二〇一五年国殇节特会

需要新的复兴

第四篇

过神人的生活（二）

活在神的国
这神圣种类的范围里

读经：约三 3，5～6，一 12～13，彼后一 4，约壹三 1，二 6

纲　目

周　一

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

一 在约翰三章，神的国指神的种类，过于指神的掌权。

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

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

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

2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

Message Four

Living the Life of a God-man (2)

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

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

Outline

Day 1

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

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

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

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

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

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

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

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

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

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

周　二

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

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

1 约伯在积极一面敬畏神，在消极一面远离恶事—一 1：

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

b 彰显神比敬畏神和远离恶事更高。

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

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

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

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

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

Day 2

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

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

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

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

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

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

周　三

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

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

周　四

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

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

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

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

周　五

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

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

Day 3

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

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

Day 4

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

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

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

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

Day 5

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

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

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

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

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

周　六

六 作为第一个神人的繁殖与复制，我们该过与祂所过同样的生活—约壹二 6：

1 主的神人生活为我们的神人生活设立模型—被钉十字架以活神，好使神在人性里得彰显—加二 20。

2 我们必须凭基督之灵全备的供应，否认己，模成基督的死，并显大祂—太十六 24，腓三 10，一 10 ～ 21 上。

3 过神人生活的那一位，如今乃是那灵，在我们里面并借着我们活着；我们必须弃绝修养自己和建立天然的人，单单让这一位充满我们并占有我们，好使我们个人的并团体的在祂的身体召会中，活祂并彰显祂—弗三 16 ～ 19，一 22 ～ 23。

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

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

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

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

Day 6

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

1. The Lord's God-man living set up a model for our God-man living—being crucified to live God so that God might be expressed in humanity—Gal. 2:20.

2. We must deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:10-21a.

3. The One who lives the life of a God-man is now the Spirit living in us and through us; we must reject self-cultivation and the building up of our natural man and allow nothing other than this One to fill us and occupy us so that we may live Him and express Him personally and corporately in the church, which is His Body—Eph. 3:16-19; 1:22-23.

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

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

信息选读

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

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

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

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

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

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

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

参读: 约翰福音结晶读经，第十二篇; 神人的生活，第一篇。

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

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

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

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

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

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

第四周 · 周二

晨兴喂养

伯一 1 “乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。”

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

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

信息选读

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

‹‹ WEEK 4 — DAY 2 ››

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：约伯记生命读经，第二至四篇。

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

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

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

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

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

第四周 · 周三

晨兴喂养

伯三一6“愿神用公道的天平称我，好知道我的纯全。”

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

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

信息选读

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

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

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读：约伯记生命读经，第二十四、三十篇。

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

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

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

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

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

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

第四周 · 周四

晨兴喂养

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

弗三 17 “使基督借着信，安家在你们心里，叫你们在爱里生根立基。”

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

信息选读

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

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

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

‹‹ WEEK 4 — DAY 4 ››

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

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

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

撒下七章所启示的，保罗在罗马一章三至四节加以解释；他告诉我们，基督这大卫的后裔，已被标出为神的儿子。这些经节说，“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”基督是大卫的后裔，但祂已被标出为神的儿子。这就是神成为人，为要使人在生命和性情上（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，二四九至二五〇页）。

参读：约伯记生命读经，第三十一、三十三篇。

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

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

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

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

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

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

第四周 · 周五

晨兴喂养

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

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

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

信息选读

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

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

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

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

参读：马可福音生命读经，第五十二至六十三篇；路加福音生命读经，第六十一篇。

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

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

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

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

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

第四周 · 周六

晨兴喂养

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

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

信息选读

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

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

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

参读：箴言生命读经，第六、八篇；马可福音生命读经，第六十六至六十七篇。

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

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

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

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

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

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羡　慕 – 彰显主

8 7 8 7 双（英 403）

F 大调　　3/2

3 4 | 5 – – 5 6 · 5 | 5 – 3 – 3 3 | 5 – – 2 ♯1 2 | 3 – – –
一 从我 活　出你 的 自 己, 耶稣, 你　是我 生 命;
3 4 | 5 – – 5 6 · 5 | 5 – 3 – 3 3 | 5 – – 2 4 · 3 | 1 – – –
对于 我　的所 有 问 题, 求你 以　你为 答 应。
1 1 | 6 – – 6 7 · 6 | 6 – 5 – 1 1 | 1 – – 1 7 1 | 3 – 2 –
从我 活　出你 的 自 己, 一切 事　上能 随 意,
3 4 | 5 – – 5 6 · 5 | 5 – 3 – 3 3 | 5 – – 2 4 · 3 | 1 – – – ‖
我不 过　是透 明 用 器, 为着 彰　显你 秘 密。

二 殿宇今已完全奉献,　已除所有的不洁,
但愿你的荣耀火焰,　今从里面就露襭。
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“露襭”, 意思是露出所包藏之物。

WEEK 4 — HYMN

Hymns, #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.

第四周 • 申言

申言稿：