二〇一五年国殇节特会

需要新的复兴

第三篇

过神人的生活（一）

为着新的复兴，被构成门徒过神人的生活，成为今日的得胜者

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

纲　目

周　一

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

一 复兴乃是我们所看见之异象的实行。

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

周　二

2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

Message Three

Living the Life of a God-man (1)

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

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

Outline

Day 1

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

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

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

Day 2

贰 基督的门徒（太五 1，二八 19）得以被构成为门徒，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）：

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

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

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

周　三

2 祂在用五饼二鱼食饱五千人的神迹上，训练门徒要跟祂学（十一 29）：

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

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

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

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

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

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

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

Day 3

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

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

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

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

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

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

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

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

周　四

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

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

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

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

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

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

Day 4

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

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

前九17，弗三2，林前四1，彼前四10，腓一25。

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

1 我们若要享受主作我们属灵的食物，使我们能喂养别人，就必须用祂的话祷告并默想，借着仔细揣摩而品尝、享受它—弗六17～18，诗一一九15，结三1～4。

2 我们必须献上自己，以祷告并尽话语的职事—徒六4，林后三6，8，约七37～39，参来七25，八2。

周　五

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

1 我们需要提防贪婪，不为自己积财，乃要对神富足—路十二16～20，林后六10，弗三8。

2 “你们要回想罗得的妻子”，这对贪爱世界的信徒，是个严肃的警告—路十七31～32，参罗一21，25。

3 我们需要儆醒并祈求，叫主来临的那日子不致如同网罗忽然临到我们—路二一34～36，参太二3。

周　六

四 动手打那些和我们同作奴仆的，乃是虐待作同伴的信徒—二四49，徒九4：

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

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

1. In order to enjoy the Lord as our spiritual food so that we can feed others, we must pray over and muse on His word, tasting and enjoying it through careful considering—Eph. 6:17-18; Psa. 119:15; Ezek. 3:1-4.

2. We must devote ourselves to prayer and the ministry of the word—Acts 6:4; 2 Cor. 3:6, 8; John 7:37-39; cf. Heb. 7:25; 8:2.

Day 5

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

1. We must beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.

2. “Remember Lot's wife” is a solemn warning to the world-loving believers—Luke 17:31-32; cf. Rom. 1:21, 25.

3. We must be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—Luke 21:34-36; cf. Matt. 2:3.

Day 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

第三周 · 周一

晨兴喂养

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

腓一 21 “因为在我，活着就是基督，死了就有益处。”

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

信息选读

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

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

‹‹ WEEK 3 — DAY 1 ››

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

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

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

参读：过照着神启示之高峰的生活，第三至五章；神人的生活，第一、八篇。

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

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

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

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

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

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

第三周 · 周二

晨兴喂养

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

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

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

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

信息选读

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

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

‹‹ WEEK 3 — DAY 2 ››

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

主耶稣承认，按祂的肉体（祂的人性——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，而不是律法及其律例和规条的路（神人的生活，四三至四四页）。

参读：神人的生活，第四至六、十三篇；活力排，第二至四篇。

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

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

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

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

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

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

第三周 · 周三

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。”

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

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

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

信息选读

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

‹‹ WEEK 3 — DAY 3 ››

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

参读：神人的生活，第十四、十六、十篇；神圣奥秘的范围，第四章。

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

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

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

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

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

第三周 · 周四

晨兴喂养

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

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

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

信息选读

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

‹‹ WEEK 3 — DAY 4 ››

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

参读：马太福音生命读经，第六十三篇。

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

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

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

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

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

第三周 · 周五

晨兴喂养

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

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

信息选读

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

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

‹‹ WEEK 3 — DAY 5 ››

Morning Nourishment

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

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

Today’s Reading

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

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

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

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

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

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

参读：事奉的基本功课，第十三课。

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

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

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

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

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

第三周 · 周六

晨兴喂养

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

弗五 18 “不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

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

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

信息选读

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

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

‹‹ WEEK 3 — DAY 6 ››

Morning Nourishment

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

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

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

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

Today’s Reading

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

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

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

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

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

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

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

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

参读：历代志生命读经，第四篇。

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

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

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

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

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

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

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

经历基督 — 作生命

（英 1195）

F 大调 4/4

1 – 2 3 | 4 – 3 – | 2 1 1 7 | 1 – – – |
一 生 命 何 奥 秘， 乃 是 神 自 己，
3 – 4 5 | 6 – 5 – | 4 3 2 1 | 2 – – – |
与 人 成 为 一， 是 神 心 所 喜。
5 – 5 4 | 3 – 2 – | 3 5 5 ♯4 | 5 – – – |
祂 作 生 命 树， 为 吃 进 人 里，
3 – 2 1 | 7 1 2 4 | 3 – 2 – | 1 – – – ‖
使 人 满 生 命，成全 祂 旨 意。

二 人却受引诱，堕落而失丧，　神外寻源头，知识树贪尝；
毒素进身内，善恶满思想，　罪律将人绑，肉体满死亡。

三 人向神独立，任知识增长，　成无神文化，充斥全地上；
原有神形像，为将神盛装，　竟落入虚妄，人生满惆怅。

四 但神不放弃，亲自来地上，　神子主耶稣照耀神荣光；
作神人原型，成绝佳榜样，　活出神生命，神丰满显彰。

五 这神人基督死在十架上，　将知识、旧人，借死都埋葬；
消极尽了结，仇敌难猖狂，　死亡全征服，生命祂释放！

六 祂从死复活，成为生命灵，　要进入人里，分赐祂生命；
只要心相信，口里喊祂名，　祂这位活灵就进来充盈。

七 现今三一神乃是活的灵，　在人最深处调和且运行；
神灵与人灵联合成一灵，　人就得与神联调永无终。

八 我们凭这灵生活并行动，　思想和步武就与主相同；
只要在灵中，照着灵而行，　神所是所有就供应无穷。

九 心思须操练置于灵不移，　每天每时刻联结不稍离；
凭这全备灵应时的供给，　生命中得救，作王用无已。

十 生命灵的律使我们得释，　罪与死的律不能再得势；
灵、魂、体各部，得生命分赐，　成为“生命人”，圣别达极致。

十一 生命灵运行，将我们变化，　模成主形像，全然得像祂；
脱自己、天然，身体里配搭，　建造成新人，成功神计划。

十二 生命乃是神，是基督我主，　也就是那灵—生命才是路！
愿持守生命，单一不旁骛，　直至那日临，贱体蒙救赎！

WEEK 3 — HYMN

Hymns, #1195

1
Life is mysterious, life is God Himself,
Whose whole intention focuses on man.
God made him to take in the tree of life,
To have a man of life for His own plan.

2
But man was tempted and seduced to sin,
By taking knowledge from the other source.
This man then fell as knowledge entered in
And dominated him with all its force.

3
This knowledge has developed in the man
Into the human culture on the earth.
So man, created to fulfill God’s plan,
Became a failure full of Satan’s dearth.

4
Then God came in the Person of the Son;
Lived He on earth, Christ Jesus was His name—
A living model so that everyone
Could live by life, God’s fullness to obtain.

5
This God-man, Christ, went to the cross and died,
By death He ended knowledge, the old man.
Things negative forever crucified,
Death He subdued, a new life He began!

6
From death He resurrected and became
The living Spirit to give life to us.
When we believe and call upon His name;
This living Spirit comes to dwell in us.

7
By this the very Triune God is now
The living Spirit mingling deep within.
Our spirit joins in oneness; this is how
We are one spirit evermore with Him.

8
’Tis by this Spirit that we walk and act,
We have our being, think, and see all things;
We’re now within this Spirit! What a fact!
This Spirit to us all God’s fullness brings!

9
So now we have to set our mind on Him;
Each day, each hour, our mind on Him must be;
That by this Spirit we’d be saved within
By life and reign in life eternally.

10
’Tis by this Spirit that we shall be freed
From Sin whose law inside us death would bring.
Our mortal bodies will have life indeed;
Thus sanctified we’ll be in everything.

11
This Spirit shall transform our natural life,
Save us from self, build us in one new man,
Till we’re conformed to be like Jesus Christ,
Thus finishing our God’s eternal plan.

12
Life is our God and life is Christ our Lord.
Life is the Spirit. Life’s the only way—
Till we’re transfigured and redeemed to God.
We’re waiting, looking forward to that day!

申言稿：