

二〇二六年
国际国殇节相调特会

总题：
极其需要新的复兴

晨兴圣言

2026 International Memorial Day
Blending Conference

GENERAL SUBJECT:
The Great Need for a New Revival

Holy Word for Morning Revival

标语

- (一) 我们借着达到神圣启示的最高峰，借着过神人的生活，并借着有分于基督天上的职事，按着神牧养神的群羊，就能进入一个新的复兴，以结束这个世代。
- (二) 神所赐给我们神圣启示的最高峰，乃是神永远经纶的启示—神成为人，为要使人成为神。
- (三) 我们需要与基督天上的职事合作，牧养作神群羊的召会，为着建造基督的身体并有新的复兴。
- (四) 我们要按着神牧养，就需要与神成为一，被神构成，活神，彰显神，代表神并供应神。

Key Statements

- ① We can enter into a new revival that will end this age by arriving at the highest peak of the divine revelation, by living the life of a God-man, and by participating in Christ's heavenly ministry of shepherding His flock according to God.
- ② The highest peak of the divine revelation given to us by God is the revelation of the eternal economy of God—God becoming man and man becoming God.
- ③ We need to cooperate with Christ's heavenly ministry to shepherd the church of God as His flock for the building up of the Body of Christ and a new revival.
- ④ 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.

极其需要新的复兴

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- 第四周 借着活在神的国作为神圣种类的范围里，
过神人的生活
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THE GREAT NEED FOR A NEW REVIVAL

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第一周

与主合作带进新的复兴， 以结束这个世代

诗歌：576

读经：哈三 2，徒二六 19，22，太十四 19，22～23，腓一 19～22，25，约二一 15～17

- 哈 3:2 耶和華啊，我聽見你的名聲，就懼怕。耶和華啊，求你在這些年間復興你的工作，在這些年間使你的工作顯明出來，在發怒的時候以憐恤為念。
- 徒 26:19 亞基帕王啊，我故此沒有違背那從天來上的異象，
- 徒 26:22 然而我蒙神的幫助，直到今日還得站住，向尊卑老幼作見證，所講的，並不外乎眾申言者和摩西所說，必要發生的事，
- 太 14:19 於是吩咐群眾坐在草地上，就拿着五個餅兩條魚，望着天祝福，擘開餅，遞給門徒，門徒便遞給群眾。
- 太 14:22 耶穌隨即催門徒上船，在祂以先到對岸去，等祂解散群眾。
- 太 14:23 既解散了群眾，祂就獨自上山去禱告。到了晚上，只有祂單獨在那里。
- 腓 1:19 因為我知道，這事借着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。
- 腓 1:20 這是照着我所專切期待并盼望的，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，
- 腓 1:21 因為在我，活着就是基督，死了就有益處。
- 腓 1:22 但我在肉身活着，若使我的工作有果子，我就不知道該挑選什麼。
- 腓 1:25 我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂，
- 約 21:15 他們吃完了早飯，耶穌對西門彼得說，約翰的儿子西門，你愛我比這些更深麼？彼得對祂說，主啊，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。
- 約 21:16 耶穌第二次又對他說，約翰的儿子西門，你愛我麼？彼得對祂

Week One

Cooperating with the Lord to Bring In a New Revival That Will End This Age

Hymns: E797

Scripture Reading: Hab. 3:2; Acts 26:19, 22; Matt. 14:19, 22-23; Phil. 1:19-22, 25; John 21:15-17

- Hab. 3:2 O Jehovah, I have heard the report concerning You and am afraid. / O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; / In wrath remember compassion.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
- Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,
- Matt. 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.
- Matt. 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.
- Matt. 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
- Phil. 1:19 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,
- Phil. 1:20 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.
- Phil. 1:21 For to me, to live is Christ and to die is gain.
- Phil. 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.
- Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
- John 21:15 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.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes,

说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。
约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

【周一】

壹 在神的选民中间，一直有复兴的渴望——哈三 2，何六 2，罗八 20～22，诗一一九 25，50，107，154，约六 57，63，林后三 3，6。

贰 我们借着达到神所赐给我们之神圣启示——神永远经纶之启示——的最高峰，（提前一 3～4，林前九 17，徒二六 19，22，）就能进入一个新的复兴；这是关于神创造人并对付祂选民之目的（创一 26，伯十 13，参弗三 9）这个重大问题的重大答案：

一 隐藏在神心里的奥秘乃是神永远的经纶，（一 10，三 9，提前一 4，）就是神永远的目的和祂的心愿，要把祂自己在祂神圣的三一里，就是父在子里借着灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们能与祂一样，作祂的复制，（罗八 29，约壹三 2，）成为一个生机体，就是基督的身体，作为新人，（弗二 15～16，）成为神的丰满，就是神的彰显，（一 22～23，三 19，）而终极完成于新耶路撒冷。（启二一 2～二二 5。）

二 神成为人，好使人在生命和性情上（但不在神格上）成为神，为着产生并建造基督的身体，以终极完成新耶路撒冷；这是整本圣经的要素，是圣经这“盒子”里的“钻石”，也就是神永远的经纶——创一 26，约十二 24，罗八 29：

Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

§ Day 1

I. Among God's elect there has always been an aspiration to be revived—Hab. 3:2; Hosea 6:2; Rom. 8:20-22; Psalms 119:25, 50, 107, 154; John 6:57, 63; 2 Cor. 3:3, 6.

II. We can enter into a new revival by arriving at the highest peak of the divine revelation given to us by God—the revelation of the eternal economy of God (1 Tim. 1:3-4; 1 Cor. 9:17; Acts 26:19, 22); this is the great answer to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people (Gen. 1:26; Job 10:13; cf. Eph. 3:9):

A. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9; 1 Tim. 1:4), 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 as His duplication (Rom. 8:29; 1 John 3:2) to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (1:22-23; 3:19), which will consummate in the New Jerusalem (Rev. 21:2—22:5).

B. God becoming man that man might become God in life and in nature but not in the Godhead for the producing and building up of the Body of Christ to consummate the New Jerusalem is the essence of the entire Bible, the "diamond" in the "box" of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29:

- 1 神借着成了肉体而成为人，有分于人的人性；人借着变化而在生命和性情上（但不在神格上）成为神，有分于神的神性——约一 14，林后三 18，西三 4，彼后一 4，腓二 5，罗八 29，来二 10，弗一 5，罗八 19，约壹三 2，约一 12 ~ 13。
- 2 这神、人的罗曼史，乃是整本圣经的主题，是神经纶的内容，也是整个宇宙的秘密——歌一 1，六 13，参哈一 1，二 4，罗一 17：
 - a 基督是神又是人，爱祂而得了变化的人是神又是人；二者在生命和性情上相同，彼此完全相配。
 - b 三一神终极完成成为丈夫，三部分的人变化为新妇，二者要成为一对夫妇，一个团体至大的神人——启二一 2，9，二二 17 上。

【周二】

- 三 神中心的启示以及主的恢复中心的启示乃是神成了肉体，（约一 1，14，）肉体成了赐生命的灵，（林前十五 45 下，）赐生命的灵成了七倍加强的灵，（启一 4，三 1，四 5，五 6，）为要建造召会，（太十六 18，）成为基督的身体，（弗四 15 ~ 16，）终极完成新耶路撒冷。（启二一 2，9，二二 17 上，参创二 22，约十九 34。）
- 四 神与人要成为一个实体，而这一个实体就是神性与人性的调和；这个调和要终极完成于新耶路撒冷，作为整本圣经的总结——启二一 3，22，2，9，参利二 4 ~ 5，诗九二 10。
- 五 “我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然后起来祷告，求神给我们新的复兴——一个历史上从未有过的复兴”——

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; Col. 3:4; 2 Pet. 1:4; Phil. 2:5; Rom. 8:29; Heb. 2:10; Eph. 1:5; Rom. 8:19; 1 John 3:2; John 1:12-13.
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; cf. Hab. 1:1; 2:4; Rom. 1:17:
 - 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; 22:17a.

§ Day 2

- C. The central revelation of God and of the Lord's recovery is God becoming the flesh (John 1:1, 14), the flesh becoming the life-giving Spirit (1 Cor. 15:45b), and the life-giving Spirit becoming the sevenfold intensified Spirit (Rev. 1:4; 3:1; 4:5; 5:6) to build up the church (Matt. 16:18) that becomes the Body of Christ (Eph. 4:15-16) and that consummates the New Jerusalem (Rev. 21:2, 9; 22:17a; cf. Gen. 2:22; John 19:34).
- D. 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 as the conclusion of the entire Bible—Rev. 21:3, 22, 2, 9; cf. Lev. 2:4-5; Psa. 92:10.
- E. "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

叁 我们若实行过神人的生活，这生活就是基督身体的实际，自然而然就会有团体的模型，就是活在神经纶里的模型，建立起来；这模型要成为召会历史中最大的复兴，把主带回来——诗四八 2 与注 1，启三 12，21：

【周三】

- 一 神需要一班团体的人，借着神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活；复兴乃是我们所看见之异象的实行。
- 二 基督的跟从者（太五 1，二八 19）被构成为门徒，乃是借着基督在地上的人性生活，作神人的模型，就是祂在人性里否认自己而活神；（约五 19，30；）这彻底改变了他们对人的观念。（腓三 10，一 21 上。）
- 三 我们的生活该是基督这第一个神人之生活模型的翻版，复制——彼前二 21，太十一 28～29，弗四 20～21，约十七 4，五 17，腓一 19～22，25。
- 四 吹入门徒里面之生命与实际的灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际——约十六 13，二十 22：

【周四】

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

III. 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—Psa. 48:2 and footnote 1; Rev. 3:12, 21:

§ Day 3

- A. 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 revival is the practice, the practicality, of the vision we have seen.
- B. The followers of Christ (Matt. 5:1; 28:19) 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; 1:21a).
- C. 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 17:4; 5:17; Phil. 1:19-22, 25.
- D. The Spirit of life and reality who was breathed into the disciples 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—John 16:13; 20:22:

§ Day 4

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).

- 2 祂在用五饼二鱼食饱五千人的神迹上，训练门徒要跟祂学；（十一 29；）祂“望着天”祝福五饼二鱼，（十四 19，）指明祂知道祝福的源头不是祂这受差遣者，而是父那差遣者。（约十 30，五 19，30，七 6，8，18。）
- 3 主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上在祷告中独自与父在一起——太十四 22～23，路六 12。
- 4 主过接触神的生活，（可一 35，路五 16，六 12，九 28，来七 25，）不住地活在神的同在里，（徒十 38 下，约八 29，十六 32，）并过接触人的生活，将神供应到人里面，把他们带进神新约经纶的禧年。（路四 18～19，来八 2，参创十四 18，徒六 4。）
- 5 在祂这人里面，这世界的王撒但毫无所有（在任何事上都没有立场、没有机会、没有盼望、没有可能）——约十四 30 下，参 20，林后十二 2 上，西一 27，提后四 22，约三 6 下，四 23～24，约壹五 4，18。

五 照着主的模型过神人生活唯一的路，乃是把我们全人置于调和的灵，照着调和的灵行事、生活并为人——罗八 2，4，10，6，11，16，林前六 17，罗十 12，加五 25，弗六 17～18，帖前五 16～20，提前四 6～7，提后一 6～7。

六 “我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代”——历代志生命读经，三四页。

【周五】

肆 我们借着有分于基督天上的职事，喂养祂的

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; His "looking up to heaven" to bless the five loaves and two fish (14:19) indicates His realizing that the source of blessing was not Him, the sent One, but the Father, the sending One (John 10:30; 5:19, 30; 7:6, 8, 18).
3. The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer—Matt. 14:22-23; Luke 6:12.
4. The Lord lived a life of contacting God (Mark 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, cf. v. 20; 2 Cor. 12:2a; Col. 1:27; 2 Tim. 4:22; John 3:6b; 4:23-24; 1 John 5:4, 18.
- E. 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, 10, 6, 11, 16; 1 Cor. 6:17; Rom. 10:12; Gal. 5:25; Eph. 6:17-18; 1 Thes. 5:16-20; 1 Tim. 4:6-7; 2 Tim. 1:6-7.
- F. "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 that has never been seen in history, and this will end this age"—Life-study of 1 and 2 Chronicles, p. 28.

§ Day 5

IV. We can enter into a new revival by participating in Christ's

小羊并牧养祂的羊，以照顾神的群羊，就是召会，结果带进基督的身体，就能进入一个新的复兴；这是把使徒的职事和基督天上的职事合并——约二 15～17，彼前二 25，五 1～4，来十三 20～21，启一 12～13：

一 我们必须照着主耶稣在祂尽职时的榜样牧养人，以完成神永远的经纶——太九 36，约十 11，来十三 20，彼前五 4：

- 1 在神完整的救恩中，神整个新约经纶的内容，乃是基督作为人子来救赎我们脱离罪，借着祂的死完成祂法理的救赎，借此顾惜我们，（提前一 15，弗一 7，）并作为神子来将神圣的生命丰盛地分赐到我们里面，在祂的复活里完成祂生机的拯救，借此喂养我们。（约十 10，林前十五 45 下，弗五 29。）
- 2 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因——路十五 1～24。
- 3 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）；（太九 10，路七 34；）我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）。（太二四 45～47。）
- 4 基督必须经过撒玛利亚，特意绕道去叙加，要得着一个不道德的妇人，借着请那妇人给祂水喝而顾惜她，好用涌流的三一神作生命的水喂养她——约四 3～14，启二 1。
- 5 主是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由；（约八 1～11，32，36；）基督借

heavenly ministry to feed His lambs and shepherd His sheep in order to take care of God's flock, which is the church that issues in the Body of Christ; this is to incorporate the apostolic ministry with Christ's heavenly ministry—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21; Rev. 1:12-13:

A. 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:

1. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us by redeeming us from sin, accomplishing His judicial redemption through His death (1 Tim. 1:15; Eph. 1:7), and Christ as the Son of God nourishing us to impart the divine life into us abundantly, carrying out His organic salvation in His resurrection (John 10:10; 1 Cor. 15:45b; Eph. 5:29).
2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit are the reason for our barrenness—Luke 15:1-24.
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); 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).
4. Christ 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 in order to nourish her with the flowing Triune God as the river of water of life—John 4:3-14; Rev. 22:1.
5. 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 (John 8:1-11, 32, 36); it is also significant that the

着钉十字架而拯救的一个人，乃是一个判处死刑的强盗，这也是很有意义的。（路二三 42 ~ 43。）

6 主到耶利哥，只为探访并得着一个人，就是税吏长，而祂的传扬乃是一种牧养；（十九 1 ~ 10；）祂也借着给孩子们接手，而顾惜他们的父母。（太十九 13 ~ 15。）

【周六】

二 我们必须照着使徒保罗的榜样牧养人；保罗牧养圣徒，就像乳养的母亲和劝勉的父亲一样，照顾神的群羊——帖前二 7 ~ 8，11 ~ 12，提前一 16，徒二十 28：

- 1 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”（20）教导他们，并且流泪劝戒每一位圣徒，三年之久，（31，19，）将神一切的旨意告诉他们。（27。）
- 2 保罗亲密地关切信徒，（林后七 2 ~ 7，门 7，12，）他下到软弱之人的水平，好能得着他们。（林后十一 28 ~ 29，林前九 22，参太十二 20。）
- 3 为着圣徒的缘故，他乐意花费他所有的，指他的财物；并花费他所是的，指他这人；（林后十二 15；）他是奠祭，与基督这产生酒者是一，牺牲他自己，使别人得以享受基督。（腓二 17，士九 13，弗三 2。）
- 4 保罗凭灵而行而尊重神，好叫他能将那灵服事给人而尊重人——林后三 3，6，8，加五 16，25，士九 9。
- 5 保罗在他的教训里指明，召会是养育人的家，是医治并恢复人的医院，也是教导并造就人的学校——弗二 19，帖前五 14，林前十四 31。

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

6. The Lord went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding (19:1-10); He also cherished the parents by laying His hands on their children (Matt. 19:13-15).

§ Day 6

B. We need to shepherd people according to the pattern of the apostle Paul, who shepherded the saints as a nursing mother and an exhorting father in order to take care of God's flock—1 Thes. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28:

1. Paul shepherded the saints in Ephesus by teaching them "publicly and from house to house" (v. 20) and by admonishing each one of the saints with tears for three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).
2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem. 7, 12), and 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).
3. 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); 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).
4. Paul walked by the Spirit to honor God so that he could minister the Spirit to honor man—2 Cor. 3:3, 6, 8; Gal. 5:16, 25; Judg. 9:9.
5. 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.

6 他启示，为着建造基督的身体，在我们的所是和所作上，爱乃是极超越的路——八 1，十二 31，十三 4～8 上，弗一 4，三 17，四 2，15～16，五 2，六 24，启二 4～5，西一 18 下，帖前一 3。

三 “我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有次大的复兴”——李常受文集一九九四至一九九七年第五册，活力排，一二七页。

6. He 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; Eph. 1:4; 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4-5; Col. 1:18b; 1 Thes. 1:3.

C. "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 Collected Works of Witness Lee, 1994–1997, vol. 5, "The Vital Groups," p. 92.

第一周■周一

晨兴喂养

哈三 2 “…耶和華啊，求你在這些年間復興你的工作…”

何六 2 “過兩天祂必使我們活過來，第三天祂必使我們興起…”

復興這件事是小申言者書“外殼”里面的“核仁”。…哈巴谷三章二節上半說到復興。…在神的選民中間，一直有復興的渴望。…我們可能沒有感覺，但這樣的渴望在我們多年的基督徒生活中，一直在我們里面。…哈巴谷求復興的禱告…代表全體。神總是將祂的選民看作團體的身體。…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

新約的主要內容，乃是一神照着祂美意而有的永遠經綸，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里面，使他們都在生命和性情上与祂一模一樣，使他們成為祂的复制，以彰顯祂。這團體的彰顯要終極完成于新耶路撒冷。因此，新耶路撒冷就是（三一神）成為肉體的擴大和擴增，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里彰顯祂自己（約伯記生命讀經，七三至七四頁）。

在撒下七章十二節神提到大衛的後裔，在十四節上半祂說，“我要作他的父，他要作我的子。”這裡我們看見一件非常有意義的事——大衛的後裔成了神的兒子。這些經節清楚揭示，人的後裔，就是人的兒子，能成為神的兒子。這含示神的目的，是要使祂

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...

[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...Although we may not realize it, such an aspiration has been within us through all the years of our Christian life...Habakkuk’s prayer for revival...represents the whole. God always considers His elect as a corporate Body...Thus, when Habakkuk prayed for revival, we also prayed...Such a prayer is an everlasting prayer. (Life-study of Malachi, p. 19)

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. (Life-study of Job, p. 62)

In [2 Samuel 7:12] God spoke of David’s seed, and in verse 14a He said, “I will be his Father, and he will be My son.” Here we have something of very great significance—the seed of David becoming the Son of God. These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God’s intention is to make Himself man in

自己成为人，为要使人在生命和性情上（但不在神格上）成为神。这样的含示意义极其重大。至终，整本圣经终极完成于这件事。新耶路撒冷，就是圣经的终极完成，乃是神成为人，并且人在生命和性情上（但不在神格上）成为神；神和人调和在一起，成为一个实体（撒母耳记生命读经，二四八至二四九页）。

在神的罗曼史中，祂渴望与人成为一。祂借着成为与人一样，来完成这事。神因着祂心头的愿望，就在成为肉体时成为人，并且接触人，与人展开一部罗曼史。神在新约中开启祂的心意以前，天使和人们都不知道神在作什么（弗三9）。他们不领悟，他们的神成为丈夫，要娶妻子。这位丈夫是神圣的，祂所要娶的妻子是属人的。

虽然神成了低微的人，但…祂的心意是要将祂的人性提高到祂神性的水平。…借着在圣别的灵里神圣的能力，耶稣的人性被提高到神圣的儿子名分里，提高到神性里（罗一3～4）。借此祂由神而生，不是作神的独生子，乃是作神的长子（八29），这指明有许多儿子要随着。今天我们的基督在神圣的意义上是神，在属人的意义上是人。祂是神人。

这神人是神圣、宇宙罗曼史中的新郎（约三29），但祂的配偶仅仅是人，仍与祂不相配。没有神圣源头的人，无法作神人的配偶。所以，神重生祂所拣选的人。重生是将神性放在人性里，将人性提高到神性的标准。然而，重生还没有完成这过程。…神为了提高我们整个人，首先必须重生我们的灵，然后变化我们的魂。我们魂的变化是需要时间的。

基督是神而人者，祂变化过的佳偶是人而神者。他们在生命和性情上是同样的，彼此完全相配（李常受文集一九九四至一九九七年第三册，四一八至四二一页）。

参读：玛拉基书生命读经，第四篇；撒母耳记生命读经，第三十一篇。

order to make man God in life and in nature but not in the Godhead. Such an implication is exceedingly great. Eventually, the whole Bible consummates with this matter. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead, and God and man being mingled together to be one entity. (Life-study of 1 & 2 Samuel, pp. 205-206)

In God's romance He desires to be one with man. He carried this out by becoming the same as man. God, because of His heart's desire, became a man in incarnation, and He contacted man by the way of a romance. Before God opened up in the New Testament what was on His heart, both angels and men did not know what God was doing (Eph. 3:9). They did not realize that their God was becoming a Husband to marry a wife. This Husband was divine, and the wife He was going to marry was human.

Although God became a lowly man,...His intention was to bring His humanity up to the level of His divinity. Through the divine power in the Spirit of holiness, Jesus' humanity was uplifted into the divine sonship, into divinity [Rom. 1:3-4]. By this He was born of God not as God's only begotten Son but as God's firstborn Son (8:29), which indicates that many sons would follow. Today our Christ is God in the divine sense and man in the human sense. He is a God-man.

This God-man is the Bridegroom in the divine, universal romance (John 3:29), but His counterpart, being merely human, still does not match Him. 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...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.

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. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 325-326)

Further Reading: Life-study of Malachi, msg. 4; Life-study of 1 & 2 Samuel, msg. 31

第一周■周二

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间…”。

林前十五 45 “…末后的亚当成了赐生命的灵。”

启五 6 “我又看见…羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵…”。

神中心的启示就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，产生基督的身体，终极完成新耶路撒冷。…这灵是为着建造召会，召会要成为基督的身体，终极完成新耶路撒冷，作神经纶的最后目标。…今天主的恢复，就是恢复这些关于神永远经纶行动中，有关神的灵紧要的点（李常受文集一九九四至一九九七年第四册，一一三页）。

信息选读

我相当关心所有的同工和长老。他们许多人可能对于主的恢复是什么，没有完全的领会。人若请我们解释今天恢复是什么，我们应该能够用一句简单的话回答：主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷（李常受文集一九九四至一九九七年第四册，一一四页）。

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄——许多神人（罗八 29）。我作基督徒六十九年了。经过这么多年，神叫我只知道这一件事，就是神成为人，为要使人在生命

WEEK 1 — DAY 2

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.

Rev. 5:6 And I saw...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits 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...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...The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 92)

Today's Reading

I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord's recovery is. 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. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 92-93)

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

和性情上，但不在神格上，成为神。这是我唯一的负担，我唯一的信息。神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷，那就是整本圣经的总结（李常受文集一九九四至一九九七年第二册，六八页）。

最近我与同工、长老们交通，对他们说了很率直的话。我说，“弟兄们，你们有许多人为主作工，还是在作事务。你们那样在圣徒中间领头，不是照着灵，乃是照着你们自己的那种认识。所以你们就造出许多的形式，而要别人来作你所规定的形式。这常常会引起意见，甚至分裂。”所有的同工和长老，从今天起，应该有所改变。你们蒙主呼召，不是作同工或长老来实行一些形式。你们蒙主呼召、为主所立，乃是要实行神的经纶，而神的经纶完全是以基督为中心，以基督为实际。若是没有基督，就没有神的经纶。我们在主的恢复里、在召会中，可能每一天都很忙碌，我们也可能很殷勤、很忠心，但我们作的事却不是神经纶的内容、实际和中心。所以我们需要转。

我向主祷告：“主啊，求你使我们在你的恢复里，有一次真正、真实的复兴。”…我们今天急切的需要，就是实行过一种属于神人的生活，这些神人乃是神经纶的组成分子。…所有长老、同工应该追求这个实际，好〔使他们和他们所在的召会〕被主作成模型，就是活在神经纶里的模型。…这就是在我的祷告里我所说真正的复兴。…如果〔众〕召会都是这样的模型，那就会是一个很强的见证（李常受文集一九九四至一九九七年第一册，二三四、二三八页）。

参读：基督徒的生活，第二篇；三一神的启示与行动，第一至二篇。

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. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 55)

I recently fellowshiped with the co-workers and elders by speaking a very frank word to them. I said, “Brothers, many of you still work for the Lord by doing affairs. Your kind of taking the lead among the saints is not according to the spirit but according to your kind of realization. So you made a number of formalities, asking others to perform your formalities. This often causes opinions and even divisions.” All the co-workers and elders from today onward should have a change. You have not been called by the Lord as a co-worker or an elder to carry out formalities. You 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 that are not the contents, the reality, and the center of God’s economy. So we need a turn.

I pray, “Lord, grant us in Your recovery to have a genuine, real revival.”... The urgent need today is the practice of a kind of living that belongs to God-men, and the God-men are the very components of God’s economy. All the elders and co-workers should pursue this reality so that they [and their churches] will be made into a model by the Lord, a model living in the economy of God...In my prayer, this is what I call the genuine revival...If all [the] churches would be such a model, that would be a prevailing testimony. (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” pp. 195-196, 198)

Further Reading: CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 2; CWWL, 1994-1997, vol. 3, “The Triune God’s Revelation and His Move,” chs. 1—2

第一周■周三

晨兴喂养

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

林前六 17 “但与主联合的，便是与主成为一灵。”

今天我们从主所看见的，…乃是神中心的线，就是神的经纶，以基督为中心与普及，也就是以基督为中心、实际和一切。这位基督如今是赐生命的灵，内住于我们重生的灵，与我们的灵成为一（林前十五 45 下，六 17）。…为着这样一个高深奥妙的启示，主需要一个模型。祂需要一班团体的人，借着这神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活。…过钉十字架的生活，好叫我们能活基督，这个模型在哪里？…借着耶稣基督之灵全备的供应而活基督、显大基督，这个模型在哪里？这种生活在哪里？我们这些启示都释放出来了，并且这些信息也都印成了书，但是模型在哪里？（李常受文集一九九四至一九九七年第一册，二三五页）。

信息选读

活力排的构成分子乃是基督的门徒（太五 1）。…使外邦人作门徒（二八 19），乃是将外邦人构成基督的门徒。主耶稣特别将两个家庭中的四个人构成门徒，他们是彼得和安得烈，以及雅各和约翰。祂用了大约三年半的时间，将他们构成门徒。他们跟从主，日夜与祂在一起，与祂一同往来行动，与祂同吃，并与祂同作每一件事。他们与祂生活在一起，一直在祂身边。他们看见这位神人如何行事为人。…祂在祂的人性生活中乃是凭另一个生命活着；这另一个生命就是神圣的生命。因为祂在祂的人性生活中活神圣的生命，所以祂的人性生活就成为一个奥秘。从祂的人性生活中，有神圣的东西出来。

WEEK 1 — DAY 3

Morning Nourishment

Phil. 1:19 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.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Today 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; 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?...Where is the model of living Christ and magnifying Christ by the bountiful supply of the Spirit of Jesus Christ? Where is this life? We have these revelations released as messages printed in books, but where is the model? (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," p. 196)

Today's Reading

The constituents of the vital groups are the disciples of Christ (Matt. 5:1)... To disciple the Gentiles [28:19] is to constitute the Gentiles into the disciples of Christ. The Lord Jesus, in particular, disciplined four people of two families: Peter and Andrew and James and John. He disciplined them for about three and a half years. They followed the Lord and stayed with Him day and night, traveling with Him, eating with Him, and doing everything with Him. They were living with Him and were around Him all the time. They saw how this God-man behaved...He lived by another life in His human life. This other life is the divine life. Because He lived the divine life in His human life, His human life became mystical, a mystery. Out from His human life came something divine.

门徒跟从主三年半，看见主所作的，看见主如何行事为人，并如何说话。…他们看见基督的人性生活，看见祂在十字架上六个小时受死，也看见祂在复活里。基督用祂人性的生活，祂那包罗一切、了结一切、释放生命、创造新人的死，以及祂那分赐生命的复活这三个过程，将跟从祂的人构成门徒。

祂在复活里成了赐生命的灵，并进到他们里面。…基督在祂复活的当日，将自己吹到祂的门徒里面，他们就也成了活的。…吹入他们里面的生命与实际之灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际。

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

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

我们若向我们里面的那灵敞开，祷告着来思想这里所交通的，我们就会被构成门徒。唯有被构成门徒的人，才是活力排的构成分子。他们已经被构成门徒，成了有活力的人。…职事的活力乃是由于一个人在他人性的生活中活出神圣的生命来；这样，他所说的就是神圣的，是出于一个被钉十字架的人性生活。我们必须否认我们人性的生命，好释放一些神圣的东西（李常受文集一九九四至一九九七年第五册，九九至一〇三页）。

参读：活力排，第二至四、六章。

The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke...They saw Christ's human living and His death on the cross for six hours, and they saw Him in resurrection. 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.

In resurrection He became the life-giving Spirit and entered into them... On the day of His resurrection Christ breathed Himself into His disciples, and they also became living...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.

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 disciplined through Christ's crucifixion to annul their human life for them to live the divine life (Gal. 2:20).

They were also disciplined through Christ's resurrection to know Him as God's firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29)...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 disciplined 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 disciplined. Only the disciplined ones are the constituents of the vital groups. They have been disciplined to be vital...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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 74-77)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2—4, 6

第一周■周四

晨兴喂养

太三 15 ~ 16 “…因为我们理当这样尽全般的义。…耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。”

十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学…”

第一个神人基督，以特别的方式活在地上，为着完成神永远的经纶，这经纶要终极完成于新耶路撒冷。四福音的中心乃是基督。马太一章十八节和二十节说，这位神人的成孕乃是出于圣灵。神人是一个人位，却有两个源头。第一个源头是神圣的，第二个源头是属人的。祂是兼有属人与神圣二性的一个人。

基督借着受浸开始祂的职事（三 13 ~ 17）。在祂尽职作任何事之前，祂所作的第一件事乃是受浸，照着约翰所带进的义路而尽义（15，二一 32）。…主耶稣承认，按祂的肉体（祂的人性——约一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬。耶稣需要受浸，因为祂成了肉体，而肉体在神眼中是一无用处，只配死和埋葬的。借着浸，将这样一个死人埋葬，乃是义路（李常受文集一九九四至一九九七年第三册，六〇一至六〇三页）。

信息选读

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

WEEK 1 — DAY 4

Morning Nourishment

Matt. 3:15-16 ...For it is fitting for us in this way to fulfill all righteousness...And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart...

As the first God-man, Christ lived on earth in a particular way for the accomplishing of God's eternal economy, which ultimately consummates in the New Jerusalem. The very center of the four Gospels is Christ. Matthew 1:18 and 20 say that this God-man's conception was of the Holy Spirit. The God-man was one person but of two sources. The first source is divine, and the second source is human. He was one person of two natures—human and divine.

Christ's ministry commenced through His baptism (3:13-17). Before He 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 (v. 15; 21:32). 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. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 473-475)

Today's Reading

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

十四章十九节说，祂拿着五个饼两条鱼，在祝福的时候，是望着天。…“望着天”指明祂仰望祂在天上的父。这指明祂知道祝福的源头不是祂。祂乃是受差遣者。…差遣者是父，祂才是祝福的源头。

这里有一个很大的功课要我们学。读圣经的人大多注意到在马太十四章里，主从无变有的神迹。但我们必须看见，主在这里为我们所立的榜样。我们必须记得，祂在门徒面前仰望天上的父，并祝福五饼二鱼。祂这样祝福之后，就告诉门徒该作什么。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。按照这个榜样，我们必须看见，我们不是差遣者，我们只是差遣者所差遣的人。无论我们能作多少，我们应当看见，我们仍然需要从源头，就是从那差遣我们者而来的祝福，使我们能把祝福传给受益处的人。这是我所要强调一个大的功课。

在行了神迹后，主就独自上山去祷告（23，参路六12）。…主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上在祷告中独自与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。…“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。…我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天，意思是祂不依靠自己。祂上山去，意思是祂要在祷告中与父在一起（李常受文集一九九四至一九九七年第三册，七〇五至七〇六、七〇九至七一〇页）。

参读：神人的生活，第一、四至六、八、十、十三至十四、十六章。

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... 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 sending One, the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern that the Lord set up for us here. We need to remember that He 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. This is a big lesson that I want to stress.

After performing the miracle, the Lord went up to the mountain privately to pray (v. 23; cf. Luke 6:12). The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately 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... The word privately is very meaningful. This means He did not let the people know that He was going to pray. Otherwise, they would have followed Him... I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 561, 564-565)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 1, 4—6, 8, 10, 13—14, 16

第一周■周五

晨兴喂养

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

神整个新约经纶的内容乃是基督作人子顾惜我们，并作神子喂养我们。

在四卷福音书中所描绘的耶稣，是非常顾惜人的。…众人都需要祂来顾惜他们，使他们快乐、受安慰、得安息。…甚至罪大恶极的税吏，也能像朋友一样与祂同坐，与祂一同吃喝交谈（路十五 1，太九 10）。

神差祂的儿子，在祂的人性里为我们的罪作了平息的祭物（约壹四 10）——顾惜。基督是人子，来作赎罪祭，平息罪人与神之间的情形。

神差祂的儿子到我们这里来，使我们在祂的神性里借着祂得生并活着（9）——喂养。这可由约翰三章十六节得着证实：神将祂的独生子赐给我们，使我们这些信入祂的，借着祂在祂人性里的救赎，不至灭亡（顾惜），反而在祂的神性里得着永远的生命（喂养）。神将祂的独生子赐给我们，好在法理一面在祂的人性里救赎我们，使我们在祂的神性里得着永远的生命，好让祂在生机一面拯救我们（李常受文集一九九四至一九九七年第五册，一七七、一七九、一八六页）。

信息选读

我相信，没有父神爱和赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。…主说，“树总是凭果子认出来的”（太十二 33），但我们却是不结果子的树。…一位良善温和的牧师可能没有特别的

WEEK 1 — DAY 5

Morning Nourishment

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...All people need Him to cherish them, to make them happy, comfort them, and give them rest...Even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10).

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 (v. 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 131-132, 136)

Today's Reading

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...The Lord said, "By the fruit the tree is known" (Matt. 12:33), but we are a tree without any fruit...A good, gentle pastor may not have a

恩赐，如讲道的恩赐；他可能只是探望人，并且当人来聚会时欢迎他们；但是照着统计数字，这样的牧师一年也会得着百分之十的扩增。反观我们，甚至还没有百分之十的扩增。你能看见我们是何等的荒凉么？你们有许多人是优秀的讲员，认识较高的真理。…但因着我们缺少父那爱和赦免的心，以及子那牧养和寻找的灵，我们就没有果子。我们定罪人、规范人，却不牧养人、寻找人。我们缺少爱和牧养。（爱和牧养）是我们结果子，得着人的重要因素。…我们必须重新省察自己的行径，如哈该所言（该一5）。我们的行径是不正确的；有些地方出了问题（李常受文集一九九四至一九九七年第五册，四四至四五页）。

基督这头一位传福音者，乃是借着牧养尽祂的职事。祂到耶利哥只是为着要探访一个人，就是税吏长（路十九1～10）。祂不是去举行一个有数千人的福音大会。祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。

约翰四章说，当主在去加利利的路上，祂“必须经过撒玛利亚”（4）。祂不走主要的道路，反而绕道至叙加，到雅各井旁，为要接触一个犯罪的撒玛利亚妇人，她先前有过五个丈夫。主预先知道她会来到雅各井。雅各井乃是预表基督，祂是泉源，直涌入永远的生命（14下）。我们必须学习主的榜样，特意绕道至叙加，以得着一个人。

我们在一个人身上花三年的工夫来得着他，这是值得的。你如果连续探访一个人三年，你就能得着他。这样过了十二年，你就有四个新人随着你参加召会的聚会（李常受文集一九九四至一九九七年第五册，一五三页）。

参读：活力排，第七至十一章；约翰福音结晶读经，第七、十三篇。

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...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 shepherding and seeking them. We are short of love and shepherding. These are the vital factors for us to bear fruit, that is, to gain people...We have to consider our ways, as Haggai said (Hag. 1:5). Our way is not right; something is wrong. (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," p. 31)

The first gospel preacher, Christ, carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10). He did not go there to hold a big gospel campaign with thousands of people. His desire was to preach the gospel to gain one person, and His preaching was a shepherding.

John 4 says that while the Lord was on His way to Galilee, "He had to pass through Samaria" (v. 4). He detoured from the main way to Sychar, near Jacob's well, in order to contact a sinful Samaritan woman, who previously had five husbands. The Lord foreknew that she would come to the well of Jacob. The well of Jacob is a type of Christ, who is the fountain of water springing up into eternal life (v. 14b). We have to learn of the Lord's pattern in purposely detouring to Sychar to gain only one person.

To spend three years to gain one person is worthwhile. If you spend three years to visit one person continually, you will gain him. After twelve years you will have four new ones following you to the church meetings. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 113-114)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 7—11; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," chs. 7, 13

第一周■周六

晨兴喂养

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

林后十二 15 “我极其喜欢为你们花费，并完全花上自己。…”

腓二 17 “然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”

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

我们的态度可能是人人软弱，我们不软弱。…保罗在林前九章二十二节说，“向软弱的人，我就成为软弱的，为要得软弱的人。”这意指我们要下到软弱之人的水平。…这是借着探访牧养人的路。保罗也说，“有谁绊跌，我不焦急？”这是对跌倒之人绊跌的原因，忧急且气愤。这显示保罗作好牧者，照顾神群羊的榜样（李常受文集一九九四至一九九七年第五册，一五五页）。

信息选读

在行传二十章保罗与以弗所长老的谈话中，保罗说他“或在公众面前，或挨家挨户”教导他们（20 下）。…他在…一切劳苦之外，还挨家挨户地看望圣徒的家。他这样作乃是要成全圣徒。凡与他们有益的，他没有一样忌讳

WEEK 1 — DAY 6

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. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls...

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.

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 says, "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.

Our attitude may be that everyone is weak but we are not weak...In 1 Corinthians 9:22 Paul says, "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 says, "Who is stumbled, and I myself do not burn?" 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 115)

Today's Reading

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 his labor, he still visited the homes of the saints, from house to house. He did this to perfect the saints. He did not shrink from declaring to them anything that

不告诉他们的（20上）；他也把神一切的旨意都告诉他们（27）。使徒保罗所作的，是何等美妙的成全工作！

使徒的说话该满了同情，常有眼泪。你想作使徒么？那你就学习如何流泪。在十九节，保罗说他服事主，凡事谦卑，常常流泪。然后在三十一节，他说他不住地流泪劝戒每一位圣徒。使徒流泪告诉他所牧养亲爱的圣徒，一切关于神和他旨意的事；他不仅公开地说，他也看望圣徒的家（李常受文集一九八八年第四册，四四一至四四三页）。

林前十二章的末了启示，爱是极超越的路（31下）。一个人如何作长老？…一个人如何作同工？…我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

然而，有些召会是逮捕罪人的警察局，也是审判这些人的法院。保罗的态度不是这样。他说，“有谁软弱，我不软弱？”（林后十一29上）…谁是没有罪的？谁是完全的？保罗说，“向软弱的人，我就成为软弱的，为要得软弱的人。”（林前九22）这就是爱。…爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路（李常受文集一九九四至一九九七年第五册，一七一至一七三页）。

参读：关于建造基督身体更进一步的亮光，第二章。

was profitable (v. 20), declaring to them all the counsel of God (v. 27). What a marvelous perfecting work the apostle Paul did!

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 said 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. (CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," pp. 358-359)

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder?...How can one be a co-worker?...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.

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...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)...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). That is 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 126-127)

Further Reading: CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," ch. 2

第一周诗歌

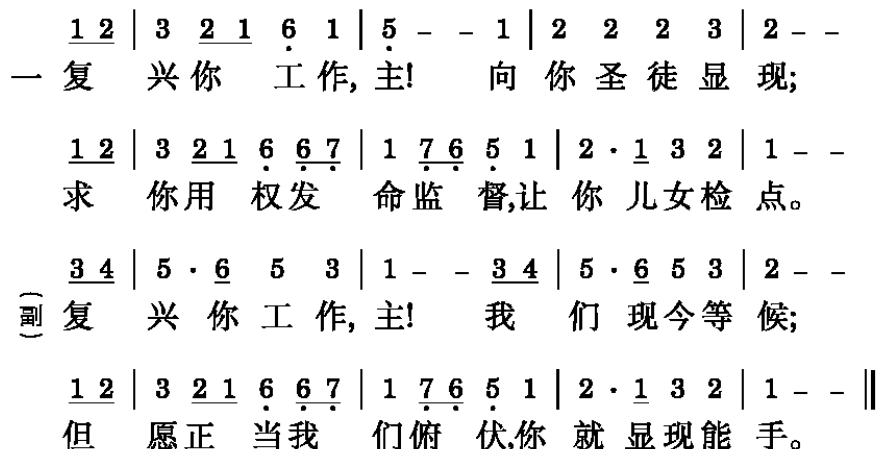
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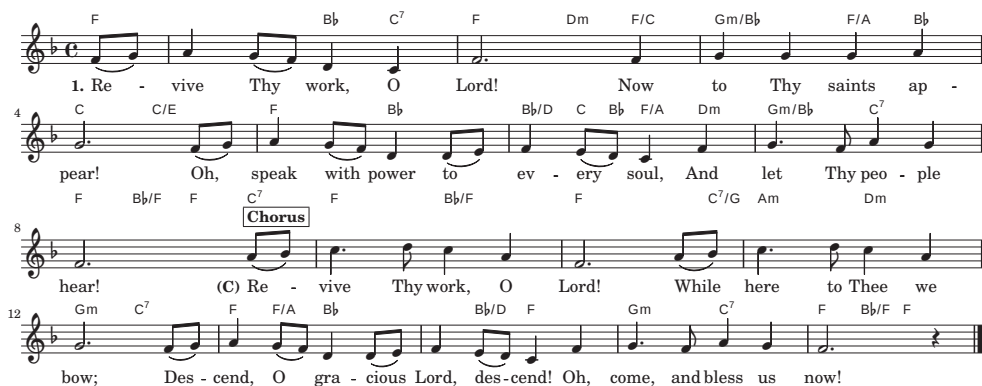
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|------------|---------|
| 二 复兴你工作,主! | 求你感动教会, |
| 为着罪恶,忧伤痛悔, | 好让你显作为。 |
| 三 复兴你工作,主! | 启示你的宝贵; |
| 但愿你爱在人心内, | 好象复燃死灰。 |
| 四 复兴你工作,主! | 祝福你的话语; |
| 但愿你道所有真理, | 到处被人高举。 |
| 五 复兴你工作,主! | 证明你的得胜; |
| 但愿你民起来战争, | 使敌权势溃崩。 |
| 六 复兴你工作,主! | 赐下当初权能; |
| 愿其荣耀全归你名, | 祝福则归我们。 |

WEEK 1 — HYMN

Revive Thy work, O Lord

Prayer — For Revival

797



- | | |
|---|--|
| 2. Revive Thy work, O Lord!
And every soul inspire;
Oh, kindle in each heart, we pray,
The Pentecostal fire! | 5. Revive Thy work, O Lord!
And make Thy servants bold;
Convict of sin and work once more
As in the days of old. |
| 3. Revive Thy work, O Lord!
Exalt Thy precious name!
And may Thy love in every heart
Be kindled to a flame! | 6. Revive Thy work, O Lord!
Give Pentecostal showers!
Be Thine the glory, Thine alone!
The blessing, Lord, be ours! |
| 4. Revive Thy work, O Lord!
And bless to all Thy Word!
And may its pure and sacred truth
In living faith be heard! | |

第一周 · 申言

申言稿：_____

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Composition for prophecy with main point and sub-points:

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第二周

达到神圣启示的最高峰

诗歌：附 5

读经：提前一 4，弗一 10，三 9，罗一 3～4

提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。

弗 1:10 为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下；

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，

罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

【周一】

壹 神所赐给我们神圣启示的最高峰，乃是神永远经纶的启示——神成为人，为要使人生命和性情上，但不在神格上，成为神：

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

1 三一神从永远来到时间里，并且带着神性进到人性里，成为成肉体的神，使祂直接在人里面行动，见于四卷福音书，为着完成祂法理的救赎——约一 14，29。

2 祂在复活里成了复合的神，就是“经过过程”的神，

Week Two

Arriving at the Highest Peak of the Divine Revelation

Hymns: E151

Scripture Reading: 1 Tim. 1:4; Eph. 1:10; 3:9; Rom. 1:3-4

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 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;

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,

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,

Rom. 1:4 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;

§ Day 1

I. **The highest peak of the divine revelation given to us by God is the revelation of the eternal economy of God—God becoming man that man may become God in life and in nature but not in the Godhead:**

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. The Triune God 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—John 1:14, 29.

2. In resurrection He became the compounded God, the "processed" God,

也就是包罗万有、赐生命的灵，见于使徒行传和书信，为着完成祂生机的拯救——约一 32，42，林前十五 45 下，腓一 19。

- 3 在将来的永远里，祂乃是团体的神，新耶路撒冷，见于启示录二十一、二十二章。
- 4 经过过程并终极完成之三一神与重生、变化并得荣之信徒那宇宙、神人二性的合并乃是神永远经纶的目标——约一 51，后二一 3，22。
- 5 神中心的启示和主的恢复，就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。

【周二】

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

- 1 神借着成为肉体而成了人，有分于人的人性；人借着变化而成为神，有分于神的神性：
 - a 有分于神的生命——约三 15，西三 4。
 - b 有分于神的性情——弗一 4，彼后一 4。
 - c 有分于神的心思——弗四 23，腓二 5。

【周三】

- d 有分于神的所是——林后三 18 下，弗三 8。
- e 有分于神的形像——林后三 18 上，罗八 29。

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.

3. In eternity future He will be the corporate God, the New Jerusalem, seen in Revelation 21 and 22.
4. The universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers is the goal of God's eternal economy——John 1:51; Rev. 21:3, 22.
5. 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 2

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. God became man through incarnation by participating in man's humanity; man becomes God through transformation by participating in God's divinity:
 - a. Participating in God's life——John 3:15; Col. 3:4.
 - 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.

§ Day 3

- 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 有分于神的荣耀—30 节，来二 10。

g 有分于神儿子的名分—弗一 5，罗八 23。

h 有分于神的显出—19 节。

i 有神的样式（得以像神）—约壹三 2。

【周四、周五】

j 成为神类—神的种类—约一 12，罗八 14，16。

2 这神与人的罗曼史，乃是整本圣经的主题，是神经纶的内容，也是整个宇宙的秘密—歌一 1，六 13。

贰 神圣启示的高峰—圣经这“盒子”里的“钻石”—乃是一个启示，就是神在基督里成为人，为要使人在生命和性情上（但不在神格上）成为神—撒下七 12～14 上，罗一 3～4，弗三 17 上：

一 “神成为人，人成为神”，乃是神的经纶—提前一 4。

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

1 神的喜悦是要与人是一，使人在生命和性情上与祂一模一样，只是无分于祂的神格—5，9 节。

2 神成为人，好得着祂自己大量的复制，因而产生新的一类—神人类—约一 1，14，十二 24。

三 为要完成神的经纶，我们需要神将祂自己在基督里建造到我们里面，作我们的生命、性情和

f. Participating in God's glory—v. 30; Heb. 2:10.

g. Participating in God's sonship—Eph. 1:5; Rom. 8:23.

h. Participating in God's manifestation—v. 19.

i. To bear God's likeness—1 John 3:2.

§ Day 4 & Day 5

j. To be Godkind—God's species—John 1:12; Rom. 8:14, 16.

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.

II. The high peak of the divine revelation—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 nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a:

A. "God becoming man and man becoming God" is the economy of God—1 Tim. 1:4.

B. God's eternal economy is to make man the same as He is in life and nature 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:

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

2. 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.

C. For the fulfillment of God's economy, we need God to build Himself in Christ into us as our life, our nature, and our constitution to make us

构成，使我们在生命和性情上成为神，但无分于祂的神格——弗三 17 上，西三 4，10～11。

四 神成为人，是借着成为肉体；人成为神，是借着重生、圣别、更新、变化、模成和得荣——约三 5～6，一 12～13，罗六 19，22，十二 2，八 29～30。

【周六】

叁 唯有借着神成为人，使人成为神，才能产生基督的身体；这一点是神所赐给我们异象的高峰——3 节，一 3～4，八 14，十二 4～5：

一 神成为人，为要使人成为神，好使神产生基督的身体，就是三一神的生机体，其终极的显出乃是新耶路撒冷——弗一 22～23，四 4～6，启二一 2，9～10。

二 圣经给我们看见，人如何能成为神而过神人的生活，因而成为神的生机体——罗一 3～4，十二 4～5：

- 1 这生机体乃是神自己与人联结调和，好使人成为神。
- 2 神成为人以及人成为神的结果，乃是一个生机体；这生机体就是基督的身体——神与人的联结与调和——弗四 4～6，12。

三 神差祂的儿子来作人，凭神的生命过神人的生活；这样生活的结果，就产生一个宇宙人，和祂一模一样——一个团体的人，凭神的生命过神人的生活——罗八 3，十二 4～5。

四 基督身体的实际就是神与人联结调和，活出一个团体的神人——弗四 4～6，24。

God in life and nature but not in the Godhead—Eph. 3:17a; Col. 3:4, 10-11.

D. God became man through incarnation; man becomes God through regeneration, sanctification, renewing, transformation, conformation, and glorification—John 3:5-6; 1:12-13; Rom. 6:19, 22; 12:2; 8:29-30.

§ Day 6

III. It is only by God's becoming man to make man God that the Body of Christ can be produced; this point is the high peak of the vision given to us by God—v. 3; 1:3-4; 8:14; 12:4-5:

A. God became man to make man God that He might produce the Body of Christ—the organism of the Triune God, the ultimate manifestation of which is the New Jerusalem—Eph. 1:22-23; 4:4-6; Rev. 21:2, 9-10.

B. The Bible shows us how man can become God to have a God-man living and thus become an organism of God—Rom. 1:3-4; 12:4-5:

1. This organism is God joining and mingling Himself with man to make man God.
2. The issue of God becoming man and man becoming God is an organism; this organism is the Body of Christ—the union and mingling of God with man—Eph. 4:4-6, 12.

C. God sent His Son to be a man and to live a God-man life by the divine life; such a living issues in a universal man that is exactly the same as He is—a corporate man living a God-man life by the divine life—Rom. 8:3; 12:4-5.

D. The reality of the Body of Christ is the union and mingling of God with man to live out a corporate God-man—Eph. 4:4-6, 24.

第二周■周一

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间…”。

林前十五 45 “…末后的亚当成了赐生命的灵。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

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

圣经是一位奇妙人物的自传；这人物就是经过过程并终极完成的三一神（李常受文集一九九一至一九九二年第二册，四六八至四六九页）。

信息选读

三一神这奇妙的人位乃是我们基督徒生活的内容。祂从亘古到永远，无始无终地存在着。祂这样一位永远者，创造了宇宙和人。在创造人之后，祂有四千年之久没有改变。有一天在时间里，祂进到一个长的“隧道”里，使祂自己经过过程。

在那三十三年半之后，祂有神性也有人性。…因此，有一些特别的元素加到祂里面；那特别的元素就是人性。…祂经过了人性生活之后，就进到死里。…按照神圣的自传，祂这包罗万有的死也成了祂所是的一个元素。在这死之后，祂进到祂奇妙的复活和升天里。…今天…祂有神性、人性、人性生活、包罗万有的死和包罗万有的复活。…当这五样

WEEK 2 — DAY 1

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.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The Bible as the content of the Christian life is the autobiography of the Triune God...Who is God? What is God? What has God done, what is He doing, and what will He do? Where was God, where is God, and where will God be? There is only one autobiography that speaks of God, and this autobiography is the content of the Christian life.

The Bible is an autobiography of a wonderful person—the processed and consummated Triune God. (CWWL, 1991-1992, vol. 2, “The Christian Life,” p. 358)

Today's Reading

The Triune God as a wonderful person is the contents of our Christian life. He exists from eternity to eternity, having no beginning or ending. As such an eternal One, He created the universe and man. After His creation of man, He remained the same for four thousand years. One day in time He entered into a long “tunnel” to get Himself processed.

After those thirty-three and a half years, He became both divine and human...Thus, some particular element was added into Him, and that particular element was humanity. After passing through human living, He entered into death. According to the divine autobiography, His all-inclusive death has also become an element of His being. After this death, He entered into His marvelous resurrection with His ascension. Today...He has divinity, humanity, human living, an all-inclusive death, and an all-inclusive

加在一起时，我们就有今天经过过程并终极完成的三一神。

我的神乃是一个组合。祂含有神性、人性、人性生活、包罗万有的死以及包罗万有的复活，作了我的神、救赎主、救主、主、主人、元首、实际、生命、生活和一切。这就是我的神！

这复合的人位是由出埃及三十章二十二至三十一节里复合的圣膏油所预表的。这复合的膏油不只是油，乃是膏。…与这复合膏油有关的一切成分和一切数字，表征基督的神性、人性、人性生活、死与复活。有些圣经教师看出这复合的膏油乃是圣灵的预表。…经过我们自己的研究，我们看见橄榄油表征独一的神，没药表征基督宝贵的死，肉桂表征基督之死的甜美和功效，菖蒲表征基督宝贵的复活，桂皮表征基督复活驱除的能力。我们的神今天乃是复合的神（李常受文集一九九一至一九九二年第二册，四七〇、四七二至四七四、四七七至四七八页）。

在圣经的开头，只有神，再也没有别的（创一1）。那时候神只有一个讲究，就是三而一的父、子、灵，所以神也自称“我们”（26）。…这指明神是父、子、灵三者，有三一的讲究。…在圣经开头是单个的神，到末了是团体的大神——新耶路撒冷。

圣经如何开始于神，也如何结束于神。…新耶路撒冷乃是神的扩大，神的开展，是神在永世里的彰显，也就是团体的神。那些有分于新耶路撒冷的人，都是神的儿女，都是神类，就是神的种类（species）（李常受文集一九九四至一九九七年第五册，三二五页）。

参读：基督徒的生活，第二至三篇；如何作同工与长老，并如何履行同工与长老的义务，第三至四篇。

resurrection...When these five things are added together, we have today's processed and consummated Triune God.

My God is a composition. He is composed of divinity, humanity, human living, an all-inclusive death, and an all-inclusive resurrection to be my God, my Redeemer, my Savior, my Lord, my Master, my Head, my reality, my life, my living, and my everything. This is my God!

This compounded person is typified by the compounded holy ointment in Exodus 30:22-31. The compounded ointment was not merely oil. It was an ointment...All the elements plus all the numbers related to the compounded ointment signify Christ's divinity, humanity, human life, death, and resurrection. Some Bible teachers recognized that the compounded ointment is a type of the Holy Spirit...Through our own study we saw that olive oil typifies the unique God, myrrh typifies the precious death of Christ, cinnamon typifies the sweetness and effectiveness of Christ's death, calamus typifies the precious resurrection of Christ, and cassia typifies the repelling power of Christ's resurrection. Our God today is the compounded God. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 359-362, 364)

In the beginning of the Bible there was only God and nothing else [Gen. 1:1]. 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"...[Genesis 1:26] indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three...In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem.

Just as the Bible begins with God, so it ends with 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. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 256-257)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 2—3; CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chs. 3—4

第二周■周二

晨兴喂养

西三4“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

彼后一4“借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的神性。”

腓二5“你们里面要思念基督耶稣里面所思念的。”

这些日子我有负担释放神话语中高品的真理，我愿意抓住每一个机会作这事。其中一项高品的真理，就是有分于神的神性这件事。…何等奇妙，我们这些堕落的人竟能与主合一！这样的思想的确非常高。现在我们需要看见更高的事——我们这些神人有神圣的权利，有分于神的神性。

“有分于”一辞的意思不只是有分，更是有分而得着享受。这指明我们有所得着，并且我们享受我们所得着的。我们这些神人有神圣的权利，有分于神的神性，不是有分于天堂。我们都需要看见，我们能分于神的神性，就是有分于神（李常受文集一九九四至一九九七年第四册，二六九至二七〇页）。

信息选读

我们被造，不是按着人的形像，照着人的样式，乃是按着神的形像，照着祂的样式（创一26）。因此，人有神的形像和样式。然而，人在被造的时候没有神的生命。但如今我们既是神人，由神所生，成为神的儿女，我们就有权利有分于神的所是，甚至在生命、性情和彰显上（但不在神格上）成为神。

首先，我们这些神人有神圣的权利有分于神的生命。约翰三章十五节告诉我们，凡信入主耶稣的人都得永

WEEK 2 — DAY 2

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

In these days I am burdened to release the high-level truths in the Word, and I welcome every opportunity to do this. One of these high truths is the matter of participating in God's divinity. How marvelous that we, fallen human beings, can be one with the Lord! Such a thought is surely very high. Now we need to see something even higher—that 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. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 214)

Today's Reading

We were created not in man's image and according to man's likeness but in God's image and according to God's likeness [Gen. 1:26]. Thus, human beings have the image and likeness of God. However, at the time of creation, man did not have God's life. But now as God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, in nature, and in expression but not in the Godhead.

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 into the Lord Jesus will

远的生命。永远的生命就是神圣的生命，神的生命。我们是人，却能得着神的生命。我们是按着神的形像，照着神的样式被造的，只是没有神的生命。借着重生，我们蒙神赐恩，得着祂的神圣生命。借着重生，祂已经将祂的生命放在我们里面，分赐到我们里面。

基督既是神的具体化身，基督作我们的生命（西三4），意思就是神作我们的生命。

我们这些神人也有神圣的权利有分于神的性情。…神在基督里拣选我们，乃是有特别的目的一—使我们成为圣别（弗一4）。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。…只有神与一切不同，与一切有别。因此，祂是圣别的；圣别是祂的性情。神的目的是要使我们成为圣别，像祂是圣别的一样（彼前一15～16）。成为圣别就是有分于神圣别的性情。神既拣选了我们，要使我们成为圣别，祂就将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透，借此使我们成为圣别。对我们这些神所拣选的人，成为圣别就是有分于神的性情（彼后一4）。

因着我们借着重生成成了神人，所以我们也有权利有分于神的心思。这就是说，我们虽是人，却能有神圣的心思。…我们需要让基督的心思成为我们的心思（腓二5）。…以弗所四章二十三节说，“在你们心思的灵里得以更新。”这里的灵乃是信徒重生的灵，调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。调和的灵越多渗透我们的心思、浸透我们的心思、占有我们的心思，我们的心思就越像神的心思。这就使祂的心思成为我们的心思，这也就是有分于神的心思（李常受文集一九九四至一九九七年第四册，二七〇至二七二页）。

参读：基督的三个时期——成肉体、总括与加强，第四篇；在神与人关系里生机的联结，第四篇。

have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life. We were created in God's image and God's likeness but without God's life. Through regeneration we have been graced by God with His divine life. Through regeneration He has put, has dispensed, His life into our being.

Since Christ is the embodiment of God, for Christ to be our life [Col. 3:4] means that God is our life.

As God-men, we also have the divine right to participate in God's nature...God chose us in Christ with a particular purpose—to make us holy [Eph. 1:4]. Holy means not only sanctified, separated unto God, but also different, distinct, from everything common...Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. God intends 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. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being, so that our whole being may be saturated and permeated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4).

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 have a divine mind...We need to let Christ's mind be our mind [Phil. 2:5]. Ephesians 4:23 says, "Be renewed in the spirit of your mind." The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. The more the mingled spirit penetrates our mind, saturates our mind, and possesses our mind, the more our mind becomes like God's mind. This is to make His mind our mind, and this is to participate in God's mind. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 214-215)

Further Reading: CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," ch. 4; CWWL, 1993, vol. 2, "The Organic Union in God's Relationship with Man," ch. 4

第二周■周三

晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

罗八 23 “不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

神人有神圣的权利有分于神的所是。…保罗在林后三章十八节的话，…指明变化的工作不是由属于主灵的事物所作的，乃是由主灵亲自作的。因此，我们是凭神自己的所是而被变化的。

在以弗所三章八节，…基督追测不尽的丰富，就是基督所是的丰富。基督追测不尽的丰富分赐到我们里面，意思就是我们不仅有分于神的生命、性情和心思，更有分于祂的所是（李常受文集一九九四至一九九七年第四册，二七二至二七三页）。

信息选读

我们作为神人也有神圣的权利有分于神的形像（林后三 18）。…这就是复活并得荣之基督的形像。在神的创造里，人是在外面按着神的形像被造；但我们所要变化成为的形像，乃是内在的。变化成为与祂同样的形像，就是模成神长子这复活得荣之基督的形像，与祂一式一样（罗八 29）。

我们基督徒乃是神人，我们里面都有主灵，而主灵正在我们里面进行一种新陈代谢改变的过程，将我们变化成为基督的形像。新陈代谢的变化为复活得荣之基督的形像，就是有分于神的形像。

WEEK 2 — DAY 3

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

The God-men have the divine right to participate in God's being...Paul's word in 2 Corinthians 3:18...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.

[In Ephesians 3:8] the unsearchable riches of Christ are the riches of Christ's being, the riches of what Christ is. For the unsearchable riches of Christ to be dispensed into us means that we participate not only in God's life, nature, and mind but also in His being. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 215-216)

Today's Reading

As God-men, we also have the divine right to participate in God's image [2 Cor. 3:18]...This is the image of the resurrected and glorified Christ. In God's creation man was made in God's image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

We Christians, who are God-men, all have the Lord Spirit within us, and the Lord Spirit is in the process of carrying out a metabolic change in our being, transforming us into the image of Christ. To be metabolically transformed into the image of the resurrected and glorified Christ is to participate in God's image.

至终，我们要被带进神的荣耀，有分于神的荣耀。希伯来二章十节说，神要领许多的儿子进荣耀里去。保罗在罗马八章三十节说到这事：“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”得荣耀乃是神完整救恩的一步，在此神用祂生命和性情的荣耀完全浸透我们的身体。这样，祂就将我们的身体改变形状，使之同形于祂儿子复活、荣耀的身体（腓三 21）。

神人有分于神的神性，这神圣权利的另一面乃是有分于神儿子的名分（弗一 5，罗八 23）。我们能有神的生命、神的性情、神的心思、神的所是、神的形像、和神的荣耀，因为我们是神的儿子。…在创立世界以前，就是在已过的永远，神预定我们，预先标出我们得儿子的名分。在时间开始以前，神就有意并定意，要我们有分于祂儿子的名分。

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

神人有神圣的权利，有分于神的神性，这包括有权利像神。约壹三章二节说，“亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”…我们不仅要有分于神的生命和性情，也要有神的样式。有神的样式乃是莫大的祝福与享受（李常受文集一九九四至一九九七年第四册，二七三至二七六页）。

参读：李常受文集一九九四至一九九七年第四册，六一九至六三九页。

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: "Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified." 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).

Another aspect of the God-men's divine right to participate in God's divinity is the right to participate in God's sonship (Eph. 1:5; Rom. 8:23). We can have God's life, God's nature, God's mind, God's being, God's image, and God's glory because we are God's sons...Before the foundation of the world, that is, in eternity past, God predestinated us, marked us out, unto sonship. Before time began, God intended and determined that we would participate in His sonship.

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, we, the sons of God, will participate in that revelation, in that manifestation. God 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.

The God-men's divine right to participate in God's divinity includes the right to bear God's likeness. First John 3:2 says, "Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is."...We will not only participate in God's life and nature but will also bear God's likeness. To bear God's likeness will be a great blessing and enjoyment. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 216-217)

Further Reading: CWWL, 1994-1997, vol. 4, pp. 487-502

第二周■周四

晨兴喂养

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

弗三 17 “使基督借着信，安家在你们心里…”。

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

我们已经借着信入主耶稣接受了祂，神也给了我们权柄成为神的儿女（约一 12）。“那灵自己同我们的灵见证我们是神的儿女。”（罗八 16）这样的见证，向我们见证并保证，我们是神的儿女，我们有祂的生命。我们需要体验这点并记住这点。我们无论在哪里，都需要记得我们是神人，有神圣的权利有分于神的神性（李常受文集一九九四至一九九七年第四册，二七六页）。

信息选读

我们读圣经若没有注意到这个重要的点，那么，就实际意义说，圣经对我们就是一本空洞的书。这意思是，圣经本身虽然是实际的，但在我们的领会里，它是空洞的。举例来说，假设有个盒子很吸引人，里面放着一颗大钻石。小孩可能对盒子有兴趣，但对钻石没有兴趣；然而，大人却会将注意力集中在盒子里面的钻石。今天，许多基督徒在意圣经这个“盒子”，但他们没有看见，也不珍赏这盒子里面的内容——“钻石”，甚至可能定罪那些对“盒子”里面的“钻石”有正确珍赏的人。圣经这“盒子”里的“钻石”乃是一个启示，就是神在基督里已成为人，为要使人生命和性情上（但不在神格上）成为神。

WEEK 2 — DAY 4

Morning Nourishment

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Eph. 3:17 That Christ may make His home in your hearts through faith...

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.

We have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God's children [John 1:12]. “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. We need to realize this and remember it. Wherever we may be, we need to remember that we are God-men with the divine right to participate in God's divinity. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 218)

Today's Reading

If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book. This means that although the Bible is real in itself, in our understanding of it, the Bible is empty. As an illustration, let us suppose that a certain box, which is quite attractive, contains a large diamond. A child may be interested in the box but not in the diamond. An adult, however, would focus his attention on the diamond contained in the box. Today 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, and they may even condemn those who have a proper appreciation of the “diamond” in the “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.

我们需要神在基督里将祂自己作到我们的人性里。这意味着，我们需要神在基督里将祂自己作到我们里面，作我们的生命、性情和构成。结果，我们不是仅仅合乎神心的人——我们乃是在生命和性情上（但不在神格上）成为神。

为要成就这事，神就在基督里成为人，并且经过一些过程，使这人能被标出为神圣的。在复活里，祂被标出为神的长子。在复活里并借着复活，神的长子基督成了赐生命的灵，现今进到我们里面，将祂自己作为生命分赐到我们里面，成为我们内里的构成，使我们成为神人，就像祂自己一样。祂是神成为人，我们是人成为神——在生命和性情上，但不在神格上。

以弗所三章十七节告诉我们，基督现今正在我们里面作工，将祂自己建造到我们里面，好产生（一个）相互的住处。…基督在我们里面作工，是要借着将祂自己建造到我们里面，而建造神的居所。…这一个相互的住处也启示在约翰十四章二十三节：“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”这住处不仅是为着三一神，也是为着我们。神在我们里面所建造的，要成为神的居所和我们的居所。…神要得着一个居所，不是借着我们所行所作，乃是借着祂的建造。基督建造召会（太十六18），乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的思想、情感和意志里，以占有我们的魂。这召会要成为祂的居所和我们的居所。

我们不需要为神建造什么；反之，神需要在基督里将祂自己建造到我们里面，作我们的生命、性情和素质。至终，三一神要成为我们内里的构成。我们要被三一神所构成。…新耶路撒冷就是这相互住处的终极完成；我们都要在那里（撒母耳记生命读经，二四九、二〇五至二〇七页）。

参读：撒母耳记生命读经，第二十五、三十一篇；过照着神启示之高峰的生活，第四篇。

We need God to build Himself in Christ into our humanity. This means that we need God to work Himself in Christ into us as our life, our nature, and our constitution. As a result, we are not simply a man according to God's heart—we are God in life and in nature but not in the Godhead.

In order to accomplish this, God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead.

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce [a] mutual abode...Christ is working in us to build up God's habitation by building Himself into us. This mutual abode is also unveiled in John 14:23: "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." This abode will be not only for the Triune God but also for us. What God builds up in us is both God's habitation and our habitation. God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation.

There is no need for us to build anything for God. Rather, God needs to build Himself in Christ into us as our life, nature, and essence. Eventually, the Triune God will become our intrinsic constitution. We will be constituted with the Triune God...The New Jerusalem is the consummation of this mutual abode, and we will all be there. (Life-study of 1 & 2 Samuel, pp. 206, 170-171)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 25, 31; CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," ch. 4

第二周■周五

晨兴喂养

弗一 5 “按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

永远的神在祂的永远里，照着祂的心愿有一个“梦”，使祂定了一个计划，这计划在新约里称为神的经纶（提前一 4，弗一 10，三 9）。于是神创造宇宙，以祂的心愿（亚当）为中心。这心愿一点不差乃是一个与神同类的人（创一 26），这人要繁殖而充满全地（28）。

在亚伯拉罕二千年以后，拣选的神成为一个人。这位神人借着祂的死与复活，产生祂自己的大量复制。祂是那一粒麦子，成了许多子粒（约十二 24）。这许多子粒磨成细面，调成一个饼（林前十 17）。主耶稣这位神的独生子，乃是那独一的子粒，祂使我们成为许多子粒，与祂“同胎”所生的许多弟兄（罗八 29），调和成一个饼，一个身体。我们中间没有国籍、种族或社会地位的分别（西三 11）。我们是新的一类，是“神人类”（历代志生命读经，二七至二八页）。

信息选读

在基督里，神与人成为一个实体，就是神人。在神的创造里没有人类，只有人作为神类。由于人的堕落，才产生了人类。至终神成为人，得着祂自己的大量复制，因而产生新的一类。这新的一类既不是神类，也不是人类，乃是神人类。

WEEK 2 — DAY 5

Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

John 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.

The eternal God in His eternity had a “dream” according to His heart’s desire, and He made a plan, which in the New Testament is called God’s economy (1 Tim. 1:4; Eph. 1:10; 3:9). Then God created the universe, making His heart’s desire (Adam) the center. This heart’s desire is nothing less than one who is the same kind as God is (Gen. 1:26), one who would reproduce and fill the whole earth (v. 28).

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.” (Life-study of 1 & 2 Chronicles, pp. 23-24)

Today’s Reading

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.

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

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

照着这福音，我们虽然堕落，基督却为我们死。我们若相信祂，接受祂，我们就要得着永远的生命，成为神的儿子。今天基督徒都承认，所有在基督里的信徒都是神的儿子，或神的儿女，但他们不敢承认，在基督里的信徒是神。在这世代的末了，我们教导并传扬一个真理，就是神成为人，为要使人成为神，在生命和性情上，但不在神格上，与祂一样。听见这真理乃是一大福分。

听见神要一班神人以后，你如何能满意于成为别的？…我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代（历代志生命读经，二九、三二至三四页）。

参读：历代志生命读经，第四篇。

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.

As believers in Christ and children of God, we are not mankind—we are God-man kind. To realize this is to be changed, even revolutionized. 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.

According to this gospel, we were fallen, yet Christ died for us. If we believe in Him and receive Him, we will have the eternal life to be the sons of God. Christians today admit that all the believers in Christ are the sons of God or the children of God, but they do not dare admit that the believers in Christ are God. At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and in nature but not in the Godhead. It is a great blessing to hear this truth.

After hearing that God wants a group of God-men, how can you be content to be anything else?...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 that has never been seen in history, and this will end this age. (Life-study of 1 & 2 Chronicles, pp. 24, 27-28)

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

第二周■周六

晨兴喂养

罗十二4～5“正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

神人乃是由神所生的人，不仅有神圣的生命，也有神圣的性情。…我们有分于神的性情（彼后一4）。…我们是人，因为我们的确有人的性情。但我们也由神而生；我们乃是神的儿子，神的儿女。因此，我们有神的性情。…事实上，我们乃是在神的生命和性情上是神，只是我们无分于祂的神格。

我在主职事里的负担，不是要建立你们作温和的人、善良的人或斯文的人，…〔乃〕是要培养神人。…至终，圣经是建立一个团体的人。这团体的人最终要扩大成为新耶路撒冷，就是这团体人的终极完成。圣经的教训所产生的结果，只有一个实体，就是新耶路撒冷，作所有神人的集大成（李常受文集一九九四至一九九七年第二册，五五五至五五六页）。

信息选读

这里有一个事实，就是神圣的生命与我们人的生命调和。所以，我们必须学习如何不凭我们人的生命活着，乃凭神的生命与我们人的生命相调而活，使我们成为神圣的。

我们属人的生命（旧人）已经被钉十字架，为着神圣的生命与复活的属人生命（新人）同过生活（加二20上，弗四22～24）。我们的旧人，天然的人，不该受培养，反该被除去，被钉十字架。这旧人已经与基督同钉十字架（罗六6）。基督已经将所有信祂的人都钉十字架，好叫所有信祂的人能不凭那被钉死

WEEK 2 — DAY 6

Morning Nourishment

Rom. 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.

As those who are born of God, the God-men have not only the divine life but also the divine nature...We are partakers of the divine nature [2 Pet. 1:4], which is the nature of God...We are men, for we do have the human nature. But we have also been born of God; we are God's sons, God's children. Thus, we have God's nature...In fact, we are God in His life and His nature but not in His Godhead.

My burden in the Lord's ministry is not to build you up to be a nice man, a good man, or a gentle man, but to be 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. (CWWL, 1994-1997, vol. 2, "The God-men," pp. 438-439)

Today's Reading

There is such a fact that the divine life is mingled with our human life. Therefore, we must learn how to live not by our human life but by God's life mingling with our human life to make us divine.

Our human life (the old man) has been crucified for the living of the divine life with the resurrected human life (the new man) (Gal. 2:20a; Eph. 4:22-24). Our old man, the natural man, should not be cultivated. Rather, it should be cut off; it should be crucified. It has been crucified already with Christ on the cross (Rom. 6:6). Christ has crucified all His believers so that His believers may live not by the crucified life but by

的生命而活，乃凭那在得着复活之人性里的神圣生命而活。如今神圣的生命不是活在天然的人性里，乃是活在得复活的人性里。那就是新人。我们都需要看见这样一个异象。…我们该常常受提醒，我们的旧人已经被钉十字架；而在我们重生时，我们天然的人性得了复活。重生乃是复活（参徒十三33）。得重生就是凭神圣的生命而得着复活。所以，今天我们该过一种生活，是模成基督之死的生活（腓三10），使神圣的生命能有机会，与我们复活的人性同过生活。

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

这个团体的神人在长大，这乃是为着建造基督生机的身体，好完成神永远的经纶（弗四12～13、15～16）。神的显现乃是借着基督的身体而成为可能的。基督的身体就是神的显现，为着完成神永远的经纶。不管我们天然的已得着多少建立，不管我们天然的性能得着多少培养，我们绝不能成为神的显现，也绝不能成为基督身体的一部分。这必须是神人的责任。神人由神所生，有神的生命、性情，凭调和的生命，在调和的性情里过生活，建造基督的身体作神的显现。这是圣经的启示。…圣经乃是教导，人必须由神而生，成为神人；这个神人必须得着培养，必须长大。这样，众神人就知道如何建造自己作基督的身体，为着神的显现，也为着完成神的经纶（李常受文集一九九四至一九九七年第二册，五五六至五五九页）。

参读：异象的高峰与基督身体的实际，第一至二篇。

the divine life in a humanity that is resurrected. Now the divine life is living not in the natural humanity but in the resurrected humanity. That is the new man. We all need to see such a vision...We should always be reminded that our old man was crucified. Then, in regeneration our natural humanity was resurrected. Regeneration is a resurrection (cf. Acts 13:33). To be regenerated is to be resurrected with the divine life. Therefore, today we should live a life conformed to the death of Christ (Phil. 3:10) that the divine life may have an opportunity to live with our resurrected humanity.

First Timothy 3:16 says, “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 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. (CWWL, 1994-1997, vol. 2, “The God-men,” pp. 439-441)

Further Reading: CWWL, 1994-1997, vol. 1, “The High Peak of the Vision and the Reality of the Body of Christ,” chs. 1—2

第二周诗歌

附 5

经历神 — 神人联调

8 8 8 8 8 重

A 大调 4/4

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

二 神成肉身,来作神人, 为要使我能成为神,
 生命、性情与祂同类, 唯我无分祂的神位;
 祂的属性变我美德, 祂的荣形在我显活。
 祂的属性变我美德, 祂的荣形在我显活。

三 不再是我单独活着, 乃是神我共同生活;
 并与众圣神里配搭, 建成三一宇宙之家,
 且成基督生机身体, 作祂显身团体大器。
 且成基督生机身体, 作祂显身团体大器。

四 最终圣城耶路撒冷, 异象、启示集其大成。
 三一之神,三部分人, 永世对偶是人又神;
 神性人性互为居所, 神的荣耀在人显赫。
 神性人性互为居所, 神的荣耀在人显赫。

WEEK 2 — HYMN

151

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From
 His good plea - sure, heart's de - sire, His high - est goal at - tained 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.
 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.
 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!

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第三周

为着新的复兴之神人的生活

诗歌：304

读经：利一3, 9, 六8~13, 约二一15~17, 约壹三14, 五1, 二6, 四17, 加六2~3, 罗八2

- 利 1:3 他的供物若以牛为燔祭, 就要献一只没有残疾的公牛; 他要在会幕门口把公牛献上, 使他可以在耶和華面前蒙悦纳。
- 利 1:9 但燔祭牲的内脏与腿, 那人要用水洗。祭司要把这一切全烧在坛上, 当作燔祭, 献与耶和華為怡爽香气的火祭。
- 利 6:8 耶和華对摩西说,
- 利 6:9 你要吩咐亚伦和他儿子们说, 燔祭的条例乃是这样: 燔祭要整夜在坛上的焚烧处, 直到早晨, 坛上的火要一直烧着。
- 利 6:10 祭司要穿上细麻布衣服, 又要把细麻布裤子穿在身上, 把坛上燔祭所烧成的灰收起来, 放在坛的旁边;
- 利 6:11 随后要脱去这衣服, 穿上别的衣服, 把灰拿到营外洁净之处。
- 利 6:12 坛上的火要在其上一烧, 不可熄灭。祭司要每早晨在上面烧柴, 把燔祭摆列在上面, 并在其上烧平安祭牲的脂油。
- 利 6:13 火要在坛上一直不断地烧着, 不可熄灭。
- 约 21:15 他们吃完了早饭, 耶稣对西门彼得说, 约翰的儿子西门, 你爱我比这些更深么? 彼得对他说, 主啊, 是的, 你知道我爱你。耶稣对他说, 你喂养我的羊。
- 约 21:16 耶稣第二次又对他说, 约翰的儿子西门, 你爱我么? 彼得对他说, 主啊, 是的, 你知道我爱你。耶稣对他说, 你牧养我的羊。
- 约 21:17 耶稣第三次对他说, 约翰的儿子西门, 你爱我么? 彼得因为耶稣第三次对他说, 你爱我么? 就忧愁, 对耶稣说, 主啊, 你是无所不知的, 你知道我爱你。耶稣对他说, 你喂养我的羊。
- 约壹 3:14 我们因为爱弟兄, 就晓得是已经出死入生了。不爱弟兄的, 仍住在死中。
- 约壹 5:1 凡信耶稣是基督的, 都是从神生的; 凡爱那生他的, 也爱从祂生的。

Week Three

The God-man Living for a New Revival

Hymns: E403

Scripture Reading: Lev. 1:3, 9; 6:8-13; John 21:15-17; 1 John 3:14; 5:1; 2:6; 4:17; Gal. 6:2-3; Rom. 8:2

- Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
- Lev. 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- Lev. 6:8 Then Jehovah spoke to Moses, saying,
- Lev. 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.
- Lev. 6:10 And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.
- Lev. 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.
- Lev. 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.
- Lev. 6:13 Fire shall be kept burning on the altar continually; it shall not go out.
- John 21:15 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.
- 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.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- 1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.
- 1 John 5:1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.

约壹 2:6 那说自己住在祂里面的，就该照祂所行的去行。

约壹 4:17 在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。

加 6:2 你们的重担要彼此担当，这样就完全满足了基督的律法。

加 6:3 人若不是什么，还以为是什么，就是自欺了。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

1 John 2:6 He who says he abides in Him ought himself also to walk even as He walked.

1 John 4:17 In this has love been perfected with us, that we have boldness in the day of the judgment because even as He is, so also are we in this world.

Gal. 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

Gal. 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

【周一、周二】

§ Day 1 & Day 2

壹 神心头的愿望是要“那在耶稣身上是实际者”，（弗四 21，）也就是记载在四卷福音书里耶稣神人生活的实际光景，能借着实际的灵重复于基督身体的许多肢体，成为基督身体的实际，就是神经纶中的最高峰，而有新的复兴（弗四 20～24）：

I. **The desire of God's heart is that "the reality...in Jesus" (Eph. 4:21), the actual condition of the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy, for a new revival (vv. 20-24):**

一 四福音给我们看见神所要之生活的榜样，就是能满足神并完成祂定旨之生活的模子；耶稣在生活中总是在神里面、同着神并为着神行事；神是在祂的生活中，并且祂与神是一；这就是“那在耶稣身上是实际者”的意思；照着那在耶稣身上是实际者学基督，就是被模成基督这榜样的模样，也就是被模成基督的形像——罗八 28～29，弗四 20～21。

A. The four Gospels show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God; this is what is meant by the reality is in Jesus; to learn Christ as the reality is in Jesus is to be molded into the pattern of Christ, to be conformed to the image of Christ—Rom. 8:28-29; Eph. 4:20-21.

二 我们正在被主成全成为神人，照着基督这第一个神人的模型，否认我们天然的生命，而活神圣的生命——太十一 29 上，十七 5 下，彼前二 21：

B. We are being perfected by the Lord to be God-men, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:29a; 17:5b; 1 Pet. 2:21:

1 在基督地上的生活中，祂设立了一个榜样，如四福音中所启示的；此后，祂钉死并复活成了赐生命的灵，使祂可以进到我们里面，作我们的生命；我们照着祂的榜样跟祂学，不是凭我们天然的生命，乃是凭祂在复活里作我们的生命——林前十五 45 下，西三 4。

1. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.

2 我们的基督徒生活是在基督里的生活，也是在我们里面之

2. Our Christian life is a life in Christ and also a life of Christ in us; we are in

基督的生活；我们乃是在作模子的基督里，并且祂在我们里面作我们的生命；这样，我们就照着那在耶稣身上是实际者学了基督；这实际就是基督身体的实际——林前13，林后517，十二2上，西127，加220，罗810。

三 当我们爱主，接触祂，向祂祷告，我们就自然而然地照着福音书中所描绘的模子、形状、榜样活祂；这样，我们就被形成、被模成这个模子的形像；这就是学基督的意思——太1129，罗829。

四 当我们活在调和的灵里，我们就凭实际的灵，照着那在耶稣身上是实际者学基督；我们以祂为模型，跟祂学，祂的传记就成为我们的历史；基督身体作为新人的生活，应当与福音书里所启示之耶稣的生活完全一样——加617~18，罗119，弗420~24，腓25，太1129，彼前221。

五 神差主耶稣来成为人的目的，乃是要祂凭神圣的生命过神人的生活；我们吃祂，就因祂活着，成为和祂一式一样的宇宙大人，就是一个凭神圣生命过神人生活的人——哀322~24，55~56，启24，7，约657，63，耶1516，弗617~18，诗11915。

【周三】

贰 唯一讨神喜悦的生活，就是重复基督在地上所过的生活；这是在基督作燔祭的经历中经历祂的生活——利19，约829，林后59：

一 燔祭预表基督所过的生活是绝对为着神，并且为着神的满足；燔祭也预表基督是使神子民能过这样一种生活的生命——利13，民282~3，约530，六38，八29，来15~10。

Christ as the mold, and He is in us as our life; in this way we learn Christ as the reality is in Jesus; this reality is the reality of the Body of Christ—1 Cor. 1:30; 2 Cor. 5:17; 12:2a; Col. 1:27; Gal. 2:20; Rom. 8:10.

C. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.

D. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality; we learn from Him as our model so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the same as the living of Jesus revealed in the Gospels—Gal. 6:17-18; Rom. 1:1, 9; Eph. 4:20-24; Phil. 2:5; Matt. 11:29; 1 Pet. 2:21.

E. The purpose of God in sending the Lord Jesus to be a man was for Him to live a God-man life by the divine life; when we eat Him, we live because of Him to become a universal great man who is exactly the same as He is—a man living a God-man life by the divine life—Lam. 3:22-24, 55-56; Rev. 2:4, 7; John 6:57, 63; Jer. 15:16; Eph. 6:17-18; Psalms 119:15.

§ Day 3

II. **The only life that is pleasing to God is the life that is a repetition of the life Christ lived on the earth; this is a life that experiences Christ in His experiences as the burnt offering—Lev. 1:9; John 8:29; 2 Cor. 5:9:**

A. The burnt offering typifies Christ in His living a life that is absolutely for God and for God's satisfaction; the burnt offering also typifies Christ in His being the life that enables God's people to have such a living—Lev. 1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb. 10:5-10.

二 “燔祭”，原文意“上升之物”；这个上升是指基督；（利一 3，10，14；）唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人。（约六 38。）

三 燔祭是“献与耶和華為怡爽〔的〕香气”；（利一 9；）“怡爽香气”，原文意“安息或满足的香气”；怡爽的香气，就是一种带来满足、平安与安息的香气；这样一种怡爽的香气对神乃是享受。

四 在我们里面基督的生命乃是燔祭的实际——这是顺从的生命、服从的生命、以及照着生命树的原则完全倚靠神的生命——腓二 8，约五 19，30，来五 8，十 7：

1 人离开神、在神之外单独并独立行事，就是罪；神要我们在一切事上都照着祂的指示而行——诗四十 7～8，约壹三 4。

2 “凡不像小孩子一样接受神国的，绝不能进去；”（路十八 17；）神要我们一直像小孩子一样，因为祂要我们一直倚靠祂；自恃乃是倚靠神的仇敌。

五 借着正确的祷告而按手在作燔祭的基督身上，我们就与祂联结，祂与我们就成为一；基督活在我们里面，就在我们里面重复祂在地上所过的生活，就是燔祭的生活——利一 4，林前六 17，加二 20。

【周四】

六 在这样的联结、这样的联合里，我们一切的软弱、缺陷和过失，都由祂担负——林后五 21，加二 20 上。

七 我们必须让主焚烧我们，使我们成为常献的燔祭，

B. The word translated "burnt offering" denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14); the only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).

C. The burnt offering was "a satisfying fragrance to Jehovah" (Lev. 1:9); the Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction"; a satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.

D. The life of Christ within us is the reality of the burnt offering—this is a life of obedience, a life of submission, and a life of total dependence on God according to the principle of the tree of life—Phil. 2:8; John 5:19, 30; Heb. 5:8; 10:7:

1. Man's acting alone and independently apart from and outside of God is sin; God wants us to act according to His instructions in everything—Psa. 40:7-8; 1 John 3:4.

2. "Whoever does not receive the kingdom of God like a little child shall by no means enter into it" (Luke 18:17); God wants us to be like a little child all the time because He wants us to depend on Him all the time; self-confidence is the enemy of God-dependence.

E. By laying our hands on Christ as our burnt offering through the proper prayer, we are joined to Him, and He and we become one; as Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering—Lev. 1:4; 1 Cor. 6:17; Gal. 2:20.

§ Day 4

F. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him—2 Cor. 5:21; Gal. 2:20a.

G. We must allow the Lord to burn us so that we may be a continual burnt

以焚烧别人并被消减成灰，好成为新耶路撒冷，使神得着彰显——诗二十3，利一16，六8～13，林前三12上，启三12，二一2，10～11，18～21：

- 1 灰表征基督被消减到无有；我们既与被消减成灰的基督是一，我们也就被消减成灰，即被消减成为无有，成为零——可九12，赛五三3，林前一28，林后十二11。
- 2 我们越与基督在祂的死里联合，我们就越认识自己已经成了一堆灰；当我们成了灰，我们就不再是天然的人，而是被钉死、了结、烧毁的人——加二20上。

八 把灰倒在祭坛的东面，就是日出的方向，含示复活——利一16，约十一25，腓三10～11，林后一9：

- 1 就着基督作燔祭而言，灰不是结束，乃是开始；灰的意思是基督已经被治死，但东面表征复活——可九31。
- 2 我们越在基督里被消减成灰，就越被摆在东面；我们在东面，就有把握太阳会升起，并且我们要经历复活的日出——腓三10～11。

九 这些“灰”至终要成为新耶路撒冷——启三12，二一2，10～11：

- 1 基督的死把我们带到尽头，把我们消减成灰；在复活里，这些“灰”要成为宝贵的材料，为着神的建造——林前三9下，12。
- 2 我们被消减成灰，就把我们带进三一神的变化里，成为建造新耶路撒冷的宝贵材料——罗十二1～2，林后三18，启二一18～21。

offering to burn others and be reduced to ashes to become the New Jerusalem for God's expression——Psa. 20:3; Lev. 1:16; 6:8-13; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21:

1. The ashes signify Christ reduced to nothing; since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero——Mark 9:12; Isa. 53:3; 1 Cor. 1:28; 2 Cor. 12:11.
2. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes; when we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned——Gal. 2:20a.

H. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection——Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:

1. With Christ as the burnt offering, the ashes are not the end—they are the beginning; the ashes mean that Christ has been put to death, but the east signifies resurrection——Mark 9:31.
2. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection——Phil. 3:10-11.

I. Eventually, the ashes will become the New Jerusalem——Rev. 3:12; 21:2, 10-11:

1. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building——1 Cor. 3:9b, 12a.
2. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem——Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

叁 在完成神新约职事的事上，作为燔祭之实际的主耶稣不从自己作什么，（约五 19，）祂不作自己的工，（四 34，十七 4，）祂不说自己的话，（十四 10，24，）祂作每件事都不凭自己的意思，（五 30，）祂不寻求自己的荣耀；（七 18；）祂绝不失望，因祂只以神为满足（赛四二 4，五十 4～5，五三 2 上，参约四 13～14，六 15，可九 7～8）：

- 一 主的生活就是祂的工作、祂的行动和祂的职事；祂的工作就是祂的生活，而祂的行动就是祂的所是；对祂而言，祂的生活、祂的工作、祂的行动、和祂的职事之间并没有差别；主耶稣活祂的职事——参路二二 26～27，约十 10 下，林前十五 45 下，约壹五 16 上，林后三 6，腓一 25。
- 二 主耶稣是一个祷告的人；祂常到山上或退到隐密处去祷告——太十四 23，可一 35，路五 16，六 12，九 28。
- 三 主行了食饱五千的神迹之后，催门徒离开，祂好有更多的时间独自祷告父——太十四 22～23：
 - 1 属天的王，父的爱子，（三 17，）站在人的地位上，（四 4，）需要独自祷告祂在天上的父，好叫祂在地上为着建立诸天之国，无论作什么，都能与父是一，并有父与祂同在。
 - 2 祂不是在野地，乃是在山上祷告；祂离开群众，甚至离开门徒，为要独自与父接触。

III. In carrying out God's New Testament ministry, the Lord Jesus, as the reality of the burnt offering, did not do anything out of Himself (John 5:19), He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did everything not by His own will (5:30), and He did not seek His own glory (7:18); He was never disappointed because He was satisfied only with God (Isa. 42:4; 50:4-5; 53:2a; cf. John 4:13-14; 6:15; Mark 9:7-8):

- A. The Lord's life was His work, His move, and His ministry; His work was His living, and His move was His being; with Him there was no difference between His life, His work, His move, and His ministry; the Lord Jesus lived His ministry—cf. Luke 22:26-27; John 10:10b; 1 Cor. 15:45b; 1 John 5:16a; 2 Cor. 3:6; Phil. 1:25.
- B. The Lord Jesus was a man of prayer; He often went to the mountain or withdrew to a private place to pray—Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.
- C. After the miracle of feeding five thousand, He compelled the disciples to leave Him in order that He might have more time to pray privately to the Father—Matt. 14:22-23:
 - 1. Standing in the position of man (4:4), the heavenly King, as the beloved Son of the Father (3:17), needed to pray privately to His Father who was in the heavens, that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens.
 - 2. He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, that He might be alone to contact the Father.

四 因着主耶稣是一个与神是一的祷告之人，祂从不独自一人，因为有父与祂同在；祂每一刻都看见父的面容——约五 19，十六 32，诗十六 7～8，参二七 8。

【周六】

肆 我们住在那是神自己的爱里面，爱“在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何”；（约壹四 17；）基督作为燔祭的实际，曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样（三 14，五 1，二 6）：

一 我们灵里生命之灵的律乃是基督的律法，也就是爱的律法（爱的律）；（罗八 2，加六 2；）爱的律法必须由生命之灵的律将其实际化，使我们能彼此担当重担；但我们若满了骄傲，就不能担当别人的重担；这是因为我们自欺，以为自己是什么，其实什么也不是。（3。）

二 当爱的律在我们里面得以发动，我们就自动并自然地成为牧人，有我们父神爱和赦免的心，并我们救主基督牧养和寻找的灵——约二一 15～17，路十五 3～7。

三 当爱的律在我们里面得以发动，我们在主里的劳苦就是爱心的劳苦；（林前十五 58，帖前一 3；）在其中我们“扶助软弱的人”（徒二十 35）并“扶持软弱的人”；（帖前五 14；）“软弱的人”指那些在灵、魂、体方面软弱，或是在信心上软弱的人。（罗十四 1，十五 1。）

D. Because He was a man of prayer who was one with God, He was never alone, for the Father was with Him; every moment He saw His Father's face—John 5:19; 16:32; Psa. 16:7-8; cf. 27:8.

§ Day 6

IV. When we abide in the love that is God Himself, love has been "perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world" (1 John 4:17); Christ as the reality of the burnt offering lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is (3:14; 5:1; 2:6):

A. The law of the Spirit of life in our spirit is the law of Christ as the law of love (Rom. 8:2; Gal. 6:2); the law of love must be substantiated by the law of the Spirit of life so that we may be able to bear one another's burdens; but if we are filled with pride, we will be unable to bear others' burdens because we deceive ourselves by thinking that we are something when we are nothing (v. 3).

B. When the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—John 21:15-17; Luke 15:3-7.

C. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we "support the weak" (Acts 20:35) and "sustain the weak" (1 Thes. 5:14); the weak refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).

四 主在复活后牧养彼得，又托付彼得喂养祂的小羊并牧养祂的羊；这是把使徒的职事与基督天上的职事合并，以照顾神的群羊，就是召会，结果带进基督身体的建造，以终极完成于新耶路撒冷，为着完成神永远的经纶——约二一 15 ~ 17。

D. After His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the building up of the Body of Christ to consummate in the New Jerusalem for the accomplishment of the eternal economy of God—John 21:15-17.

第三周■周一

晨兴喂养

弗四 20～21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

彼前二 21 “…基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

罗八 29 “…祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

新约很重地指明，我们应当活基督。保罗…宣告说，“在我，活着就是基督。”（腓一 21）但以弗所四章二十节这里告诉我们，我们学了基督。

基督对我们不仅是生命，也是榜样（约十三 15，彼前二 21）。我们照着祂的榜样跟祂学（太十一 29），不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。…主耶稣并没有直接进到里面作生命。祂乃是在地上活了三十年之后，又尽职了三年半。祂在地上三十三年半的一生当中，设立了模型，模子，榜样…。写四福音书的一个原因，就是要给我们看见，神所要之生命的模型是什么，能满足神并完成祂定旨之生命的模子是什么。因这缘故，新约从四方面给我们一部独特的传记——主耶稣的传记。主耶稣设立了启示在福音书里的模型之后，就被钉在十字架上，然后进入复活。祂乃是在复活里，进到里面作我们的生命（以弗所书生命读经，四七四至四七五页）。

信息选读

得救乃是被神放在基督里。林前一章三十节说，“但你们得在基督耶稣里，是出于神。”当神把我们

WEEK 3 — DAY 1

Morning Nourishment

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

1 Pet. 2:21 ...Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

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

The New Testament strongly indicates that we should live Christ...Paul declares, “To me, to live is Christ” [Phil. 1:21]...In Ephesians 4:20 we are told that we have learned Christ.

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life...The Lord Jesus did not come into us as life directly. Rather, after living on earth for thirty years, He ministered for another three and a half years. During the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model...One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross, and then He entered into resurrection. It is in resurrection that He comes into us to be our life. (Life-study of Ephesians, pp. 380-381)

Today's Reading

To be saved is to be put by God into Christ. First Corinthians 1:30 says, “Of Him you are in Christ Jesus.” When God put us into Christ, He put us

放在基督里，祂是把我们放在一个模子里。…罗马八章二十九节指明，我们要模成基督的形像，使基督在许多弟兄中作长子。长子是模型，…学基督就是被模成基督的模型，也就是模成基督的形像。

借着浸，神把我们放在作为模型的基督里。受浸就是被放在作为模子的基督里。…浸入基督（罗六3，加三27）就是埋葬在基督里。这个受浸的坟墓就是模型、模子。在神眼中，我们受浸时，就被放在这模子里。借着被放在模子里，我们脱去了旧人并穿上了新人。借着被埋葬在基督里，我们从亚当和旧造里被带出来。借着浸，我们已被放在基督里，祂是我们的生命和模型。这说明为什么保罗在说到学了基督时，是用过去式。我们学了基督，是在我们受浸，埋葬在祂里面的时候。这意思是说，学基督就是被放在作为模子的基督里，就是模成主在地上年日中所设立的模式。

基督设立了模型后，就被钉死，然后进入复活，在复活里成了赐生命的灵（林前十五45）。祂乃是作为那灵进到我们里面，作我们的生命。…当我们相信主耶稣并受浸归入祂时，神就把我们放在祂里面，以祂作我们的模型和模子。所以保罗能对以弗所人说，他们“学了基督”。照着新约的亮光，并按着我们的经历，学基督就是被神放在基督里。在神那一面，祂已把我们放在基督里；在我们这一面，我们乃是借着被放在祂里面，而学了基督。

一个人得救之后，他里面深处就渴望，照着主耶稣所设立的模型过生活。然而，许多人不是忽视这渴望，就是错误地培养这渴望，以为凭着自己的努力可以成功地效法祂。我们以为靠着运用天然的生命可以效法基督，这是错误的。基督的信徒应当效法祂，但他们不该照着天然的生命效法祂（以弗所书生命读经，四七五至四七六页）。

参读：以弗所书生命读经，第四十六、四十九篇；長老训练第二册，第四章。

into the mold...Romans 8:29 indicates that we are to be conformed to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded...To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ.

By means of baptism God has put us into Christ, who is the pattern. To be baptized is to be placed into Christ as the mold...To be baptized into Christ [Rom. 6:3; Gal. 3:27] is to be buried into Him. The tomb of this baptism is the pattern, the mold. In God's eyes, we were put into this mold when we were baptized. Through being placed into the mold, we have put off the old man and have put on the new man. By being buried into Christ, we have been brought out of Adam and the old creation. By baptism we have been put into Christ, who is both our life and our pattern. This explains why Paul uses the past tense in speaking about learning Christ. We learned Christ when we were buried into Him in baptism. This means that to learn Christ is to be put into Christ as the mold. It is to be molded into the pattern set up by Him during His years on earth.

After Christ established the pattern, He was crucified, and then He entered into resurrection, becoming in resurrection the life-giving Spirit (1 Cor. 15:45). It is as the Spirit that He comes into us to be our life...At the time we believed in Christ and were baptized in Him, God put us into Him as the pattern, the mold. Therefore, Paul could tell the Ephesians that they “did...learn Christ.” According to the light of the New Testament and according to our experience, to learn Christ is to be placed into Christ by God. On God's side, He has put us into Christ. On our side, we have learned Christ by being put into Him.

After a person is saved, deep within him he desires to live a life in the pattern established by the Lord Jesus. However, many either ignore this desire or cultivate it in a mistaken way, thinking that by self-effort they can succeed in imitating Him. It is a mistake to think that we can imitate Christ by the exercise of our natural life. The believers in Christ should imitate Him, but they should not do so according to their natural life. (Life-study of Ephesians, pp. 381-382)

Further Reading: Life-study of Ephesians, msg. 46, 49; CWWL, 1984, vol. 2, “Elders' Training, Book 2: The Vision of the Lord's Recovery,” ch. 4

第三周■周二

晨兴喂养

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

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的。外邦堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是真实，实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒，既以基督作我们的生命得了重生，并在祂里面受过教导，就照着那在耶稣身上是实际者学了基督（以弗所书生命读经，四七六至四七七页）。

信息选读

当我们相信主耶稣而得救时，神就把我们放在作为模子的基督里。这模子就是记载在四福音书里耶稣的生活，这是完全照着实际而有的生活。实际（真理）是光的照耀，光的彰显。因为神就是光（约壹一 5），所以实际（真理）就是神的彰显。福音书里所记载耶稣的生活，每一面都是神的彰显。…神的这个彰显，就是光的照耀；因此，这彰显就是实际（真理）。耶稣这照着实际而有的生活乃是模型，神已经把我们放在其中。在这模型里，我们照着那在耶稣身上是实际者，学了基督。这意思是，我们照着福音书所给我们看见的实际，亦即照着主耶稣那完全照着神实际的生活，学了基督。这生活是光的照耀。光的照耀是实际（真理），而实际（真理）是神的彰显。所以，在耶稣的生活里有实际。主耶稣所设立的模式，

WEEK 3 — DAY 2

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.

John 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.

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels. In the godless walk of the Gentiles, the fallen people, there is vanity. But in the godly life of Jesus, there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by the reality is in Jesus. We, the believers, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus. (Life-study of Ephesians, pp. 382-383)

Today's Reading

When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God...This expression of God is the shining of light; hence, it is the truth, the reality. This life of Jesus according to reality is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means

其素质乃是实际。这意思是，耶稣之生活的素质乃是实际。我们照着那在耶稣身上是实际者，学了基督。

外邦人在他们心思的虚妄里行事为人，但我们信的人所过的生活，却是照着那在耶稣身上是实际者（参弗四 17、21）。当主耶稣在地上生活时，祂从未在虚妄里行事为人，反倒一直在实际里行事为人，也就是在神圣之光的照耀下行事为人。这意思是，主耶稣的生活行事都彰显神。我们乃是照着那在耶稣身上是实际者，学了基督（以弗所书生命读经，四七七至四七八页）。

基督身体的实际，就是神所救赎的一班人，和神人基督一同过神人的生活。…祂乃是用三十三年半的工夫，在地上活出一个神人生活的模型。…等到祂死而复活之后，就产生了许多弟兄，以祂作长兄，和祂一同作宇宙中的大人。这个宇宙大人是什么呢？就是神人；是神又是人，是人又是神。祂先在地上生活，活出一个模型。…祂的确在地上是一个人，祂也饿，祂也渴，祂也睡，甚至祂也流泪哭泣、疲乏困倦。…但是祂这个人不是凭着祂里面人的生命活着，祂乃是凭着祂里面神的生命活着。祂活着，但不是祂单独活着；祂不是凭自己的生命活着，乃是凭神的生命活着。祂清楚地告诉我们，祂说的话，祂作的事，都不是凭自己，乃凭差祂来的那一位（约五 19，八 28）。…神乃是差祂来作人，凭神的生命活出一个神人的生活来（参六 57）。这样生活的结果，就产生一个宇宙的大人，和祂一式一样——是人，却是凭神的生命活出神人的生活。

祂是人活在地上，但祂不凭着祂那个人的生命活着，祂乃是凭着神作祂的生命而活着。…祂三十三年半在地上，天天都是过一个否认自己，拒绝自己，而凭神活着的生活。这种生活就是在十字架下活复活的生命而有的（李常受文集一九九四至一九九七年第一册，一〇五至一〇八页）。

参读：异象的高峰与基督身体的实际，第四篇。

that the essence of the life of Jesus is reality. We have learned Christ as the reality is in Jesus.

The Gentiles walk in the vanity of their mind, but we believers live a life as the reality is in Jesus [cf. Eph. 4:17, 21]. When the Lord Jesus was living on earth, He never walked in vanity. Rather, He always walked in reality, in truth, that is, in the shining of the divine light. This means that the Lord Jesus lived and walked in the expression of God. We have learned Christ according to this very reality that is in Jesus. (Life-study of Ephesians, p. 383)

The reality of the Body of Christ is the living of a God-man life by a group of God-redeemed people together with the God-man Christ...He used those thirty-three and a half years to live out the model of a God-man living. After His death and resurrection He produced many brothers who, with Him as the oldest Brother, become the one great man in the universe. What is this great, universal man? This is a God-man, one who is God yet man and man yet God. First, He lived on the earth to live out a model...He definitely was a man on the earth. He hungered, He thirsted, He slept, and He even wept and was tired and weary...However, as a man, He lived not by the human life but by the divine life within Him. He lived, yet He did not live alone. He lived not by His own life but by the divine life. He told us clearly that He spoke and did things not by Himself but by the One who sent Him (John 5:19; 8:28)...God sent Him to be a man and to live a God-man life by the divine life [cf. 6:57]. This kind of living issues in a universal great man that is exactly the same as He is—a man living a God-man life by the divine life.

He lived on earth as a man, but He did not live by His human life; rather, He lived by God as His life...During His thirty-three and a half years on earth, every day He lived a life by God, a life in which He rejected and denied Himself. This kind of life is a life lived under the cross by the resurrection life. (CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," pp. 85-88)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," ch. 4

第三周■周三

晨兴喂养

利一 3 “他的供物若以牛为燔祭，就要献一只没有残疾的公牛；他要在会幕门口把公牛献上，使他可以在耶和華面前蒙悦纳。”

9 “但燔祭牲的内脏与腿，那人要用水洗。祭司要把这一切全烧在坛上，当作燔祭，献与耶和華为怡爽香气的火祭。”

唯一讨神喜悦的生活，就是重复基督在地上所过的生活。在基督作燔祭的经历中经历祂的生活，乃是讨神喜悦的生活。这样的生活是神的喜悦。

燔祭表征基督，主要的不是在于赎罪，乃是在于为神而活，使神得着满足。基督作赎罪祭，是为着赎人的罪；但祂作燔祭，乃是过一种完全且绝对为着神并满足神的生活。…在四福音书，祂被陈明为绝对与神是一的一位。祂神圣的属性彰显于祂人性的美德，有时祂人性的美德又彰显于祂神圣的属性，并同着祂神圣的属性彰显出来。祂在地上末了的日子中，常面对邪恶、诡诈的反对者——经学家、法利赛人、撒都该人和希律党人，并受到他们的察验、查问，那时祂人性的美德借着祂神圣的属性得着彰显，有时祂神圣的属性又彰显于祂人性的美德（利未记生命读经，九八、三〇页）。

信息选读

“燔祭”，原文意，上升之物，因此指升到神面前的东西。…唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人。

WEEK 3 — DAY 3

Morning Nourishment

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

The only life that is pleasing to God is the life that is a repetition of the life Christ lived on earth. A life that experiences Christ in His experiences as the burnt offering is a God-pleasing life. Such a life is a delight to God.

The burnt offering signifies Christ not mainly for redeeming man's sin but for living for God and for God's satisfaction. As the sin offering, Christ is for redeeming man's sin, but as the burnt offering, He is absolutely for living a life that can satisfy God in full...In the four Gospels He is presented as the One who is absolutely one with God. His divine attributes were expressed in His human virtues, and sometimes His human virtues were expressed in and with His divine attributes. When He was confronted, examined, and questioned by the evil, subtle opposers—the scribes, the Pharisees, the Sadducees, and the Herodians—during His last days on earth, at certain times His human virtues were expressed through His divine attributes, and at other times His divine attributes were expressed in His human virtues. (Life-study of Leviticus, pp. 82, 24)

Today's Reading

The Hebrew word translated “burnt offering” literally means “that which goes up” and thus denotes something that ascends to God...The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life absolutely for God.

燔祭牲经过宰杀、剥皮、切块并洗净以后，就放在祭坛上焚烧。…“怡爽香气”（利一9下），原文意，安息或满足的香气；亦即一种献给神，使神怡爽的香气，借此蒙神喜悦。…（S. R. Driver，窦威尔）。利未记一章九节里的“烧”字，原文意，“使…在烟中上升”，指明燔祭牲不是很快地烧，乃是慢慢地烧。这样慢慢地烧，结果就有怡爽的香气，就是一种带来满足、平安与安息的香气。这样一种怡爽的香气对神乃是享受。…当我们将燔祭牲焚烧而献上给神时，一种使神悦纳的香气就上升到神那里，使祂满足、安息。神既得着满足，就将祂甜美的悦纳赐给我们，这就是燔祭的意义。

要以甜美、平安与安息满足神的路，就是过一种绝对为着神的生活。我们既无法过这样的生活，就必须接受基督作我们的燔祭。我们需要按手在祂身上，指明我们渴望与祂联合，与祂是一，过祂在地上所过的生活。…按手在供物身上，就是说我们与供物是一，并把供物当作与我们是一来接受。因此，按手使两方成为一。…借着按手在作我们燔祭的基督身上，我们就与祂联结。我们与祂，祂与我们就成为一。这样的联结，这样的联合，指明我们一切的软弱、缺陷、缺失和过失，都由祂担负，而祂一切的美德都成为我们的；这不是交换，这是联结。

我们可能领悟自己完全不够资格，完全无望。这是我们实在的光景。但当我们按手在基督身上时，我们的弱点由祂担负，而祂的刚强之处，祂的美德，成了我们的。不仅如此，就属灵一面说，借着这样的联结，祂与我们成为一并活在我们里面。祂活在我们里面时，就在我们里面重复祂在地上所过的生活，就是燔祭的生活。…我们借着按手在祂身上，就使祂与我们是一，也使我们与祂是一。这样祂就在我们里面重复祂的生活。这就是献上燔祭（利未记生命读经，八三、四八至四九、三四至三五页）。

参读：利未记生命读经，第三至九篇。

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar...The Hebrew words translated “satisfying fragrance” [in Leviticus 1:9] literally mean “savor of rest or satisfaction,” that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him...(S. R. Driver). The word for burn in this verse literally means “cause to rise in smoke.” This indicates that the offering was not burned quickly but slowly. As a result of this slow burning, there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God. When we offer a burnt offering whole to God, a fragrance well pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one. We are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union.

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering...By laying our hands on Him, we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering. (Life-study of Leviticus, pp. 69, 39, 27-28)

Further Reading: Life-study of Leviticus, msgs. 3—9

第三周■周四

晨兴喂养

利六 11 “随后要脱去这衣服，穿上别的衣服，把灰拿到营外洁净之处。”

一 16 “…在坛的东面倒灰的地方。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

我们若领悟自己需要基督作我们的燔祭，…我们需要按手在主身上，为要有〔正确且〕主观的祷告。…我们可以说，“主，我按手在你身上，使我自己与你联合，你也与我联合。”…〔这样，〕那赐生命的灵，也就是我们按手在祂身上的这位基督，就立刻在我们里面运行、作工，叫我们过一种够资格作燔祭的生活（利未记生命读经，三七页）。

信息选读

神悦纳燔祭，就将它烧成灰。诗篇二十篇三节论到这事说，“愿祂纪念你的一切素祭，悦纳你的燔祭。”这里“悦纳”一辞，原文实意为“转成灰”。当我们的供物转成了灰时，就有力地表明这供物已蒙神悦纳了。

一般人不以灰为令人喜悦之物。然而，对我们献燔祭的人，灰的确是令人喜悦，甚至是宝贵的，因为这是一个记号，使我们有把握，我们的燔祭已经蒙神悦纳了。

“悦纳”一辞，原文不只可翻作“转成灰”，也可翻作“悦纳如同脂油”，“使之成为脂油”，以及“成为脂油”。神悦纳我们的燔祭，不仅是将供物转

WEEK 3 — DAY 4

Morning Nourishment

Lev. 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

1:16 ...Toward the east, in the place of the ashes.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

If we realize that we need Christ as our burnt offering,...we need to lay our hands on the Lord in order to have a [proper and] subjective prayer...We may say, “Lord, I lay my hands on You, causing myself to be identified with You and You to be identified with me.”...[Then] the life-giving Spirit, who is the very Christ on whom we lay our hands, will immediately move and work within us to live a life that is qualified for the burnt offering. (Life-study of Leviticus, p. 29)

Today's Reading

For God to accept the burnt offering is for Him to turn it to ashes. Concerning this, Psalm 20:3 says, “May He remember all your meal offerings / And accept your burnt offering.” The Hebrew word translated “accept” here actually means “turn to ashes.” When our offering has been turned to ashes, this is a strong sign that it has been accepted by God.

Ordinarily, people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered “accept” can be translated not only as “turn to ashes” but also as “accept as fat,” “make fat,” and “be as fat.” For God to accept our burnt offering means not only that He turns it to ashes but also

成灰，也是悦纳这供物如同脂油；对祂来说，脂油乃是甜美、可喜悦的。…燔祭被烧成灰，就是说神满足了，所以我们可以安心。

灰不是要丢掉的，乃要倒在坛的东面（利一 16，六 10），这是放灰的地方。东面是日出之处。将灰倒在坛的东面，实际上含示复活。…灰不是丢掉的。这指明我们该宝贝向神所献燔祭的结果。我们绝不该将这结果扔掉。

在神眼中，我们燔祭的结果是受重视的，乃是细致、纯洁、洁净的。因此，祭司把灰拿到营外时（参 11），要穿上庄重的衣服，庄严地把灰拿走。这教导我们要看重燔祭的结果。

成为全时间者，乃是把自己献给神作燔祭。…我们作燔祭的结果，将完成神新约的经纶。我们这些全时间的人所作的，不仅是传福音拯救罪人、建立地方召会、教导圣经或帮助人在生命和真理上长进；我们所作的必须终结于基督身体的建造，这身体乃是要来之新耶路撒冷的小影。

我们所作的实际上并不寻常，但对世人来说算不得什么。在他们看来，我们所作的不过是灰。然而，神重视这些灰，因为这些灰至终要成为新耶路撒冷。你曾领会过这些灰，就是燔祭的结果，会成为要来的新耶路撒冷么？…新耶路撒冷是我们的定命，也是我们的目的地。燔祭的灰怎能成为新耶路撒冷？灰指明基督之死的结果，是把我们带到尽头，就是使我们成为灰烬。但基督的死带进复活。在复活里，灰成为建造新耶路撒冷的宝贵材料——金、珍珠和宝石。…我们被消减成灰，就把我们带进三一神的变化里（利未记生命读经，六八至六九、二五〇至二五一页）。

参读：马可福音生命读经，第五十六至五十七篇。

that He accepts it as fat, something that is sweet and pleasing to Him. For the burnt offering to be turned to ashes means that God is satisfied and that we therefore may be at peace.

The ashes were not thrown away. Instead, they were put beside the altar toward the east (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes beside the altar toward the east is actually an allusion to resurrection. [That] the ashes were not thrown away... indicates that we should treasure the result of our offering of the burnt offering to God. We should never throw it away.

In God's eyes, the result of our burnt offering is highly regarded. It is fine, pure, and clean. Thus, in carrying the ashes outside the camp [cf. 6:11], the priest wore stately garments and carried the ashes in a stately way. This teaches us to have a high regard for the result of our burnt offering.

To become a full-timer is to offer ourselves to God as a burnt offering...The result of our being a burnt offering will be something that carries out God's New Testament economy. What we do as full-timers is not merely to preach the gospel to save sinners, to establish local churches, to teach the Bible, or to help people to grow in life and in truth. What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem.

What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually, these ashes will become the New Jerusalem. Have you ever realized that the ashes, the result of the burnt offering, will be the coming New Jerusalem?...The New Jerusalem is our destiny and our destination. How can the ashes of the burnt offering become the New Jerusalem? Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes. But Christ's death brings in resurrection. In resurrection the ashes become precious materials—gold, pearl, and precious stones—for the building of the New Jerusalem...When we are brought to ashes, we are brought into the transformation of the Triune God. (Life-study of Leviticus, pp. 57-58, 208-209)

Further Reading: Life-study of Mark, msgs. 56—57

第三周■周五

晨兴喂养

约五 19 “耶稣对他们说，我实实在在地告诉你们，子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”

八 29 “那差我来的是与我同在，祂没有撇下我独自一人，因为我始终作祂所喜悦的事。”

主耶稣受浸以后，那灵降在祂身上。然后主就开始祂工作并尽职事的行动。…主过着一种传讲、教训、赶鬼、医病并洁净麻风的生活。对祂来说只有一件事，就是祂的生活，这生活就是祂的工作、行动和职事。主无论作什么，讲什么，到哪里去，这些都是祂生活的一部分（马可福音生命读经，五五四页）。

信息选读

祂一生一世把神当作祂的满足。祂对于世人没有一点盼望，并不盼望从人得着什么。祂只盼望神，以神为祂的满足。祂说，除了父以外，没有人认识子；祂不接受从人来的荣耀；祂来不是要行自己的意思，乃是要行那差祂来者的意思；祂始终作那差祂来者所喜悦的事。我们的主一生一世只把神的旨意当作祂的满足。…所以，世上的人、事、物，无论如何变迁，都不会使祂失望。凡以神为他满足的人，是不会失望的（倪柝声文集第一辑第十七册，一九七页）。

主活着就是一个祷告的人。祂活着不是作一个普通的人，向神祷告一些普通的祷告；不是作一个虔诚的人，就是所谓敬虔的人，以宗教的方式向神祷告；也不是作一个寻求神的人，为着神圣的成就和得着，向

WEEK 3 — DAY 5

Morning Nourishment

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

After the Lord Jesus was baptized, the Spirit descended upon Him. Then the Lord went forth in His move to work, to minister...The Lord lived a life of proclaiming, teaching, casting out demons, healing the sick, and cleansing the lepers. With Him there was just one thing—His life, which was His work, His move, and His ministry. Whatever the Lord did, whatever He spoke, and wherever He went were all part of His life. (Life-study of Mark, pp. 479-480)

Today's Reading

Throughout His life, the Lord took satisfaction in God. He had no hope toward the world and did not expect to receive anything from it. His only hope was in God, and His only satisfaction was in God. He said that no one knows the Son except the Father, that He did not receive glory from men, that He did not come to do His own will but the will of the One who sent Him, and that He always did the will of the One who sent Him. Our Lord had God's will as His satisfaction all His life...This is why He was not disappointed no matter how people, events, and things in this world changed. Those who take their satisfaction in God will never be disappointed. (CWWN, vol. 17, "Notes on Scriptural Messages (1)," pp. 183-184)

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments...Instead, He was a man in

神祷告。…祂乃是一个在肉体里的人，在神圣、奥秘的范围里向奥秘的神祷告。福音书告诉我们，祂常去到山上，或退到隐密处去祷告（太十四 23，可一 35，路五 16，六 12，九 28）。…“神圣”是在神这一面；“奥秘”是在人那一面。一面说，耶稣是在肉体里的人，但祂乃是在神圣、奥秘的范围里，向奥秘的神祷告。

祂是一个祷告的人，一个与神是一的人（约十 30）。我们可能是寻求基督的人，迫切地祷告要得着基督，但我们可能与神不是一。主也是一个不住地活在神同在里的人（徒十 38 下，约八 29，十六 32）。祂告诉我们，祂从没有独自一人，父一直与祂同在；祂每一刻都看见父的面容。我们可能寻求基督，但也许不是这么亲密、继续不断地活在神的面光中。此外，祂在任何苦难和逼迫下都信靠神，不靠自己。彼前二章二十三节下半说，祂在受苦之中，不说威吓的话，只将一切交给那按公义审判的。路加二十三章四十六节说，当祂在十字架上将要死的时候，祂祷告说，“父啊，我将我的灵交在你手里。”在我们的日常生活中，当困难临到时，我们是否信靠神？我们可能只在很小的程度上信靠神，而不是完全地信靠神。

主在约翰十四章三十节下半说，“这世界的王将到，他在我里面是毫无所有。”这意思是说，世界的王撒但在主耶稣里面没有立场，没有机会，没有盼望，任何事都没有可能。如果我们蒙了光照，我们就会承认，撒但在我们里面有太多的东西。…但这里有一个祷告的人，祂说世界的王撒但在祂里面是毫无所有。在全圣经里，这是一句特别的话。因此，基督是祷告的人，是与神是一的人，一直活在神的面光中，在受苦遭逼迫时信靠神，并且撒但在祂里面是毫无所有（李常受文集一九九四至一九九七年第三册，六六三至六六五页）。

参读：神人的生活，第十章；活力排，第七至十章。

the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28)...Divine is on God's side. Mystical is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not be one with God. He was also a man living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32). He said that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution. First Peter 2:23b says that in the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously. Luke 23:46 says that at the time He was dying on the cross, He prayed, "Father, into Your hands I commit My spirit." In our daily life, do we trust in God when trouble comes? Maybe we do to a small extent, but not absolutely.

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...But here was a man of prayer who said that Satan, the ruler of the world, had nothing in Him. This is a particular sentence in the whole Bible. Thus, Christ was a man of prayer, a man who was one with God, lived in the presence of God continuously, trusted in God in His suffering and persecution, and in whom Satan had nothing. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 529-530)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 10; CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 7—10

第三周■周六

晨兴喂养

约壹四 16～17 “神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。在此，爱在我们便得了成全，使我们在审判的日子，可以坦然无惧；因为祂如何，我们在这世上也如何。”

加六 2 “你们的重担要彼此担当，这样就完全满足了基督的律法。”

约翰在约壹四章十六节说，住在爱里面的，就住在神里面，神也住在他里面。住在爱里面，就是过着习惯地用这爱爱别人的生活，使神能在我们身上得着彰显。住在神里面，就是过着以神自己作我们里面内容和外面彰显的生活，使我们能绝对地与祂是一。神住在我们里面，就是在里面作我们的生命，并在外面作我们的生活；这样，祂就能实际地与我们是一。

说我们住在爱里面，就住在神里面，意思就是我们所住在其中的爱就是神自己。这指明我们对别人的爱该是神自己。我们若住在那就是神自己的爱里面，我们就住在神里面，神也住在我们里面（约翰一书生命读经，三七三至三七四页）。

信息选读

我们住在那是神自己的爱（约壹四 16）里面，神的爱就在我们里面得了成全，也就是在我们里面得以完全地显明，使我们在审判的日子，可以坦然无惧（18）。

约翰在约壹四章十七节指明，“因为祂如何，我们在这世上也如何。”（本节的）“祂”与三章三节、七节者同，乃是指基督。祂曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与

WEEK 3 — DAY 6

Morning Nourishment

1 John 4:16-17 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him. In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

Gal. 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

In 1 John 4:16 John says that he who abides in love abides in God and God abides in him. To abide in love is to live a life in which we love others habitually with the love that is God Himself, that He may be expressed in us. To abide in God is to live a life that is God Himself as our inward content and outward expression, that we may be absolutely one with Him. God abides in us to be our life inwardly and our living outwardly. Thus, He can be one with us in a practical way.

To say that we abide in God when we abide in love means that the very love in which we abide is God Himself. This indicates that the love that we have toward others should be God Himself. If we abide in the love that is God Himself, we then abide in God, and God abides in us. (Life-study of 1 John, p. 308)

Today's Reading

In our abiding in the love that is God Himself (1 John 4:16) the love of God is perfected in us [v. 17], that is, perfectly manifested in us, that we may have boldness without fear (v. 18) in the day of judgment.

In verse 17 John indicates that “even as He is, so also are we in this world.” As in 3:3 and 7, He [in 4:17] refers to Christ. He lived in this world a life of God as love, and now He is our life so that we may live the same life of love in this world and be the same as He is. As in 4:1, world does not refer to the

祂所是的一样。…“世上”，如在四章一节的世界，不是指宇宙或这地，乃指地上人类的社会，就是组成属撒但之世界系统的人（约翰一书生命读经，三七四至三七五页）。

有些解经家说，基督的律法在〔加拉太六章二节〕是指主叫我们彼此相爱的诫命。照他们所言，基督的律法就是爱的律法。这是正确的。但我们必须进一步看见，基督的律法乃是指借着爱运行、更高更好的生命之律（罗八2，约十三34）。爱的律法，就是基督的律法，乃是生命的律法。爱是彰显，但生命是本质。真实的爱是由神圣的生命产生出来的。保罗在林前十三章所描述的爱，乃是神圣生命的彰显。不仅如此，爱乃是那灵的果子（加五22），这事实指明爱的本质必须是那灵。事实上，一切属灵的美德都必须有那灵连同神圣的生命为其本质。基督的律法，也就是爱的律法，必须由生命之灵的律将其实现。这就是我们说加拉太六章二节“基督的律法”是指“生命之律”的原因。生命之律借着爱的律得着彰显，使我们能彼此担当重担。这样，我们就完全满足了基督的律法。

保罗在三节说，“人若不是什么，还以为是什么，就是自欺了。”表面看来，三节与二节没有什么关联；实际上这两节之间有非常真实又有意义的关联。那些以为自己是什么的人，不会担当别人的重担。只有以为自己不是什么的人，因着在灵里并凭着灵而行，就自然产生一种结果，担当别人的重担。

毫无疑问，保罗是按照他自己的经历来写这几节圣经。他从经历中领悟，只有当我们自以为无有的时候，我们才自然地，甚至不自觉地担当别人的重担。我们并不高估自己的所作。我们这样作，只因为我们在灵里并凭着灵而行。我们凭着灵而行，就受那灵引导去作一些事。结果，我们就不自觉地担当了别人的重担（加拉太书生命读经，三一二至三一三页）。

参读：约翰一书生命读经，第三十五篇；加拉太书生命读经，第二十九篇；约翰福音结晶读经，第十三篇。

universe or the earth but to human society on the earth, to the people, who are the components of the satanic world system. (Life-study of 1 John, pp. 308-309)

Some expositors say that the law of Christ in Galatians 6:2 refers to the Lord's commandment that we love one another. According to them, the law of Christ is the law of love. This is correct. However, we must go on to see that the law of Christ is the higher and better law of life, which works through love (Rom. 8:2; John 13:34). The law of love, which is the law of Christ, is the law of life. Love is the expression, but life is the substance. Real love is that which issues from the divine life. The love described by Paul in 1 Corinthians 13 is the expression of the divine life. Furthermore, the fact that love is a fruit of the Spirit indicates that the substance of love must be the Spirit (Gal. 5:22). In fact, all spiritual virtues must have the Spirit with the divine life as their substance. The law of Christ, which is the law of love, must be substantiated by the divine life. This is the reason we say that the law of Christ in Galatians 6:2 denotes the law of life. Expressed by the law of love, the law of life will cause us to bear one another's burdens. In this way we fulfill the law of Christ.

In verse 3 Paul says, "For if anyone thinks he is something when he is nothing, he deceives himself." Apparently, there is no connection between verse 3 and verse 2; actually, there is a very real and significant connection. Those who think of themselves as something will not bear the burdens of others. Only those who do not regard themselves as anything will bear others' burdens.

No doubt, Paul wrote these verses according to his experience. From experience he realized that it is when we consider ourselves as nothing that we spontaneously, even unconsciously, bear the burdens of others. We do not place a high estimate on what we do. We simply do it because we are walking in the Spirit and by the Spirit. Walking by the Spirit, we are led of the Spirit to do certain things. The result is that we bear someone's burden without even realizing it. (Life-study of Galatians, pp. 250-251)

Further Reading: Life-study of 1 John, msg. 35; Life-study of Galatians, msg. 29; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

第三周诗歌

304

羡慕 — 彰显主

8 7 8 7 双 (英 403)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 从我 活 出 你 的 自 己, 耶 稣, 你 是 我 生 命;
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 对 于 我 的 所 有 问 题, 求 你 以 你 为 答 应。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -
 从 我 活 出 你 的 自 己, 一 切 事 上 能 随 意,
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 我 不 过 是 透 明 用 器, 为 着 彰 显 你 秘 密。

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

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

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

第二节的“露耀”, 意思是露出所包藏之物。

WEEK 3 — HYMN

Live Thyself, Lord Jesus, through me

Longings — For Expression of Christ

403

1. Live Thyself, Lord Jesus, through me, For my very life art Thou; Thee I take to all my problems As the full solution now. Live Thyself, Lord Jesus, through me, In all things Thy will be done; I but a transparent vessel To make visible the Son.

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

第三周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

第四周

借着活在神的国 作为神圣种类的范围里， 过神人的生活

诗歌：751

读经：可一 15，约三 3，5～6，一 12～13，彼后一 4，约壹三 1

- 可 1:15 时期满了，神的国已经临近了。你们要悔改，相信福音。
- 约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。
- 约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。
- 约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。
- 约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。
- 约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。
- 彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。
- 约壹 3:1 你们看，父赐给我们的是何等的爱，使我们得称为神的儿女，我们也真是祂的儿女。世人所以不认识我们，是因未曾认识祂。

【周一】

壹 因着我们已经由神而生，我们就是神的种类；也就是说，我们在生命和性情上（但不在神格上）是神——约三 3，5～8。

Week Four

Living the Life of a God-man by Living in the Kingdom of God as the Realm of the Divine Species

Hymns: E947

Scripture Reading: Mark 1:15; John 3:3, 5-6; 1:12-13; 2 Pet. 1:4; 1 John 3:1

- Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.
- 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.
- John 3:5 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.
- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

§ Day 1

I. Because we have been born of God, we are God's species; that is, we are God in life and in nature but not in the Godhead—John 3:3, 5-8.

貳 神人有神圣的权利，有分于神的种类——3，5～6节，十八36。

【周二】

叁 作为在基督里的信徒，我们过神人的生活——可一15，约十四17下，20，罗八9上，10，加五25：

- 一 在基督里，神构造到人里面，人也构造到神里面；神与人调和在一起，成了一个实体，称为神人——太一21，23，路一35，多二13，提前二5。
- 二 众神人，就是神的众子，乃是第一个神人基督的复制和继续——约十二24，来二10，罗八29。
- 三 神人乃是由神所生，有分于神的生命和性情，在神的生命和性情上与神成为一，因而彰显神的人——约一12～13，三15，彼后一4，林前六17。
- 四 神人由神构成，有神作他的生命、性情和一切；神人乃是人而神者，神而人者——弗三16～17上。
- 五 基督的人性生活乃是人活神，在由神圣属性所充满、调和、并浸透的人性美德里彰显神的属性——路一26～35，七11～17，十25～37，十九1～10。

【周三】

六 作为第一个神人的繁殖与复制，我们该过与祂所过同样的生活：

- 1 主的神人生活为我们的神人生活设立了模型——被钉十字架以活神，好使神在人性里得彰显——加二20。
- 2 主耶稣不是活出一种努力要属灵、圣别并得胜的生

II. The God-men have the divine right to participate in God's species—vv. 3, 5-6; 18:36.

§ Day 2

III. As believers in Christ, we are living the life of a God-man—Mark 1:15; John 14:17b, 20; Rom. 8:9a, 10; Gal. 5:25:

- A. 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.
- 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, nature, and everything; a God-man is man yet God and 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 3

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

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. The Lord Jesus did not live a life of trying to be spiritual, holy, and victorious;

活；祂乃是活出一种完全照着神新约经纶，并为着神新约经纶的生活。

- 3 在四卷福音书里，我们看见耶稣过神人的生活；在使徒行传里，我们看见门徒也过这样的生活。
- 4 基督过一种苦难的生活，受苦的生活；现今我们是祂的同伙，过与祂同样的生活；当我们为基督受苦，我们的苦难就被神算为基督的苦难——来三 15。
- 5 我们必须凭基督之灵全备的供应，否认己，模成基督的死，并显大祂——太十六 24，腓三 10，一 19～21 上。
- 6 过神人生活的那一位，如今乃是那灵，在我们里面并借着祂活着；我们必须弃绝修养自己和建立天然的人，单单让这一位充满我们并占有我们，好使我们个人地并团体地在祂的身体召会中，活祂并彰显祂——弗三 16～19，一 22～23。

【周四】

肆 作为在基督里的信徒，我们活在神的国里——罗十四 17：

- 一 神的国就是神自己——可一 15，太六 33。
- 二 神的国乃是神在基督里作神圣生命连同其一切活动的总和——约十一 25，十 10 下，十四 6。
- 三 神的国乃是神圣生命的范围，让这生命行动、工作、治理、管治，使生命能完成其目的。
- 四 神的国是由神的生命所构成的生机体，作为让祂得以治理的生命范围，在其中祂以祂的生命掌权，并在神圣生命里彰显祂自己这神圣的三一——十五 1～8，16，26。

He lived a life that was fully according to and for God's New Testament economy.

3. In the four Gospels we see Jesus living the life of a God-man, and in Acts we see the disciples also living such a life.
4. Christ lived a life of suffering, a suffering life; now we are His partners living the same kind of life; when we suffer for Christ, our sufferings are counted by God as the sufferings of Christ—Heb. 3:14.
5. 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; 1:19-21a.
6. The One who lived 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.

§ Day 4

IV. As believers in Christ, we are living in the kingdom of God—Rom. 14:17:

- A. The kingdom of God is God Himself—Mark 1:15; Matt. 6:33.
- B. The kingdom of God is God in Christ being the totality of the divine life with all its activities—John 11:25; 10:10b; 14:6.
- C. The kingdom of God is the realm of the divine life for this life to move, to work, to rule, and to govern that life may accomplish its purpose.
- D. The kingdom of God is an organism constituted with God's life as the realm of life for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life—15:1-8, 16, 26.

【周五】

五 神的国是一个范围，不仅是神圣管治的范围，也是神圣种类的范围，在其中有一切神圣的事物——三 3，5～6，十八 36：

- 1 在约翰三章，神的国指神的种类，过于指神的掌权。
- 2 神成为人，进到人的种类里；而人在生命和性情上（但不在神格上）成为神，进到神圣的种类里——1，12～14，罗八 3，一 3～4。
- 3 要进入神圣种类的范围，我们就必须从神而生，得着神圣的生命和神圣的性情——约一 12～13，三 3，5～6，15，彼后一 4：
 - a 神造人，不是照着人的类，乃是按着神的形像并照着祂的样式，成为神的类，神的种类——创一 26。
 - b 信徒借着重生由神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格；他们比亚当更从神类——约一 12～13：
 - (一) 亚当只有神圣生命外面的样子，而没有神圣生命里面的实际。
 - (二) 我们是基督里的信徒和神的儿女，有神圣生命的实际，而且全人正被变化并模成主的形像——林后三 18，罗十二 2，八 29。
 - (三) 我们的第二次出生，重生，使我们得进神的国，成为神的种类——约三 3，5～6。
 - (四) 我们已经重生成为神类；我们既是神的儿子，我们就是神类，神的种类——罗八 19，来二 10。
 - (五) 神所有的儿女都是在神圣种类的神圣范围里——约

§ Day 5

E. 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—3:3, 5-6; 18:36:

1. In John 3 the kingdom of God refers more to the species of God than to the reign of God.
2. 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 the realm of the divine species—1:1, 12-14; Rom. 8:3; 1:3-4.
3. In order to enter into 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:
 - a. God created man not according to man's kind but in His image and according to His likeness to be God's kind, God's species—Gen. 1:26.
 - b. 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 God's kind than Adam was—John 1:12-13:
 - (1) Adam had only the outward appearance without the inward reality of the divine life.
 - (2) 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.
 - (3) Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—John 3:3, 5-6.
 - (4) We have been regenerated to be Godkind; as God's sons, we are God's kind, God's species—Rom. 8:19; Heb. 2:10.
 - (5) All the children of God are in the divine realm of the divine species—

—12~13, 三3, 5。

(六) 信徒是在神圣种类里（也就是在神国里）的神人——约壹三1上，约三3, 5。

六 我们凭生命的感觉活在神的国这神圣生命的范围里——罗八6。

七 在召会中，我们正活在今天神的国里；罗马十四章十七节有力地证明，今天的召会生活就是国度。

【周六】

八 我们运用我们这人新造的那一部分——基督自己作为神国的元素——我们就活在神的国里。

九 得胜者要承受基督和神的国，好进入诸天之国的实现里——提后四18。

伍 在约翰福音里，我们看见信徒活在神圣种类范围内的许多方面——一16, 十五4上, 9, 11, 四23~24, 十四2, 20, 23, 十七22~24:

一 “从祂的丰满里我们都领受了，而且恩上加恩”——一16。

二 “我所赐的水，要在他里面成为泉源，直涌入永远的生命”——四14下。

三 “那吃我的人，也要因我活着”——六57下。

四 “若有人服事我，就当跟从我；我在哪里，服事我的人也要在哪里。若有人服事我，我父必尊重他”——十二26。

五 “在我父的家里，有许多住处；…我去是为你们预备地方”——十四2。

John 1:12-13; 3:3, 5.

(6) The believers are God-men in the divine species, that is, in the kingdom of God—1 John 3:1a; John 3:3, 5.

F. We live in the kingdom of God as the realm of the divine life by the sense of life—Rom. 8:6.

G. In the church, we are living in the kingdom of God today; Romans 14:17 is a strong proof that today's church life is the kingdom.

§ Day 6

H. When we exercise that part of us which is the new creation—Christ Himself as the element of the kingdom of God—we are living in the kingdom of God.

I. The overcomers will inherit the kingdom of Christ and of God so that they can enter into the manifestation of the kingdom of the heavens—2 Tim. 4:18.

V. In the Gospel of John we see many aspects of the believers' living in the realm of the divine species—1:16; 15:4a, 9, 11; 4:23-24; 14:2, 20, 23; 17:22-24:

A. "Of His fullness we have all received, and grace upon grace"—1:16.

B. "The water that I will give him will become in him a fountain of water springing up into eternal life"—4:14b.

C. "He who eats Me, he also shall live because of Me"—6:57b.

D. "If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him"—12:26.

E. "In My Father's house are many abodes...I go to prepare a place for you"—14:2.

- 六 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面”——20 节。
- 七 “人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处”——23 节。
- 八 “你们要住在我里面，我也住在你们里面”——十五 4 上。
- 九 “你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就”——7 节。
- 十 “我爱你们，正如父爱我一样；你们要住在我的爱里”——9 节。
- 十一 “这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足”——11 节。
- 十二 “我将这些事对你们说了，是要叫你们在我里面有平安；” “我将我的平安赐给你们”——十六 33 上，十四 27 中。
- 十三 “圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样”——十七 11 下。
- 十四 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样”——22 节。
- 十五 “我在他们里面，你在我里面，使他们被成全成为一”——23 节上。
- 十六 “父啊，我在哪里，愿你所赐给我的人，也同我在哪里，叫他们看见你所赐给我的荣耀”——24 节上。

- F. "In that day you will know that I am in My Father, and you in Me, and I in you"—v. 20.
- G. "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"—v. 23.
- H. "Abide in Me and I in you"—15:4a.
- I. "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you"—v. 7.
- J. "As the Father has loved Me, I also have loved you; abide in My love"—v. 9.
- K. "These things I have spoken to you that My joy may be in you and that your joy may be made full"—v. 11.
- L. "These things I have spoken to you that in Me you may have peace"; "My peace I give to you"—16:33a; 14:27b.
- M. "Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are"—17:11b.
- N. "The glory which You have given Me I have given to them, that they may be one, even as We are one"—v. 22.
- O. "I in them, and You in Me, that they may be perfected into one"—v. 23a.
- P. "Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory"—v. 24a.

第四周■周一

晨兴喂养

约三 3 “耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。”

5 “…我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

新约所传扬的头一项乃是国度。新约头一个传道人是施浸者约翰，他口中所出的头一句话乃是：“你们要悔改，因为诸天的国已经临近了。”（太三 1～2）这不仅是犯罪、下地狱或者得着平安喜乐的事；这也不仅是悔改，好使我们得救的事。我们必须为着国度悔改。

悔改这辞的意思是改变你的心思，在你的想法上有改变。悔改的意思是，改变你的推理方式，改变你的观念、想法、哲学甚至你的神学。我们都需要悔改。从你老旧的观念悔改，从哲学和系统神学悔改；从老旧的圣经知识，从对圣经老旧的解释、解说悔改。我们需要改变我们的观点。

为什么我们必须为着国度悔改？因为不管我们坚持的观念是什么，我们都不是为着国度的。你也许是为着教育或为着宗教；你也许是为着基督教，或为着所谓的召会；你也许是为着传福音，或为着差会工场；你也许是为着作善事；你也许热心于属灵的恩赐，或者寻求神的能力。…你必须悔改。你要悔改脱开你的所是，脱开你所在之处，脱开你所作的、所想的，脱开你一切的观念。…我们都必须为着国度悔改。新约乃是为着国度。…如果你不在国度里，如果你不是为国度而活，你就需要悔改（李常受文集一九七二年第二册，六至七页）。

WEEK 4 — DAY 1

Morning Nourishment

John 3:3 ...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 first item in the New Testament preaching was the kingdom. The first preacher in the New Testament was John the Baptist, and the first word out of his mouth was, “Repent, for the kingdom” (Matt. 3:1-2). It is not merely a matter of being sinful, of going to hell, or of having peace and joy. It is not merely a matter of repenting so that we may have salvation. We must repent for the kingdom.

The word repent means to change your mind, to have a change in your way of thinking. It means to change your way of reasoning, to change your concepts, ideas, philosophy, and even your theology. We all need to repent. Repent from your old concepts. Repent from philosophy and systematic theology. Repent from the old Bible knowledge, from the old expositions and interpretations of the Scriptures. We need to change our point of view.

Why must we repent for the kingdom? Because, regardless of the concepts we cling to, we are not for the kingdom. You may be for education or for religion. You may be for Christianity or for so-called churches. You may be for gospel preaching or for the mission field. You may be for doing good. You may be zealous for the spiritual gifts, or you may be seeking the power of God...You must repent. Repent from what you are. Repent from where you are. Repent from what you are doing and what you are thinking. Repent from all your concepts...We all must repent for the kingdom. The New Testament is for the kingdom...If you are not in the kingdom, if you are not living for the kingdom, you need to repent. (CWWL, 1972, vol. 2, “The Kingdom,” p. 5)

让我们思想约翰三章三节、五节。主耶稣是否说，“你若不是从水和灵生，就绝不能见天堂或进入天堂”？不！…（从前）人告诉我说，我若要上天堂，就需要另一个生命。我需要重生。…严格地说，重生不是为着上天堂；重生乃是为着使我们进国度。

如果我们要进某种国度，就需要某种生命。如果我们没有动物的生命，我们就绝不能进入动物的国度。…照样，我们若没有神圣的生命，就是神的生命，我们就绝不能进神的国。如果我们要进神的国，就必须有神的生命。因此，重生是为使我们进入另一个国度，就是神的国里。这比仅仅一个时代要真实多了；这是神的国，是我们借着重生进入的。

我们也许说国度就是主耶稣，但这必须是那是灵的主耶稣，而不是在肉体里的主耶稣。国度乃是那是灵的主耶稣。祂对法利赛人说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”（太十二 28）这节告诉我们，国度就是神的灵的实际。…主耶稣说，因为祂靠着神的灵赶鬼，这就指明神的国在那里。国度乃是主耶稣属灵的实化。当我们在属灵上实化祂，我们就有国度。

神的灵乃是主耶稣的实际。那灵就是祂的人位，而祂的人位就是祂的实际。正如一个人的实际乃是祂的人位，照样主耶稣的实际就是祂的人位，而祂的人位就是那灵。祂有那灵在祂身上，那灵就是祂的人位。那灵这个人位就是主耶稣的实际。那时，祂的实际完全借着赶鬼运用出来。因此，那就是神的国。现在我们能看见，国度不仅仅是一个时代或范围，国度乃是主耶稣实际的实化（李常受文集一九七二年第二册，一一至一二、一九至二〇页）。

参读：国度，第一至三章。

Let us consider John 3:3 and 5. Did the Lord Jesus say, “Unless one is born of water and the Spirit, he cannot see heaven or enter into heaven”? No!... I was told that if I wanted to go to heaven, I needed another life. I needed to be born again...Strictly speaking, regeneration is not for entering heaven; regeneration is for us to enter into the kingdom.

If we want to enter into a certain kind of kingdom, we need a certain kind of life. If we do not have the animal life, we can never enter the animal kingdom...Likewise, if we do not have the divine life, the life of God, we can never enter into the kingdom of God. If we are to enter into the kingdom of God, we must have the life of God. Therefore, regeneration is for us to enter into another kingdom, the kingdom of God. This is much more real than a mere dispensation. This is the kingdom of God, which we enter by being born again.

We may say that the kingdom is the Lord Jesus, but it must be the Lord Jesus as the Spirit, not in the flesh. The kingdom is the Lord Jesus as the Spirit. He said to the Pharisees, “If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you” (Matt. 12:28). This verse tells us that the kingdom is simply the reality of the Spirit of God...The Lord Jesus said that because He cast out demons by the power of the Spirit of God, this indicated that the kingdom of God was there. The kingdom is the spiritual realization of the Lord Jesus. When we realize Him spiritually, we have the kingdom.

The Spirit of God is the reality of the Lord Jesus. The Spirit is His person, and His person is His reality. Just as the reality of a man is his person, so the reality of the Lord Jesus is His person, and His person is the Spirit. He had the Spirit with Him, and the Spirit was His person. This person, the Spirit, was the reality of the Lord Jesus. At that time, His reality was fully exercised by casting out demons. Thus, that was the kingdom of God. Now we can see that the kingdom is not merely a dispensation or sphere. The kingdom is the realization of the reality of the Lord Jesus. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 8-9, 15-16)

Further Reading: CWWL, 1972, vol. 2, “The Kingdom,” chs. 1—3

第四周■周二

晨兴喂养

罗一3~4“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

八29“…神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

基督是大卫的后裔，但祂已被标出为神的儿子（罗一3~4）。这就是神成为人，为要使人在生命和性情上（但不在神格上）成为神的奥秘。神与人二者因此被建造在一起，构造到彼此里面。在基督里，神构造到人里面，人也构造到神里面；神与人已调和在一起，成了一个实体，称为神人（撒母耳记生命读经，二五一页）。

信息选读

我们要清楚认识第一个神人基督在地上的生活。祂是神又是人，有神圣的生命和属人的生命。…基督不凭祂属人的生命，乃凭祂神圣的生命，过人性的生活。

祂乃是死而活。祂整个三十三年半的生活，天天都是在那里死。祂向自己死，使祂得以向父活（约五19、30，八28）。…我喜欢“死而活”这个辞。基督向祂自己死，好活出神圣的属性，作祂人性的美德。…基督在地上的时候，一直在十字架底下，不彰显祂自己，乃彰显父。…门徒看见主耶稣，但是他们看见祂时，就是看见父（十四9）。…基督一直过在十字架下的生活，直到实际被钉死在十字架上，以完成祂包罗万有的死，为着神对祂所拣选之人永远的救赎。

WEEK 4 — DAY 2

Morning Nourishment

Rom. 1:3-4 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.

8:29 ...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.

Christ is a descendant of David, yet He has been designated to be the Son of God [Rom. 1:3-4]. 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, p. 207)

Today's Reading

We need to be clear about the life of Christ, the first God-man, on the earth. He was both God and man, having the divine life and the human life... Christ lived a life of humanity, not by His human life but by His divine life.

He died to live. He was dying every day during His whole life of thirty-three and a half years. He died to Himself that He might live to the Father (John 5:19, 30; 8:28). I like this phrase dying to live. Christ died to Himself in order to live out the divine attributes as His human virtues. Christ was under the cross all the time on the earth, expressing not Himself but the Father...The disciples saw the Lord Jesus, but when they saw Him, they saw the Father [14:9]. Christ lived a life under the cross all the time until He was practically crucified on the cross to accomplish His all-inclusive death for God's eternal redemption of His chosen people.

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄——许多神人（罗八 29）。…神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷，那就是整本圣经的总结。

彼前二章二十一节说，基督这第一个神人乃是我们的榜样。我们需要过一种生活，乃是基督生活的翻版、复制。…在马太十六章二十四节，主说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”这就是过一种背十字架跟随基督脚踪行的生活（彼前二 21 下）。

你必须在复活里，靠着那灵治死身体的行为（罗八 13）。这就是凭基督复活的大能，模成祂的死。没有一个在自己天然生命里的人，能治死他身体的一切行为；但我们这些作原型复制品的神人，能治死身体的行为。我们能认识祂、并祂复活的大能、以及同祂受苦的交通，模成祂的死。

这样一种向自己死，并向神活的生活，是为使第一个神人基督成形在祂许多的弟兄——许多的神人——里面，为着建造祂生机的身体，使神永远的经纶得以完成。…我们必须死而活，使许多神人能成为建造的材料，以建造基督的身体，完成神永远的经纶。

这样，祂许多（不是全部）的弟兄，许多的神人，借着祂的死并在祂的复活里，就能被构成祂的得胜者，结束这时代，并带进祂国度的时代。这就是我们作基督徒的真正意义。这是一个天天死的生活。…我盼望我们都能被带进腓立比三章十节的实际，就是“认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死”（李常受文集一九九四至一九九七年第二册，六六至七一页）。

参读：国度，第八章。

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29)...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.

First Peter 2:21 says that Christ as the first God-man was a model for us. We need to live a life that is a copy, a reproduction, of the life of Christ. In Matthew 16:24 the Lord said, "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me." This is to live a life of bearing the cross in the steps of Christ (1 Pet. 2:21b).

You have to put to death by the Spirit in His resurrection whatever your body does [Rom. 8:13]. This is to be conformed to the death of Christ by the power of His resurrection. No one in his natural life can put everything that his body does to death. But we, the God-men, who are the reproduction of the prototype, can. We can know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Such a life of dying to ourselves and living to God is for Christ, the first God-man, to be formed in His many brothers, the many God-men, for the building up of His organic Body that the eternal economy of God might be carried out...We need to die to live so that the many God-men can become the building material for the building up of the Body of Christ to carry out God's eternal economy.

Thus, a number (not all) of His brothers, the many God-men, through His death and in His resurrection may be constituted to be His overcomers to close this age and to bring in His kingdom age. This is the real meaning of our being a Christian. It is a life of dying every day...I hope we all would be brought into the reality of Philippians 3:10: "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death." (CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," pp. 54-56)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 8

第四周■周三

晨兴喂养

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

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

我们是在基督里的信徒，从亚当里迁到基督里，重生成为在基督里的新造，在神圣的生命里与基督联结，并与基督联合而成为一灵。我们也是基督的门徒。我们都必须被构成门徒，成为神人。

基督呼召彼得，目的是要将他构成门徒，使他从一个犹太人成为一个神人。呼召彼得的这位耶稣基督乃是神人。祂虽然是犹太人，但祂所活出的，却不是犹太人的生活。祂否认祂犹太人的生命，而活神圣的生命。祂活神圣的生命，就使祂成为神圣的。祂否认犹太人的生命，使祂成为奥秘的。因此，祂是一个在神圣奥秘范围里的人。彼得原是在犹太的天然范围里，但基督呼召他，目的是要将他构成门徒，用三年半之久给他看见，他该是怎样的一个人。

我们不该是犹太人、中国人或美国人，乃该是神人。…主耶稣…嘱咐彼得跟从祂，好叫彼得能观察祂所作的，祂如何生活，并如何说话。表面看来，耶稣是一个犹太人，但事实上祂乃是否认祂犹太人的生命，而活神圣的生命。祂乃是这样将跟从祂的人构成门徒（李常受文集一九九四至一九九七年第五册，一一五至一一六页）。

信息选读

〔门徒们〕看见一个神人，借着钉十字架与复活，否认天然的生命，而活神圣的生命。在基督复活的当

WEEK 4 — DAY 3

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...

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

We are the believers in Christ, who are transferred out of Adam into Christ, regenerated to be the new creation, united with Christ in the divine life, and joined to Christ as one spirit. Also, we are the disciples of Christ. We all need to be discipled to be God-men.

Christ called Peter with the intention of discipling him from being a Jew to being a God-man. The One who called Peter, Jesus Christ, was a God-man. He was a Jew, but He did not live a Jewish life. He lived the divine life by denying His Jewish life. Living the divine life made Him divine. Denying the Jewish life made Him mystical. Thus, He was a man in the divine, mystical realm. Peter was in the Jewish, natural realm, but Christ called him with the intention of discipling him for three and a half years to show him what kind of man he should be.

We should not be Jewish men, Chinese men, or American men, but God-men...The Lord Jesus...charged Peter to follow Him so that Peter could observe what He did, how He lived, and how He spoke. Apparently, Jesus was a Jew, but actually, He lived the divine life by denying the Jewish life. This was the way He discipled His followers. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 85)

Today's Reading

[The disciples] saw a God-man living the divine life by denying the natural life through being crucified and resurrected. On the evening of the

天晚上，门徒忧伤而恐惧地聚在一起。突然之间，耶稣来站在他们当中，说，“愿你们平安。”（约二十19）然后祂向他们吹入一口气，说，“你们受圣灵。”（22）那时，祂就进到门徒里面。在那时以前，彼得常说糊涂话。但在主把祂自己吹入彼得里面，并将祂的灵浇灌在他身上加给他力量后，彼得就在五旬节那天释放了一篇美好的信息。

在四卷福音书里，我们看见耶稣过神人的生活；在使徒行传里，我们看见门徒也过这样的生活。因着他们已经被主构成门徒，所以祂告诉他们，他们要作祂的见证人。他们也是基督的众肢体，是基督的许多部分，为要扩展神，繁增基督，并扩增基督。…神的扩展、基督的繁增和基督的扩增，乃是借着我们讲说神的话，分赐基督这生命，为着产生并建造基督的身体（李常受文集一九九四至一九九七年第五册，一一六至一一七页）。

我们来到神的话跟前，必须学习作就近神的人，不是要接受格言和教训，乃是要接受滋养和光照，使我们认识，照着神的经纶，我们该一直凭着基督复活的大能，就是终极完成的灵，也就是基督复活的实际，模成祂的死（腓三10）。

我们需要将圣经从教导我们培养己并建立天然人的书，转为满了生命、灵、属灵滋养和属灵光照的书。这要拆毁我们的己，破碎我们天然的人，并以三一神终极完成的灵供应我们。这样，我们过生活就不是凭着天然的人、我们的旧人和我们的己，乃是凭着主耶稣，就是活在我们灵里的生命和人位。…我们需要学习每天在日常生活中运用我们的灵。…我们需要在我们的灵里祷告，将自己从心思转向灵。我们若这样来到圣经跟前，就会凭着新人来摸主的话，圣经对我们就成了一本生命和灵的书（箴言生命读经，四〇至四一页）。

参读：国度，第九章。

day of Christ's resurrection, the disciples were meeting in sorrow and fear. Suddenly, Jesus came and stood in their midst and said, "Peace be to you" (John 20:19). Then He breathed into them and said, "Receive the Holy Spirit" (v. 22). At that time He entered into the disciples. Before that time Peter frequently spoke in a foolish way. But after the Lord breathed Himself into Peter and poured out His Spirit upon him to empower him, Peter gave a marvelous message on the day of Pentecost.

In the four Gospels we see Jesus living the life of a God-man, and in Acts we see the disciples also living such a life. Because they had been discipled by the Lord, He told them that they would be His witnesses. They were also the members of Christ, the parts of Christ, to spread God, multiply Christ, and increase Christ...God's spreading, Christ's multiplication, and Christ's increase are by our speaking the word of God to dispense Christ as life for the producing and building up of the Body of Christ. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 85-86)

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 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. We need to learn to exercise our spirit every day in our daily life...We need to turn ourselves from the mind to the spirit by praying in our spirit. If we come to the Bible in this way, we will be touching the Word by the new man, and it will become to us a book of Spirit and life. (Life-study of Proverbs, p. 29)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 9

第四周■周四

晨兴喂养

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

太六 33 “但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。”

我们对待自己必须公义，对待别人必须和平，并且在神面前必须有喜乐（罗十四 17）。如果我们缺少这三件中的任何一件，这就是说，我们乃是错的。这指明我们没有活在诸天之国的实际里。多年前我以为所有的基督徒都是美好的，但现在我知道，许多基督徒非常自私，他们不在诸天的管治之下。他们没有严格对待自己，好使他们是义的；他们与别人没有和平；并且他们没有在神面前喜乐并与神一同喜乐。你若是在诸天的管治之下，就会按照公义对待你自己，会与人保持和平，并且会在神面前喜乐并与神一同喜乐。这就是属天的管治，属天的行政，这也就是诸天之国的实际（李常受文集一九七二年第二册，五九四页）。

信息选读

主耶稣告诉我们要祷告说，“愿你的国来临。”（太六 10）但国度不会按照许多基督徒所以为的方式来来临。就一面的意义说，国度已经来临；然而就另一面意义说，国度正在来临。…从祂将自己撒在人性的土里时，基督的国就来临了。生长的过程要继续直到完全收割的时候，那时基督的国就要完全实现。

国度是什么？国度就是基督撒进我们里面，在我们里面生长，在我们里面成熟，而达到收割的时候。

WEEK 4 — DAY 4

Morning Nourishment

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

In dealing with ourselves we must be righteous; with others we must have peace; before God we must have joy [Rom. 14:17]. If we are lacking any one of these three things, it means that we are wrong. It indicates that we are not living in the reality of the kingdom of the heavens. Many years ago I thought that all Christians were wonderful, but now I realize that many Christians are very selfish. They are not under the control of the heavens. They are not strict in dealing with themselves so that they may be righteous, they do not have the full peace with others, and they do not have joy before God and with God. If you are under the control of the heavens, you will deal with yourself according to righteousness, you will keep peace with others, and you will be joyful before and with God. This is the heavenly ruling, the heavenly government, and it is the reality of the kingdom of the heavens. (CWWL, 1972, vol. 2, “The Kingdom,” p. 462)

Today's Reading

The Lord Jesus told us to pray, “Your kingdom come” (Matt. 6:10). But the kingdom will not come in the way many Christians think. In a sense, the kingdom has come already. In another sense, however, the kingdom is coming... From the day He sowed Himself into the human earth, the Christ kingdom began to come. The growth process will continue until the time of the full harvest, at which time there will be the full manifestation of the Christ kingdom.

What is the kingdom? The kingdom is simply Christ sown into us, growing in us, maturing in us, and reaching the time of harvest. The kingdom is not

国度不是仅仅一个时代或一个范围，国度乃是基督在祂一切行动里作我们生命的总和。

动物的国度乃是所有动物的生命，连同其一切活动的总和。鸟在飞翔，猴子爬树，乌龟游水。…照样，基督的国度乃是基督作我们的生命，连同祂一切活动的总和。我们都有基督在我们里面作生命，我们也在基督里有许多活动。这就是基督的国度。最近我观看、观察并享受众肢体在聚会中许多的活动；你也许说那是召会的聚会，我同意，但那也是基督的国度，连同祂的生命和活动。

神来成为肉体，成了人。神的愿望乃是要进到人里面。当我们呼求主耶稣的名，祂就进到我们里面作生命。从那时起，神就在我们里面生长。神在我们里面生长，意思是祂在我们里面扩展。神越生长，就越扩展，并且在我们里面占有越多的地位。祂占有越多的地位，就越掌权。国度是神在我们里面，借着生命内里的生长，而有神圣的掌权。神的国就是神作我们的生命，在我们里面扩展，在我们里面占有地位，并且治理我们全人。

撒但以人的身体作他的住处，但主耶稣以人的灵作祂的住处。神在祂的主宰权柄里，为祂自己保全了人的灵。虽然人的灵受邪恶身体和败坏心思的影响，到一个地步，是已经死了，但我们无法从圣经看见任何提示，说到撒但已经进到人的灵里。当我们悔改相信主耶稣，祂立刻就进到我们的灵里。仇敌尽力将人的灵这事向基督徒隐藏起来。圣经清楚地告诉我们，主耶稣基督与我们的灵同在（提后四 22）。从我们的灵，祂正在我们里面生长并扩展，在我们全人里占有更多的地位。借着在我们里面占有更多的地位，祂实际地在我們里面作王掌权。这是主耶稣内里的掌权（李常受文集一九七二年第二册，三一至三二、八四、八六页）。

参读：国度，第四十七至四十八章。

merely a dispensation or a sphere. It is the totality of Christ being life to us in all His activities.

The animal kingdom is the totality of all animal life with all its activities. Birds are flying, monkeys are climbing, and turtles are swimming in the water...Likewise, the kingdom of Christ is the totality of Christ being life to us with all His activities. We all have Christ within us as life, and we have many activities in Christ. This is the kingdom of Christ. Recently, I was watching, observing, and enjoying so many activities of the members in the meeting. You may say that was a church meeting. I agree, but that was also the kingdom of Christ with His life and activities.

God was incarnated as a man. God's desire is to come into man. When we call on the name of the Lord Jesus, He comes into us as life. From that point on, God grows within us. God's growth in us means that He is spreading within us. The more God grows, the more He spreads, and the more ground He occupies within us. The more ground He occupies, the more He reigns. The kingdom is God's divine reign in us through the inward growth of life. The kingdom of God is God being life to us, spreading in us, occupying the ground in us, and reigning over our whole being.

Satan takes the human body as his dwelling place, but the Lord Jesus takes the human spirit as His dwelling place. God in His sovereignty has preserved the human spirit for Himself. Although the human spirit has been influenced by the evil body and the corrupt mentality to the point that it has been deadened, we can find no hint in the Bible that Satan has ever entered into the human spirit. When we repent and believe in the Lord Jesus, He immediately comes into our spirit. The enemy tries his best to hide this matter of the human spirit from Christians. The Bible tells us clearly that the Lord Jesus Christ is with our spirit (2 Tim. 4:22). From our spirit He is growing and spreading within us, taking possession of more ground in our being. By occupying more ground within us, He actually reigns within us. This is the inward reigning of the Lord Jesus. (CWWL, 1972, vol. 2, "The Kingdom," pp. 25-26, 67-69)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," chs. 47—48

第四周■周五

晨兴喂养

约一 12 ~ 13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”

在约翰福音里，神国的启示是基于三章的两节圣经。…三节说到见神的国，五节说到进神的国。要见神的国，就必须重生。要进神的国，就必须从水和灵生。水表征我们众人受浸所归入之基督的死，灵表征复活（李常受文集一九九四至一九九七年第四册，五六一至五六二页）。

信息选读

约翰三章里的事例，是关于在重生里的生命。…这章说到尼哥底母，他是一个真正寻求的人，在夜里来见主耶稣（2）。他带着很多的知识和许多的观念而来，因为他是犹太人中间的教师。他认为基督是从神那里来作教师的。他可能以为他需要更好的教训，来改良他自己。但主的回答向他揭示，他需要重生。

我们若不重生，就没有见神的国的性能。重生就是从表征基督之死的水而生，也是从表征基督之复活的灵而生。我们必须与基督同死，并复活成为一个新的人，属于另一个种类，就是新的种类。

神的国是神的掌权。这神圣的掌权是一个范围，不仅是神圣管治的范围，也是神圣种类的范围，在其中有一切神圣的事物。植物的国是植物种类的范围，动物的国是动物种类的范围。照样，神的国是神圣种类的范围。

WEEK 4 — DAY 5

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The revelation of the kingdom of God in John is based upon two verses in John 3.. Verse 3 speaks of seeing the kingdom, and verse 5 speaks of entering into the kingdom. To see the kingdom we need to be born anew. To enter into the kingdom we need to be born of water and the Spirit. Water signifies the death of Christ, into which we all have been baptized, and the Spirit signifies resurrection. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 438)

Today's Reading

The case in John 3 concerns life in regeneration. It speaks of Nicodemus, a real seeker who came to the Lord in the night (v. 2). He came with much knowledge and many concepts because he was a teacher among the Jewish people. He considered Christ a teacher who had come from God. He might have thought that he needed better teachings to improve himself, but the Lord's answer unveiled to him that he needed to be born anew.

If we are not born anew, we do not have the capacity to see the kingdom of God. To be born anew is to be born of water, signifying the death of Christ, and of the Spirit, signifying Christ's resurrection. We need to die with Christ and be resurrected to be a new person of another, new species, new kind.

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.

神成为肉体，进到人的种类里；而人成为神，有神的生命和性情（但无分于祂神圣的神格），进到祂神圣的种类里。在约翰三章，神的国指神的种类，多过于指神的掌权。

要进入神圣的范围，就是神圣种类的范围，我们就必须从神而生，得着神圣的性情和生命。

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

信徒借着重生由神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格（约一 12 ~ 13），他们比亚当更从神类。亚当只有神外面的样子，而没有神里面的实际，就是神圣的生命。我们里面有神圣生命的实际，并且全人正被变化并模成主的形像。神所有的儿女都是在神圣种类的神圣范围里，这样说是合逻辑的。

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

这些神人是神所生的儿女，不仅构成神的家（提前 3:15，彼前 4:17，约十四 2），也是基督身体借以建造起来的构成分子，而基督的身体要终极完成新耶路撒冷，作神与基督永远的国（林前 6:9，弗 5:5，彼后 1:11，启 11:15）（李常受文集一九九四至一九九七年第四册，五六二至五六五页）。

参读：约翰福音结晶读经，第十二篇。

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.

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 according to 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 according to its kind. But God created man, not according to man's kind but in God's image and according to 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, 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). (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 438-440)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 12

第四周■周六

晨兴喂养

可四 26～29 “…神的国是这样，如同人把种子撒在地上，…这种子就发芽渐长…。地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。谷既熟了，他立刻用镰刀去割，因为收割的时候到了。”

在马可四章二十六至二十九节主耶稣说，国度如同人把种子撒在地里。这种子发苗，长叶，吐穗，至终被收割。国度是一粒种子，撒在地里，长大直到成熟，那时就被收割。种子是主耶稣这位照耀者。我们都是土壤，主耶稣这种子撒在其中。种子渐长，至终产生收获，就是国度完全的实现。因此，国度乃是主耶稣这生命的种子，撒在我们里面，生长在我们里面，直到祂在收割的时候达到成熟。…种子在我们里面的生长就是国度的过程。一面我们是在国度里，但另一面我们是在国度的过程中。…今天我们里面有国度的种子在生长。这国度的生长要带我们达到收割，那个收割就是国度完全的实现（李常受文集一九七二年第二册，二五页）。

信息选读

主耶稣说，如果祂靠着那灵赶鬼，这就是神的国临到他们（太十二 28）。鬼是肮脏、不洁、邪恶的灵，但鬼之所以是鬼，其原则的意思就是背叛。本来鬼是一种受造之物，当撒但背叛神时，它们就跟随他而成为鬼。因此，鬼指明背叛。如果你在行事为人上，有些事物不在神的管治下，有些事物仍在背叛

WEEK 4 — DAY 6

Morning Nourishment

Mark 4:26-29 ...So is the kingdom of God: as if a man cast seed on the earth,...and the seed sprouts and lengthens...The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear. But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

In Mark 4:26-29 the Lord Jesus said that the kingdom is like a man who sows seed into the earth. The seed grows, the blade appears, the ear appears, and finally it is harvested. The kingdom is a seed that is sown into the earth and that grows until it reaches maturity, at which time it is harvested. The seed is the Lord Jesus as the shining One. We all are the soil into which the Lord Jesus as the seed has been sown. The seed grows and eventually will produce the harvest, the full manifestation of the kingdom. Thus, the kingdom is the Lord Jesus as the seed of life who has been sown into us and who grows in us until He reaches maturity at the time of harvest...The growth of the seed within us is the process of the kingdom. On the one hand, we are in the kingdom, but on the other hand, we are in the process of the kingdom... Today we have the seed of the kingdom growing within us. This growth of the kingdom will bring us to the harvest, and that harvest will be the full manifestation of the kingdom. (CWWL, 1972, vol. 2, "The Kingdom," p. 19)

Today's Reading

The Lord Jesus said that if He cast out demons by the Spirit, then the kingdom of God had come upon them [Matt. 12:28]. A demon is a dirty, unclean, evil spirit, but the principle of being a demon simply means rebellion. Originally, demons were a kind of created being. When Satan rebelled against God, they followed him and became demons. Therefore, demons indicate rebellion. If in your daily walk there are some things that are not under God's ruling, some

神，在原则上那些事物就是鬼。它们需要被主耶稣赶出去。我们必须祷告说，“主耶稣，来赶出我的鬼；甚至到今天我仍是背叛的。”你也许在购物上是背叛的。你可能去了百货公司，虽然主耶稣在你里面告诉你不要去。到了百货公司，你拿起一样东西，虽然主耶稣告诉你放下，你却买了，并且现在还留在家里。这乃是背叛，也就是鬼的原则。

你一直都在基督的管治之下么？我们也许说我们爱祂，却不接受祂的管治。我们也许说基督是我们的生命，但基督作我们的生命也许对我们不很实际。也许那只是一个用辞，而不是实际。…主耶稣的生命乃是管治的生命。每一种生命都有管治的元素，就是其生命之律和规律。我们里面也许有基督的生命，却没有在祂生命的管治之下。所以，就一面的意义说，我们也许仍被许多鬼附着。我们需要主耶稣把它们赶出去。然后我们就真正地在国度里。国度乃是基督实际的实化。我们已经从黑暗的权势迁到基督的国里。然而在我们的日常生活中，我们也许缺少国度的实际。

所有在召会里的人也在神的国里。…然而不是所有在召会里的人，都在诸天之国的实际里，因为他们不都是得胜者。只有召会中的得胜者，才在诸天之国的实际里。…（这实际）只包括过属天生活且是得胜者的信徒。…今天那些在诸天之国的实际里受管教的人，乃是将来那些在诸天之国的实现里掌权的人。

诸天之国的外表，就是基督教国，与挂名的基督徒有关。召会和神的国与得救的人有关。诸天之国的实际并诸天之国的实现，与得胜的信徒有关（李常受文集一九七二年第二册，二一至二二、五八六至五八七页）。

参读：国度，第四十九至五十章。

things still in rebellion against God, those things in principle are demons. They need to be cast out by the Lord Jesus. We must pray, “Lord Jesus, come and cast out my demons. Even today I am rebellious.” You may be rebellious in your shopping. Perhaps you went to the department store although the Lord Jesus within you told you not to go. Once in the store, you picked up an item, and even though the Lord Jesus told you to drop it, you bought it, and you still have it at home. This is rebellion, the principle of a demon.

Are you always under the ruling of Christ? We may say that we love Him yet not accept His ruling. We may say that Christ is our life, but Christ as our life may not be very real to us. It may simply be a term, not a reality... The life of the Lord Jesus is a ruling life. In every kind of life there is a ruling element, which is its life law and regulation. We may have the life of Christ within and yet not be under the ruling of His life. So, in a sense, we may be still possessed by many demons. We need the Lord Jesus to cast them out. Then we will truly be in the kingdom. The kingdom is the realization of the reality of Christ. We have been transferred out of darkness into the kingdom of Christ. Yet, in our daily living, we may lack the reality of the kingdom.

All those who are in the church are also in the kingdom of God...However, not all those who are in the church are in the reality of the kingdom of the heavens, because not all of them are overcomers. Only the overcomers in the church are in the reality of the kingdom of the heavens...It includes only the believers who are living a heavenly life and are overcomers. Those who are being disciplined today in the reality of the kingdom of the heavens are those who will reign in the future in the manifestation of the kingdom of the heavens.

The appearance of the kingdom of the heavens, Christendom, is related to the nominal Christians. The church and the kingdom of God are related to the saved ones. The reality of the kingdom of the heavens and the manifestation of the kingdom of the heavens are related to the overcoming believers. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 16-17, 454-455)

Further Reading: CWWL, 1972, vol. 2, “The Kingdom,” chs. 49—50

第四周诗歌

751

国 度 — 作操练与奖赏

11 12 12 12 (英 947)

降 B 大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,
 将 来 却 是 奖 赏, 与 主 一 同 掌 权。
 这 是 神 的 智 慧, 现 今 将 我 训 练,
 使 祂 计 划 完 成, 将 祂 公 义 彰 显。

- 二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,
 但是还需训练,才能像王一样, 要将祂的王权赐我作为赏赐;
 好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,
 使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。
- 三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,
 甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;
 如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,
 将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。
- 四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,
 对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;
 一直都要活在国度实际里面, 求使国度实际,今天作我操练,
 为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

WEEK 4 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

1. God's King - dom to - day is a real ex - er - cise, But when Christ comes to reign it will be a great prize; It is wis - dom di - vine that we now may be trained That His plan be ful - filled and His jus - tice main - tained.

2. God's children, we're born to be kings with His Son,
 And we need to be trained that we may overcome
 And to know how to rule in His kingdom as kings,
 That His kingship thru us be expressed o'er all things.
3. Today we must learn to submit to His throne,
 How to have a strict life and His government own;
 His authority then we'll be able to share,
 O'er the nations to rule with God's Son as the heir.
4. With a life strict to self we must righteousness hold,
 Kind to others in peace, and with God joyful, bold;
 In the Kingdom's reality e'er to remain,
 For its manifestation prepared thus to reign.
5. Then Christ when He comes with the kingdom from God
 Will to us grant His kingship to share as reward;
 Thus the Lord will His righteousness thru us maintain
 And His wisdom to heavenly powers make plain.
6. For this the Apostle pressed on at all cost,
 For the Kingdom assured that he would not be lost;
 'Tis for this he charged others, Be true to the Lord.
 That the Kingdom might be unto them a reward.
7. O Lord, give us grace for Thy Kingdom to live,
 To be trained that Thou may the reward to us give;
 Make the Kingdom's reality our exercise,
 That its manifestation may be our great prize.

第四周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第五周

使徒的职事 与基督天上的职事合作， 牧养作神群羊的召会， 为着建造基督的身体 并有新的复兴

诗歌：451

读经：约十 11, 16, 二一 15~17, 彼前二 25, 五 4,
来十三 20, 启一 13, 二 1, 7

约 10:11 我是好牧人，好牧人为羊舍命。

约 10:16 我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。

约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

约 21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。

约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

彼前 2:25 你们好像羊走迷了路，如今却归到你们魂的牧人和监督了。

彼前 5:4 到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。

来 13:20 但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的，

启 1:13 灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸前束着金带。

启 2:1 你要写信给在以弗所的召会的使者，说，那右手握着七星，在七个金灯台中间行走的，这样说，

Week Five

The Apostolic Ministry in Cooperation with Christ's Heavenly Ministry to Shepherd the Church of God as His Flock for the Building Up of the Body of Christ and a New Revival

Hymns: E612

Scripture Reading: John 10:11, 16; 21:15-17; 1 Pet. 2:25; 5:4; Heb. 13:20; Rev. 1:13; 2:1, 7

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

John 21:15 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.

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.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Rev. 1:13 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.

Rev. 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

【周一】

壹 诗篇二十二至二十四篇是启示基督的一组诗，从祂的钉十字架，经过祂的牧养，说到祂来世的君王职分：

- 一 诗篇二十三篇论到基督在祂的复活和升天里作牧者，乃是二十二篇基督救赎的死，并祂产生召会的复活，以及二十四篇基督作为王回来，要借着作祂身体的召会得回全地，二者之间的桥梁。
- 二 基督在祂天上的职事里一直在牧养人，我们需要与祂合作牧养人；我们若接受这个交通，地上会有一个大复兴，将主带回来。

【周二】

贰 约翰二十一章启示使徒的职事与基督天上的职事合作；该章是约翰福音的完成和总结：

- 一 约翰福音有二十一章，但事实上结束于二十章。
- 二 整卷书说到基督在地上的职事，开始于祂这神的话成为肉体，成了一个在肉体里的人，（一 14，）结束于祂这末后亚当的复活，成了赐生命的灵；（二十 22；）因此，二十一章应当是一篇附言。
- 三 这样说虽然是对的，但更内在地说，约翰二十一章乃是约翰福音的完成和总结；该章总结整卷约

§ Day 1

I. Psalms 22 through 24 are a group of psalms revealing Christ from His crucifixion through His shepherding to His kingship in the coming age:

- A. Psalm 23, which concerns Christ as the Shepherd in His resurrection and ascension, is the bridge between Christ's redeeming death and His church-producing resurrection in Psalm 22 and Christ's coming back as the King, who will regain the entire earth through the church as His Body in Psalm 24.
- B. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people; if this fellowship is received by us, there will be a big revival on the earth to bring the Lord back.

§ Day 2

II. John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry; it is the completion and consummation of the Gospel of John:

- A. The Gospel of John has twenty-one chapters, but it actually ends with chapter 20.
- B. The entire book covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:14) and ending with His resurrection as the last Adam to become the life-giving Spirit (20:22); hence, chapter 21 should be an appendix.
- C. Although it is correct to say this, it is more intrinsic to say that John 21 is the completion and consummation of the Gospel of John; it consummates

翰福音，给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神的经纶。

叁 在约翰十章十至十一节和十六节，主向门徒揭示，祂是好牧人，来使羊更丰盛地得着生命，并且祂另外有羊（外邦人），祂必须领这另外的羊与他们（犹太信徒）合为一群（一个召会），归于一个牧人之下：

一 主的牧养先是在祂地上的职事里——太九 36，参十 1～6。

二 然后，主的牧养是在祂天上的职事里，（彼前五 4，）照顾神的召会，结果带进祂的身体。

肆 主托付彼得喂养祂的小羊并牧养祂的羊：

一 当主在复活之后，并在祂升天之前，与祂的门徒在一起时，在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊——约二 15～17。

二 这是把使徒的职事与基督天上的职事合并，以照顾神的群羊，就是召会，结果带进基督的身体。

三 随后在使徒行传，彼得说，“我们要坚定持续地祷告，并尽话语的职事；”（六 4；）这乃是与基督天上的职事合作，这职事乃是代求的职事，（来七 25，）也是将神供应到人里面的职事。（八 2。）

四 彼得对主的这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好像羊走迷了路，如今却归到他们魂的牧人和监督了——彼

the entire Gospel of John by showing that Christ's heavenly ministry and the apostles' ministry on the earth cooperate together to carry out God's economy.

III. In John 10:10-11 and 16 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) that He must lead to join with them (the Jewish believers) to be one flock (one church) under one Shepherd:

A. The Lord's shepherding was first in His earthly ministry—Matt. 9:36; cf. 10:1-6.

B. The Lord's shepherding is second in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His Body.

IV. The Lord commissioned Peter to feed His lambs and shepherd His sheep:

A. 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.

B. 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.

C. Later, in the book of Acts, Peter said, "We will continue steadfastly in prayer and in the ministry of the word" (6:4); this is to cooperate with Christ's heavenly ministry of intercession (Heb. 7:25) and of ministering God into His people (8:2).

D. Peter was so impressed with this commission of the Lord that in his first book he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer of their souls—1

前二 25:

- 1 基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。
 - 2 祂借着顾到我们里面各部分的益处，并监督我们魂（就是我们真人位）的光景，而牧养我们——参来十三 17。
- 五 彼得劝勉长老，要牧养他们中间神的群羊，好使他们这些忠信的长老在牧长显现的时候，得着那不能衰残的荣耀冠冕——彼前五 1～4。
- 六 彼得的话指明，基督天上的职事主要的是牧养神的召会，就是祂的群羊，结果带进祂的身体。

【周三】

伍 以下使徒保罗的话，也给我们看见使徒的职事与基督天上的职事合并，以照顾神的群羊：

- 一 在行传二十章二十八节，保罗告诉在以弗所的长老：“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”
- 二 保罗说，“我知道我离开以后，必有凶暴的豺狼进入你们中间，不爱惜羊群；”（29；）使徒不顾自己的性命，（24，）但他非常关心召会的前途；召会是他的珍宝，也是神的珍宝。
- 三 保罗在希伯来十三章二十节说，“神…凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来”：

Pet. 2:25:

1. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being.
 2. 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—cf. Heb. 13:17.
- E. Peter exhorts 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.
- F. 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.

§ Day 3

V. The following words of the apostle Paul also show the incorporation of the apostolic ministry with Christ's heavenly ministry to take care of God's flock:

- A. In Acts 20:28 Paul told the elders in Ephesus, "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, which He obtained [or purchased] through His own blood."
- B. Paul said, "I know that after my departure fierce wolves will come in among you, not sparing the flock" (v. 29); the apostle did not care for his own life (v. 24), but he was very concerned for the future of the church, which was a treasure to him and to God.
- C. Paul says in Hebrews 13:20, "God...brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant":

1 这永约就是新遗命的约，为要得着群羊，就是召会，结果带进基督的身体，并终极完成新耶路撒冷；神的永约是要借着牧养，终极完成新耶路撒冷。

2 神使我们的主从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷。

陆 使徒职事与基督天上职事合并的主要目的和目标，乃是要建造基督的身体，终极完成新耶路撒冷，以完成神永远的经纶——参弗三 2，8～9，彼前五 10。

柒 为着神永远经纶的主要目的和终极完成而牧养神的群羊，这件事甚至在雅歌中也提到：

一 “我心所爱的啊，求你告诉我，你在何处牧放羊群〔为着满足〕？晌午在何处使羊群歇卧〔为着安息〕？”——一 7 上。

二 “只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁边”——8 节下。

三 “我的良人属我，我也属他；他在百合花〔以单一的心，过着信靠神的生活，而寻求基督的人〕中牧放群羊”——二 16。

四 “我属我的良人，我的良人也属我；他在百合花中牧放群羊”——六 3。

捌 牧养信徒，对于他们在神圣生命里的长大，是极其重要的；我们必须以牧养的路来传福音并复兴召会：

1. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem; the eternal covenant of God is to consummate the New Jerusalem by the shepherding.

2. God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant.

VI. 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—cf. Eph. 3:2, 8-9; 1 Pet. 5:10.

VII. The matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is even referred to in Song of Songs:

A. "Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?"—1:7a.

B. "Go forth on the footsteps of the flock, / And pasture your young goats / By the shepherds' tents"—v. 8b.

C. "My beloved is mine, and I am his; / He pastures his flock among the lilies [the seekers of Christ who live a life of trusting in God with a single heart]"—2:16.

D. "I am my beloved's, and my beloved is mine; / He pastures his flock among the lilies"—6:3.

VIII. To shepherd the believers is very crucial for their growth in life; we must take the shepherding way to preach the gospel and revive the church:

- 一 我们应当祷告说，“主，我要得着复兴；从今日起，我要作一个牧人；我要去喂养人，牧养人，把人聚成一群。”
- 二 在约翰十章和二十一章，主用三个辞说到牧养的事：“喂养”、“牧养”、“成为一群”；（十16，二一15～16；）我们也可将“群”用作动词（意指使羊成为一群）。
- 三 众召会都必须学习如何使人成为一群，好叫他们能调和在一起；长老和同工该带头实行这事。

【周四】

玖 金灯台生机的维持乃是基督天上的职事，在祂的人性里顾惜众召会，并在祂的神性里喂养众召会，好借着祂生机的牧养产生得胜者——启一13，二7，约十11，14，彼前二25，五4，来十三20：

- 一 人子是在祂的人性里，金带表征祂的神性，而胸是爱的表号：
 - 1 基督原来是腰间束带，为着神圣的工作得加力，（出二八4，但十5，）以产生众召会，但如今祂在胸间束带，借着祂的爱照顾祂所产生的众召会。（启一13。）
 - 2 金带表征基督的神性成了祂神圣的力量，胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动的，好喂养众召会。
- 二 基督作为人子，在祂的人性里照顾众召会，为要顾惜众召会——13节上：
 - 1 祂收拾灯台的灯，使灯正确合宜，就是在顾惜我们，使我们快乐、愉快、舒适——出三十7，参诗四二5，11：

- A. We should pray, "Lord, I want to be revived; from today I want to be a shepherd; I want to go to feed people, to shepherd people, and to flock people together."
- B. In John 10 and 21 the Lord used three words concerning shepherding: feed, shepherd, and flock (10:16; 21:15-16); we can also use the word flock as a verb.
- C. All the churches have to learn how to flock together so that they can be blent together; the elders and co-workers should take the lead to practice this.

§ Day 4

IX. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Rev. 1:13; 2:7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20:

- A. The Son of Man is in His humanity, the golden girdle signifies His divinity, and the breasts are a sign of love:
 - 1. Christ was girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but now He is girded about at the breasts, caring for the churches that He has produced by His love (Rev. 1:13).
 - 2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.
- B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—v. 13a:
 - 1. He dresses the lamps of the lampstands to make them proper, cherishing us that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Ps. 42:5, 11:

- a 主的同在带来一种柔细、温暖的气氛，顾惜我们的全人，给我们安息、安慰、医治、洁净和鼓励。
- b 我们在召会里能享受主同在的顾惜气氛，得着生命的滋养供应——弗五 29，参提前四 6，弗四 11。

【周五】

- 2 祂修剪灯台的灯芯，把一切拦阻我们照耀的消极事物剪掉——出二五 38：
 - a 灯芯烧焦的部分，灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。
 - b 祂把众召会中间一切的不同（过错、短处、失败、缺点）修剪掉，使众召会在素质、样子和彰显上完全相同——参林前一 10，林后十二 18，腓二 2。

三 基督在神性里以祂胸间金带所表征的神圣之爱照顾众召会，以喂养众召会——启一 13 下：

【周六】

- 1 基督在祂三个时期的丰满职事中，以祂自己这包罗万有的基督来喂养我们，使我们在神圣的生命中长大成熟，成为祂的得胜者，以完成祂永远的经纶。
- 2 作为行走的基督，祂知道每一个召会的情形；作为说话的灵，祂修剪灯台并用新油，就是那灵的供应，充满灯台——二 1，7，参出二七 20～21，亚四 6，11～14。
- 3 我们要有分于祂的行动，并享受祂的照顾，就必须

- a. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.
- b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.

§ Day 5

- 2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things, which frustrate our shining—Exo. 25:38:
 - a. 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.
 - b. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle on His breasts, to nourish the churches—Rev. 1:13b:

§ Day 6

- 1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.
- 2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7; cf. Exo. 27:20-21; Zech. 4:6, 11-14.
- 3. To participate in His move and enjoy His care, we must be in the

在众召会里。

拾 借着基督奇妙的牧养，我们得以享受祂作我们的福分，从今时直到永远——赛四九 10，启七 9～17，约六 35，四 13～14，诗三六 7～9，九一 1，赛十二 1～6，启二二 1。

churches.

X. Through Christ's wonderful shepherding, we will enjoy Him as our blessings both today and for eternity—Isa. 49:10; Rev. 7:9-17; John 6:35; 4:13-14; Psa. 36:7-9; 91:1; Isa. 12:1-6; Rev. 22:1.

第五周■周一

晨兴喂养

诗二二 22 “我要向我的弟兄宣告你的名；在会中我要赞美你。”

二三 1 “耶和华是我的牧者；我必不至缺乏。”

二四 9～10 “众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。那荣耀的王是谁呢？万军之耶和华——祂是荣耀的王！细拉”

诗篇二十二至二十四篇是启示基督的一组诗，启示祂从钉十字架到来世的君王职分。在二十二篇，我们看见基督的死，祂的复活，以及祂在复活里所产生的许多弟兄，形成祂的召会。二十三篇是关于基督作牧者。今天这牧者是在祂的复活里。二十四篇是关于基督在神的国里作要来的王。因此，在这三篇诗里，有钉十字架的基督，复活的基督，产生召会的基督，作牧者并牧养祂羊群（召会）的基督，以及回来作王的基督（诗篇生命读经，一六九页）。

信息选读

（诗篇二十三篇）告诉我们，基督分五个阶段牧养我们。第一阶段是青草地和可安歇的水边（2）。草地和水是为着我们的滋养，包括顾惜和享受。第二阶段是义路（3）。义路指明我们的行事为人。我们享受基督、被基督充满且得基督滋养以后，就走在义路上。第三阶段是死荫的幽谷（4）。…基督的牧养带我们行过死荫的幽谷。第四阶段是战场（5），在那里我们与敌人争战。在战场上，基督为我们摆设了筵席。最后，末了的阶段是一生一世住在耶和华的殿中（6）。

WEEK 5 — DAY 1

Morning Nourishment

Psa. 22:22 I will declare Your name to my brothers; in the midst of the assembly I will praise You.

23:1 Jehovah is my Shepherd; I will lack nothing.

24:9-10 Lift up your heads, O gates; and lift up, O long enduring doors; and the King of glory will come in. Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah.

Psalms 22—24 are a group of psalms revealing Christ from His crucifixion to His kingship in the coming age. In Psalm 22 we see Christ's death, His resurrection, and His many brothers produced in His resurrection to form His church. Psalm 23 concerns Christ as the Shepherd. This Shepherd today is in His resurrection. Psalm 24 concerns Christ as the coming King in God's kingdom. Thus, in these three psalms we have Christ crucified, Christ resurrected, Christ producing the church, Christ being the Shepherd and shepherding His flock, the church, and Christ coming back to be the King. (Life-study of the Psalms, p. 137)

Today's Reading

[Psalm 23] tells us that Christ's shepherding of us is in five stages. The first stage is of the pastures and the waters of rest (v. 2). Pasture and waters are for our nourishment, including cherishing and enjoyment. The second stage is the stage of the paths of righteousness (v. 3). The paths of righteousness indicate our walk. After we enjoy Christ, are filled up with Christ, and are nourished by Christ, we walk on the paths of righteousness. The third stage is the valley of the shadow of death (v. 4)...Christ's shepherding leads us through the valley of the shadow of death. The fourth stage is the battlefield (v. 5), where we are fighting against the adversaries. At the battlefield a table, a feast, is spread for us. Finally, the last stage is to dwell in the house of God for the length of our days (v. 6).

我们安息在主里，会使谷缩短，使荫减少，并将死除去。我们不该说自己正在谷中。…最好的路，就是忘记我们在谷中，因为有主与我们同在。我们不怕遭害，因为祂与我们同在。

主在我们敌人面前为我们摆设筵席。主的桌子乃是一个筵席（林前十21）。每主日我们来到主的桌子前坐席，总是在我们敌人面前。每天对我们都是争战的日子。…一面，我们享受主的筵席；另一面，我们该为着胜利而争战。

在召会之外，没有召会，基督就无法牧养我们。这是因为祂是羊群的牧者，羊群就是召会。离开召会就是离开羊群，而牧者总是与羊群同在（诗篇生命读经，一七二、一七八至一八〇、一八二页）。

我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。…牧养和教导，应当像双脚，为着我们与主一同行动。

约翰福音末了的第二十一章，启示使徒的职事与基督在天上的职事合作。

牧养是神圣的事。我们要作牧人，就必须是基督的见证人，是基督的肢体，也是基督的弟兄，有分于祂儿子的名分。这样，我们就有分于儿子名分的发言，而成为申言者。我们既是为着神发言的申言者，我们就为主说话。同时，我们需要牧养人。这是结果子的路，是得着繁增和扩增的路。我们若接受这种交通，我信地上会有一个大复兴，但不是由少数属灵大汉带来的，乃是由基督身体的许多肢体，跟随经过过程之三一神寻找并得着堕落之人的步骤，成为牧人所带来的（李常受文集一九九四至一九九七年第五册，一二七至一二八页）。

参读：活力排，第四章。

Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death. We should not talk about our being in the valley...The best way is for us to forget that we are in the valley, because we have the Lord with us. We do not fear evil, because He is with us.

The Lord spreads a table—a feast—before us in the presence of our adversaries (1 Cor. 10:21). The Lord's table is a feast. Every Lord's Day when we come to His table to take the feast, it is always in the presence of our adversaries. Every day is a fighting day to us...On the one hand, we enjoy the feast of the Lord, and on the other hand, we should fight for the victory.

Outside of the church, without the church, there is no way for Christ to shepherd us. This is because He is the Shepherd of the flock, and the flock is the church. To get out of the church is to get out of the flock, and the Shepherd is always with the flock. (Life-study of the Psalms, pp. 139, 144-148)

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...Shepherding and teaching should be like two feet for our move with the Lord.

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry.

Shepherding is something divine. In order to be a shepherd, we must be a witness of Christ, a member of Christ, and a brother of Christ, sharing His sonship. Then we will participate in the oracle of the sonship to become a prophet. As a prophet for God's oracle, we will speak for the Lord. Meanwhile, we need to shepherd people. This is the way to be fruitful, to have the multiplication and the increase. If this kind of fellowship is received by us, 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 92-93)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 4

第五周■周二

晨兴喂养

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

二一 16 “…约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。”

约翰二十一章启示，使徒的职事与基督天上的职事合作。基督升到诸天之上以后，就开始了祂天上的职事。为此，祂兴起一班跟随祂的人作祂的使徒，他们能与祂完全的合作。这些使徒受升天基督的托付，与祂合作，以完成神新约的经纶。祂在诸天之上所作的，使徒就在地上作，以完成祂天上的职事。

整卷〔约翰福音〕说到基督在地上的职事，开始于祂这神的话成为肉体，成了一个在肉体里的人（一 1～14），结束于祂这末后亚当的复活，成了赐生命的灵（二十）。…约翰二十一章乃是约翰福音的完成和总结…，给我们看见基督在天上的职事与使徒在地上的职事一起合作，以完成神新约的经纶（李常受文集一九九四至一九九七年第四册，五七二至五七三页）。

信息选读

主的牧养先是在祂地上的职事里（太九 36）。主看见以色列人如同羊，受到他们首领的搅扰；他们如同羊流离，没有牧人。主这位神选民的牧人就祷告，于是神告诉祂所差的这一位，要设立十二使徒，使他们照顾神的羊（十 1～6）。…然后，主的牧养是在

WEEK 5 — DAY 2

Morning Nourishment

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.

21:16...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.

John 21 reveals the apostolic ministry in cooperation with Christ's heavenly ministry. After Christ ascended to the heavens, He began His heavenly ministry. In doing this, He raised up a group of His followers as His apostles who could fully cooperate with Him. These apostles were commissioned by the ascended Christ to cooperate with Him to carry out God's New Testament economy. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry.

The entire book [of John] covers the earthly ministry of Christ, beginning with His incarnation as the Word of God to become a man in the flesh (1:1-14) and ending with His resurrection as the last Adam to become the life-giving Spirit (ch. 20)...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. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 446)

Today's Reading

First, the Lord's shepherding was 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 (10:1-6). Second, the Lord's shepherding

祂天上的职事里（彼前五4），照顾神的召会，结果带进祂的身体。…祂复活升天之后，仍然在牧养。

当主在复活之后，并在祂升天之前，…在祂一次的显现里，祂托付彼得，当祂不在这里而在诸天之上时，要喂养祂的小羊，并牧养祂的羊（约二一15～17）。牧养含示喂养，但牧养所包含的比喂养要多。牧养乃是给群羊周全、柔细的照顾。…这是把使徒的职事与基督天上的职事合并，以照顾神的羊群，就是召会，结果带进基督的身体。

基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂（彼前二25）。…基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。祂借着顾到我们里面各部分的益处，并监督我们魂（就是我们真人位）的光景，而牧养我们（李常受文集一九九四至一九九七年第四册，五七三至五七四、五七六页）。

我们在已过讲说并教导了很多，但很少牧养。…我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养。

基督在祂天上的职事里一直在牧养人，我们需要与祂合作牧养人。没有牧养，我们为主的工作就不会有果效。我们必须学习一切的真理，使我们有话可说，然后去接触人，牧养他们。

基督是人子，来救赎我们脱离罪（提前一15）——顾惜。这是新约的第一部分。…基督是神子，来将神圣的生命丰盛地分赐到我们里面（约十10）——喂养。这是新约的第二部分（李常受文集一九九四至一九九七年第五册，一二七至一二八、一八六至一八七页）。

参读：约翰福音结晶读经，第十三篇。

is in His heavenly ministry (1 Pet. 5:4) to take care of the church of God, issuing in His

Body...After His resurrection and ascension to the heavens, He is still shepherding. After [the Lord's] 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.

Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls [1 Pet. 2:25]...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. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 446-448)

In the past we did much speaking and teaching with very little shepherding...Our shepherding should always be with teaching, and our teaching should always be with shepherding.

In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people. Without shepherding, our work for the Lord cannot be effective. We must learn all the truths so that we may have something to speak and go to contact people to shepherd them.

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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 92, 137)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

第五周■周三

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

来十三 20 “但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。”

使徒保罗〔在行传二十章二十八节〕的话，证实〔牧养是把使徒的职事与基督天上的职事合并，以照顾神的羊群〕。

保罗虽然很紧急地要回耶路撒冷，但在他的行程中，他打发人叫以弗所的长老到他那里去；然后向他们说了一篇很长的话，记在二十章。…羊群就是召会〔参 28～29〕（李常受文集一九九四至一九九七年第四册，五七五页）。

信息选读

神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷〔参来十三 20〕。

为着神永远经纶的主要目的和终极完成而牧养神的群羊，这件事甚至在雅歌中也提到。在这卷书中，基督牧养那寻求祂并追求祂的人。…雅歌一章七节上半，寻求者说，“我心所爱的啊，求你告诉我，你在何处牧放羊群〔为着满足〕？晌午在何处使羊群歇卧〔为着安息〕？”…牧人回答寻求者说，“只管出去跟随羊群的脚踪，把你的山羊羔牧放在牧人帐棚的旁

WEEK 5 — DAY 3

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, which He obtained through His own blood.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.

The...words of the apostle Paul [in Acts 20:28] confirm [that shepherding is the incorporation of the apostolic ministry with Christ's heavenly ministry to take care of God's flock].

Although Paul was on an urgent trip back to Jerusalem, while he was journeying, he sent word for the elders in Ephesus to come to him. Then he gave them a long word recorded in Acts 20...The flock is the church [cf. vv. 28-29]. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 447)

Today's Reading

God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant [cf. Heb. 13:20].

This matter of shepherding God's flock for the main purpose and ultimate consummation of the eternal economy of God is referred to even in Song of Songs. In this book Christ shepherds His seeker and pursuer. In Song of Songs 1:7a the seeker says, "Tell me, you whom my soul loves, Where do you pasture your flock [for satisfaction]? / Where do you make it lie down at noon [for rest]?" The Shepherd responds to the seeker by saying, "Go forth on the footsteps of the flock, / And pasture your young goats / By the

边。”（8下）在主这牧长之下，有许多别的牧人。这许多牧人在他们帐棚旁边，也就是在他们生活所在之处，牧放他们的年幼者。…主一直在牧放祂所有像百合花一样的寻求者，照顾他们，喂养他们，并牧养他们，使他们长大（参二16）。

牧养是行得通的。我们不该想要作讲道大汉，为自己立名。人可能受吸引来听我们，但事后谁来照顾他们？布道大会的路行不通，这已经在一些地方试过了。福音大会可能有许多人，最终却没有多少人加给召会。我们也不该用知名人士在我们聚会中作见证。这不会拯救人，把人加给召会。即使某人是总统，他在聚会中该和别人没有什么不同。要有效地拯救人，路必须是借着小的活力排；在其中每一个人都必须是牧人。这样过了短时间，召会就会复兴。没有别的路比这牧养的路更有效能。

盼望我们都祷告说，“主，我要得着复兴。从今天起，我要作一个牧人。我要去喂养人，牧养人，把人聚成一群。”在约翰十章和二十一章，主用三个辞说到牧养的事：“喂养”、“牧养”、“成为一群”。祂说，“喂养我的小羊”又说，“牧养我的羊”（二一15～16）。祂也说，“我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”（十16）另外的羊就是外邦的信徒，他们要与犹太信徒联结在一起，成为一群。主用“群”作为名词，我也喜欢将这辞用作动词（意指使羊成为一群）。我们该学习喂养人，牧养人，并使人成为一群。众召会都必须学习如何使人成为一群，好叫他们能调和在一起。在聚集成群的气氛中，人就被主征服、劝服，得着主的滋养和挑旺。所有邻近的召会该成为一群，使圣徒得着牧养，并被挑旺。长老和同工该带头实行这事（李常受文集一九九四至一九九七年第四册，五七五至五七八、五八〇至五八三页）。

参读：约翰的修补职事，第十三章。

shepherds' tents” (v. 8b). Under the Lord as the Chief Shepherd there are many other shepherds. The many shepherds pasture their young by their tents, that is, where they live. The Lord is pasturing all His seekers as lilies, taking care of them, feeding them, and shepherding them that they may grow [cf. 2:16].

Shepherding works. We should not desire to be giant speakers to make a name for ourselves. People may be attracted to come to listen to us, but who will take care of them afterward? The way of having large gospel campaigns does not work. In some places this has been tested out. We may have big gospel meetings with many people, but eventually not many of them are added to the church. Also, we should not use famous or well-known people to testify in our meetings. This will not save people to be added to the church. Even if someone is the president of the country, he should be in the meeting just as anyone else. The way that can save people effectively must be by small vital groups, and everyone in this small vital group must be a shepherd. After a short time the church will be revived. No other way is more prevailing than this shepherding way.

I hope that we would pray, “Lord, I want to be revived. From today I want to be a shepherd. I want to go to feed people, to shepherd people, and to flock people together.” In John 10 and 21 the Lord used three words concerning shepherding: feed, shepherd, and flock. He said, “Feed My lambs,” and, “Shepherd My sheep” (21:15-16). He also said, “I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd” (10:16). The other sheep are the Gentile believers who would be joined together with the Jewish believers to be one flock. The Lord used the word flock here as a noun. I also like to use it as a verb. We should learn to feed, to shepherd, and to flock together. All the churches have to learn how to flock together so that they can be blent together. In the atmosphere of flocking, people are subdued, convinced, nourished, and stirred up by the Lord. All the nearby churches should be flocked together for the saints to be shepherded and stirred up. The elders and co-workers should take the lead to practice this. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 448-449, 451-452)

Further Reading: CWWL, 1980, vol. 2, “The Mending Ministry of John,” ch. 13

第五周■周四

晨兴喂养

启一 12～13 “我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台；灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸前束着金带。”

基督今天是在众召会中间。祂一面是大祭司，在诸天之上为众召会代求（来九 24，七 25～26，罗八 34）；另一面又在众召会中间行走，照顾众召会。我们若要有分于祂的行动，并享受祂的照顾，就必须在众召会中（启示录生命读经，一一九页）。

基督是人子，不光是为着完成救赎，也是为着召会生活，因为召会是由人组成的。祂升天后仍是人子，指明祂复活后，并没有脱去祂的人性。…在祂的人性里，祂为神作见证，完全得胜成功了。众召会在人性里也必能为神作得胜成功的见证（新约总论第十四册，二七页）。

信息选读

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在十二至十三节…我们看见，基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍（出二八 33～35），这给我们看见，基督是我们尊大的大祭司。

祂也胸前束着金带。这带子是一长片金子。…金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。这金带是在祂的胸前，而胸是爱的表号。

WEEK 5 — DAY 4

Morning Nourishment

Rev. 1:12-13 And 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.

Christ today is in the midst of the churches. On the one hand, as the High Priest, He is interceding in the heavens for the churches (Heb. 9:24; 7:25-26; Rom. 8:34), and on the other hand, He is walking in the midst of the churches to care for them. If we would participate in His move and enjoy His care, we must be in the churches. (Life-study of Revelation, p. 95)

Christ as the Son of Man is not only for the accomplishing of redemption but also for the church life, because the church is composed of human beings. That the Lord is still the Son of Man after His ascension indicates that He has not put off His human nature after resurrection...In His humanity He was altogether victorious and successful in bearing the testimony of God. The churches also, being in humanity, surely can be victorious and successful in bearing the testimony of God. (The Conclusion of the New Testament, p. 4135)

Today's Reading

Christ is the best model of cherishing and nourishing as seen in Revelation 1...[Verses 12 and 13 show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest.

He is also girded about at the breasts with a golden girdle. This girdle is a long piece of gold...The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love.

旧约的祭司在供职时，腰间束带（出二八4）。在以理十章五节，基督也是腰束精金带。腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。…今天基督是我们的大祭司，照顾祂劳苦建立的众召会。但如今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸前束带。

金带是一个表号，表征基督的神性成了祂的力量。…基督在祂神性里的总和，成了一条带子。金带表征基督的神性成了祂的力量，而胸表征这金的力量是由祂的爱所运行、所推动。祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

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

在旧约里，大祭司每天早晨收拾灯台的灯（出三十7）。收拾灯就是使灯的情形正确合宜。…基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样（出二五38）。灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。这就是修剪灯芯的意思，为要使灯照得更明。灯芯烧焦的部分，表征那些不照着神定旨的东西，需要剪除；这些东西就如我们的肉体、天然的人、己和旧造。所有的灯台都是生机的，是活的灯台。因为每一个召会都是活的灯台，所以每个召会都很有感觉。一个召会若有了烧焦的灯芯，必会觉得不舒适（李常受文集一九九四至一九九七年第五册，二〇九至二一一页）。

参读：活力排，第十一章。

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. 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 that He has produced...Today Christ is our High Priest taking care of His churches established by His labor. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love.

The golden girdle is a sign, signifying Christ's divinity becoming His energy...The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. 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 that He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable.

The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper. 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. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 154-156)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 11

第五周■周五

晨兴喂养

来四 15～16 “因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

大约八年前，在安那翰的召会没有快乐或愉悦的感觉。这乃是由于灯芯烧黑、烧焦了。但有一天，我们的大祭司基督借着修剪灯芯，来收拾在安那翰的召会这个灯台，把烧黑、烧焦的灯芯剪掉。这乃是顾惜，使在安那翰的召会快乐、愉悦和舒适。…有一天，主耶稣这位大祭司，在祂的人性里来剪除一切消极的东西。这就使我们快乐、愉快并舒适。这是基督在祂的人性里照顾召会，收拾召会的灯。

我感谢主，今天在祂的恢复里，祂乃是在人性里的大祭司。…我们的基督与我们是一样的。祂在凡事上受过试诱，与我们一样，所以祂很容易同情我们的软弱〔来四 15〕。这意思是说，祂在人性里总是同情我们的软弱。祂是在人性里的大祭司，借着一直顾惜我们，来照顾我们（李常受文集一九九四至一九九七年第五册，二一一页）。

信息选读

基督不仅是属人的，也是神圣的。祂是人子带着金带，表征祂的神性作祂的神圣力量。祂的神性作神圣的力量，多方喂养众召会。

WEEK 5 — DAY 5

Morning Nourishment

Heb. 4:15-16 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin. Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

About eight years ago, there was no feeling of happiness or pleasantness with the church in Anaheim. This was because of the black, burned-out, charred wicks. But one day Christ as our High Priest came to dress the lamps of the lampstand, the church in Anaheim, by trimming the wicks to cut off all the black, charred wicks. This was a cherishing, to make the church in Anaheim happy, pleasant, and comfortable...One day the Lord Jesus as the High Priest in His humanity came to snuff all the negative things. Then we became happy, pleasant, and comfortable. This is Christ's taking care of the church in His humanity to dress the lamps of the church.

I thank the Lord that today in His recovery He is the High Priest in His humanity...Our Christ is the same as we are. He has been tempted in everything like us, so He can easily be touched with the feeling of our weaknesses [Heb. 4:15]. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 156)

Today's Reading

Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways.

一面，祂修剪召会的灯芯，剪掉写给七个召会的七封书信中所提的一切错误、短处、失败和缺点。基督在人性里作了最好的修剪工作，来顾惜众召会。另一面，在这七封书信中，我们在每一封书信里都看见基督的喂养（李常受文集一九九四至一九九七年第五册，二一二页）。

在旧约的帐幕里有灯台，每天早晨祭司要收拾这些灯，剪去烧焦的灯芯（出三十7）。此外，还要添上油（二七20）。…在启示录二、三章，我们的大祭司正在经理七个灯台。祂剪去那些不必要且拦阻发光的东西，同时祂供应所需要的油，使灯台明亮的点着。七个灯台一直接受祂的修剪和注入。

在祂所剪去的东西当中，我最觉得惊讶的就是撒但的会堂（二9）。…主用这个说法来论到犹太教，指明在召会时代，犹太教已经成了属撒但的。…你听见犹太教成为属撒但的，也许想要反驳。然而，这是我们天上大祭司的话。…我们从这里可以学到什么呢？我们老旧的宗教观念敌挡神的经纶，必须被剪去。这些观念是黑的、烧焦的、黑暗的，是一些拦阻众地方召会发光的事物。因此，需要我们的大祭司进来把它们剪去。

使灯芯烧焦的另一样东西乃是世俗，这是我们天上的大祭司所无法容忍的。别迦摩说出召会与世界联婚（12～17）。…主来到推雅推喇召会的时候，定罪他们容让妇人耶洗别（20）。…凡她所代表的一切都必须剪去。…不冷不热的光景，以及宗教、世俗、耶洗别的邪恶，都必须剪去。每天早晨祭司都作这种修剪的工作（李常受文集一九八〇年第二册，四八五至四八八页）。

参读：约翰的修补职事，第十四章。

On the one hand, He trims the wicks of the church lamps, cutting away all the wrongdoings, shortages, failures, and defects mentioned in the seven epistles to the seven churches. Christ does the best trimming work in His humanity to cherish the churches. On the other hand, in each of these seven epistles, we see Christ's nourishing. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 156-157)

In the Old Testament there was the lampstand in the tabernacle. Every morning these lamps were trimmed by having their charred wicks snuffed (Exo. 30:7). In addition, they were kept supplied with oil (27:20)...In Revelation 2 and 3 our High Priest was trimming the seven lampstands. He was cutting away those things that were not needed and that frustrated the shining. At the same time He was supplying the oil that was needed and that would make the lampstands burn brightly. The seven lampstands were receiving His trimming and His infilling.

Of all the things He trimmed away, to me the most striking is the synagogue of Satan (2:9)...That the Lord speaks of Judaism in such a way indicates that by the time of the church age, Judaism had become satanic... When you hear that it has become satanic, you may want to protest. Nonetheless, this is the word of our heavenly High Priest. What can we learn from this? Our old religious concepts are against God's economy and need to be trimmed away. These concepts are black, charred, and dark. They are one of the things that hinder the shining of the local churches. Thus, we need our High Priest to step in and trim them away.

Another thing that chars the wick is worldliness. Our heavenly High Priest cannot tolerate this. Pergamos speaks of the marriage of the church with the world (Rev. 2:12-17). When the Lord comes to the church in Thyatira, He condemns them for tolerating the woman Jezebel (v. 20)...All that she represents must be trimmed away. Lukewarmness must be trimmed away, along with religion, worldliness, and the evils of Jezebel. Morning by morning the priests did this trimming work. (CWWL, 1980, vol. 2, "The Mending Ministry of John," pp. 356-359)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 14

第五周■周六

晨兴喂养

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

赛四九 10 “他们必不饥不渴；炎热和烈日必不伤害他们；因为怜恤他们的必引导他们，领他们到水泉旁边。”

我们可以说，〔启示录二章七节〕是指国度时代的预言，得胜者要在国度时代里，在神的乐园中享受基督作生命树。但我们今天在召会生活中若不享受基督作生命树，我们必不会在国度时代有分于生命树。…在第七封书信里，主劝在老底嘉的召会，要买金子、白衣和眼药，好救他们免于不冷不热的堕落光景（三 18）。祂应许要与那些给祂开门的人一同坐席（20）。我们可以看见，这乃是基督在祂神性里的喂养，是由祂的爱并带着祂的爱所运行的（李常受文集一九九四至一九九七年第五册，二一二、二一四页）。

信息选读

祂在神性里喂养众召会，使众召会能在祂神圣的生命中长大成熟，而在祂七倍的加强里成为得胜者。

我们的基督今天是我们的大祭司。在祂的人性里，祂很容易同情我们的软弱。祂同情我们的软弱，因为祂在各方面受过试诱，与我们一样。祂乃是在人性里顾惜我们。同时，祂也在神性里，用启示录二至三章里写给七个召会的七封书信中所启示，祂人位里一切积极的方面，来喂养我们。祂在两方面来照顾恢复中

WEEK 5 — DAY 6

Morning Nourishment

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Isa. 49:10 They will not hunger or thirst; neither the scorching heat nor the sun will strike them; for He who has compassion on them will lead them and will guide them beside the springs of water.

We may say that Revelation 2:7 is a prophecy referring to the kingdom age, in which the overcomers will enjoy Christ as the tree of life in God's Paradise. But if we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age. In the seventh epistle the Lord counsels the church in Laodicea to buy gold, white garments, and eyesalve to be saved from their degradation in lukewarmness (3:18). He promises to dine with the ones who would open the door to Him (v. 20). We can see that this is the nourishing of Christ in His divinity exercised by and with His love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 157-158)

Today's Reading

His nourishing the churches in His divinity is so that the churches may grow and mature in His divine life and become the overcomers in His sevenfold intensification.

Our Christ today is our High Priest. In His humanity He is easily touched with the feeling of our weaknesses. He sympathizes with our weakness because He was tempted in all respects like us. He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person revealed in the seven epistles to the seven churches in Revelation 2 and 3...In His humanity He is cherishing us to make us proper

的众召会。祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，作祂的得胜者，以完成祂永远的经纶（李常受文集一九九四至一九九七年第五册，二一四至二一五页）。

我们的大祭司在众召会中尽职的结果，乃是产生出许许多多的得胜者。…我们如今就在这职事之下。基督忙着在众召会中间行走并说话。祂行走在众召会中间，向每一个召会说话。

祂的说话根据于祂的所是，也根据于召会的光景。在（启示录）每一封书信的开头，祂都说到祂是谁，以及祂的所是。然后每一次祂照着召会的所是来说话。祂的说话是实际的，也是装备人的。

祂行走的时候是基督，祂说话的时候乃是那灵。在七封书信的开头都是主说话（二 1、8、12、18，三 1、7、14），结束时都是那灵向众召会说话（二 7、11、17、29，三 6、13、22）。“那灵向众召会所说的话，凡有耳的，就应当听。”…你的经历能证实这一点。当基督来到你所在地的召会中间行走时，你就蒙光照，并受到责备。行走的基督成了说话的那灵。基督就是那灵。借着祂的说话，你得着生命树和隐藏吗哪的供应，然后你就有变化。泥巴渐渐被洗掉，你就变成一块白石，得神称义，蒙神悦纳、称许，以建造祂的居所，终极完成于新耶路撒冷。今天基督一直忙着尽祂天上的祭司职任（李常受文集一九八〇年第二册，四八〇至四八一页）。

我们自己永远不会作好，我们永远需要一位牧者来牧养我们。这是何等安息的享受。…我们如果相信神的话，我们就能在今天得着满足，有神的遮盖，并且有主的牧养（倪柝声文集第二辑第十七册，一五页）。

参读：倪柝声文集第二辑第十七册，一般的信息（卷一），第二篇。

so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 158)

The outcome of our High Priest's ministering in the churches is that a number of overcomers are brought forth...We are now under this ministry. Christ is busy walking through the churches and speaking. As He walks through the churches, He speaks to everyone.

His speaking is according to what He is and also according to the condition of the church. In every epistle He begins by saying who and what He is. Then He also speaks in every case according to what the church is. His speaking is both practical and equipping.

In His walking He is Christ. In His speaking He is the Spirit. At the beginning of each of the seven epistles it is the Lord who speaks (Rev. 2:1, 8, 12, 18; 3:1, 7, 14). At the end it is the Spirit speaking to the churches (2:7, 11, 17, 29; 3:6, 13, 22). "He who has an ear, let him hear what the Spirit says to the churches." Your experience will confirm this. When Christ came and walked through the church in your locality, you were enlightened and rebuked. The walking Christ became the speaking Spirit. Christ is the Spirit. By His speaking you are supplied with the tree of life and the hidden manna. Then you are transformed. Little by little the muddy things are washed away, and you become a white stone, justified, accepted, and approved by God for the building up of His dwelling place, which consummates in the New Jerusalem. Christ today is busy ministering His heavenly priesthood. (CWWL, 1980, vol. 2, "The Mending Ministry of John," pp. 353-354)

We can never improve ourselves. We need a Shepherd to feed us all the time. What a restful enjoyment this is! If we believe in God's word, we can be satisfied, and we can have God's sheltering and the Lord's shepherding. (CWWN, vol. 37, "General Messages (1)," pp. 10-11)

Further Reading: CWWN, vol. 37, "General Messages (1)," ch. 2

第五周诗歌

451

经历神 — 在灵里

8 5 8 4 副 (英 612)

D 大调

4/4

3 · 2 1 2 3 4 | 5 - 3 - | 3 3 2 1 | 2 - - - |
 一 神 的 心 意 要 祂 一 切 全 作 我 供 应;
 3 · 2 1 2 3 4 | 5 - 4 - | 3 - 4 2 | 1 - - - |
 需 要 我 能 与 祂 联 结, 联 于 祂 灵。
 5 · 5 6 7 1̇ 6 | 5 - 3 - | 3 3 4 3 | 2 - - - |
 (副) 父 的 一 切、子 的 丰 富, 全 都 归 于 灵;
 5 · 5 6 7 1̇ 6 | 5 - 4 - | 3 - 4 2 | 1 - - - ||
 我 要 与 神 这 灵 接 触, 必 须 用 灵。

二 神已将祂本性丰富, 全都赐给我;
 但须灵里与祂接触, 才能摸着。

三 神需心思明白、认识, 也需灵接触;
 若不动灵, 只凭理智, 难得满足。

四 不能听道而不祷告, 用脑不用灵;
 不能读经而不灵交, 灵不响应。

五 何等丰富, 何等荣耀, 灵里接触神!
 神的一切, 神的上好, 全是我分。

WEEK 5 — HYMN

God intends that all His being Experience of God — By Exercising the Spirit

612

1. God in-tends that all His be - ing Be my full sup - ply;
 With Him I must be u - nit - ed, In spir - it nigh.
Chorus
 (C) All God's be-ing, all His rich - es In the Spir - it flow;
 I must ex - er-cise my spir - it Him to know.

2. All the riches of His nature
 He has given me;
 I must touch Him in the spirit,
 These to see.
3. With the mind we understand Him,
 With the spirit touch;
 Those who never use the spirit
 Lack very much.
4. When to messages I listen,
 I must pray them in;
 Thus the word will be digested
 From within.
5. When the Word of God I study,
 I must touch the Lord;
 If in mind and not in spirit,
 Dead is the Word.
6. O what riches, O what glory
 In the Spirit shine!
 When I exercise my spirit,
 All are mine.

申言稿: _____

Composition for prophecy with main point and sub-points:

第六周

按着神牧养

诗歌：补 711

读经：约二一 15～17，徒二十 28，彼前五 2，4，弗四 16

- 约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的羊。
- 约 21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对他说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。
- 约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。
- 徒 20:28 圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。
- 彼前五 2 务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切；
- 彼前五 4 到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。
- 弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

【周一、周二】

壹 在主今日的恢复里，迫切需要牧养。

贰 牧养是给群羊周全、柔细的照顾——约二一 15～17，徒二十 28：

一 牧养是指顾到羊一切的需要。

Week Six

Shepherding according to God

Hymns: E1221

Scripture Reading: John 21:15-17; Acts 20:28; 1 Pet. 5:2, 4; Eph. 4:16

- John 21:15 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.
- 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.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- 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, which He obtained through His own blood.
- 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;
- 1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.
- Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

§ Day 1 & Day 2

I. In the Lord's recovery today, there is the urgent need for shepherding.

II. To shepherd is to take all-inclusive, tender care of the flock—John 21:15-17; Acts 20:28:

A. Shepherding refers to caring for all the needs of the sheep.

二 所有的羊都需要得着充分的供备和妥善的照料。

叁 基督是好牧人、大牧人、牧长、以及我们魂的牧人——约十 9 ~ 17, 来十三 20 ~ 21, 彼前五 4, 二 25:

一 主耶稣作好牧人, 来使我们得生命, 并且得的更丰盛——约十 10 ~ 11:

- 1 祂舍了祂的魂生命, 就是人的生命, 为祂的羊成功救赎, 使他们能有分于祂的“奏厄”(zoe)生命, 就是祂神圣的生命——11, 15, 17 节。
- 2 祂领祂的羊出羊圈, 进入祂自己这草场, 就是得喂养的地方, 使他们可以自由地吃祂, 得着祂的喂养——9 节。
- 3 主使犹太和外邦信徒在祂的牧养下合为一群(召会, 基督的身体)——16 节。

二 神“凭永约之血, 领群羊的大牧人我们的主耶稣, 从死人中上来”——来十三 20:

- 1 永约乃是要借着牧养来终极完成新耶路撒冷。
- 2 永约就是新遗命的约, 为要得着群羊, 就是召会, 结果带进基督的身体, 并终极完成于新耶路撒冷。

三 基督作牧长, 借着众召会的长老牧养祂的群羊——彼前五 4:

- 1 若没有长老的牧养, 召会就无法得建造。
- 2 长老的牧养该是基督借着他们的牧养。

四 是灵的基督作我们魂的牧人, 监督我们里面的光景, 顾到我们内里所是的情形——二 25:

- 1 祂是借着顾到我们魂的益处, 并借着监督我们内里

B. All the sheep need to be well provided for and well tended to.

III. Christ is the good Shepherd, the great Shepherd, the Chief Shepherd, and the Shepherd of our souls—John 10:9-17; Heb. 13:20-21; 1 Pet. 5:4; 2:25:

A. As the good Shepherd, the Lord Jesus came that we may have life and have it abundantly—John 10:10-11:

1. He laid down His soul-life, His human life, to accomplish redemption for His sheep that they may share His zoe life, His divine life—vv. 11, 15, 17.
2. He leads His sheep out of the fold into Himself as the pasture, the feeding place, where they may eat freely of Him and be nourished by Him—v. 9.
3. The Lord has formed the Jewish and Gentile believers into one flock (the church, the Body of Christ) under His shepherding—v. 16.

B. God brought up from the dead "our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant"—Heb. 13:20:

1. The eternal covenant is to consummate the New Jerusalem by shepherding.
2. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating in the New Jerusalem.

C. As the Chief Shepherd, Christ shepherds His flock through the elders of the churches—1 Pet. 5:4:

1. Without the elders' shepherding, the church cannot be built up.
2. The elders' shepherding should be Christ's shepherding through them.

D. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being—2:25:

1. He shepherds us by caring for the welfare of our soul and by exercising His

所是的光景，而牧养我们。

- 2 因为我们的魂很复杂，所以我们需要那在我们灵里是赐生命之灵的基督，在我们的魂里牧养我们，照顾我们的心思、情感和意志，并顾到我们的难处、需要和创伤。

【周三】

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

- 一 我们若要按着神牧养，就需要与神成为一并被神构成——约十四 20，林前六 17，弗三 17 上，西三 10～11。
- 二 唯有活神的人，才能按着神牧养——腓一 21 上。
- 三 神永远的定旨是要将祂自己作到我们里面，作我们的生命，使我们可以彰显祂——创一 26，弗一 11，三 11，提后一 9。
- 四 我们要作按着神牧养的人，就需要代表神，尽代理之神的功用——林后一 3～4，12，15～16，二 10，十 11，十一 2。
- 五 按着神牧养，就是将神供应给人：
 - 1 我们能将神供应给人有多少，在于我们被神破碎，好涌流生命——四 10～12，16，来四 12。
 - 2 我们若要彼此供应神，就需要讲说恩典、真理、灵、和生命的话，供应那作到我们里面之经过过程的神——弗三 16～17 上，四 25，29，约六 63。

【周四】

oversight over the condition of our inner being.

2. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and of our problems, needs, and wounds.

§ Day 3

IV. 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. Shepherding according to God requires us to be one with God and to be constituted with Him—John 14:20; 1 Cor. 6:17; Eph. 3:17a; Col. 3:10-11.
- B. Only those who live God can shepherd according to God—Phil. 1:21a.
- C. 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.
- D. As those who shepherd according to God, we need to represent God and function as the acting God—2 Cor. 1:3-4, 12, 15-16; 2:10; 10:11; 11:2.
- E. To shepherd according to God is to minister God to others:
 - 1. How much we can minister God to others depends on our being broken by God for the outflow of life—4:10-12, 16; Heb. 4:12.
 - 2. 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.

§ Day 4

伍 彼得嘱咐长老们要按着神牧养神的群羊——彼前五 2:

- 一 “按着神”意思是我们必须活神。
- 二 当我们与神是一，我们就在牧养别人的事上，成为神并且就是神。
- 三 按着神牧养，就是按着神的性情、心意、作法和荣耀，而不是按着我们的偏好、兴趣、目的和个性牧养。
- 四 按着神牧养，就是按着神在祂属性上的所是牧养。
- 五 我们要按着神牧养，就必须在生命、性情、彰显和功用上成为神：
 - 1 我们必须被神圣的生命所满溢，享受三一神作源、泉、川，而成为神圣生命的总和，甚至成为神圣生命的本身——约四 14，西三 4。
 - 2 我们必须在神那爱、光、义、圣的属性上成为神。
 - 3 我们必须成为基督的复制，就是神的彰显，使我们在牧养上彰显神，而不是彰显我们的己，连同其个性与乖僻。
 - 4 我们必须在神的功用上成为神，照着祂的所是并照着祂经纶中的目标，牧养神的群羊。

【周五、周六】

陆 那建造基督身体的牧养，乃是相互的牧养——林前十二 23～26:

- 一 我们都需要在基督生机的牧养之下，并与祂是一，而牧养别人——约二 15～17。

V. Peter charged the elders to shepherd the flock of God according to God—1 Pet. 5:2:

- A. According to God means that we must live God.
- B. When we are one with God, we become God and we are God in our shepherding of others.
- C. 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.
- D. To shepherd according to God is to shepherd according to what God is in His attributes.
- E. In order to shepherd according to God, we need to become God in life, nature, expression, and function:
 1. We need to be filled to the brim with the divine life, enjoying the Triune God as the fountain, the spring, and the river to become a totality of the divine life, even to become the divine life itself—John 4:14; Col. 3:4.
 2. We need to become God in His attributes of love, light, righteousness, and holiness.
 3. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities.
 4. We need to become God in His function of shepherding the flock of God according to what He is and according to His goal in His economy.

§ Day 5 & Day 6

VI. The shepherding that builds up the Body of Christ is a mutual shepherding—1 Cor. 12:23-26:

- A. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd others—John 21:15-17.

- 二 所有的信徒，无论他们长大到哪一阶段，都需要牧养。
- 三 我们都有缺点和短处，需要别人牧养我们。
- 四 我们是羊也是牧人，彼此互相地牧养并接受牧养。
- 五 借着这相互的牧养，基督的身体就在爱里把自己建造起来——弗四 16。

- B. All believers, regardless of their growth in life, need shepherding.
- C. We all have defects and shortcomings and need others to shepherd us.
- D. We are both sheep and shepherds, shepherding and being shepherded in mutuality.
- E. Through this mutual shepherding, the Body builds itself up in love—Eph. 4:16.

第六周■周一

晨兴喂养

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

16 “我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”

约翰十章十至十一节的“生命”，原文是两个不同的字。在十节，希腊文是 *zoe*，奏厄。这字在新约里是指永远、神圣的生命。在十一节，希腊文是 *psuche*，朴宿克，意魂，即魂生命，就是人的生命。这两节指明主耶稣有两种生命。主是人，有朴宿克的生命，人的生命；祂也是神，有奏厄的生命，神的生命。祂舍了祂的魂，祂的朴宿克生命，就是人的生命，为祂的羊成功救赎（15、17～18），使他们能有分于祂的奏厄生命，就是神的生命（10 下），永远的生命（28），使他们借此得以合为一群，归于祂这一位牧人之下。祂这位好牧人，就是这样，并为着这目的，以神的生命喂养祂的羊（约翰福音生命读经，二九八页）。

信息选读

主这神的生命绝不可能被杀死。在祂钉十字架时被杀的，乃是祂人的生命。为作我们的救主，祂成了人，舍了祂人的生命，为我们完成救赎，好叫我们可以接受祂的奏厄生命。祂舍了祂人的生命，好叫我们蒙救赎之后，得到祂的奏厄生命，就是永远的生命。

牧人、神的生命以及人的生命，都是为着羊群。在约翰十章十六节，…谁是这不在犹太圈中的羊？他们就

WEEK 6 — DAY 1

Morning Nourishment

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.

16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

In [John 10:10-11] two different Greek words are used for life. In verse 10 the Greek word is *zoe*, which is the word used in the New Testament for the eternal, divine life. In verse 11 the Greek word is *psuche*, the same word for soul, which means the soulish life, that is, the human life. These two verses indicate that the Lord Jesus has two kinds of life. As a man, the Lord has the *psuche* life, the human life, and as God, He has the *zoe* life, the divine life. He laid down His soul, His *psuche* life, His human life, to accomplish redemption for His sheep (vv. 15, 17-18) that they may share His *zoe* life, His divine life (v. 10), the eternal life (v. 28), by which they can be formed into one flock under Himself as the one Shepherd. As the good Shepherd, He feeds His sheep with the divine life in this way and for this purpose. (Life-study of John, pp. 250-251)

Today's Reading

The Lord's divine life could never be slain. What was slain in His crucifixion was His human life. In order to be our Savior, He, as a man, laid down His human life to accomplish redemption for us that we might receive His *zoe* life. He laid down His human life in order that we, after being redeemed, might receive His *zoe* life, the eternal life.

The Shepherd, the divine life, and the human life are all for the flock. In John 10:16...who are the sheep that are not of this Jewish fold? They are the

是外邦人。什么是这一群？“一群”表征召会，基督的一个身体（弗二 14～16，三 6），就是主借着祂的死，把祂永远、神圣的生命分赐到众肢体里面所产生的（约十 10～18）。从前，这圈是犹太教；现在，这群乃是召会。羊圈从前是犹太教，如今仍是，羊群乃是召会。这羊群是召会，包括两班人——信主的犹太人和外邦人。主将两下带在一起，成为一群，归于一个牧人之下。如今这一群和一个牧人，就是一个身体和一个头。

为什么牧人、神圣的生命以及人的生命，都是为着羊群？因为这羊群中的人是堕落的，需要救赎。牧人是人，有人的生命；祂牺牲了祂人的生命，为祂的羊群完成救赎。这样，祂的羊群蒙了救赎。然后，祂的羊群接受了祂神的生命，借这神的生命，羊就生活在一起，成了羊群。这样，羊群就合为一个单位，一个整体。这不是凭人的生命，乃是凭神的生命完成的。

在神的生命里，我们都是一个实体；意即我们是一群，在一个生命里归于一个牧人之下。我们若凭人的生命，不凭神的生命活着，我们只会引起麻烦。不仅如此，我们会成为外人，而离开羊群。…羊乃是重生的人，有神的生命。我们都必须凭这神的生命活着，因而成为真正纯粹的羊，然后我们就都会在羊群中。…我们若不凭神的生命活着，就不可能有羊群。这羊群是凭神的生命而产生、保全、维持并形成的。弟兄和睦同居，是何等的善（诗一三三 1）。然而，和睦同居的意思，就是住在神的生命中。赞美主，在神的生命中我们真正是一，并且彼此相爱。这在我们人的朴素生命里是不可能的，只有在神的奏厄生命里才有可能。我们的牧人舍了祂的朴素生命，完成了救赎，叫我们得到这奏厄生命。如今我们是在奏厄生命里，归于一个牧人之下，成为一群（约翰福音生命读经，二九八至三〇〇页）。

参读：约翰福音结晶读经，第十三篇。

Gentiles. And what is this one flock? The one flock signifies the one church, the one Body of Christ (Eph. 2:14-16; 3:6), brought forth by the Lord's eternal, divine life, which He imparted into His members through His death (John 10:10-18)...The sheepfold was, and still is, Judaism, but the flock is the church. The flock is the church, which includes two peoples—the believing Jews and Gentiles. The Lord brought both together into one flock and under one Shepherd. Now, the one flock and the one Shepherd are the one Body and the one Head.

Why are the Shepherd, the divine life, and the human life all for the flock? Because the people in the flock are fallen persons in need of redemption. As a man, the Shepherd had the human life. He sacrificed His human life in order to accomplish redemption for His flock. In this way His flock was redeemed. Then His flock received His divine life, and by this divine life the sheep live together as the flock. Thus, the flock is formed into one unit, into one entity. This is not accomplished by the human life but by the divine life.

In the divine life we are all one entity, meaning that we are one flock under one Shepherd in one life. If we live by our human life and not by the divine life, we will only cause trouble. Furthermore, we will become strangers and stray away from the flock...A sheep is a regenerated person with the divine life. We all must live by the divine life and thus become genuine, real, and pure sheep. Then we will all be in the flock...If we do not live by the divine life, there can be no flock. The flock is produced, kept, maintained, and formed by the divine life. How good it is for brothers to dwell in unity (Psa. 133:1). However, dwelling in unity simply means to dwell in the divine life...We receive this zoe life through the redemption accomplished by our Shepherd who laid down His psuche life. He sacrificed His psuche life to accomplish redemption for us all that we might receive Him as our zoe life. Now we are in the zoe life under one Shepherd to be one flock. (Life-study of John, pp. 251-252)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

第六周■周二

晨兴喂养

彼前二 25 “你们好像羊走迷了路，如今却归到你们魂的牧人和监督了。”

来十三 20 “但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。”

基督在木头上受死，乃是作我们的救赎主（彼前二 24），现今祂在复活的生命里，在我们里面乃是作我们魂的牧人和监督，因此祂能指引我们，并以生命供应我们，使我们照着祂受苦的榜样跟随祂的脚踪行（21）。照着彼前二章二十五节，基督是我们魂的牧人和监督。我们的魂是我们内里的所是——真人位。主是我们魂的牧人和监督，借着顾到我们里面各部分的益处，并监督我们真人位的光景，而照其需要牧养我们（彼得前书生命读经，二二七页）。

信息选读

我们的牧人基督照顾我们魂的需要。…祂是我们魂，我们里面之人的牧人。我们都有灵，而灵是我们里面的器官。但我们这人是魂。…祂照顾（我们的魂，包括）我们的的心思、情感和意志。

不信的人是在魂里游荡的人，他们没有牧人照顾他们。但我们不一样，我们有一位牧人照顾我们的魂。我们不但有主的生命在我们里面，我们也有祂作我们的牧人。祂现今在我们的魂里牧养我们。

我要请你们照着你们的经历来看主的牧养这件事。…主的安慰在哪里，是在灵里还是在魂里？…许多时候我们说到转向灵，可能期望我们一转向灵，就

WEEK 6 — DAY 2

Morning Nourishment

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.

Christ was our Redeemer in His death on the tree. Now He is our soul's Shepherd and Overseer in the resurrection life within us. Therefore, He is able to guide us and supply us with life that we may follow in His steps according to the model of His suffering (1 Pet. 2:21). According to verse 25, Christ is the Shepherd and Overseer of our souls. Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul, shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person. (Life-study of 1 Peter, p. 190)

Today's Reading

Christ our Shepherd takes care of the needs of our soul...He is the Shepherd of our soul, our inner being. We all have a spirit, and the spirit is our inward organ. But our being is a soul,...our mind, emotion, and will.

Unbelievers are wanderers in the soul, and they do not have a shepherd to take care of them. But our situation is different in that we have a Shepherd who takes care of our soul. Not only do we have the Lord's life within us, but we also have Him as our Shepherd. He is now shepherding us in our soul.

Consider this matter of the Lord's shepherding according to your experience...Where is the Lord's comfort, in our spirit or in our soul?...Many times we speak of turning to the spirit, perhaps expecting that when we turn

会万事顺利。事实上，甚至我们转向灵以后，许多事可能也不顺利。彼得从经历知道，要说基督是我们魂的牧人。所以，彼得在彼前二章二十五节没有告诉我们，基督是我们灵或我们身体的牧人；他清楚地说，祂是我们魂的牧人。

因为受苦的是我们的魂，所以我们的魂需要主的牧养。需要这种照顾的，不是我们的身体，主要的也不是我们的灵。需要主作牧人的，乃是我们的魂——我们的**心思、我们的情感和我们的意志。

在我们的经历中，有时候我们就是不知道要思考什么。我们不知道要指引我们的意念何去何从。这指明我们的**心思需要主耶稣作牧人。我能见证，许多时候，在这种情况下里，主耶稣作了我的牧人。祂牧养的结果，就使我们的**心思受指引，摆在正路上。

我们的情感是复杂的，容易受搅扰。姊妹们的情感尤其是这样。所以，我们需要主耶稣在我们的情感里牧养我们。祂的牧养安慰我们的情感。

我们的意志也需要主的牧养。我们人常常发觉很难作正确的决定，有时候最**难为的事就是作决定。不信的人没有人带领并引导他们作决定，但我们有牧人带领并引导我们。主的带领和引导主要与我们的意志有关。主是活的牧人，不断指引我们的意志。…主实在**是我们魂的牧人。祂指引我们的**心思，安慰我们的情感，带领并引导我们的意志。

照着**我的经历，带领与引导之间有所不同。带领与目的地有关。假定你从家里开车到一个城市，公路地图可以带领你到目的地。但一旦你到达那城市，你会需要一个向导，指引你到你**要去的准确地点。圣经里有些经文说到主的带领，有些说到祂的引导。一面，主带领祂的子民到圣地。但祂带领他们到了那里之后，就要引导他们到锡安山（彼前书生命读经，二二七至二三〇页）。

参读：神人的生活，第二章。

to the spirit, everything will be all right. Actually, even after we turn to the spirit, many things may not be all right. From experience Peter knew to say that Christ is the Shepherd of our souls. Therefore, Peter does not tell us in 1 Peter 2:25 that Christ is the Shepherd of our spirit or of our body; he clearly says that He is the Shepherd of our souls.

Because it is our soul that suffers, it is our soul that needs the Lord's shepherding. It is not our body that needs this kind of care, nor is it mainly our spirit. It is our soul—our mind, our emotion, and our will—that needs the Lord as the Shepherd.

In our experience sometimes we just do not know what to think about. We do not know where to direct our thoughts. This is an indication that our mind needs the Lord Jesus as the Shepherd. I can testify that many times in this kind of situation the Lord Jesus has been a Shepherd to me. As a result of His shepherding, our mind is directed and set in the right way.

Our emotion, being complicated, is easily upset. This is especially true of the sisters' emotion. Therefore, we need the Lord Jesus to shepherd us in our emotion. His shepherding comforts our emotion.

Our will also needs the Lord's shepherding. As human beings, we often find it difficult to make the right decision. Sometimes the hardest thing to do is to make a decision. Unbelievers have no one to lead them and guide them in making decisions. But we have a Shepherd to lead us and guide us. The Lord's leading and guiding are primarily related to our will. As the living Shepherd, the Lord continually directs our will...The Lord is truly the Shepherd of our soul. He directs our mind, comforts our emotion, and leads and guides our will.

According to my experience, there is a difference between leading and guiding. Leading is related to a destination. Suppose you are driving from your home to a certain city. A road map may lead you to your destination. But once you arrive at that city, you will need a guide, someone to direct you to the exact place where you want to go. In the Bible some verses speak of the Lord's leading, and others, of His guiding. On the one hand, the Lord will lead His people to the Holy Land. But once He has led them there, He will guide them to Mount Zion. (Life-study of 1 Peter, pp. 190-192)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 2

第六周■周三

晨兴喂养

弗四 11 ~ 12 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

今天人所需要的，乃是我们里面的人，就是我们的灵能够出来，这样，人才能得着供应。…我们外面的人和里面的人如何能分开呢？…约翰福音说，一粒麦子若不落在地里，就仍是一粒，若是落在地里死了，就要结出许多子粒（十二 24）。我们跟随主的人，失去魂生命，就要得着生命。…如果一个人在神面前受过试炼，外面的人被打破了，他里面的生命就能出去，他就能结出许多子粒来（倪柝声文集第三辑第十三册，六至七页）。

信息选读

长老职分负责照料全召会。按照新约，所有的长老都该是牧人，照顾作主群羊的召会（徒二十 28，彼前五 1 ~ 2）。提前三章二节说，长老必须善于教导。在新约里，教导就是牧养。在以弗所四章十一节，牧人和教师是一类。我们要牧养别人，就必须知道如何教导。

教导人不在于教导道理，乃在于将生命供应给人。牧人照料羊群时，主要不是教导羊群。事实上，羊群不需要多少教导。羊群所需要的乃是喂养，好得滋养。在召会里，长老主要的职责乃是喂养圣徒，将生命的供应服事给圣徒（约二一 15 ~ 17）。

许多圣徒以为牧养就是给圣徒某种帮助。按照他们的观念，那些牧养人的要比那些受他们牧养的高。

WEEK 6 — DAY 3

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Today man's need is the release of our inner man, that is, the release of our spirit. This is the only way men will receive supply from us...How can we separate the outer man from the inner man?...The Gospel of John says that except a grain of wheat falls into the ground and dies, it abides alone. But if it dies, it bears much fruit (12:24). If those who follow the Lord would lose their soul-life, they would gain life...Those who are tried before the Lord and whose outer man is broken will be able to release their inner life; they will bear much fruit. (CWWN, vol. 59, pp. 5-6)

Today's Reading

The eldership is responsible to take care of the whole church. According to the New Testament, all the elders should be shepherds who care for the church as the Lord's flock (Acts 20:28; 1 Pet. 5:1-2). First Timothy 3:2 says that the elders should be apt to teach. In the New Testament to teach is to shepherd. In Ephesians 4:11 the shepherds and teachers are one class. In order to shepherd others, we need to know how to teach.

Teaching people is not a matter of teaching doctrine but of ministering the life supply to them. When a shepherd takes care of a flock, he does not mainly teach the flock. Actually, the flock does not need much teaching. What the flock needs is feeding for nourishment. In the church the elders' main responsibility is to feed the saints, to minister the life supply to the saints (John 21:15-17).

Many saints consider shepherding a rendering of some kind of help to the saints. According to their concept, those who shepherd are higher than

事实上，这是错误的观念。正确的牧养不是辖管别人（彼前五3），乃是将生命供应给他们。关于长老，他们主要的职责就是供应生命。

长老们必须花许多时间与主在一起，为召会祷告，为圣徒祷告，并寻求喂养他们、滋养他们、供应生命给他们的路。这事如果作成了，每一处地方召会都将是健康的。在有些地方，有些长老善于治理召会；但他们在牧养上，就是在喂养圣徒上却很弱。在这种情形下，召会就不能健康、活泼、丰富并刚强，因为圣徒们缺乏滋养。

长老主要的需要，是操练学习属灵的事，好使他們能以牧养的方式教导圣徒，不是仅仅给圣徒指导，乃是喂养他们。长老要用滋养人的话教导圣徒，好使他们在生命里长大（提前四6）。这绝对是生命的事。…长老必须专注于一件事，就是喂养圣徒。

今天最大的需要就是牧养。在这事上，我们非常弱。因此，我们需要受鼓励，操练自己成为有经历、有装备、有充足供应的，使我们知道如何牧养全召会。

主对长老唯一的期望是要他们牧养群羊。…在行传二十章，保罗要以弗所的长老到他那里，他嘱咐他们要牧养群羊（28）。彼得也有同样的观念。他劝勉长老务要牧养他们中间神的群羊（彼前五1~2）。…牧养群羊主要的事，乃是喂养群羊。我们在这点上都很弱；我们当中能喂养别人的长老不多。今天众召会中的长老主要是顾到行政的事务。缺少牧养，是众召会没有长进到该有情形的主因。所有的长老都必须严肃地看待牧养这事。他们需要操练、受装备并有充足的供应，好能喂养人，将生命的供应服事给人（李常受文集一九七七年第二册，六四六至六四八页）。

参读：李常受文集一九七七年第二册，关于地方召会中长老职分的交通，第一章。

those who are under their shepherding. Actually, this is a wrong concept. The proper shepherding is not to rule over others but to minister life to them (1 Pet. 5:3). Concerning the elders, their main responsibility is to minister life.

The elders must spend much time with the Lord to pray for the church, to pray for the saints, and to find a way to feed them, to nourish them, to minister life to them. If this can be done, every local church will be healthy. In some places certain elders are very capable in administrating the church, but they are weak in shepherding, that is, in feeding the saints. In such a situation the church cannot be healthy, living, rich, and strong, because the saints are lacking in nourishment.

Primarily, the elders need to exercise to learn the spiritual things so that they will be able to teach the saints in the way of shepherding, not merely to give the saints instructions but to feed them. The elders need to teach the saints with the nourishing word so that the saints may grow in life (1 Tim. 4:6). This is absolutely a matter of life...The elders must pay their full attention to one thing, that is, to feeding the saints.

Today the greatest need is shepherding. In this matter we are very weak. Therefore, we need to be encouraged to exercise ourselves to become experienced, equipped, and furnished so that we may know how to shepherd the whole church.

The Lord's only expectation of the elders is that they would shepherd the flock...In Acts 20, when Paul called the elders in Ephesus to come to him, he charged them to shepherd the flock (v. 28). Peter held the same concept. He exhorted the elders to shepherd the flock of God among them (1 Pet. 5:1-2)... The main thing in shepherding a flock is to feed the flock. We are weak in this point; among us not many elders are able to feed others. Today the elders in the churches mainly take care of administrative affairs. The lack of shepherding is the main reason that the churches are not growing as they should. All the elders must take the matter of shepherding seriously. They need to be exercised, equipped, and furnished so that they may be able to feed others by ministering the life supply to them. (CWWL, 1977, vol. 2, pp. 481-483)

Further Reading: CWWL, 1977, vol. 2, pp. 481-491

第六周■周四

晨兴喂养

彼前五 2 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心…”。

弗四 29 “败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神；我们必须随时随处有神。我们在我们的悟性上、道理上、与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神属性的所是牧养。神是爱、光、圣、义。…我们必须按着这四种属性牧养年幼的、软弱的和退后的。这样，我们就是好牧人。

我们若要享受生命，并将生命供应别人，就必须牧养他们。真正生命的供应乃是借着访问人、接触人而牧养人（李常受文集一九九四至一九九七年第五册，一五四至一五五页）。

信息选读

许多年前，我以为监督是要观察谁对谁错，谁作得好，谁作得差。后来我才领悟，监督主要的是在于监督需要。…（牧人）的监督与保护群羊、引导群羊并喂养群羊有关。

WEEK 6 — DAY 4

Morning Nourishment

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God...

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

In his first Epistle, Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (2:25). Then in 5:1-2 he tells 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.. We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes. Then we will be good shepherds.

If we want to enjoy life and minister life to others, we must shepherd them. The real ministering of life is shepherding by visiting and contacting people. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 114-115)

Today's Reading

Years ago I thought that the overseeing was to observe who is wrong and who is right, who is doing well and who is doing poorly. Later, I came to realize that to oversee is mainly a matter of overseeing the need...[A shepherd's] oversight is related to protecting the flock, leading the flock, and feeding the flock.

如彼得所说的，作长老的应当“按着神…出于甘心”而监督（彼前五2）。按着神监督，意即按着神的性情、心意、作法和荣耀，不按着人的偏好、兴趣和目的。作长老的不该按着他们的意见、观念或好恶而监督。反之，他们该照着神的拣选、愿望、心意和喜好而监督。作长老的必须全然按着神的思想、感觉、意愿和拣选而监督。他们必须按着神的好恶而监督。

在彼前五章二节，彼得警告作长老的不要为着卑鄙的利益，乃要热切地施行监督。这就是说，作长老的不该利用长老职分，当作得利的方法。他们该热切地监督，像父母热切地照管儿女一样（彼得前书生命读经，三五一至三五三页）。

我们能帮助（个性乖僻、顽固的）肢体有多少，在乎我们自己的个性受对付有多少。主使用他们的个性作为镜子，返照我们的个性。我们也许说他们的难处是他们的个性，但主也许问我们：“你的个性如何？”…我们的个性若被主摸过，他们…会知道。这会帮助他们，让他们的个性受对付。…今天我们所在地的召会是幼嫩新鲜的，但几年之后，有些圣徒乖僻的个性会显明出来。我们是否能帮助他们，在乎我们让主摸我们的个性有多少。

与弟兄们交通并与他们配搭，也许能帮助我们自己的个性里出来。我们也许只要跟随一同配搭的弟兄们，就能得着帮助。…大部分个性强的人都认为自己比别人聪明；他们认为自己比别人更有眼光、更有远见。因此，他们不信任别人，结果他们就不跟随别人。…这种人可以借着简单地跟随别人而得帮助。

我们要帮助人在个性上受对付，就必须率先使自己的个性受对付（李常受文集一九七七年第二册，六五四至六五六页）。

参读：活力排，第五章。

As Peter says, the elders should oversee “willingly, according to God” [1 Pet. 5:2]. To oversee according to God means according to God’s nature, desire, way, and glory, not according to man’s preference, interest, and purpose. The elders should not oversee according to their opinion, concept, or likes or dislikes. Instead, they should oversee according to God’s choice, desire, intention, and preference. The elders must oversee the church altogether according to God’s thought, feeling, will, and choice. They must oversee according to God’s likes and dislikes.

In 5:2 Peter warns the elders not to seek gain through base means but to eagerly exercise oversight. This means that the elders should not take advantage of the eldership and use it as a means to gain money. They should eagerly take the oversight like parents who eagerly exercise care over their children. (Life-study of 1 Peter, pp. 290-292)

How much we can help these members [who have a peculiar, stubborn disposition] depends on how much our own disposition has been dealt with. The Lord uses their disposition as a mirror to reflect our disposition. We may say that their problem is their disposition, but the Lord may ask us, “How about your disposition?”…If our disposition has been dealt with by the Lord, they will know this…This will help them to allow their disposition to be dealt with…Today the church in our place is tender and fresh, but after a number of years the peculiar dispositions of some of the saints will be manifested. Whether we can help them depends on how much we have allowed the Lord to touch our disposition.

Fellowshipping with brothers and coordinating with them may help us to get out of our disposition. We may receive help simply by following the brothers with whom we are coordinating…Most people with strong dispositions think that they are smarter than others. They think that they have more insight and more foresight than others. Thus, they do not trust in others, and as a consequence, they do not follow others…This kind of person may be helped by simply following others.

In order for us to help people to be dealt with in their disposition, we must take the lead to have our disposition dealt with. (CWWL, 1977, vol. 2, pp. 487-489)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 7

第六周■周五

晨兴喂养

约二一 15 “…主啊，…你知道我爱你。耶稣对他说，你喂养我的小羊。”

17 “…彼得…对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。”

有些人会争辩说，牧养不是每个弟兄或姊妹都有的恩赐。然而，…无论智愚，每个作父母的都有养育孩子的才能。养育孩子不是特别的才能，乃是与生俱来的才能。同样的，借着我们属灵的出生，每个在召会里的肢体都有牧养的恩赐。…有些人以为，因为他们太年幼，又不是牧师、长老或老练的基督徒，所以他们无法牧养别人。这是错误的领会和观念。…有人也许不知道如何养育孩子，但孩子来了，他们就被迫去学。…甚至得救只有几天的人，也能学习牧养（李常受文集一九七三至一九七四年第二册，八二一页）。

信息选读

我们需要建立日常的福音生活，并且我们该到主面前去，让祂给我们看见谁该受我们牧养的照顾。若是这两件事在召会里被建立，我们就会有正常、正确的召会。正常的召会不仅仅是众肢体在聚会中站起来说话。这只是我们事奉的一小部分。在召会里事奉的主要部分是日常的福音生活和牧养。…我们该领悟，年年不结果子，并且没有人受我们照顾，是很大的缺欠和羞耻。在众召会里所有的肢体都该结果子，并且一直牧养人。我们若建立这几项，召会就会很美妙。主的路总是最好、最智慧的路。祂的路不倚靠属灵伟

WEEK 6 — DAY 5

Morning Nourishment

John 21:15 ...Lord, You know that I love You. He said to him, Feed My lambs.

17...And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

Some may argue that shepherding is a gift that not every brother or sister has. However,...every parent, regardless of how smart or foolish he is, has a talent for raising children. Child raising is not a special talent; it is a talent given by birth. In the same way, by our spiritual birth every member in the church has the gift of shepherding...Some think that because they are too young and are not pastors, elders, or experienced Christians, they cannot shepherd others. This is a wrong understanding and concept...Someone may not know how to raise children, but when the children come, they are forced to learn...Even someone who has been saved for only a few days can learn to shepherd. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," p. 609)

Today's Reading

We need to build up a daily life of the gospel, and we need to go to the Lord for Him to show us who should be under the care of our shepherding. If these two matters are built up in the church, we will have a normal, proper church. A normal church is not merely one in which the members stand to speak something in the meetings. This is only a small part of our service. The main part of the service in the church is a daily gospel life and shepherding...We should realize that it is a great lack and a shame not to bear fruit each year and have someone under our care. All the members in the churches should bear fruit and shepherd people all the time. If we build up these items, the church will be wonderful. The Lord's way is always the best and wisest way. His way is to

人，乃倚靠每个肢体，就是那些有日常的福音生活连同牧养的人。我们都需要在这方面转观念。

三十多年前，我每周一早晨同一班事奉的人来在一起，从上午八时直到午后，彼此学习如何牧养人。这样聚会三年后，在那地方有很大的复兴。这不是由于一个运动，而是因着我们当中的建造，自然而然出来的。福音传扬和牧养都是充分且得胜的。这是今天众召会所需要的。

要充分地牧养人，我们不可太仓促。我们仓促的个性需要丢弃。我们无法仅仅向人说几分钟话就牧养他。因此，我们需要预备好，花足够的时间在人身上。

我们不该太仓促，但我们必须非常积极。积极的人常是仓促的人；缓慢的人却是被动的，甚至松散且无所谓。一位弟兄若说，“让我们去探访某人”，被动的人也许说，“我们不该这么仓促，让我们再等两周吧。”然而，母亲若这样被动地照顾孩子，她们的孩子不会存活。我们不该太仓促，但我们必须积极且守住时间。

我们必须学习会听别人的话，好认识他们真正的需要和实际的光景。这需要我们在牧养他们的时候，停下自己的思想、观念、感觉和说话。我们该向别人敞开，并让他们的光景对我们说话。这不容易；意思是我们必须积极却不仓促。我们不该说得太多，或者决定得太仓促。反而，我们该停下自己，倾听在我们照顾之下的人，让他说话，尽力领会他，并且设身处地领会他的情况，正如他自己所领会的一样（李常受文集一九七三至一九七四年第二册，八二一至八二四页）。

参读：为着召会的建造正常结果子和牧养的路，第八章。

depend not on spiritual giants but on every member, on those who have a daily gospel life with shepherding. We all need a change of concept in this regard.

More than thirty years ago, I came together every Monday morning with a group of serving ones from 8:00 A.M. until the afternoon to mutually learn how to shepherd people. After meeting for three years in this way, there was a great revival in that locality. This was not due to a movement. It came out spontaneously because of the building up among us. The gospel preaching and the shepherding were adequate and prevailing. This is what the churches need today.

In order to adequately shepherd people, we must not be too quick. Our quick disposition needs to go. We cannot shepherd someone by speaking to them for only a few minutes. Therefore, we must be prepared to spend enough time with people.

Although we should not be too quick, we must be very positive. Very often, positive persons are quick ones, and slow persons are passive, even sloppy and uncaring. If a brother says, "Let us go to visit someone," a passive one may say, "We should not be so quick. Let us wait for another two weeks." However, if mothers care for their little ones in this passive way, their children will not survive. We should not be too quick, but we must be positive and on time.

We must learn how to listen to others in order to realize their true need and real situation. This requires us to stop our own thought, concept, feeling, and speaking while we are shepherding them. We should be open to others and allow their situation to speak to us. This is not easy; it means that we must be positive but not quick. We should not say too much or make a decision too quickly. Rather, we should stop ourselves and listen to the person under our care, allowing him to say something, trying our best to understand him, and putting ourselves in his place to understand his situation in the same way that he does. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 609-611)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," ch. 8

第六周■周六

晨兴喂养

林前十二 24 “…神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体。”

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

我们必须学习供应生命给别人。要这样作，我们自己必须有生命。…我们必须学习生命的功课，然后才会知道如何供应别人。事实上，我们若有生命，无须刻意供应生命给人，生命就已经供应给人了。

我们不该想要给人错误的印象，认为我们有作事的方法，我们很聪明，或者我们什么都知道。反而，我们该简单地帮助人信靠主，凡事倚靠祂。为此，我们该带着祷告的灵和气氛，帮助别人进入祷告的生活。我们需要制造一种气氛，使人无论遭遇什么，都会祷告，仰望主，并且为着祂的同在和清楚的引导而依赖祂。…我们自己若不是有祷告生活的人，就不能把别人建立成这样的人。我们自己需要领头祷告（李常受文集一九七三至一九七四年第二册，八二八至八二九页）。

信息选读

要顾到别人，我们需要忍耐。我们不该期望新近得救或得恢复的人，会立刻进入正确的光景里。…较软弱的人也许需要我们忍耐，一再地接触他。这样不断、忍耐地接触会牧养人。这需要时间…。召会乃是借着牧养而增长。若我们有传

WEEK 6 — DAY 6

Morning Nourishment

1 Cor. 12:24 ...God has blended the body together, giving more abundant honor to the member that lacked.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

We must learn to minister life to others. In order to do this, we ourselves must have life...We must learn the lessons of life. Then we will know how to minister to others. In fact, if we have life, there is no need to purposely minister life to others. Life will already be ministered to them.

We should not try to wrongly impress people that we have the way to do things, that we are smart, or that we know everything. Rather, we should simply help people to put their trust in the Lord and depend on Him for everything. To this end, we should bring with us a spirit and atmosphere of prayer to help others to come into a prayer life. We need to create an atmosphere so that whatever happens to people, they will pray, look to the Lord, and rely on Him for His presence and clear leading...If we ourselves are not persons with a prayer life, we will not be able to build up others as this kind of person. We ourselves need to take the lead. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," pp. 613-614)

Today's Reading

In order to care for others, we need patience. We should not expect that someone who is newly saved or recovered will immediately be in a proper condition...A weaker one may require our patience to contact him again and again. This kind of continual, patient contact will shepherd people. This takes time...The church grows through shepherding. If we have gospel preaching

福音而没有牧养以照顾新人，许多新得救的人就会离开。这会破坏并损害我们对传福音的胃口。…我们会像失去了孩子的家庭。因此，为着正确地养育孩子，我们需要正确的牧养。在召会里只有领头人顾到牧养是不可能的，每个人都必须拿起负担照顾别人。这需要我们的忍耐。

我们必须学习信任并倚靠那在我们照顾之下的人。这是正确的交通。就一面意义说，我们是乳养孩子的父母，但就另一面意义说，我们都是弟兄姊妹。因此，我们该给别人看见，不但他们倚靠我们，我们也倚靠他们。这相互的倚靠造出许多益处。这使别人向我们敞开，信靠我们，并信任我们。这就是“敞开血管让血流通”。所有的肢体都必须彼此敞开，那么循环就会正确地发挥功效。…一些受我们照顾的人不向我们敞开，…我们需要有一种行为举止，是能建立起相互信任的；这就会使他们向我们敞开。这要求我们倚靠他们，依赖他们，并给他们看见我们需要他们的帮助。

我们绝不该让那些受我们照顾的人，感觉我们在强迫他们作任何事。我们都必须学习神的属性。从起初，神就绝不强迫人。反而，神让人自由选择。我们甚至不该想要过度影响人。不强迫或不压逼人，与我们天然的观念相反。然而，在牧养上，我们该远避每一种的强迫、压逼和说服。我们该允许人自由选择。

无论我们与亲爱的人交通什么，都必须照着我們自己的经历。…我们需要亲身的经历，好能向较年幼的人作见证。…我们越拿起负担牧养别人，我们需要学习的事就越多（李常受文集一九七三至一九七四年第二册，八二九至八三一页）。

参读：同心合意实行神命定之路，第二篇；关于相调的实行，第二至三章。

without shepherding to take care of the new ones, many of the newly saved ones will fall away. This will spoil and damage our appetite for gospel preaching...We will be like a family that has lost its children. Therefore, we need the proper shepherding for the proper child raising. It is impossible for only the leading brothers in a church to take care of the shepherding. Everyone must pick up the burden to take care of others. This requires our patience.

We must learn to trust and rely upon the ones who are under our care. This is to have a proper fellowship. In one sense, we are the parents nourishing our children, but in another sense, we are all brothers and sisters. Therefore, we should show others that not only do they rely on us, but we also rely on them. This mutual reliance creates much profit. It causes others to be open to us, trust us, and have confidence in us. This is to “open our veins for the blood to circulate.” All the members must be open to one another. Then the circulation will do its proper work...Some of the ones who are under our care do not open to us...We need to behave in a way to build up a mutual confidence; this will cause them to open to us. This requires us to depend on them, rely on them, and show them that we need their help.

We should never give anyone under our care the sense that we are forcing them to do anything. We must all learn the attributes of God. From the beginning, God never forced people. Rather, He gave them a free choice. We should not even try to overly influence people. Not to force or coerce people is contrary to our natural concept. In shepherding, however, we should stay away from every kind of forcing, coercing, and convincing. We should allow people to have a free choice.

Whatever we fellowship with the dear ones must be according to our own experience.. We need personal experiences to be able to testify to the younger ones...The more we pick up the burden to shepherd others, the more things we will need to learn. (CWWL, 1973-1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” pp. 614-616)

Further Reading: CWWL, 1985, vol. 4, pp. 315-321; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 2—3

第六周诗歌

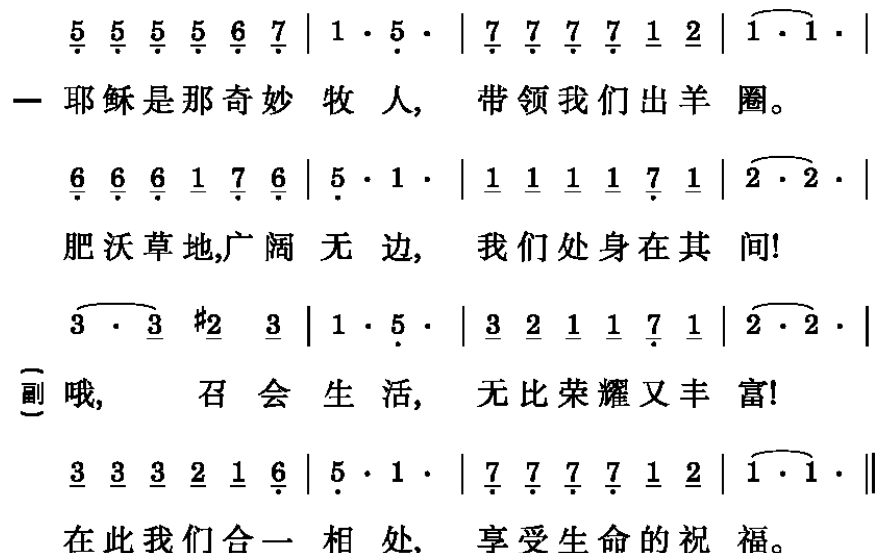
召会生活无比荣耀

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降B 大调

6/8



二 身处异地，饥寒交迫，是祂来把我找着；
祂带我们进入美地，灵里舒适真无比！

三 耶稣自己乃是草场，祂是我们的食物；
我们都是属祂的羊，每次聚集真饱足。

四 我们今正住于高山，新鲜甘露何舒适！
所有干渴一去不回，祂是常新的活水。

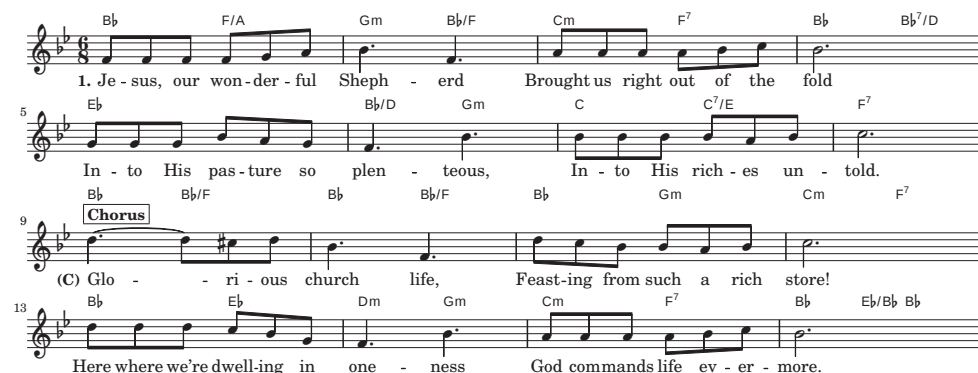
五 基督是我们的享受，可以高枕而无忧；
我们在此平安稳妥，蒙祂同在的保守。

WEEK 6 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221



2. In the divisions He sought us,
Weary and famished for food;
Into the good land He brought us,
Oh, to our spirit how good!

3. Jesus Himself is our pasture,
He is the food that we eat;
We as His sheep are fed richly
Each time, whenever we meet.

4. Dwell we here on a high mountain,
Wet with the morning-fresh dew,
Slaking our thirst at the fountain,
Water so living and new.

5. Christ is our rest and enjoyment,
Here we have nothing to fear;
Here all the sheep dwell securely,
Kept by His presence so dear.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.