受基督的钥匙）因着被激动，就对这一位灵有反应〔该一14上〕（玛拉基书生命读经，五一三至五一五页）。

参读：玛拉基书生命读经，第四篇。

This matter of morning revival is according to the natural law in God's creation. God created the universe so that there is a sunrising every twenty-four hours. We believers should follow the sunrising to be revived every morning. Every day we need a "sunrising," and this sunrising is a revival. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way.

Hosea spoke of the desolation of the "two days" and the resurrection on the "third day": "He will enliven us after two days; / On the third day He will raise us up" (6:2). Since to God a thousand years are as one day (2 Pet. 3:8), these "two days" may refer to a period of two thousand years. For almost two thousand years, from the time Titus destroyed Jerusalem and the temple in A.D. 70, Israel, our representative, has been desolate. From that year Israel lost the priesthood, the sacrifices, the prophets, the king, and the temple. Eventually, there will be the "third day"—the thousand years of the millennial kingdom—when Israel will be raised up, that is, restored.

The principle is the same in our Christian life. At a certain time we became desolate. After the two days of desolation, there is the third day, which signifies the pneumatic Christ in resurrection. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection. If we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us.

Joel 2:28 and 29 speak of the outpouring of the Spirit. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God. This all-inclusive Spirit includes Christ's divinity and humanity, the effectiveness of His death, and the power of His resurrection. This Spirit is our portion, our inheritance.

In the Minor Prophets there are both the divine Spirit, the consummated Spirit of God, and the human spirit, the stirred-up spirit of God's elect. The divine Spirit has been poured out, and our human spirit (the key to experiencing and enjoying Christ) responds to such a Spirit by being stirred up [Hag. 1:14a]. (Life-study of the Minor Prophets, pp. 219-221)

Further Reading: Life-study of the Minor Prophets, msg. 35

晨兴喂养

撒上二三 16 ~ 18 “扫罗的儿子约拿单起身，往何列斯去见大卫，使他倚靠神刚强行事；对他说，不要惧怕。我父亲扫罗的手必构不到你；你必作以色列的王，我必在你以下位居第二。这事连我父亲扫罗也知道了。于是二人在耶和華面前立约。大卫仍住在何列斯，约拿单回家去了。”

旧约里，所罗门和大卫都是代表主；他们两个人分别代表同一个职事。在旧约里有很多的职事，摩西以后有士师兴起，以后又有所罗门、列王和申言者兴起；到以色列人被掳以后，又有恢复的器皿被兴起。…在每一个时代里都有那时代的职事。这些时代的职事与地方性的执事不一样。路德乃是他那个时代的一个执事，达秘也是他那个时代的一个执事。主在每一个时代都有祂特别要作的事，祂有祂自己所要恢复、要作的工作；那个恢复、那一个工作，就是那一时代的职事（倪柝声文集第三辑第十一册，二九九页）。

信息选读

约拿单乃是在扫罗和大卫之间，他是一个人在两个职事当中；他所应当站的地位，就是跟随第二个职事。但是因着约拿单与前一个职事的关系太深，所以没有办法脱离。要跟上时代的职事，就需要有看见。

一个人能看见、能遇见那时代的职事，乃是神的怜悯。但是一个人能否舍弃已往的职事，又是另外一件事。看见是宝贝的，遇见也是有福的，但是人能不能

Morning Nourishment

1 Sam. 23:16-18 Then Jonathan the son of Saul rose up and went to David at Horesh, and he strengthened his hand in God. And he said to him, Do not be afraid, for the hand of Saul my father will not find you; and you will become king over Israel, and I will be second to you; and even Saul my father knows that. And the two of them made a covenant before Jehovah. And David remained in Horesh, and Jonathan went to his house.

In the Old Testament both Solomon and David represented the Lord. The two persons represented the one ministry in two separate ways. In the Old Testament there were many ministries. After Moses, the judges were raised up. After that, there was Solomon, the kings, and the prophets. After the Israelites were taken into captivity, the vessels for the recovery were raised up....In every age there is the ministry of that age. These ministries of the ages are different from the local ministers. Luther was a minister of his age. Darby was also a minister of his age. In every age the Lord has special things that He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age. (CWWN, vol. 57, pp. 260-261)

Today's Reading

Jonathan stood between Saul and David. He was one man standing between two ministries. He should have followed the second ministry. However, because Jonathan's relationship with the first ministry was too deep, he could not disentangle himself. In order to catch up with the ministry of the age, there is the need for us to see the vision.

It is God's mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry. It is a precious thing to see, and it is a blessed thing to come into contact with something. Yet whether or not one can

把已往的职事摆在一边，乃是在乎神的怜悯（倪柝声文集第三辑第十一册，二九九至三〇〇页）。

我们必须清楚，一个时代有一个时代的异象，我们必须根据那个时代的异象事奉神。以挪亚时代为例，按圣经的记载，当时全地好像只有挪亚一家——他和他的妻子、三个儿子以及三个儿媳——事奉神。…无论其余的人是否事奉神，有一件事是确定的：他们无分于方舟的建造。因此，他们的事奉在神看是算不得数的。

圣经清楚启示，每个时代，神只给人一个异象；我们从圣经里找不出有哪个时代是有两个异象的。既是这样，使徒们过去之后，人如何借着看见异象事奉神？今天保罗过去了，我们要事奉神，我们的异象在哪里？

在这一千九百多年中，不知有多少基督徒都事奉神。…有的基督徒事奉，是照着新约福音书里的异象，就是讲耶稣地上的职事；有的人事奉神，什么异象也没有。我们要在异象里事奉神，就必须达到保罗书信的末了，又达到启示录中的七个召会、历世代、国度、新天新地以及召会的终极完成——新耶路撒冷。因此，简单地说，我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷，这才是完整的异象。

今天我们能同心合意，因为我们只有一个异象，只有一个看法。我们都在这一个构上时代，并承继一切的异象里（时代的异象，九、二一、五〇至五一、五八页）。

参读：倪柝声文集第三辑第十一册，第二十五篇；时代的异象，第一至三篇。

set aside his past ministry is entirely up to God's mercy. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," p. 261)

We must be clear that in every age there is the vision of that age. We have to serve God according to the vision of the age. Consider the age of Noah. When we read...the Bible, it appears as if Noah's family, including himself, his wife, his three children, and their wives were the only ones who were serving God...Whether or not others were serving God, one thing is certain: They were not part of those who built the ark. For this very reason their service was not recognized by God.

The Bible shows clearly that in every age God gives only one vision to man. We cannot find in the Bible that there were two visions in any age. What about those men who came after the apostles' time? How did they serve God according to the proper vision? Today Paul is gone. If we are to serve God today, what is our vision?

During the past nineteen hundred years, countless numbers of Christians have been serving God...[Some] are serving according to the vision revealed in the New Testament Gospels, which has to do only with the earthly ministry of Jesus. Some serve without any vision at all. In order to serve God according to the up-to-date vision, we need to come up to the level of Paul's very last Epistles. In fact, we need to come up to the level of the epistles to the seven churches in Revelation as well as the revelation which covers all the ages, including the kingdom, the new heaven and new earth, and the ultimate consummation of the church—the New Jerusalem. Simply put, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This and this alone is the complete vision.

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. (The Vision of the Age, pp. 13-14, 23, 48, 54)

Further Reading: CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," ch. 25; The Vision of the Age, chs. 1-3

彼后一 12 “所以，你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们。”

王下二二 8 “大祭司希勒家对书记沙番说，我在耶和华殿里得了律法书。希勒家将书递给沙番，沙番就读了。”

〔彼后一章十二节〕“现有的真理”也可以说是“今日的真理”。什么是“今日的真理”呢？所有的真理其实都是在圣经里，没有一个真理是圣经中没有的。但是，虽然它们都记在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都被埋在圣经里，向人隐藏起来。真理虽然仍在那里，人却看不见、摸不着。直到神看为时候满足，就在某一时期中，释放某些真理，叫它们重新再显现出来（倪柝声文集第一辑第十一册，一五〇页）。

信息选读

这些重新显现的真理，并不是神的新创造，乃是人的新发现。它们不需要人去发明，却需要人去发现。神在已往的世代中，都有不同的真理显现；在某一特别的时代中，都让人发现一些特别的真理。这件事实在召会的历史中，可以很清楚地看见。

举例来说，路德马丁在第十六世纪被神兴起来，神叫他看见什么是“因信称义”。他乃是神兴起的器皿，用来显明“因信称义”这个真理。这并不是说，在路德之前没有因信称义这事实，这事实早在路德之前早已经有了，但是路德乃是知道这个真理一个最好的人，他最认识这个真理。故此，这个真理就成为那个时期中之“现有的真理”。

Morning Nourishment

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Kings 22:8 Then Hilkiyah the high priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiyah gave the book to Shaphan, and he read it.

The “present truth” [in 2 Peter 1:12] can also be rendered the “up-to-date truth.” What is the up-to-date truth? Actually, all the truths are in the Bible; there is not one truth that is not in the Bible. Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more. (CWWN, vol. 11, pp. 843-844)

Today’s Reading

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries. There is no need for invention, but there is the need for discovery. In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church.

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith. He was a vessel raised up by God to unveil the truth of justification by faith. This does not mean that before Luther there was no such thing as justification by faith. The fact already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the “present truth” in that age.

每一个主的工人都需要在神面前求问，什么是现有的真理？我们需要问神说，“神啊！什么是现有的真理呢？”虽然在圣经中有许多主要的、重大的真理，但我们需要知道的是：什么是神今天的真理？我们不但需要认识普遍的真理，更需要清楚神今天的真理。

我们知道神的真理乃是积蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我们今天所看见的，都是神累积的启示。当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。

我们满心感谢神，因为我们从〔历代的〕弟兄们都得到了很大的帮助。正如保罗说，“我不是从人领受的。”〔加一12〕照样，我们也能说，虽然我们从弟兄们得了帮助，但这些启示，我们都不是从人接受的；我们从路德、从新生铎夫、从摩尔维亚的弟兄们、从开西的信息等等，都得了帮助。今天我们相信，神最后的目的乃是以基督为一切。有一位老牧师梅尔博士（Dr. F. B. Meyer）也看见了这件事。…我相信，神今日只有一个工作，就是歌罗西一章十八节的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的复活和主的升天；除祂以外，再没有别的属灵事实。这就是神“现有的真理”。

我们要感谢神，因为祂叫我们能构上神伟大的旨意。我们需要谦卑，需要俯伏下来，需要除去自己。我们要看清楚，我们今天的工作，不是单单救人、帮助人属灵而已；我们的目的，实在是最大、最荣耀的。感谢神，我们今天能得知神“现有的真理”。但愿神恩待我们，叫我们不作这“现有真理”的落伍者。但愿我们儆醒，不让肉体渗入，不让自己有地位，让神的旨意能在我们身上得着成全（倪柝声文集第一辑第十一册，一五〇至一五一、一六四、一六六至一六八页）。

参读：倪柝声文集第一辑第十一册，我们是什么。

Every worker of the Lord should inquire before God as to what the present truth is. We need to ask: “God, what is the present truth?” Although there are many major and crucial truths in the Bible, what we need to know is God’s present truth. Not only do we need to know the general truths, we must also be clear about God’s present truth.

We know that God’s truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God’s will. This tide is a continuation of all the past works of God in previous ages.

Our hearts are full of thanksgiving to God. From all these brothers we have received much help. As Paul said, “Neither did I receive it from man” (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God’s ultimate goal is to have Christ as everything. One elderly pastor, Dr. F. B. Meyer, also saw this matter...I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God’s “present truth.”

We thank God that we can touch God’s grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual. Our goal is indeed the greatest and the most glorious. Thank God that we can know God’s “present truth.” May God be gracious to us so that we do not become the castaways of the “present truth.” May we be watchful, and may we not allow the flesh to come in or the self to gain any ground. May God’s will be accomplished in us. (CWWN, vol. 11, pp. 844, 856-859)

Further Reading: CWWN, vol. 11, “What Are We?” pp. 843-859

第一周·周四

晨兴喂养

约一 1 “太初有话，话与神同在，话就是神。”

启二一 3 “…看哪，神的帐幕与人同在，祂要与人同住，…神要亲自与他们同在，作他们的神。”

圣经作为基督徒生活的内容，乃是三一神的自传。…神是谁？神是什么？神曾作过什么？祂现在正在作什么？祂将来要作什么？神已往在哪里？如今在哪里？将来会在哪里？只有一本自传说到神，而这自传就是基督徒生活的内容（基督徒的生活，一六至一七页）。

约翰一章启示永远的两段。这位在已过的永远里没有人性的神，如何能在将来的永远里有人性作祂的居所？…在永远的这两段之间有时间的桥梁。在已过的永远里，神计划并且定意，但祂并没有作什么。在将来的永远里，神也不会作什么，因为那时一切都完成了。在将来的永远里，祂只要享受祂所完成的工作。…每一件神所需要完成的事，祂要在时间的桥梁上完成（约翰福音生命读经，六五页）。

信息选读

圣经六十六卷书，一开头说“起初神”。在圣经的开头，只有神，再也没有别的。那时候神只有一个讲究，就是三而一的父、子、灵，所以神也自称“我们”。在创世记一章二十六节，神说，“我们要按着我们的形像，照着我们的样式造人。”这指明神是父、子、灵三者，有三一的讲究。除此之外，再也没有什么了。但是到了圣经末了，就达到新耶路撒冷。在这首尾之间，经过许多世代，包括列祖时代、以色列的律法时

<< WEEK 1 — DAY 4 >>

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rev. 21:3 ...Behold, the tabernacle of God is with men, and He will tabernacle with them,...and God Himself will be with them and be their God.

The Bible as the content of the Christian life is the autobiography of the Triune God....There is only one autobiography which speaks of God, and this autobiography is the content of the Christian life. (The Christian Life, p. 18)

John 1 reveals the two sections of eternity. How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place?...Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything, because, at that time, everything will have been accomplished. In eternity future He will simply enjoy His finished work....Everything that God needs to accomplish He accomplishes on the bridge of time. (Life-study of John, p. 58)

Today's Reading

The Bible with its sixty-six books opens with “In the beginning God...” In the beginning of the Bible there was God only and nothing else. At that time God was only in His one aspect—the triune Father, Son, and Spirit. Therefore, God referred to Himself as “Us” and “Our.” In Genesis 1:26 God said, “Let Us make man in Our image, according to Our likeness.” This indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three. Besides this, there was nothing else. At the end of the Bible, however, we reach the New Jerusalem. Between the beginning and the end, there is a course of much history

代、新约的恩典时代，而在恩典时代里，又有许多事情发生，神在其间作了许多工作。但是不管经过多少时代，无论神作了多少工作，祂只有一个目标。在圣经开头是单个的神，到末了是团体的大神——新耶路撒冷〔约一51，启二一3、22〕。

圣经如何开始于神，也如何结束于神。在开头的时候，祂是简单的神，是三而一的神；在终结的时候，出现一座城，那就是团体的神。新耶路撒冷乃是神的扩大，神的开展，是神在永世里的彰显，也就是团体的神。那些有分于新耶路撒冷的人，都是神的儿女，都是神类，就是神的种类（species）（如何作同工与长老，并如何履行同工与长老的义务，五〇至五一页）。

我们都需要对神中心的启示有清楚的看见。神中心的启示就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，产生基督的身体，终极完成新耶路撒冷。我们需要看见，三一神成为肉体，这肉体成了赐生命的灵，而赐生命的灵成了七倍加强的灵。这灵是为着建造召会，召会要成为基督的身体，终极完成新耶路撒冷，作神经纶的最后目标。这中心的启示完全被今天的神学所忽略。

人若请我们解释今天恢复是什么，我们应该能够用一句简单的话回答：主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。关于主当前的恢复，我盼望你们没有一人因着你们老旧的神学，或是你们对于恢复的老旧领会而受阻（神圣奥秘的范围，一三至一四页）。

参读：三一神的启示与行动，第一至二篇；神在人里的行动，第一章；基督为父用神圣的荣耀所荣耀的结果，第五章；异象的高峰与基督身体的实际，第一至二篇。

with many ages, including the age of the patriarchs, the age of the law of the children of Israel, and the age of the grace of the New Testament, in which many things take place and in which God does a great deal of work. However, regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem [John 1:51; Rev. 21:3, 22].

Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God. Those who participate in the New Jerusalem are all God's children, God's kind, God's species. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 49-50)

We all need to have a clear view of the central revelation of God. The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy. This central revelation has been altogether neglected in today's theologies.

If we are asked to explain what the recovery is today, we should be able to answer in one simple sentence: The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery. (The Divine and Mystical Realm, pp. 17-18)

Further Reading: The Triune God's Revelation and His Move, msgs. 1-2; The Move of God in Man, ch. 1; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5; The High Peak of the Vision and the Reality of the Body of Christ, chs. 1-2

第一周·周五

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间…”

林前十五 45 “…末后的亚当成了赐生命的灵。”

约三 15 “叫一切信入祂的都得永远的生命。”

许多基督徒在意圣经这个“盒子”，但他们没有看见，也不珍赏这盒子里面的内容——“钻石”。…圣经这“盒子”里的“钻石”乃是一个启示，就是神在基督里已成为人，为要使人在生命和性情上（但不在神格上）成为神（撒母耳记生命读经，二四八至二四九页）。

信息选读

我们这些神人有神圣的权利，有分于神的神性。…“有分于”一辞的意思不只是有分，更是有分而得着享受。这指明我们有所得着，并且我们享受我们所得着的。我们这些神人有神圣的权利，有分于神的神性，不是有分于天堂。我们都需要看见，我们能分于神的神性，就是有分于神。

首先，我们这些神人有神圣的权利有分于神的生命。约翰三章十五节告诉我们，凡信入主耶稣的人都得永远的生命。永远的生命就是神圣的生命，神的生命。我们是人，却能得着神的生命。

我们这些神人也有神圣的权利有分于神的性情。…〔在以弗所一章四节〕我们看见，神在基督里拣选我们，乃是有特别的目的一使我们成为圣别，…像祂是圣别的一样（彼前一 15～16）。成为圣别就是有分于神圣别的性情。

因着我们借着重生成了神人，所以我们也有权利有分于神的心思。这就是说，我们虽是人，却能有神圣的心

<< WEEK 1 — DAY 5 >>

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us...

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

John 3:15 That everyone who believes into Him may have eternal life.

Many Christians care for the Bible as the “box,” but they have not seen and do not appreciate the “diamond” which is the content of this box....The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead. (Life-study of 1 Samuel, p. 204)

Today's Reading

As God-men we have the divine right to participate in God's divinity. The phrase participate in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess. We, the God-men, have the divine right to participate not in heaven but in God's divinity. We all need to realize that we can participate in God's divinity, that is, participate in God.

First, as the God-men we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes in the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life.

As God-men we also have the divine right to participate in God's nature....[In Ephesians 1:4] we see that God chose us in Christ with a particular purpose—to make us holy...even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God's holy nature.

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can

思。腓立比二章五节说，“你们里面要思念基督耶稣里面所思念的。”我们需要让基督的心思成为我们的心思。

接着，神人有神圣的权利有分于神的所是。我们说这点的根据，乃是保罗在林后三章十八节的话，那里说到我们要变化成为主的形像，“乃是从主灵变化成的”。这指明变化的工作不是由属于主灵的事物所作的，乃是由主灵亲自作的。因此，我们是凭神自己的所是而被变化的。

至终，我们要被带进神的荣耀，有分于神的荣耀。希伯来二章十节说，神要领许多的儿子进荣耀里去。保罗在罗马八章三十节说到这事。…得荣耀乃是神完整救恩的一步，在此神用祂生命和性情的荣耀完全浸透我们的身体。这样，祂就将我们的身体改变形状，使之同形于祂儿子复活、荣耀的身体（腓三21）。这是神生机救恩终极的一步，在此神就得着完满的彰显，至终要显明于新耶路撒冷。

我们作为神人，也要有分于神的显出（罗八19）。当我们的生命—基督—显现的时候，我们也要与祂一同显现在荣耀里（西三4）。今天神是隐藏的，但有一天祂要向全宇宙显示出来。罗马八章十九节指明，当神显示、揭露出来的时候，…〔祂〕要与祂的儿子一同显示出来，他们在生命、性情、心思、所是、形像和荣耀上，将要与祂一式一样。

最后，神人有神圣的权利成为神类—神的种类（约一12，罗八14、16）。我们已经重生成为神类。我们既是神的儿子，我们就是神类，是神的种类。

〔按照约翰一章十二节，〕我们已经借着信入主耶稣接受了祂，神也给了我们权柄成为神的儿女。“那灵自己同我们的灵见证我们是神的儿女。”（罗八16）这样的见证，向我们见证并保证，我们是神的儿女，我们有祂的生命。…我们无论在哪里，都需要记得我们是神人，有神圣的权利有分于神的神性（基督的三个时期—成肉体、总括与加强，四三至五〇页）。

参读：撒母耳记生命读经，第三十一篇；基督的三个时期—成肉体、总括与加强，第四章。

have a divine mind. Philippians 2:5 says, “Let this mind be in you, which was also in Christ Jesus.” We need to let Christ’s mind be our mind.

Next, the God-men have the divine right to participate in God’s being. Our basis for saying this is Paul’s word in 2 Corinthians 3:18 about our being transformed into the Lord’s image “even as from the Lord Spirit.” This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God’s very being.

Eventually, we will be brought into God’s glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30…Glorification is the step in God’s complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God’s organic salvation, wherein God obtains a full expression.

As God-men we will participate also in God’s manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4). Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed,…[He] will be manifested with His sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory.

Finally, the God-men have the divine right to be Godkind—God’s species (John 1:12; Rom. 8:14, 16). We have been regenerated to be Godkind. As God’s sons we are God’s kind, God’s species.

[According to John 1:12] we have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God’s children. “The Spirit Himself witnesses with our spirit that we are children of God” (Rom. 8:16). Such a witnessing testifies to us and assures us that we are children of God, who possess His life…Wherever we may be we need to remember that we are God-men with the divine right to participate in God’s divinity. (Incarnation, Inclusion, and Intensification, pp. 40-44)

Further Reading: Life-study of 1 Samuel, msg. 31; Incarnation, Inclusion, and Intensification, ch. 4

第一周·周六

晨兴喂养

歌四 8 “我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。”

启二二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

〔在雅歌四章八节，〕基督要作祂新妇的佳偶，从祂的升天（利巴嫩），就是从真理（亚玛拿）的最高峰，并从基督在争战中得胜的最高峰（示尼珥与黑门），从仇敌在天上所在的地方（有狮子的洞穴和有豹子的山岭），与祂一同观看。基督呼召祂的佳偶在祂的升天里与祂同活，如同祂曾呼召她驻留于祂的十字架一样（二 14）。…她与基督…一同活在升天的情形里，成为对偶。基督是神圣而属人的，祂那变化过的佳偶是属人而神圣的。二者在生命和性情上相同，彼此完全相配（圣经恢复本，歌四 8 注 1）。

信息选读

没有神圣源头的人，无法作神人的配偶。所以，神重生祂所拣选的人。重生是将神性放在人性里，将人性提高到神性的标准。然而，重生还没有完成这过程。我们在我们的灵里得重生，但我们不仅是灵，我们更是魂。神为了提高我们整个人，首先必须重生我们的灵，然后变化我们的魂。我们魂的变化是需要时间的（雅歌结晶读经，九六页）。

使徒约翰在启示录一章十节告诉我们，当主日他在灵里，就是在调和的灵里。这意思是说，约翰这个人的生活行事一直都是在调和的灵里。然后在启示录的末了，

<< WEEK 1 — DAY 6 >>

Morning Nourishment

S.S. 4:8 Come with me from Lebanon, my bride; with me from Lebanon come. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the leopards' mountains.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

[In Song of Songs 4:8] Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of the enemies (the lions' dens and the leopards' mountains). Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross (2:14)...She and Christ are living in one condition, the condition of ascension, to be a couple. Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching one another. (S.S. 4:8, footnote 1)

Today's Reading

A human without a divine source cannot be the counterpart of the God-man. Therefore, God regenerated His human elect. Regeneration is to put divinity into humanity, to uplift humanity to the standard of divinity. However, regeneration does not complete the process. We were regenerated in our spirit, but we are not only a spirit. We are even more a soul. In order to uplift our entire being, God first has to regenerate our spirit and then transform our soul. The transformation of our soul takes time. (Crystallization-study of Song of Songs, p. 88)

In Revelation 1:10 the apostle John told us that he was in spirit—the mingled spirit—on the Lord's Day. This means that John was a person who continually lived and walked in the mingled spirit. Then, at the end of Revelation, as a

作为整本圣经的结束，那灵和新妇就一同说话（二二17）。新妇乃是召会（林后十一2，弗五31~32），那灵乃是三一神终极完成为“那灵”。这灵是召会的丈夫。这指明终极完成的三一神与变化过三部分的召会成为婚配。因此，这二者就成为一对夫妇：三一神终极完成作丈夫，三部分的人变化成为新妇。这个联结的结果就是新耶路撒冷〔启二一2、9〕（过照着神启示之高峰的生活，二二页）。

圣城是个团体的人，这团体的人是一对配偶—经过过程的三一神与经过变化的三部分人成了婚配。这就是那灵和新妇成为一（二二17上）。神性与人性成了婚配，调和成为一体。圣城是一个团体的人—一个团体、伟大的神而人者。圣城作为神的帐幕，是给神居住的（二一2~3），而神和羔羊作为殿，是给我们居住的。神是我们的殿，我们是祂的帐幕。在新天新地里，新耶路撒冷乃是神和人互相的居所，直到永远（在神圣三一里并同神圣三一活着，一六二至一六三页）。

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄—许多神人（罗八29）。我作基督徒六十九年了。经过这么多年，神叫我只知道这一件事，就是神成为人，为要使人在生命和性情上，但不在神格上，成为神。这是我唯一的负担，我唯一的信息。神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷，那就是整本圣经的总结（过照着圣经中神圣启示高峰之生活实行的路，二八页）。

参读：雅歌结晶读经，第七、九篇；过照着神启示之高峰的生活，第三章；在神圣三一里并同神圣三一活着，第十三章；过照着圣经中神圣启示高峰之生活实行的路，第二章。

closing of the entire Bible, the Spirit and the bride speak together (22:17). The bride is the church (2 Cor. 11:2; Eph. 5:31-32), and the Spirit is the Triune God consummated to be the Spirit. This Spirit is the Husband to the church. This indicates that the consummated Triune God will marry the transformed tripartite church. Thus, these two will become a couple—the Triune God consummated to be the Husband, and the tripartite man transformed to be the bride. The issue of such a union is the New Jerusalem [Rev. 21:2, 9]. (Living a Life according to the High Peak of God's Revelation, p. 24)

The holy city is a corporate person, and this corporate person is a couple—the processed Triune God married to the transformed, tripartite man. This is the Spirit and the bride becoming one (Rev. 22:17a). Divinity and humanity are married together, mingled together, to be one entity. The holy city is a corporate person—a corporate, great God-man. The holy city as the tabernacle of God is for God to dwell in (21:2-3), and God and the Lamb as the temple are for us to dwell in. God is our temple, and we are His tabernacle. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for both God and man for eternity. (Living in and with the Divine Trinity, pp. 134-135)

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers—the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years, I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 27)

Further Reading: Crystallization-study of Song of Songs, msgs. 7, 9; Living a Life according to the High Peak of God's Revelation, ch. 3; Living in and with the Divine Trinity, ch. 13; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 2

附 5 经历神 — 神人联调

8 8 8 8 8 8 重

A 大调 4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 大 神 迹! 何 深 奥 秘! 神 竟 与
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -
 人 联 调 为 一! 神 成 为 人, 人 成
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 为 神, 天 使、世 人 莫 测 经 纶;
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 出 自 神 的 心 爱 美 意, 达 到 神
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -
 的 最 高 目 的。出 自 神 的 心 爱
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 美 意, 达 到 神 的 最 高 目 的。

- | | | |
|---|---|---|
| 二 | 神成肉身, 来作神人, 生命、性情与祂同类, 祂的属性变我美德, 祂的属性变我美德, | 为要使我能成为神, 唯我无分祂的神位; 祂的荣形在我显活。 祂的荣形在我显活。 |
| 三 | 不再是我单独活着, 并与众圣神里配搭, 且成基督生机身体, 且成基督生机身体, | 乃是神我共同生活; 建成三一宇宙之家, 作祂显身团体大器。 作祂显身团体大器。 |
| 四 | 最终圣城耶路撒冷, 三一之神, 三部分人, 神性人性互为居所, 神性人性互为居所, | 异象、启示集其大成。 永世对偶是人又神; 神的荣耀在人显赫。 神的荣耀在人显赫。 |

<< WEEK 1 — HYMN

What Miracle! What Mystery!

- 1
 What miracle! What mystery!
 That God and man should blended be!
 God became man to make man God,
 Untraceable economy!
 From His good pleasure, heart's desire,
 His highest goal attained will be.
- 2
 Flesh He became, the first God-man,
 His pleasure that I God may be:
 In life and nature I'm God's kind,
 Though Godhead's His exclusively.
 His attributes my virtues are;
 His glorious image shines through me.
- 3
 No longer I alone that live,
 But God together lives with me.
 Built with the saints in the Triune God,
 His universal house we'll be,
 And His organic Body we
 For His expression corp'rately.
- 4
 Jerusalem, the ultimate,
 Of visions the totality;
 The Triune God, tripartite man—
 A loving pair eternally—
 As man yet God they coinhere,
 A mutual dwelling place to be;
 God's glory in humanity
 Shines forth in splendor radiantly!

需要新的复兴

THE NEED FOR A NEW REVIVAL

第二篇

Message Two

达到神圣启示的最高峰（二）
在生命、性情和彰显上成为神，
以产生基督的身体，
终极完成于新耶路撒冷

Reaching the Highest Peak of the Divine Revelation (2)
Becoming God in Life, Nature, and Expression
to Produce the Body of Christ
Consummating in the New Jerusalem

读经：弗三 9，约一 1，14，十二 24，罗八 29，林后
三 18，启二一 2，9～11

Scripture Reading: Eph. 3:9; John 1:1, 14; 12:24; Rom. 8:29; 2 Cor. 3:18; Rev.
21:2, 9-11

纲 目

Outline

周 一

Day 1

壹 神永远的经纶，乃是要使人在生命、性情和彰显上，但不在神格上，与祂一模一样，并使祂自己与人成为一，使人与祂成为一，因而使祂在彰显上得以扩大并扩展，使祂一切神圣的属性得以彰显在人性美德里——弗三 9，一 10：

I. **God's eternal economy is to make man the same as He is in life, nature, and expression but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—Eph. 3:9; 1:10:**

一 新约的主要内容，乃是三一神照着祂的喜悦有一个永远的经纶，要在生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，把他们众人作成祂的复本，以彰显祂；这团体的彰显乃是基督的身体，终极完成于新耶路撒冷——三 9～21，启二一 2，9～11。

A. *The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and nature to make them His duplication so that they may express Him; this corporate expression is the Body of Christ consummating in the New Jerusalem—3:9-21; Rev. 21:2, 9-11.*

二 神的经纶乃是祂的目的，要在神圣的三一里将祂自己分赐到祂所拣选并救赎的人里面，成为他们的生命和性情，使他们和祂一式一样，作祂团体的彰显—提前一4，弗一3～23。

三 神的喜悦是要与人是一，使人在生命、性情和彰显上与祂一式一样，只是无分于祂的神格—5，9节。

周二

四 神要完成祂的经纶，就按着自己的形像创造我们，目的是要使我们生命和性情上（但不在神格上）成为神—创一26，启四3，二一10～11。

五 神成为人，好得着祂自己的大量复制，因而产生新的一类—神人类—约一1，14，十二24，来二10：

1 神差祂的儿子来作人，凭神的生命过神人的生活—约三16，一14，六57。

周三

2 这样神人生活的结果，就产生一个宇宙的大人，和基督一式一样—一个团体的神人，凭神的生命过神人的生活，使神显现于肉体—弗四24，提前三15～16。

六 圣经中所记载神的经纶，乃是神成了人，为使人在生命、性情和彰显上成为神，使我们过神人的生活，并成为基督的身体—罗八3，一3～4，八4，14，29，十二4～5。

周四

B. God's economy is His intention to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression—1 Tim. 1:4; Eph. 1:3-23.

C. God's good pleasure is to be one with man and to make man the same as He is in life, nature, and expression but not in the Godhead—vv. 5, 9.

Day 2

D. For the accomplishment of His economy, God created us in His own image with the intention that we would become God in life and nature but not in the Godhead—Gen. 1:26; Rev. 4:3; 21:10-11.

E. God became man in order to have a mass reproduction of Himself and thereby to produce a new kind—God-man kind—John 1:1, 14; 12:24; Heb. 2:10:

1. God sent His Son to be a man and to live a God-man life by the divine life—John 3:16; 1:14; 6:57.

Day 3

2. The God-man living issues in a universal, great man who is exactly the same as Christ—a corporate God-man who lives a God-man life by the divine life for the manifestation of God in the flesh—Eph. 4:24; 1 Tim. 3:15-16.

F. God's economy, as recorded in the Scriptures, is that God became man to make man God in life, nature, and expression so that we may have a God-man living and become the Body of Christ—Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5.

Day 4

贰 神圣启示的高峰就是神成为人，为要使人
在生命、性情和彰显上（但不在神格上）
成为神，以产生并建造基督生机的身体，
终极完成于新耶路撒冷，为着完成神的经
纶，好结束这个世代，并把基督带回来，
设立祂的国度—约一12~14，约壹三1~
2，罗八3，十二4~5，启十一15：

一 神有一个心愿和永远的定旨；祂要使自己成
为人，并使人成为神，以致神与人这二者，
得以在生命、性情和彰显上一式一样—弗一
5，9，三11，四16，五30，32。

二 神救赎我们的目的，是要使我们在生命和性
情上成为神，好使祂能得着基督的身体，终
极完成于新耶路撒冷，作神的扩大和彰显，
直到永远—一7，四16，启二一2。

三 神而人者住在人而神者的里面，人而神者又
住在神而人者的里面；所以，二者就互为居
所—约十四2~3，20，23，十五4。

四 借着—个奇妙的过程，神成了人，为要使人
在生命、性情和彰显上成为神：

1 对神而言，这过程是成为肉体、人性生活、钉死和复活—
一14，六57上，一29，三14，十二24，二十22。

2 对人而言，这过程是重生、圣别、更新、变化、模
成和得荣—三6，罗十二2。

II. The high peak of the divine revelation is that God became man so that man may become God in life, nature, and expression but not in the Godhead to produce and build up the organic Body of Christ consummating in the New Jerusalem for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15:

A. God has a heart's desire and an eternal purpose; He wants to make Himself man and to make man God so that the two—God and man—may be the same in life, nature, and expression—Eph. 1:5, 9; 3:11; 4:16; 5:30, 32.

B. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity—1:7; 4:16; Rev. 21:2.

C. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man; thus, they are a mutual dwelling place—John 14:2-3, 20, 23; 15:4.

D. God became man to make man God in life, nature, and expression through a marvelous process:

1. With God this process was incarnation, human living, crucifixion, and resurrection—1:14; 6:57a; 1:29; 3:14; 12:24; 20:22.

2. With man this process is regeneration, sanctification, renewing, transformation, conformation, and glorification—3:6; Rom. 12:2.

3 在保罗的书信中我们看见，升天的基督作为赐生命的灵将祂自己供应给我们，把我们变化成为祂的形象，使我们在祂的生命、性情和彰显上，与祂一式一样—林后三 17 ~ 18，罗八 29。

周 五

五 唯有借着神成为人，使人在生命、性情和彰显上成为神，才能产生并建造基督的身体；这点就是神给我们神圣启示的高峰—3 节，一 3 ~ 4，八 14，16，29，十二 4 ~ 5：

- 1 基督身体的实际乃是一班蒙神救赎，被神作成神的人，就是神人，所过的团体生活，他们不凭自己活着，乃凭另一个生命活着，这生命就是经过过程并终极完成的三一神—加二 20。
- 2 神经纶的最高峰乃是基督身体的实际—罗八 2，6，10 ~ 11，十二 4 ~ 5。
- 3 基督身体的实际就是神人联结相调，活出一个团体的神人—约十四 20，十五 4，弗四 4 ~ 6，24。

周 六

六 新耶路撒冷是圣经的终极完成，与神成为人，以及人在生命、性情和彰显上，但在神格上成为神有关—启二一 2，9 ~ 11，三 12：

- 1 新耶路撒冷是神性与人性调和、相调、并建造在一起，成为一个实体的组成—约十四 20，23，启二一 9 ~ 11：
 - a 一切的组成成分都有相同的生命、性情和构成，因此是一个团体人。

3. In Paul's Epistles we see the ascended Christ ministering Himself to us as the life-giving Spirit to transform us into His image, making us the same as He is in life, nature, and expression—2 Cor. 3:17-18; Rom. 8:29.

Day 5

E. It is only by God's becoming man to make man God in life, nature, and expression that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—v. 3; 1:3-4; 8:14, 16, 29; 12:4-5:

1. The reality of the Body of Christ is a corporate living by a group of God's redeemed who have been made God, the God-men, by God and who live not by themselves but by another life, which is the processed and consummated Triune God—Gal. 2:20.
2. The highest peak in God's economy is the reality of the Body of Christ—Rom. 8:2, 6, 10-11; 12:4-5.
3. The reality of the Body of Christ is the union and mingling of God and man to live out a corporate God-man—John 14:20; 15:4; Eph. 4:4-6, 24.

Day 6

F. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life, nature, and expression but not in the Godhead—Rev. 21:2, 9-11; 3:12:

1. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity—John 14:20, 23; Rev. 21:9-11:
 - a. All the components have the same life, nature, and constitution and thus are a corporate person.

- b 神与人，人与神，借着相调并调和在一起而建造在一起；这是在于神成为人，人在生命、性情和彰显上（但不在神格上）成为神—约十四 20，23，林前六 17。
- 2 新耶路撒冷是蒙神拣选、救赎、重生、圣别、更新、变化、模成、并荣化而得成为神的一班人组成的—约三 6，来二 11，罗十二 2，八 29 ~ 30：
 - a 我们成为神的意思是，我们由经过过程并终极完成的三一神所构成，使我们在生命、性情和彰显上成为神，作祂团体的彰显，直到永远—启二一 11。
 - b 信徒成为神乃是一个过程，这个过程要终极完成于新耶路撒冷；这是最高的真理，最高的福音—三 12。
- b. God and man, man and God, are built up together by being blended and mingled together; this is a matter of God becoming man and man becoming God in life, nature, and expression but not in the Godhead—John 14:20, 23; 1 Cor. 6:17.
- 2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:
 - a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life, nature, and expression to be His corporate expression for eternity—Rev. 21:11.
 - b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—3:12.

晨兴喂养

弗三 9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

三一神有一个心愿（弗一 5、9）。神按着祂的心愿，设计祂永远的经纶（提前一 4 下，弗一 10，三 9），要使人生命和性情上，像祂一样，但不像祂一样具有神格；并要使祂与人成为一，也使人与祂成为一，因而在祂的彰显上被扩大并扩展，使祂一切神圣的属性能够在人性的美德上得着彰显（为着基督身体之建造十大紧要的“一”，一〇至一一页）。

信息选读

新约的主要内容，乃是一神照着祂喜悦而有的永远经纶，要在祂的生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们都在生命和性情上与祂一模一样，使他们成为祂的复制，以彰显祂。这团体的彰显要终极完成于新耶路撒冷。因此，新耶路撒冷就是成为肉体的扩大和扩增，达到完满的总结，就是一神的丰满，让祂在祂调和着人性之神性里彰显祂自己。这就是新约的内容。

圣经包括六十六卷书，开始于创世记的神和神的创造，终极完成于启示录的新耶路撒冷；在圣经这两端之间，有许多的历史、教训、预言和预表。我们若只照着这些事来明白圣经，就仍不认识圣经。我们需要看见，

Morning Nourishment

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

The Triune God has one heart's desire (Eph. 1:5, 9). According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, p. 14)

Today's Reading

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament.

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not

神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使祂们与祂一样，作祂的丰满，祂的彰显。

经纶是为着分赐而执行一项计划的安排。神的经纶是神的计划、神的安排，要把祂自己，祂的元素、生命、性情、属性，以及祂所完成、所达到的一切，都分赐到祂所拣选的人里面，使他们在神圣源头的神圣元素里，由神圣的素质所构成，而重新被建造，好成为神圣的。我们在接受神的分赐之前，仅仅是属人的；神用神圣的构成重新建造我们之后，我们就像主耶稣一样，在人性里带着神性，也在神性里带着人性。基督在成为肉体之前只有神性，但在成为肉体之后成了神人，就是带着神性的人。现今祂在人性里带着神性，又在神性里带着人性。我们借着基督得了重生，成为祂的一部分，如今也与祂一样，在人性里带着神性，又在神性里带着人性（约伯记生命读经，七三至七四、六五至六七页）。

以弗所一章五节说，神按着祂意愿所喜悦的，预定我们得儿子的名分。“得儿子的名分”意思就是使我们成为众子。神在创立世界以前预定了我们，标出了我们，使我们按着祂的喜悦，成为祂的众子。

九节也说到神在祂自己里面预先定下的喜悦。神有一个计划要完成，这计划乃是要得着召会作基督的身体，终极完成于新耶路撒冷。我们需要整本圣经，来明白圣经中以弗所书的这一节。神的喜悦，乃是要得着我们作祂的众子，并且至终所有的众子要终极完成新耶路撒冷。我们不该忘记这些项目：首先，神爱我们；其次，祂有一个喜悦。按照圣经的启示，神的喜悦乃是要得着许多儿子，并且要这许多儿子都终极完成为新耶路撒冷（神人的生活，四至五页）。

参读：圣经中管制并支配我们的异象，第一篇；约伯记生命读经，第九至十篇。

know the Bible. We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

An economy is an arrangement to carry out a plan for dispensing. God's economy is God's plan, God's arrangement, for God to dispense Himself in His element, life, nature, and attributes, and all that He has achieved and attained into His chosen people that they may be rebuilt by being constituted with the divine essence in the divine element of the divine source to be something divine. Before receiving God's dispensing, we were merely human. After God's rebuilding with the divine constitution we, like the Lord Jesus, become divinely human and humanly divine. Before incarnation Christ was only divine, but after His incarnation He became a God-man, a man with the divine nature. Now He is divinely human, and He is also humanly divine. Having been regenerated by Christ, we have become a part of Him, and now we are the same as He is—divinely human and humanly divine. (Life-study of Job, pp. 64, 57-58)

Ephesians 1:5 says that God predestinated us unto sonship according to the good pleasure of His will. Unto sonship means to make us sons. God predestinated us, marked us out, before the foundation of the world that we could be made His sons according to His good pleasure.

Ephesians 1:9 also speaks of God's good pleasure, which He purposed in Himself. God has some plan to fulfill, and this plan is to have the church as the Body of Christ which consummates in the New Jerusalem. We need the entire Bible to understand this one verse of the Bible in Ephesians. The good pleasure of God is to have us as His sons, and eventually, all these sons ultimately consummate the New Jerusalem. We should not forget these items—first, God loves us and second, He has a good pleasure. According to the revelation of the Bible, God's good pleasure is to have many sons and have all these many sons consummated as the New Jerusalem. (The God-man Living, pp. 3-4)

Further Reading: The Governing and Controlling Vision in the Bible, ch. 1; Life-study of Job, msgs. 9-10

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…”。

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

神按着祂的形像创造我们，为要完成祂永远的经纶，目的是要我们在生命和性情上成为祂，但无分于祂的神格。为这目的，祂为我们造灵以接受祂。许多人不领悟，神也给我们造了寻求祂自己的心，使祂能作我们的满足（雅歌结晶读经，三页）。

信息选读

在亚伯拉罕二千年以后，拣选的神成为一个人。这位神人借着祂的死与复活，产生祂自己的大量复制。祂是那一粒麦子，成了许多子粒（约十二 24）。这许多子粒磨成细面，调成一个饼（林前十 17）。主耶稣这位神的独生子，乃是那独一的子粒，祂使我们成为许多子粒，与祂“同胎”所生的许多弟兄（罗八 29），调和成一个饼，一个身体。我们中间没有国籍、种族或社会地位的分别（西三 11）。我们是新的一类，是“神人类”。

正如有许多新辞描写人类文化中新的发展，照样，我们需要新的辞汇和发表，描写我们属灵文化中的事。“神人类”就是这样一个发表。在基督里，神与人成为一个实体，就是神人。在神的创造里没有人类，只有人作神类。由于人的堕落，才产生了人类。至终神成为人，得着祂自己的大量复制，因而产生新的一类。这新的一类既不是神类，也不是人类，乃是神人类。今天我们在基督里的信徒乃是神人类；我们是神人。

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

God created us for the accomplishment of His eternal economy in His own image with the intention that we could become Him in life and nature but not in the Godhead. For this purpose He created us with a spirit to receive Him. Many people do not realize that God also created us with a seeking heart for Himself so that He could be our satisfaction. (Crystallization-study of Song of Songs, p. 9)

Today's Reading

Two thousand years after Abraham, the choosing God became a man. This God-man, through His death and resurrection, has made a mass reproduction of Himself. He as the one grain became many grains (John 12:24). The many grains are ground into fine flour and blended together to become one loaf (1 Cor. 10:17). The Lord Jesus as the only begotten Son of God was the one grain, and He made us the many grains, His many “twins,” His many brothers (Rom. 8:29), to be blended into one loaf, one Body. Among us there is no difference in nationality, race, or social rank (Col. 3:11). We are a new kind, “God-man kind.”

Just as there are new words to describe new developments in human culture, so we need new terms and expressions to describe matters in our spiritual culture. God-man kind is such an expression. In Christ God and man have become one entity, the God-man. In God's creation there was no mankind; there was only man as God's kind. It was through man's fall that mankind came into existence. Eventually God became a man to have a mass reproduction of Himself and thereby to produce a new kind. This new kind is neither God's kind nor mankind—it is God-man kind. Today as believers in Christ, we are God-man kind; we are God-men.

你知道神今天要什么么？我们可以说，祂要基督徒，和在基督里的信徒。但事实上，神所要的不仅仅是基督徒，或甚至在基督里的信徒。祂乃是要一大群神人。我信我们坐在诸天之上的神，每当看见神人的聚集，…就很喜乐。

当我们想到自己是神人，这种想法，这种领悟，会使我们在日常的经历中有革命性的改变。例如，一位弟兄也许对他的妻子不高兴。但他一想起自己是神人，他的态度就会立刻改变。他会渴望作神人丈夫。

在神的观点里，“人类”是指堕落之人消极的辞。身为在基督里的信徒和神的儿女，我们不是人类，我们乃是神人类。…当我们领悟我们是神人，我们会说，“主，你是第一位神人，我们是许多跟随你的神人。你过人性生活，不是凭你属人的生命，乃是凭神神圣的生命，以彰显祂。祂的属性成了你的美德。你活在这地上，每天都在死。你是被钉死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必须死。我需要模成你的死。我必须每天被钉死而死，以过神人的生活，人性的生活，但不是凭我属人的生命，乃是凭神圣的生命，以你的生命和你的性情作我的构成，彰显你神圣的属性，这属性成了我人性的美德。”这使我们不只成为基督徒，或在基督里的信徒，乃成为与神同类的神人。这是神福音的最高点。

听见神要一班神人以后，你如何能满意于成为别的？你要成为什么？你要成为典型的中国人或典型的美国人么？你要仅仅成为基督徒或在基督里的信徒么？我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安（历代志生命读经，二九至三一、三三至三五页）。

参读：历代志生命读经，第四篇；罗马书的结晶，第十七篇。

Do you know what God wants today? We may say that He wants Christians and believers in Christ. Actually, what God wants is not merely Christians or even believers in Christ; He wants a big group of God-men. I believe that our God, who is sitting in the heavens, is happy whenever He looks upon a gathering of God-men.

When we think of ourselves as God-men, this thinking, this realization, revolutionizes us in our daily experience. For example, a brother may be unhappy with his wife. But he remembers that he is a God-man, and immediately his attitude is changed. Then he will desire to be a God-man husband.

In God's view mankind is a negative term referring to fallen man. As believers in Christ and children of God, we are not mankind—we are God-man kind....When we realize that we are God-men, we will say, “Lord, You are the first God-man, and we are the many God-men following You. You lived a human life, not by Your human life but by God's divine life to express Him. His attributes became Your virtues. You were here on this earth dying every day. You were crucified to live. Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man's life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues.” This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God's gospel.

After hearing that God wants a group of God-men, how can you be content to be anything else? What do you want to be? Do you want to be a typical Chinese or a typical American? Do you want to be merely a Christian or a believer in Christ? We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. (Life-study of 1 & 2 Chronicles, pp. 24-25, 27-28)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 4; Crystallization-study of the Epistle to the Romans, msg. 17

晨兴喂养

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

十二 4～5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

新约向我们启示一个伟大、奥秘、宇宙的人，以耶稣基督为头，所有的信徒为身体。福音书，新约的头四卷书，向我们启示基督是头；然后使徒行传启示身体。在使徒行传里，我们看见基督在祂的身体里行动、生活、运行并作工。有些人说使徒行传是使徒们的行传，但严格地说，使徒行传是基督作为灵借着使徒们的行传，不但借着使徒们，也借着所有的门徒，借着所有的信徒，借着整个身体。因此，使徒行传是元首作为灵借着身体的行传。这样，我们看见宇宙的大人—头同着身体（神中心的思想，八三页）。

信息选读

虽然我们在圣经中找不到三一神这个辞，但几乎所有研读圣经的人都承认，整本圣经启示了三一神。同样的原则，虽然我们在圣经里找不到神人这辞，但圣经里的确有神人的事实、实际。起初，圣经说到那神人；今天这位神人已成了众神人。那神人是耶稣基督，祂是神成为肉体来作人。祂既是这样的一位，祂就是神人。不仅如此，祂乃是神人的模型，是原型，要产生许许多多的神人（罗一 3～4，八 29），包括全世界所有亲爱的圣徒。不管我们属于什么国籍，不管我们是男是女，年轻

Morning Nourishment

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The New Testament reveals to us a great, mysterious, and universal man, with Jesus Christ as the Head and all the believers as the Body. The Gospels, the first four books of the New Testament, reveal to us Christ as the Head; then Acts reveals the Body. In Acts we see Christ acting, living, moving, and working in His Body. Some people refer to Acts as the acts of the apostles, but strictly speaking, Acts is the acts of Christ as the Spirit through the apostles, and not only through the apostles but also through all the disciples, through all the believers, through the whole Body. Hence, Acts is the acts of the Head as the Spirit through the Body. Thus, we see the universal, great man—the Head with the Body. (CWWL, 1963, vol. 2, “The Central Thought of God,” p. 394)

Today's Reading

Although we cannot find the term the Triune God in the Bible, nearly all Bible students recognize that the entire Bible reveals the Triune God. In the same principle, although we cannot find the term the God-men in the Bible, the fact, the reality, of the God-men is in the Bible. Initially, the Bible speaks of the God-man. Today this God-man has become the God-men. The God-man is Jesus Christ, who is God incarnated to be a man. As such a One, He is the God-man. Furthermore, He is the model God-man, the prototype for the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world. Regardless of our nationality, and regardless of whether we are male

或年长，我们都必须相信，我们乃是神人。我们是众神人，我们每一位都是一个神人。

至终，圣经是建立一个团体的人。这团体的人最终要扩大成为新耶路撒冷，就是这团体人的终极完成。圣经的教训所产生的结果，只有一个实体，就是新耶路撒冷，作所有神人的集大成。

这是为着神在肉体显现为新人（提前三 16，弗二 15）。提前三章十六节说，“大哉！敬虔的奥秘！…就是：祂显现于肉体。”按照这节的上下文，这里的敬虔不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来。敬虔的意思就是神成为人，人成为神。这是宇宙中极大的奥秘。神成了人，使人能成为神，以产生一个团体的神人，为着神在肉体显现为新人。

这个团体的神人在长大，这乃是为着建造基督生机的身体，好完成神永远的经纶（弗四 12～13、15～16）。神的显现乃是借着基督的身体而成为可能的。基督的身体就是神的显现，为着完成神永远的经纶。不管我们天然的已得着多少建立，不管我们天然的性能得着多少培养，我们绝不能成为神的显现，也绝不能成为基督身体的一部分。这必须是神人的责任。神人由神所生，有神的生命、性情，凭调和的生命，在调和的性情里过生活，建造基督的身体作神的显现。这是圣经的启示。我们从属人的哲学和宗教所接受的天然观念，不是圣经的启示。圣经并不是教导这事。圣经乃是教导，人必须由神而生，成为神人；这个神人必须得着培养，必须长大。这样，众神人就知道如何建造自己作基督的身体，为着神的显现，也为着完成神的经纶（神人，五、一〇、一二至一三页）。

参读：神人，第一章；神人的生活，第一篇。

or female, young or old, we all must believe that we are God-men. We are all God-men, and each one of us is a God-man.

Eventually, the Bible builds up a corporate man. Ultimately, this corporate man will be enlarged to be its consummation, the New Jerusalem. The issue of the Bible's teaching is just one entity, the New Jerusalem as the aggregate of all the God-men.

This is for the manifestation of God in the flesh as the new man (1 Tim. 3:16; Eph. 2:15). First Timothy 3:16 says, "And confessedly, great is the mystery of godliness: He who was manifested in the flesh." According to the context of this verse, godliness here refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Godliness means that God becomes man and man becomes God. This is a great mystery in the universe. God has become man so that man may become God to produce a corporate God-man for the manifestation of God in the flesh as the new man.

This corporate God-man grows up for the purpose of building up the organic Body of Christ for the fulfillment of the eternal economy of God (Eph. 4:12-13, 15-16). The manifestation of God is possible by the Body of Christ. The Body of Christ is just the manifestation of God for the fulfillment of the eternal economy of God. Regardless of how much our natural self can be built up, and regardless of how much our natural capacity can be cultivated, we can never be the manifestation of God, and we can never be a part of the Body of Christ. This must be the responsibility of the God-men. The God-men are born of God to have God's life and God's nature, to live by a mingled life in a mingled nature, to build up the Body of Christ as God's manifestation. This is the revelation of the Bible. The natural concept we have received from human philosophy and religion is not the revelation of the Bible. The Bible does not teach this. The Bible teaches that a man must be born of God to be a God-man, and this God-man must be raised up, must grow up. Then the God-men know how to build up themselves to be the Body of Christ for the manifestation of God and for the fulfillment of God's economy. (The God-men, pp. 10, 14-15)

Further Reading: The God-men, ch. 1; The God-man Living, ch. 1

第二周·周四

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

我们的确有一个负担，要专一地来看圣经中唯一的、最高的、最深的、最奥秘的、最荣耀的一个题目，就是神对人最高的目的。…圣经是一本讲神的书，尤其是讲到神和人的关系。在这个神和人的关系里，我们可以看见神有一个心愿和一个目的，就是要把祂自己作成人，也把人作成神，使神与人二者完全相同。神是神，然而祂却把祂自己作成人，在人性里，在人的生命中和人一样一式，过人的生活。…人是人，但神却愿意把人作成和祂一样，在生命和性情上与祂同类、同样；只是我们这些人不能有神的身位。这样，祂的属性就变成我们人的美德，祂的荣形就在我们身上显活出来。神与人在宇宙间至终就成了一对配偶。（经过过程之神圣三一在信徒里的分赐、变化、并建造，四页）。

信息选读

〔神〕是神，却取了人性，穿上人体，有人的生命，和人一同居住、一同生活，为要把人，就是祂所拣选的人，也作得和祂一样。这就叫这些人，虽然是人，却有祂那神的生命，也有祂那神的性情。在生命和性情上，人和神是同类的。因为至终，祂生了我们，我们是从祂

<< WEEK 2 — DAY 4 >>

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

We definitely have a burden to focus on the unique, highest, deepest, most mysterious, and most glorious subject in the Holy Scriptures, that is, God's highest purpose concerning man....The Bible is a book concerning God, especially concerning God's relationship with man. In God's relationship with man we can see that God has a heart's desire and a purpose; that is, God wants to make Himself man and to make man God that the two—God and man—may become altogether the same. God is God, yet He made Himself a man and lived a human life exactly the same as man in the human nature and the human life....Man is man, yet God wants to make man the same as He is, of the same kind and the same likeness as He is in life and in nature, except that we human beings have no share in His person. Thus, His attributes become our human virtues and His glorious image is expressed and lived out through us. Eventually, God and man become a matching pair in the universe. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, p. 9)

Today's Reading

[God] is God, yet He took on human nature, put on a human body, and had a human life to dwell and live together with men in order to make men, His chosen people, the same as He is. Thus, although these men are human, they have His divine life and His divine nature. In life and nature, man and God are of the same kind. Eventually, He begot us, and we were born of Him. He is

生的。祂是神，怎样有了我们的人性；我们是人，也照样要有祂的神性。所以这二者，是神，却有人性；是人，却有神性。祂就借着这二性、二命，把祂和人调在一起，为要使祂那神圣的生命，能借着人性活在人中间；也是为着祂所救赎的人，能有祂的神性，在祂的神性里，借着祂所复活、拔高的人性，活出神的形状来。

这最终就把神人二者作成一样，调和在一起，而且是建造在一起。神把祂自己，…建造在人里面，也把祂建造在祂里面。是祂成了这个构造，有祂作内里的来源、元素和素质，就是内在的成分，并且和祂所救赎的人，在祂这个源头、元素和素质—内在的成分里，建造在一起，成了祂这个架构。这就是宇宙间的一个新人。…这个新人最终的完成，结果就是新耶路撒冷。新耶路撒冷是个构成，是神而人，人而神，二者构造在一起的；是神性在人性得着彰显，是人性在神性得着荣耀。所以他们二者就互为居所，神而人者住在人而神者的里面，那人而神者又住在神而人者的里面，互为居所。这样，祂那神圣的荣耀，就在人性上，显照得光辉烈烈，灿烂赫赫。这里一点也不包括什么良善或邪恶，与善恶一点关系也没有。神的这一个经纶，绝对是在善恶之外。这经纶乃是神自己和人作成一体，成为神而人者，人而神者的一位（经过过程之神圣三一在信徒里的分赐、变化、并建造，三八至三九页）。

在这经纶里，借着一个奇妙的过程，神成了人，为要使人生命和性情上（但不在神格上）成为神。对神而言，这过程是成为肉体、人性生活、死和复活。对我们而言，这过程是重生、圣别、更新、变化、模成和得荣。神成了人，至终人要在生命和性情上成为神。这样，神永远的经纶就得着完成（列王纪生命读经，一八二页）。

参读：经过过程之神圣三一在信徒里的分赐、变化、并建造，第一、四篇。

God and has our human nature; likewise, we are man and also have His divine nature. Hence, these two are God yet with humanity and are man yet with divinity. By these two natures and two lives God mingles Himself with man in order that His divine life may be lived out through humanity among men, and in order that His redeemed may have His divinity and in His divinity may live out the likeness of God through the resurrected and uplifted humanity.

Eventually, this will make God and man alike and mingled together and even built together....God builds Himself into man and builds man into Himself. He Himself becomes this constitution with Himself as the intrinsic element—the source, element, and essence within—and with His redeemed people built together in the intrinsic element—the source, element, and essence—to become the framework. This is the one new man in the universe....The ultimate consummation of this new man is the New Jerusalem. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one; it is divinity expressed in humanity and humanity glorified in divinity. Therefore, they two—divinity and humanity—become a mutual dwelling place. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man. They are a mutual dwelling place. Thus, His divine glory shines forth radiantly with great splendor in humanity. There is not one bit of good or evil here, and it has nothing to do with good and evil. God's economy is absolutely outside of good and evil. This economy is God and man becoming one entity, as one who is God yet man and man yet God. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, pp. 37-38)

In this economy God became man in order to make man God in life and nature (but not in the Godhead) through a marvelous process. With God this process was incarnation, human living, death, and resurrection. With us this process is regeneration, sanctification, renewing, transformation, conformation, and glorification. God has become man, and eventually man will become God in life and in nature. Then the eternal economy of God will be accomplished. (Life-study of 1 & 2 Kings, p. 145)

Further Reading: The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, chs. 1, 4

弗四 4～6 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

什么是基督身体的实际？简单地说，基督身体的实际乃是一种团体的生活，不是个人的生活。这团体的生活是许多圣徒的集大成，这些圣徒被他们里面那经过过程并终极完成的神所救赎、重生、圣别并变化。借着这内住之终极完成的神，这些蒙救赎的圣徒就被作成实际的神人（关于相调的实行，三三页）。

信息选读

耶稣…乃是一个正真的人，但祂不凭人的生命而活，乃凭神的生命而活。…神的生命，带着其一切的属性，从这神人耶稣里面活出来，彰显为这神人的美德。

…这样的生命起初只是在个人的耶稣基督里。然而，这生命现今已经在许多人身上被重复、复制出来，这些人蒙了救赎、重生，如今在他们里面有神的生命。他们都得着滋养、圣别、变化、成全，不仅成为成熟的基督徒，更是成为神人。基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

What is the reality of the Body of Christ? In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men. (The Practical Points concerning Blending, p. 34)

Today's Reading

Jesus was a genuine man, but He lived not by man's life but by God's life....God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians, but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life, but by the life of the processed God, whose attributes have been expressed through their virtues.

我们来到神经经的最高峰—基督身体的实际。我们都知“基督的身体”一辞。我们甚至也可能看见了基督身体的启示。然而我们必须承认，到目前为止，已过七十二年多以来，经过这段漫长的时间，在我们里面，在我们中间，我们很少看见基督身体的实际。我不是说到启示，甚至不是说到异象，而是说到基督身体的实际。

这个实际与任何组织，或任何带有组织性质的事毫无关系。并且基督的身体也不是一个系统制度，因为没有一种系统制度是生机的。基督身体的实际完完全全是生机的。

要认识相调的目的，我们就需要来看神永远的经纶。我们的神，行动、活动的的神，在已过的永远里，在自己里面为基督定了永远的经纶（弗一9～10，三9～11）。在这经纶，就是在这计划、安排里，神定意要产生生机的身体，作祂在生命里的生机体，使祂得着扩增和彰显。要完成这事，神自己必须成为人，好叫人成为神。祂是以联结与调和的方式成就这事。至终，神和人的确联结在一起，调和在一起。

我们有基督的身体这辞，也有基督身体的道理，但基督身体的实行和实际在哪里？你曾摸着基督身体的实行么？你曾在基督身体的实际里么？

我们都需要考量基督的身体这件事。我们有这辞，也有道理，但在实行上，我们没有实际。相调的目的是要将我们众人引进基督身体的实际。我宝贵众地方召会，和你们一样。但我宝贵众地方召会，是因着一个目的：众地方召会是将我带进基督身体的手续。众召会是身体，但众召会也许没有基督身体的实际。因此，我们需要在众地方召会里，使我们能被引进或带进基督身体的实际（关于相调的实行，三五、二八至二九、二至三、五至六页）。

参读：关于相调的实行，第一、四至五章。

We come to the highest peak in God's economy—the reality of the Body of Christ. We know the term the Body of Christ. We may even have seen the revelation of the Body of Christ. Yet we have to admit that thus far, over the past seventy-two years, through such a long time, we can see very little of the reality of the Body of Christ within us and among us. I am speaking not of the revelation, not even of the vision, but of the reality of the Body of Christ.

This reality has nothing to do with any kind of organization or with anything which remains in the nature of organization. Also, the reality of the Body of Christ is not a system in any way, because no system is organic. The reality of the Body of Christ is absolutely and altogether organic.

To know the purpose of the blending, we need to look into God's eternal economy. Our God, the moving and acting God, made an eternal economy in Himself for Christ in eternity past (Eph. 1:9-10; 3:9-11). In this economy as a plan, an arrangement, God decided to produce an organic Body to be His organism in life for His increase and expression. To carry this out, God Himself had to become a man that man might become God. He accomplished this by the way of union and mingling. Eventually, God and man did unite together and mingle together.

We have the term the Body of Christ and we have the doctrine of the Body of Christ, but where is the practicality and reality of the Body of Christ? Have you ever touched the practicality of the Body of Christ? Have you ever been in the reality of the Body of Christ?

We all need to consider this matter. We have the term and we have the doctrine, but practically, we do not have the reality. The purpose of the blending is to usher us all into the reality of the Body of Christ. I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (The Practical Points concerning Blending, pp. 35, 30, 8, 10)

Further Reading: The Practical Points concerning Blending, chs. 1, 4-5

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

23 “…人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

圣经中神圣启示的总结乃是一个建造，就是新耶路撒冷。这建造是神性与人性的调和，由启示录二十一章所描述的新耶路撒冷所证明。…新耶路撒冷是神的帐幕，是为给神居住；神和羔羊是殿，是为给蒙救赎的圣徒居住〔3、22〕。这指明新耶路撒冷乃是神与人相互的居所。不仅如此，这建造也是人的组成。城门是珍珠，门上写着以色列十二个支派的名字（12）；十二根基上有羔羊十二使徒的十二个名字（14）。这清楚指明，新耶路撒冷是三一神（祂是素质、中心和普及）与祂所救赎之人的组成（撒母耳记生命读经，二四二页）。

信息选读

新耶路撒冷是神性与人性调和在一起，成为一个实体的组成。一切的组成分子都有相同的生命、性情和构成，因此是一个团体人。这就是神成为人，并且人在生命和性情上（但不在神格上）成为神。这二者一神与人，人与神，借着调和在一起而建造在一起；这就是神建造的完成和总结（撒母耳记生命读经，二四三页）。

神在召会这团体的器皿中行动。召会作为这样的器皿，乃是基督的扩大，基督的扩增。现今神的行动是团

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

23 ...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21....The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in [vv. 3, 22]. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God's redeemed people. (Life-study of 1 & 2 Samuel, pp. 198-199)

Today's Reading

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God's building. (Life-study of 1 & 2 Samuel, p. 199)

God is moving in the church as a corporate vessel. As such a vessel the church is the enlargement of Christ, the expansion of Christ. Now God's move

体的，就是在基督的身体，召会，新人，三一神的生机体里。

神团体行动的阶段是启示于使徒行传到启示录里。这是圣经中最深奥、最属天、最神圣、最属灵、最生机的部分。这一部分是关于神永远的经纶，论到基督是神的奥秘（西二2），以及召会—基督的身体—是基督的奥秘（弗三4、6）。…这两个奥秘就是神圣经纶的内容。

经过过程的三一神作为终极完成的那灵，是在我们的灵里。所以，我们基督徒该留在我们的灵里。我们不该去拜访我们的肉体，也不该与我们的魂为友。我们的灵是我们宝贵的地方。…在我们的灵这里，我们可以享受经过过程的三一神。

我们需要学习运用我们的灵。运用我们的灵就像呼吸一样。甚至在休息的时候，我们仍在呼吸。我们可以说，呼吸表征我们的运用灵。就如我们的呼吸是不间断的，照样，我们需要不住地祷告（帖前五17）。我们每次祷告时，都要在灵里祷告（弗六18）。这就是属灵的呼吸。

在我们运用灵的属灵呼吸里，我们享受、接受、并吸取神圣的本质，连同神圣的素质、神圣的元素、和神圣的彰显。这使我们成为神，就是被经过过程的三一神构成，使我们在生命和性情上（不是在神格上）成为神。在这一面的意义上，我们可以说信徒成为神乃是一个过程，这个过程要终极完成于新耶路撒冷。

新耶路撒冷是蒙神拣选、救赎、重生、圣别、变化、并荣化而得成为神的一班人的组成。在神那一面，是三一神成为肉体，来成为人；在我们这一面，是我们成为神，由经过过程并终极完成的三一神所构成，使我们在生命和性情上成为神，作祂团体的彰显，直到永远。这是最高的真理，也是最高的福音（约伯记生命读经，一三九至一四一页）。

参读：撒母耳记生命读经，第三十篇；约伯记生命读经，第二十二篇。

is in a corporate way. This corporate way is just the Body of Christ, the church, the new man, the organism of the Triune God.

This stage of God's corporate move is revealed in Acts through Revelation. This is the deepest and the most profound, heavenly, divine, spiritual, and organic section of the Bible. This section concerns God's eternal economy regarding Christ as the mystery of God (Col. 2:2) and the church, the Body, as the mystery of Christ (Eph. 3:4, 6)....These two mysteries are the contents of the divine economy.

The processed Triune God as the consummated Spirit is in our spirit. Therefore, as Christians we should remain in our spirit. We should not go to visit our flesh, and we should not befriend our soul. Our spirit is our precious place....Here in our spirit we can enjoy the processed Triune God.

We need to learn to exercise our spirit. Exercising our spirit is like breathing. Even when we are resting we are still breathing. We may say that breathing signifies our exercising of our spirit. Just as we breathe without ceasing, we need to pray unceasingly (1 Thes. 5:17). Every time we pray, we need to pray in our spirit (Eph. 6:18). This is spiritual breathing.

In our spiritual breathing by the exercise of our spirit, we enjoy, receive, and absorb the divine substance with the divine essence, the divine element, and the divine expression. This will cause us to be deified, that is, to be constituted with the processed Triune God to be made God in life and in nature but not in the Godhead. In this sense we may speak of the deification of the believers, a process that will consummate in the New Jerusalem.

The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, transformed, and glorified people who have been deified. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth, and this is the highest gospel. (Life-study of Job, pp. 120-122)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30; Life-study of Job, msg. 22

WEEK 2 — HYMN

第二周 • 诗歌

Hymns, #203

154 赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 203)

降 A 大调

3/4

3 - 3 | 3̇ 2̇ 1̇ | 1 - 1 | 2̇ 1̇ 6̇ | 5̇ - 5̇ | 1 - 1 | 3̇ · 2̇ 1̇ | 2 - - |
一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,
3 - 3 | 3̇ 2̇ 1̇ | 1 - 1 | 2̇ 1̇ 6̇ | 5̇ - 1̇ | 3̇ 5̇ 4̇ | 3 - 2 | 1 - - |
在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。
5 - 3 | 5 - 3 | 4 - 4 | 4̇ · 3̇ 2̇ | 3 - 3 4 | 5 - 5 | 6̇ 5̇ 3̇ | 2 - - |
当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,
3 - 3 | 3̇ 2̇ 1̇ | 1 - 1 | 2̇ 1̇ 6̇ | 5̇ - 1̇ | 3̇ 5̇ 4̇ | 3 - 2 | 1 - - ||
为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借着你的死并你复活, 你就成为神长子;
借着重生分赐生命, 我们成为神众子。
我们是你生命繁殖, 是你许多的弟兄,
我们是你荣耀复本, 是你神圣的扩充。

三 你曾是那唯一麦粒, 落到地里而死了;
借着死亡, 并借复活, 显出繁殖的荣耀。
你使我们由你得生, 变成许多的子粒;
众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品, 是你身体并新妇、
是你表现、是你丰满, 永远让你来居住。
我们是你普及、继续, 是你生命的开展、
是你长成、是你富余, 与你合一永无间。

1
In the bosom of the Father,
Ere the ages had begun,
Thou wast in the Father's glory,
God's unique begotten Son.
When to us the Father gave Thee,
Thou in person wast the same,
All the fulness of the Father
In the Spirit to proclaim.

2
By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3
Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim.

4
We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.

需要新的复兴

THE NEED FOR A NEW REVIVAL

第三篇

Message Three

过神人的生活 (一)

Living the Life of a God-man (1)

为着新的复兴，
被构成门徒过神人的生活，
成为今日的得胜者

Being Discipled to Live the Life of a God-man
to Be Today's Overcomers
for a New Revival

读经：彼前二 21，太十四 19，22～23，二四 45～51，约十 30，五 19，30，七 18，十四 30 下

Scripture Reading: 1 Pet. 2:21; Matt. 14:19, 22-23; 24:45-51; John 10:30; 5:19, 30; 7:18; 14:30b

纲 目

Outline

周 一

Day 1

壹 神需要一班团体的人，借着神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活：

I. **God needs a corporate people to be raised up by His grace through the high peak of the divine revelation to live a life according to this revelation:**

一 复兴乃是我们所看见之异象的实行。

A. *A revival is the practice, the practicality, of the vision we have seen.*

二 我们若实行过神人的生活，这生活就是基督身体的实际，自然而然就会有团体的模型，就是活在神经纶里的模型，建立起来；这模型要成为召会历史中最大的复兴，把主带回来。

B. *If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back.*

周 二

Day 2

贰 基督的门徒（太五 1，二八 19）得以被构成成为门徒，乃是借着基督在地上的人性生活，作神人的模型，就是祂在人性里否认自己而活神；（约五 19，30；）这彻底改变了他们对人的观念（腓三 10，一 21 上）：

一 我们的生活该是基督这第一个神人之生活模型的翻版、复制——彼前二 21，太十一 28 ~ 29，弗四 20 ~ 21，约十 30，五 19，30，七 6，8，18。

二 吹入门徒里面的生命与实际之灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际——十六 13，二十 22：

1 在第一个神人之职事的开始，祂受浸好尽全般的义，承认按祂的肉体（祂的人性——一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬——太三 15 ~ 17。

周 三

2 祂在用五饼二鱼食饱五千人的神迹上，训练门徒要跟祂学（十一 29）：

a 祂“望着天”祝福五饼二鱼，（十四 19，）指明祂知道祝福的源头不是祂这受差遣者，而是父那差遣者。

b 祂没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上在祷告中与父在一起——22 ~ 23 节，路六 12，参歌一 1 ~ 4。

3 祂教导门徒祷告，好为着神的经纶，执行神的旨意，在神里面有信心，毫不疑惑——太二一 21 ~ 22，可十一 22 ~ 24。

II. The disciples of Christ (Matt. 5:1; 28:19) were discipled through Christ's human living on the earth, as the model of a God-man, through His living God by denying Himself in humanity (John 5:19, 30); this revolutionized their concept concerning man (Phil. 3:10; 1:21a):

A. Our life should be a copy, a reproduction, of the model of the life of Christ, the first God-man—1 Pet. 2:21; Matt. 11:28-29; Eph. 4:20-21; John 10:30; 5:19, 30; 7:6, 8, 18.

B. The Spirit of life and reality who was breathed into the disciples would guide them into the reality of what they had observed of the Lord when they were with Him for three and a half years—16:13; 20:22:

1. At the commencement of the first God-man's ministry, He was baptized to fulfill all righteousness, recognizing that according to His flesh (His humanity—1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial—Matt. 3:15-17.

Day 3

2. He trained His disciples to learn from Him (11:29) in the miracle of feeding five thousand people with five loaves and two fish:

a. His looking up to heaven to bless the five loaves and the two fish (14:19) indicates His realizing that the source of blessing was not Him, the sent One, but the Father, the sending One.

b. He did not remain in the issue of the miracle with the crowds but went away from them to be with the Father on the mountain in prayer—vv. 22-23; Luke 6:12; cf. S. S. 1:1-4.

3. He taught His disciples to pray to execute God's will for His economy, having faith in God without doubting—Matt. 21:21-22; Mark 11:22-24.

4 祂过接触神的生活，（可一 35，路五 16，六 12，九 28，来七 25，）不住地活在神的同在里；（徒十 38 下，约八 29，十六 32；）并过接触人的生活，将神供应到人里面，把他们带进神新约经纶的禧年。（路四 18～19，来八 2，参创十四 18，徒六 4。）

5 在祂这人里面，世界的王撒但毫无所有（没有立场，没有机会，没有盼望，任何事都没有可能）—约十四 30 下。

三 我们也借着观察受基督差遣的人—祂的奴仆，就是祂的复制—内在的榜样，而被构成门徒，过神人的生活；（“我在主的恢复中观察倪弟兄如何行事为人十八年之久。我在他身上所观察到的一切，都成了将我构成门徒的事物”—活力排，二四页）—林前四 17，来十三 7，腓三 17，提前四 12。

四 照着主的模型过神人生活唯一的路，乃是把我们全人置于调和的灵，并照着调和的灵行事、生活并为人—罗八 2，4，6，16，林前六 17，罗十 12，弗六 17～18，帖前五 16～20，提后一 6。

周 四

参 马太二十四章四十五至五十一节启示，我们要过神人的生活，就必须忠信地将神作为粮食，分给祂的家人，使我们在要来的国度里赢得基督作为赏赐：

一 神派忠信又精明的奴仆，就是家庭的行政管理者、管家、供应的管道，管理祂的家人，按时分粮给他们—提前一 4，太二四 45，林

4. He lived a life of contacting God (1:35; Luke 5:16; 6:12; 9:28; Heb. 7:25), living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32), and of contacting people, ministering God into them to bring them into the jubilee of God's New Testament economy (Luke 4:18-19; Heb. 8:2; cf. Gen. 14:18; Acts 6:4).

5. He was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b.

C. We are also disciplined to live a God-man life by observing the intrinsic pattern of Christ's sent ones, His slaves, who are His duplication; ("I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me"—The Vital Groups, p. 18)—1 Cor. 4:17; Heb. 13:7; Phil. 3:17; 1 Tim. 4:12.

D. The only way to live the life of a God-man according to the Lord's model is to set our entire being on the mingled spirit, walking, living, and having our being according to the mingled spirit—Rom. 8:2, 4, 6, 16; 1 Cor. 6:17; Rom. 10:12; Eph. 6:17-18; 1 Thes. 5:16-20; 2 Tim. 1:6.

Day 4

III. Matthew 24:45-51 reveals that to live the life of a God-man we must be faithful to give God as food to the members of His household so that we may win Christ as our reward in the coming kingdom:

A. God has set faithful and prudent slaves over His household as household administrators, stewards, channels of supply, to give His people food at the proper time—1 Tim.

前九 17, 弗三 2, 林前四 1, 彼前四 10, 腓一 25。

二 分粮给他们, 意指在召会里, 将神的话和基督当作生命的供应, 供应信徒; 作为赐生命之灵的基督是我们的食物, 祂具体化并实化在生命的话里—太二四 45, 约六 57, 63, 68, 徒五 20:

- 1 我们若要享受主作我们属灵的食物, 使我们能喂养别人, 就必须用祂的话祷告并默想, 借着仔细揣摩而品尝、享受它—弗六 17~18, 诗一一九 15, 结三 1~4。
- 2 我们必须献上自己, 以祷告并尽话语的职事—徒六 4, 林后三 6, 8, 约七 37~39, 参来七 25, 八 2。

周 五

三 我们心里说, 我们的主人必来得迟, 这乃是爱现今邪恶的世代, 不爱主的显现—太二四 48, 提后四 8, 10, 参徒二六 16:

- 1 我们需要提防贪婪, 不为自己积财, 乃要对神富足—路十二 16~20, 林后六 10, 弗三 8。
- 2 “你们要回想罗得的妻子”, 这对贪爱世界的信徒, 是个严肃的警告—路十七 31~32, 参罗一 21, 25。
- 3 我们需要儆醒并祈求, 叫主来临的那日子不致如同网罗忽然临到我们—路二一 34~36, 参太二 3。

周 六

四 动手打那些和我们同作奴仆的, 乃是虐待作同伴的信徒—二四 49, 徒九 4:

1:4; Matt. 24:45; 1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10; Phil. 1:25.

B. To give them food refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—Matt. 24:45; John 6:57, 63, 68; Acts 5:20:

1. In order to enjoy the Lord as our spiritual food so that we can feed others, we must pray over and muse on His word, tasting and enjoying it through careful considering—Eph. 6:17-18; Psa. 119:15; Ezek. 3:1-4.
2. We must devote ourselves to prayer and the ministry of the word—Acts 6:4; 2 Cor. 3:6, 8; John 7:37-39; cf. Heb. 7:25; 8:2.

Day 5

C. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—Matt. 24:48; 2 Tim. 4:8, 10; cf. Acts 26:16:

1. We must beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.
2. “Remember Lot's wife” is a solemn warning to the world-loving believers—Luke 17:31-32; cf. Rom. 1:21, 25.
3. We must be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—Luke 21:34-36; cf. Matt. 2:3.

Day 6

D. To beat our fellow slaves is to mistreat fellow believers—24:49; Acts 9:4:

1 我们不该审判、定罪作我们同伴的信徒，乃要以恩慈待他们，心存慈怜，饶恕他们，如同神在基督里饶恕了我们一样——路六 37，弗四 31 ~ 32。

2 我们不该辱骂或批评我们的弟兄，乃要看他们比我们强——林前六 10，腓二 3，29。

3 我们不该作主辖管作我们同伴的信徒，乃要作奴仆服事他们，以复活的基督，就是赐生命的灵喂养他们——彼前五 3，太二十 25 ~ 28，参民十七 8。

五 和酒醉的人一同吃喝，乃是与沉醉在属世事物里的世人为伴——太二四 49，参弗五 18：

1 因着信徒神圣的性情和圣别的地位，他们不该跟不信者同负一轭；这不只该应用在信徒与不信者之间的婚姻和事业上，也该应用在他们各种亲密的关系上——林后六 14，林前十五 33，参箴十三 20。

2 我们要过神人的生活，就需要逃避青年人的私欲，同那清心呼求主的人，竭力追求包罗万有的基督——提后二 22。

肆 “我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代”——历代志生命读经，三五页。

1. We must not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them, even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.

2. We must not revile or criticize our brothers but consider them more excellent than ourselves—1 Cor. 6:10; Phil. 2:3, 29.

3. We must not lord it over our fellow believers but serve them as slaves to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.

E. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things—Matt. 24:49; cf. Eph. 5:18:

1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.

2. In order to live the life of a God-man, we must flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.

IV. “We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age”—Life-study of 1 and 2 Chronicles, p. 28.

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

腓一 21 “因为在我，活着就是基督，死了就有益处。”

〔所有的同工和长老〕蒙主呼召、为主所立，乃是要实行神的经纶，而神的经纶完全是以基督为中心，以基督为实际。若是没有基督，就没有神的经纶。我们在主的恢复里、在召会中，可能每一天都很忙碌，我们也可能很殷勤、很忠心，但我们作的事却不是神经纶的内容、实际和中心（过照着神启示之高峰的生活，二八页）。

信息选读

我向主祷告：“主啊，求你使我们在你的恢复里，有一次真正、真实的复兴。”但是我们不要像过去所发生那许多次的复兴。…我们从主所看见的，乃是神中心的线，就是神的经纶，以基督为中心与普及，也就是以基督为中心、实际和一切。这位基督如今是赐生命的灵，内住于我们重生的灵，与我们的灵成为一（林前十五 45 下，六 17）。

为着这样一个高深奥妙的启示，主需要一个模型。祂需要一班团体的人，借着这神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活。…过钉十字架的生活，好叫我们能活基督，这个模型在哪里？这样的生活甚至在我们中间也不太强。借着耶稣基督之灵全备的供应而活基督、显大基督，这个模型在哪里？这种

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

[All the co-workers and elders] have been called and assigned by the Lord to carry out God's economy, and God's economy is altogether centered on Christ, taking Christ as its reality. Without Christ, there is no economy of God. We may be very busy every day in the Lord's recovery in the church, and we may be very diligent and faithful, yet we do things which are not the contents, the reality, and the center of God's economy. (Living a Life according to the High Peak of God's Revelation, p. 30)

Today's Reading

I pray to the Lord, “Lord, grant us in Your recovery to have a genuine, real revival.” We do not want a revival, however, like the many revivals which went on in the past...What we have seen of the Lord is in God's central lane, the economy of God, with Christ as its centrality and universality, with Christ as its center, reality, and everything. This Christ is now the life-giving Spirit indwelling our regenerated spirit to be one with our spirit (1 Cor. 15:45b; 1 Cor. 6:17).

For such a revelation which is so high, deep, and profound, the Lord needs a model. He needs a corporate people to be raised up by His grace through this high peak of the divine revelation to live a life according to this revelation...Where is the model of living a crucified life that we may live Christ? Even among us, this is not too prevailing. Where is the model of living Christ and magnifying Christ by the bountiful supply of the Spirit of Jesus Christ?

生活在哪里？我们这些启示都释放出来了，并且这些信息也都印成了书，但是模型在哪里？

这就是我里头很强的负担，是我要与长老们交通的。每一个地方召会都需要这个。不要发明许多形式。你自己应当实行呼求主。你自己应当实行祷读主那是灵的话。你必须实行不住地祷告。你必须实行永远不销灭那灵，反而使那灵如火挑旺起来。你也必须实行不藐视任何申言。你们长老应当带头操练实行这些。你自己先成为模型，然后你这样与主之间亲密的实行，就会影响你所在召会的圣徒。尤其你身为长老，你对召会的肢体能有很大的影响。

所有长老、同工应该追求这个实际，好被主作成模型，就是活在神经纶里的模型。这样，他们和他们的召会就会成为这样的模型。这就是在我的祷告里我所说真正的复兴。

我们既看见了神圣启示的高峰，就需要把我们所看见的实行出来。我们的实行会成功，那个成功将是一个新的复兴，乃是最高的复兴，可能也是主回来之前未了的复兴。…我们需要有团体的模型，就是基督的身体，就是一班过着神人生活的人。从今天起，我们的实行应当是过神人的生活，认识基督复活的大能，像祂一样天天接受祂的十字架，被钉死，被模成祂的死，而活另一位的生命（腓三 10，一 21，加二 20）。我们的生命、我们的己、我们的肉体、我们天然的人、以及我们的一切，都被这一位带到十字架上。现今我们是在活祂，所以我们生活的每一时刻、每一部分，都应该留在祂的钉十字架里，模成祂死的模型。这样，我们就自然而然地活祂，以祂作复活（约十一 25）。这就是神人的生活。

我们如果实行我们所听见的，自然而然就会有模型建立起来。这模型要成为召会历史中最大的复兴。我信这复兴会把主带回来（过照着神启示之高峰的生活，二八至二九、三一至三二、三八至三九、四一页）。

参读：过照着神启示之高峰的生活，第三至五章；神人的生活，第一、八篇。

Where is this life? We have these revelations released as messages printed in books, but where is the model?

This is my strong burden I would fellowship with the elders. Every local church needs this. Do not invent many formalities. You yourself should practice calling on the Lord. You yourself should practice pray-reading the word as the Spirit. You need to practice the unceasing prayer. You need to practice never quenching the Spirit, but rather, fanning the Spirit all the time into flame. You need to practice not despising any prophesying. You elders should take the lead to practice this. First, you be the model. Then your practice in such an intimate way with the Lord will influence the saints in your church. Especially as elders, you can exercise much influence over the members of the church.

All the elders and co-workers should pursue this reality so that they will be made into a model by the Lord, a model living in the economy of God. Then they and their churches will become such a model. In my prayer, this is what I call the genuine revival.

Since we have seen such a high peak of the divine revelation, we need to put into practice what we have seen. Our practice will have a success, and that success will be a new revival—the highest revival, and probably the last revival before the Lord's coming back...We need a corporate model, a Body, a people who live the life of a God-man. From today our practice should be to live the life of a God-man by realizing the power of the resurrection of Christ to take His cross as He did, to be crucified, to be conformed to His death, every day to live another One's life (Phil. 3:10; 1:21; Gal. 2:20). Our life, our self, our flesh, our natural man, and our everything were already brought to the cross by Him. Now we are living Him, so we should remain in His crucifixion to be conformed to the mold of His death every moment in every part of our life. That will cause us to spontaneously live Him as the resurrection (John 11:25). This is the living of a God-man.

If we practice what we have heard, spontaneously a model will be built up. This model will be the greatest revival in the history of the church. I believe that this revival will bring the Lord back. (Living a Life according to the High Peak of God's Revelation, pp. 30-31, 33, 39-41)

Further Reading: Living a Life according to the High Peak of God's Revelation, chs. 3-5; The God-man Living, msgs. 1, 8

晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

约五 30 “我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。”

活力排的构成分子乃是基督的门徒（太五 1）。在马太二十八章十九节，…万民是指外邦人。使外邦人作门徒，乃是将外邦人构成基督的门徒。

门徒跟从主三年半，看见主所作的，看见主如何行事为人，并如何说话。这将他们构成门徒。…基督用祂人性的生活，祂那包罗一切、了结一切、释放生命、创造新人的死，以及祂那分赐生命的复活这三个过程，将跟从祂的人构成门徒（活力排，二一、二三页）。

信息选读

在创世记二章，神用地上的尘土造人，然后将生命之气吹到人里面（7）。这就叫人活了，也就是说，成了一个活的人。基督在祂复活的当日，将自己吹到祂的门徒里面，他们就也成了活的〔约二十 22〕。他们靠神圣的生命得以活过来。吹入他们里面的生命与实际之灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际。我在主的恢复中观察倪弟兄如何行事为人十八年之久。我在他身上所观察到的一切，都成了将我构成门徒的事物。

跟从基督的人被构成门徒，乃是借着基督在地上的人性生活，作神人的模型—借着在人性里否认祂自己而活神（五 19、30），彻底改变了他们对人的观念（腓三

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

The constituents of the vital groups are the disciples of Christ (Matt. 5:1)...The nations [in 28:19] are the Gentiles. To disciple the Gentiles is to constitute the Gentiles into the disciples of Christ.

The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke. That disciplined them....Christ used these three processes—His human living, His all-inclusive, all-terminating, life-releasing, and new-man-creating death, and His life-dispensing resurrection—to disciple His followers. (The Vital Groups, pp. 16, 18)

Today's Reading

In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His disciples and they also became living [John 20:22]. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years. I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me.

The followers of Christ were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10;

10, 一 21 上)。门徒因着看见主耶稣在祂的人性里, 否认祂自己而活神, 他们的观念就彻底改变了。他们借着基督的钉十字架, 废除他们人的生命, 使他们活神圣的生命(加二 20), 而被构成门徒。

他们也借着基督的复活, 认识祂是神的长子(罗一 4, 徒十三 33, 罗八 29), 而被构成门徒。身为神的独生子, 基督只有神圣的生命和性情; 祂没有任何人性的东西。但是身为神的长子, 祂兼有神人二性。基督有人性的生命和性情, 但祂借着否认祂的人性生命和性情, 而活神圣的生命和性情。这是祂神圣奥秘的生活, 使所有跟从祂的人在三年半之中被构成祂的门徒。…他们也被构成门徒, 认识祂是赐生命的灵(林前十五 45)。…基督的复活乃是为要产生神的许多儿子, 作祂的繁殖与扩增(来二 10, 约十二 24)。

我们若向我们里面的那灵敞开, 祷告着来思想这里所交通的, 我们就会被构成门徒。…门徒乃是在人性生活中活神圣生命的人。职事的活力乃是由于一个人在他人性的生活中活出神圣的生命来; 这样, 他所说的就是神圣的, 是出于一个被钉十字架的人性生活。我们必须否认我们人性的生命, 好释放一些神圣的东西。这是我们有活力的主要因素(活力排, 二三至二五页)。

在〔基督〕尽职作任何事之前, 祂所作的第一件事乃是受浸, 照着约翰所带进的义路而尽义(三 15, 二一 32)。…没有一个人是义的, 所以他们都必须悔改。当他们悔改时, 约翰就给他们施浸, 指明他们只配死和埋葬。

主耶稣承认, 按祂的肉体(祂的人性——14, 罗一 3, 八 3)说, 祂一无用处, 只配死和埋葬。耶稣需要受浸, 因为祂成了肉体, 而肉体在神眼中是一无用处, 只配死和埋葬的。借着浸, 将这样一个死人埋葬, 乃是义路, 而不是律法及其律例和规条的路(神人的生活, 四三至四四页)。

参读: 神人的生活, 第四至六、十三篇; 活力排, 第二至四篇。

1:21a). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity. They were discipled through Christ's crucifixion to annul their human life for them to live the divine life (Gal. 2:20).

They were also discipled through Christ's resurrection to know Him as God's firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and mystical living to disciple all His followers for three and a half years...They were also discipled to know Christ as the life-giving Spirit (1 Cor. 15:45). Christ's resurrection was for the producing of the many sons of God as His multiplication and increase (Heb. 2:10; John 12:24).

If we open to the Spirit within us as we prayerfully consider this fellowship, we will be discipled...A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (The Vital Groups, pp. 18-19)

Before [Christ] carried out any part of His ministry, the first thing He did was to be baptized to fulfill the righteousness according to the way of righteousness brought in by John (Matt. 3:15; 21:32)...No one was righteous, so they all had to repent. When they repented, John baptized them, indicating that they were good only for death and burial.

The Lord Jesus recognized that according to His flesh (His humanity—John 1:14; Rom. 1:3; 8:3) He was good for nothing but death and burial. Jesus needed to be baptized because He became flesh, and the flesh, in the eyes of God, is good for nothing but death and burial. To bury such a dead person by baptism is the way of righteousness, not the way of the law with its statutes and ordinances. (The God-man Living, pp. 35-36)

Further Reading: The God-man Living, msg. 4-6, 13; The Vital Groups, msg. 2-4

太十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

十四 19 “于是吩咐群众坐在草地上，就拿着五个饼两条鱼，望着天祝福，擘开饼，递给门徒，门徒便递给群众。”

〔主〕在用五饼二鱼食饱五千人的神迹上，训练门徒要跟祂学。在马太十一章二十九节，主告诉门徒要跟祂学，指明祂乃是他们的榜样。

十四章十九节说，祂拿着五个饼两条鱼，在祝福的时候，是望着天。换句话说，祂是望着天而为食物祝福。“望着天”指明祂仰望祂在天上的父。这指明祂知道祝福的源头不是祂。祂乃是受差遣者，受差遣者不应当是祝福的源头。差遣者是父，祂才是祝福的源头（神人的生活，一四六页）。

信息选读

这里有一个很大的功课要我们学。…〔主〕在门徒面前仰望天上的父，并祝福五饼二鱼。祂这样祝福之后，就告诉门徒该作什么。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。按照这个榜样，我们必须看见，我们不是差遣者，我们只是差遣者所差遣的人。无论我们能作多少，我们应当看见，我们仍然需要从源头，就是从那差遣我们者而来的祝福，使我们能把祝福传给受益处的人。

Morning Nourishment

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

14:19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds.

In the performing of the miracle of feeding five thousand people with five loaves and two fish, He trained His disciples to learn from Him. In Matthew 11:29 the Lord told the disciples that they needed to learn from Him, indicating that He was their pattern.

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One, the Father, should be the source of blessing. (The God-man Living, p. 123)

Today's Reading

Here is a great lesson for us to learn....The Lord...looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender, but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones.

主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。祂离开他们，独自在祷告中与父在一起。

第一个神人教导门徒凭着信心祷告，好按照神的经纶，执行祂的旨意（太二一21～22）。…因此，祷告者能在神里面有信心，毫不疑惑，并且信他所求的已经得着了，就必得着（可十一24）。祷告者现在与神是一，与神联结。他与神一直调和，所以神成了他的信心。这就是按照主在马可十一章二十二节的话，在神里面有信心的意思。祷告者完全与神是一，神也成了他的信心。

主在约翰十四章三十节下半说，“这世界的王将到，他在我里面是毫无所有。”这意思是说，世界的王撒但在主耶稣里面没有立场，没有机会，没有盼望，任何事都没有可能。如果我们蒙了光照，我们就会承认，撒但在我们里面有太多的东西。他在许多事上有立场，有机会，有盼望，有可能。但这里有一个祷告的人，…是与神是一的人，一直活在神的面光中，在受苦遭逼迫时信靠神，并且撒但在祂里面是毫无所有（神人的生活，一四六、一五一、一六八至一六九、一〇六页）。

我们这些在基督里的信徒…必须…把我们全人置于调和的灵。我们若这样作，生命平安就是我们的，并且我们的行动、为人、处事，就会继续不断的，不仅是每日，更是每时每刻的，都在这调和的灵里，并照着这调和的灵（过照着神启示之高峰的生活，二一页）。

参读：神人的生活，第十四、十六、十篇；神圣奥秘的范围，第四章。

The Lord did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle which He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know He was going to pray. Otherwise, they would have followed Him. He went away from them privately to be with the Father in prayer.

The first God-man taught His disciples to pray for executing God's will according to His economy by faith (Matt. 21:21-22)...Thus, the praying one could have faith in God without doubting, but believing that he had received what he asked for, and he would have it (Mark 11:24). The praying one is now one with God, in union with God. He is mingled with God, so God becomes his faith. This is what it means to have faith in God, according to the Lord's word in Mark 11:22. The praying one is absolutely one with God, and God becomes his faith.

In John 14:30 the Lord said, "The ruler of the world is coming, and in Me he has nothing." This means that in the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything. If we are enlightened, we will admit that Satan has too many things in us. He has the ground, the chance, the hope, and the possibility in many things. But here is a man of prayer,...a man who is one with God, lives in the presence of God continuously, trusts in God in His suffering and persecution, and in whom Satan has nothing. (The God-man Living, pp. 123, 127, 144, 90)

As believers in Christ...we must...set our entire being on the mingled spirit. If we will do this, life and peace will be ours, and we will walk, have our being, and do things continually, not only every day but even every moment, in and according to this mingled spirit. (Living a Life according to the High Peak of God's Revelation, pp. 23-24)

Further Reading: The God-man Living, msgs. 10, 14, 16; The Divine and Mystical Realm, ch. 4

第三周·周四

晨兴喂养

约六 27 “不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的，因为祂是父神所印证的。”

太二四 45～46 “这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？主人来到，看见他这样行，那奴仆就有福了。”

约翰六章二十七节告诉我们〔主耶稣在食饱五千人的神迹之后，到山上去的〕理由。…我信主耶稣到山上，是这样祷告：“父啊，在你的祝福下，我向你祷告。你借着祝福喂养了五千人；但是父啊，他们只是寻求那必坏的食物。我仰望你祝福他们，使他们寻求那存到永远生命的食物。父啊，你知道我是你所差遣的那一位；只有我能给他们那存到永远生命的食物，但他们不是这样认识我。他们只知道我能行神迹，用物质的食物喂养他们。但他们却不知道，唯有我能给他们永远生命的食物。”（神人的生活，一五二页）

信息选读

〔主〕到山上去独自祷告，指明祂是求父祝福所有得享这神迹结果的人，使他们不满足于那必坏的食物，反而寻求那存到永远生命的食物；并认识祂不仅是人子，也是神子，受父所差遣，并为父所印证，且能赐他们永远的生命。当那五千人得祂喂养时，他们承认祂是很能干的人子，但他们不知道，事实上祂乃是父所差遣并为父所印证的神子。祂是那能赐给他们有关永远生命之粮的一位。为这缘故，祂在约翰六章有另一个教训。在六章，主启示祂是

<< WEEK 3 — DAY 4 >>

Morning Nourishment

John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.

Matt. 24:45-46 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing.

John 6:27 gives us the reason [why the Lord went to the mountain after the miracle of feeding five thousand]....I believe the Lord Jesus went to the mountain to pray in this way: “Father, I pray to You under Your blessing. Through Your blessing You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life.” (The God-man Living, p. 128)

Today's Reading

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food which perishes, but that they should seek for the food which abides unto eternal life and recognize that He was not only the Son of Man but also the Son of God who was sent and sealed by the Father and who could give them eternal life. When the five thousand were being fed by Him, they recognized that He was the capable Son of Man, but they did not realize that He was actually the Son of God who was not only sent but also sealed by the Father. He was the One who could give

从天上来的粮，也就是生命的粮。至终，祂告诉我们，这粮就是祂的话。“我对你们所说的话，就是灵，就是生命。”（63）三章三十四节说，祂是说神的话并无限赐给那灵的一位。要这样认识祂，需要有启示，因此祂独自到山上为他们祷告（神人的生活，一五二至一五三页）。

马太二十四章四十五至五十一节论到忠信精明。四十五节说，“这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？”忠信是向着主；精明是向着信徒。儆醒是为着被提到主的同在里；忠信是为着在国度里掌权（47）。

四十五节所说的家人，指信徒（弗二19），即召会（提前三15）。分粮给他们，意指在召会里，将神的话和基督当作生命的供应，供应信徒。我们都必须学习，如何按时将生命的供应，供应主的家人。…马太二十四章四十六至四十七节说，“主人来到，看见他这样行，那奴仆就有福了。我实在告诉你们，主人要派他管理一切的家业。”这里的有福，是在国度的实现里，得着管理的权柄为赏赐。对于忠信的奴仆，主在诸天之国的实现里，要派他管理一切的家业，作为赏赐（马太福音生命读经，八一九至八二〇页）。

〔我们若要享受主作我们属灵的食物，使我们能喂养别人，就必须用祂的话祷告并默想。〕默想这辞意义丰富，原文含示敬拜、与自己交谈、以及大声说话。默想话乃是借着仔细揣摩而品尝、享受它。祷告、对自己说话和赞美主，也可包括在默想话中。默想神的话乃是享受祂的话作为祂的气（提后三16），因而被神注入、将神吸入，并接受属灵的滋养（圣经恢复本，诗一一九15注1）。

参读：马太福音生命读经，第六十三篇。

them the very bread that is related to the eternal life. For this reason, He had another teaching in John 6. In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He told us that this bread is just His word. “The words which I have spoken to you are spirit and are life” (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain. (The God-man Living, pp. 128-129)

Matthew 24:45 through 51 is concerned with faithfulness and prudence. Verse 45 says, “Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?” Faithfulness is toward the Lord, whereas prudence is toward the believers. Watchfulness is for rapture into the Lord’s presence, but faithfulness is for reigning in the kingdom (v. 47).

The household spoken of in verse 45 refers to the believers (Eph. 2:19), who are the church (1 Tim. 3:15). To give them food is to minister the Word of God with Christ as the life supply to the believers in the church. We all must learn how to minister the life supply to the household of the Lord at the appointed time. Matthew 24:46 and 47 say, “Blessed is that slave whom his master, when he comes, will find so doing. Truly I say to you that he will set him over all his possessions.” To be blessed here is to be rewarded with ruling authority in the manifestation of the kingdom. The faithful slave of the Lord will be set over all His possessions as a reward in the manifestation of the kingdom of the heavens. (Life-study of Matthew, pp. 741-742)

Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment. (Psa. 119:15, footnote 1)

Further Reading: Life-study of Matthew, msg. 63

太二四 48 ~ 50 “若是那恶仆心里说，我的主人必来得迟，就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，在想不到的日子，不知道的时辰，那奴仆的主人要来。”

〔马太二十四章四十八节的〕恶仆是信徒，因他是主所派的（45）；他称主为“我的主人”；他相信主要来。四十九节说，那恶仆动手打那些和他同作奴仆的，又和酒醉的人一同吃喝。动手打同作奴仆的，就是虐待作同伴的信徒；和酒醉的人一同吃喝，就是与沉醉在属世事物里的世人为伴（马太福音生命读经，八二〇页）。

信息选读

马太二十四章五十至五十一节说，“在想不到的日子，不知道的时辰，那奴仆的主人要来，把他割断，定他和假冒为善的人同受处分；在那里必要哀哭切齿了。”那恶仆的问题不是他不晓得主要来，乃是他不盼望祂来。他不喜欢过一种为着主的来临预备好的生活。因此，当主回来时，祂要把他割断，定他和假冒为善的人同受处分。把他割断，指从荣耀的基督，和祂国度的荣耀，并祂国度中荣耀的同在被割断，不得在国度的实现里有分于基督和祂国度的荣耀，如忠信的奴仆所要享受的（45，二五 21、23）。这相当于银子比喻（14 ~ 30）中“扔在外面黑暗里”的结语；银子的比喻乃是这一段的完成。主不会把那恶仆切碎；主乃要把他从祂自己将在的荣耀中割断。这等于扔在外面黑暗里。

凡被扔在外面黑暗里的，将从主，从祂的同在，从祂的交通，并从祂将在的荣耀范围中被割断。这

Morning Nourishment

Matt. 24:48-50 But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know.

[In Matthew 24:48] the evil slave is a believer, because he is appointed by the Lord (v. 45), he calls the Lord “my master,” and he believes that the Lord is coming. Verse 49 says that the evil slave beats his fellow slaves and eats and drinks with the drunken. To beat the fellow slaves is to mistreat the fellow believers, and to eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things. (Life-study of Matthew, p. 742)

Today's Reading

Matthew 24:50 and 51 say, “The master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth.” The problem with the evil slave is not that he does not know that the Lord is coming but that he does not expect Him. He does not like to live the kind of life that is prepared for the Lord's coming. Therefore, when the Lord comes back, He will cut him asunder and appoint his portion with the hypocrites. To cut him asunder means to cut him off. This signifies a separation from the Lord in His coming glory. This corresponds to being cast out into the outer darkness in the conclusion of the parable of the talents (25:14-30), which is a completion to this section. The Lord will not cut the evil slave in pieces; rather, He will cut him off from the glory in which He Himself will be. This is equal to being cast out into outer darkness.

Whoever is cast into outer darkness will be cut off from the Lord, from His presence, from His fellowship, and from the glorious sphere in which the Lord

不是永远沉沦，乃是受时代的惩治。谁能说那恶仆不是真信徒？他若不是弟兄，主怎么会指派他工作？主不会把责任指派给假信徒。那恶仆的确是得救的人。在马太福音这卷国度的书中，重点不是得救；重点乃是国度：我们将得着赏赐进入国度，或是将失去赏赐，失去国度的享受，并且遭受惩罚和管教，在那里哀哭切齿（马太福音生命读经，八二〇至八二一页）。

今天基督徒最大的难处，就是大部分的人没有使用他们的恩赐。我要说今天百分之九十的真基督徒忽略他们的恩赐。当然，这完全是因着天主教和更正教的缘故。因着这两个大组织及其宗教阶级和圣品人与平信徒的制度，大多信徒的恩赐和功用都被抹煞了。他们不运用他们的恩赐，也没有看见这是严重的错误，会对他们造成极大的亏损。我觉得我们需要这样一课，来警告我们中间所有的圣徒，并挑旺他们的心，要运用他们的恩赐。

我们需要看见，基督身体所有的肢体都得了恩赐（罗十二6上）。在马太二十四至二十五章主所说的比喻里，祂指明每一个信徒都有恩赐，祂没有给任何一个信徒余地，可以有借口不尽功用。所有的信徒都是有恩赐的人。

马太二十五章告诉我们有些人有五他连得，有些人有二他连得，有些人有一他连得。我们至少是有一他连得的人。圣徒不能说他没有得着一他连得。…我们必须说服我们中间每一位圣徒，他们不能说自己没有恩赐，不能作什么；这是谎言。按照圣经的真理，每个信徒都有恩赐。你可能只有最小的恩赐，但你仍有一分恩赐。每个人都有一他连得；每个人都有恩赐（事奉的基本功课，一一九至一二〇页）。

参读：事奉的基本功课，第十三课。

will be. This is not to perish eternally but to be chastened dispensationally. Who can say that the evil slave is not a genuine believer? If he were not a brother, how could his work have been assigned by the Lord? The Lord would not assign duties to a false believer. Certainly the evil slave is a saved one. In Matthew, the book of the kingdom, the issue is not salvation. The issue is the kingdom: whether we shall receive a reward to enter into the kingdom, or whether we shall lose the reward, miss the enjoyment of the kingdom, and suffer punishment and discipline where there will be weeping and gnashing of teeth. (Life-study of Matthew, pp. 742-743)

The greatest problem today with the Christians is that most of them do not use their gift. I would say that over ninety percent of the genuine Christians today neglect their gift. Of course, this is absolutely due to Catholicism and Protestantism. Because of these two big organizations with their hierarchy and clergy-laity system, most of the believers' gifts and functions have been annulled. They do not use their gifts, and they do not realize that this is a serious mistake that will cause a great loss to them. I feel that we need such a lesson to warn all the saints among us and to stir up their heart to use their gifts.

We need to see that all the members of the Body of Christ are gifted (Rom. 12:6a). In the parables in Matthew 24 and 25, the Lord indicated that every one of His believers has a gift. He did not give the ground for any of His believers to be excused from functioning. All believers are gifted persons.

Matthew 25 tells us that some have five talents, some have two talents, and others have one talent. At the very least, we are the one-talented ones. A saint cannot say that he has not received a talent...We have to convince every saint among us that they cannot say that they do not have any gift and cannot do anything. This is a lie. According to the biblical truth, every believer has a gift. You may have the smallest gift, but you still have a gift. Everyone is talented; everyone is gifted. (CWWL, 1979, vol. 2, p. 100)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," lsn. 13

太二四 48 ~ 49 “...那恶仆...动手打那些和他同作奴仆的，又和酒醉的人一同吃喝。”

弗五 18 “不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

提后二 22 “你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

马太二十四章说到那恶仆，他“心里说，我的主人必来得迟，就动手打那些和他同作奴仆的”（48~49上）。当我们错待同作信徒者，批评、反对或藐视他时，在主的眼睛中那就是打他。我们在这里必须说一句重话。我们很容易会不知不觉落入这种危险。我们会落入批评弟兄姊妹的情形里；有时我们会反对或藐视一些圣徒，甚至会与他们争斗。这就是打主的奴仆，就是那些与我们同作奴仆的人（事奉的基本功课，一二一页）。

信息选读

马太二十四章四十九节下半说，这恶仆“又和酒醉的人一同吃喝”。主在二十四章的话乃是一个比喻。既然是个比喻，就必须解释。和酒醉的人一同吃喝，就是与沉醉在属世事物里的世人为伴。他们沉醉于属世的享受，这就是不运用恩赐的危险。一旦我们成了与世人为伴的人，就不会向主忠信，运用祂所给我们的恩赐，自然就会落入危险里。

在二十五章二十五节，那个懒惰的奴仆对他的主人说，“我就害怕，去把你的一他连得埋藏在地里；请看，你仍有你所有的。”害怕乃是消极的。我们应该积极、

Matt. 24:48-49 ...That evil slave...begins to beat his fellow slaves and eats and drinks with the drunken.

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Matthew 24 speaks of the evil slave who “says in his heart, My master delays, and begins to beat his fellow slaves” (vv. 48-49a). When we mistreat a fellow believer by criticizing, opposing, or despising him, in the eyes of the Lord, that is to beat him. We have to say a strong word here. We can easily fall into this danger without any kind of realization. We can fall into criticizing the brothers and sisters. Sometimes we may oppose or despise some of the saints. Perhaps we would even fight against them. This is to beat the Lord’s slaves, who are our fellow slaves. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” p. 101)

Today’s Reading

Matthew 24:49b says that this evil slave “eats and drinks with the drunken.” The Lord’s word in Matthew 24 is a parable. Since it is a parable, it must be interpreted. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things. They are drunk with their worldly enjoyment. This is the danger of not using our gift. Once we become a person who keeps company with worldly people, we would not be faithful to the Lord in using the gift He gives us, so we fall into danger.

In Matthew 25:25 the slothful slave said to his master, “I was afraid and went off and hid your talent in the earth; behold, you have what is yours.” To be afraid is negative. We should, rather, be positive and aggressive in using the

进取地运用主的恩赐。去将主的一他连得埋藏在地里，是太被动了。我们该在主的工作上主动。我们若埋藏我们的恩赐，就不需要作任何事。对主的事奉被动、不主动，意思就是埋藏我们的恩赐而不加以运用。

仅仅守住主的恩赐而不失去，乃是不够的；我们必须运用恩赐以赚取利润。…将恩赐埋藏在地里，实际上就是不运用恩赐。“地”是指属世的事物。我们只要不运用恩赐，就是埋藏恩赐。

我们必须指出这三个危险：错待同作信徒者，与属世的人为伴，不运用恩赐来服事主。许多人在埋藏他们的恩赐，不运用他们的恩赐，因为他们没有服事。

以弗所四章十一节说到使徒、申言者、传福音者以及牧人和教师。这里所说有恩赐的人，是那些被赋予特别恩赐的人。但七节说，“恩典赐给我们各人，是照着基督恩赐的度量。”“各人”包括基督身体的每个肢体，每个都得着了一般的恩赐。这表明每一个都是有恩赐的人，…在主面前都有责任运用我们的恩赐，好建造基督的身体。

因着我们已经由主重生，我们就有恩赐。主至少给了我们一他连得，至少一分属灵的恩赐。我们若不忠信的使用这恩赐，主回来时我们就不能在使徒保罗所在的地方。得救的人不会在火湖里永远受苦，若说会，就是侮辱主的救赎和救恩；但得救的信徒可能会在外面的黑暗里受时代性的惩治。他可能在主国度的实现里，从主的同在被割断；那时主的同在将是祂的荣耀。因此，失败的信徒将无分于千年国里主的荣耀。

我们需要向得救的人传福音。这可能会帮助一些弟兄姊妹，挑旺他们对服事主有真正的饥渴。我们都需要服事主（事奉的基本功课，一二一至一二二、一二〇、一二五至一二六页）。

参读：历代志生命读经，第四篇。

Lord's gift. To go off and hide the Lord's talent in the earth is too passive. We should be active in the Lord's work. If we hide our gift, we do not need to do anything. To be passive and not active for the Lord's service means that we are hiding our gift and not using it.

Merely to keep the Lord's gift and not lose it is not sufficient; we must gain a profit by using it....To hide our gift in the earth is not to use it. The earth refers to the worldly things. As long as we do not use our gift, we are hiding it.

We have to point out these three dangers: mistreating fellow believers, keeping company with worldly people, and not using our gift to do the Lord's service. We have to point out that many are hiding their gift, not using their gift, because they do not serve.

Ephesians 4:11 speaks of the apostles, prophets, evangelists, and shepherds and teachers. The gifted persons mentioned here are those who have been endowed with a special gift. But verse 7 says, "To each one of us grace was given according to the measure of the gift of Christ." Each one includes every member of the Body of Christ, each of whom has received a general gift. This shows that everyone is a gifted person and is responsible to use his gift...before the Lord...for the building up of the Body of Christ.

Because we have been regenerated by the Lord, we are gifted. The Lord has given us at least one talent, at least one spiritual gift. If we do not use this gift faithfully, we cannot be in the place that the apostle Paul will be at the Lord's return. A saved person will not suffer eternally in the lake of fire. To say this is an insult to the Lord's redemption and salvation. But a saved believer may suffer some dispensational chastisement in outer darkness. He may be cut off from the Lord's presence in the manifestation of His kingdom. By that time the Lord's presence will be His glory. Thus, the defeated believers will have no share of the Lord's glory in the millennial kingdom.

We need to preach the gospel to the saved ones. This may help some of the brothers and sisters and stir them up to have a real hunger to serve the Lord. We all need to serve the Lord. (CWVL, 1979, vol. 2, pp. 101-102, 100-101, 104)

Further Reading: Life-study of 1 & 2Chronicles, msg. 4

经历基督 — 作生命

(英 1195)

- F 大调 4/4
- 1 - 2 3 | 4 - 3 - | 2 1 1 7 | 1 - - - |
 一 生 命 何 奥 秘, 乃 是 神 自 己,
 3 - 4 5 | 6 - 5 - | 4 3 2 1 | 2 - - - |
 与 人 成 为 一, 是 神 心 所 喜。
 5 - 5 4 | 3 - 2 - | 3 5 5 #4 | 5 - - - |
 祂 作 生 命 树, 为 吃 进 人 里,
 3 - 2 1 | 7 1 2 4 | 3 - 2 - | 1 - - - ||
 使 人 满 生 命, 成 全 祂 旨 意。
- 二 人却受引诱, 堕落而丧失, 神外寻源头, 知识树贪尝;
 毒素进身内, 善恶满思想, 罪律将人绑, 肉体满死亡。
- 三 人向神独立, 任知识增长, 成无神文化, 充斥全地上;
 原有神形像, 为将神盛装, 竟落入虚妄, 人生满惆怅。
- 四 但神不放弃, 亲自来地上, 神子主耶稣照耀神荣光;
 作神人原型, 成绝佳榜样, 活出神生命, 神丰满显彰。
- 五 这神人基督死在十字架上, 将知识、旧人, 借死都埋葬;
 消极尽了结, 仇敌难猖狂, 死亡全征服, 生命祂释放!
- 六 祂从死复活, 成为生命灵, 要进入人里, 分赐祂生命;
 只要心相信, 口里喊祂名, 祂这位活灵就进来充盈。
- 七 现今三一神乃是活的灵, 在人最深处调和且运行;
 神灵与人灵联合成一灵, 人就得与神联调永无终。
- 八 我们凭这灵生活并行动, 思想和步武就与主相同;
 只要在灵中, 照着灵而行, 神所是就供应无穷。
- 九 心思须操练置于灵不移, 每天每时刻联结不稍离;
 凭这全备灵应时的供给, 生命中得救, 作王用无已。
- 十 生命灵的律使我们得释, 罪与死的律不能再得势;
 灵、魂、体各部, 得生命分赐, 成为“生命人”, 圣别达极致。
- 十一 生命灵运行, 将我们变化, 模成主形像, 全然得像祂;
 脱自己、天然, 身体里配搭, 建造成新人, 成功神计划。
- 十二 生命乃是神, 是基督我主, 也就是那灵—生命才是路!
 愿持守生命, 单一不旁骛, 直至那日临, 贱体蒙救赎!

WEEK 3 — HYMN

Hymns, #1195

- 1
 Life is mysterious, life is God Himself,
 Whose whole intention focuses on man.
 God made him to take in the tree of life,
 To have a man of life for His own plan.
- 2
 But man was tempted and seduced to sin,
 By taking knowledge from the other source.
 This man then fell as knowledge entered in
 And dominated him with all its force.
- 3
 This knowledge has developed in the man
 Into the human culture on the earth.
 So man, created to fulfill God's plan,
 Became a failure full of Satan's dearth.
- 4
 Then God came in the Person of the Son;
 Lived He on earth, Christ Jesus was His name—
 A living model so that everyone
 Could live by life, God's fullness to obtain.
- 5
 This God-man, Christ, went to the cross and died,
 By death He ended knowledge, the old man.
 Things negative forever crucified,
 Death He subdued, a new life He began!
- 6
 From death He resurrected and became
 The living Spirit to give life to us.
 When we believe and call upon His name;
 This living Spirit comes to dwell in us.
- 7
 By this the very Triune God is now
 The living Spirit mingling deep within.
 Our spirit joins in oneness; this is how
 We are one spirit evermore with Him.
- 8
 'Tis by this Spirit that we walk and act,
 We have our being, think, and see all things;
 We're now within this Spirit! What a fact!
 This Spirit to us all God's fullness brings!
- 9
 So now we have to set our mind on Him;
 Each day, each hour, our mind on Him must be;
 That by this Spirit we'd be saved within
 By life and reign in life eternally.
- 10
 'Tis by this Spirit that we shall be freed
 From Sin whose law inside us death would bring.
 Our mortal bodies will have life indeed;
 Thus sanctified we'll be in everything.
- 11
 This Spirit shall transform our natural life,
 Save us from self, build us in one new man,
 Till we're conformed to be like Jesus Christ,
 Thus finishing our God's eternal plan.
- 12
 Life is our God and life is Christ our Lord.
 Life is the Spirit. Life's the only way—
 Till we're transfigured and redeemed to God.
 We're waiting, looking forward to that day!

需要新的复兴

THE NEED FOR A NEW REVIVAL

第四篇

Message Four

过神人的生活 (二)

Living the Life of a God-man (2)

活在神的国
这神圣种类的范围里

Living in the Kingdom of God
as the Realm of the Divine Species

读经: 约三 3, 5~6, 一 12~13, 彼后一 4, 约壹三 1, 二 6

Scripture Reading: John 3:3, 5-6; 1:12-13; 2 Pet. 1:4; 1 John 3:1; 2:6

纲 目

Outline

周 一

Day 1

壹 神的国是一个范围，不仅是神圣管理的范围，也是神圣种类的范围，在其中有一切神圣的事物——约三 3, 5, 十八 36:

I. **The kingdom of God is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things—John 3:3, 5; 18:36:**

一 在约翰三章，神的国指神的种类，过于指神的掌权。

A. *In John 3 the kingdom of God refers more to the species of God than to the reign of God.*

二 神成为人，进到人的种类里；而人在生命和性情上成为神，（但无分于神格，）进到神圣的种类里——一 1, 12~14, 彼后一 4。

B. *God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into His divine species—1:1, 12-14; 2 Pet. 1:4.*

三 要进入神圣的范围，就是神圣种类的范围，我们就必须从神而生，得着神圣的生命和神圣的性情——约一 12~13, 三 3, 5~6, 15, 彼后一 4:

C. *In order to enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine life and the divine nature—John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:*

1 神造人，不是照着人的类，乃是按着神的形像，照着祂的样式造的，使人成了神的类，神的种类——创一 26。

1. *God created man, not after man's kind but in His image and according to His likeness to be God's kind, God's species—Gen. 1:26.*

2 信徒借着重生由神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格；他们比亚当更从神类——约一 12 ~ 13：

a 我们是信基督的人和神的儿女，有神圣生命的实际，并且全人正被变化并模成主的形像——林后三 18，罗十二 2，八 29。

b 我们的第二个出生，重生，使我们得进神的国，成为神的种类——约三 3，5 ~ 6。

四 只是作好人，离神的喜悦太远了；我们必须领悟，我们基督里的信徒，乃是在神圣种类里的神人，是神的儿女，具有神的生命和性情——弗一 5，约壹三 1，约三 15，彼后一 4。

五 领悟我们是神人，从神而生，并且属于神的种类，这是神人生活的开端——约壹三 1，二 6。

周二

贰 神在约伯身上的目的，乃是要使好人成为神人——伯一 1，8，四二 1 ~ 6：

一 约伯是好人，彰显他自己的完全、正直和纯全——二七 5，三一 6，三二 1：

1 约伯在积极一面敬畏神，在消极一面远离恶事——一 1：

a 神造人不仅是要人敬畏祂、不犯错；反之，神是按着自己的形像，照着自己的样式造人，为叫人彰显祂——创一 26。

b 彰显神比敬畏神和远离恶事更高。

2. The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead, are more in God's kind than Adam was——John 1:12-13:

a. We, the believers in Christ and the children of God, have the reality of the divine life, and we are being transformed and conformed to the Lord's image in our entire being——2 Cor. 3:18; Rom. 12:2; 8:29.

b. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God——John 3:3, 5-6.

D. To be merely a good man is far away from God's good pleasure; we need to realize that, as believers in Christ, we are God-men in the divine species, children of God possessing the life and nature of God——Eph. 1:5; 1 John 3:1; John 3:15; 2 Pet. 1:4.

E. To realize that we are God-men, born of God and belonging to God's species, is the beginning of the God-man living——1 John 3:1; 2:6.

Day 2

II. God's intention with Job was that a good man would become a God-man——Job 1:1, 8; 42:1-6:

A. Job was a good man, expressing himself in his perfection, uprightness, and integrity——27:5; 31:6; 32:1:

1. Job feared God positively and turned away from evil negatively——1:1:

a. God did not create man merely to fear Him and to not do anything wrong; rather, God created man in His own image and according to His likeness that man may express God——Gen. 1:26.

b. To express God is higher than fearing God and turning away from evil.

2 约伯里面没有神；因此，神要约伯得着祂，好使约伯彰显祂，以成就祂的定旨—伯四二 5 ~ 6。

周 三

二 神的目的是要约伯成为神人，彰显神的属性—二二 24 ~ 25，三八 1 ~ 3：

1 神将约伯引到另一个范围，就是神的范围里，使约伯得着神，而不是得着他在完全、公义和纯全上的成就—四二 5 ~ 6。

周 四

2 神在约伯身上的目的，是要销毁他，并剥夺他在最高道德的标准上，所达到并成就的完全和正直—三一 6。

3 神的目的是要使约伯成为属神的人，充满了基督，就是神的具体化身，成为神的丰满，好在基督里彰显神—提前六 11，提后三 17。

4 神的销毁施行在约伯身上，来把约伯拆毁，就使神有一个根据和一条路，用神自己把他重新建立起来，好使他成为彰显神的神人—弗三 16 ~ 21。

叁 神在基督里，构造到人里面，人也构造到神里面；神与人调和在一起，成了一个实体，称为神人—太一 21，23，路一 35，多二 13，提前二 5：

周 五

一起初，圣经说到那神人；今天这位神人已复制为众神人—约十二 24，罗一 3 ~ 4，八 29。

2. Job did not have God within him; thus, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose—Job 42:5-6.

Day 3

B. God's intention was that Job would become a God-man, expressing God in His attributes—22:24-25; 38:1-3:

1. God ushered Job into another realm, the realm of God, that Job might gain God instead of his attainments in his perfection, righteousness, and integrity—42:5-6.

Day 4

2. God's intention with Job was to consume him and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness—31:6.

3. God's intention was to make Job a man of God, filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ—1 Tim. 6:11; 2 Tim. 3:17.

4. God's consuming was exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself, causing Job to become a God-man expressing God—Eph. 3:16-21.

III. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man—Matt. 1:21, 23; Luke 1:35; Titus 2:13; 1 Tim. 2:5:

Day 5

A. Initially, the Bible speaks of the God-man; today this God-man has been reproduced to become the God-men—John 12:24; Rom. 1:3-4; 8:29.

二 众神人，就是神的众子，乃是第一个神人基督的复制和继续—约十二 24，来二 10，罗八 29。

三 神人乃是由神所生，有分于神的生命和性情，在神的生命和性情上与祂是一，因而彰显神的人—约一 12~13，三 15，彼后一 4，林前六 17。

四 神人由神构成，有神作他的生命和一切；神人乃是人而神者，神而人者—弗三 16~17 上。

五 基督的人性生活乃是人活神，在由神圣属性所充满、调和并浸透的人性美德里彰显神的属性—路一 26~35，七 11~17，十 25~37，十九 1~10。

周 六

六 作为第一个神人的繁殖与复制，我们该过与祂所过同样的生活—约壹二 6：

- 1 主的神人生活为我们的神人生活设立模型—被钉十字架以活神，好使神在人性里得彰显—加二 20。
- 2 我们必须凭基督之灵全备的供应，否认己，模成基督的死，并显大祂—太十六 24，腓三 10，一 10~21 上。
- 3 过神人生活的那一位，如今乃是那灵，在我们里面并借着活着；我们必须弃绝修养自己和建立天然的人，单单让这一位充满我们并占有我们，好使我们个人的并团体的在祂的身体召会中，活祂并彰显祂—弗三 16~19，一 22~23。

B. The God-men, the sons of God, are the duplication and continuation of Christ, the first God-man—John 12:24; Heb. 2:10; Rom. 8:29.

C. A God-man is one who has been born of God and partakes of God's life and nature, becoming one with God in His life and nature and thereby expressing Him—John 1:12-13; 3:15; 2 Pet. 1:4; 1 Cor. 6:17.

D. A God-man is constituted with God, having God as his life and his everything; a God-man is man yet God and is God yet man—Eph. 3:16-17a.

E. Christ's human living was man living God to express the attributes of God in the human virtues, which were filled, mingled, and saturated with the divine attributes—Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10.

Day 6

F. As the reproduction and duplication of the first God-man, we should live the same kind of life that He lived—1 John 2:6:

1. The Lord's God-man living set up a model for our God-man living—being crucified to live God so that God might be expressed in humanity—Gal. 2:20.
2. We must deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:10-21a.
3. The One who lives the life of a God-man is now the Spirit living in us and through us; we must reject self-cultivation and the building up of our natural man and allow nothing other than this One to fill us and occupy us so that we may live Him and express Him personally and corporately in the church, which is His Body—Eph. 3:16-19; 1:22-23.

晨兴喂养

约三 3 “耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。”

5 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

神的国是神的掌权。这神圣的掌权是一个范围，不仅是神圣管理的范围，也是神圣种类的范围，在其中有一切神圣的事物。植物的国是植物种类的范围，动物的国是动物种类的范围。照样，神的国是神圣种类的范围（约翰福音结晶读经，一四九页）。

信息选读

神成为肉体，进到人的种类里；而人成为神，有神的生命和性情（但无分于祂神圣的神格），进到祂神圣的种类里。在约翰三章，神的国指神的种类，过于指神的掌权。…一样东西要在动物的种类里，就必须由动物所生。我们要进入神圣的范围，就是神圣种类的范围，就必须从神而生，得着神圣的性情和生命。

人是按着神的形像，照着祂的样式造的，这指明人是照着神的种、神的类造的。创世记一章说，各样的活物都是各从其类造的。但神造人，不是照着人的类，乃是按着神的形像，照着祂的样式造的，使人成了神的类。

信徒借着重生由神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格（约一 12～13）；他们比亚当更从神类。亚当只有神外面的样子，而没有神里面的实际，就是神圣的生命。我们里面有

Morning Nourishment

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. The vegetable kingdom is a realm of the vegetable species, and the animal kingdom is a realm of the animal species. In the same way, the kingdom of God is a realm of the divine species. (Crystallization-study of the Gospel of John, p. 123)

Today's Reading

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God...For something to be in the animal species, it must be born of an animal. Also, to enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine nature and life.

That man was created in the image of God and after His likeness indicates that man was created in God's kind, in God's species. Genesis 1 says that each of the living things was created after its kind. But God created man, not after man's kind, but in God's image and after God's likeness to be God's kind.

The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead (John 1:12-13), are more in God's kind than Adam was. Adam had only the outward appearance of God without the inward reality, the divine life. We have the reality of the divine life within us

神圣生命的实际，并且全人正被变化并模成主的形像。神所有的儿女都是在神圣种类的神圣范围里，这样说是合逻辑的。

因此，在重生里，神生神。人生人，羊生羊。如果羊不生羊，那么羊生什么？如果神所生的不是神，那又是什么？如果神的儿女不是从神的种、神的类，那他们是从什么种？如果他们不是神，他们是什么？我们这些从神生的，都是神。但是在发表上，由于神学上的误解，最好说我们是在神圣种类里，也就是在神国里的神人。

这些神人是神所生的儿女，不仅构成神的家（提前三 15，彼前四 17，约十四 2），也是基督身体借以建造起来的构成分子，而基督的身体要终极完成新耶路撒冷，作神与基督永远的国（林前六 9，弗五 5，彼后一 11，启十一 15）（约翰福音结晶读经，一四九至一五一页）。

我们不可忘记，我们是属于神种类的神人。我们既是从神而生的神人，且属于神的种类，我们对自己的配偶说话时，就不可随便。作丈夫的必须是神人，生活像神人。只是作好人，离神的喜悦太远了。我们必须看见，我们是神人，从神而生，并且属于神的种类。这是神人生活的开端。

神爱你。神有一个喜悦，要把你作成与祂一模一样。祂是神，所以你也必须是神。神人的生活就是神的生活。这种教训远高过如何圣洁或得胜的教训。在我初作信徒时，我读了许多关于如何过基督徒生活的书，但那些书并没有真正指出那条路。你怎样才能圣洁？你过神人的生活就能圣洁。你怎样才能得胜？也唯有借着过神人的生活。永远不要忘记你是从神而生，属于神种类的神人（神人的生活，一三页）。

参读：约翰福音结晶读经，第十二篇；神人的生活，第一篇。

and we are being transformed and conformed to the Lord's image in our entire being. It is logical to say that all the children of God are in the divine realm of the divine species.

Thus, in regeneration God begets gods. Man begets man. Goats beget goats. If goats do not beget goats, what do they beget? If God does not beget gods, what does He beget? If the children of God are not in God's kind, in God's species, in what kind are they? If they are not gods, what are they? We all who are born of God are gods. But for utterance, due to the theological misunderstanding, it is better to say that we are God-men in the divine species, that is, in the kingdom of God.

These God-men, who are children born of God, not only constitute the house of God (1 Tim. 3:15; 1 Pet. 4:17; John 14:2) but also are the constituents with which the Body of Christ is built up, and the Body of Christ will consummate the New Jerusalem as the eternal kingdom of God and of Christ (1 Cor. 6:9; Eph. 5:5; 2 Pet. 1:11; Rev. 11:15). (Crystallization-study of the Gospel of John, pp. 123-124)

We must not forget that we are God-men belonging to God's species. As God-men born of God and belonging to God's species, we cannot speak to our spouse in a loose way. A husband must be a God-man, living as a God-man. To be merely a good man is far away from God's good pleasure. We need to see that we are God-men, born of God and belonging to God's species. This is the beginning of the God-man living.

God loves you. God has a good pleasure to make you the same as He is. He is God, so you must be God also. A God-man living is God living. This kind of teaching is much higher than the teaching concerning how to be holy or victorious. In my early days as a believer, I saw many books on how to live the Christian life, but these books did not really reveal the way. How can you be holy? You can be holy by living a God-man life. How can you be victorious? It is only by living a God-man life. Never forget that you are a God-man, born of God and belonging to God's species. (The God-man Living, p. 9)

Further Reading: Crystallization-study of the Gospel of John, msg. 12; The God-man Living, ch. 1

晨兴喂养

伯一 1 “乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。”

8 “耶和华问撒但说，你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事。”

在约伯记里，从三至三十七章，共有三十五章，乃是约伯、他的三个朋友和以利户所说之话的记载。这五个人都是敬畏神并寻求神的人，但他们在约伯记里所说的话，相当照着他们自己关于神对人之旨意的观念、他们对人生意义的了解以及他们对于属人美德之完全的领会；这一切都与神在人身上的目的相反。神在人身上的目的乃是：人应当被神充满，以彰显神，而不是彰显一切别的事物，包括人属人美德的完全。因此，神剥夺约伯的正直与纯正，为要叫他寻求神自己，而不是任何别的事物。但他们那些违反神在人身上意愿的话，由他们在神的灵感之下写下来，好让神达到祂的目的，就是要暴露约伯、他的三个朋友和以利户在认识神的事上的错误，使人能够蒙光照而领会，照着神心愿的喜悦，人应当只彰显神，而不是彰显人之正直与纯正的完全（雅各书结晶读经，一一一页）。

信息选读

约伯不仅里面完全、外面正直，更在积极一面敬畏神，在消极一面远离恶事。然而，甚至在敬畏神这件积极的事上，也没有任何东西真正是积极的。神造人不仅是要人敬畏祂、不犯错。圣经告诉我们，

Morning Nourishment

Job 1:1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.

8 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil.

In the book of Job, thirty-five chapters, 3—37, are a record of the words spoken by Job, his three friends, and Elihu. All of these five persons are God-fearing and God-seeking people, but the words spoken by them in the book of Job are very much according to their concepts concerning God's will for man, their understanding of the meaning of human life, and their realization concerning the perfection of human virtues, all of which contradict God's purpose in man, that is, that man should be filled with God to express God rather than all other things, including man's perfection of human virtues. Hence, God stripped Job of his uprightness and integrity that he might seek God Himself instead of anything else. Yet their words, which are against God's will in man, are written by them under the inspiration of the Spirit of God to serve the purpose of God to expose the mistake of Job, his three friends, and Elihu in knowing God that man may be enlightened to realize that, according to God's good pleasure of His heart's desire, man should be the expression of God only, rather than the expression of man's perfection of his uprightness and integrity. (Crystallization-study of the Epistle of James, pp. 87-88)

Today's Reading

In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively. However, even with the positive matter of fearing God, there is not anything that is actually positive. God did not create man merely to fear Him without doing anything wrong. The

神乃是按着自己的形像，照着自己的样式造人，为叫人彰显祂（创一26）。这是一切积极事物中最积极的事。光是敬畏神、远离恶事还不够；事实上这还不是积极的，最积极的事乃是彰显神。彰显神比敬畏神和远离恶事更高。

约伯的儿子素常按着各人的日子，在各人家里设摆筵席，并请他们的三个姊妹来，与他们一同吃喝（伯一4）。筵席过后，约伯就打发人去，使他们分别为圣；他清早起来，为他们献燔祭，说，“说不定我儿子犯罪，心中咒诅了神。”（5）因为在筵席上过度的吃喝可能使人世俗化，所以约伯在他儿女筵席的日子过后，使他们分别为圣。…他的确是一位敬虔的父亲。

在道德上，约伯很好。按照人的看法，约伯没有问题。神甚至向撒但夸奖约伯如何好（8，二3）。唯有神知道约伯有一个需要，就是他缺少神。因着神对约伯有爱的关切，所以就在天上举行会议讨论约伯。

约伯在神的祝福下劳苦多年，累积了许多财富。他有七千只羊，三千只骆驼，五百对牛，五百匹母驴，并有许多仆婢。他有一个亲爱的妻子、七个儿子、三个女儿。不仅如此，约伯在完全、正直、持守纯全的事上，非常成功。他的家产、成功和成就，使他成为一个自满自足的人。约伯虽然满了家产，满有成就，但他里面没有神。神看约伯时，可能说，“约伯，我该在你身上作什么？你满有家产和成就，但你没有满了我。你在名义上有我，但你里面并没有我。”因此，神为了对付约伯，就需要撒但。撒但是宇宙中唯一的一位，能够且愿意完成神这目的，就是剥夺约伯的家产和道德成就（约伯记生命读经，一一至一五页）。

参读：约伯记生命读经，第二至四篇。

Bible tells us that God created man in His own image and after His likeness that man may express Him (Gen. 1:26). This is the most positive thing among all positive things. To fear God and turn away from evil is not adequate, and actually this is not positive. The most positive thing is to express God. To express God is higher than fearing God and turning away from evil.

Job's sons would hold feasts in each one's house, each on his own day, and they would invite their sisters to eat and drink with them (Job 1:4). Job would send word and sanctify them, and he would rise early in the morning and offer burnt offerings for them, saying, "Perhaps my children have sinned and have cursed God in their heart" (v. 5). Because feasting, an excess in eating, can be worldly, Job sanctified his children after their days of feasting....He surely was a godly father.

Ethically speaking, Job was very good. According to human eyes, there was no problem with Job. God even boasted to Satan regarding how good Job was (v. 8; 2:3). Only God knew that Job had a need, that he was short of God. Because of His loving concern for Job, God held a council in the heavens to talk about Job.

Job had been laboring under God's blessing for many years, and he had accumulated many things. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a great many servants. He had a dear wife and seven sons and three daughters. Moreover, Job was very successful in being perfect and upright and in holding to his integrity. His possessions, success, and attainment made him a contented and satisfied person. Although Job was full of possessions and full of his attainment, he did not have God within him. As God looked upon Job, He might have said, "Job, what shall I do with you? You are full of your possessions and your attainment, but you are not full of Me. You have Me in name, but you do not have Me within you." Thus, for God's dealing with Job, Satan was needed. Satan was the unique one in the universe who could and who would fulfill God's intention of stripping Job of his possessions and his ethical attainment. (Life-study of Job, pp. 9-12)

Further Reading: Life-study of Job, msgs. 2-4

伯三一6 “愿神用公道的天平称我，好知道我的纯全。”

四二5~6 “我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”

神向约伯显现（伯三八1~3，四十1~14），目的是要给他看见他一无所是，而神是无限、追溯不尽、无法追踪的。神的显现也含示神要帮助约伯认识，他是在错误的范围里，这范围就是在他的完全、正直和纯全上建立自己作为旧造里的人。约伯以这些事为荣，但神认为这些事乃是拦阻，需要被剥夺，使约伯能接受神的性情、生命、元素和素质，因而新陈代谢的变化成为神人，就是在新造里彰显神并将神分赐给别人的人（圣经恢复本，伯三八1注1）。

信息选读

神用各样灾难对付约伯，并剥夺他一切的所是，乃是要除去他在敬虔成就和获得上的自满，并除去一切障碍和遮蔽，使他被倒空，好进一步寻求神，并能领悟，他人生中所缺少的乃是神自己。在约伯记末了，神进来将自己向约伯启示，指明祂自己才是约伯所该追求、得着并彰显的。神在约伯身上一切的对付，目的是要将约伯削减至一无所有，但维持他的生存（二6），使神可以有时间，将祂自己分赐到约伯里面（圣经恢复本，伯三八1注1）。

按新约的意义说，看见神等于得着神。得着神就是在神的元素、生命和性情上接受神，使我们被神构成。所有蒙神救赎、重生、圣别、变化、模成且荣化的人，

Job 31:6 Let Him weigh me in a righteous balance, and let God know my integrity.

42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

In God's appearing to Job (Job 38:1-3; 40:1-14), His intention was to show Job that he was nothing and that God is unlimited, unsearchable, and untraceable. God's appearing also implied that He wanted to help Job to know that he was in the wrong realm, the realm of building up himself as a man in the old creation in his perfection, uprightness, and integrity. Job glorified himself in these things, but God considered them frustrations to be stripped away so that Job might receive God in His nature, life, element, and essence and thus be metabolically transformed to be a God-man, a man in the new creation who expresses God and dispenses Him to others. (Job 38:1, footnote 1)

Today's Reading

God's dealing with Job in all the disasters and His stripping him of all that he was, were to take away his contentment in his godly attainments and obtainments and to remove all the barriers and coverings so that he could be emptied for some further seeking after God and could realize that what he was short of in his human life was God Himself. At the end of the book of Job, God came in to reveal Himself to Job, indicating that He Himself was what Job should pursue, gain, and express. In all God's dealings with Job, God's intention was to reduce Job to nothing, yet to maintain his existence (Job 2:6) so that He might have time to impart Himself into Job. (Job 38:1, footnote 1)

In the New Testament sense, seeing God equals gaining God. To gain God is to receive God in His element, in His life, and in His nature that we may be constituted with God. All God's redeemed, regenerated, sanctified, transformed,

都要见神的面（启二二4）。看见神使我们变化（林后三18，参约壹三2），因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了。这新陈代谢的过程就是变化（罗十二2）。看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂（伯四二5注2）。

我们越看见神、认识神并爱神，就越厌恶自己，越否认自己（太十六24，路九23，十四26）（伯四二6注1）。

约伯说他的受苦不是因受神的审判，这样说是对的。照着他的良心，约伯觉得他并未作任何事，以致要神审判他或惩罚他。但他的确在受苦，所以他要与神探究他的处境。然而，约伯的三个朋友却坚持约伯的受苦是证明他作错了事，并且受神审判。因此，神进来定罪约伯的三个朋友，并且在某种程度上为约伯表白。

然而，约伯缺少神圣的启示，不知道神对付祂子民的目的，乃是要祂的子民得着祂、有分于祂、拥有祂并享受祂，而不是其他一切的事物，直到他们的享受达到最完满的地步（腓三7~14，林后四16~17），如新约里神圣启示至终所揭示的，就是祂的子民至终要成为新耶路撒冷（启二一2~二二5）（伯四二7注1）。

甚至今天，神借着剥夺和销毁来对付我们之后，并在祂的目的完成之后，神也给我们物质的福分。然而，神对付祂子民的目的，不是要给他们物质的福分，乃是要把祂自己给他们，作他们的永分，至终完成于新耶路撒冷。神赐给祂子民之神圣福分那包括一切的集大成、总和，乃是包罗万有、赐生命的灵作经过过程之三一神的终极完成（加三14）（伯四二10注2）。

参读：约伯记生命读经，第二十四、三十篇。

conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18; cf. 1 John 3:2), because in seeing God we receive His element into us and our old element is discharged. This metabolic process is transformation (Rom. 12:2). To see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority. (Job 42:5, footnote 1)

The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves (Matt. 16:24; Luke 9:23; 14:26). (Job 42:6, footnote 1)

Job was right in saying that his sufferings were not a matter of God's judgment. Job felt that, according to his conscience, he had not done anything that required God to judge him or to punish him. Nevertheless, he was suffering and he wanted to investigate his situation with God. Job's three friends, however, insisted that Job's sufferings were a proof that he had done something wrong and was being judged by God. Thus, God came in to condemn the three friends and to vindicate Job to a certain extent.

Nevertheless, Job was devoid of the divine revelation, not knowing that God's purpose in dealing with His people is that He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him, rather than all things, until their enjoyment reaches the fullest extent (Phil. 3:7-14; 2 Cor. 4:16-17), as the divine revelation ultimately unveils in the New Testament, that His people may ultimately become the New Jerusalem (Rev. 21:2-22:5). (Job 42:7, footnote 1)

Even today, after God deals with us by stripping us and consuming us, and after His purpose is accomplished, God gives us His physical blessings. However, God's purpose in dealing with His people is not to give physical blessings to them but to give Himself to them as their eternal portion, which ultimately consummates in the New Jerusalem. The all-embracing aggregate, the totality, of the divine blessing given by God to His people is the all-inclusive life-giving Spirit as the consummation of the processed Triune God (Gal. 3:14). (Job 42:10, footnote 1)

Further Reading: Life-study of Job, msgs. 24, 30

提前六 11 “但你这属神的人啊，要逃避这些事，竭力追求公义、敬虔、信、爱、忍耐、温柔。”

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

神在约伯身上的目的，是要销毁这个“完全且正直”的约伯，并剥夺他在最高标准的道德上，所达到并成就的完全和正直（伯一 1）。…神的目的也是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯。…神的目的不是要得着一个在善恶知识树线上的约伯，乃是要得着一个在生命树（创二 9）线上的约伯（约伯记生命读经，三四至三五页）。

信息选读

至终，神的目的是要使约伯成为属神的人（提前六 11，提后三 17），充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神，而不是一个高道德标准的人，有天然的完全、天然的正直和天然的纯全，那是约伯想要维持并持守的（伯二 3、9 上）。这样一个按着神的经纶由神所构成的人，绝不会受任何难处和问题所困惑，以致咒诅自己的生日，宁愿死不愿活。

我很高兴…我们在研读约伯记。然而，我有点担心，我们来读这卷书时，可能只是要多得知识而已。我们可能定罪善恶知识树，但我们研读约伯记时，却可能只得着知识，而使知识树增长。

我们需要看见，整本圣经是论到神永远经纶的书。神在祂经纶里的心意，乃是要把祂自己分赐到我们里面，

Morning Nourishment

1 Tim. 6:11 But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

God's intention with Job was to consume this "perfect and upright" person and to strip his attainments, his achievements, in the highest standard of ethics in perfection and uprightness (Job 1:1)...God's intention was also to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes....God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life (Gen. 2:9). (Life-study of Job, p. 29)

Today's Reading

Eventually, God's intention was to make Job a man of God (1 Tim. 6:11; 2 Tim. 3:17), filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ, not a man of the high standard of ethics in Job's natural perfection, natural uprightness, and natural integrity, which Job attempted to maintain and hold (Job 2:3, 9a). Such a person, constituted with God according to His economy, would never be entangled by any troubles and problems so that he would curse his birth and prefer to die rather than to live.

I am happy that we are now studying the book of Job. However, I am somewhat concerned that we may come to this book merely to gain more knowledge. We may condemn the tree of the knowledge of good and evil, but we may add to the growth of the tree of knowledge by picking up mere knowledge from our study of Job.

We need to see that the entire Bible is a book on God's eternal economy. In His economy God's intention is to dispense Himself into us to be our life

作我们的生命和性情，使我们在生命和性情上能成为与祂一样，以彰显祂。那么为什么有剥夺和销毁？神的剥夺和神的销毁是要拆毁我们。我们是堕落、天然的人；身为这样的人，我们需要被拆毁。神必须拆毁我们，然后祂才有一个根据，有一条路来重新建造我们。

许多基督徒以为，今天堕落的人需要得帮助，好使他们健全。然而，神在祂经纶里的心意，不是要使堕落的人成为健全，乃是要把我们拆毁，然后用祂自己重建我们，以祂自己作我们的生命和性情，好叫我们这人完全与祂成为一。

约伯记给我们看见，神透过撒但这丑恶的工具所作的，就是要借着剥夺和销毁这两种方式，把约伯拆毁。神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人。这是我们研读约伯记时该得着的（约伯记生命读经，三五、四一至四二页）。

今天绝大部分的基督徒忽略了圣经的重点，就是神在基督里已成为人，为要使人生命和性情上（但在神格上）成为神；并且神渴望将祂自己与人调和，成为一个实体。

撒下七章所启示的，保罗在罗马一章三至四节加以解释；他告诉我们，基督这大卫的后裔，已被标出为神的儿子。这些经节说，“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”基督是大卫的后裔，但祂已被标出为神的儿子。这就是神成为人，为要使人生命和性情上（但在神格上）成为神的奥秘。神与人二者因此被建造在一起，构造到彼此里面。在基督里，神构造到人里面，人也构造到神里面；神与人已调和在一起，成了一个实体，称为神人（撒母耳记生命读经，二四九至二五〇页）。

参读：约伯记生命读经，第三十一、三十三篇。

and our nature that we may be the same as He is in life and nature in order to express Him. What, then, about the stripping and the consuming? God's stripping and God's consuming are to tear us down. We are fallen and natural men. As such men, we need to be torn down. God must tear us down. Then God can have a base, a way, to build us up again.

Many Christians think that fallen man needs help so that he can be made whole. However, in His economy God's intention is not to make fallen man whole. Rather, God's intention is to tear us down and rebuild us with Himself as our life and our nature that we may be persons who are absolutely one with Him.

The book of Job shows us that God, through Satan as an ugly tool, was tearing Job down by two ways: stripping and consuming. God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man. This is what we should receive in our study of Job. (Life-study of Job, pp. 29, 34-35)

The vast majority of today's Christians neglect the crucial point in the Bible that in Christ God has become man in order to make man God in life and in nature but not in the Godhead and that God desires to mingle Himself with man to be one entity.

What is revealed in 2 Samuel 7 is expounded by Paul in Romans 1:3-4, where he tells us that Christ, a descendant of David, has been designated the Son of God. These verses say, "Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord." Christ is a descendant of David, yet He has been designated to be the Son of God. This is the mystery of God becoming man to make man God in life and in nature but not in the Godhead. The two, God and man, are thus built together, constituted into each other. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man. (Life-study of 1 & 2 Samuel, pp. 204-205)

Further Reading: Life-study of Job, msgs. 31, 33

太一21 “她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。”

23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。（以马内利翻出来，就是神与我们同在）”

起初，圣经说到那神人；今天这位神人已成了众神人。那神人是耶稣基督，祂是神成为肉体来作人。祂既是这样的一位，祂就是神人。不仅如此，祂乃是神人的模型，是原型，要产生许许多多的神人（罗一3~4，八29），包括全世界所有亲爱的圣徒。不管我们属于什么国籍，不管我们是男是女，年轻或年长，我们都必须相信，我们乃是神人。我们是众神人，我们每一位都是一个神人（神人，五页）。

信息选读

我们的神只是神，直到二千年前。然后祂就成了人。当然祂没有放弃祂的神性，祂仍然是神。因此，那人耶稣乃是神人。祂经过人性生活、死与复活，并进到升天里。祂升天以后，仍然是神人，借着祂的死与复活，就有许多的神人复制出来。

新耶路撒冷乃是许多神人的集大成、总和。在这许多神人，就是神的许多儿子中间有父。基督是长子，我们是祂许多胞胎生的弟兄。新耶路撒冷就是父神同着许多“子神”。…我信在新耶路撒冷里，父神看见这些“子神”，祂就会很高兴。我们都要在那里作许多神人。在新耶路撒冷里，父是独一的，所有其他的都是子（过照着圣经中神圣启示高峰之生活实行的路，四〇页）。

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

23 “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

Initially, the Bible speaks of the God-man. Today this God-man has become the God-men. The God-man is Jesus Christ, who is God incarnated to be a man. As such a One, He is the God-man. Furthermore, He is the model God-man, the prototype for the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world. Regardless of our nationality, and regardless of whether we are male or female, young or old, we all must believe that we are God-men. We are all God-men, and each one of us is a God-man. (The God-men, p. 10)

Today's Reading

Our God was merely God up to two thousand years ago. Then He became a man. Of course, He did not drop His divinity. He was still God. Thus, the man Jesus was a God-man. He went through human living, death, and resurrection and entered into ascension. After His ascension He is still the God-man, and through His death and resurrection, many God-men were reproduced.

The New Jerusalem is the aggregate, the totality, of many God-men. Among these many God-men, the sons of God, is the Father. Christ is the firstborn Son and we are His many “twins.” The New Jerusalem is God the Father with many “God the sons.”...I believe that in the New Jerusalem, God the Father will look at “God the sons,” and He will be very happy. We will be there as the many God-men. In the New Jerusalem, the Father will be the unique One, and all the others will be the sons. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 37)

属神的人〔提后三17〕就是神人，也就是有分于神的生命和性情（约一13，彼后一4），在神的生命和性情上与祂是一（林前六17），因而彰显神的人。这样一个神人，这样一个属神的人，是借着神呼出祂自己而产生的。神的呼出产生神人（教师训练，一一页）。

基督进到荣耀里，乃是神救赎完成的明证〔路二四26，罗四25〕。今天在上天，在荣耀里，有一位是神又是人，是人也是神的神而人者。…当基督从死里复活时，神有何等的喜乐，因为那时祂在宇宙中的工作，已经照着祂永远的计划产生出一个结果，就是在宇宙中有一位是神调在人里面，也是人联于神里面。这是神在永远里的计划所要得着一个结果，也是祂在时间里的工作所成功的一个样品。

开办工厂的人都知道，要量产一样产品，第一就是要先作出一个样品。样品作成功，就可以照着样品大量生产。…复活的基督，得着荣耀的神而人者，就是神救赎工作的样品；祂的复活升天，得着荣耀，就是神救赎工作样品的完成。从此，神可以照着基督这个样品，大量的工作，大量的出产（神计划里的救赎，一三七至一三八页）。

人子基督具有人性一切的美德（诗四五2上）。主耶稣具有神圣的性情同其神圣的属性，也具有属人的性情同其人性的一切美德。在祂里面，我们看见神的一切属性，以及人的一切美德，因为祂的构成是由带着神圣属性的神圣性情，以及带着人性美德的属人性情所组成。不仅如此，在基督里，神圣的属性加强并丰富人性的一切美德。在祂身上，神圣的属性充满人性的一切美德，人性的一切美德包含神圣的属性。神圣的属性是内里的实际，人性的一切美德是外在的表显。因此，耶稣这人的美德被神的属性充满、调和并浸透（新约总论第九册，二五至二六页）。

参读：马可福音生命读经，第五十二至六十三篇；路加福音生命读经，第六十一篇。

A man of God [2 Tim. 3:17] is a God-man, one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4), thus being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him. Such a God-man, such a man of God, is produced by God's breathing out of Himself. God's breathing produces God-men. (Teacher's Training, pp. 14-15)

Christ's entering into glory is the proof of God's accomplished redemption (Luke 24:26; Rom. 4:25). The person in glory in the heavens is both God and man; He is man yet God, and God yet man. The resurrection of Christ from the dead signaled the accomplishment of God's eternal plan by issuing in a person who is God mingled with man and man joined with God. This is the result that God intended to obtain in eternity past, and it is the issue of His work in time. Hence, God's heart is full of joy.

A person who sets up a factory to mass-produce a certain product must first produce a prototype. After he has successfully produced a prototype, he can begin to mass-produce the prototype....The resurrected and glorified Christ, who is God yet man, is the prototype of God's redemptive work. He is the issue of God's redemptive work. God can now work to mass-produce Christ as the prototype. (Redemption in God's Plan, p. 102)

As the Son of Man, Christ has all the virtues of humanity (Psa. 45:2a). The Lord Jesus possesses both the divine nature with its divine attributes and the human nature with its human virtues. In Him we see all the attributes of God and all the human virtues, for His constitution is a composition of the divine nature with its divine attributes and the human nature with its human virtues. Moreover, in Christ the divine attributes strengthen and enrich the human virtues. With Him the divine attributes fill the human virtues, and the human virtues contain the divine attributes. The divine attribute is the inward reality, and the human virtue is the outward appearance. Therefore, the virtues of the man Jesus are filled, mingled, and saturated with the attributes of God. (The Conclusion of the New Testament, p. 2773)

Further Reading: Life-study of Mark, msgs. 52-63; Life-study of Luke, msg. 61

腓一 19 ~ 21 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

许多基督徒知道神有一天成为肉体，成为一个人，名叫耶稣。他们只是照着字面认识这事，但原谅我说，他们并不认识成为肉体这事的内在事实。成为肉体这件事产生一个神人，在地上过一种生活，不是凭祂属人的生命，乃是凭祂神圣的生命。祂在地上的日子，一直把自己摆在十字架上。祂留在十字架上死，好叫祂能凭神活，不是彰显人，乃是使神圣的属性成为人性的美德，而彰显神。这是第一个神人作为原型的生活。今天我们是祂的复制品，是祂的许多复本，所以我们该过同样的生活（过照着圣经中神圣启示高峰之生活实行的路，二五页）。

信息选读

彼前二章二十一节…说，基督在祂的人性生活中，给我们留下一个榜样，一个范本，使我们作祂的复本。基督耶稣在地上的时候，设立了一个样本，为着属灵的复印。祂是榜样、样本，为着复印，以产生千万的复本（过照着圣经中神圣启示高峰之生活实行的路，一一页）。

神人成为得胜者的路，首先是爱基督并跟从祂（约二一 15 ~ 17、19 下）。作得胜者的神人也必须追求基督并赢得祂（腓三 12 ~ 15），他们更要凭基督复活的大能模成祂的死（10）。在凡事上，我们需要模

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

Many Christians know that one day God was incarnated to be a man by the name of Jesus. They know this just in black and white, but sorry to say, they do not know the intrinsic fact of this incarnation. This incarnation produced a God-man, who lived on the earth not by His human life but by His divine life. All the days when He was on earth, He put Himself on the cross. He remained on the cross to die that He might live by God, not to express man but to express God in His divine attributes becoming man's virtues. This was the life of the first God-man as a prototype. Today we are His reproduction, His many copies, so we should live the same kind of life. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 25)

Today's Reading

First Peter 2:21...tells us that Christ in His human living left us a model, an example, for us to copy. Christ Jesus, while He was on this earth, set up a copy for spiritual xeroxing. He was the model, the copy, for xeroxing, to produce millions of copies. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 15)

The way for the God-men to be the overcomers is first to love Christ and follow Him (John 21:15-17, 19b). The God-men as the overcomers must also pursue Christ and gain Him (Phil. 3:12-15), and they must be conformed to the death of Christ by the power of His resurrection (v. 10). In everything we need to be conformed to Christ's death. In everything we should be crucified.

成基督的死；在凡事上，我们都该被钉死。应当“不再是我”，因为“我”已经被十字架除掉（加二20上）。我们靠自己不可能模成基督的死，但我们有复活的基督活在我们里面。我们该倚靠祂复活的大能，使我们可以凡事上模成祂的死。许多时候，我领悟到我对妻子的态度没有模成主的死。只要说了短短一句语气不好的话，我就发现我没有模成基督的死。多年来，我几乎每天都为这样的罪悔改。

得胜者也需要靠基督包罗万有之灵全备的供应，活基督并显大祂（腓一19~21）。今天那灵不仅是神的灵，也是耶稣基督的灵，这灵里有全备的供应，使我们活基督并显大基督（神人，四八页）。

许多基督徒读箴言，甚至读全本圣经时，只接受教训、警戒、劝勉、格言和训辞，以修养自己，并建立完全被神定罪的自然的人。我们来到神的话跟前，必须学习作就近神的人，不是要接受格言和教训，乃是要接受滋养和光照，使我们认识，照着神的经纶，我们该一直凭着基督复活的大能，就是终极完成的灵，也就是基督复活的实际，模成祂的死（三10）。

我们必须拒绝自我修养，并且定罪建立天然的人。我们需要将圣经从教导我们培养己并建立天然人的书，转为满了生命、灵、属灵滋养、和属灵光照的书。这要拆毁我们的己，破碎我们天然的人，并以三一神终极完成的灵供应我们。这样，我们过生活就不是凭着天然的人、我们的旧人、和我们的己，乃是凭着主耶稣，就是活在我们灵里的生命和人位（箴言生命读经，四〇页）。

参读：箴言生命读经，第六、八篇；马可福音生命读经，第六十六至六十七篇。

It should be “no longer I,” because the “I” has been crossed out (Gal. 2:20a). In ourselves it is impossible for us to be conformed to Christ’s death. However, we do have the resurrected Christ living within us. We should rely on the power of His resurrection that we may be conformed to His death in everything. Many times I realized that I was not conformed to the Lord’s death in my attitude toward my wife. After speaking just one short sentence in an unpleasant tone, I realized that I was not conformed to the death of Christ. I have repented for such sins nearly every day for many years.

The overcomers also need to live Christ and magnify Him by the bountiful supply of His all-inclusive Spirit (Phil. 1:19-21). Today the Spirit is not only the Spirit of God but also the Spirit of Jesus Christ, who has the bountiful supply for us to live Christ and magnify Christ. (The God-men, pp. 44-45)

In their reading of the Proverbs and even of the entire Bible, many Christians receive only teachings, admonitions, exhortations, proverbs, and precepts to cultivate their self and to build up the natural man, who has been fully condemned by God. We must learn to come to the Word of God as those who are approaching God, not to receive proverbs and teachings but to receive nourishment and enlightenment, so that we may know that, according to God, we should always be conformed to the death of Christ by the power of His resurrection (Phil. 3:10), which is the consummated Spirit, who is the reality of the resurrection of Christ.

We must reject self-cultivation and condemn the building up of the natural man. We need to turn the Bible from a book that teaches us to cultivate the self and to build up the natural man to a book that is full of life, spirit, spiritual nourishment, and spiritual enlightenment. This will tear down our self, break our natural man, and supply us with the consummated Spirit of the Triune God. Then we will live a life not by our natural man, by our old man, and by our self but by the Lord Jesus, who is our life and person living in our spirit. (Life-study of Proverbs, pp. 28-29)

Further Reading: Life-study of Proverbs, msgs. 6, 8; Life-study of Mark, msgs. 66-67

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羡慕 — 彰显主

8 7 8 7 双 (英 403)

F 大调

3/2

3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 #1 2 | 3 - - -
 一 从我活出你的自己, 耶稣, 你是我生命;
 3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 - - -
 对于我的所有问题, 求你以你为答应。
 1 1 | 6 -- 6 7 · 6 | 6 - 5 - 1 1 | 1 -- 1 7 1 | 3 - 2 -
 从我活出你的自己, 一切事上能随意,
 3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 - - - ||
 我不过 是透明用器, 为着彰显你秘密。

二 殿宇今已完全奉献, 已除所有的不洁,
 但愿你的荣耀火焰, 今从里面就露榦。
 全地现在都当肃穆, 我的身体今进供,
 作你顺服、安静奴仆, 只有被你来推动。

三 所有肢体每个时刻, 约束、等候你发言,
 准备为你前来负轭, 或是不用放一边。
 约束, 没有不安追求, 没有紧张与受压,
 没有因受对付怨尤, 没有因懊悔倒下。

四 乃是柔软、安静、安息, 脱离倾向与成见,
 让你能够自由定意, 当你对我有指点。
 从我活出你的自己, 耶稣你是我生命;
 对于我的所有问题, 求你以你为答应。

第二节的“露榦”, 意思是露出所包藏之物。

Hymns, #403

| | |
|--|--|
| <p>1 Live Thyself, Lord Jesus, through me, For my very life art Thou; Thee I take to all my problems As the full solution now. Live Thyself, Lord Jesus, through me, In all things Thy will be done; I but a transparent vessel To make visible the Son.</p> <p>2 Consecrated is Thy temple, Purged from every stain and sin; May Thy flame of glory now be Manifested from within. Let the earth in solemn wonder See my body willingly Offered as Thy slave obedient, Energized alone by Thee.</p> | <p>3 Every moment, every member, Girded, waiting Thy command; Underneath the yoke to labor Or be laid aside as planned. When restricted in pursuing, No disquiet will beset; Underneath Thy faithful dealing Not a murmur or regret.</p> <p>4 Ever tender, quiet, restful, Inclinations put away, That Thou may for me choose freely As Thy finger points the way. Live Thyself, Lord Jesus, through me, For my very life art Thou; Thee I take to all my problems As the full solution now.</p> |
|--|--|

需要新的复兴

第五篇

按着神牧养（一）

照着主耶稣
和使徒保罗的榜样，
凭顾惜与喂养
而牧养人

读经：约十 11，来十三 20，彼前五 4，弗五 29，约二一
15～17，徒二十 20，28，31，林后十一 28～29，林
前九 22，林后十二 15，林前八 1，十三 4～8 上

纲 目

周 一

壹 我们必须照着主耶稣在祂尽职时的榜
样牧养人，以完成神永远的经纶——太
九 36，约十 11，来十三 20，彼前五 4：

一 在神完整的救恩中，神整个新约经纶的内
容，乃是基督作为人子顾惜我们，并作为神
子喂养我们——弗五 29：

1 基督是人子，来救赎我们脱离罪，借着祂的死，完
成祂法理的救赎（提前一 15，弗一 7）——顾惜。

THE NEED FOR A NEW REVIVAL

Message Five

Shepherding according to God (1)

Shepherding People by Cherishing
and Nourishing Them

according to the Pattern of the Lord Jesus
and of the Apostle Paul

Scripture Reading: John 10:11; Heb. 13:20; 1 Pet. 5:4; Eph. 5:29; John 21:15-
17; Acts 20:20, 28, 31; 2 Cor. 11:28-29; 1 Cor. 9:22; 2 Cor. 12:15; 1 Cor. 8:1;
13:4-8a

Outline

Day 1

I. We need to shepherd people according to the pattern of the
Lord Jesus in His ministry for carrying out God's eternal
economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:

A. *The content of God's entire New Testament economy in His
complete salvation is Christ as the Son of Man cherishing
us and as the Son of God nourishing us—Eph. 5:29:*

1. Christ as the Son of Man came to redeem us from sin, accomplishing His
judicial redemption through His death (1 Tim. 1:15; Eph. 1:7)—cherishing.

2 基督是神子，来将神圣的生命丰盛地分赐到我们里面，在祂的复活里，完成祂生机的拯救（约十 10，林前十五 45 下）—喂养。

周二

二 在路加十五章里，主耶稣揭示三一神对罪人拯救的爱—1 ~ 2 节：

- 1 我们必须跟随经过过程之三一神寻找并得着堕落之人的步骤—3 ~ 7, 8 ~ 10, 17 ~ 18 节。
- 2 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因。
- 3 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）—太九 10，路七 34。
- 4 我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）—太二四 45 ~ 47。

周三

三 基督不是来作审判官，乃是来作医生，医治、恢复、点活并拯救患麻风、（八 2 ~ 4、）瘫痪、（5 ~ 13, 九 2 ~ 8、）发烧、（八 14 ~ 15、）鬼附、（16, 28 ~ 32、）患各样疾病的、（16、）以及受人藐视的税吏并罪人，（九 9 ~ 11、）使他们能重新构成，成为祂属天国度的子民—12 ~ 13 节。

四 祂必须经过撒玛利亚，特意绕道去叙加，要得着一个不道德的妇人，借着请那妇人给祂水喝，而顾惜她，好用涌流的三一神作生命的水喂养她—约四 3 ~ 14。

2. Christ as the Son of God came to impart the divine life into us abundantly, carrying out His organic salvation in His resurrection (John 10:10; 1 Cor. 15:45b)—nourishing.

Day 2

B. In Luke 15 the Lord Jesus unveiled the saving love of the Triune God for sinners—vv. 1-2:

1. We need to follow the steps of the processed Triune God in seeking and gaining fallen people—vv. 3-7, 8-10, 17-18.
2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit is the reason for our barrenness.
3. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus—Matt. 9:10; Luke 7:34.
4. We need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ—Matt. 24:45-47.

Day 3

C. Christ came not as a Judge but as a Physician to heal, recover, enliven, and save the lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11) that they might become reconstituted to become people of His heavenly kingdom—vv. 12-13.

D. He had to pass through Samaria, purposely detouring to Sychar to gain one immoral woman, cherishing her by asking her to give Him something to drink that He might nourish her with the flowing Triune God as the water of life—John 4:3-14.

五 祂是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由—八 1～11，32，36。

六 祂到耶利哥，只是为着要探访并得一个人，就是税吏长，而祂的传扬乃是一种牧养—路十九 1～10。

七 祂借着给孩子们接手，而顾惜那些父母—太十九 13～15。

周 四

八 基督借着钉十字架而拯救的一个人，乃是一个判处死刑的强盗—路二三 42～43。

九 主托付彼得喂养祂的小羊，并牧养祂的羊，乃是要使徒的职事与祂天上的职事合并，一同照顾神的群羊，就是产生基督身体的召会—约二一 15～17，来十三 20，彼前五 1～4，二 25，参来十三 17：

1 在祂天上的职事里，基督这位大祭司胸前束着金带，正在顾惜、喂养众召会—启一 12～13。

2 在祂天上的职事里，基督是群羊的大牧人，要根据神的永约，终极完成新耶路撒冷—来十三 20～21。

周 五

贰 我们必须照着使徒保罗的榜样牧养人，他是好牧人，照顾神的群羊—提前一 16，徒二十 28：

E. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically—8:1-11, 32, 36.

F. He went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding—Luke 19:1-10.

G. He cherished the parents by laying His hands on their children—Matt. 19:13-15.

Day 4

H. The first one saved by Christ through His crucifixion was a robber sentenced to death—Luke 23:42-43.

I. The Lord's commissioning Peter to feed His lambs and shepherd His sheep was to incorporate the apostolic ministry with His heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ—John 21:15-17; Heb. 13:20; 1 Pet. 5:1-4; 2:25; cf. Heb. 13:17:

1. In His heavenly ministry, Christ as the High Priest, with a golden girdle on His breast, is cherishing and nourishing the churches—Rev. 1:12-13.

2. In His heavenly ministry, Christ is the Great Shepherd of the sheep to consummate the New Jerusalem according to God's eternal covenant—Heb. 13:20-21.

Day 5

II. We need to shepherd people according to the pattern of the apostle Paul as a good shepherd, taking care of God's flock—1 Tim. 1:16; Acts 20:28:

- 一 保罗牧养圣徒，就象乳养的母亲和劝勉的父亲一样——帖前二 7 ~ 8, 11 ~ 12。
- 二 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”（徒二十 20）教导他们，并且流泪劝戒每一位圣徒，甚至三年之久，（31, 19,）将神一切的旨意告诉他们。（27。）
- 三 林后三章二至三节启示，保罗用赐生命的灵为素质来写基督的活信：
 - 1 因着信徒是基督的信，所以他们也是写在使徒心里的信；今天我们把基督供应给别人时，基督就写到我们所供应的人里面，同时也写到我们里面。
 - 2 这意思是，我们永不能忘记那些我们曾把基督供应给他们的人；只写一次却产生了两个正本，牵连到两颗心成为一。
- 四 保罗亲密地关切信徒——七 3, 门 7, 12。
- 五 他下到软弱之人的水平上，好使他能得着他们——林后十一 28 ~ 29, 林前九 22, 参太十二 20。

周 六

- 六 为着圣徒的缘故，他乐意花费他所有的，指他的财物；并花费他所是的，指他这人——林后十二 15。
- 七 他是奠祭，与基督这产生酒的是一，牺牲他自己，使别人得以享受基督——腓二 17, 士九 13, 弗三 2。

- A. *Paul shepherded the saints as a nursing mother and an exhorting father—1 Thes. 2:7-8, 11-12.*
- B. *Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (Acts 20:20) and by admonishing each one of them with tears even for as long as three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).*
- C. *Second Corinthians 3:2-3 reveals that Paul wrote living letters of Christ with the life-giving Spirit as the essence:*
 - 1. *Because the believers are a letter of Christ, they are also the letter inscribed in the heart of the apostles; today while we are ministering Christ to others, Christ is simultaneously written in the one to whom we are ministering and also in us.*
 - 2. *This means that we can never forget those to whom we have ministered Christ; the one writing produces two original copies and involves two hearts becoming one.*
- D. *Paul had an intimate concern for the believers—7:3; Philem. 7, 12.*
- E. *He came down to the weak ones' level so that he could gain them—2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20.*

Day 6

- F. *He was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints—2 Cor. 12:15.*
- G. *He was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ—Phil. 2:17; Judg. 9:13; Eph. 3:2.*

- 八 他是那灵的执事，借着被那灵充满，凭灵而行，使神得着荣耀，而尊重神；并借着将那灵服事给人，作他们的供应，而尊重人——林后三 6, 8, 加五 16, 25, 士九 9。
- 九 保罗在他的教训里指明，召会是养育人的家，是医治并恢复人的医院，也是教导并造就人的学校——弗二 19, 帖前五 14, 林前十四 31。
- 十 保罗启示，我们为着建造基督的身体，要成为什么，或要作什么，极超越的路乃是爱——八 1, 十二 31, 十三 4~8 上。
- 叁 “我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴”——活力排，四九页。

- H. He was a minister of the Spirit to honor God by being filled with the Spirit to walk by the Spirit for His glory and to honor man by ministering the Spirit to them for their supply—2 Cor. 3:6, 8; Gal. 5:16, 25; Judg. 9:9.*
- I. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.*
- J. Paul revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—8:1; 12:31; 13:4-8a.*
- III. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ’s wonderful shepherding, there will be a big revival in the recovery”—The Vital Groups, p. 40.**

晨兴喂养

路十五 1～2 “众税吏和罪人都挨近耶稣，要听祂。法利赛人和经学家纷纷的唧咕议论说，这个人接待罪人，又同他们吃饭。”

约十 10～11 “…我来了，是要叫羊〔人〕得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

神整个新约经纶的内容，乃是基督作为人子顾惜我们，并作为神子喂养我们。…在四卷福音书中所描绘的耶稣，是非常顾惜人的。祂来到世上，就是要顾惜人。众人都需要祂来顾惜他们，使他们快乐、受安慰、得安息。祂若以神圣的身分来到我们这里，就会使我们受惊吓。但甚至罪大恶极的税吏，也能像朋友一样与祂同坐，与祂一同吃喝交谈（路十五 1，太九 10）。自义的经学家和法利赛人看见祂与税吏和罪人一同吃喝，就受不了。他们不知道自己也需要祂作他们的医生。…四卷福音书启示，基督这位顾惜人的人子，来应付每一个堕落罪人的需要。如果你患了麻风病，祂要洁净你。如果你是瞎眼的，祂要给你视力。这就是在四卷福音书中的耶稣（活力排，九九、一〇一页）。

信息选读

基督丰满的职事有三个时期，就是成肉体的时期、总括的时期和加强的时期。祂在第一个成肉体时期中的职事，乃是顾惜人、吸引人归祂。有一次祂行走在拥挤的群众中，一个患病的妇人迫切的去摸祂的衣服缝子，就得了医治（太九 20～22）。每一个人都需要祂，都能靠近祂，都能摸着祂。凡来到祂这里的，祂总不弃绝。祂接纳所有的人，没有偏爱或偏袒。

Morning Nourishment

Luke 15:1-2 Now all the tax collectors and sinners were drawing near to Him to hear Him. And both the Pharisees and the scribes murmured among themselves, saying, This man welcomes sinners and eats with them.

John 10:10-11 ...I have come that they may have life and may have it abundantly. I am the good Shepherd; the good Shepherd lays down His life for the sheep.

The content of God's entire New Testament economy is Christ as the Son of Man cherishing us and as the Son of God nourishing us....The Jesus who is portrayed in the four Gospels is very cherishing. He came to the world just to cherish people. All people need Him to cherish them, to make them happy, comfort them, and give them rest. If He came to us in His divine status, this would intimidate us. But even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10). The scribes and Pharisees, the self-justified ones, could not bear to see Him eating with tax collectors and sinners. They did not realize that they also needed Him to be their Physician....The four Gospels reveal Christ as the cherishing Son of Man to meet the need of every fallen sinner. If you are sick of leprosy, He will cleanse you. If you are blind, He will give you sight. This is the Jesus in the four Gospels. (The Vital Groups, pp. 80-81)

Today's Reading

The full ministry of Christ is in three stages: incarnation, inclusion, and intensification. His ministry in the first stage of incarnation was to cherish people, to draw and attract people to Him. Once He was walking in a pressing crowd, and a sick woman desperately touched the fringe of His garment and was healed (Matt. 9:20-22). Everyone needs Him, can approach Him, and can touch Him. No one who came to Him was rejected by Him. He receives all without preference or discrimination.

祂的眷临就是祂的顾惜。祂在十字架上的死，是祂最大的顾惜，为要救赎我们。若没有祂的救赎，谁能到祂哪里？当我们听见祂死在十字架上的故事，我们就流下眼泪。我们受了祂的吸引。

在复活里，祂变化形像成为赐生命的灵，就是全备供应的灵（林前十五45下，腓一19）。这灵是为着喂养。从使徒行传到各卷书信，基督这包罗万有的灵喂养我们。这喂养产生召会，建造基督的身体，并要终极完成新耶路撒冷。由于召会的堕落，在启示录里基督的喂养就加强七倍，以达成神永远的目标，就是新耶路撒冷。祂喂养的总和，就是这伟大的宇宙城，也就是神的扩大和彰显。这城乃是基督这赐生命、七倍加强之灵全备供应的终极完成，使我们得着喂养。新约是由两部分—顾惜和喂养—所组成。有了这样的启示，整本新约对我就成了一本新的书。

神差祂的儿子，在祂的人性里为我们的罪作了平息的祭物（约壹四10）—顾惜。基督是人子，来作赎罪祭，平息罪人与神之间的情形。…神差祂的儿子到我们这里来，使我们在祂的神性里借着祂得生并活着（9）—喂养。这可由约翰三章十六节得着证实：神将祂的独生子赐给我们，使我们这些信入祂的，借着祂在祂人性里的救赎，不至灭亡（顾惜），反而在祂的神性里得着永远的生命（喂养）。神将祂的独生子赐给我们，好在法理一面在祂的人性里救赎我们，使我们在祂的神性里得着永远的生命，好让祂在生机一面拯救我们。

基督是人子，来救赎我们脱离罪（提前一15）—顾惜。这是新约的第一部分。

基督是神子，来将神圣的生命丰盛的分赐到我们里面（约十10）—喂养。这是新约的第二部分（活力排，一〇一至一〇二、一〇八至一〇九页）。

参读：活力排，第六、九、十四篇。

His visiting was His cherishing. His death on the cross was the biggest cherishing to redeem us. Without His redemption, who could come to Him? When we heard the story of His death on the cross, our tears came down. We were attracted by Him.

In resurrection He was transfigured to become the life-giving Spirit, the Spirit of the bountiful supply (1 Cor. 15:45b; Phil. 1:19). This Spirit is for nourishing. As the all-inclusive Spirit from Acts through the Epistles, Christ nourishes us. This nourishing produces the church, builds up the Body of Christ, and will consummate the New Jerusalem. Because of the church's degradation, Christ's nourishing becomes sevenfold intensified in the book of Revelation to bring forth the eternal goal of God, the New Jerusalem. The totality of His nourishing will be this great universal city, which is the enlargement and expression of God. This city is the consummation of the bountiful supply of Christ as the life-giving, sevenfold intensified Spirit for nourishing us. The New Testament is composed of just two sections—cherishing and nourishing. With this revelation the entire New Testament has become a new book to me.

God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing. As the Son of Man, Christ came to be the sin offering to appease the situation between the sinners and God...God sent His Son to us that we may have life and live through Him in His divinity (1 John 4:9)—nourishing. This is confirmed by John 3:16: God gave us His only begotten Son that we who believe into Him may not perish through His redemption in His humanity (cherishing) but may have eternal life in His divinity (nourishing). God gave His only begotten Son to redeem us in His humanity judicially so that we may have eternal life in His divinity for Him to save us organically.

Christ as the Son of Man came to redeem us from sin (1 Tim. 1:15)—cherishing. This is the first part of the New Testament.

Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing. This is the second part of the New Testament. (The Vital Groups, pp. 82, 86-87)

Further Reading: The Vital Groups, msgs. 6, 9, 14

晨兴喂养

路十五 4~5 “你们中间谁有一百只羊，失去其中的一只，不把这九十九只撇在旷野，去找那失去的，直到找着么？找着了，就欢欢喜喜地扛在自己肩上，回到家里。”

我们必须跟随经过过程之三一神寻找并得着堕落之人的步骤。…〔在路加十五章，〕主说了三个奇妙的比喻，揭示三一神对罪人拯救的爱。

〔在第一个比喻中，〕子如同牧人，撇下九十九只羊，去寻找一只失去的羊（3~7）。

第二个比喻说到一个妇人寻找失落的银币（8~10）。这表征那灵寻找丧失的罪人。子的寻找，是在罪人的身外发生的，是借着祂救赎的死，在十字架上所完成的。那灵的寻找是里面的，由祂在悔改的罪人里面作工所完成的（活力排，四八至四九页）。

信息选读

因着子死在十字架上，以寻找罪人的步骤，以及那灵搜寻并洁净罪人里面的部分，而圣别罪人的步骤，罪人就醒悟过来。这可见于浪子醒悟过来，想要回到父亲那里（路十五 17~18）。彼前一章二节启示，我们在蒙基督的血所洒之前，圣灵就圣别我们。这是祂寻找的圣别。罪人被那灵的寻找唤醒，使他回到父那里。当浪子回转时，他父亲就远远地看见他。这指明父亲一直在期望等候，天天巴望他儿子回来。父亲一看见他儿子，就跑去迎接他儿子回来（路十五 20）。这给我们看见，父神跑来接纳回转的罪人。

Morning Nourishment

Luke 15:4-5 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? And when he finds it, he lays it on his shoulders, rejoicing.

We have to follow the steps of the processed Triune God in His seeking and gaining fallen people....[In Luke 15] the Lord told three wonderful parables, which unveil the saving love of the Triune God toward sinners.

The Son as the shepherd would leave the ninety-nine to seek the one lost sheep (Luke 15:3-7).

The second parable is that of a woman seeking a lost coin (vv. 8-10). This signifies the Spirit seeking a lost sinner. The Son's finding took place outside the sinner and was completed at the cross through His redemptive death. The Spirit's seeking is inward and is carried out by His working within the repenting sinner. (The Vital Groups, p. 39)

Today's Reading

Because of the Son's step of seeking the sinner by dying on the cross and the Spirit's step of sanctifying by searching and cleansing the sinner's inward parts, the sinner comes to his senses. This is shown by the prodigal son's coming to himself and desiring to return to his father (Luke 15:17-18). First Peter 1:2 reveals that before we received the sprinkling of Christ's blood, the Holy Spirit sanctified us. This is His seeking sanctification. The sinner is awakened by the Spirit's seeking to cause him to return to the Father. When the prodigal son returned, his father saw him while he was still a long way off. This indicates that the father was expectantly waiting and watching day by day for his son to return. When his father saw him, he ran to receive his returning son (Luke 15:20). This shows that God the Father runs to receive the returning sinners.

我信地上会有一个大复兴，但不是由少数属灵大汉带来的，乃是由基督身体的许多肢体，跟随经过过程之三一神寻找并得着堕落之人的步骤，成为牧人所带来的（活力排，四九至五〇页）。

我相信，没有父神爱和赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。我知道你们都劳苦作工，但几乎没有果子。…一位良善温和的牧师可能没有特别的恩赐，如讲道的恩赐；他可能只是探望人，并且当人来聚会时欢迎他们；但是照着统计数字，这样的牧师一年也会得着百分之十的扩增。反观我们，甚至还没有百分之十的扩增。你能看见我们是何等的荒凉么？你们有许多人是优秀的讲员，认识较高的真理。…但因着我们缺少父那爱和赦免的心，以及子那牧养和寻找的灵，我们就没有果子。我们定罪人、规范人，却不牧养人、寻找人。我们缺少爱和牧养。这些是我们结果子，得着人的重要因素。…我们训练青年人去得着人，还是去规范人？我们必须重新省察自己的行为，如哈该所言（该一5）。我们的行为是不正确的；有些地方出了问题（对同工长老们以及爱主寻求主者爱心的话，四二至四三页）。

顾惜人是使人快乐、愉快、舒适。我们接触人时，必须带着令人愉悦的面容。我们应当快乐、欢欣。我们接触任何人，不可面带愁容。我们必须给人一种印象，我们真是快乐、欢愉的。否则，我们就无法顾惜人，使人快乐。

接着，我们就该喂养他们。我们与他们谈到婚姻、男女约会、政治、世局、教育时，是不可能喂养他们的。喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们（活力排，一二八页）。

参读：活力排，第四篇；对同工长老们以及爱主寻求主者爱心的话，第三至四章。

I believe there will be a big revival on the earth, not by a few spiritual giants but by the many members of Christ's Body being shepherds who follow the steps of the processed Triune God in seeking and gaining fallen people. (The Vital Groups, pp. 39-40)

I believe that not having the Father's loving and forgiving heart and not having the Savior's shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit....A good, gentle pastor may not have a particular gift, such as the gift of speaking; he may simply visit people and welcome them when they come to his meeting, but according to statistics, he will have a ten-percent yearly increase. We, however, do not have even a ten-percent increase. Can you see how barren we are? Many of you are good speakers, knowing the higher truths....However, we do not have fruit because we are lacking in the Father's loving and forgiving heart and the Son's shepherding and seeking spirit. We condemn and regulate others rather than shepherd and seek them. We are short of love and shepherding. These are the vital factors for us to bear fruit, that is, to gain people....Do we train the young ones to gain people or to regulate people? We have to reconsider our ways, as Haggai said (Hag. 1:5). Our way is not right; something is wrong. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, pp. 40-41)

To cherish people is to make them happy and to make them feel pleasant and comfortable. We must have a pleasant countenance when we contact people. We should be happy and rejoicing. We should not contact anyone with a cheerless countenance. We must give people the impression that we are genuinely happy and pleasant. Otherwise, we will not be able to cherish them, to make them happy.

Then we should go on to nourish them. We do not nourish people when we speak to them about marriage, courtship, politics, the world situation, or education. To nourish people is to feed them with the all-inclusive Christ in His full ministry in three stages. (The Vital Groups, pp. 102-103)

Further Reading: The Vital Groups, msg. 4; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, chs. 2-3

太九 12 “耶稣听见，就说，强健的人用不着医生，有病的人才用得着。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

属天国度的王，在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是作审判官。审判官的审判是按着公义，医生的医治是按着怜悯和恩典。那些被祂作成属天国度子民的人，乃是患麻风（太八 2～4）、瘫痪（5～13，九 2～8）、发烧（八 14～15）、鬼附（16、28～32）、患各样疾病的（16）以及受人藐视的税吏并罪人（九 9～11）。若是祂作审判官，临到这些可怜的人，他们就都会被定罪、被弃绝，没有一个够资格、被选上并蒙呼召，成为属天国度的子民。然而祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成祂属天的新公民，给祂用以在这败坏的地面上，建立祂属天的国（圣经恢复本，太九 12 注 1）。

信息选读

基督是人子（耶稣），从犹太往加利利去，绕道进入叙加城，到雅各井旁，特意要等候那位干渴、寻求水之不道德的撒玛利亚妇人（约四 3～9）一顾惜。成了人的这位神，从犹太往加利利去，并且特意绕道去一座小城，为要顾惜一个不道德的妇人。基督这位人子，是绕道的救主。

基督是神子，受神所差当作恩赐，将生命的水赐给妇人喝，这水要涌入永远的生命（10～14）一喂养。首先，祂是人子来顾惜她；然后，祂是神子，将那涌入新耶路撒冷（永远生命的总和）的活水赐给她。

Matt. 9:12 ...When He heard this, He said, Those who are strong have no need of a physician, but those who are ill.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

In calling people to follow Him for the kingdom, the King of the heavenly kingdom ministered as a Physician, not as a Judge. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (Matt. 8:2-4), paralytics (8:5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (8:16, 28-32), those ill with all kinds of diseases (8:16), despised tax collectors, and sinners (9:9-11). If He had visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. (Matt. 9:12, footnote 1)

Today's Reading

Christ as the Son of Man (Jesus), going from Judea to Galilee, detoured into the city of Sychar, near Jacob's well, to purposely wait for the thirsty and water-seeking, immoral Samaritan woman (John 4:2-9)—cherishing. The very God who became a man traveled from Judea to Galilee, and He purposely detoured to a small city to cherish an immoral woman.

Christ as the Son of God, sent by God as a gift, gave her to drink the water of life which springs up into eternal life (John 4:10-14)—nourishing. First, He was the Son of Man to cherish her; then He was the Son of God to give her the living water that flows into the New Jerusalem, the totality of the eternal life.

基督是人子，不定罪那犯罪的妇人（八 11 下）—顾惜。这犯罪的妇人被经学家和法利赛人所控告，但最终他们都被基督所定罪。…主对妇人说，“没有人定你的罪么？”她说，“主啊，没有。”于是主说，“我也不定你的罪。”（10～11）这是顾惜。没有一个经学家和法利赛人能说，自己是无罪的。人子是唯一的无罪者，因此，只有祂有资格定罪那犯罪的妇人，但祂却不定那妇人的罪。祂来不是要定罪失丧者，乃是要拯救他们。

基督是神子（就是那“我是”），要叫她从罪得自由，而使她能不再犯罪（11 下、24、36）—喂养。根据出埃及三章十四至十五节，伟大的“我是”乃是耶和华的名。耶和华的意思是“我是那我是”。主告诉法利赛人，他们若不信祂是那“我是”，就必要死在他们的罪中（约 8:24）。换句话说，他们必不会从他们的罪得自由，却要留在他们的罪中，直到死在他们的罪中。毫无疑问的，犯罪的妇人相信了主耶稣，以祂作那位“我是”，而从她的罪得了自由〔36〕。…唯有神的儿子在祂的神性里，能使我们有能力不再犯罪。祂是人子，不定罪我们，反而赦免我们；祂也是神子，要叫我们得自由，不再犯罪。

基督这位人子往耶利哥去，撒该爬到树上想要看祂，祂经过那里，往上一看，对他说，“撒该，快下来，今天我必须住在你家里”，为要顾惜撒该，好用祂的救恩喂养他（路十九 1～10）。

当祂的门徒拒绝人把他们的孩子带到祂那里，祂打断门徒的禁止，要他们把孩子带到祂那里，祂就给孩子们接手，而顾惜了那些父母（太十九 13～15）。门徒的禁止，必定冒犯了那些父母。我们经常禁止人，而不是顾惜人。主阻止了门徒的禁止（活力排，一〇五至一〇七、一二三、一二二页）。

参读：活力排，第十篇。

Christ as the Son of Man would not condemn the sinful woman (John 8:11b)—cherishing. This sinful woman was accused by the scribes and Pharisees, but eventually they were condemned by Christ....The Lord said to the woman, "Has no one condemned you?" She said, "No one, Lord." Then He said, "Neither do I condemn you" (vv. 10-11). This is cherishing. None of the scribes and Pharisees could say that he was without sin. The Son of Man is the unique One without sin, so He was the only one qualified to condemn the sinful woman, but He would not do it. He came not to condemn the lost but to save them.

Christ as the Son of God (the very "I Am") would free her from sin so that she could sin no more (John 8:11b, 24, 36)—nourishing. According to Exodus 3:14-15, the great "I Am" is the name of Jehovah. Jehovah means "I Am That I Am." The Lord told the Pharisees that if they would not believe in Him as the I Am, they would die in their sins (John 8:24). In other words, they would never be freed from their sins but would remain in their sins until they would die in them. The sinful woman, no doubt, believed in the Lord Jesus, taking Him as the very I Am, to be freed from her sins [v. 36]...Only the Son of God in His divinity can enable us to sin no more. As the Son of Man, He will not condemn us but forgive us, and as the Son of God, He will free us from sinning.

Christ as the Son of Man went to Jericho, passed by the tree from which Zaccheus was expecting to see Him, and looked up and said to him, "Zaccheus, hurry and come down, for today I must stay in your house," in order to cherish him that He might nourish him with His salvation (Luke 19:1-10).

When His disciples rejected people bringing their children to Him, He stopped their preventing and asked them to bring the children to Him, and He cherished the parents by laying His hands on their children (Matt. 19:13-15). The disciples' preventing surely offended the parents. Quite often we are preventing people instead of cherishing people. The Lord stopped the disciples' preventing. (The Vital Groups, pp. 84-86, 99, 98)

Further Reading: The Vital Groups, msg. 10

约二一 15 ~ 16 “他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

我们的活力排是否有效能，可由我们一无分别地爱人得着证实。有些基督的同工可能觉得，我们应当让某些人受永远的沉沦。他们可能说，他们不爱某些人，就如抢银行的人。但是当基督钉在十字架上时，有两个强盗与祂同钉（太二七 38）。其中有一个强盗说，“耶稣啊，你来进入你国的时候，求你记念我。”（路二三 42）耶稣对他说，“我实在告诉你，今日你要同我在乐园里了。”（43）基督借着钉十字架而拯救的一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗。这是非常有意义的（活力排，八八页）。

信息选读

约翰二十一章乃是约翰福音的完成和总结，…给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶。

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（15 ~ 17）。…牧养乃是给群羊周全、柔细的照顾。…这是把使徒的职事与基督天上的职事合并，以照顾神的

John 21:15-16 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs. He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

A proof that our vital group is prevailing is that we love people without any discrimination. Some Christian co-workers may feel that we should let certain persons suffer eternal perdition. They may say that they would not love certain persons, such as bank robbers. But while Christ was being crucified on the cross, two robbers were crucified with Him (Matt. 27:38). One of them said, “Jesus, remember me when You come into Your kingdom” (Luke 23:42). Jesus said to him, “Truly I say to you, Today you shall be with Me in Paradise” (v. 43). The first one saved by Christ through His crucifixion was not a gentleman, but a criminal, a robber, sentenced to death. This is very meaningful. (The Vital Groups, p. 71)

Today's Reading

John 21 is the completion and consummation of the Gospel of John...showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's New Testament economy.

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17)...To shepherd is to take all-inclusive tender care of the flock...This is to incorporate the apostolic ministry with Christ's heavenly ministry to

羊群，就是召会，结果带进基督的身体（约翰福音结晶读经，一五九至一六〇页）。

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在一章十二至十三节，约翰说，“我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸前束着金带。”…这长袍乃是祭司袍（出二八 33～35），这给我们看见，基督是我们尊大的大祭司。

腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。这就是为什么祂是胸前束带。今天基督是我们的大祭司，照顾祂劳苦建立的众召会。…基督乃是在胸前束着金带…表征基督的神性成了祂的力量…，祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

基督在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会（启一 13 上）。基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。

祂这样作，乃是借着收拾灯台的灯…，使灯的情形正确合宜〔出三十 7〕。…基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样（二五 38）。灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。这就是修剪灯芯的意思，为要使灯照得更明。灯芯烧焦的部分，表征那些不照着神定旨的东西，需要剪除；这些东西就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适（活力排，一三一至一三三页）。

参读：活力排，第八、十一篇；约翰福音结晶读经，第七、十三篇；神生机救恩的秘诀—“那灵自己同我们的灵”，第二篇。

take care of God's flock, which is the church that issues in the Body of Christ. (Crystallization-study of the Gospel of John, pp. 130-131)

Christ is the best model of cherishing and nourishing as seen in Revelation 1. In verses 12 and 13 John said, "I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle."...This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches which He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor,...wearing a golden girdle on His breasts...signifying Christ's divinity becoming His energy....His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as "the Son of Man" to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

He does this by dressing the lamps of the lampstand...to make them proper [Exo. 30:7]....Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick. This is what it means to snuff the wick so that the lamp may shine better. The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation. All the lampstands are organic. They are living lampstands. Since each church is a living lampstand, each church has much feeling. A church with charred wicks will not feel comfortable. (The Vital Groups, pp. 105-106)

Further Reading: The Vital Groups, msgs. 8, 11; Crystallization-study of the Gospel of John, msgs. 7, 13; The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit", ch. 2

第五周·周五

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会…”

林后三 2～3 “你们就是我们的信，写在我们的心里，是众人所认识、所诵读的，你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的…”

我们必须接触并照顾别人（无论是罪人或信徒），正如使徒保罗这位最高的使徒，在接触人并顾到人需要的事上所作的一样（林后一 23～二 14）。在林后十一章二十八至二十九节，保罗说，“除了没有提起的事，还有为众召会的挂虑，天天压在我身上。有谁软弱，我不软弱？有谁绊跌，我不焦急？”这揭示出一个好牧者的照顾（活力排，七七页）。

信息选读

我们的态度可能是人人软弱，我们不软弱。…保罗在林前九章二十二节说，“向软弱的人，我就成为软弱的，为要得软弱的人。”这意指我们要下到软弱之人的水平。…这是借着探访牧养人的路。保罗也说，“有谁绊跌，我不焦急？”〔林后十一 29 下〕这是对跌倒之人绊跌的原因，忧急且气愤。这显示保罗作好牧者，照顾神群羊的榜样（活力排，七七至七八页）。

在行传二十章保罗与以弗所长老的谈话中，保罗说他“或在公众面前，或挨家挨户”教导他们（20）。…他在这一切劳苦之外，还挨家挨户地看望圣徒的家。他这样作乃是要成全圣徒。

<< WEEK 5 — DAY 5 >>

Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God...

2 Cor. 3:2-3 You are our letter, inscribed in our hearts, known and read by all men, since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God...

We need to contact and take care of others, sinners and believers, as the apostle Paul, the top apostle, did in contacting people and taking care of people's need (2 Cor. 1:23—2:14). In 2 Corinthians 11:28-29 Paul said, “Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?” This unveils the care of a proper shepherd. (The Vital Groups, p. 61)

Today's Reading

Our attitude may be that everyone is weak but we are not weak....In 1 Corinthians 9:22 Paul said, “To the weak I became weak that I might gain the weak.” This means that we should come down to the weak one's level....This is the way to shepherd people by visiting them. Paul also said, “Who is stumbled, and I myself do not burn?” [2 Cor. 11:29b]. This is to burn in sorrow and indignation over the cause of the stumbling of all the fallen ones. This shows the pattern of Paul as a good shepherd, taking care of God's flock. (The Vital Groups, p. 61)

In Paul's talk with the elders in Ephesus in Acts 20, Paul said that he taught them “publicly and from house to house” (v. 20)....In addition to all of his labor, he still visited the homes of the saints, from house to house. He did this to perfect the saints.

保罗一再回到每一位圣徒的家，流泪劝戒、劝勉他们。使徒的说话该满了同情，常有眼泪。你想作使徒么？那你就学习如何流泪。在十九节，保罗说他服事主，凡事谦卑，常常流泪。然后在三十一节，他说他不住地流泪劝戒每一位圣徒。使徒流泪告诉他所牧养亲爱的圣徒，一切关于神和祂旨意的事；他不仅公开地说，他也看望圣徒的家（关于建造基督身体更进一步的亮光，二三至二五页）。

林后三章二节说到使徒的心，而三节说到哥林多信徒的心。同一封书信写在使徒的心里，也写在信徒的心上。

照三节来看，基督的信“不是用墨，乃是用活神的灵写的”。活神的灵，就是活神自己，…乃是作成分像书写的墨；使徒用这成分供应基督作内容，书写传输基督的活信。写信者不是神的灵，乃是使徒。…这意思是说，活神的灵乃是用来写信的元素。这是非常要紧的事。

只写一次，却产生了两个正本。然而，在今天基督徒一般肤浅的传讲中不会产生这样的书写。肤浅的传讲不会产生书信。但正确、适当的职事，总是将基督的一些东西，写在接受职事的人心上，也写到供职的人心里。

这就是使徒能向哥林多人保证，永远不忘记他们的原因，因为信徒已经写在他们的心里了。无论使徒去哪里，他们都带着信徒同去，因为信徒已经写在他们心里了。这件事是非常主观的，也是经历上的。这超过了彼此的相联，因为牵连到两颗心成为一（哥林多后书生命读经，五四至五六、五八至五九页）。

参读：活力排，第七篇；关于建造基督身体更进一步的亮光，第二章；哥林多后书生命读经，第六篇。

Paul went back again and again to every home of the saints, exhorting them and advising them with tears. An apostle should speak full of sympathy, with tears. Do you want to be an apostle? Then learn how to weep. In Acts 20:19, Paul said that he served the Lord as a slave with all humility and tears. Then in verse 31 he says that he did not cease admonishing each one of the saints with tears. An apostle tells the dear ones under his shepherding everything concerning God and His counsel with tears. He does not only speak publicly, but he also visits the homes of the saints. (Further Light concerning the Building Up of the Body of Christ, pp. 24-26)

Second Corinthians 3:2 speaks of the apostles' hearts, whereas verse 3, the hearts of the believers at Corinth. The one kind of letter is inscribed both in the hearts of the apostles and in the hearts of the believers.

According to verse 3, the letter of Christ is “inscribed not with ink but with the Spirit of the living God.” The Spirit of the living God, who is the living God Himself, is...the very element, like the ink, with which the apostles minister Christ as the content for the writing of living letters that convey Christ. The writer of this letter is not the Spirit of God; the writer is the apostles....This means that the Spirit of the living God is the element with which the letter is written. This is a very crucial matter.

The one writing produced two original copies. This kind of writing does not take place, however, during the course of superficial preaching, [which]...does not produce letters. But the proper, adequate ministry always writes something of Christ both in the hearts of those receiving the ministry and in the heart of the one ministering.

This was the reason the apostles could assure the Corinthians that they would never forget them, for the believers had been written in their hearts. Wherever the apostles went, they carried the believers with them by having them written in their hearts. This matter is very subjective and experiential. It goes beyond being attached together, for it involves two hearts becoming one. (Life-study of 2 Corinthians, pp. 48-49, 51)

Further Reading: The Vital Groups, msg. 7; Further Light concerning the Building Up of the Body of Christ, ch. 2; Life-study of 2 Corinthians, msg. 6

林后十二 15 “我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”

腓二 17 “然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”

奠祭乃是在利未记一至六章所启示的基本祭物之外附加的（民十五 1～10，二八 7～10）。…奠祭预表献祭的人所享受的基督。基督这属天的酒充满献祭的人，甚至使他们成为献给神的酒。使徒保罗因着这样享受基督，就成了这样的奠祭（提后四 6），使他能借着流血，浇奠在信徒的信心这献给神的祭物上（圣经恢复本，腓二 17 注 1）。

信息选读

林前十二章的末了启示，爱是极超越的路（31 下）。一个人如何作长老？爱是极超越的路。一个人如何作同工？爱是极超越的路。我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别地爱恶人也爱好人而得以完全，像我们的父是完全的一样（太五 48）。我们必须像我们的父一样完全，因为我们是祂的众子，是祂的种类。…我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人。主耶稣说，祂来是作医生，

Morning Nourishment

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

The drink offering was in addition to the basic offerings revealed in Leviticus 1—6 (Num. 15:1-10; 28:7-10)...The drink offering is a type of Christ as enjoyed by the offerer. Christ as the heavenly wine fills the offerer and even causes him to become wine to God. The apostle Paul became such a drink offering (2 Tim. 4:6) by enjoying Christ in this way, so that he could be poured out as a sacrifice to God upon the believers' faith through the shedding of his blood. (Phil. 2:17, footnote 1)

Today's Reading

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species...How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones, but for the

不是为着强健的人，乃是为着有病的人。主说，“强健的人用不着医生，有病的人才用得着。”（九12）

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。如果我们的孩子是天使，就不需要我们作父母养育他们。召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

然而，有些召会是逮捕罪人的警察局，也是审判这些人的法院。保罗的态度不是这样。他说，“有谁软弱，我不软弱？”（林后十一29上）当经学家和法利赛人带着一个行淫的妇人到主那里时，祂对他们说，“你们中间谁是没有罪的，谁就先拿石头打她。”（约八7）当众人都离开后，主问那犯罪的妇人，说，“妇人在哪里？没有人定你的罪么？”她说，“主啊，没有。”然后耶稣说，“我也不定你的罪。”（十~11）谁是没有罪的？谁是完全的？保罗说，“向软弱的人，我就成为软弱的，为要得软弱的人。”（林前九22）这就是爱。我们不该以为别人是软弱的，我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。

我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导，应当像双脚，为着我们与主一同行动。我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养（活力排，九三至九五、四九页）。

参读：哥林多后书生命读经，第四十四篇；包罗万有的基督，第五至第六章。

sick ones. The Lord said, “Those who are strong have no need of a physician, but those who are ill” (Matt. 9:12).

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up. If our children were angels, they would not need our parenting to raise them up. The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Some of the churches, however, are police stations to arrest the sinful ones and law courts to judge them. Paul's attitude was different. He said, “Who is weak, and I am not weak?” (2 Cor. 11:29a). When the scribes and Pharisees brought an adulterous woman to the Lord, He said to them, “He who is without sin among you, let him be the first to throw a stone at her” (John 8:7). After all of them left, the Lord asked the sinful woman, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” Then Jesus said, “Neither do I condemn you” (vv. 10-11). Who is without sin? Who is perfect? Paul said, “To the weak I became weak that I might gain the weak” (1 Cor. 9:22). This is love. We should not consider that others are weak but we are not. This is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding. (The Vital Groups, pp. 74-75, 40)

Further Reading: Life-study of 2 Corinthians, msg. 44; The All-inclusive Christ, chs. 5-6

传扬福音 — 供应基督

665

降 D 大调

8 7 8 7 副 (英 922)

3/4

5 #4 5 | i . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 一 去向亡世供应基督, 非仅借话之所云。
 5 #4 5 | i i 3̣ 2̣ i | 6 . i 7 6 | 5 . 5 6 7 | i .
 更借生活分出基督, 供应可怜的人群。
 5 5 5 | 5 . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 (副) 去向亡世供应基督, 使祂显于你生活;
 5 #4 5 | i i 3̣ 2̣ i | 6 . i 7 6 | 5 . 5 6 7 | i . ||
 凭祂活着, 将祂分出, 使人与你同得着。

二 去向亡世供应基督 - 你所有的宝贵主;
 将你基督分给亲人, 作其成功与财富。

三 去向亡世供应基督 - 你所享受的基督;
 将你基督分给朋友, 作其夸耀与鸿福。

四 去向亡世供应基督, 祂是你命并一切;
 将你基督分给众人, 带人来尝祂超越。

1

To the lost world minister Christ,
 Not just by word, but by life,
 Imparting Christ by living deeds
 To the poor souls living in strife.
 To the lost world minister Christ,
 By daily walk making Him known;
 Imparting Christ by whom you live,
 Share with all men what you own.

2

To the lost world minister Christ,
 The precious One you possess,
 Imparting Christ to those you love
 As all their gain and success.

3

To the lost world minister Christ,
 The very Christ you enjoy,
 Imparting Christ to all your friends
 As all their boast and their joy.

4

To the lost world minister Christ,
 Who is your life and your all,
 Imparting Christ to all you meet,
 All fallen ones, great or small.

需要新的复兴

THE NEED FOR A NEW REVIVAL

第六篇

Message Six

按着神牧养 (二)

Shepherding according to God (2)

与神成为一，
被神构成，活神，彰显神，
代表神并供应神，
好按着神牧养

Becoming One with God,
Being Constituted with God, Living God,
Expressing God, Representing God, and
Ministering God to Shepherd according to God

读经：约二一 15 ~ 17，来十三 20 ~ 21，彼前五 2，
林前六 17，林后十三 14

Scripture Reading: John 21:15-17; Heb. 13:20-21; 1 Pet. 5:2; 1 Cor. 6:17; 2
Cor. 13:14

纲 目

Outline

周 一

Day 1

壹 主耶稣把使徒的职事与祂天上的职事合
并，以牧养神的群羊，就是召会——来八
1，十三 20 ~ 21，约二一 15 ~ 17：

I. **The Lord Jesus incorporated the apostolic ministry with
His heavenly ministry in shepherding God's flock, which
is the church—Heb. 8:1; 13:20-21; John 21:15-17:**

一 主耶稣在天上的职事里，继续祂在地上的
职事里所开始的牧养——十 11，14 ~ 16，来
十三 20 ~ 21。

A. *In His heavenly ministry the Lord Jesus continues the
shepherding that He began in His earthly ministry—10:11,
14-16; Heb. 13:20-21.*

周 二

Day 2

二 关于牧养，使徒的职事与基督天上的职
事合作——彼前二 25，五 2 ~ 4，约二一
15 ~ 17。

B. *Regarding shepherding, the apostolic ministry cooperates
with Christ's heavenly ministry—1 Pet. 2:25; 5:2-4; John
21:15-17.*

贰在彼前五章二节，使徒彼得说到按着神牧养：

- 一 按着神牧养，就是按着神的性情、心意、作法和荣耀牧养，不按着我们的偏好、兴趣、目的和个性—林后四 2，5～6。
- 二 按着神牧养，就是按着神属性的所是牧养—约壹一 5，四 8，路六 36。

叁我们要按着神牧养，就需要与神成为一，被神构成，活神，彰显神，代表神并供应神：

- 一 我们若要按着神牧养，就需要与神成为一—约十四 20，林前六 17：
 - 1 圣经的基本原则是神在祂的经纶里，使自己与人成为一，并使人与祂成为一—约十五 4，林前六 17。
 - 2 神渴望神圣的生命与属人的生命能联为一个生命，过一个生活—约六 57，加二 20。

周 三

- 3 在林前七章，我们看见在一切环境、情况、和光景里都与主是一的原则—17，24 节。
- 二 按着神牧养，要求我们被神构成—弗三 17 上，西三 10～11：
 - 1 神渴望将祂自己分赐到我们里面，使我们这人由祂的所是所构成，以至与祂的所是成为一个构成—弗三 17 上，西三 10～11。
 - 2 神这神圣的一位用祂的元素注入我们里面，使我们在生命和性情上，但不在神格上，与祂一样—林后十三 14。

II. In 1 Peter 5:2 the apostle Peter speaks about shepherding according to God:

- A. *To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition—2 Cor. 4:2, 5-6.*
- B. *To shepherd according to God is to shepherd according to what God is in His attributes—1 John 1:5; 4:8; Luke 6:36.*

III. In order to shepherd according to God, we need to become one with God, be constituted with God, live God, express God, represent God, and minister God:

- A. *If we would shepherd according to God, we need to become one with God—John 14:20; 1 Cor. 6:17:*
 1. The basic principle of the Bible is that in His economy God is making Himself one with man and man one with Him—John 15:4; 1 Cor. 6:17.
 2. God desires that the divine life and the human life be joined together to become one life that has one living—John 6:57; Gal. 2:20.

Day 3

3. In 1 Corinthians 7 we see the principle of being one with the Lord in all circumstances, situations, and conditions—vv. 17, 24.
- B. *Shepherding according to God requires that we be constituted with God—Eph. 3:17a; Col. 3:10-11:*
 1. God desires to dispense Himself into our being so that our being may be constituted with His being to be one constitution with His being—Eph. 3:17a; Col. 3:10-11.
 2. As the Divine Being, God infuses us with His element, causing us to be the same as He is in life and nature but not in the Godhead—2 Cor. 13:14.

三 唯有活神的人，才能按着神牧养——腓一 21 上：

1 神的经纶是要将祂自己作到我们里面，使我们可以接受祂作我们的生命和生命的供应，好活祂——约十一 25，六 48，57。

周 四

2 我们现今正有分于神圣的生命和神圣的性情，使我们能在人性里活神——加二 20。

3 我们日常的生活实际上该是神自己，因此是活神的生活；行事为人配得过神就是活神，也就是在我们日常生活中彰显神——帖前二 12，林前十 31。

四 神在祂经纶里的心意，乃是要将祂自己分赐到我们里面，作我们的生命和性情，使我们在生命和性情上与祂一样，好彰显祂——弗三 16～21，约壹五 11～12，西三 4，彼后一 4：

1 神永远的定旨是要将祂自己作到我们里面，作我们的生命，使我们可以彰显祂——创一 26，弗一 11，三 11，提后一 9。

2 借着我们吃、消化并吸收神同祂的属性，在我们里面所产生的人性美德，成了神的彰显——弗四 1～3。

3 神的心意是要我们与祂是一并且活祂，作祂团体的彰显——林前六 17，腓一 21 上，弗一 22～23，四 16。

周 五

五 我们要作按着神牧养的人，就需要代表神，尽代理之神的功用：

C. Only those who live God can shepherd according to God—Phil. 1:21a:

1. God's economy is to work Himself into us so that we may receive Him as our life and life supply in order to live Him—John 11:25; 6:48, 57.

Day 4

2. We are participating in the divine life and the divine nature so that we can live God in our humanity—Gal. 2:20.

3. Our daily life should actually be God Himself and thus be a life of living God; to walk in a manner worthy of God is to live God, that is, to express God in our daily living—1 Thes. 2:12; 1 Cor. 10:31.

D. God's intention in His economy is to dispense Himself into us as our life and nature, making us the same as He is in life and nature to express Him—Eph. 3:16-21; 1 John 5:11-12; Col. 3:4; 2 Pet. 1:4:

1. God's eternal purpose is to work Himself into us as our life so that we may express Him—Gen. 1:26; Eph. 1:11; 3:11; 2 Tim. 1:9.

2. The human virtues that are produced in us through our eating, digesting, and assimilating God with His attributes become the expression of God—Eph. 4:1-3.

3. God's desire is that we would be one with Him and live Him for His corporate expression—1 Cor. 6:17; Phil. 1:21a; Eph. 1:22-23; 4:16.

Day 5

E. As those who would shepherd according to God, we need to represent God and function as the acting God:

- 1 耶和华使摩西“在法老面前作神”；在摩西身上，神得着一个代表祂并执行祂旨意的人—出七 1，三 16～18，五 1。
- 2 作为神的代表，撒母耳乃是代理的神—撒上一 11，二 35，七 3，八 22：
 - a 撒母耳能作代理的神，因为他的所是和神的心乃是一—二 35。
 - b 撒母耳的生活和工作乃是为着完成凡在神心中的一切。
- 3 申言者以利沙在他的职事中，作为神人（直译，属神的人），行事如同神的代表，就是代理的神；我们在基督里的信徒，也能这样—王下四 9，提前六 11。
- 4 保罗是基督的大使，是代表神的人，也就是“代理的神”—林后一 3～4，12，15～16，二 10，十一 1，十一 2。

周 六

六 按着神牧养，就是将神供应给人—十三 14：

- 1 今天在主的恢复里，我们的工作乃是将经过过程的神供应给人—弗三 16～17 上，林后三 9，四 1，5，十三 14。
- 2 三一神已经具体化身在基督里，并且实化为终极完成的灵；这是我们所敬拜、传扬、并供应给人的神—西二 9，林前十五 45，林后一 3～4，十三 14。
- 3 供应话语的人应该用神和实际，而不是仅仅用道理，供应圣徒—提后二 2，15，四 2～3，5。
- 4 我们能将神供应给人有多少，在于我们被神破碎，好涌流生命—林后四 10～12，16，来四 12。
- 5 我们若要彼此供应神，就需要讲说恩典、真理、灵、和生命的话，供应那作到我们里面之经过过程的神—弗三 16～17 上，四 25，29，约六 63。

1. Jehovah made Moses “God to Pharaoh”; in Moses, God had one to represent Him and to execute His will—Exo. 7:1; 3:16-18; 5:1.
2. As the representative of God, Samuel was the acting God—1 Sam. 1:11; 2:35; 7:3; 8:22:
 - a. Samuel could be the acting God because his being and God’s heart were one—2:35.
 - b. Samuel’s living and working were for carrying out whatever was in God’s heart.
3. In his ministry Elisha the prophet, as the man of God, behaved himself as God’s representative, as the acting God; today we, the believers in Christ, can be the same—2 Kings 4:9; 1 Tim. 6:11.
4. As an ambassador of Christ, one who represented God, Paul was the acting God—2 Cor. 1:3-4, 12, 15-16; 2:10; 10:11; 11:2.

Day 6

F. To shepherd according to God is to minister God to others—13:14:

1. Our work in the Lord’s recovery today is to minister the processed God to people—Eph. 3:16-17a; 2 Cor. 3:9; 4:1, 5; 13:14.
2. The Triune God is embodied in Christ and realized as the consummated Spirit; this is the God whom we worship, proclaim, and minister to others—Col. 2:9; 1 Cor. 15:45; 2 Cor. 1:3-4; 13:14.
3. Those who minister the word should supply the saints with God and reality, not mere doctrine—2 Tim. 2:2, 15; 4:2-3, 5.
4. How much we can minister God to others depends on our being broken by God for the outflow of life—2 Cor. 4:10-12, 16; Heb. 4:12.
5. If we would minister God to one another, we need to speak words of grace, truth, spirit, and life, ministering the processed God who has been wrought into our being—Eph. 3:16-17a; 4:25, 29; John 6:63.

6 我们需要用神喂养圣徒，使他们接受生命的供应，有完满的享受和满足，以建造基督的身体—太二四 45 ~ 46，来五 12 ~ 14，弗四 16。

6. We need to feed the saints with God so that they may receive the supply of life with full enjoyment and satisfaction for the building up of the Body of Christ—Matt. 24:45-46; Heb. 5:12-14; Eph. 4:16.

约二一 16 “耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

彼前五 2 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。”

主向门徒揭示，祂是好牧人，来使羊更丰盛地得着生命，并且祂另外有羊（外邦人），祂必须领这另外的羊与他们（犹太信徒）合为一群（一个召会），归于一个牧人之下。…主的牧养先是在祂地上的职事里（太九 36）。主看见以色列人如同羊，受到他们首领的搅扰；他们如同羊流离，没有牧人。主这位神选民的牧人就祷告，于是神告诉祂所差的这一位，要设立十二使徒，使他们照顾神的羊（十 1～6）。…然后，主的牧养是在祂天上的职事里（彼前五 4），照顾神的召会，结果带进祂的身体。当主在地上时，祂是在牧养。祂复活升天之后，仍然在牧养（约翰福音结晶读经，一五九至一六〇页）。

信息选读

当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（约二一 15～17）。牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。…这是把使徒的职事与基督天上的职事合并，以照顾神的群羊，就是召会，结果带进基督的身体。

Morning Nourishment

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly.

The Lord unveiled to the disciples that He was the good Shepherd who came that the sheep might have life abundantly and that He had other sheep (the Gentiles) which He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd....The Lord's shepherding was firstly in His earthly ministry (Matt. 9:36). The Lord saw the Israelites as sheep harassed by their leaders; they were cast away like sheep not having a shepherd. The Lord as the Shepherd of God's elect prayed, and God told His sent One to appoint twelve apostles that they might take care of the sheep of God (Matt. 10:1-6)....The Lord's shepherding is secondly in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body. When He was on the earth, He was shepherding. After His resurrection and ascension to the heavens, He is still shepherding. (Crystallization-study of the Gospel of John, pp. 130-131)

Today's Reading

When the Lord stayed with His disciples after His resurrection and before His ascension, in one of His appearances, He commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens (John 21:15-17). Shepherding implies feeding, but it includes much more than feeding. To shepherd is to take all-inclusive tender care of the flock....This is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, which is the church that issues in the Body of Christ.

基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。祂借着监督他们的魂，而照顾有关他们魂的事。基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。祂借着顾到我们里面各部分的益处，并监督我们魂，就是我们真人位的光景，而牧养我们。…彼得劝勉长老，要牧养他们中间神的群羊，好使他们这些忠信的长老在牧长显现的时候，得着那不能衰残的荣耀冠冕（彼前五1~4）。…彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。…使徒职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成新耶路撒冷，以完成神永远的经纶（约翰福音结晶读经，一六〇、一六二至一六三页）。

我们借着经历神圣三一的分赐，就能按着神，即按着神的性情、心意、作法和荣耀，牧养作神群羊的圣徒。保罗在行传二十章二十八节提醒以弗所的长老，要牧养神的召会。长老作为监督，主要的责任不是辖管群羊，乃是牧养群羊，对群羊（神的召会）施予包罗一切、亲切的照顾。这样牧养神的群羊，需要为基督的身体受苦，如基督所行的一样（西一24）。这种牧养要叫长老得着不能衰残的荣耀冠冕为赏赐（彼前五4）。

按着神牧养〔2〕，意即按着神的性情、心意、作法和荣耀牧养，不按着人的偏好、兴趣和目的。长老不该按着自己的意见、观念或好恶牧养群羊，而该按着神的拣选、愿望、心意和爱好牧养作神群羊的圣徒（真理课程四级卷三，二〇页）。

参读：约翰福音结晶读经，第十三篇；活力排，第六篇。

Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls. He takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person....Peter exhorted the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (1 Pet. 5:1-4)...Peter's word indicates that the heavenly ministry of Christ is mainly to shepherd the church of God as His flock which issues in His Body....The main purpose and goal of the apostolic ministry incorporated with Christ's heavenly ministry are to build up the Body of Christ which will consummate the New Jerusalem for the accomplishment of the eternal economy of God. (Crystallization-study of the Gospel of John, pp. 131-133)

Through their experience of the dispensing of the Divine Trinity, the believers should shepherd the saints as the flock of God according to God, that is, according to God's nature, desire, way, and glory. In Acts 20:28 Paul reminded the elders in Ephesus to shepherd the church of God. The main responsibility of the elders as overseers is not to rule over the flock but to shepherd the flock, to take all-inclusive tender care of the flock, the church of God. Shepherding the flock of God requires suffering for the Body of Christ as Christ suffered (Col. 1:24). This kind of shepherding enables the elders to be rewarded with the unfading crown of glory (1 Pet. 5:4).

To shepherd according to God [v. 2] means to shepherd according to God's nature, desire, way, and glory, not according to man's preference, interest, and purpose. The elders should not shepherd the flock according to their own opinion, concepts, or likes and dislikes. Instead, they should shepherd the saints as the flock of God according to God's choice, desire, intention, and preference. (Truth Lessons—Level Four, vol. 3, pp. 20-21)

Further Reading: Crystallization-study of the Gospel of John, msg. 13; The Vital Groups, msg. 6

晨兴喂养

约十五 4 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。”

六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神。我们必须随时随处有神。我们在我们的悟性上、道理上与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人。除了牧养，我们没有路将生命供应给别人（活力排，七六至七七页）。

信息选读

要领会圣经，我们必须运用一个原则，就是神在祂的经纶里计划使自己与人成为一。基督出生的基本原则，主要原则，就是神来使自己与人联合，成为人，而与人是一。这是圣经的基本原则。

我们读圣经时，需要遵守神与人是一的原则。我们该遵守一个原则：神的话是神圣的启示，给我们看见，神主要的目的是使自己与人成为一，并使人与祂成为一。

Morning Nourishment

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

In his first Epistle, Peter spoke in 2:25 of Christ being the Shepherd and Overseer of our soul, our inner being and real person. Then in 5:1-2 he told the elders that their obligation is to shepherd God's flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness. According to God is at least according to these four attributes of God. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds. Without shepherding, there is no way for us to minister life to others. (The Vital Groups, pp. 60-61)

Today's Reading

In order to understand the Bible, we must exercise one principle. This principle is that God planned in His economy to make Himself one with man. The basic principle, the main principle, of Christ's birth is that God came to join Himself to man, to be a man, and to be one with man. This is the basic principle of the Bible.

When we read the Bible, we need to keep the principle of God's being one with man. We should keep the principle that the Word of God as the divine revelation shows us that God's main purpose is to make Himself one

在约翰十五章主说，“我是葡萄树，你们是枝子”；“你们要住在我里面，我也住在你们里面”（5、4）。这给我们看见，神与在基督里的信徒是一。从前我们与神是分开的，但有一天，我们这些野枝子在基督里得接枝到祂里面（罗十一24）。我们已接枝到基督这树上，这接枝已使我们与祂成为一。如今我们所需要的就是住在祂里面，使祂住在我们里面。这样，祂与我们就是一，同有一个生命，一个性情，和一个生活。

我们若看见这点，就会完全调整对圣经的领会。我们需要持守约翰十五章里神圣的观念；那里主说，祂是葡萄树，我们是祂的枝子，并且我们该住在祂里面，使祂住在我们里面。

在领会圣经的事上，我们必须采取正确的原则。主要的原则就是神渴望与祂所拣选的人是一；至终，神与人之间的一要得着完全，得着完成。凡神所拣选的人都要得着完成，与神完全是一，成为圣城新耶路撒冷的构成成分。每当我们读诗篇的时候，我们需要持守这个观念；否则，我们就会受误导（诗篇生命读经，二四六至二四八页）。

我们都知道，植物界里所谓的接枝，就是把两棵树结合在一起。农夫把一棵甜树枝接在酸树上，将甜树的生命接在酸树上，好让甜树的生命进入酸树里面，酸树的生命也进到甜树里面。最后这两个生命联结在一起，成为一个生命，再结出来的果子，就是甜树借着酸树的一个彰显。就着酸树来说，甜树是它的生命，现在活着的，乃是甜树在它里面活着。若是酸树能说话，它就要宣告说，“无论是风霜，是雨雪，总叫甜树在我身上得着彰显。”这个就是基督徒的生活（宇宙的奥秘与人生的意义，二五页）。

参读：活在灵中，第一至三篇。

with man and to make man one with Him. In John 15 the Lord said, “I am the vine; you are the branches....Abide in Me and I in you” (vv. 5, 4). This shows us that God and the believers in Christ are one. We and God were once separate, but one day we, the wild branches, were grafted into Him in Christ (Rom. 11:24). We have been grafted into Christ as the tree, and this grafting has made us one with Him. What is needed now is for us to abide in Him that He may abide in us. Then He and we will be one, having one life, one nature, and one living.

If we see this, we will be fully adjusted in our understanding of the Bible. We need to hold the divine concept in John 15 where the Lord said that He is the vine, that we are His branches, and that we should abide in Him that He may abide in us.

In our understanding of the Bible, we have to pick up the proper principles. The main principle is that God desires to be one with His chosen people. Eventually, the oneness between God and man will be completed, consummated. All of God’s chosen people will be consummated to be fully one with God to become the constituents of the holy city, the New Jerusalem. Whenever we come to the Psalms, we need to hold this concept; otherwise, we can be misled. (Life-study of the Psalms, pp. 200-201)

We all know that in botany, grafting means to unite two trees. A farmer grafts a branch of a sweet tree into that of a sour tree so that the life of the sweet tree can enter into the sour tree and the life of the sour tree can enter into the sweet tree. Eventually these two lives are joined together to become one life. The fruit produced thereafter is the expression of the sweet tree through the sour tree. To the sour tree, the sweet tree is its life, so it is no longer the sour tree that lives, but it is the sweet tree that lives in it. If the sour tree could speak, it would declare, “As always, even now the sweet tree will be magnified in my body, whether through wind and frost or through rain and snow.” This is the life of a Christian. (The Mystery of the Universe and the Meaning of Human Life, pp. 27-28)

Further Reading: CWWL, 1975-1976, vol. 1, “Living in the Spirit,” chs. 1-3

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

保罗的灵完全与神是一。保罗不愿意改变任何事情或发起任何事情。为这缘故，他能告诉哥林多人，就着婚姻而论，不要改变他们的身分。蒙主呼召时已婚的人，就该维持婚姻。这原则甚至适用于与不信者的婚姻。已婚的信徒不该发起任何改变。反之，整件事情该交给神。无论不信的一方去或留，信的人都该从主接受这情况。一切都在于神，在于祂所安排的情况、环境和光景（哥林多前书生命读经，四四四页）。

信息选读

看见在一切环境、情况和光景里都绝对与主是一的这个原则，是很要紧的。我们读林前七章时若留意这原则，就会看见保罗完全与主是一，在他的教导和答复中，他自然而然、不知不觉就表达这样绝对的灵。因为保罗有这种灵，他就能清楚、绝对地答复哥林多人的问题，帮助他们也在他们的情况里与神成为一（哥林多前书生命读经，四四五页）。

我们里面生命的律是为着神的经纶。神若不将祂的生命赐给我们作内里的律，就无法完成祂的经纶。神的经纶是要将祂自己分赐到我们里面，使我们这人由祂的所是构成，以致与祂的所是成为一个构成。这唯有借着神将祂自己放在我们里面作神圣的生命，才能完成。今天

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Paul's spirit was absolutely one with God. Paul was not willing to change anything or to initiate anything. This was the reason he could tell the Corinthians not to change their status as far as marriage was concerned. Those who were married when called by the Lord should remain married. This principle applies even to marriage with an unbeliever. The married believer should not initiate any change. On the contrary, the entire matter should be left with God. Whether the unbelieving party remains or leaves, the believing one should take the situation from the Lord. Everything depends on God and on the situations, circumstances, and conditions arranged by Him. (Life-study of 1 Corinthians, p. 372)

Today's Reading

It is important to see this principle of being absolutely one with the Lord in all circumstances, situations, and conditions. If we are mindful of this principle as we read 1 Corinthians 7, we shall see that Paul is utterly one with the Lord and that in his instructions and answers he spontaneously and unconsciously expresses such an absolute spirit. Because Paul had this kind of spirit, he could answer the Corinthians' questions in a clear and absolute way, in a way that would help them also to become one with God in their situation. (Life-study of 1 Corinthians, p. 373)

The law of life within us is for God's economy. Without giving us His life as the inner law, God has no way to accomplish His economy. God's economy is to dispense Himself into our being that our being may be constituted with His being to be one constitution with His being. This can be accomplished only by God putting Himself into us as the divine life. Today

几乎没有任何基督徒留意神圣的生命这内里的律（耶利米书生命读经，二一六页）。

我们可用其他的辞描述神渴望将祂自己分赐到我们里面。神要浇灌我们，喂养我们，复苏我们，并滋养我们。这些辞指明，神要作我们的生命、生命的供应、食物、饮料和空气。祂是我们的食物滋养我们；是我们的饮料解我们的干渴；是我们的空气使我们复苏；又是我们生命的供应使我们丰富。这神圣的一位用祂的元素注入我们里面，使我们在生命和性情上与祂一样。

在神的经纶里，神不是在外面改良我们，乃是將祂一切的所是传输到我们里面。外面的改正与里面的灌输不同，这可用化妆和因为吃得正确而有健康肤色的不同来说明。人的方法是化妆。神的方法是新陈代谢地变化我们，就是滋养、复苏、浇灌、丰富并加强我们。这就是神的经纶。…神不是仅仅教导我们；祂乃是滋养我们、浇灌我们并将祂一切的丰富注入我们里面的人里。这是神的方法。

神的经纶与人天然的观念，二者中间有很大的不同。我们的观念是我们得救以后，该定意改良自己的行为。可能许多真基督徒都曾这样定意。照着我们的观念，我们需要改良自己。我们知道自己的软弱，就求神帮助我们。然而，神不答应这样的祷告。我们越祷告，求祂帮助我们改良，祂就越不作。反之，我们的行为也许更坏。这原因乃是，从神接受帮助以改良我们行为的观念，违背神的经纶。神的经纶是要將祂自己分赐到我们里面，并将祂自己作到我们里面，使我们接受祂作我们的生命和生命的供应以活祂。这不是要改良的属人性格，乃是要活神。照着神的经纶，祂的心意是要將祂的元素、祂的本质和祂性情的成分，分赐到我们的所是里，使我们活祂（腓立比书生命读经，三八五至三八六、三八四至三八五页）。

参读：耶利米书生命读经，第三十二篇；神人的生活，第八至九篇。

hardly any Christians pay attention to the divine life as the inner law. (Life-study of Jeremiah, p. 179)

We may use other terms to describe God's desire to dispense Himself into us. God wants to water us, feed us, refresh us, and nourish us. These terms indicate that God wants to be our life, life supply, food, drink, and air. He is our food to nourish us; our drink to quench our thirst; our air to refresh us; and our life supply to enrich us. As the Divine Being, He infuses us with His elements, causing us to be the same as He in life and nature.

In His economy God does not improve us outwardly. Instead, He transmits all that He is into us. The difference between outward correction and inward transfusion can be illustrated by the difference between applying makeup and having a healthy complexion because of eating properly. Man's way is to apply makeup. God's way is to transform us metabolically; it is to nourish, refresh, water, enrich, and strengthen us. This is God's economy....God does not merely teach us; He nourishes us, waters us, and infuses all His riches into our inner being. This is God's way.

There is a great difference between God's economy and the natural human concept. Our concept is that after we are saved we should make up our minds to improve our behavior. Probably every genuine Christian has made such a decision. According to our concept, we need to improve ourselves. Conscious of our weakness, we beg God to help us. However, God does not answer this kind of prayer. The more we pray that He will help us to improve, the less He will do. On the contrary, our behavior may even worsen. The reason for this is that the concept of receiving help from God to improve our behavior is contrary to God's economy. God's economy is to dispense Himself into us and to work Himself into us that we may take Him as our life and life supply in order to live Him. This is not to have an improved human character; it is to live God. According to His economy, God's intention is to impart His element, His substance, and the ingredients of His nature into our being that we may live Him. (Life-study of Philippians, pp. 324, 323)

Further Reading: Life-study of Jeremiah, msg. 32; The God-man Living, msg. 8-9

帖前二 12 “要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

腓一 21 “因为在我，活着就是基督...”

至终，我们基督徒该过一种神与人的生活，就是神人的生活。今天我们生活为人，但我们也在神的生命和性情上（但不是在祂的神格上）生活为神。祂的神格是独一的。我们有祂的生命和祂的性情，就如儿女有父亲的生命和性情一样；但没有一个儿女有父亲的身分。唯有家中的父亲，有父亲的身分。同样，神是独一的，祂的神格也是独一的。我们无法有分于祂的神格，但我们的确有神圣的生命和神圣的性情。我们有分于这神圣的生命和神圣的性情，使我们能活神，活基督。

我们需要得释放，不受误导，并被带进神经纶的中心线，就是借着那灵的实化，活基督这位神的具体化身。今天我们在这里是人，但我们是在人的身分里活三一神（诗篇生命读经，二五九至二六〇页）。

信息选读

我们一直非常强调一个事实，就是照帖前一章一节所说，召会乃是在父神和主耶稣基督里的实体。现在我们要接着来看二章十二节：“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”行事为人配得过神是什么意思？行事为人配得过神，乃是在主耶稣基督里的生活。帖前二章十二节是解释一章一节的。召会在父神和主耶稣基督里是什么意思？召会实际地在父神和主耶稣基督里，就是有一班人行事为人配得过神。

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

Phil. 1:21 For to me, to live is Christ...

Eventually, we Christians should live a life of God and man, the life of a God-man. Today we live as a man, yet we also live as God in His life and in His nature but not in His Godhead. His Godhead is unique. We have His life and His nature, just as the children of a father have their father's life and nature. But none of the children have the fatherhood. Only the father of a family has the fatherhood. In the same way, God is unique and His Godhead is unique. We cannot share in His Godhead, but we do have the divine life and the divine nature. We are participating in this divine life and divine nature so that we can live God, live Christ.

We need to be released from being misled and be brought into the central line of God's economy, which is to live Christ as the embodiment of God by the realization of the Spirit. Today we are here as a man, but we are living the Triune God in our manhood. (Life-study of the Psalms, pp. 210-211)

Today's Reading

We have placed a strong emphasis on the fact that, according to 1 Thessalonians 1:1, the church is an entity in God the Father and the Lord Jesus Christ. Now let us go on to consider 2:12: “That you might walk in a manner worthy of God, who calls you into His own kingdom and glory.” What does it mean to walk worthily of God? To walk worthily of God is to have a life in the Lord Jesus Christ. First Thessalonians 2:12 is an explanation of 1:1. What does it mean for the church to be in God the Father and the Lord Jesus Christ? For the church to be in God the Father and the Lord Jesus Christ in a practical way is for there to be a company of human beings who walk worthily of God.

什么能与神相比？什么能与神相配？答案是：唯有神自己才能与神相比、与神相配。这指明行事为人配得过神，实际上就是活神。我们的日常生活实际上必须是神自己，因为只有神才能配得过神、与神相配、与神相比。因此，我们必须在我们的生活中彰显神（帖撒罗尼迦前书生命读经，九八至九九页）。

圣经是一本完整的启示，这启示的内容是神永远的定旨。我们曾多次指出，神永远的定旨是要将祂自己作到一个团体的人里面，使祂在宇宙中得着团体的彰显。我们若要正确领会圣经任何一部分，都必须记住这件事（创世记生命读经，九七九页）。

构成我们的神…从我们里面彰显祂自己。我们所吃、所消化并构成我们的神，如何从我们里面得着彰显？神乃是借着祂的属性在我们身上得着彰显。神是爱、是光，祂又是圣别、公义的。我们吃神、喝神的时候，就要活祂这爱、光、圣、义。这些神圣的属性会成为我们的美德，作神的彰显。我们如何能知道某人一直吃神、消化神？我们能以知道，乃是借着神从他里面得着彰显。神这彰显就是神的说话。借着吸收神同祂神圣的属性所产生的人性美德，成了神的彰显；这彰显实际上就是神的说话（约翰一书生命读经，三五页）。

神有一个经纶，这经纶包含一个带着许多安排的计划。神在祂经纶里的目的，乃是要得着一班里面有祂的生命和性情，外面有祂的形像和样式的人。这班人是一个团体的实体，就是基督的身体，与祂是一，并且活祂，作祂团体的彰显。当神不仅凭着身体，也借着身体得着彰显时，祂就得着荣耀。祂得着荣耀的时候，祂的子女也就在祂的得荣里得着荣耀。这样，神与人就在荣耀里是一（耶利米书生命读经，一〇二页）。

参读：活在灵中，第四至五篇；生命课程，第三十四课。

What can compare with God? What can match Him? The answer to these questions is that only God Himself can compare with God or match Him. This indicates that to walk worthily of God actually means to live God. Our daily life must actually be God Himself, since only God can be worthy of God, match God, or compare with God. Therefore, in our living we must express God. (Life-study of 1 Thessalonians, p. 84)

The Bible is a complete revelation. The content of this revelation is God's eternal purpose. As we have pointed out many times, God's eternal purpose is to work Himself into a corporate man so that He may have a corporate expression in the universe. If we would understand any portion of the Bible in a proper way, we must keep this matter in mind. (Life-study of Genesis, p. 813)

The God of whom we have been constituted will express Himself from within us. In what way is the God whom we eat and digest and of whom we are constituted expressed from within us? God is expressed in us by means of His attributes. God is love and light, and He is holy and righteous. When we eat and drink of God, we shall live Him as love, light, holiness, and righteousness. These divine attributes will become our virtues as the expression of God. How can we tell that someone has been eating and digesting God? We can tell this by the expression of God from within him. This expression of God is God's speaking. The human virtues that are produced through assimilating God with His divine attributes become the expression of God, and this expression is actually God's speaking. (Life-study of 1 John, p. 29)

God has an economy, and this economy involves a plan with many arrangements. God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly. This group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression. As God is expressed not only by the Body but also through the Body, He is glorified. When He is glorified, His people are also glorified in His glorification. In this way God and man are one in glory. (Life-study of Jeremiah, p. 82)

Further Reading: CWWL, 1975-1976, vol. 1, "Living in the Spirit," chs. 4-5; Life Lessons, lsn. 34

出三 18 “…你和以色列的长老要去见埃及王，对他说，耶和华希伯来人的神遇见了我们；现在求你让我们走三天的路程，到旷野里去，我们好献祭给耶和华我们的神。”

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

在出埃及记…我们看见顽梗的法老和神的代表摩西。借着法老，神使祂自己显为主宰的神；但在摩西身上，神得着一个代表祂并实行祂旨意的人。赞美主，我们没有一个人是法老，我们都是摩西，就是与主是一的人！在祂主宰的权柄和怜悯里，无论我们往哪里去，我们都与主同去，我们代表祂，并且我们执行祂的旨意（出埃及记生命读经，二八七至二八八页）。

信息选读

在撒母耳职事的末了，…撒母耳达到了最高的地位；可以说，在全宇宙中只有一位在他之上，而这一位乃是神。甚至可以说，作为神的代表，撒母耳乃是代理的神。神定意要行动、作事，但祂需要一个代表。因此，撒母耳就成为申言者、祭司和士师。他是神的出口，也是神的行政。如此，他乃是在地上代理的神。

撒母耳向神忠信，照着神的心意而行。他不仅行事、生活并工作是照着神，他的全人和所是也是照着神。撒母耳的所是和神的心乃是一。为这缘故，说撒母耳这位照着神的人，就是在地上代理的神，并不为过。神的心思就是撒母耳的考量，撒母耳没有别的意念、考量或想

Morning Nourishment

Exo. 3:18 ...And you shall come, you and the elders of Israel, to the king of Egypt, and you shall say to him, Jehovah, the God of the Hebrews, has met with us; and now let us go a three days' journey into the wilderness that we may sacrifice to Jehovah our God.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

In Exodus we see both the stubborn Pharaoh and Moses, God's representative. By Pharaoh God made Himself manifest as the sovereign God, but in Moses God had one to represent Him and to execute His will. Praise the Lord that none of us are Pharaoh but we all are Moses, those who are one with the Lord! In His sovereignty and mercy, wherever we go, we go with the Lord, we represent Him, and we execute His will. (Life-study of Exodus, p. 246)

Today's Reading

At the end of his ministry,...Samuel had reached the highest position. We may say that in the whole universe, there was only one who was above him, and that one was God. We may even say that, as God's representative, Samuel was the acting God. God intended to move, to act, yet He needed a representative. Samuel thus became a prophet, a priest, and a judge. He was God's oracle and God's administration. As such, he was the acting God on earth.

Samuel was faithful to God to do according to what was in God's heart and mind. His whole being and person, not just his doing, living, and work, were according to God. Samuel's being and God's heart were one. For this reason it is not too much to say that Samuel, a man according to God, was the acting God on earth. God's mind was Samuel's consideration. He had no other thought,

法；他的生活和工作乃是为着完成一切在神心中的事（撒母耳记生命读经，三六页）。

申言者以利沙在他的职事中，是神人，行事如同神在地上的代表，如同代理的神。我们在基督里的信徒，也能如此（列王纪生命读经，一一四页）。

使徒保罗乃是基督的大使。大使是代表最高权柄的人。…宇宙中最高的权柄乃是神，神已将天上和地上所有的权柄，都赐给了基督（太二八18）。神设立基督作万王之王，万主之主（提前六15，启十七14）。今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些够资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。首先，我们需要被基督俘掳；至终，我们需要成为基督在地上的代表，作大使对付属地的国家。

有些基督徒将“基督大使”的头衔，印在他们的名片上。多年前我有一张名片，上面写着“基督的奴仆—李常受”。那时我不敢给自己冠上基督大使的头衔，但现在我更充分地认识，我们都必须成为基督在地上的大使。我们不仅是基督的俘虏；至终，我们必须成为基督的大使，在地上为着祂一切的权益代表祂。你也许认为这事太伟大了。也许有些姊妹想，她们只是软弱的器皿，她们不知道自己怎能成为基督的大使，在地上代表最高的权柄。不管你是弟兄或姊妹，我们众人都是基督身体的肢体。最高的权柄是作头的基督，我们这些身体的肢体，必须作头的代表。你作为头的代表，乃是大使（一个在灵里之人的自传，四八至四九页）。

参读：出埃及记生命读经，第二十二篇；一个在灵里之人的自传，第六章。

consideration, or thinking. His living and working were for the carrying out of whatever was in God's heart. (Life-study of 1 & 2 Samuel, pp. 43, 28-29)

In his ministry Elisha the prophet, as the man of God, behaved himself as God's representative, as the acting God, on the earth. As believers in Christ, we can be the same. (Life-study of 1 & 2 Kings, pp. 93-94)

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority....The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually, we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador.

Many years ago I had a card that said "Bondslave of Christ—Witness Lee." At that time I did not dare to entitle myself an ambassador of Christ, but now I have a fuller realization that we all have to be ambassadors of Christ on this earth. We are not only the captives of Christ. Eventually, we have to be the ambassadors of Christ representing Him on this earth for His interests. We may think that this is something too great, too big. Maybe some of the sisters would think that they are just the weak vessels. They may wonder how they could be the ambassadors of Christ, representing the highest authority on this earth. Regardless of whether we are a brother or a sister, all of us are members of the Body of Christ. The highest authority is Christ as the Head, and we as members of the Body have to be representatives of the Head. As representatives of the Head, we are ambassadors. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 171-172)

Further Reading: Life-study of Exodus, msg. 22; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

今天在主的恢复里，我们的工作乃是将神供应给人。的确，我们必须拯救罪人，喂养并成全圣徒；然而，最重要的事乃是要将神供应给人。我们所供应的神，不仅是建造的神，祂也是被建造的神。我们若不这样供应神，我们的工作就是木、草、禾秸（林前三 12）（撒母耳记生命读经，二四五页）。

信息选读

我要请你们重新考量你们为主所作的工。你可能打开了一个区域，或带了许多人归神；但我要问你们一个问题：有多少作三一神具体化身的基督作到你所带来归神的人里面？我们若诚恳真实，就会谦卑下来，承认没有太多的三一神，作到那些我们带来归神的人里面。因此，我们必须实行一件事，就是供应经过过程的三一神到人里面，使祂将祂自己建造到他们里面的人里。在我们工作的每一面—传扬福音、喂养信徒、成全圣徒，其内在的元素必须是将建造和被建造的神供应给人。

经过过程的三一神已具体化身在基督里，并实化为终极完成的灵。这是我们所敬拜、传扬并供应给人的神。今天祂正将祂自己建造到祂所救赎的人里面，为要以祂自己为元素，并用出于他们蒙救赎并拔高之人性的东

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12). (Life-study of 1 & 2 Samuel, pp. 200-201)

Today's Reading

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others.

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from

西，来产生一个家。这家就是召会，基督的身体（撒母耳记生命读经，二四五至二四六页）。

我们常说神是生命，祂进到我们里面作我们的生命。然而，许多服事神话语的弟兄们，还没有看见这个异象，以致他们讲的道完全不是这个，所给人的帮助也不是这个。所有服事讲台的人都要看见，召会今天的需要，并不是道理的讲解，乃是生命的供应、生命的话、生命的粮食。换句话说，话乃是要把神这生命之灵，供应到人里面作人的生命。这个话出去的时候，就是灵，就是生命；这个话出去的时候，就叫人碰着神。召会今天急切需要这样的话（成全圣徒与神家的建造，一〇七至一〇八页）。

我们要记得，外面的人在话语的职事里是一个最大的拦阻。…不管你多聪明，外面的人绝不能代替里面的人。只有外面的人被拆毁，被打碎了，就自然而然里面的人能生出思想来，生出话语来，从外面的人冲出去。就是这个外面的人的壳子必须被神打破。这个壳子越被打破，灵里的生命就越能出来（倪柝声文集第三辑第八册，二三四页）。

在旧约里，除了祭司、君王、和申言者的职事之外，还有一个与神的百姓有关的，就是牧人的职事（耶二三3～4，结三四11～31）。…在圣经中，神把祂的百姓比喻作羊群，牧养神百姓的人就称为牧人。牧人是受神托付，喂养神的群羊，使他们得着生命的供应，满有享受并饱足。…牧人喂养神的百姓，也照顾他们，使他们得以躺卧并安息，有时也寻回、医治、并救助他们。…作为一个牧人，他还要教导神的百姓，以神的圣言开启他们，使他们能认识神，并听从神。…牧人最要紧的是领导神的百姓，使他们不至四散、走迷，而能顺从、遵行神的话，并合为一群，归在神的名下（真理课程三级卷二，一四五至一四六页）。

参读：活力排，第七至八篇。

their redeemed and uplifted humanity. This house is the church, the Body of Christ. (Life-study of 1 & 2 Samuel, p. 201)

We often say that God is life and that He enters into us to be our life. However, because we do not see this vision, we do not speak concerning this in our messages, nor do we help the saints to see this. Those who minister the word must see that the church needs the supply of life, words of life, not the interpretation of doctrines. The ministry of the word is to supply the saints with God as the Spirit of life. The word that is spoken must be spirit and life. This causes the saints to touch God. This is the urgent need in the churches today. (The Perfecting of the Saints and the Building Up of the House of God, p. 82)

We must remember that the outer man constitutes the greatest hindrance to the ministry of the word...No matter how clever a person is, the outer man can never replace the inner man. The inner man will come up with the right thoughts and proper words to flow out only as the outer man is broken and smashed. The outer shell must be broken by God. The more this shell is broken, the more the life in the spirit will be released. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 205)

In the Old Testament, in addition to the ministries of the priests, kings, and prophets, there was another ministry related to God's people, the ministry of the shepherds (Jer. 23:3-4; Ezek. 34:11-31)...In the Bible God likens His people to a flock, and those who pasture God's people are called shepherds. Shepherds are commissioned by God to feed God's flock so that they may receive the supply of life with full enjoyment and satisfaction....Besides feeding God's people, shepherds take care of God's people so that they may lie down and have rest. Sometimes shepherds seek out, heal, and rescue....As a shepherd, one also should teach God's people and open their understanding with the holy Word of God so that they may know God and obey God....The most crucial responsibility of a shepherd is to lead God's people so that they are not scattered and led astray but obey and keep God's word and are one flock under God's name. (Truth Lessons—Level Three, vol. 2, pp. 123-124)

Further Reading: The Vital Groups, msgs. 7-8

627

聚会 — 基督作中心

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降 E 大调

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3 · 4 4 | 5 · 6 · | 5 3 4 5 | 3 · 3 · |
 一 在 日 常 生 活 或 在 聚 会 中,
 2 · 5 6 | 7 · 1̇ · | 2̇ 1̇ 7 6 | 5 · 5 · |
 基 督 是 中 心, 基 督 是 内 容;
 3 · 4 4 | 5 · 5 · | 5 5 4 3 | 4 · 4 · |
 并 非 为 仪 式, 也 非 为 道 理,
 4 · 3 2 | 5 5 1 2 | 3 · 2 · | 1 · 1 · ||
 纯 是 为 基 督, 我 们 相 聚 集。

二 基督是道路,基督是亮光, 凭祂而行动,由祂来照亮;
 基督是活水,基督是灵粮, 喝祂并吃祂,从祂得喂养。
 三 基督是真理,我们所见证, 基督是生命,我们所供应,
 基督是恩主,我们所称誉, 基督是元首,我们所高举。
 四 对神或对人,基督是一切, 神人的需要全由祂解决;
 祂是教会的实际与内容, 生命与人数都借祂而增。
 五 所献上一切诗歌和祷告, 都要叫基督借灵得发表;
 所有灵中的交通和事奉, 都该是基督彰显的运行。
 六 奉祂名聚集,随祂灵活动, 借着祂恩膏祷告并赞颂;
 不是动头脑,仪式得成全, 乃是运用灵,使祂得彰显。
 七 一切全忘掉,只忠于基督, 凡事应用祂,一直到成熟;
 因祂将万事都当作损失, 让祂作一切,一直到永世。

1
 In daily walk and in our meetings too,
 Christ is the center, Christ is everything;
 'Tis not for form nor doctrine good and true,
 But 'tis for Christ alone we're gathering.

2
 Christ is the way and Christ the light of life,
 In Him we walk and by Him we are led;
 Christ is the living water and the food;
 Of Him we drink and we with Him are fed.

3
 Christ is the truth, 'tis Him we testify,
 Christ is the life, 'tis Him we minister;
 Christ is the Lord, 'tis Him we magnify,
 Christ is the Head, and we exalt Him here.

4
 Christ is the All in all to God and man—
 With Him both we and God are satisfied;
 Christ, the reality within the Church—
 By Him are life and numbers multiplied.

5
 By all the hymns and prayers we offer here,
 Christ the reality we would express;
 All the activities in fellowship—
 Christ thus in operation manifest.

6
 'Tis in His Name we meet, in Spirit act,
 With nothing in our mind to formalize;
 'Tis by His pow'r we pray, in unction praise,
 And with Himself in spirit exercise.

7
 All things forgetting, cleaving unto Christ,
 Applying Him until maturity;
 Let us count everything but loss for Him,
 For Him, our All in all, eternally.

