

## 二〇一五年國殤節特會

### 需要新的復興

#### 標語

神成爲人，好使人在生命和性情上但不在神格上成爲神，這是整本聖經的要素，是聖經這『盒子』裏的『鑽石』，也就是神永遠的經綸。

神聖啓示的高峯就是神成爲人，爲要使人在生命、性情和彰顯上（但不在神格上）成爲神，以產生並建造基督生機的身體，終極完成於新耶路撒冷，爲着完成神的經綸。

我們若實行過神人的生活，這生活就是基督身體的實際，自然而然就會有團體的模型，就是活在神經綸裏的模型，建立起來；這模型要成爲召會歷史中最大的復興，把主帶回來。

我們要按着神牧養，就需要與神成爲一，被神構成，活神，彰顯神，代表神並供應神。

## 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.*

# 二〇一五年國殤節特會

## 需要新的復興

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# 2015 MEMORIAL DAY CONFERENCE

## THE NEED FOR A NEW REVIVAL

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需要新的復興

THE NEED FOR A NEW REVIVAL

第一篇

Message One

達到神聖啓示的最高峯（一）

Reaching the Highest Peak of the Divine Revelation (1)

時代的異象

The Vision of the Age

讀經：哈三 2 上，徒二六 19，弗一 17，三 9，啓二一 2

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

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週 一

Day 1

壹 在神的選民中間，一直有渴望要得着復興—哈三 2 上，何六 2，該二 7，瑪三 1，四 2，羅八 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.

週 二

Day 2

貳 我們藉着時代的職事，達到神聖啓示的最高峯，時代的異象，就能進入一個新的復興：

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 神在一個時代裏所作特別的恢復與工作，就是那個時代的職事—參創六 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 每一個時代都有那個時代的異象，我們必須照着那個時代的異象事奉神—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 神的話向我們啓示，祂在每一個時代，只給人一個異象：

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

- 1 我們今天要事奉神，我們的異象就必須從創世記裏亞當的第一個異象，一直延展到啓示錄裏約翰最終的異象。
- 2 今天我們能同心合意，乃是因為我們只有一個異象，就是今時的、承受一切的異象，也就是神永遠經綸的異象—伯十12~13，參弗三9，提前一3~4。

## 週 三

叁 彼後一章十二節的『現有的真理』，也可譯為『今日的真理』：

- 一 所有的真理都在聖經裏，卻因着人的愚昧、人的不忠心、人的失職、人的不順服，以致許多真理都失落了，向人隱藏起來—參王下二二8。
- 二 這些重新顯現的真理，並不是神的新創造，乃是人的新發現；每一個主的工人都需要在神面前求問，甚麼是現有的真理。
- 三 神的真理是積蓄的，而不是推翻已往；我們今天所看見的，都是累積神的啓示。
- 四 但願神恩待我們，叫我們不作『現有真理』的落伍者；但願我們儆醒，不讓肉體滲入，不讓自己有地位。

## 週 四

肆 神所賜給我們神聖啓示的最高峯，現有的真理，乃是神永遠經綸的啓示：

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 解釋神永遠經綸的這整本聖經，乃是三一神的自傳，見於永世的兩個段落之內，以及時間的橋梁之上：

- 1 在舊約裏，那從已過永遠就有的獨一而三一的神，只間接的同着人，並在人中間行動—約一 1，3。
- 2 祂從永遠來到時間裏，並且帶着神性進到人性裏，成為成了肉體的神，使祂直接在人裏面行動，見於四福音書，為着完成祂法理的救贖—14，29 節。
- 3 祂在復活裏成了複合的神，就是包羅萬有、賜生命的靈，見於使徒行傳和書信，為着完成祂生機的拯救—約一 32，42，林前十五 45 下，腓一 19。
- 4 由於召會的墮落，祂成了加強的神，就是七倍加強、賜生命的靈，見於啓示錄一至二十章，為着產生得勝者—一 4，三 1，四 5，五 6。
- 5 在將來的永遠裏，祂乃是團體的神，新耶路撒冷，見於啓示錄二十一、二十二章，為着經過過程並終極完成之三一神與重生、變化並得榮之信徒那宇宙、神人的大合併這個神永遠經綸的目標—約一 51，啓二一 3，22。
- 6 因此，神中心的啓示和主的恢復，就是神成為肉體，這肉體成了賜生命的靈，這賜生命的靈又成了七倍加強的靈，為要建造召會，成為基督的身體，終極完成新耶路撒冷。

## 週 五

二 神成為人，好使人在生命和性情上但不在神格上成為神，這是整本聖經的要素，是聖經這『盒子』裏的『鑽石』，也就是神永遠的經綸—創一 26，約十二 24，羅八 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 神藉着成了肉體而成爲人，有分於人的人性；人藉着變化而在生命和性情上，但不在神格上成爲神，有分於神的神性—約一 14，林後三 18：
- a 有分於神的生命—約三 15，十 10，西三 4，羅八 10，6，11。
- b 有分於神的性情—弗一 4，彼後一 4。
- c 有分於神的心思—弗四 23，腓二 5。
- d 有分於神的所是—林後三 18 下，弗三 8。
- e 有分於神的形像—林後三 18 上，羅八 29。
- f 有分於神的榮耀—30 節，來二 10。
- g 有分於神兒子的名分—弗一 5，羅八 23，來二 10 ~ 11。
- h 有分於神的顯出—羅八 19。
- i 有神的樣式—約壹三 2。
- j 成爲神類—神的種類—約一 12，羅八 14，16。

## 週 六

- 2 這神、人的羅曼史，乃是整本聖經的主題，是神經綸的內容，也是整個宇宙的祕密—歌一 1，六 13：
- a 基督是神又是人，愛祂而得了變化的人是神又是人；二者在生命和性情上相同，彼此完全相配。
- b 三一神終極完成爲丈夫，三部分的人變化爲新婦，二者要成爲一對夫婦，一個團體至大的神人—啓二一 2，9。
- 3 神與人要成爲一個實體，而那一個實體乃是神性與人性的調和，終極完成於新耶路撒冷，就是整本聖經的總結。

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『我盼望全地眾召會的聖徒，尤其是同工和長老，都看見這啓示，然後起來禱告，求神給我們新的復興——一個歷史上從未有過的復興』——歷代志生命讀經，十七頁。

**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.**





# 第一週·週一

## 晨興餽養

哈三 2『…耶和華阿，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』裏面的『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，每天在你裏面，有意或無意，都會有一個渴望並自然而然的禱告：『主阿，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，一直在我們裏面。

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裏乃是一。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）。

## 信息選讀

若沒有復興，我們能有甚麼東西是活的？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，也會成爲極重的負擔，叫人擔受不起。我們都需要看見，我們得救蒙保守在地上，爲的是要作一件事，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）。我們活着若只是爲着教育、事業、美好的婚姻、華美的房屋，就是虛空的虛空。我們活在這裏是爲着擴展主耶穌；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。這就是爲甚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.

晨興這件事是照着神創造中天然的律。神創造宇宙，每二十四小時有一次日出。我們信徒應當跟着日出，每早晨有復興。每天我們都需要『日出』，這日出就是復興。我們若經歷每日的復興，這樣，我們就會成為活的，設資格實行神命定的路，並幫助召會實行這條路。

何西阿說到『兩天』的荒涼與『第三天』的復活：『過兩天祂必使我們活過來，第三天祂必使我們興起。』（何六2）因為在主千年如一日（彼後三8），所以『兩天』可能是指二千年的時間。從主後七十年提多毀滅耶路撒冷和聖殿起，幾乎有二千年之久，代表我們的以色列一直是荒涼的。從那一年起，以色列失去了祭司、祭物、申言者、君王和聖殿。但至終當以色列興起，也就是復興時，『第三天』一千年國的一千年一就要來到。

在我們基督徒的生活中，原則也是一樣。有時候我們荒涼了；但過了兩天的荒涼，就會有第三天，表徵在復活裏那是靈的基督。今天我們可以接受在復活裏那是靈的基督，藉此享受祂復活的實際。我們若有復活的基督，我們就是在早晨，在日出之時；這對我們是真實的復興。

約珥書二章二十八至二十九節說到那靈的澆灌。每一天我們都需要包羅萬有、終極完成、複合、賜生命之靈，這經過過程並終極完成之三一神的澆灌。這包羅萬有的靈包括基督的神性與人性，祂死的功效，並祂復活的大能。這靈乃是我們的分，我們的基業。

在小申言者書裏，有神聖的靈，就是神終極完成的靈，和人的靈，就是被激動之神選民的靈。神聖的靈已經澆灌下來，我們人的靈（經歷和享受基督的鑰匙）因着被激動，就對這一位靈有反應〔該一14上〕（瑪拉基書生命讀經，五一三至五一五頁）。

參讀：瑪拉基書生命讀經，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

# 第一週·週二

## 晨興餽養

撒下二三 16 ~ 18 『掃羅的兒子約拿單起身，往何列斯去見大衛，使他倚靠神剛強行事；對他說，不要懼怕。我父親掃羅的手必構不到你；你必作以色列的王，我必在你以下位居第二。這事連我父親掃羅也知道了。於是二人在耶和華面前立約。大衛仍住在何列斯，約拿單回家去了。』

舊約裏，所羅門和大衛都是代表主；他們兩個人分別代表同一個職事。在舊約裏有很多的職事，摩西以後有士師興起，以後又有所羅門、列王和申言者興起；到以色列人被擄以後，又有恢復的器皿被興起。…在每一個時代裏都有那時代的職事。這些時代的職事與地方性的執事不一樣。路德乃是那個時代的一個執事，達祕也是他那個時代的一個執事。主在每一個時代都有祂特別要作的事，祂有祂自己所要恢復、要作的工作；那個恢復、那一個工作，就是那一時代的職事（倪柝聲文集第三輯第十一冊，二九九頁）。

## 信息選讀

約拿單乃是在掃羅和大衛之間，他是一個人在兩個職事當中；他所應當站的地位，就是跟隨第二個職事。但是因着約拿單與前一個職事的關係太深，所以沒有辦法脫離。要跟上時代的職事，就需要有看見。

一個人能看見、能遇見那時代的職事，乃是神的憐憫。但是一個人能否捨棄已往的職事，又是另外一件事。看見是寶貝的，遇見也是有福的，但是人能不能

# << WEEK 1 — DAY 2 >>

## 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

把已往的職事擺在一邊，乃是在乎神的憐憫（倪柝聲文集第三輯第十一冊，二九九至三〇〇頁）。

我們必須清楚，一個時代有一個時代的異象，我們必須根據那個時代的異象事奉神。以挪亞時代為例，按聖經的記載，當時全地好像只有挪亞一家—他和他的妻子、三個兒子以及三個兒媳—事奉神。…無論其餘的人是否事奉神，有一件事是確定的：他們無分於方舟的建造。因此，他們的事奉在神看是算不得數的。

聖經清楚啓示，每個時代，神只給人一個異象；我們從聖經裏找不出有那個時代是有兩個異象的。既是這樣，使徒們過去之後，人如何藉着看見異象事奉神？今天保羅過去了，我們的事奉神，我們的異象在那裏？

在這一千九百多年中，不知有多少基督徒都事奉神。…有的基督徒事奉，是照着新約福音書裏的異象，就是講耶穌地上的職事；有的人事奉神，甚麼異象也沒有。我們要在異象裏事奉神，就必須達到保羅書信的末了，又達到啓示錄中的七個召會、歷世代、國度、新天新地以及召會的終極完成—新耶路撒冷。因此，簡單的說，我們若事奉神，就我們的異象必須是從創世記亞當的頭一個異象，一路直到召會終極出現的新耶路撒冷，這才是完整的異象。

今天我們能同心合意，因為我們只有一個異象，只有一個看法。我們都在這一個構上時代，並承繼一切的異象裏（時代的異象，九、二一、五〇至五一、五八頁）。

參讀：倪柝聲文集第三輯第十一冊，第二十五篇；時代的異象，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

彼後一 12『所以，你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們。』

王下二二 8『大祭司希勒家對書記沙番說，我在耶和華殿裏得了律法書。希勒家將書遞給沙番，沙番就讀了。』

〔彼後一章十二節〕『現有的真理』也可以說是『今日的真理』。甚麼是『今日的真理』呢？所有的真理其實都是在聖經裏，沒有一個真理是聖經中沒有的。但是，雖然它們都記在聖經裏，卻因着人的愚昧、人的不忠心、人的失職、人的不順服，以致許多真理都被埋在聖經裏，向人隱藏起來。真理雖然仍在那裏，人卻看不見、摸不着。直到神看為時候滿足，就在某一時期中，釋放某些真理，叫它們重新再顯現出來（倪柝聲文集第一輯第十一冊，一五〇頁）。

## 信息選讀

這些重新顯現的真理，並不是神的新創造，乃是人的新發現。它們不需要人去發明，卻需要人去發現。神在已往的世代中，都有不同的真理顯現；在某一特別的时代中，都讓人發現一些特別的真理。這件事實在召會的歷史中，可以很清楚的看見。

舉例來說，路德馬丁在第十六世紀被神興起來，神叫他看見甚麼是『因信稱義』。他乃是神興起的器皿，用來顯明『因信稱義』這個真理。這並不是說，在路德之前沒有因信稱義這件事實，這件事實在路德之前早已經有了，但是路德乃是知道這個真理一個最好的人，他最認識這個真理。故此，這個真理就成為那個時期中之『現有的真理』。

## 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.

每一個主的工人都需要在神面前求問，甚麼是現有的真理？我們需要問神說，『神阿！甚麼是現有的真理呢？』雖然在聖經中有許多主要的、重大的真理，但我們需要知道的是：甚麼是神今天的真理？我們不但需要認識普遍的真理，更需要清楚神今天的真理。

我們知道神的真理乃是積蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我們今天所看見的，都是神累積的啓示。當神開我們的眼睛，叫我們看見這個事實時，我們才發覺，我們今天乃是活在神旨意的潮流中，這個潮流乃是接着神在已過不同年日的工作往前的。

我們滿心感謝神，因為我們從〔歷代的〕弟兄們都得到了很大的幫助。正如保羅說，『我不是從人領受的。』〔加一12〕照樣，我們也能說，雖然我們從弟兄們得了幫助，但這些啓示，我們都不是從人接受的；我們從路德、從新生鐸夫、從摩爾維亞的弟兄們、從開西的信息等等，都得了幫助。今天我們相信，神最後的目的乃是以基督為一切。有一位老牧師梅爾博士（Dr. F. B. Meyer）也看見了這件事。…我相信，神今日只有一個工作，就是歌羅西一章十八節的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的復活和主的升天；除祂以外，再沒有別的屬靈事實。這就是神『現有的真理』。

我們要感謝神，因為祂叫我們能構上神偉大的旨意。我們需要謙卑，需要俯伏下來，需要除去自己。我們要看清楚，我們今天的工作，不是單單救人、幫助人屬靈而已；我們的目的，實在是最大、最榮耀的。感謝神，我們今天能得知神『現有的真理』。但願神恩待我們，叫我們不作這『現有真理』的落伍者。但願我們儆醒，不讓肉體滲入，不讓自己有地位，讓神的旨意能在我們身上得着成全（倪柝聲文集第一輯第十一冊，一五〇至一五一、一六四、一六六至一六八頁）。

參讀：倪柝聲文集第一輯第十一冊，我們是甚麼。

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

# 第一週·週四

## 晨興餽養

約一 1 『太初有話，話與神同在，話就是神。』

啓二一 3 『…看哪，神的帳幕與人同在，祂要與人同住，…神要親自與他們同在，作他們的神。』

聖經作為基督徒生活的內容，乃是三一神的自傳。…神是誰？神是甚麼？神曾作過甚麼？祂現在正在作甚麼？祂將來要作甚麼？神已往在那裏？如今在那裏？將來會在那裏？只有一本自傳說到神，而這自傳就是基督徒生活的內容（基督徒的生活，一六至一七頁）。

約翰一章啓示永遠的兩段。這位在已過的永遠裏沒有人性的神，如何能在將來的永遠裏有人性作祂的居所？…在永遠的這兩段之間有時間的橋梁。在已過的永遠裏，神計畫並且定意，但祂並沒有作甚麼。在將來的永遠裏，神也不會作甚麼，因為那時一切都完成了。在將來的永遠裏，祂只要享受祂所完成的工作。…每一件神所需要完成的事，祂要在時間的橋梁上完成（約翰福音生命讀經，六五頁）。

## 信息選讀

聖經六十六卷書，一開頭說『起初神』。在聖經的開頭，只有神，再也沒有別的。那時候神只有一個講究，就是三而一的父、子、靈，所以神也自稱『我們』。在創世記一章二十六節，神說，『我們要按着我們的形像，照着我們的樣式造人。』這指明神是父、子、靈三者，有三一的講究。除此之外，再也沒有甚麼了。但是到了聖經末了，就達到新耶路撒冷。在這首尾之間，經過許多世代，包括列祖時代、以色列的律法時

# << 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、新約的恩典時代，而在恩典時代裏，又有許多事情發生，神在其間作了許多工作。但是不管經過多少時代，無論神作了多少工作，祂只有一個目標。在聖經開頭是單個的神，到末了是團體的大神——新耶路撒冷〔約一51，啓二一3、22〕。

聖經如何開始於神，也如何結束於神。在開頭的時候，祂是簡單的神，是三而一的神；在終結的時候，出現一座城，那就是團體的神。新耶路撒冷乃是神的擴大，神的開展，是神在永世裏的彰顯，也就是團體的神。那些有分於新耶路撒冷的人，都是神的兒女，都是神類，就是神的種類（species）（如何作同工與長老，並如何履行同工與長老的義務，五〇至五一頁）。

我們都需要對神中心的啓示有清楚的看見。神中心的啓示就是神成為肉體，這肉體成了賜生命的靈，這賜生命的靈又成了七倍加強的靈，為要建造召會，產生基督的身體，終極完成新耶路撒冷。我們需要看見，三一神成為肉體，這肉體成了賜生命的靈，而賜生命的靈成了七倍加強的靈。這靈是為着建造召會，召會要成為基督的身體，終極完成新耶路撒冷，作神經綸的最後目標。這中心的啓示完全被今天的神學所忽畧。

人若請我們解釋今天恢復是甚麼，我們應該能彀用一句簡單的話回答：主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，為要建造召會，成為基督的身體，終極完成新耶路撒冷。關於主當前的恢復，我盼望你們沒有一人因着你們老舊的神學，或是你們對於恢復的老舊領會而受阻（神聖奧秘的範圍，一三至一四頁）。

參讀：三一神的啓示與行動，第一至二篇；神在人裏的行動，第一章；基督為父用神聖的榮耀所榮耀的結果，第五章；異象的高峯與基督身體的實際，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



# 第一週·週五

## 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間…。』

林前十五 45『…末後的亞當成了賜生命的靈。』

約三 15『叫一切信入祂的都得永遠的生命。』

許多基督徒在意聖經這個『盒子』，但他們沒有看見，也不珍賞這盒子裏面的內容—『鑽石』。…聖經這『盒子』裏的『鑽石』乃是一個啓示，就是神在基督裏已成為人，為要使人在生命和性情上（但不在神格上）成為神（撒母耳記生命讀經，二四八至二四九頁）。

## 信息選讀

我們這些神人有神聖的權利，有分於神的神性。…『有分於』一辭的意思不只是有分，更是有分而得着享受。這指明我們有所得着，並且我們享受我們所得着的。我們這些神人有神聖的權利，有分於神的神性，不是有分於天堂。我們都需要看見，我們能有分於神的神性，就是有分於神。

首先，我們這些神人有神聖的權利有分於神的生命。約翰三章十五節告訴我們，凡信入主耶穌的人都得永遠的生命。永遠的生命就是神聖的生命，神的生命。我們是人，卻能得着神的生命。

我們這些神人也有神聖的權利有分於神的性情。…〔在以弗所一章四節〕我們看見，神在基督裏揀選我們，乃是有特別的目的一使我們成為聖別，…像祂是聖別的一樣（彼前一 15～16）。成為聖別就是有分於神聖別の性情。

因着我們藉着重生成了神人，所以我們也有權利有分於神的心思。這就是說，我們雖是人，卻能有神聖的心

# << 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。腓立比二章五節說，『你們裏面要思念基督耶穌裏面所思念的。』我們需要讓基督的心思成為我們的心思。

接着，神人有神聖的權利有分於神的所是。我們說這點的根據，乃是保羅在林後三章十八節的話，那裏說到我們要變化成為主的形像，『乃是從主靈變化成的』。這指明變化的工作不是由屬於主靈的事物所作的，乃是由主靈親自作的。因此，我們是憑神自己的所是而被變化的。

至終，我們要被帶進神的榮耀，有分於神的榮耀。希伯來二章十節說，神要領許多的兒子進榮耀裏去。保羅在羅馬八章三十節說到這事。…得榮耀乃是神完整救恩的一步，在此神用祂生命和性情的榮耀完全浸透我們的身體。這樣，祂就將我們的身體改變形狀，使之同形於祂兒子復活、榮耀的身體（腓三21）。這是神生機救恩終極的一步，在此神就得着完滿的彰顯，至終要顯明於新耶路撒冷。

我們作為神人，也要有分於神的顯出（羅八19）。當我們的生命—基督—顯現的時候，我們也要與祂一同顯現在榮耀裏（西三4）。今天神是隱藏的，但有一天祂要向全宇宙顯示出來。羅馬八章十九節指明，當神顯示、揭露出來的時候，…〔祂〕要與祂的兒子一同顯示出來，他們在生命、性情、心思、所是、形像和榮耀上，將要與祂一式一樣。

最後，神人有神聖的權利成為神類—神的種類（約一12，羅八14、16）。我們已經重生成為神類。我們既是神的兒子，我們就是神類，是神的種類。

〔按照約翰一章十二節，〕我們已經藉着信入主耶穌接受了祂，神也給了我們權柄成為神的兒女。『那靈自己同我們的靈見證我們是神的兒女。』（羅八16）這樣的見證，向我們見證並保證，我們是神的兒女，我們有祂的生命。…我們無論在那裏，都需要記得我們是神人，有神聖的權利有分於神的神性（基督的三個時期—成肉體、總括與加強，四三至五〇頁）。

參讀：撒母耳記生命讀經，第三十一篇；基督的三個時期—成肉體、總括與加強，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

# 第一週·週六

## 晨興餽養

歌四 8『我的新婦，求你與我一同從利巴嫩來，與我一同從利巴嫩來，從亞瑪拿頂，從示尼珥與黑門頂，從有獅子的洞穴，從有豹子的山嶺，來觀看。』

啓二二 17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

〔在雅歌四章八節，〕基督要作祂新婦的佳偶，從祂的升天（利巴嫩），就是從真理（亞瑪拿）的最高峯，並從基督在爭戰中得勝的最高峯（示尼珥與黑門），從仇敵在天上所在的地方（有獅子的洞穴和有豹子的山嶺），與祂一同觀看。基督呼召祂的佳偶在祂的升天裏與祂同活，如同祂曾呼召她駐留於祂的十字架一樣（二 14）。…她與基督…一同活在升天的情形裏，成爲對耦。基督是神聖而屬人的，祂那變化過的佳偶是屬人而神聖的。二者在生命和性情上相同，彼此完全相配（聖經恢復本，歌四 8 註 1）。

## 信息選讀

沒有神聖源頭的人，無法作神人的配偶。所以，神重生祂所揀選的人。重生是將神性放在人性裏，將人性提高到神性的標準。然而，重生還沒有完成這過程。我們在我們的靈裏得重生，但我們不僅是靈，我們更是魂。神爲了提高我們整個人，首先必須重生我們的靈，然後變化我們的魂。我們魂的變化是需要時間的（雅歌結晶讀經，九六頁）。

使徒約翰在啓示錄一章十節告訴我們，當主日他在靈裏，就是在調和的靈裏。這意思是說，約翰這個人的生活行事一直都是在調和的靈裏。然後在啓示錄的末了，

# << 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

作為整本聖經的結束，那靈和新婦就一同說話（二二 17）。新婦乃是召會（林後十一 2，弗五 31～32），那靈乃是三一神終極完成為『那靈』。這靈是召會的丈夫。這指明終極完成的三一神與變化過三部分的召會成為婚配。因此，這二者就成為一對夫婦：三一神終極完成作丈夫，三部分的人變化成為新婦。這個聯結的結果就是新耶路撒冷〔啓二一 2、9〕（過照着神啓示之高峯的生活，二二頁）。

聖城是個團體的人，這團體的人是一對配偶—經過過程的三一神與經過變化的三部分人成了婚配。這就是那靈和新婦成為一（二二 17 上）。神性與人性成了婚配，調和成為一體。聖城是一個團體的人—一個團體、偉大的神而人者。聖城作為神的帳幕，是給神居住的（二一 2～3），而神和羔羊作為殿，是給我們居住的。神是我們的殿，我們是祂的帳幕。在新天新地裏，新耶路撒冷乃是神和人互相的居所，直到永遠（在神聖三一裏並同神聖三一活着，一六二至一六三頁）。

基督使祂自己這第一個神人成為一個原型，好大量複製許多弟兄—許多神人（羅八 29）。我作基督徒六十九年了。經過這麼多年，神叫我只知道這一件事，就是神成為人，為要使人在生命和性情上，但不在神格上，成為神。這是我惟一的負擔，我惟一的信息。神與人要成為一個實體，而這一個實體，就是神性與人性的調和。這個調和要終極完成於新耶路撒冷，那就是整本聖經的總結（過照着聖經中神聖啓示高峯之生活實行的路，二八頁）。

參讀：雅歌結晶讀經，第七、九篇；過照着神啓示之高峯的生活，第三章；在神聖三一裏並同神聖三一活着，第十三章；過照着聖經中神聖啓示高峯之生活實行的路，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

# 第一週詩歌

## 經歷神—神人聯調

附 5

8 8 8 8 8 8 重

A 大調

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |  
 一 何 大 神 蹟! 何 深 奧 祕! 神 竟 與  
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -  
 人 聯 調 爲 一! 神 成 爲 人, 人 成  
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |  
 爲 神, 天 使、世 人 莫 測 經 綸;  
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |  
 出 自 神 的 心 愛 美 意, 達 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 愛  
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||  
 美 意, 達 到 神 的 最 高 目 的。

二 神成肉身，來作神人， 爲要使我能成爲神，  
 生命、性情與祂同類， 惟我無分祂的神位；  
 祂的屬性變我美德， 祂的榮形在我顯活。  
 祂的屬性變我美德， 祂的榮形在我顯活。

三 不再是我單獨活着， 乃是神我共同生活；  
 並與眾聖神裏配搭， 建成三一宇宙之家，  
 且成基督生機身體， 作祂顯身團體大器。  
 且成基督生機身體， 作祂顯身團體大器。

四 最終聖城耶路撒冷， 異象、啓示集其大成。  
 三一之神，三部分人， 永世對耦是人又神；  
 神性人性互爲居所， 神的榮耀在人顯赫。  
 神性人性互爲居所， 神的榮耀在人顯赫。

## << 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!



需要新的復興

THE NEED FOR A NEW REVIVAL

第二篇

Message Two

達到神聖啓示的最高峯（二）  
在生命、性情和彰顯上成爲神，  
以產生基督的身體，  
終極完成於新耶路撒冷

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

讀經：弗三 9，約一 1，14，十二 24，羅八 29，林後  
三 18，啓二一 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

綱 目

Outline

週 一

Day 1

壹 神永遠的經綸，乃是要使人在生命、性情和彰顯上，但不在神格上，與祂一樣，並使祂自己與人成爲一，使人與祂成爲一，因而使祂在彰顯上得以擴大並擴展，使祂一切神聖的屬性得以彰顯在人性美德裏——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 新約的主要內容，乃是三一神照着祂的喜悅有一個永遠的經綸，要在生命和性情上，將祂自己分賜到祂所揀選並救贖的人裏面，把他們眾人作成祂的複本，以彰顯祂；這團體的彰顯乃是基督的身體，終極完成於新耶路撒冷——三 9～21，啓二一 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 神的經綸乃是祂的目的，要在神聖的三一裏將祂自己分賜到祂所揀選並救贖的人裏面，成爲他們的生命和性情，使他們和祂一式一樣，作祂團體的彰顯—提前一 4，弗一 3 ~ 23。

三 神的喜悅是要與人是一，使人在生命、性情和彰顯上與祂一式一樣，只是無分於祂的神格—5，9 節。

## 週 二

四 神要完成祂的經綸，就按着自己的形像創造我們，目的是要使我們在生命和性情上（但不在神格上）成爲神—創一 26，啓四 3，二一 10 ~ 11。

五 神成爲人，好得着祂自己的大量複製，因而產生新的一類—神人類—約一 1，14，十二 24，來二 10：

1 神差祂的兒子來作人，憑神的生命過神人的生活—約三 16，一 14，六 57。

## 週 三

2 這樣神人生活的結果，就產生一個宇宙的大人，和基督一式一樣—一個團體的神人，憑神的生命過神人的生活，使神顯現於肉體—弗四 24，提前三 15 ~ 16。

六 聖經中所記載神的經綸，乃是神成了人，爲使人在生命、性情和彰顯上成爲神，使我們過神人的生活，並成爲基督的身體—羅八 3，一 3 ~ 4，八 4，14，29，十二 4 ~ 5。

## 週 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



貳 神聖啓示的高峯就是神成爲人，爲要使人  
在生命、性情和彰顯上（但不在神格上）  
成爲神，以產生並建造基督生機的身體，  
終極完成於新耶路撒冷，爲着完成神的經  
綸，好結束這個世代，並把基督帶回來，  
設立祂的國度—約一12~14，約壹三1~  
2，羅八3，十二4~5，啓十一15：

一 神有一個心願和永遠的定旨；祂要使自己成  
爲人，並使人成爲神，以致神與人這二者，  
得以在生命、性情和彰顯上一式一樣—弗一  
5，9，三11，四16，五30，32。

二 神救贖我們的目的，是要使我們在生命和性  
情上成爲神，好使祂能得着基督的身體，終  
極完成於新耶路撒冷，作神的擴大和彰顯，  
直到永遠—一7，四16，啓二一2。

三 神而人者住在人而神者的裏面，人而神者又  
住在神而人者的裏面；所以，二者就互爲居  
所—約十四2~3，20，23，十五4。

四 藉着一個奇妙的過程，神成了人，爲要使人  
在生命、性情和彰顯上成爲神：

1 對神而言，這過程是成爲肉體、人性生活、釘死和復活—  
一14，六57上，一29，三14，十二24，二十22。

2 對人而言，這過程是重生、聖別、更新、變化、模  
成和得榮—三6，羅十二2。

**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 在保羅的書信中我們看見，升天的基督作為賜生命的靈將祂自己供應給我們，把我們變化成為祂的形像，使我們在祂的生命、性情和彰顯上，與祂一式一樣—林後三 17 ~ 18，羅八 29。

## 週 五

五 惟有藉着神成為人，使人在生命、性情和彰顯上成為神，纔能產生並建造基督的身體；這點就是神給我們神聖啓示的高峯—3 節，一 3 ~ 4，八 14，16，29，十二 4 ~ 5：

- 1 基督身體的實際乃是一班蒙神救贖，被神作成神的人，就是神人，所過的團體生活，他們不憑自己活着，乃憑另一個生命活着，這生命就是經過過程並終極完成的三一神—加二 20。
- 2 神經綸的最高峯乃是基督身體的實際—羅八 2，6，10 ~ 11，十二 4 ~ 5。
- 3 基督身體的實際就是神人聯結相調，活出一個團體的神人—約十四 20，十五 4，弗四 4 ~ 6，24。

## 週 六

六 新耶路撒冷是聖經的終極完成，與神成為人，以及人在生命、性情和彰顯上，但不在神格上成為神有關—啓二一 2，9 ~ 11，三 12：

- 1 新耶路撒冷是神性與人性調和、相調、並建造在一起，成為一個實體的組成—約十四 20，23，啓二一 9 ~ 11：
  - a 一切的組成成分都有相同的生命、性情和構成，因此是一個團體人。

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 神與人，人與神，藉着相調並調和在一起而建造在一起；這是在於神成爲人，人在生命、性情和彰顯上（但不在神格上）成爲神—約十四 20，23，林前六 17。
- 2 新耶路撒冷是蒙神揀選、救贖、重生、聖別、更新、變化、模成、並榮化而得成爲神的一班人組成的一—約三 6，來二 11，羅十二 2，八 29 ~ 30：
  - a 我們成爲神的意思是，我們由經過過程並終極完成的三一神所構成，使我們在生命、性情和彰顯上成爲神，作祂團體的彰顯，直到永遠—啓二一 11。
  - b 信徒成爲神乃是一個過程，這個過程要終極完成於新耶路撒冷；這是最高的真理，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.



## 第二週·週一

### 晨興餽養

弗三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

一 10『爲着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

三一神有一個心願（弗一 5、9）。神按着祂的心願，設計祂永遠的經綸（提前一 4 下，弗一 10，三 9），要使人生命和性情上，像祂一樣，但不像祂一樣具有神格；並要使祂與人成爲一，也使人與祂成爲一，因而在祂的彰顯上被擴大並擴展，使祂一切神聖的屬性能殼在人性的美德上得着彰顯（爲着基督身體之建造十大緊要的『一』，一〇至一一頁）。

### 信息選讀

新約的主要內容，乃是三一神照着祂喜悅而有的永遠經綸，要在祂的生命和性情上，將祂自己分賜到祂所揀選並救贖的人裏面，使他們都在生命和性情上與祂一模一樣，使他們成爲祂的複製，以彰顯祂。這團體的彰顯要終極完成於新耶路撒冷。因此，新耶路撒冷就是成爲肉體的擴大和擴增，達到完滿的總結，就是三一神的豐滿，讓祂在祂調和着人性之神性裏彰顯祂自己。這就是新約的內容。

聖經包括六十六卷書，開始於創世記的神和神的創造，終極完成於啓示錄的新耶路撒冷；在聖經這兩端之間，有許多的歷史、教訓、豫言和豫表。我們若只照着這些事來明白聖經，就仍不認識聖經。我們需要看見，

## << WEEK 2 — DAY 1 >>

### 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

神永遠的經綸，就是神永遠的目的同祂心頭的願望，要將祂自己在祂神聖的三一裏，作為父在子裏藉着那靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們與祂一樣，作祂的豐滿，祂的彰顯。

經綸是為着分賜而執行一項計畫的安排。神的經綸是神的計畫、神的安排，要把祂自己，祂的元素、生命、性情、屬性，以及祂所完成、所達到的一切，都分賜到祂所揀選的人裏面，使他們在神聖源頭的神聖元素裏，由神聖的素質所構成，而重新被建造，好成為神聖的。我們在接受神的分賜之前，僅僅是屬人的；神用神聖的構成重新建造我們之後，我們就像主耶穌一樣，在人性裏帶着神性，也在神性裏帶着人性。基督在成為肉體之前只有神性，但在成為肉體之後成了神人，就是帶着神性的人。現今祂在人性裏帶着神性，又在神性裏帶着人性。我們藉着基督得了重生，成為祂的一部分，如今也與祂一樣，在人性裏帶着神性，又在神性裏帶着人性（約伯記生命讀經，七三至七四、六五至六七頁）。

以弗所一章五節說，神按着祂意願所喜悅的，豫定我們得兒子的名分。『得兒子的名分』意思就是使我們成為眾子。神在創立世界以前豫定了我們，標出了我們，使我們按着祂的喜悅，成為祂的眾子。

九節也說到神在祂自己裏面豫先定下的喜悅。神有一個計畫要完成，這計畫乃是要得着召會作基督的身體，終極完成於新耶路撒冷。我們需要整本聖經，來明白聖經中以弗所書的這一節。神的喜悅，乃是要得着我們作祂的眾子，並且至終所有的眾子要終極完成新耶路撒冷。我們不該忘記這些項目：首先，神愛我們；其次，祂有一個喜悅。按照聖經的啓示，神的喜悅乃是要得着許多兒子，並且要這許多兒子都終極完成為新耶路撒冷（神人的生活，四至五頁）。

參讀：聖經中管制並支配我們的異象，第一篇；約伯記生命讀經，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

## 第二週·週二

### 晨興餽養

創一 26『神說，我們要按着我們的形像，照着我們的樣式造人…。』

來二 10『原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。』

神按着祂的形像創造我們，為要完成祂永遠的經綸，目的是要我們在生命和性情上成為祂，但無分於祂的神格。為這目的，祂為我們造靈以接受祂。許多人不領悟，神也給我們造了尋求祂自己的心，使祂能作我們的滿足（雅歌結晶讀經，三頁）。

### 信息選讀

在亞伯拉罕二千年以後，揀選的神成為一個人。這位神人藉着祂的死與復活，產生祂自己的大量複製。祂是那一粒麥子，成了許多子粒（約十二 24）。這許多子粒磨成細麵，調成一個餅（林前十 17）。主耶穌這位神的獨生子，乃是那獨一的子粒，祂使我們成為許多子粒，與祂『同胎』所生的許多弟兄（羅八 29），調和成一個餅，一個身體。我們中間沒有國籍、種族或社會地位的分別（西三 11）。我們是新的種類，是『神人類』。

正如有許多新辭描寫人類文化中新的發展，照樣，我們需要新的辭彙和發表，描寫我們屬靈文化中的事。『神人類』就是這樣一個發表。在基督裏，神與人成為一個實體，就是神人。在神的創造裏沒有人類，只有人作神類。由於人的墮落，才產生了人類。至終神成為人，得着祂自己的大量複製，因而產生新的一類。這新的一類既不是神類，也不是人類，乃是神人類。今天我們在基督裏的信徒乃是神人類；我們是神人。

## << WEEK 2 — DAY 2 >>

### 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.

你知道神今天要甚麼麼？我們可以說，祂要基督徒，和在基督裏的信徒。但事實上，神所要的不僅僅是基督徒，或甚至在基督裏的信徒。祂乃是要一大羣神人。我信我們坐在諸天之上的神，每當看見神人的聚集，…就很喜樂。

當我們想到自己是神人，這種想法，這種領悟，會使我們在日常的經歷中有革命性的改變。例如，一位弟兄也許對他的妻子不高興。但他一想起自己是神人，他的態度就會立刻改變。他會渴望作神人丈夫。

在神的觀點裏，『人類』是指墮落之人消極的辭。身為在基督裏的信徒和神的兒女，我們不是人類，我們乃是神人類。…當我們領悟我們是神人，我們會說，『主，你是第一位神人，我們是許多跟隨你的神人。你過人性生活，不是憑你屬人的生命，乃是憑神神聖的生命，以彰顯祂。祂的屬性成了你的美德。你活在這地上，每天都在死。你是被釘死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必須死。我需要模成你的死。我必須每天被釘死而死，以過神人的生活，人性的生活，但不是憑我屬人的生命，乃是憑神聖的生命，以你的生命和你的性情作我的構成，彰顯你神聖的屬性，這屬性成了我人性的美德。』這使我們不只成為基督徒，或在基督裏的信徒，乃成為與神同類的神人。這是神福音的最高點。

聽見神要一班神人以後，你如何能滿意於成為別的？你要成為甚麼？你要成為典型的中國人或典型的美國人麼？你要僅僅成為基督徒或在基督裏的信徒麼？我們都該宣告，我們要過神人的生活。至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安（歷代志生命讀經，二九至三一、三三至三五頁）。

參讀：歷代志生命讀經，第四篇；羅馬書的結晶，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



## 第二週·週三

### 晨興餽養

羅八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

十二 4～5『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

新約向我們啓示一個偉大、奧秘、宇宙的人，以耶穌基督為頭，所有的信徒為身體。福音書，新約的頭四卷書，向我們啓示基督是頭；然後使徒行傳啓示身體。在使徒行傳裏，我們看見基督在祂的身體裏行動、生活、運行並作工。有些人說使徒行傳是使徒們的行傳，但嚴格的說，使徒行傳是基督作為靈藉着使徒們的行傳，不但藉着使徒們，也藉着所有的門徒，藉着所有的信徒，藉着整個身體。因此，使徒行傳是元首作為靈藉着身體的行傳。這樣，我們看見宇宙的大人—頭同着身體（神中心的思想，八三頁）。

### 信息選讀

雖然我們在聖經中找不到三一神這個辭，但幾乎所有研讀聖經的人都承認，整本聖經啓示了三一神。同樣的原則，雖然我們在聖經裏找不到神人這辭，但聖經裏的確有神人的事實、實際。起初，聖經說到那神人；今天這位神人已成了眾神人。那神人是耶穌基督，祂是神成為肉體來作人。祂既是這樣的一位，祂就是神人。不僅如此，祂乃是神人的模型，是原型，要產生許許多多的神人（羅一 3～4，八 29），包括全世界所有親愛的聖徒。不管我們屬於甚麼國籍，不管我們是男是女，年輕

## << WEEK 2 — DAY 3 >>

### 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

或年長，我們都必須相信，我們乃是神人。我們是眾神人，我們每一位都是一個神人。

至終，聖經是建立一個團體的人。這團體的人最終要擴大成爲新耶路撒冷，就是這團體人的終極完成。聖經的教訓所產生的結果，只有一個實體，就是新耶路撒冷，作所有神人的集大成。

這是爲着神在肉體顯現爲新人（提前三 16，弗二 15）。提前三章十六節說，『大哉！敬虔的奧秘！…就是：祂顯現於肉體。』按照這節的上下文，這裏的敬虔不僅是指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了出來。敬虔的意思就是神成爲人，人成爲神。這是宇宙中極大的奧秘。神成了人，使人能成爲神，以產生一個團體的神人，爲着神在肉體顯現爲新人。

這個團體的神人在長大，這乃是爲着建造基督生機的身體，好完成神永遠的經綸（弗四 12～13、15～16）。神的顯現乃是藉着基督的身體而成爲可能的。基督的身體就是神的顯現，爲着完成神永遠的經綸。不管我們天然的已得着多少建立，不管我們天然的性能得着多少培養，我們絕不能成爲神的顯現，也絕不能成爲基督身體的一部分。這必須是神人的責任。神人由神所生，有神的生命、性情，憑調和的生命，在調和的性情裏過生活，建造基督的身體作神的顯現。這是聖經的啓示。我們從屬人的哲學和宗教所接受的天然觀念，不是聖經的啓示。聖經並不是教導這事。聖經乃是教導，人必須由神而生，成爲神人；這個神人必須得着培養，必須長大。這樣，眾神人就知道如何建造自己作基督的身體，爲着神的顯現，也爲着完成神的經綸（神人，五、一〇、一二至一三頁）。

參讀：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

## 第二週·週四

### 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

我們的確有一個負擔，要專一的來看聖經中惟一的、最高的、最深的、最奧祕的、最榮耀的一個題目，就是神對人最高的目的。…聖經是一本講神的書，尤其是講到神和人的關係。在這個神和人的關係裏，我們可以看見神有一個心願和一個目的，就是要把祂自己作成人，也把人作成神，使神與人二者完全相同。神是神，然而祂卻把祂自己作成人，在人性裏，在人的生命中和人一樣一式，過人的生活。…人是人，但神卻願意把人作成和祂一樣，在生命和性情上與祂同類、同樣；只是我們這些人不能有神的身位。這樣，祂的屬性就變成我們人的美德，祂的榮形就在我們身上顯活出來。神與人在宇宙間至終就成了一對配偶。（經過過程之神聖三一在信徒裏的分賜、變化、並建造，四頁）。

### 信息選讀

〔神〕是神，卻取了人性，穿上人體，有人的生命，和人一同居住、一同生活，為要把人，就是祂所揀選的人，也作得和祂一樣。這就叫這些人，雖然是人，卻有祂那神的生命，也有祂那神的性情。在生命和性情上，人和神是同類的。因為至終，祂生了我們，我們是從祂

## << 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，怎樣有了我們的人性；我們是人，也照樣要有祂的神性。所以這二者，是神，卻有人性；是人，卻有神性。祂就藉着這二性、二命，把祂和人調在一起，為要使祂那神聖的生命，能藉着人性活在人中間；也是為着祂所救贖的人，能有祂的神性，在祂的神性裏，藉着祂所復活、拔高的人性，活出神的形狀來。

這最終就把神人二者作成一樣，調和在一起，而且是建造在一起。神把祂自己，…建造在人裏面，也把祂建造在祂裏面。是祂成了這個構造，有祂作內裏的來源、元素和素質，就是內在的成分，並且和祂所救贖的人，在祂這個源頭、元素和素質—內在的成分裏，建造在一起，成了祂這個架構。這就是宇宙間的一個新人。…這個新人最終的完成，結果就是新耶路撒冷。新耶路撒冷是個構成，是神而人，人而神，二者構造在一起的；是神性在人性得着彰顯，是人性在神性得着榮耀。所以他們二者就互為居所，神而人者住在人而神者的裏面，那人而神者又住在神而人者的裏面，互為居所。這樣，祂那神聖的榮耀，就在人性上，顯照得光輝烈烈，燦爛赫赫。這裏一點也不包括甚麼良善或邪惡，與善惡一點關係也沒有。神的這一個經綸，絕對是在善惡之外。這經綸乃是神自己和人作成一體，成為神而人者，人而神者的一位（經過過程之神聖三一在信徒裏的分賜、變化、並建造，三八至三九頁）。

在這經綸裏，藉着一個奇妙的過程，神成了人，為要使人生命和性情上（但不在神格上）成為神。對神而言，這過程是成為肉體、人性生活、死和復活。對我們而言，這過程是重生、聖別、更新、變化、模成和得榮。神成了人，至終人要在生命和性情上成為神。這樣，神永遠的經綸就得着完成（列王紀生命讀經，一八二頁）。

參讀：經過過程之神聖三一在信徒裏的分賜、變化、並建造，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

## 第二週·週五

### 晨興餽養

弗四 4～6『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

甚麼是基督身體的實際？簡單的說，基督身體的實際乃是一種團體的生活，不是個人的生活。這團體的生活是許多聖徒的集大成，這些聖徒被他們裏面那經過過程並終極完成的神所救贖、重生、聖別並變化。藉着這內住之終極完成的神，這些蒙救贖的聖徒就被作成實際的神人（關於相調的實行，三三頁）。

### 信息選讀

耶穌…乃是一個正真的人，但祂不憑人的生命而活，乃憑神的生命而活。…神的生命，帶着其一切的屬性，從這神人耶穌裏面活出來，彰顯為這神人的美德。

…這樣的生命起初只是在個人的耶穌基督裏。然而，這生命現今已經在許多人身上被重複、複製出來，這些人蒙了救贖、重生，如今在他們裏面有神的生命。他們都得着滋養、聖別、變化、成全，不僅成為成熟的基督徒，更是成為神人。基督身體的實際乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的美德彰顯出來。

## << WEEK 2 — DAY 5 >>

### 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.

我們來到神經綸的最高峯—基督身體的實際。我們都知道『基督的身體』一辭。我們甚至也可能看見了基督身體的啓示。然而我們必須承認，到目前為止，已過七十二年多以來，經過這段漫長的時間，在我們裏面，在我們中間，我們很少看見基督身體的實際。我不是說到啓示，甚至不是說到異象，而是說到基督身體的實際。

這個實際與任何組織，或任何帶有組織性質的事毫無關係。並且基督的身體也不是一個系統制度，因為沒有一種系統制度是生機的。基督身體的實際完完全全是生機的。

要認識相調的目的，我們就需要來看神永遠的經綸。我們的神，行動、活動的神，在已過的永遠裏，在自己裏面為基督定了永遠的經綸（弗一9～10，三9～11）。在這經綸，就是在這計畫、安排裏，神定意要產生生機的身體，作祂在生命裏的生機體，使祂得着擴增和彰顯。要完成這事，神自己必須成為人，好叫人成為神。祂是以聯結與調和的方式成就這事。至終，神和人的確聯結在一起，調和在一起。

我們有基督的身體這辭，也有基督身體的道理，但基督身體的實行和實際在那裏？你曾摸着基督身體的實行麼？你曾在基督身體的實際裏麼？

我們都需要考量基督的身體這件事。我們有這辭，也有道理，但在實行上，我們沒有實際。相調的目的是要將我們眾人引進基督身體的實際。我寶貴眾地方召會，和你們一樣。但我寶貴眾地方召會，是因着一個目的：眾地方召會是將我帶進基督身體的手續。眾召會是身體，但眾召會也許沒有基督身體的實際。因此，我們需要在眾地方召會裏，使我們能被引進或帶進基督身體的實際（關於相調的實行，三五、二八至二九、二至三、五至六頁）。

參讀：關於相調的實行，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

## 第二週·週六

### 晨興餽養

約十四 20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

23『…人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

聖經中神聖啓示的總結乃是一個建造，就是新耶路撒冷。這建造是神性與人性的調和，由啓示錄二十一章所描述的新耶路撒冷所證明。…新耶路撒冷是神的帳幕，是為給神居住；神和羔羊是殿，是為給蒙救贖的聖徒居住〔3、22〕。這指明新耶路撒冷乃是神與人相互的居所。不僅如此，這建造也是人的組成。城門是珍珠，門上寫着以色列十二個支派的名字（12）；十二根基上有羔羊十二使徒的十二個名字（14）。這清楚指明，新耶路撒冷是三一神（祂是素質、中心和普及）與祂所救贖之人的組成（撒母耳記生命讀經，二四二頁）。

### 信息選讀

新耶路撒冷是神性與人性調和在一起，成為一個實體的組成。一切的組成分子都有相同的生命、性情和構成，因此是一個團體人。這就是神成為人，並且人在生命和性情上（但不在神格上）成為神。這二者一神與人，人與神，藉着調和在一起而建造在一起；這就是神建造的完成和總結（撒母耳記生命讀經，二四三頁）。

神在召會這團體的器皿中行動。召會作為這樣的器皿，乃是基督的擴大，基督的擴增。現今神的行動是團

## << WEEK 2 — DAY 6 >>

### Morning Nourishment

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

體的，就是在基督的身體，召會，新人，三一神的生機體裏。

神團體行動的階段是啓示於使徒行傳到啓示錄裏。這是聖經中最深奧、最屬天、最神聖、最屬靈、最生機的部分。這一部分是關於神永遠的經綸，論到基督是神的奧秘（西二2），以及召會—基督的身體—是基督的奧秘（弗三4、6）。…這兩個奧秘就是神聖經綸的內容。

經過過程的三一神作為終極完成的那靈，是在我們的靈裏。所以，我們基督徒該留在我們的靈裏。我們不該去拜訪我們的肉體，也不該與我們的魂為友。我們的靈是我們寶貴的地方。…在我們的靈這裏，我們可以享受經過過程的三一神。

我們需要學習運用我們的靈。運用我們的靈就像呼吸一樣。甚至在休息的時候，我們仍在呼吸。我們可以說，呼吸表徵我們的運用靈。就如我們的呼吸是不間斷的，照樣，我們需要不住的禱告（帖前五17）。我們每次禱告時，都要在靈裏禱告（弗六18）。這就是屬靈的呼吸。

在我們運用靈的屬靈呼吸裏，我們享受、接受、並吸取神聖的本質，連同神聖的素質、神聖的元素、和神聖的彰顯。這使我們成為神，就是被經過過程的三一神構成，使我們在生命和性情上（不是在神格上）成為神。在這一面的意義上，我們可以說信徒成為神乃是一個過程，這個過程要終極完成於新耶路撒冷。

新耶路撒冷是蒙神揀選、救贖、重生、聖別、變化、並榮化而得成為神的一班人的組成。在神那一面，是三一神成為肉體，來成為人；在我們這一面，是我們成為神，由經過過程並終極完成的三一神所構成，使我們在生命和性情上成為神，作祂團體的彰顯，直到永遠。這是最高的真理，也是最高的福音（約伯記生命讀經，一三九至一四一頁）。

參讀：撒母耳記生命讀經，第三十篇；約伯記生命讀經，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



讚美主—祂的萬有包羅性

154

Hymns, #203

8 7 8 7 雙 (英 203)

降 A 大調 3/4

A<sup>b</sup> A<sup>b7</sup> D<sup>b</sup> B<sup>b</sup>m A<sup>b</sup> Fm B<sup>b7</sup> E<sup>b</sup>

3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-5 | 1-1 | 3·2 1 | 2-- |

一 遠在時間尚未起首,萬有尙都未開始,

A<sup>b</sup> A<sup>b7</sup> D<sup>b</sup> B<sup>b</sup>m A<sup>b</sup> D<sup>b</sup> E<sup>b7</sup> A<sup>b</sup>

3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- |

在父懷中並榮耀裏,你是神的獨生子。

A<sup>b</sup> E<sup>b7</sup> A<sup>b</sup> D<sup>b</sup> E<sup>b</sup>

5-3 | 5-3 | 4-4 | 4·3 2 | 3-3 4 | 5-5 | 6 5 3 | 2-- |

當父將你賜給我們,你的身位仍一樣,

A<sup>b</sup> D<sup>b</sup> B<sup>b</sup>m A<sup>b</sup> D<sup>b</sup> A<sup>b</sup> E<sup>b7</sup> A<sup>b</sup>

3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- ||

為將父的所有豐滿,藉着聖靈來表揚。

二 藉着你死並你復活, 你就成爲神長子;  
藉着重生分賜生命, 我們成爲神眾子。  
我們是你生命繁殖, 是你許多的弟兄,  
我們是你榮耀複本, 是你神聖的擴充。

三 你曾是那惟一麥粒, 落到地裏而死了;  
藉着死亡,並藉復活, 顯出繁殖的榮耀。  
你使我們由你得生, 變成許多的子粒;  
眾人調和成爲一餅, 作你豐滿的身體。

四 我們是你的複製品, 是你身體並新婦、  
是你表現、是你豐滿, 永遠讓你來居住。  
我們是你普及、繼續, 是你生命的開展、  
是你長成、是你富餘, 與你合一永無間。

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.



需要新的復興

第三篇

過神人的生活 (一)

爲着新的復興，  
被構成門徒過神人的生活，  
成爲今日的得勝者

讀經：彼前二 21，太十四 19，22～23，二四 45～51，約十 30，五 19，30，七 18，十四 30 下

綱 目

週 一

壹 神需要一班團體的人，藉着神聖啓示的高峯，憑着祂的恩典被興起來，過一種照着這啓示的生活：

一 復興乃是我們所看見之異象的實行。

二 我們若實行過神人的生活，這生活就是基督身體的實際，自然而然就會有團體的模型，就是活在神經綸裏的模型，建立起來；這模型要成爲召會歷史中最大的復興，把主帶回來。

週 二

THE NEED FOR A NEW REVIVAL

Message Three

Living the Life of a God-man (1)

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

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

Outline

Day 1

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:**

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

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.*

Day 2

貳 基督的門徒（太五 1，二八 19）得以被構成爲門徒，乃是藉着基督在地上的人性生活，作神人的模型，就是祂在人性裏否認自己而活神；（約五 19，30；）這徹底改變了他們對人的觀念（腓三 10，一 21 上）：

一 我們的生活該是基督這第一個神人之生活模型的翻版、複製—彼前二 21，太十一 28～29，弗四 20～21，約十 30，五 19，30，七 6，8，18。

二 吹入門徒裏面的生命與實際之靈，要引導他們進入他們與主同在三年半之久對主所觀察之一切的實際—十六 13，二十 22：

1 在第一個神人之職事的開始，祂受浸好盡全般的義，承認按祂的肉體（祂的人性—一 14，羅一 3，八 3）說，祂一無用處，只配死和埋葬—太三 15～17。

### 週 三

2 祂在用五餅二魚食飽五千人的神蹟上，訓練門徒要跟祂學（十一 29）：

a 祂『望着天』祝福五餅二魚，（十四 19，）指明祂知道祝福的源頭不是祂這受差遣者，而是父那差遣者。

b 祂沒有與羣眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上在禱告中與父在一起—22～23 節，路六 12，參歌一 1～4。

3 祂教導門徒禱告，好爲着神的經綸，執行神的旨意，在神裏面有信心，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 祂過接觸神的生活，（可一 35，路五 16，六 12，九 28，來七 25，）不住的活在神的同在裏；（徒十 38 下，約八 29，十六 32；）並過接觸人的生活，將神供應到人裏面，把他們帶進神新約經綸的禧年。（路四 18～19，來八 2，參創十四 18，徒六 4。）

5 在祂這人裏面，世界的王撒但毫無所有（沒有立場，沒有機會，沒有盼望，任何事都沒有可能）—約十四 30 下。

三 我們也藉着觀察受基督差遣的人—祂的奴僕，就是祂的複製—內在的榜樣，而被構成門徒，過神人的生活；（『我在主的恢復中觀察倪弟兄如何行事為人十八年之久。我在他身上所觀察到的一切，都成了將我構成門徒的事物』—活力排，二四頁）—林前四 17，來十三 7，腓三 17，提前四 12。

四 照着主的模型過神人生活唯一的路，乃是把我們全人置於調和的靈，並照着調和的靈行事、生活並為人—羅八 2，4，6，16，林前六 17，羅十 12，弗六 17～18，帖前五 16～20，提後一 6。

## 週 四

參 馬太二十四章四十五至五十一節啓示，我們要過神人的生活，就必須忠信的將神作為糧食，分給祂的家人，使我們在要來的國度裏贏得基督作為賞賜：

一 神派忠信又精明的奴僕，就是家庭的行政管理者、管家、供應的管道，管理祂的家人，按時分糧給他們—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 分糧給他們, 意指在召會裏, 將神的話和基督當作生命的供應, 供應信徒; 作為賜生命之靈的基督是我們的食物, 祂具體化並實化在生命的話裏—太二四 45, 約六 57, 63, 68, 徒五 20:

- 1 我們若要享受主作我們屬靈的食物, 使我們能餵養別人, 就必須用祂的話禱告並默想, 藉着仔細揣摩而品嚐、享受它—弗六 17~18, 詩一一九 15, 結三 1~4。
- 2 我們必須獻上自己, 以禱告並盡話語的職事—徒六 4, 林後三 6, 8, 約七 37~39, 參來七 25, 八 2。

## 週 五

三 我們心裏說, 我們的主人必來得遲, 這乃是愛現今邪惡的世代, 不愛主的顯現—太二四 48, 提後四 8, 10, 參徒二六 16:

- 1 我們需要提防貪婪, 不為自己積財, 乃要對神富足—路十二 16~20, 林後六 10, 弗三 8。
- 2 『你們要回想羅得的妻子』, 這對貪愛世界的信徒, 是個嚴肅的警告—路十七 31~32, 參羅一 21, 25。
- 3 我們需要做醒並祈求, 叫主來臨的那日子不致如同網羅忽然臨到我們—路二一 34~36, 參太二 3。

## 週 六

四 動手打那些和我們同作奴僕的, 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 我們不該審判、定罪作我們同伴的信徒，乃要以恩慈待他們，心存慈憐，饒恕他們，如同神在基督裏饒恕了我們一樣—路六 37，弗四 31 ~ 32。

2 我們不該辱罵或批評我們的弟兄，乃要看他們比我們強—林前六 10，腓二 3，29。

3 我們不該作主轄管作我們同伴的信徒，乃要作奴僕服事他們，以復活的基督，就是賜生命的靈餵養他們—彼前五 3，太二十 25 ~ 28，參民十七 8。

五 和酒醉的人一同喫喝，乃是與沉醉在屬世事物裏的世人為伴—太二四 49，參弗五 18：

1 因着信徒神聖的性情和聖別的地位，他們不該跟不信者同負一轡；這不只該應用在信徒與不信者之間的婚姻和事業上，也該應用在他們各種親密的關係上—林後六 14，林前十五 33，參箴十三 20。

2 我們要過神人的生活，就需要逃避青年人的私慾，同那清心呼求主的人，竭力追求包羅萬有的基督—提後二 22。

肆 『我們都該宣告，我們要過神人的生活。至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安。這要帶進歷史上前所未見新的復興，也要結束這個世代』—歷代志生命讀經，三五頁。

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.**





# 第三週·週一

## 晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

腓一 21『因為在我，活着就是基督，死了就有益處。』

〔所有的同工和長老〕蒙主呼召、為主所立，乃是要實行神的經綸，而神的經綸完全是以基督為中心，以基督為實際。若是沒有基督，就沒有神的經綸。我們在主的恢復裏、在召會中，可能每一天都很忙碌，我們也可能很殷勤、很忠心，但我們作的事卻不是神經綸的內容、實際和中心（過照着神啓示之高峯的生活，二八頁）。

## 信息選讀

我向主禱告：『主阿，求你使我們在你的恢復裏，有一次真正、真實的復興。』但是我們不要像過去所發生那許多次的復興。…我們從主所看見的，乃是神中心的線，就是神的經綸，以基督為中心與普及，也就是以基督為中心、實際和一切。這位基督如今是賜生命的靈，內住於我們重生的靈，與我們的靈成為一（林前十五 45 下，六 17）。

為着這樣一個高深奧妙的啓示，主需要一個模型。祂需要一班團體的人，藉着這神聖啓示的高峯，憑着祂的恩典被興起來，過一種照着這啓示的生活。…過釘十字架的生活，好叫我們能活基督，這個模型在那裏？這樣的生活甚至在我們中間也不太強。藉着耶穌基督之靈全備的供應而活基督、顯大基督，這個模型在那裏？這種

# << WEEK 3 — DAY 1 >>

## 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?

生活在那裏？我們這些啓示都釋放出來了，並且這些信息也都印成了書，但是模型在那裏？

這就是我裏頭很強的負擔，是我要與長老們交通的。每一個地方召會都需要這個。不要發明許多形式。你自己應當實行呼求主。你自己應當實行禱讀主那是靈的話。你必須實行不住的禱告。你必須實行永遠不銷滅那靈，反而使那靈如火挑旺起來。你也必須實行不藐視任何申言。你們長老應當帶頭操練實行這些。你自己先成爲模型，然後你這樣與主之間親密的實行，就會影響你所在召會的聖徒。尤其你身爲長老，你對召會的肢體能有很大的影響。

所有長老、同工應該追求這個實際，好被主作成模型，就是活在神經綸裏的模型。這樣，他們和他們的召會就會成爲這樣的模型。這就是在我的禱告裏我所說真正的復興。

我們既看見了神聖啓示的高峯，就需要把我們所看見的實行出來。我們的實行會成功，那個成功將是一個新的復興，乃是最高的復興，可能也是主回來之前末了的復興。…我們需要有團體的模型，就是基督的身體，就是一班過着神人生活的人。從今天起，我們的實行應當是過神人的生活，認識基督復活的大能，像祂一樣天天接受祂的十字架，被釘死，被模成祂的死，而活另一位的生命（腓三 10，一 21，加二 20）。我們的生命、我們的己、我們的肉體、我們天然的人、以及我們的一切，都已經被這一位帶到十字架上。現今我們是在活祂，所以我們生活的每一時刻、每一部分，都應該留在祂的釘十字架裏，模成祂死的模型。這樣，我們就自然而然的活祂，以祂作復活（約十一 25）。這就是神人的生活。

我們如果實行我們所聽見的，自然而然就會有模型建立起來。這模型要成爲召會歷史中最大的復興。我信這復興會把主帶回來（過照着神啓示之高峯的生活，二八至二九、三一至三二、三八至三九、四一頁）。

參讀：過照着神啓示之高峯的生活，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

## 第三週·週二

### 晨興餽養

太二八 19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

約五 30『我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。』

活力排的構成分子乃是基督的門徒（太五 1）。在馬太二十八章十九節，…萬民是指外邦人。使外邦人作門徒，乃是將外邦人構成基督的門徒。

門徒跟從主三年半，看見主所作的，看見主如何行事為人，並如何說話。這將他們構成門徒。…基督用祂人性的生活，祂那包羅一切、了結一切、釋放生命、創造新人的死，以及祂那分賜生命的復活這三個過程，將跟從祂的人構成門徒（活力排，二一、二三頁）。

### 信息選讀

在創世記二章，神用地上的塵土造人，然後將生命之氣吹到人裏面（7）。這就叫人活了，也就是說，成了一個活的人。基督在祂復活的當日，將自己吹到祂的門徒裏面，他們也就成了活的〔約二十 22〕。他們靠神聖的生命得以活過來。吹入他們裏面的生命與實際之靈，要引導他們進入他們與主同在三年半之久對主所觀察之一切的實際。我在主的恢復中觀察倪弟兄如何行事為人十八年之久。我在他身上所觀察到的一切，都成了將我構成門徒的事物。

跟從基督的人被構成門徒，乃是藉着基督在地上的人性生活，作神人的模型—藉着在人性裏否認祂自己而活神（五 19、30），徹底改變了他們對人的觀念（腓三

## << WEEK 3 — DAY 2 >>

### 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)。門徒因着看見主耶穌在祂的人性裏，否認祂自己而活神，他們的觀念就徹底改變了。他們藉着基督的釘十字架，廢除他們人的生命，使他們活神聖的生命（加二 20），而被構成門徒。

他們也藉着基督的復活，認識祂是神的長子（羅一 4，徒十三 33，羅八 29），而被構成門徒。身為神的獨生子，基督只有神聖的生命和性情；祂沒有任何人性的東西。但是身為神的長子，祂兼有神人二性。基督有人性的生命和性情，但祂藉着否認祂的人性生命和性情，而活神聖的生命和性情。這是祂神聖奧祕的生活，使所有跟從祂的人在三年半之中被構成祂的門徒。…他們也被構成門徒，認識祂是賜生命的靈（林前十五 45）。…基督的復活乃是為要產生神的許多兒子，作祂的繁殖與擴增（來二 10，約十二 24）。

我們若向我們裏面的那靈敞開，禱告着來思想這裏所交通的，我們就會被構成門徒。…門徒乃是在人性生活中活神聖生命的人。職事的活力乃是由於一個人在他人性的生活中活出神聖的生命來；這樣，他所說的就是神聖的，是出於一個被釘十字架的人性生活。我們必須否認我們人性的生命，好釋放一些神聖的東西。這是我們有活力的主要因素（活力排，二三至二五頁）。

在〔基督〕盡職作任何事之前，祂所作的第一件事乃是受浸，照着約翰所帶進的義路而盡義（三 15，二一 32）。…沒有一個人是義的，所以他們都必須悔改。當他們悔改時，約翰就給他們施浸，指明他們只配死和埋葬。

主耶穌承認，按祂的肉體（祂的人性——14，羅一 3，八 3）說，祂一無用處，只配死和埋葬。耶穌需要受浸，因為祂成了肉體，而肉體在神眼中是一無用處，只配死和埋葬的。藉着浸，將這樣一個死人埋葬，乃是義路，而不是律法及其律例和規條的路（神人的生活，四三至四四頁）。

參讀：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

## 第三週·週三

### 晨興餽養

太十一 29『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

十四 19『於是吩咐羣眾坐在草地上，就拿着五個餅兩條魚，望着天祝福，擘開餅，遞給門徒，門徒便遞給羣眾。』

〔主〕在用五餅二魚食飽五千人的神蹟上，訓練門徒要跟祂學。在馬太十一章二十九節，主告訴門徒要跟祂學，指明祂乃是他們的榜樣。

十四章十九節說，祂拿着五個餅兩條魚，在祝福的時候，是望着天。換句話說，祂是望着天而為食物祝福。『望着天』指明祂仰望祂在天上的父。這指明祂知道祝福的源頭不是祂。祂乃是受差遣者，受差遣者不應當是祝福的源頭。差遣者是父，祂才是祝福的源頭（神人的生活，一四六頁）。

### 信息選讀

這裏有一個很大的功課要我們學。…〔主〕在門徒面前仰望天上的父，並祝福五餅二魚。祂這樣祝福之後，就告訴門徒該作甚麼。毫無疑問的，祂所作的乃是榜樣，要門徒跟祂學。按照這個榜樣，我們必須看見，我們不是差遣者，我們只是差遣者所差遣的人。無論我們能作多少，我們應當看見，我們仍然需要從源頭，就是從那差遣我們者而來的祝福，使我們能把祝福傳給受益處的人。

## << WEEK 3 — DAY 3 >>

### 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.

主沒有與羣眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上獨自在禱告中與父在一起。我們若到一個地方去，有了極大的成功，我們會立即離開，還是會留下來享受這個大的成功？我們必須看見並跟從主耶穌的榜樣。祂沒有留在所行大神蹟的結果裏。祂獨自上山去禱告。『獨自』這辭很有意義。這意思是說，祂不讓人知道祂去禱告；否則，他們會跟着祂。祂離開他們，獨自在禱告中與父在一起。

第一個神人教導門徒憑着信心禱告，好按照神的經綸，執行祂的旨意（太二一21～22）。…因此，禱告者能在神裏面有信心，毫不疑惑，並且信他所求的已經得着了，就必得着（可十一24）。禱告者現在與神是一，與神聯結。他與神一直調和，所以神成了他的信心。這就是按照主在馬可十一章二十二節的話，在神裏面有信心的意思。禱告者完全與神是一，神也成了他的信心。

主在約翰十四章三十節下半說，『這世界的王將到，他在我裏面是毫無所有。』這意思是說，世界的王撒但在主耶穌裏面沒有立場，沒有機會，沒有盼望，任何事都沒有可能。如果我們蒙了光照，我們就會承認，撒但在我們裏面有太多的東西。他在許多事上有立場，有機會，有盼望，有可能。但這裏有一個禱告的人，…是與神是一的人，一直活在神的面光中，在受苦遭逼迫時信靠神，並且撒但在祂裏面是毫無所有（神人的生活，一四六、一五一、一六八至一六九、一〇六頁）。

我們這些在基督裏的信徒…必須…把我們全人置於調和的靈。我們若這樣作，生命平安就是我們的，並且我們的行動、為人、處事，就會繼續不斷的，不僅是每日，更是每時每刻的，都在這調和的靈裏，並照着這調和的靈（過照着神啓示之高峯的生活，二一頁）。

參讀：神人的生活，第十四、十六、十篇；神聖奧秘的範圍，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

## 第三週·週四

### 晨興餽養

約六 27『不要為那必壞的食物勞力，要為那存到永遠生命的食物勞力，就是人子要賜給你們的，因為祂是父神所印證的。』

太二四 45～46『這樣，誰是那忠信又精明的奴僕，為主人所派，管理他的家人，按時分糧給他們？主人來到，看見他這樣行，那奴僕就有福了。』

約翰六章二十七節告訴我們〔主耶穌在食飽五千人的神蹟之後，到山上去的〕理由。…我信主耶穌到山上，是這樣禱告：『父阿，在你的祝福下，我向你禱告。你藉着祝福餽養了五千人；但是父阿，他們只是尋求那必壞的食物。我仰望你祝福他們，使他們尋求那存到永遠生命的食物。父阿，你知道我是你所差遣的那一位；只有我能給他們那存到永遠生命的食物，但他們不是這樣認識我。他們只知道我能行神蹟，用物質的食物餽養他們。但他們卻不知道，惟有我能給他們永遠生命的食物。』（神人的生活，一五二頁）

### 信息選讀

〔主〕到山上去獨自禱告，指明祂是求父祝福所有得享這神蹟結果的人，使他們不滿足於那必壞的食物，反而尋求那存到永遠生命的食物；並認識祂不僅是人子，也是神子，受父所差遣，並為父所印證，且能賜他們永遠的生命。當那五千人得祂餽養時，他們承認祂是很能幹的人子，但他們不知道，事實上祂乃是父所差遣並為父所印證的神子。祂是那能賜給他們有關永遠生命之糧的一位。為這緣故，祂在約翰六章有另一個教訓。在六章，主啓示祂是

## << 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

從天上來的糧，也就是生命的糧。至終，祂告訴我們，這糧就是祂的話。『我對你們所說的話，就是靈，就是生命。』（63）三章三十四節說，祂是那說神的話並無限賜給那靈的一位。要這樣認識祂，需要有啓示，因此祂獨自到山上為他們禱告（神人的生活，一五二至一五三頁）。

馬太二十四章四十五至五十一節論到忠信精明。四十五節說，『這樣，誰是那忠信又精明的奴僕，為主人所派，管理他的家人，按時分糧給他們？』忠信是向着主；精明是向着信徒。儆醒是為着被提到主的同在裏；忠信是為着在國度裏掌權（47）。

四十五節所說的家人，指信徒（弗二19），即召會（提前三15）。分糧給他們，意指在召會裏，將神的話和基督當作生命的供應，供應信徒。我們都必須學習，如何按時將生命的供應，供應主的家人。…馬太二十四章四十六至四十七節說，『主人來到，看見他這樣行，那奴僕就有福了。我實在告訴你們，主人要派他管理一切的家業。』這裏的有福，是在國度的實現裏，得着管理的權柄為賞賜。對於忠信的奴僕，主在諸天之國的實現裏，要派他管理一切的家業，作為賞賜（馬太福音生命讀經，八一九至八二〇頁）。

〔我們若要享受主作我們屬靈的食物，使我們能餵養別人，就必須用祂的話禱告並默想。〕默想這辭意義豐富，原文含示敬拜、與自己交談、以及大聲說話。默想話乃是藉着仔細揣摩而品嚐、享受它。禱告、對自己說話和讚美主，也可包括在默想話中。默想神的話乃是享受祂的話作為祂的氣（提後三16），因而被神注入、將神吸入，並接受屬靈的滋養（聖經恢復本，詩一一九15註1）。

參讀：馬太福音生命讀經，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『若是那惡僕心裏說，我的主人必來得遲，就動手打那些和他同作奴僕的，又和酒醉的人一同喫喝，在想不到的日子，不知道的時辰，那奴僕的主人要來。』

〔馬太二十四章四十八節的〕惡僕是信徒，因他是主所派的（45）；他稱主為『我的主人』；他相信主要來。四十九節說，那惡僕動手打那些和他同作奴僕的，又和酒醉的人一同喫喝。動手打同作奴僕的，就是虐待作同伴的信徒；和酒醉的人一同喫喝，就是與沉醉在屬世事物裏的世人為伴（馬太福音生命讀經，八二〇頁）。

### 信息選讀

馬太二十四章五十至五十一節說，『在想不到的日子，不知道的時辰，那奴僕的主人要來，把他割斷，定他和假冒為善的人同受處分；在那裏必要哀哭切齒了。』那惡僕的問題不是他不曉得主要來，乃是他不盼望祂來。他不喜歡過一種為着主的來臨豫備好的生活。因此，當主回來時，祂要把他割斷，定他和假冒為善的人同受處分。把他割斷，指從榮耀的基督，和祂國度的榮耀，並祂國度中榮耀的同在被割斷，不得在國度的實現裏有分於基督和祂國度的榮耀，如忠信的奴僕所要享受的（45，二五 21、23）。這相當於銀子比喻（14～30）中『扔在外面黑暗裏』的結語；銀子的比喻乃是這一段的完成。主不會把那惡僕切碎；主乃要把他從祂自己將來的榮耀中割斷。這等於扔在外面黑暗裏。

凡被扔在外面黑暗裏的，將要從主，從祂的同在，從祂的交通，並從祂將來的榮耀範圍中被割斷。這

### 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

不是永遠沉淪，乃是受時代的懲治。誰能說那惡僕不是真信徒？他若不是弟兄，主怎麼會指派他工作？主不會把責任指派給假信徒。那惡僕的確是得救的人。在馬太福音這卷國度的書中，重點不是得救；重點乃是國度：我們將得着賞賜進入國度，或是將失去賞賜，失去國度的享受，並且遭受懲罰和管教，在那裏哀哭切齒（馬太福音生命讀經，八二〇至八二一頁）。

今天基督徒最大的難處，就是大部分的人沒有使用他們的恩賜。我要說今天百分之九十的真基督徒忽畧他們的恩賜。當然，這完全是因着天主教和更正教的緣故。因着這兩個大組織及其宗教階級和聖品人與平信徒的制度，大多信徒的恩賜和功用都被抹煞了。他們不運用他們的恩賜，也沒有看見這是嚴重的錯誤，會對他們造成極大的虧損。我覺得我們需要這樣一課，來警告我們中間所有的聖徒，並挑旺他們的心，要運用他們的恩賜。

我們需要看見，基督身體所有的肢體都得到了恩賜（羅十二6上）。在馬太二十四至二十五章主所說的比喻裏，祂指明每一個信徒都有恩賜，祂沒有給任何一個信徒餘地，可以有藉口不盡功用。所有的信徒都是有恩賜的人。

馬太二十五章告訴我們有些人有五他連得，有些人有二他連得，有些人有一他連得。我們至少是有一他連得的人。聖徒不能說他沒有得着一他連得。…我們必須說服我們中間每一位聖徒，他們不能說自己沒有恩賜，不能作甚麼；這是謊言。按照聖經的真理，每個信徒都有恩賜。你可能只有最小的恩賜，但你仍有一分恩賜。每個人都有一他連得；每個人都擁有恩賜（事奉的基本功課，一一九至一二〇頁）。

參讀：事奉的基本功課，第十三課。

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 『…那惡僕…動手打那些和他同作奴僕的，又和酒醉的人一同喫喝。』

弗五 18 『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿。』

提後二 22 『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。』

馬太二十四章說到那惡僕，他『心裏說，我的主人必來得遲，就動手打那些和他同作奴僕的』（48~49上）。當我們錯待同作信徒者，批評、反對或藐視他時，在主的眼睛中那就是打他。我們在這裏必須說一句重話。我們很容易會不知不覺落入這種危險。我們會落入批評弟兄姊妹的情形裏；有時我們會反對或藐視一些聖徒，甚至會與他們爭鬪。這就是打主的奴僕，就是那些與我們同作奴僕的人（事奉的基本功課，一二一頁）。

## 信息選讀

馬太二十四章四十九節下半說，這惡僕『又和酒醉的人一同喫喝』。主在二十四章的話乃是一個比喻。既然是個比喻，就必須解釋。和酒醉的人一同喫喝，就是與沉醉在屬世事物裏的世人為伴。他們沉醉於屬世的享受，這就是不運用恩賜的危險。一旦我們成了與世人為伴的人，就不會向主忠信，運用祂所給我們的恩賜，自然就會落入危險裏。

在二十五章二十五節，那個懶惰的奴僕對他的主人說，『我就害怕，去把你的一他連得埋藏在地裏；請看，你仍有你所有的。』害怕乃是消極的。我們應該積極、

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

進取的運用主的恩賜。去將主的一他連得埋藏在地裏，是太被動了。我們該在主的工作上主動。我們若埋藏我們的恩賜，就不需要作任何事。對主的事奉被動、不主動，意思就是埋藏我們的恩賜而不加以運用。

僅僅守住主的恩賜而不失去，乃是不毅的；我們必須運用恩賜以賺取利潤。…將恩賜埋藏在地裏，實際上就是不運用恩賜。『地』是指屬世的事物。我們只要不運用恩賜，就是埋藏恩賜。

我們必須指出這三個危險：錯待同作信徒者，與屬世的人為伴，不運用恩賜來服事主。許多人在埋藏他們的恩賜，不運用他們的恩賜，因為他們沒有服事。

以弗所四章十一節說到使徒、申言者、傳福音者以及牧人和教師。這裏所說有恩賜的人，是那些被賦予特別恩賜的人。但七節說，『恩典賜給我們各人，是照着基督恩賜的度量。』『各人』包括基督身體的每個肢體，每個都得着了一般的恩賜。這表明每一個都是有恩賜的人，…在主面前都有責任運用我們的恩賜，好建造基督的身體。

因着我們已經由主重生，我們就有恩賜。主至少給了我們一他連得，至少一分屬靈的恩賜。我們若不忠信的使用這恩賜，主回來時我們就不能在使徒保羅所在的地方。得救的人不會在火湖裏永遠受苦，若說會，就是侮辱主的救贖和救恩；但得救的信徒可能會在外面的黑暗裏受時代性的懲治。他可能在主國度的實現裏，從主的同在被割斷；那時主的同在將是祂的榮耀。因此，失敗的信徒將無分於千年國裏主的榮耀。

我們需要向得救的人傳福音。這可能會幫助一些弟兄姊妹，挑旺他們對服事主有真正的飢渴。我們都需要服事主（事奉的基本功課，一二一至一二二、一二〇、一二五至一二六頁）。

參讀：歷代志生命讀經，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

# 第三週詩歌

## 經歷基督—作生命

(英 1195)

F大調

4/4

一 生 命 何 奧 祕， 乃 是 神 自 己，  
 3 - 4 5 | 6 - 5 - | 4 3 2 1 | 2 - - - |  
 與 人 成 為 一， 是 神 心 所 喜。  
 5 - 5 4 | 3 - 2 - | 3 5 5 #4 | 5 - - - |  
 祂 作 生 命 樹， 為 喫 進 人 裏，  
 3 - 2 1 | 7 1 2 4 | 3 - 2 - | 1 - - - ||  
 使 人 滿 生 命， 成 全 祂 旨 意。

二 人卻受引誘，墮落而失喪， 神外尋源頭，知識樹貪嘗；  
 毒素進身內，善惡滿思想， 罪律將人綁，肉體滿死亡。  
 三 人向神獨立，任知識增長， 成無神文化，充斥全地上；  
 原有神形像，為將神盛裝， 竟落入虛妄，人生滿惆悵。  
 四 但神不放棄，親自來地上， 神子主耶穌照耀神榮光；  
 作神人原型，成絕佳榜樣， 活出神生命，神豐滿顯彰。  
 五 這神人基督死在十架上， 將知識、舊人，藉死都埋葬；  
 消極盡了結，仇敵難猖狂， 死亡全征服，生命祂釋放！  
 六 祂從死復活，成為生命靈， 要進入人裏，分賜祂生命；  
 只要心相信，口裏喊祂名， 祂這位活靈就進來充盈。  
 七 現今三一神乃是活的靈， 在人最深處調和且運行；  
 神靈與人靈聯成一靈， 人就得與神聯調永無終。  
 八 我們憑這靈生活並行動， 思想和步武就與主相同；  
 只要在靈中，照著靈而行， 神所是所有就供應無窮。  
 九 心思須操練置於靈不移， 每天每時刻聯結不稍離；  
 憑這全備靈應時的供給， 生命中得救，作王用無已。  
 十 生命靈的律使我們得釋， 罪與死的律不能再得勢；  
 靈、魂、體各部，得生命分賜， 成為「生命人」，聖別達極致。  
 十一 生命靈運行，將我們變化， 模成主形像，全然得像祂；  
 脫自己、天然，身體裏配搭， 建造成新人，成功神計劃。  
 十二 生命乃是神，是基督我主， 也就是那靈—生命才是路！  
 願持守生命，單一不旁騖， 直至那日臨，賤體蒙救贖！

## 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!



需要新的復興

第四篇

過神人的生活 (二)

活在神的國  
這神聖種類的範圍裏

讀經：約三 3, 5~6, 一 12~13, 彼後一 4, 約壹三 1, 二 6

綱 目  
週 一

壹 神的國是一個範圍，不僅是神聖管理的範圍，也是神聖種類的範圍，在其中有一切神聖的事物——約三 3, 5, 十八 36:

一 在約翰三章，神的國指神的種類，過於指神的掌權。

二 神成爲人，進到人的種類裏；而人在生命和性情上成爲神，（但無分於神格，）進到神聖的種類裏——一 1, 12~14, 彼後一 4。

三 要進入神聖的範圍，就是神聖種類的範圍，我們就必須從神而生，得着神聖的生命和神聖的性情——約一 12~13, 三 3, 5~6, 15, 彼後一 4:

1 神造人，不是照着人的類，乃是按着神的形像，照着祂的樣式造的，使人成了神的類，神的種類——創一 26。

THE NEED FOR A NEW REVIVAL

Message Four

Living the Life of a God-man (2)

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

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

Outline  
Day 1

**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:**

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

*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.*

*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. 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 信徒藉着重生由神而生，成爲祂的兒女，有祂的生命和性情，但無分於祂的神格；他們比亞當更從神類—約一 12 ~ 13：

a 我們是信基督的人和神的兒女，有神聖生命的實際，並且全人正被變化並模成主的形像—林後三 18，羅十二 2，八 29。

b 我們的第二個出生，重生，使我們得進神的國，成爲神的種類—約三 3，5 ~ 6。

四 只是作好人，離神的喜悅太遠了；我們必須領悟，我們基督裏的信徒，乃是在神聖種類裏的神人，是神的兒女，具有神的生命和性情—弗一 5，約壹三 1，約三 15，彼後一 4。

五 領悟我們是神人，從神而生，並且屬於神的種類，這是神人生活的開端—約壹三 1，二 6。

## 週 二

貳 神在約伯身上的目的，乃是要使好人成爲神人—伯一 1，8，四二 1 ~ 6：

一 約伯是好人，彰顯他自己的完全、正直和純全—二七 5，三一 6，三二 1：

1 約伯在積極一面敬畏神，在消極一面遠離惡事—一 1：

a 神造人不僅是要人敬畏祂、不犯錯；反之，神是按着自己的形像，照着自己的樣式造人，爲叫人彰顯祂—創一 26。

b 彰顯神比敬畏神和遠離惡事更高。

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 約伯裏面沒有神；因此，神要約伯得着祂，好使約伯彰顯祂，以成就祂的定旨—伯四二 5 ~ 6。

## 週 三

二 神的目的是要約伯成爲神人，彰顯神的屬性—二二 24 ~ 25，三八 1 ~ 3：

1 神將約伯引到另一個範圍，就是神的範圍裏，使約伯得着神，而不是得着他在完全、公義和純全上的成就—四二 5 ~ 6。

## 週 四

2 神在約伯身上的目的，是要銷毀他，並剝奪他在最高道德的標準上，所達到並成就的完全和正直—三一 6。

3 神的目的是要使約伯成爲屬神的人，充滿了基督，就是神的具體化身，成爲神的豐滿，好在基督裏彰顯神—提前六 11，提後三 17。

4 神的銷毀施行在約伯身上，來把約伯拆毀，就使神有一個根據和一條路，用神自己把他重新建立起來，好使他成爲彰顯神的神人—弗三 16 ~ 21。

叁 神在基督裏，構造到人裏面，人也構造到神裏面；神與人調和在一起，成了一個實體，稱爲神人—太一 21，23，路一 35，多二 13，提前二 5：

## 週 五

一起初，聖經說到那神人；今天這位神人已複製爲眾神人—約十二 24，羅一 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 眾神人，就是神的眾子，乃是第一個神人基督的複製和繼續—約十二 24，來二 10，羅八 29。
- 三 神人乃是由神所生，有分於神的生命和性情，在神的生命和性情上與祂是一，因而彰顯神的人—約一 12～13，三 15，彼後一 4，林前六 17。
- 四 神人由神構成，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，在由神聖屬性所充滿、調和並浸透的人性美德裏彰顯神的屬性—路一 26～35，七 11～17，十 25～37，十九 1～10。

## 週 六

- 六 作為第一個神人的繁殖與複製，我們該過與祂所過同樣的生活—約壹二 6：
- 1 主的神人生活為我們的神人生活設立模型—被釘十字架以活神，好使神在人性裏得彰顯—加二 20。
  - 2 我們必須憑基督之靈全備的供應，否認己，模成基督的死，並顯大祂—太十六 24，腓三 10，一 10～21 上。
  - 3 過神人生活的那一位，如今乃是那靈，在我們裏面並藉着我們活着；我們必須棄絕修養自己和建立天然的人，單單讓這一位充滿我們並佔有我們，好使我們個人的並團體的在祂的身體召會中，活祂並彰顯祂—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.*

# 第四週·週一

## 晨興餽養

約三 3『耶穌回答說，我實實在在的告訴你，人若不重生，就不能見神的國。』

5『耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。』

神的國是神的掌權。這神聖的掌權是一個範圍，不僅是神聖管理的範圍，也是神聖種類的範圍，在其中有一切神聖的事物。植物的國是植物種類的範圍，動物的國是動物種類的範圍。照樣，神的國是神聖種類的範圍（約翰福音結晶讀經，一四九頁）。

## 信息選讀

神成爲肉體，進到人的種類裏；而人成爲神，有神的生命和性情（但無分於祂神聖的神格），進到祂神聖的種類裏。在約翰三章，神的國指神的種類，過於指神的掌權。…一樣東西要在動物的種類裏，就必須由動物所生。我們要進入神聖的範圍，就是神聖種類的範圍，就必須從神而生，得着神聖的性情和生命。

人是按着神的形像，照着祂的樣式造的，這指明人是照着神的種、神的類造的。創世記一章說，各樣的活物都是各從其類造的。但神造人，不是照着人的類，乃是按着神的形像，照着祂的樣式造的，使人成了神的類。

信徒藉着重生由神而生，成爲祂的兒女，有祂的生命和性情，但無分於祂的神格（約一 12～13）；他們比亞當更從神類。亞當只有神外面的樣子，而沒有神裏面的實際，就是神聖的生命。我們裏面有

# << WEEK 4 — DAY 1 >>

## 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

神聖生命的實際，並且全人正被變化並模成主的形像。神所有的兒女都是在神聖種類的神聖範圍裏，這樣說是合邏輯的。

因此，在重生裏，神生神。人生人，羊生羊。如果羊不生羊，那麼羊生甚麼？如果神所生的不是神，那又是甚麼？如果神的兒女不是從神的種、神的類，那他們是從甚麼種？如果他們不是神，他們是甚麼？我們這些從神生的，都是神。但是在發表上，由於神學上的誤解，最好說我們是在神聖種類裏，也就是在神國裏的神人。

這些神人是神所生的兒女，不僅構成神的家（提前三 15，彼前四 17，約十四 2），也是基督身體藉以建造起來的構成分子，而基督的身體要終極完成新耶路撒冷，作神與基督永遠的國（林前六 9，弗五 5，彼後一 11，啓十一 15）（約翰福音結晶讀經，一四九至一五一頁）。

我們不可忘記，我們是屬於神種類的神人。我們既是從神而生的神人，且屬於神的種類，我們對自己的配偶說話時，就不可隨便。作丈夫的必須是神人，生活像神人。只是作好人，離神的喜悅太遠了。我們必須看見，我們是神人，從神而生，並且屬於神的種類。這是神人生活的開端。

神愛你。神有一個喜悅，要把你作成與祂一模一樣。祂是神，所以你也必須是神。神人的生活就是神的生活。這種教訓遠高過如何聖潔或得勝的教訓。在我初作信徒時，我讀了許多關於如何過基督徒生活的書，但那些書並沒有真正指出那條路。你怎樣才能聖潔？你過神人的生活就能聖潔。你怎樣才能得勝？也惟有藉着過神人的生活。永遠不要忘記你是從神而生，屬於神種類的神人（神人的生活，一三頁）。

參讀：約翰福音結晶讀經，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

### 晨興餽養

伯一 1『烏斯地有一個人名叫約伯；這人完全且正直，敬畏神，遠離惡事。』

8『耶和華問撒但說，你曾用心察看我的僕人約伯沒有？地上沒有人像他完全且正直，敬畏神，遠離惡事。』

在約伯記裏，從三至三十七章，共有三十五章，乃是約伯、他的三個朋友和以利戶所說之話的記載。這五個人都是敬畏神並尋求神的人，但他們在約伯記裏所說的話，相當照着他們自己關於神對人之旨意的觀念、他們對人生意義的瞭解以及他們對於屬人美德之完全的領會；這一切都與神在人身上的目的相反。神在人身上的目的乃是：人應當被神充滿，以彰顯神，而不是彰顯一切別的事物，包括人屬人美德的完全。因此，神剝奪約伯的正直與純正，為要叫他尋求神自己，而不是任何別的事物。但他們那些違反神在人身上意願的話，由他們在神的靈感動之下寫下來，好讓神達到祂的目的，就是要暴露約伯、他的三個朋友和以利戶在認識神的事上的錯誤，使人能穀蒙光照而領會，照着神心願的喜悅，人應當只彰顯神，而不是彰顯人之正直與純正的完全（雅各書結晶讀經，一一一頁）。

### 信息選讀

約伯不僅裏面完全、外面正直，更在積極一面敬畏神，在消極一面遠離惡事。然而，甚至在敬畏神這件積極的事上，也沒有任何東西真正是積極的。神造人不僅是要人敬畏祂、不犯錯。聖經告訴我們，

### 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，照着自己的樣式造人，為叫人彰顯祂（創一26）。這是一切積極事物中最積極的事。光是敬畏神、遠離惡事還不彀；事實上這還不是積極的，最積極的事乃是彰顯神。彰顯神比敬畏神和遠離惡事更高。

約伯的兒子素常按着各人的日子，在各人家裏設擺筵席，並請他們的三個姊妹來，與他們一同喫喝（伯一4）。筵席過後，約伯就打發人去，使他們分別為聖；他清早起來，為他們獻燔祭，說，『說不定我兒子犯罪，心中咒詛了神。』（5）因為在筵席上過度的喫喝可能使人世俗化，所以約伯在他兒女筵席的日子過後，使他們分別為聖。…他的確是一位敬虔的父親。

在道德上，約伯很好。按照人的看法，約伯沒有問題。神甚至向撒但誇獎約伯如何好（8，二3）。惟有神知道約伯有一個需要，就是他缺少神。因着神對約伯有愛的關切，所以就在天上舉行會議討論約伯。

約伯在神的祝福下勞苦多年，累積了許多財富。他有七千隻羊，三千隻駱駝，五百對牛，五百匹母驢，並有許多僕婢。他有一個親愛的妻子、七個兒子、三個女兒。不僅如此，約伯在完全、正直、持守純全的事上，非常成功。他的家產、成功和成就，使他成為一個自滿自足的人。約伯雖然滿了家產，滿有成就，但他裏面沒有神。神看約伯時，可能說，『約伯，我該在你身上作甚麼？你滿有家產和成就，但你沒有滿了我。你在名義上有我，但你裏面並沒有我。』因此，神為了對付約伯，就需要撒但。撒但是宇宙中惟一的一位，能彀且願意完成神這目的，就是剝奪約伯的家產和道德成就（約伯記生命讀經，一一至一五頁）。

參讀：約伯記生命讀經，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『願神用公道的天平稱我，好知道我的純全。』

四二5～6『我從前風聞有你，現在親眼看見你。因此我厭惡自己，在塵土和爐灰中懊悔。』

神向約伯顯現（伯三八1～3，四十1～14），目的是要給他看見他一無所是，而神是無限、追測不盡、無法追蹤的。神的顯現也含示神要幫助約伯認識，他是在錯誤的範圍裏，這範圍就是在他的完全、正直和純全上建立自己作為舊造裏的人。約伯以這些事為榮，但神認為這些事乃是攔阻，需要被剝奪，使約伯能接受神的性情、生命、元素和素質，因而新陳代謝的變化成為神人，就是在新造裏彰顯神並將神分賜給別人的人（聖經恢復本，伯三八1註1）。

### 信息選讀

神用各樣災難對付約伯，並剝奪他一切的所是，乃是要除去他在敬虔成就和獲得上的自滿，並除去一切障礙和遮蔽，使他被倒空，好進一步尋求神，並能領悟，他人生中所缺少的乃是神自己。在約伯記末了，神進來將自己向約伯啓示，指明祂自己才是約伯所該追求、得着並彰顯的。神在約伯身上一切的對付，目的是要將約伯削減至一無所有，但維持他的生存（二6），使神可以有時間，將祂自己分賜到約伯裏面（聖經恢復本，伯三八1註1）。

按新約的意義說，看見神等於得着神。得着神就是在神的元素、生命和性情上接受神，使我們被神構成。所有蒙神救贖、重生、聖別、變化、模成且榮化的人，

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,

都要見神的面（啓二二4）。看見神使我們變化（林後三18，參約壹三2），因為我們看見神時，就把祂的元素接受到我們裏面，我們舊的元素也被排除了。這新陳代謝的過程就是變化（羅十二2）。看見神就是被變化成爲神人基督榮耀的形像，使我們得以在神的生命裏彰顯神，並在祂的權柄裏代表祂（伯四二5註2）。

我們越看見神、認識神並愛神，就越厭惡自己，越否認自己（太十六24，路九23，十四26）（伯四二6註1）。

約伯說他的受苦不是因受神的審判，這樣說是對的。照着他的良心，約伯覺得他並未作任何事，以致要神審判他或懲罰他。但他的確在受苦，所以他要與神探究他的處境。然而，約伯的三個朋友卻堅持約伯的受苦是證明他作錯了事，並且受神審判。因此，神進來定罪約伯的三個朋友，並且在某種程度上爲約伯表白。

然而，約伯缺少神聖的啓示，不知道神對付祂子民的目的，乃是要祂的子民得着祂、有分於祂、擁有祂並享受祂，而不是其他一切的事物，直到他們的享受達到最完滿的地步（腓三7~14，林後四16~17），如新約裏神聖啓示至終所揭示的，就是祂的子民至終要成爲新耶路撒冷（啓二一2~二二5）（伯四二7註1）。

甚至今天，神藉着剝奪和銷毀來對付我們之後，並在祂的目的完成之後，神也給我們物質的福分。然而，神對付祂子民的目的，不是要給他們物質的福分，乃是要把祂自己給他們，作他們的永分，至終完成於新耶路撒冷。神賜給祂子民之神聖福分那包括一切的集大成、總和，乃是包羅萬有、賜生命的靈作經過過程之三一神的終極完成（加三14）（伯四二10註2）。

參讀：約伯記生命讀經，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



## 第四週·週四

### 晨興餽養

提前六 11『但你這屬神的人阿，要逃避這些事，竭力追求公義、敬虔、信、愛、忍耐、溫柔。』

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

神在約伯身上的目的，是要銷毀這個『完全且正直』的約伯，並剝奪他在最高標準的道德上，所達到並成就的完全和正直（伯一 1）。…神的目的也是要拆毀那在自己的完全和正直裏天然的約伯，使神能建立一個有神的性情和屬性，得更新的約伯。…神的目的不是要得着一個在善惡知識樹線上的約伯，乃是要得着一個在生命樹（創二 9）線上的約伯（約伯記生命讀經，三四至三五頁）。

### 信息選讀

至終，神的目的是要使約伯成爲屬神的人（提前六 11，提後三 17），充滿了作神具體化身的基督，成爲神的豐滿，好在基督裏彰顯神，而不是一個高道德標準的人，有天然的完全、天然的正直和天然的純全，那是約伯想要維持並持守的（伯二 3、9 上）。這樣一個按着神的經綸由神所構成的人，絕不會受任何難處和問題所困惑，以致咒詛自己的生日，寧願死不願活。

我很高興…我們在研讀約伯記。然而，我有點擔心，我們來讀這卷書時，可能只是要多得知識而已。我們可能定罪善惡知識樹，但我們研讀約伯記時，卻可能只得知着知識，而使知識樹增長。

我們需要看見，整本聖經是論到神永遠經綸的書。神在祂經綸裏的心意，乃是要把祂自己分賜到我們裏面，

## << WEEK 4 — DAY 4 >>

### 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

作我們的生命和性情，使我們在生命和性情上能成爲與祂一樣，以彰顯祂。那麼爲甚麼有剝奪和銷毀？神的剝奪和神的銷毀是要拆毀我們。我們是墮落、天然的人；身爲這樣的人，我們需要被拆毀。神必須拆毀我們，然後祂才有一個根據，有一條路來重新建造我們。

許多基督徒以爲，今天墮落的人需要得幫助，好使他們健全。然而，神在祂經綸裏的心意，不是要使墮落的人成爲健全，乃是要把我們拆毀，然後用祂自己重建我們，以祂自己作我們的生命和性情，好叫我們這人完全與祂成爲一。

約伯記給我們看見，神透過撒但這醜惡的工具所作的，就是要藉着剝奪和銷毀這兩種方式，把約伯拆毀。神在約伯身上施行剝奪和銷毀，好將他拆毀，使神能有一個根據和一條路，用神自己重建約伯，使他成爲神人。這是我們研讀約伯記時所該得着的（約伯記生命讀經，三五、四一至四二頁）。

今天絕大部分的基督徒忽略了聖經的重點，就是神在基督裏已成爲人，爲要使人在生命和性情上（但不在神格上）成爲神；並且神渴望將祂自己與人調和，成爲一個實體。

撒下七章所啓示的，保羅在羅馬一章三至四節加以解釋；他告訴我們，基督這大衛的後裔，已被標出爲神的兒子。這些經節說，『論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出爲神的兒子。』基督是大衛的後裔，但祂已被標出爲神的兒子。這就是神成爲人，爲要使人在生命和性情上（但不在神格上）成爲神的奧祕。神與人二者因此被建造在一起，構造到彼此裏面。在基督裏，神構造到人裏面，人也構造到神裏面；神與人已調和在一起，成了一個實體，稱爲神人（撒母耳記生命讀經，二四九至二五〇頁）。

參讀：約伯記生命讀經，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

## 第四週·週五

### 晨興餽養

太一21『她將要生一個兒子，你要給祂起名叫耶穌，因祂要親自將祂的百姓從他們的罪裏救出來。』

23『看哪，必有童女懷孕生子，人要稱祂的名為以馬內利。（以馬內利繙出來，就是神與我們同在）』

起初，聖經說到那神人；今天這位神人已成了眾神人。那神人是耶穌基督，祂是神成為肉體來作人。祂既是這樣的一位，祂就是神人。不僅如此，祂乃是神人的模型，是原型，要產生許許多多的神人（羅一3~4，八29），包括全世界所有親愛的聖徒。不管我們屬於甚麼國籍，不管我們是男是女，年輕或年長，我們都必須相信，我們乃是神人。我們是眾神人，我們每一位都是一個神人（神人，五頁）。

### 信息選讀

我們的神只是神，直到二千年前。然後祂就成了人。當然祂沒有放棄祂的神性，祂仍然是神。因此，那人耶穌乃是神人。祂經過人性生活、死與復活，並進到升天裏。祂升天以後，仍然是神人，藉着祂的死與復活，就有許多的神人複製出來。

新耶路撒冷乃是許多神人的集大成、總和。在這許多神人，就是神的許多兒子中間有父。基督是長子，我們是祂許多胞胎生的弟兄。新耶路撒冷就是父神同着許多『子神』。…我信在新耶路撒冷裏，父神看見這些『子神』，祂就會很高興。我們都要在那裏作許多神人。在新耶路撒冷裏，父是獨一的，所有其他的都是子（過照着聖經中神聖啓示高峯之生活實行的路，四〇頁）。

## << WEEK 4 — DAY 5 >>

### Morning Nourishment

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)

屬神的人〔提後三 17〕就是神人，也就是有分於神的生命和性情（約一 13，彼後一 4），在神的生命和性情上與祂是一（林前六 17），因而彰顯神的人。這樣一個神人，這樣一個屬神的人，是藉着神呼出祂自己而產生的。神的呼出產生神人（教師訓練，一一頁）。

基督進到榮耀裏，乃是神救贖完成的明證〔路二四 26，羅四 25〕。今天在上天，在榮耀裏，有一位是神又是人，是人也是神的神而人者。…當基督從死裏復活時，神有何等的喜樂，因為那時祂在宇宙中的工作，已經照着祂永遠的計畫產生出一個結果，就是在宇宙中有一位是神調在人裏面，也是人聯於神裏面。這是神在永遠裏的計畫所要得着的一個結果，也是祂在時間裏的工作所成功的一個樣品。

開辦工廠的人都知道，要量產一樣產品，第一就是要先作出一個樣品。樣品作成功，就可以照着樣品大量生產。…復活的基督，得着榮耀的神而人者，就是神救贖工作的樣品；祂的復活升天，得着榮耀，就是神救贖工作樣品的完成。從此，神可以照着基督這個樣品，大量的工作，大量的出產（神計畫裏的救贖，一三七至一三八頁）。

人子基督具有人性一切的美德（詩四五 2 上）。主耶穌具有神聖的性情同其神聖的屬性，也具有屬人的性情同其人性的美德。在祂裏面，我們看見神的一切屬性，以及人的一切美德，因為祂的構成是由帶着神聖屬性的神聖性情，以及帶着人性美德的屬人性情所組成。不僅如此，在基督裏，神聖的屬性加強並豐富人性的美德。在祂身上，神聖的屬性充滿人性的美德，人性的美德包含神聖的屬性。神聖的屬性是內裏的實際，人性的美德是外在的表顯。因此，耶穌這人的美德被神的屬性充滿、調和並浸透（新約總論第九冊，二五至二六頁）。

參讀：馬可福音生命讀經，第五十二至六十三篇；路加福音生命讀經，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

## 第四週·週六

### 晨興餽養

腓一 19 ~ 21 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

許多基督徒知道神有一天成為肉體，成為一個人，名叫耶穌。他們只是照着字面認識這事，但原諒我說，他們並不認識成為肉體這事的內在事實。成為肉體這件事產生一個神人，在地上過一種生活，不是憑祂屬人的生命，乃是憑祂神聖的生命。祂在地上的日子，一直把自己擺在十字架上。祂留在十字架上死，好叫祂能憑神活，不是彰顯人，乃是使神聖的屬性成為人性的美德，而彰顯神。這是第一個神人作為原型的生活。今天我們是祂的複製品，是祂的許多複本，所以我們該過同樣的生活（過照着聖經中神聖啓示高峯之生活實行的路，二五頁）。

### 信息選讀

彼前二章二十一節…說，基督在祂的人性生活中，給我們留下一個榜樣，一個範本，使我們作祂的複本。基督耶穌在地上的時候，設立了一個樣本，為着屬靈的複印。祂是榜樣、樣本，為着複印，以產生千萬的複本（過照着聖經中神聖啓示高峯之生活實行的路，一一頁）。

神人成為得勝者的路，首先是愛基督並跟從祂（約二一 15 ~ 17、19 下）。作得勝者的神人也必須追求基督並贏得祂（腓三 12 ~ 15），他們更要憑基督復活的大能模成祂的死（10）。在凡事上，我們需要模

## << WEEK 4 — DAY 6 >>

### Morning Nourishment

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，我們都該被釘死。應當『不再是我』，因為『我』已經被十字架除掉（加二 20 上）。我們憑自己不可能模成基督的死，但我們有復活的基督活在我們裏面。我們該倚靠祂復活的大能，使我們可以在凡事上模成祂的死。許多時候，我領悟到我對妻子的態度沒有模成主的死。只要說了短短一句語氣不好的話，我就發現我沒有模成基督的死。多年來，我幾乎每天都為這樣的罪悔改。

得勝者也需要靠基督包羅萬有之靈全備的供應，活基督並顯大祂（腓一 19～21）。今天那靈不僅是神的靈，也是耶穌基督的靈，這靈裏有全備的供應，使我們活基督並顯大基督（神人，四八頁）。

許多基督徒讀箴言，甚至讀全本聖經時，只接受教訓、警戒、勸勉、格言和訓辭，以修養自己，並建立完全被神定罪的天然人。我們來到神的話跟前，必須學習作就近神的人，不是要接受格言和教訓，乃是要接受滋養和光照，使我們認識，照着神的經綸，我們該一直憑着基督復活的大能，就是終極完成的靈，也就是基督復活的實際，模成祂的死（三 10）。

我們必須拒絕自我修養，並且定罪建立天然的人。我們需要將聖經從教導我們培養己並建立天然人的書，轉為滿了生命、靈、屬靈滋養、和屬靈光照的書。這要拆毀我們的己，破碎我們天然的人，並以三一神終極完成的靈供應我們。這樣，我們過生活就不是憑着我們天然的人、我們的舊人、和我們的己，乃是憑着主耶穌，就是活在我們靈裏的生命和人位（箴言生命讀經，四〇頁）。

參讀：箴言生命讀經，第六、八篇；馬可福音生命讀經，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

8 7 8 7 雙 (英 403)

F 大調

3/2

3 4 | 5 -- 5  $B^b$  6 · 5 | 5 - 3 - 3 3 | 5 -- 2 #1 2 | 3 ---

一 從我活出你的自己,耶穌,你是我生命;

3 4 | 5 -- 5  $B^b$  6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 ---

對於我的所有問題,求你以你為答應。

1 1 | 6 -- 6 7 · 6 | 6 - 5 - 1 1 | 1 -- 1 7 1 | 3 - 2 -

從我活出你的自己,一切事上能隨意,

3 4 | 5 -- 5  $B^b$  6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 --- ||

我不過是透明用器,為着彰顯你祕密。

二 殿宇今已完全奉獻, 已除所有的不潔,  
但願你的榮耀火焰, 今從裏面就露禰。  
全地現在都當肅穆, 我的身體今進供,  
作你順服、安靜奴僕, 只有被你來推動。

三 所有肢體每個時刻, 約束、等候你發言,  
準備為你前來負軛, 或是不用放一邊。  
約束,沒有不安追求, 沒有緊張與受壓,  
沒有因受對付怨尤, 沒有因懊悔倒下。

四 乃是柔輓、安靜、安息, 脫離傾向與成見,  
讓你能彀自由定意, 當你對我有指點。  
從我活出你的自己, 耶穌你是我生命;  
對於我的所有問題, 求你以你為答應。

第二節的“露禰,”意思是露出所包藏之物。

## WEEK 4 — HYMN

### Hymns, #403

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





需要新的復興

第五篇

按着神牧養（一）

照着主耶穌  
和使徒保羅的榜樣，  
憑顧惜與餵養  
而牧養人

讀經：約十 11，來十三 20，彼前五 4，弗五 29，約二一  
15～17，徒二十 20，28，31，林後十一 28～29，林  
前九 22，林後十二 15，林前八 1，十三 4～8 上

綱 目

週 一

壹 我們必須照着主耶穌在祂盡職時的榜  
樣牧養人，以完成神永遠的經綸——太  
九 36，約十 11，來十三 20，彼前五 4：

一 在神完整的救恩中，神整個新約經綸的內  
容，乃是基督作為人子顧惜我們，並作為神  
子餵養我們——弗五 29：

1 基督是人子，來救贖我們脫離罪，藉着祂的死，完  
成祂法理的救贖（提前一 15，弗一 7）——顧惜。

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，來將神聖的生命豐盛的分賜到我們裏面，在祂的復活裏，完成祂生機的拯救（約十 10，林前十五 45 下）—餵養。

## 週 二

二 在路加十五章裏，主耶穌揭示三一神對罪人拯救的愛—1 ~ 2 節：

- 1 我們必須跟隨經過過程之三一神尋找並得着墮落之人的步驟—3 ~ 7，8 ~ 10，17 ~ 18 節。
- 2 我們沒有父的愛和赦免的心，也沒有救主牧養和尋找的靈，這是我們不結果子的原因。
- 3 我們必須在耶穌的人性裏顧惜人（使他們快樂，並使他們覺得愉快和舒適）—太九 10，路七 34。
- 4 我們必須在基督的神性裏餵養人（以那在三個時期中盡其職事之包羅萬有的基督餵養他們）—太二四 45 ~ 47。

## 週 三

三 基督不是來作審判官，乃是來作醫生，醫治、恢復、點活並拯救患癩瘋、（八 2 ~ 4、）癱瘓、（5 ~ 13，九 2 ~ 8、）發燒、（八 14 ~ 15、）鬼附、（16，28 ~ 32、）患各樣疾病的、（16、）以及受人藐視的稅吏並罪人，（九 9 ~ 11，）使他們能重新構成，成為祂屬天國度的子民—12 ~ 13 節。

四 祂必須經過撒瑪利亞，特意繞道去敘加，要得着一個不道德的婦人，藉着請那婦人給祂水喝，而顧惜她，好用湧流的三一神作生命的水餵養她—約四 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 祂是沒有罪的一位，但祂不定罪那行淫的婦人，卻顧惜她，在法理一面赦免她的罪，並在生機一面使她從罪得自由—八 1 ~ 11, 32, 36。

六 祂到耶利哥，只是爲着要探訪並得一個人，就是稅吏長，而祂的傳揚乃是一種牧養—路十九 1 ~ 10。

七 祂藉着給孩子們接手，而顧惜那些父母—太十九 13 ~ 15。

## 週 四

八 基督藉着釘十字架而拯救的第一個人，乃是一個判處死刑的強盜—路二三 42 ~ 43。

九 主託付彼得餵養祂的小羊，並牧養祂的羊，乃是要使徒的職事與祂天上的職事合併，一同照顧神的羣羊，就是產生基督身體的召會—約二一 15 ~ 17，來十三 20，彼前五 1 ~ 4，二 25，參來十三 17：

1 在祂天上的職事裏，基督這位大祭司胸間束着金帶，正在顧惜、餵養眾召會—啓一 12 ~ 13。

2 在祂天上的職事裏，基督是羣羊的大牧人，要根據神的永約，終極完成新耶路撒冷—來十三 20 ~ 21。

## 週 五

貳 我們必須照着使徒保羅的榜樣牧養人，他是好牧人，照顧神的羣羊—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 保羅牧養聖徒，就像乳養的母親和勸勉的父親一樣——帖前二 7 ~ 8， 11 ~ 12。
- 二 保羅牧養在以弗所的聖徒，『或在公眾面前，或挨家挨戶』（徒二十 20）教導他們，並且流淚勸戒每一位聖徒，甚至三年之久，（31， 19，）將神一切的旨意告訴他們。（27。）
- 三 林後三章二至三節啓示，保羅用賜生命的靈為素質來寫基督的活信：
  - 1 因着信徒是基督的信，所以他們也是寫在使徒心裏的信；今天我們把基督供應給別人的時候，基督就寫到我們所供應的人裏面，同時也寫到我們裏面。
  - 2 這意思是，我們永不能忘記那些我們曾把基督供應給他們的人；只寫一次卻產生了兩個正本，牽連到兩顆心成爲一。
- 四 保羅親密的關切信徒——七 3， 門 7， 12。
- 五 他下到軟弱之人的水平上，好使他能得着他們——林後十一 28 ~ 29， 林前九 22， 參太十二 20。

## 週 六

- 六 爲着聖徒的緣故，他樂意花費他所有的，指他的財物；並花費他所是的，指他這人——林後十二 15。
- 七 他是奠祭，與基督這產生酒的是一，犧牲他自己，使別人得以享受基督——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 他是那靈的執事，藉着被那靈充滿，憑靈而行，使神得着榮耀，而尊重神；並藉着將那靈服事給人，作他們的供應，而尊重人——林後三 6, 8, 加五 16, 25, 士九 9。
- 九 保羅在他的教訓裏指明，召會是養育人的家，是醫治並恢復人的醫院，也是教導並造就人的學校——弗二 19, 帖前五 14, 林前十四 31。
- 十 保羅啓示，我們爲着建造基督的身體，要成爲甚麼，或要作甚麼，極超越的路乃是愛——八 1, 十二 31, 十三 4~8 上。
- 叁 『我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興』——活力排，四九頁。

*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.**



# 第五週·週一

## 晨興餽養

路十五 1～2『眾稅吏和罪人都挨近耶穌，要聽祂。法利賽人和經學家紛紛的唧咕議論說，這個人接待罪人，又同他們喫飯。』

約十 10～11『…我來了，是要叫羊〔人〕得生命，並且得的更豐盛。我是好牧人，好牧人為羊捨命。』

神整個新約經綸的內容，乃是基督作為人子顧惜我們，並作為神子餽養我們。…在四卷福音書中所描繪的耶穌，是非常顧惜人的。祂來到世上，就是要顧惜人。眾人都需要祂來顧惜他們，使他們快樂、受安慰、得安息。祂若以神聖的身分來到我們這裏，就會使我們受驚嚇。但甚至罪大惡極的稅吏，也能像朋友一樣與祂同坐，與祂一同喫喝交談（路十五 1，太九 10）。自義的經學家和法利賽人看見祂與稅吏和罪人一同喫喝，就受不了。他們不知道自己也需要祂作他們的醫生。…四卷福音書啓示，基督這位顧惜人的人子，來應付每一個墮落罪人的需要。如果你患了麻瘋病，祂要潔淨你。如果你瞎眼的，祂要給你視力。這就是在四卷福音書中的耶穌（活力排，九九、一〇一頁）。

## 信息選讀

基督豐滿的職事有三個時期，就是成肉體的時期、總括的時期和加強的時期。祂在第一個成肉體時期中的職事，乃是顧惜人、吸引人歸祂。有一次祂行走在擁擠的羣眾中，一個患病的婦人迫切的去摸祂的衣服縫子，就得了醫治（太九 20～22）。每一個人都需要祂，都能靠近祂，都能摸着祂。凡來到祂這裏的，祂總不棄絕。祂接納所有的人，沒有偏愛或偏袒。

# << WEEK 5 — DAY 1 >>

## 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.

祂的眷臨就是祂的顧惜。祂在十字架上的死，是祂最大的顧惜，為要救贖我們。若沒有祂的救贖，誰能到祂那裏？當我們聽見祂死在十字架上的故事，我們就流下眼淚。我們受了祂的吸引。

在復活裏，祂變化形像成為賜生命的靈，就是全備供應的靈（林前十五45下，腓一19）。這靈是為着餵養。從使徒行傳到各卷書信，基督這包羅萬有的靈餵養我們。這餵養產生召會，建造基督的身體，並要終極完成新耶路撒冷。由於召會的墮落，在啓示錄裏基督的餵養就加強七倍，以達成神永遠的目標，就是新耶路撒冷。祂餵養的總和，就是這偉大的宇宙城，也就是神的擴大和彰顯。這城乃是基督這賜生命、七倍加強之靈全備供應的終極完成，使我們得着餵養。新約是由兩部分—顧惜和餵養—所組成。有了這樣的啓示，整本新約對我就成了一本新的書。

神差祂的兒子，在祂的人性裏為我們的罪作了平息的祭物（約壹四10）—顧惜。基督是人子，來作贖罪祭，平息罪人與神之間的情形。…神差祂的兒子到我們這裏來，使我們在祂的神性裏藉着祂得生並活着（9）—餵養。這可由約翰三章十六節得着證實：神將祂的獨生子賜給我們，使我們這些信入祂的，藉着祂在祂人性裏的救贖，不至滅亡（顧惜），反而在祂的神性裏得着永遠的生命（餵養）。神將祂的獨生子賜給我們，好在法理一面在祂的人性裏救贖我們，使我們在祂的神性裏得着永遠的生命，好讓祂在生機一面拯救我們。

基督是人子，來救贖我們脫離罪（提前一15）—顧惜。這是新約的第一部分。

基督是神子，來將神聖的生命豐盛的分賜到我們裏面（約十10）—餵養。這是新約的第二部分（活力排，一〇一至一〇二、一〇八至一〇九頁）。

參讀：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



## 第五週·週二

### 晨興餽養

路十五 4～5『你們中間誰有一百隻羊，失去其中的一隻，不把這九十九隻撇在曠野，去找那失去的，直到找着麼？找着了，就歡歡喜喜的扛在自己肩上，回到家裏。』

我們必須跟隨經過過程之三一神尋找並得着墮落之人的步驟。…〔在路加十五章，〕主說了三個奇妙的比喻，揭示三一神對罪人拯救的愛。

〔在第一個比喻中，〕子如同牧人，撇下九十九隻羊，去尋找一隻失去的羊（3～7）。

第二個比喻說到一個婦人尋找失落的銀幣（8～10）。這表徵那靈尋找失喪的罪人。子的尋找，是在罪人的身外發生的，是藉着祂救贖的死，在十字架上所完成的。那靈的尋找是裏面的，由祂在悔改的罪人裏面工作所完成的（活力排，四八至四九頁）。

### 信息選讀

因着子死在十字架上，以尋找罪人的步驟，以及那靈搜尋並潔淨罪人裏面的部分，而聖別罪人的步驟，罪人就醒悟過來。這可見於浪子醒悟過來，想要回到父親那裏（路十五 17～18）。彼前一章二節啓示，我們在蒙基督的血所灑之前，聖靈就聖別我們。這是祂尋找的聖別。罪人被那靈的尋找喚醒，使他回到父那裏。當浪子回轉時，他父親就遠遠的看見他。這指明父親一直在期望等候，天天巴望他兒子回來。父親一看見他兒子，就跑去迎接他兒子回來（路十五 20）。這給我們看見，父神跑來接納回轉的罪人。

## << WEEK 5 — DAY 2 >>

### 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.

我信地上會有一個大復興，但不是由少數屬靈大漢帶來的，乃是由基督身體的許多肢體，跟隨經過過程之三一神尋找並得着墮落之人的步驟，成為牧人所帶來的（活力排，四九至五〇頁）。

我相信，沒有父神愛和赦免的心，沒有救主牧養和尋找的靈，乃是我們不結果子的原因。我知道你們都勞苦工作，但幾乎沒有果子。…一位良善溫和的牧師可能沒有特別的恩賜，如講道的恩賜；他可能只是探望人，並且當人來聚會時歡迎他們；但是照着統計數字，這樣的牧師一年也會得着百分之十的擴增。反觀我們，甚至還沒有百分之十的擴增。你能看見我們是何等的荒涼麼？你們有許多人是優秀的講員，認識較高的真理。…但因着我們缺少父那愛和赦免的心，以及子那牧養和尋找的靈，我們就沒有果子。我們定罪人、規範人，卻不牧養人、尋找人。我們缺少愛和牧養。這些是我們結果子，得着人的重要因素。…我們訓練青年人去得着人，還是去規範人？我們必須重新省察自己的行為，如哈該所言（該一5）。我們的行為是不正確的；有些地方出了問題（對同工長老們以及愛主尋求主者愛心的話，四二至四三頁）。

顧惜人是使人快樂、愉快、舒適。我們接觸人時，必須帶着令人愉悅的面容。我們應當快樂、歡欣。我們接觸任何人，不可面帶愁容。我們必須給人一種印象，我們真是快樂、歡愉的。否則，我們就無法顧惜人，使人快樂。

接着，我們就該餵養他們。我們與他們談到婚姻、男女約會、政治、世局、教育時，是不可能餵養他們的。餵養人是以那在三個時期中盡其豐滿職事之包羅萬有的基督供應他們（活力排，一二八頁）。

參讀：活力排，第四篇；對同工長老們以及愛主尋求主者愛心的話，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『耶穌聽見，就說，強健的人用不着醫生，有病的人才用得着。』

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

屬天國度的王，在祂盡職爲着國度呼召人跟從祂的事上，是作醫生，不是作審判官。審判官的審判是按着公義，醫生的醫治是按着憐憫和恩典。那些被祂作成屬天國度子民的人，乃是患癩瘋（太八 2～4）、癱瘓（5～13，九 2～8）、發燒（八 14～15）、鬼附（16、28～32）、患各樣疾病的（16）以及受人藐視的稅吏並罪人（九 9～11）。若是祂作審判官，臨到這些可憐的人，他們就都會被定罪、被棄絕，沒有一個穀資格、被選上並蒙呼召，成爲屬天國度的子民。然而祂來盡職是作醫生，醫治、恢復、點活並拯救他們，使他們能重新構成祂屬天的新公民，給祂用以在這敗壞的地上，建立祂屬天的國（聖經恢復本，太九 12 註 1）。

## 信息選讀

基督是人子（耶穌），從猶太往加利利去，繞道進入敘加城，到雅各井旁，特意要等候那位乾渴、尋求水之不道德的撒瑪利亞婦人（約四 3～9）一顧惜。成了人的這位神，從猶太往加利利去，並且特意繞道去一座小城，爲要顧惜一個不道德的婦人。基督這位人子，是繞道的救主。

基督是神子，受神所差當作恩賜，將生命的水賜給婦人喝，這水要湧入永遠的生命（10～14）—餽養。首先，祂是人子來顧惜她；然後，祂是神子，將那湧入新耶路撒冷（永遠生命的總和）的活水賜給她。

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，不定罪那犯罪的婦人（八 11 下）—顧惜。這犯罪的婦人被經學家和法利賽人所控告，但最終他們都被基督所定罪。…主對婦人說，『沒有人定你的罪麼？』她說，『主阿，沒有。』於是主說，『我也不定你的罪。』（10～11）這是顧惜。沒有一個經學家和法利賽人能說，自己是無罪的。人子是惟一的無罪者，因此，只有祂有資格定罪那犯罪的婦人，但祂卻不定那婦人的罪。祂來不是要定罪失喪者，乃是要拯救他們。

基督是神子（就是那『我是』），要叫她從罪得自由，而使她能不再犯罪（11 下、24、36）—餵養。根據出埃及三章十四至十五節，偉大的『我是』乃是耶和華的名。耶和華的意思是『我是那我是』。主告訴法利賽人，他們若不信祂是那『我是』，就必要死在他們的罪中（約八 24）。換句話說，他們必不會從他們的罪得自由，卻要留在他們的罪中，直到死在他們的罪中。毫無疑問的，犯罪的婦人相信了主耶穌，以祂作那位『我是』，而從她的罪得了自由〔36〕。…惟有神的兒子在祂的神性裏，能讓我們有能力不再犯罪。祂是人子，不定罪我們，反而赦免我們；祂也是神子，要叫我們得自由，不再犯罪。

基督這位人子往耶利哥去，撒該爬到樹上想要看祂，祂經過那裏，往上一看，對他說，『撒該，快下來，今天我必須住在你家裏』，為要顧惜撒該，好用祂的救恩餵養他（路十九 1～10）。

當祂的門徒拒絕人把他們的孩子帶到祂那裏，祂打斷門徒的禁止，要他們把孩子帶到祂那裏，祂就給孩子們接手，而顧惜了那些父母（太十九 13～15）。門徒的禁止，必定冒犯了那些父母。我們經常禁止人，而不是顧惜人。主阻止了門徒的禁止（活力排，一〇五至一〇七、一二三、一二二頁）。

參讀：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

## 第五週·週四

### 晨興餵養

約二一 15 ~ 16 『他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

我們的活力排是否有效能，可由我們一無分別的愛人得着證實。有些基督的同工可能覺得，我們應當讓某些人受永遠的沉淪。他們可能說，他們不愛某些人，就如搶銀行的人。但是當基督釘在十字架上時，有兩個強盜與祂同釘（太二七 38）。其中有一個強盜說，『耶穌阿，你來進入你國的時候，求你記念我。』（路二三 42）耶穌對他說，『我實在告訴你，今日你要同我在樂園裏了。』（43）基督藉着釘十字架而拯救的第一個人，不是一個上流人，乃是一個犯人，一個判處死刑的強盜。這是非常有意義的（活力排，八八頁）。

### 信息選讀

約翰二十一章乃是約翰福音的完成和總結，…給我們看見基督在天上的職事與使徒在地上的職事一起合作，以完成神新約的經綸。

當主在復活之後，並在祂升天之前，與祂的門徒在一起時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊（15 ~ 17）。…牧養乃是給羣羊周全、柔細的照顧。…這是把使徒的職事與基督天上的職事合併，以照顧神的

## << WEEK 5 — DAY 4 >>

### Morning Nourishment

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

羊羣，就是召會，結果帶進基督的身體（約翰福音結晶讀經，一五九至一六〇頁）。

我們在啓示錄一章看見，基督是顧惜和餵養最好的模型。在一章十二至十三節，約翰說，『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束着金帶。』…這長袍乃是祭司袍（出二八 33～35），這給我們看見，基督是我們尊大的大祭司。

腰間束帶是為着作工得加力。基督已經完成產生眾召會的神聖工作。如今祂正在憑愛照顧祂所產生的眾召會。這就是為甚麼祂是胸間束帶。今天基督是我們的大祭司，照顧祂勞苦建立的眾召會。…基督乃是在胸間束着金帶…表徵基督的神性成了祂的力量…，祂神聖的力量是由祂的愛所運行，也帶着祂的愛運行，好餵養祂的眾召會。

基督在人性裏作『人子』，照顧作為燈臺的眾召會，以顧惜眾召會（啓一 13 上）。基督作我們的大祭司，照顧祂所建立的眾召會，首先是在祂的人性裏，顧惜眾召會，使眾召會快樂、愉悅和舒適。

祂這樣作，乃是藉着收拾燈臺的燈…，使燈的情形正確合宜〔出三十 7〕。…基督藉着修剪燈臺的燈芯，來照顧燈臺，正如在舊約裏祭司照着豫表所作的一樣（二五 38）。燈芯燒過以後，就變焦發黑，所以祭司必須來把燈芯焦黑的部分剪掉。這就是修剪燈芯的意思，為要使燈照得更明。燈芯燒焦的部分，表徵那些不照着神定旨的東西，需要剪除；這些東西就如我們的肉體、天然的人、己和舊造。所有的燈臺都是生機的，是活的燈臺。因為每一個召會都是活的燈臺，所以每個召會都很有感覺。一個召會若有了燒焦的燈芯，必會覺得不舒適（活力排，一三一至一三三頁）。

參讀：活力排，第八、十一篇；約翰福音結晶讀經，第七、十三篇；神生機救恩的祕訣—『那靈自己同我們的靈』，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

# 第五週·週五

## 晨興餽養

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會…。』

林後三 2～3『你們就是我們的信，寫在我們的心裏，是眾人所認識、所誦讀的，你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的…。』

我們必須接觸並照顧別人（無論是罪人或信徒），正如使徒保羅這位最高的使徒，在接觸人並顧到有需要的事上所作的一樣（林後一 23～二 14）。在林後十一章二十八至二十九節，保羅說，『除了沒有提起的事，還有為眾召會的罣慮，天天壓在我身上。有誰軟弱，我不軟弱？有誰絆跌，我不焦急？』這揭示出一個好牧者的照顧（活力排，七七頁）。

## 信息選讀

我們的態度可能是人人軟弱，我們不軟弱。…保羅在林前九章二十二節說，『向軟弱的人，我就成為軟弱的，為要得軟弱的人。』這意指我們要下到軟弱之人的水平。…這是藉着探訪牧養人的路。保羅也說，『有誰絆跌，我不焦急？』〔林後十一 29 下〕這是對跌倒之人絆跌的原因，憂急且氣憤。這顯示保羅作好牧者，照顧神羣羊的榜樣（活力排，七七至七八頁）。

在行傳二十章保羅與以弗所長老的談話中，保羅說他『或在公眾面前，或挨家挨戶』教導他們（20）。…他在這一切勞苦之外，還挨家挨戶的看望聖徒的家。他這樣作乃是要成全聖徒。

# << 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.

保羅一再回到每一位聖徒的家，流淚勸戒、勸勉他們。使徒的說話該滿了同情，常有眼淚。你想作使徒麼？那你就學習如何流淚。在十九節，保羅說他服事主，凡事謙卑，常常流淚。然後在三十一節，他說他不住的流淚勸戒每一位聖徒。使徒流淚告訴他所牧養親愛的聖徒，一切關於神和祂旨意的事；他不僅公開的說，他也看望聖徒的家（關於建造基督身體更進一步的亮光，二三至二五頁）。

林後三章二節說到使徒的心，而三節說到哥林多信徒的心。同一封書信寫在使徒的心裏，也寫在信徒的心上。

照三節來看，基督的信『不是用墨，乃是用活神的靈寫的』。活神的靈，就是活神自己，…乃是作成分像書寫的墨；使徒用這成分供應基督作內容，書寫傳輸基督的活信。寫信者不是神的靈，乃是使徒。…這意思是說，活神的靈乃是用來寫信的元素。這是非常要緊的事。

只寫一次，卻產生了兩個正本。然而，在今天基督徒一般膚淺的傳講中不會產生這樣的書寫。膚淺的傳講不會產生書信。但正確、適當的職事，總是將基督的一些東西，寫在接受職事的人心上，也寫到供職的人心裏。

這就是使徒能向哥林多人保證，永遠不忘記他們的原因，因為信徒已經寫在他們的心裏了。無論使徒去那裏，他們都帶着信徒同去，因為信徒已經寫在他們心裏了。這件事是非常主觀的，也是經歷上的。這超過了彼此的相聯，因為牽連到兩顆心成爲一（哥林多後書生命讀經，五四至五六、五八至五九頁）。

參讀：活力排，第七篇；關於建造基督身體更進一步的亮光，第二章；哥林多後書生命讀經，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



# 第五週·週六

## 晨興餽養

林後十二 15『我極其喜歡為你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？』

腓二 17『然而，即使我成為奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。』

奠祭乃是在利未記一至六章所啓示的基本祭物之外附加的（民十五 1～10，二八 7～10）。…奠祭豫表獻祭的人所享受的基督。基督這屬天的酒充滿獻祭的人，甚至使他們成為獻給神的酒。使徒保羅因着這樣享受基督，就成了這樣的奠祭（提後四 6），使他能藉着流血，澆奠在信徒的信心這獻給神的祭物上（聖經恢復本，腓二 17 註 1）。

## 信息選讀

林前十二章的末了啓示，愛是極超越的路（31 下）。一個人如何作長老？愛是極超越的路。一個人如何作同工？愛是極超越的路。我們如何牧養人？愛是極超越的路。愛是我們申言並教導人極超越的路。為着我們的所是和所作，愛乃是極超越的路。

愛是有效能的。我們應當愛每一個人，甚至愛我們的仇敵。如果同工和長老不愛那些不好的人，最終長老和同工就會無事可作。我們必須藉着一無分別的愛惡人也愛好人而得以完全，像我們的父是完全的一樣（太五 48）。我們必須像我們的父一樣完全，因為我們是祂的眾子，是祂的種類。…我們如何作長老和同工？乃是在每一方面都憑着愛。我們必須愛任何一種人。主耶穌說，祂來是作醫生，

# << WEEK 5 — DAY 6 >>

## 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

不是為着強健的人，乃是為着有病的人。主說，『強健的人用不着醫生，有病的人才用得着。』（九12）

召會既不是逮捕人的警察局，也不是審判人的法庭，乃是養育信徒的家。作父母的都知道，他們的孩子越壞，就越需要父母的養育。如果我們的孩子是天使，就不需要我們作父母養育他們。召會是愛的家，為着養育兒女。召會也是醫院，為着醫治並恢復有病的人。最後，召會也是學校，為着教導並造就尚未學習的人，就是那些沒有多少認識的人。召會既是家、醫院和學校，同工和長老就應當與主是一，在愛裏養育、醫治、恢復並教導人。

然而，有些召會是逮捕罪人的警察局，也是審判這些人的法院。保羅的態度不是這樣。他說，『有誰軟弱，我不軟弱？』（林後十一29上）當經學家和法利賽人帶着一個行淫的婦人到主那裏時，祂對他們說，『你們中間誰是沒有罪的，誰就先拿石頭打她。』（約八7）當眾人都離開後，主問那犯罪的婦人，說，『婦人，那些人在那裏？沒有人定你的罪麼？』她說，『主阿，沒有。』然後耶穌說，『我也不定你的罪。』（十~11）誰是沒有罪的？誰是完全的？保羅說，『向軟弱的人，我就成為軟弱的，為要得軟弱的人。』（林前九22）這就是愛。我們不該以為別人是軟弱的，我們不是軟弱的。這不是愛。愛遮蓋人並建造人，所以為着建造基督的身體，在我們的所是所作上，愛乃是極超越的路。

我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興。我們在已過講說並教導了很多，但很少牧養。牧養和教導，應當像雙腳，為着我們與主一同行動。我們的牧養該一直帶着教導，而我們的教導也應當一直帶着牧養（活力排，九三至九五、四九頁）。

參讀：哥林多後書生命讀經，第四十四篇；包羅萬有的基督，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

傳揚福音—供應基督

665

8 7 8 7 副 (英 922)

降 D 大調

3/4

5 #4 5 | <sup>D<sup>b</sup></sup> i . i 7 6 | 5 . 5 4 3 | <sup>A<sup>b</sup>7</sup> 4 . 6 5 2 | <sup>D<sup>b</sup></sup> 3 .

一 去向亡世供應基督, 非僅藉話之所云。

5 #4 5 | i i 3̇ 2̇ i | <sup>G<sup>b</sup></sup> 6 . i 7 6 | <sup>A<sup>b</sup>7</sup> 5 . 5 6 7 | <sup>D<sup>b</sup></sup> i .

更藉生活分出基督, 供應可憐的人羣。

5 5 5 | <sup>D<sup>b</sup></sup> 5 . i 7 6 | 5 . 5 4 3 | <sup>A<sup>b</sup>7</sup> 4 . 6 5 2 | <sup>D<sup>b</sup></sup> 3 .

(副) 去向亡世供應基督, 使祂顯於你生活;

5 #4 5 | i i 3̇ 2̇ i | <sup>G<sup>b</sup></sup> 6 . i 7 6 | <sup>A<sup>b</sup>7</sup> 5 . 5 6 7 | <sup>D<sup>b</sup></sup> i . ||

憑祂活着, 將祂分出, 使人與你同得着。

- 二 去向亡世供應基督— 你所有的寶貴主;  
將你基督分給親人, 作其成功與財富。
- 三 去向亡世供應基督— 你所享受的基督;  
將你基督分給朋友, 作其誇耀與鴻福。
- 四 去向亡世供應基督, 祂是你命並一切;  
將你基督分給眾人, 帶人來嘗祂超越。

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.



需要新的復興

第六篇

按着神牧養 (二)

與神成爲一，  
被神構成，活神，彰顯神，  
代表神並供應神，  
好按着神牧養

讀經：約二一 15 ~ 17，來十三 20 ~ 21，彼前五 2，  
林前六 17，林後十三 14

綱 目

週 一

壹 主耶穌把使徒的職事與祂天上的職事合併，以牧養神的羣羊，就是召會——來八 1，十三 20 ~ 21，約二一 15 ~ 17：

一 主耶穌在天上的職事裏，繼續祂在地上的職事裏所開始的牧養——十 11，14 ~ 16，來十三 20 ~ 21。

週 二

二 關於牧養，使徒的職事與基督天上的職事合作——彼前二 25，五 2 ~ 4，約二一 15 ~ 17。

THE NEED FOR A NEW REVIVAL

Message Six

Shepherding according to God (2)

Becoming One with God,  
Being Constituted with God, Living God,  
Expressing God, Representing God, and  
Ministering God to Shepherd according to God

Scripture Reading: John 21:15-17; Heb. 13:20-21; 1 Pet. 5:2; 1 Cor. 6:17; 2 Cor. 13:14

Outline

Day 1

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:**

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.*

Day 2

B. *Regarding shepherding, the apostolic ministry cooperates with Christ's heavenly ministry—1 Pet. 2:25; 5:2-4; John 21:15-17.*

貳 在彼前五章二節，使徒彼得說到按着神牧養：

- 一 按着神牧養，就是按着神的性情、心意、作法和榮耀牧養，不按着我們的偏好、興趣、目的和個性—林後四 2，5～6。
- 二 按着神牧養，就是按着神屬性的所是牧養—約壹一 5，四 8，路六 36。

叁 我們要按着神牧養，就需要與神成爲一，被神構成，活神，彰顯神，代表神並供應神：

- 一 我們若要按着神牧養，就需要與神成爲一—約十四 20，林前六 17：
  - 1 聖經的基本原則是神在祂的經綸裏，使自己與人成爲一，並使人與祂成爲一—約十五 4，林前六 17。
  - 2 神渴望神聖的生命與屬人的生命能聯爲一個生命，過一個生活—約六 57，加二 20。

### 週 三

- 3 在林前七章，我們看見在一切環境、情況、和光景裏都與主是一的原則—17，24 節。
- 二 按着神牧養，要求我們被神構成—弗三 17 上，西三 10～11：
  - 1 神渴望將祂自己分賜到我們裏面，使我們這人由祂的所是所構成，以至與祂的所是成爲一個構成—弗三 17 上，西三 10～11。
  - 2 神這神聖的一位用祂的元素注入我們裏面，使我們在生命和性情上，但不在神格上，與祂一樣—林後十三 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 惟有活神的人，纔能按着神牧養——腓一 21 上：

- 1 神的經綸是要將祂自己作到我們裏面，使我們可以接受祂作我們的生命和生命的供應，好活祂——約十一 25，六 48，57。

## 週 四

- 2 我們現今正有分於神聖的生命和神聖的性情，使我們能在人性裏活神——加二 20。
- 3 我們日常的生活實際上該是神自己，因此是活神的生活；行事為人配得過神就是活神，也就是在我們日常生活中彰顯神——帖前二 12，林前十 31。

四 神在祂經綸裏的心意，乃是要將祂自己分賜到我們裏面，作我們的生命和性情，使我們在生命和性情上與祂一樣，好彰顯祂——弗三 16～21，約壹五 11～12，西三 4，彼後一 4：

- 1 神永遠的定旨是要將祂自己作到我們裏面，作我們的生命，使我們可以彰顯祂——創一 26，弗一 11，三 11，提後一 9。
- 2 藉着我們喫、消化並吸收神同祂的屬性，在我們裏面所產生的人性美德，成了神的彰顯——弗四 1～3。
- 3 神的心意是要我們與祂是一並且活祂，作祂團體的彰顯——林前六 17，腓一 21 上，弗一 22～23，四 16。

## 週 五

五 我們要作按着神牧養的人，就需要代表神，盡代理之神的功用：

**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 耶和華使摩西『在法老面前作神』；在摩西身上，神得着一個代表祂並執行祂旨意的人—出七 1，三 16～18，五 1。
- 2 作為神的代表，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，因為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為着完成凡在神心中的一切。
- 3 申言者以利沙在他的職事中，作為神人（直譯，屬神的人），行事如同神的代表，就是代理的神；我們在基督裏的信徒，也能這樣—王下四 9，提前六 11。
- 4 保羅是基督的大使，是代表神的人，也就是『代理的神』—林後一 3～4，12，15～16，二 10，十一 1，十一 2。

## 週 六

六 按着神牧養，就是將神供應給人—十三 14：

- 1 今天在主的恢復裏，我們的工作乃是將經過過程的神供應給人—弗三 16～17 上，林後三 9，四 1，5，十三 14。
- 2 三一神已經具體化身在基督裏，並且實化為終極完成的靈；這是我們所敬拜、傳揚、並供應給人的神—西二 9，林前十五 45，林後一 3～4，十三 14。
- 3 供應話語的人應該用神和實際，而不是僅僅用道理，供應聖徒—提後二 2，15，四 2～3，5。
- 4 我們能將神供應給人有多少，在於我們被神破碎，好湧流生命—林後四 10～12，16，來四 12。
- 5 我們若要彼此供應神，就需要講說恩典、真理、靈、和生命的話，供應那作到我們裏面之經過過程的神—弗三 16～17 上，四 25，29，約六 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 我們需要用神餵養聖徒，使他們接受生命的供應，有完滿的享受和滿足，以建造基督的身體—太二四 45 ~ 46，來五 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.**



## 晨興餵養

約二一 16『耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。』

彼前五 2『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是爲着卑鄙的利益，乃是出於熱切。』

主向門徒揭示，祂是好牧人，來使羊更豐盛的得着生命，並且祂另外有羊（外邦人），祂必須領這另外的羊與他們（猶太信徒）合爲一羣（一個召會），歸於一個牧人之下。…主的牧養先是在祂地上的職事裏（太九 36）。主看見以色列人如同羊，受到他們首領的攪擾；他們如同羊流離，沒有牧人。主這位神選民的牧人就禱告，於是神告訴祂所差的這一位，要設立十二使徒，使他們照顧神的羊（十 1～6）。…然後，主的牧養是在祂天上的職事裏（彼前五 4），照顧神的召會，結果帶進祂的身體。當主在地上時，祂是在牧養。祂復活升天之後，仍然在牧養（約翰福音結晶讀經，一五九至一六〇頁）。

## 信息選讀

當主在復活之後，並在祂升天之前，與祂的門徒在一起時，在祂一次的顯現裏，祂託付彼得，當祂不在這裏而在諸天之上時，要餵養祂的小羊，並牧養祂的羊（約二一 15～17）。牧養含示餵養，但牧養所包含的比餵養要多。牧養乃是給羣羊周全、柔細的照顧。…這是把使徒的職事與基督天上的職事合併，以照顧神的羣羊，就是召會，結果帶進基督的身體。

## 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.

基督牧養祂的羣羊，包括照顧他們外面的事物，以及他們內裏的所是，就是他們的魂。祂藉着監督他們的魂，而照顧有關他們魂的事。基督住在我們裏面，作我們的生命和一切，但祂也監督、察看我們內裏所是的光景和情形。祂藉着顧到我們裏面各部分的益處，並監督我們魂，就是我們真人位的光景，而牧養我們。…彼得勸勉長老，要牧養他們中間神的羣羊，好使他們這些忠信的長老在牧長顯現的時候，得着那不能衰殘的榮耀冠冕（彼前五 1～4）。…彼得的話指明，基督天上的職事主要的是牧養神的召會，就是祂的羣羊，結果帶進祂的身體。…使徒職事與基督天上職事合併的主要目的和目標，乃是要建造基督的身體，終極完成新耶路撒冷，以完成神永遠的經綸（約翰福音結晶讀經，一六〇、一六二至一六三頁）。

我們藉着經歷神聖三一的分賜，就能按着神，即按着神的性情、心意、作法和榮耀，牧養作神羣羊的聖徒。保羅在行傳二十章二十八節題醒以弗所的長老，要牧養神的召會。長老作為監督，主要的責任不是轄管羣羊，乃是牧養羣羊，對羣羊（神的召會）施予包羅一切、親切的照顧。這樣牧養神的羣羊，需要為基督的身體受苦，如基督所行的一樣（西一 24）。這種牧養要叫長老得着不能衰殘的榮耀冠冕為賞賜（彼前五 4）。

按着神牧養 [2]，意即按着神的性情、心意、作法和榮耀牧養，不按着人的偏好、興趣和目的。長老不該按着自己的意見、觀念或好惡牧養羣羊，而該按着神的揀選、願望、心意和愛好牧養作神羣羊的聖徒（真理課程四級卷三，二〇頁）。

參讀：約翰福音結晶讀經，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

## 第六週·週二

### 晨興餽養

約十五 4『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。』

六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

在彼得的頭一封書信中，在二章二十五節他說到基督是我們魂的牧人和監督，而我們的魂乃是我們內裏的所是，也就是我們的真人位。在五章一至二節他告訴長老們，務要按着神牧養神的羣羊。按着神，意思就是我們必須活神。我們必須隨時隨處有神。我們在我們的悟性上、道理上與教訓上有神，但我們在牧養人時可能沒有活神。當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按着神牧養，意思就是按着神屬性的所是牧養。神是愛、光、聖、義。按着神，至少是按着神的這四種屬性。我們必須按着這四種屬性牧養年幼的、軟弱的和退後的。這樣，我們就是好牧人。除了牧養，我們沒有路將生命供應給別人（活力排，七六至七七頁）。

### 信息選讀

要領會聖經，我們必須運用一個原則，就是神在祂的經綸裏計畫使自己與人成爲一。基督出生的基本原則，主要原則，就是神來使自己與人聯合，成爲人，而與人是一。這是聖經的基本原則。

我們讀聖經時，需要遵守神與人是一的原則。我們該遵守一個原則：神的話是神聖的啓示，給我們看見，神主要的目的是使自己與人成爲一，並使人與祂成爲一。

## << WEEK 6 — DAY 2 >>

### 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

在約翰十五章主說，『我是葡萄樹，你們是枝子』；『你們要住在我裏面，我也住在你們裏面』（5、4）。這給我們看見，神與在基督裏的信徒是一。從前我們與神是分開的，但有一天，我們這些野枝子在基督裏得接枝到祂裏面（羅十一24）。我們已接枝到基督這樹上，這接枝已使我們與祂成爲一。如今我們所需要的就是住在祂裏面，使祂住在我們裏面。這樣，祂與我們就是一，同有一個生命，一個性情，和一個生活。

我們若看見這點，就會完全調整對聖經的領會。我們需要持守約翰十五章裏神聖的觀念；那裏主說，祂是葡萄樹，我們是祂的枝子，並且我們該住在祂裏面，使祂住在我們裏面。

在領會聖經的事上，我們必須採取正確的原則。主要的原則就是神渴望與祂所揀選的人是一；至終，神與人之間的一要得着完全，得着完成。凡神所揀選的人都要得着完成，與神完全是一，成爲聖城新耶路撒冷的構成成分。每當我們讀詩篇的時候，我們需要持守這個觀念；否則，我們就會受誤導（詩篇生命讀經，二四六至二四八頁）。

我們都知道，植物界裏所謂的接枝，就是把兩棵樹結合在一起。農夫把一棵甜樹枝接在酸樹上，將甜樹的生命接在酸樹上，好讓甜樹的生命進入酸樹裏面，酸樹的生命也進到甜樹裏面。最後這兩個生命聯結在一起，成爲一個生命，再結出來的果子，就是甜樹藉着酸樹的一個彰顯。就着酸樹來說，甜樹是它的生命，現在活着的，乃是甜樹在它裏面活着。若是酸樹能說話，它就要宣告說，『無論是風霜，是雨雪，總叫甜樹在我身上得着彰顯。』這個就是基督徒的生活（宇宙的奧秘與人生的意義，二五頁）。

參讀：活在靈中，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

## 第六週·週三

### 晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

保羅的靈完全與神是一。保羅不願意改變任何事情或發起任何事情。為這緣故，他能告訴哥林多人，就着婚姻而論，不要改變他們的身分。蒙主呼召時已婚的人，就該維持婚姻。這原則甚至適用於與不信者的婚姻。已婚的信徒不該發起任何改變。反之，整件事情該交給神。無論不信的一方去或留，信的人都該從主接受這情況。一切都在於神，在於祂所安排的情況、環境和光景（哥林多前書生命讀經，四四四頁）。

### 信息選讀

看見在一切環境、情況和光景裏都絕對與主是一的這個原則，是很要緊的。我們讀林前七章時若留意這原則，就會看見保羅完全與主是一，在他的教導和答覆中，他自然而然、不知不覺就表達這樣絕對的靈。因為保羅有這種靈，他就能清楚、絕對的答覆哥林多人的問題，幫助他們也在他們的情況裏與神成爲一（哥林多前書生命讀經，四四五頁）。

我們裏面生命的律是爲着神的經綸。神若不將祂的生命賜給我們作內裏的律，就無法完成祂的經綸。神的經綸是要將祂自己分賜到我們裏面，使我們這人由祂的所是構成，以致與祂的所是成爲一個構成。這惟有藉着神將祂自己放在我們裏面作神聖的生命，才能完成。今天

## << WEEK 6 — DAY 3 >>

### 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

幾乎沒有任何基督徒留意神聖的生命這內裏的律（耶利米書生命讀經，二一六頁）。

我們可用其他的辭描述神渴望將祂自己分賜到我們裏面。神要澆灌我們，餵養我們，復甦我們，並滋養我們。這些辭指明，神要作我們的生命、生命的供應、食物、飲料和空氣。祂是我們的食物滋養我們；是我們的飲料解我們的乾渴；是我們的空氣使我們復甦；又是我們生命的供應使我們豐富。這神聖的一位用祂的元素注入我們裏面，使我們在生命和性情上與祂一樣。

在神的經綸裏，神不是在外面改良我們，乃是將祂一切的所是傳輸到我們裏面。外面的改正與裏面的灌輸不同，這可用化妝和因為喫得正確而有健康膚色的不同來說明。人的方法是化妝。神的方法是新陳代謝的變化我們，就是滋養、復甦、澆灌、豐富並加強我們。這就是神的經綸。…神不是僅僅教導我們；祂乃是滋養我們、澆灌我們並將祂一切的豐富注入我們裏面的人裏。這是神的方法。

神的經綸與人天然的觀念，二者中間有很大的不同。我們的觀念是我們得救以後，該定意改良自己的行為。可能許多真基督徒都曾這樣定意。照着我們的觀念，我們需要改良自己。我們知道自己的軟弱，就求神幫助我們。然而，神不答應這樣的禱告。我們越禱告，求祂幫助我們改良，祂就越不作。反之，我們的行為也許更壞。這原因乃是，從神接受幫助以改良我們行為的觀念，違背神的經綸。神的經綸是要將祂自己分賜到我們裏面，並將祂自己作到我們裏面，使我們接受祂作我們的生命和生命的供應以活祂。這不是要改良的屬人性格，乃是要活神。照着神的經綸，祂的心意是要將祂的元素、祂的本質和祂性情的成分，分賜到我們的所是裏，使我們活祂（腓立比書生命讀經，三八五至三八六、三八四至三八五頁）。

參讀：耶利米書生命讀經，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『要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。』

腓一 21『因為在我，活着就是基督…。』

至終，我們基督徒該過一種神與人的生活，就是神人的生活。今天我們生活為人，但我們也在神的生命和性情上（但不是在祂的神格上）生活為神。祂的神格是獨一的。我們有祂的生命和祂的性情，就如兒女有父親的生命和性情一樣；但沒有一個兒女有父親的身分。惟有家中的父親，有父親的身分。同樣，神是獨一的，祂的神格也是獨一的。我們無法有分於祂的神格，但我們的確有神聖的生命和神聖的性情。我們有分於這神聖的生命和神聖的性情，使我們能活神，活基督。

我們需要得釋放，不受誤導，並被帶進神經綸的中心線，就是藉着那靈的實化，活基督這位神的具體化身。今天我們在這裏是人，但我們是在人的身分裏活三一神（詩篇生命讀經，二五九至二六〇頁）。

## 信息選讀

我們一直非常強調一個事實，就是照帖前一章一節所說，召會乃是在父神和主耶穌基督裏的實體。現在我們要接着來看二章十二節：『要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。』行事為人配得過神是甚麼意思？行事為人配得過神，乃是過在主耶穌基督裏的生活。帖前二章十二節是解釋一章一節的。召會在父神和主耶穌基督裏是甚麼意思？召會實際的在父神和主耶穌基督裏，就是有一班人行事為人配得過神。

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.

甚麼能與神相比？甚麼能與神相配？答案是：惟有神自己才能與神相比、與神相配。這指明行事為人配得過神，實際上就是活神。我們的日常生活實際上必須是神自己，因為只有神才能配得過神、與神相配、與神相比。因此，我們必須在我們的生活中彰顯神（帖撒羅尼迦前書生命讀經，九八至九九頁）。

聖經是一本完整的啓示，這啓示的內容是神永遠的定旨。我們曾多次指出，神永遠的定旨是要將祂自己作到一個團體的人裏面，使祂在宇宙中得着團體的彰顯。我們若要正確領會聖經任何一部分，都必須記住這件事（創世記生命讀經，九七九頁）。

構成我們的神…從我們裏面彰顯祂自己。我們所喫、所消化並構成我們的神，如何從我們裏面得着彰顯？神乃是藉着祂的屬性在我們身上得着彰顯。神是愛、是光，祂又是聖別、公義的。我們喫神、喝神的時候，就要活祂這愛、光、聖、義。這些神聖的屬性會成爲我們的美德，作神的彰顯。我們如何能知道某人一直喫神、消化神？我們能以知道，乃是藉着神從他裏面得着彰顯。神這彰顯就是神的說話。藉着吸收神同祂神聖的屬性所產生的人性美德，成了神的彰顯；這彰顯實際上就是神的說話（約翰壹書生命讀經，三五頁）。

神有一個經綸，這經綸包含一個帶着許多安排的計畫。神在祂經綸裏的目的，乃是要得着一班裏面有祂的生命和性情，外面有祂的形像和樣式的人。這班人是一個團體的實體，就是基督的身體，與祂是一，並且活祂，作祂團體的彰顯。當神不僅憑着身體，也藉着身體得着彰顯時，祂就得着榮耀。祂得着榮耀的時候，祂的子民也就在祂的得榮裏得着榮耀。這樣，神與人就在榮耀裏是一（耶利米書生命讀經，一〇二頁）。

參讀：活在靈中，第四至五篇；生命課程，第三十四課。

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

# 第六週·週五

## 晨興餽養

出三 18 『…你和以色列的長老要去見埃及王，對他說，耶和華希伯來人的神遇見了我們；現在求你讓我們走三天的路程，到曠野裏去，我們好獻祭給耶和華我們的神。』

林後十一 2 『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

在出埃及記…我們看見頑梗的法老和神的代表摩西。藉着法老，神使祂自己顯為主宰的神；但在摩西身上，神得着一個代表祂並實行祂旨意的人。讚美主，我們沒有一個人是法老，我們都是摩西，就是與主是一的人！在祂主宰的權柄和憐憫裏，無論我們往那裏去，我們都與主同去，我們代表祂，並且我們執行祂的旨意（出埃及記生命讀經，二八七至二八八頁）。

## 信息選讀

在撒母耳職事的末了，…撒母耳達到了最高的地位；可以說，在全宇宙中只有一位在他之上，而這一位乃是神。甚至可以說，作為神的代表，撒母耳乃是代理的神。神定意要行動、作事，但祂需要一個代表。因此，撒母耳就成為申言者、祭司和士師。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。他不僅行事、生活並工作是照着神，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。為這緣故，說撒母耳這位照着神的人，就是在地上代理的神，並不為過。神的心思就是撒母耳的考量，撒母耳沒有別的意念、考量或想

# << WEEK 6 — DAY 5 >>

## 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為着完成一切在神心中的事（撒母耳記生命讀經，三六頁）。

申言者以利沙在他的職事中，是神人，行事如同神在地上的代表，如同代理的神。我們在基督裏的信徒，也能如此（列王紀生命讀經，一一四頁）。

使徒保羅乃是基督的大使。大使是代表最高權柄的人。…宇宙中最高的權柄乃是神，神已將天上和地上所有的權柄，都賜給了基督（太二八18）。神設立基督作萬王之王，萬主之主（提前六15，啓十七14）。今天耶穌乃是基督，萬有之主，最高的權柄。這個最高的權柄，需要一些受資格在地上代表祂的大使。主的職事不是僅僅作傳道人或教師，乃是由屬天權柄授權，作代表全宇宙最高權柄的人。首先，我們需要被基督俘擄；至終，我們需要成為基督在地上的代表，作大使對付屬地的國家。

有些基督徒將『基督大使』的頭銜，印在他們的名片上。多年前我有一張名片，上面寫着『基督的奴僕—李常受』。那時我不敢給自己冠上基督大使的頭銜，但現在我更充分的認識，我們都必須成為基督在地上的大使。我們不僅是基督的俘虜；至終，我們必須成為基督的大使，在地上為着祂一切的權益代表祂。你也許認為這事太偉大了。也許有些姊妹想，她們只是軟弱的器皿，她們不知道自己怎能成為基督的大使，在地上代表最高的權柄。不管你是弟兄或姊妹，我們眾人都是基督身體的肢體。最高的權柄是作頭的基督，我們這些身體的肢體，必須作頭的代表。你作為頭的代表，乃是大使（一個在靈裏之人的自傳，四八至四九頁）。

參讀：出埃及記生命讀經，第二十二篇；一個在靈裏之人的自傳，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

# 第六週·週六

## 晨興餽養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

今天在主的恢復裏，我們的工作乃是將神供應給人。的確，我們必須拯救罪人，餽養並成全聖徒；然而，最重要的事乃是要將神供應給人。我們所供應的神，不僅是建造的神，祂也是被建造的神。我們若不這樣供應神，我們的工作就是木、草、禾稈（林前三 12）（撒母耳記生命讀經，二四五頁）。

## 信息選讀

我要請你們重新考量你們為主所作的工。你可能打開了一個區域，或帶了許多人歸神；但我要問你們一個問題：有多少作三一神具體化身的基督作到你所帶來歸神的人裏面？我們若誠懇真實，就會謙卑下來，承認沒有太多的三一神，作到那些我們帶來歸神的人裏面。因此，我們必須實行一件事，就是供應經過過程的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏。在我們工作的每一面—傳揚福音、餽養信徒、成全聖徒，其內在的元素必須是將建造和被建造的神供應給人。

經過過程的三一神已具體化身在基督裏，並實化為終極完成的靈。這是我們所敬拜、傳揚並供應給人的神。今天祂正將祂自己建造到祂所救贖的人裏面，為要以祂自己為元素，並用出於他們蒙救贖並拔高之人性的東

# << WEEK 6 — DAY 6 >>

## 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，來產生一個家。這家就是召會，基督的身體（撒母耳記生命讀經，二四五至二四六頁）。

我們常說神是生命，祂進到我們裏面作我們的生命。然而，許多服事神話語的弟兄們，還沒有看見這個異象，以致他們講的道完全不是這個，所給人的幫助也不是這個。所有服事講臺的人都要看見，召會今天的需要，並不是道理的講解，乃是生命的供應、生命的話、生命的糧食。換句話說，話乃是要把神這生命之靈，供應到人裏面作人的生命。這個話出去的時候，就是靈，就是生命；這個話出去的時候，就叫人碰着神。召會今天急切需要這樣的話（成全聖徒與神家的建造，一〇七至一〇八頁）。

我們要記得，外面的人在話語的職事裏是一個最大的攔阻。…不管你多聰明，外面的人絕不能代替裏面的人。只有外面的人被拆毀，被打碎了，就自然而然裏面的人能生出思想來，生出話語來，從外面的人衝出去。就是這個外面的人的殼子必須被神打破。這個殼子越被打破，靈裏的生命就越能出來（倪柝聲文集第三輯第八冊，二三四頁）。

在舊約裏，除了祭司、君王、和申言者的職事之外，還有一個與神的百姓有關的，就是牧人的職事（耶二三3～4，結三四11～31）。…在聖經中，神把祂的百姓比喻作羊羣，牧養神百姓的人就稱為牧人。牧人是受神託付，餵養神的羣羊，使他們得着生命的供應，滿有享受並飽足。…牧人餵養神的百姓，也照顧他們，使他們得以躺臥並安息，有時也尋回、醫治、並救助他們。…作為一個牧人，他還要教導神的百姓，以神的聖言開啓他們，使他們能認識神，並聽從神。…牧人最要緊的是領導神的百姓，使他們不至四散、走迷，而能順從、遵行神的話，並合為一羣，歸在神的名下（真理課程三級卷二，一四五至一四六頁）。

參讀：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

# 第六週詩歌

## 聚會—基督作中心

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降 E 大調

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$E^b$   $B^b7$   $E^b$   $A^b$   $E^b$   $B^b7$   $E^b$   
 3 · 4 4 | 5 · 6 · | 5 3 4 5 | 3 · 3 · |  
 一 在 日 常 生 活 或 在 聚 會 中,  
 $B^b$   $E^b$   $B^b$   $F7$   $B^b$   
 2 · 5 6 | 7 · 1 · | 2 1 7 6 | 5 · 5 · |  
 基 督 是 中 心, 基 督 是 內 容;  
 $E^b$   $Fm$   $Gm$   $C$   $Fm$   
 3 · 4 4 | 5 · 5 · | 5 5 4 3 | 4 · 4 · |  
 並 非 爲 儀 式, 也 非 爲 道 理,  
 $B^b7$   $E^b$   $Cm$   $A^b$   $B^b7$   $E^b$   
 4 · 3 2 | 5 5 1 2 | 3 · 2 · | 1 · 1 · ||  
 純 是 爲 基 督, 我 們 相 聚 集。

- 二 基督是道路,基督是亮光, 憑祂而行動,由祂來照亮;  
 基督是活水,基督是靈糧, 喝祂並喫祂,從祂得餵養。
- 三 基督是真理,我們所見證, 基督是生命,我們所供應,  
 基督是恩主,我們所稱譽, 基督是元首,我們所高舉。
- 四 對神或對人,基督是一切, 神、人的需要全由祂解決;  
 祂是召會的實際與內容, 生命與人數都藉祂而增。
- 五 所獻上一切詩歌和禱告, 都要叫基督藉靈得發表;  
 所有靈中的交通和事奉, 都該是基督彰顯的運行。
- 六 奉祂名聚集,隨祂靈活動, 藉着祂恩膏禱告並讚頌;  
 不是動頭腦,儀式得成全, 乃是運用靈,使祂得彰顯。
- 七 一切全忘掉,只忠於基督, 凡事應用祂,一直到成熟;  
 因祂將萬事都當作損失, 讓祂作一切,一直到永世。

# WEEK 6 — HYMN

Hymns, #863

- 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.

