第六篇

人子和耶稣的人性为着神的建造

读经：结一5、26，四十3、5、8，四一16，约一51，腓二5～8

纲　　要

周　一

壹 以西结书中满了人性—结一5、26，四十3、5、8，四一16，四三2、6：

一 在以西结书中，“人子”这个辞用了九十多次；这指明神多么愿意得着人。

二 用于描绘圣殿各部分的六这数字，表征在第六日受造的人—四十5、8。

三 宝座上的那一位看起来象人，却有耶和华的荣耀显出来的样子，指明坐在宝座上的那一位是神又是人—一26、28：

1 这一位就是神人耶稣基督，神与人的调和—路一35，太一18、20～21。

2 祂是完整的神，成为肉体成了人—约一1、14。

3 祂有人的性情，以人的身分生活、受死、复活并升天；现今作为在宝座上的一位，祂仍然是人子—六62，徒七56。

Message Six

The Son of Man and the Humanity of Jesus for God's Building

Scripture Reading: Ezek. 1:5, 26; 40:3, 5, 8; 41:16; John 1:51; Phil. 2:5-8

Outline

Day 1

I. Ezekiel is a book full of humanity—Ezek. 1:5, 26; 40:3, 5, 8; 41:16; 43:2, 6:

A. In the book of Ezekiel the term son of man is used more than ninety times; this indicates how much God desires to have a man.

B. The number six, used to describe parts of the holy temple, signifies man, who was created on the sixth day—40:5, 8.

C. The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man—1:26, 28:

1. This is Jesus Christ, the God-man, the mingling of God and man—Luke 1:35; Matt. 1:18, 20-21.
2. He was the complete God, and He was incarnated to be a man—John 1:1, 14.
3. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man—6:62; Acts 7:56.

周　二

4 主耶稣升天之后，就有一人在宝座上；在千年国和新天新地里，仍有一人在宝座上—太十九 28，启二二 1、3。

四 四活物算为一个整体，乃是宝座上的那人团体的彰显，指明神的中心思想和祂的安排都与人有关—结一 5、26，创一 26，诗八 4～8。

贰 人子是为着神家的建造—约一 51，结一 26，四十 3，四三 2、6：

一 在成为肉体里，基督是人子—太十六 13：

1 在神的一面，主耶稣是神子；在人的一面，祂是人子—约一 18、51。

2 要成就神的定旨，基督需要成为人；没有人，神的定旨无法在地上成就。

周　三

二 主耶稣成了神而人者，但祂也成了人而神者，也就是在人性里的神，那是人子的神—五 27，八 28。

三 神子是为着生命，人子是为着建造—三 15，一 51：

1 如果祂不是人子，祂绝不可能是神建造的素质—14、51 节。

2 为着建造神在地上人间的居所，祂是人子；神的建造需要祂的人性—51 节。

Day 2

4. Since the ascension of the Lord Jesus there has been a man on the throne, and in the millennium and in the new heaven and new earth there will still be a man on the throne—Matt. 19:28; Rev. 22:1, 3.

D. The four living creatures, who are reckoned as one entity, are the corporate expression of the man on the throne, indicating that God's central thought and arrangement are related to man—Ezek. 1:5, 26; Gen. 1:26; Psa. 8:4-8.

II. The Son of Man is for the building of the house of God—John 1:51; Ezek. 1:26; 40:3; 43:2, 6:

A. In His incarnation Christ is the Son of Man—Matt. 16:13:

1. On the divine side, the Lord Jesus is the Son of God; on the human side, He is the Son of Man—John 1:18, 51.

2. In order to accomplish God's purpose, it was necessary for Christ to be a man; without man, God's purpose cannot be carried out on earth.

Day 3

B. The Lord Jesus became a God-man, but He also became the man-God, the God in humanity, the God who is the Son of Man—5:27; 8:28.

C. The Son of God is for life, and the Son of Man is for building—3:15; 1:51:

1. If He were not the Son of Man, He could not be the essence of the building of God—vv. 14, 51.

2. For building God's habitation on earth among man, He is the Son of Man; God's building needs His humanity—v. 51.

3 我们借着信入神的儿子接受了永远的生命之后，必须认识这位耶稣，既是神子也是人子；祂的神性对我们是生命，但祂的人性是为着神的建造—三 13～15，一 51。

四 “你们将要看见天开了，神的使者上去下来在人子身上”—51 节：

1 这是创世记二十八章十一至二十二节雅各之梦的应验。

2 基督这位人子，带着祂的人性，乃是为着神的家—伯特利—立在地上通天的梯子，使天向地开启，且把地联于天。

3 无论哪里有基督在祂的人性里，哪里就有天的门，就有伯特利，就是用变化过的人所建造的神的家—17～18 节，约一 42、51。

叁 为着神的建造，我们需要耶稣的人性—结一 5、26，四一 16，林后四 10～11，腓二 5～8，罗一 4，八 29，太十六 18，弗二 5～6、21～22：

一 耶稣的人性乃是祂在复活中的人性生命—腓二 7～8，约十一 25：

1 在四福音里，关于耶稣的主要的异象乃是：祂所过的生活是在复活中的人性生活。

2 耶稣虽然是在人性里生活，但祂不活祂人性的生命，祂所活的乃是在复活里的人性—五 19、30。

二 以西结书中所启示神圣别建造里的木头，表征耶稣那拔高、被神性所丰富的人性—四一 16。

3. After we have received eternal life by believing into the Son of God, we need to realize that this Jesus who is the Son of God is also the Son of Man; His divinity is life to us, but His humanity is for the building of God—3:13-15; 1:51.

D. “You shall see heaven opened and the angels of God ascending and descending on the Son of Man”—v. 51:

1. This is the fulfillment of Jacob’s dream in Genesis 28:11-22.

2. Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel.

3. Wherever Christ is in His humanity, there is the gate of heaven and there is Bethel, the building of God’s house with transformed persons—vv. 17-18; John 1:42, 51.

III. For God’s building we need the humanity of Jesus—Ezek. 1:5, 26; 41:16; 2 Cor. 4:10-11; Phil. 2:5-8; Rom. 1:4; 8:29; Matt. 16:18; Eph. 2:5-6, 21-22:

A. The humanity of Jesus is His human life in resurrection—Phil. 2:7-8; John 11:25:

1. The main vision of Jesus in the Gospels is that He lived a life that was human but in resurrection.

2. Jesus lived in His humanity, but He did not live a life of His humanity; rather, His living was a humanity in resurrection—John 5:19, 30.

B. The wood in the holy building of God revealed in Ezekiel signifies the uplifted, divinely enriched humanity of Jesus—41:16.

周　四

三 为着神的建造，我们作人不要凭我们天然的人性，乃要凭耶稣的人性—腓二 5 ～ 8：

1 我们受造是人，却因着堕落被败坏、毒化并破坏；所以，我们需要主的救赎—多二 14，弗一 7：

a 借着基督的救赎，我们被带回正确的人性—拔高、复活的人性—彼前一 18，西一 14：

㈠ 基督在十字架上所了结的，是我们的旧人，我们堕落的人性，但神所造的人性仍需复活—罗六 6，创一 26，西二 13，弗二 5 ～ 6。

㈡ 在基督的复活里，神重生我们那由神所造而蒙救赎的人性，并且神圣的元素拔高了重生的人性—彼前一 3，约二十 17。

㈢ 我们重生成为新人以后，仍有我们的人性，但这是复活、重生的人性—弗四 24。

b 现今我们为着神建造的人性，乃是耶稣那拔高、复活的人性—罗一 4，八 29，弗二 5 ～ 6、21 ～ 22。

2 我们越属灵，我们就越有人性；我们越有基督作我们的生命，我们就越有耶稣的人性—西三 4，腓二 5 ～ 8。

周　五

四 为着神的建造，我们需要成为最有人性的人，有耶稣那样的人性—林后四 10 ～ 11：

1 我们需要最高的人性生活，就是照着神所赐给我们的永远生命活出的生活—提前六 12。

2 主耶稣在祂复活与升天之间的四十天里，训练祂的门徒过神圣而有人性的生活—徒一 3：

Day 4

C. For God's building we need to be human not by our natural humanity but by the humanity of Jesus—Phil. 2:5-8:

1. We were created as man, but we were corrupted, poisoned, and damaged by the fall; therefore, we need the Lord's redemption—Titus 2:14; Eph. 1:7:

a. Through Christ's redemption we are brought back to the proper humanity—an uplifted, resurrected humanity—1 Pet. 1:18; Col. 1:14:

1) What Christ terminated on the cross was our old man, our fallen humanity, yet the God-created humanity remained to be resurrected—Rom. 6:6; Gen. 1:26; Col. 2:13; Eph. 2:5-6.

2) In Christ's resurrection God regenerated our redeemed, God-created humanity, and the divine element uplifted the regenerated humanity—1 Pet. 1:3; John 20:17.

3) After being regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity—Eph. 4:24.

b. The humanity that we now have for God's building is the uplifted, resurrected humanity of Jesus—Rom. 1:4; 8:29; Eph. 2:5-6, 21-22.

2. The more spiritual we become, the more human we will be; the more we have Christ as our life, the more we will have the humanity of Jesus—Col. 3:4; Phil. 2:5-8.

Day 5

D. For God's building we need to be the most human of people, those who are "Jesusly" human—2 Cor. 4:10-11:

1. We need to have the highest human life, a life lived out according to the eternal life given to us by God—1 Tim. 6:12.

2. In the forty days between His resurrection and ascension, the Lord Jesus trained His disciples to live a divinely human life—Acts 1:3:

a 祂训练他们认识祂已成了他们，祂已进到他们里面，并且祂已将他们带到祂里面。

b 这样的训练是要帮助门徒看见，他们是与三一神调和，他们不再仅仅有人性，乃是有带着神性的人性，甚至有耶稣那样的人性。

c 他们不再仅仅是人，乃是神人，神圣的人，有三一神作他们内在的素质，成为他们神圣的所是—弗三 14～17。

d 现今他们能过一种与经过过程并终极完成之三一神是一的生活—林后十三 14，林前六 17，十五 45 下。

周　六

五 我们要有耶稣的人性来为着神的建造，就需要经历耶稣的灵—徒十六 7：

1 “耶稣的灵”是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架的死。

2 在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活和受死的元素—腓二 5～8。

3 耶稣拔高、复活的人性乃是在耶稣的灵里—罗一 4，徒十六 7。

4 为着保守那灵的一所需要之低微、温柔、恒忍的美德，包括在耶稣的灵里—弗四 2。

5 在复活里，这位在神性里原是神独生子的基督，在人性里由神而生，成为神的长子—徒十三 33，罗八 29，一 4：

a. He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him.

b. This kind of training was to help the disciples realize that they were mingled with the Triune God, that they were no longer merely human but divinely human, even “Jesusly” human.

c. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become their divine being—Eph. 3:14-17.

d. They could now live a life in which they were one with the processed and consummated Triune God—2 Cor. 13:14; 1 Cor. 6:17; 15:45b.

Day 6

E. In order to have the humanity of Jesus for God's building, we need to experience the Spirit of Jesus—Acts 16:7:

1. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.

2. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—Phil. 2:5-8.

3. The uplifted, resurrected human nature of Jesus is in the Spirit of Jesus—Rom. 1:4; Acts 16:7.

4. The virtues of lowliness, meekness, and long-suffering, which are required for keeping the oneness of the Spirit, are included in the Spirit of Jesus—Eph. 4:2.

5. In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God—Acts 13:33; Rom. 8:29; 1:4:

a 祂的人性得以“子化”，成为神圣的；这样在复活里的“子化”，使基督在成为肉体时所穿上的人性得着圣别、提高并变化—4 节。

b 今天这样提高的人性，乃是在耶稣的灵里，也能成为我们的经历，使我们成为耶稣那样的人，有耶稣的人性，为着神的建造—腓二 5 ～ 8，太十六 18，弗二 21 ～ 22，四 16。

a. His humanity was “sonized,” made divine; this “sonizing” in resurrection sanctified, uplifted, and transformed Christ’s humanity, which He put on in incarnation—v. 4.

b. Now such an uplifted humanity is in the Spirit of Jesus and can become our experience so that we may become “Jesusly” human, having the humanity of Jesus for God’s building—Phil. 2:5-8; Matt. 16:18; Eph. 2:21-22; 4:16.

第六周　周一

晨兴喂养

结一 26 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样式好象人的样子。”

28 “下雨的日子，云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和华荣耀的样式显出来的样子。…

以西结书中满了人性。在一章，宝座上的基督是一个人。在宝座上有一个人。甚至在祂的荣耀里，基督也启示为一个人。在四十三章，当荣耀重新充满圣殿时，有一人在那里（2、6）。这人就是主自己。在神的建造里，主要的材料乃是人性。这指明我们需要有人性，但不是天然的；我们需要有“耶稣的人性”。正确的人性不是我们天然的人性；正确的人性乃是耶稣那钉死、复活并升天的人性。

在关于殿的记载里，六这数字用了许多次。几乎每个入口、门和过道都有数字六。卫房是六乘六，铺石地上的三十间房子是五乘六。…六这数字在此表征那人耶稣的人性。镶在殿内部的木板，也表征主耶稣的人性（以西结书生命读经，三二六页）。

信息选读

神在地上的目的是要得着人。这是祂的愿望。至终，祂亲自成为人，如今在宝座上祂仍然是人。人可能想要象神，但神却要成为人。神的目的，是要将祂自己作到我们里面，使我们与祂一样，甚至使祂自己与我们一样。因此，神的目的是要得着人，并将祂自

WEEK 6 — DAY 1

Morning Nourishment

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah…

Ezekiel is a book full of humanity. In chapter 1 Christ on the throne is a man. Upon the throne is a man. Even in His glory, Christ is revealed as a man. In chapter 43, when the glory comes back to the temple, the man is there (vv. 2, 6). This man is the Lord Himself. In God’s building the primary material is humanity. This indicates that we need to be human but not in a natural way; rather, we need to be “Jesusly human.” The proper humanity is not our natural humanity; the proper humanity is the crucified, resurrected, and ascended humanity of Jesus.

In the record concerning the temple, the number six is used many times. Nearly every entrance, gate, and threshold has the number six. The guard chambers are six by six, and the thirty chambers on the pavement are five by six....The number six here signifies the humanity of the man Jesus. The wood that covered the inside of the temple signifies the humanity of the Lord Jesus. (Life-study of Ezekiel, p. 265)

Today’s Reading

God’s intention on earth is to have a man. This is His desire. Eventually, He Himself became a man, and today on the throne He is still a man. People may want to be like God, but God wants to be a man. God’s intention is to work Himself into us, making us the same as He is, and even more, making Himself the same as we are. Thus, God’s intention is to have a man and to work Himself into man. We

己作到人里面。我们必须对主在宝座上还是人这个事实，有深刻的印象。在以西结书中，“人子”这个辞用了九十多次。这指明神多么愿意得着人（以西结书生命读经，一五六页）。

殿四围的墙是为着分别，将属于神的和不该属于神的分开。墙的厚度和高度都是六肘，因此，墙的截面是六肘见方。六这数字表征第六日被造的人，因此，墙有一个六肘见方的截面，表征基督自己是正直、完全并完整的人（参启二一 16 注 1）（圣经恢复本，结四十 5 注 1）。

〔以西结一章二十六节下半〕告诉我们，坐在宝座上的这一位，看起来是一个人。这与人的观念完全不同，也有别于宗教的观念。…你曾否想过，在宝座上的主，不仅是全能的神，也是一个人？哦，坐在宝座上的，乃是一个人！但二十八节说到“耶和华荣耀的样式”。在宝座上的那一位像人，却有耶和华荣耀的样式。

主在宝座上仍然是人。虽然祂是全能的神，但在宝座上祂却像人。因此，马太十九章二十八节告诉我们：“在复兴的时候”，就是在要来的国度时代，人子要坐在祂荣耀的宝座上。

何等宝贝，在以西结一章二十六节那位坐在宝座上的，竟有人的样子！…这里说坐在宝座上的有人的样子，至少有双重的意义。第一，以西结一章二十六节与创世记一章二十六节，二者之间必然有关联；创世记那里说，神按着祂的形像，照着祂的样式造人。第二，在成为肉体时，神亲自成为人。祂具有人的性情，以人的身分生活、受死、复活并升天；现今在天上，祂仍然是人子（约六 62，徒七 56）（以西结书生命读经，一五四至一五五页）。

参读：以西结书生命读经，第十二、二十三篇。

need to be deeply impressed with the fact that the Lord is still on the throne as a man. In the book of Ezekiel, the term the son of man is used more than ninety times. This indicates how much God desires to have a man. (Life-study of Ezekiel, pp. 124-125)

The wall around the house is for separation, separating what belongs to God from what cannot belong to Him. The thickness and height of the wall are both six cubits; thus, a cross section of the wall is a square six cubits by six cubits. The number six signifies man, who was created on the sixth day. Hence, the wall with a square cross section of six cubits signifies Christ Himself as an upright, perfect, and complete man (cf. footnote 1 on Rev. 21:16). (Ezek. 40:5, footnote 1)

[In Ezekiel 1:26b] we are told that the One on the throne looks like a man. This is absolutely different from the human concept and also different from the religious concept....Have you ever thought that the Lord on the throne is not only the mighty God but is also a man? Oh, the One who sits on the throne is a man! However, verse 28 speaks of “the appearance of the likeness of the glory of Jehovah.” The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah.

As the One on the throne, the Lord is still a man. Although He is the almighty God, on the throne He looks like a man. Therefore, Matthew 19:28 tells us that “in the restoration,” that is, in the coming kingdom age, the Son of Man will be sitting on the throne of His glory.

How precious it is that the One sitting on the throne in Ezekiel 1:26 has the appearance of a man!...There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. Second, in the incarnation God Himself became a man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now in heaven He is still the Son of Man (John 6:62; Acts 7:56). (Life-study of Ezekiel, pp. 123-124)

Further Reading: Life-study of Ezekiel, msgs. 12, 23

第六周　周二

晨兴喂养

结一5“又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式。”

四三6 “我听见有一位从殿中对我说话，有一人站在我旁边。”

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思是说，神的目的是要将祂自己与人调在一起，因而使祂自己像人，也使人象祂。主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。我们今天所敬拜的，乃是人而神者。不仅如此，成为像摩西一样属神的人（申三三1，书十四6，诗九十标题），就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人（以西结书生命读经，一五五至一五六页）。

信息选读

因为主耶稣顺服父神，并绝对服从神的权柄，所以祂从死人中复活之后，神就将天上地上所有的权柄都赐给了祂（太二八18），并将祂高举到宝座上。如今，这位坐在宝座上的，不仅是神也是人，因为这一位乃是神与人的调和。因此，主耶稣升天之后，宝座上就有一人坐着。

神顾念人（来二6），祂要人彰显祂，并行使祂的权柄。人有神的形像，并有祂管理的权柄。神渴望借着人显明祂自己，并借着人掌权、管理。

WEEK 6 — DAY 2

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

43:6 And I heard someone speaking to me out of the house, and a man stood beside me.

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the man-God. The One whom we worship today is the man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men. (Life-study of Ezekiel, p. 124)

Today's Reading

Because the Lord Jesus obeyed God the Father and submitted to God's authority in an absolute way, after He was resurrected from the dead, God gave Him all authority in heaven and on earth (Matt. 28:18) and exalted Him to the throne. Now the One sitting on the throne is not only God but also man, for this One is the mingling of God and man. Therefore, since the ascension of the Lord Jesus, there has been a man on the throne.

God's mind is on man (Heb. 2:6), and He wants man to express Him and to exercise His authority. Man has God's image and God's dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man.

四活物不算为个别的四个，乃算为一组。他们全体算为一个整体。…这些活物乃是宝座上的那人团体的彰显。作为这样的彰显，他们彰显这人，不是在一方，乃是在东、北、南、西四方。这指明作为四活物，我们不但是基督唯一的彰显，我们也是基督完整的彰显。我们在各方、各面彰显基督。我们是四活物，充分、完整地彰显基督。

以西结一章五节的要点是：四活物有人的样子。…“人”在圣经里是个大字。神的心意在于人；神的思想集中于人；神的心在人身上。神的愿望是要得着人。四活物有人的样子，宝座上的神也有人的样子〔26〕，这指明神的中心思想和祂的安排都与人有关（以西结书生命读经，一六〇至一六一、五九页）。

人子是为着神家的建造。为着神团体的彰显，需要许多神的儿女；为着神的表明，需要神这唯一的独生子；为着神的家，需要人子（约翰福音生命读经，五七页）。

我们可以经历并享受基督，不仅作为神，也作为人—人子（太四 4，十九 28，二六 64，二四 37、39、44）。然而，少有基督徒对基督作为人有特别、细致的经历。我们经历基督作为神，似乎比经历基督作为人容易。

在祂的人性里，基督是人子。因着主耶稣由圣灵成孕，祂乃是神子。因着祂由童女而生，所以祂是人子。在神性一面，祂是神子；在人性一面，祂是人子。基督要成就神的定旨，就需要成为人。没有人，神的定旨就不能在地上执行（新约总论第九册，二三页）。

参读：以西结书生命读经，第五篇；约翰福音生命读经，第四篇。

The four living creatures are reckoned not as individuals but as a group. All of them are counted as one entity.... These living creatures are the corporate expression of the man on the throne. As such an expression, they express this man not only in one direction but in the four directions of east, north, south, and west. This indicates that as the four living creatures we are not only the unique expression of Christ but also that we are the complete expression of Christ. We express Christ in every direction, toward every side. We are the four living creatures expressing Christ in an adequate and complete way.

The main point of Ezekiel 1:5 is that the four living creatures bear the appearance of a man....Man is a great word in the Bible. God’s intention is with man, God’s thought is focused on man, and God’s heart is set upon man. God’s desire is to gain man. The fact that four living creatures bear the appearance of a man and that God on the throne also bears the appearance of a man [v. 26] indicates that God’s central thought and His arrangement are related to man. (Life-study of Ezekiel, pp. 128, 47)

The Son of Man is for the building of the house of God. For God’s corporate expression there is the need of the many children of God, for God’s declaration there is the need of the unique, only begotten Son of God, and for the house of God there is the need of the Son of Man. (Life-study of John, p. 50)

We may experience and enjoy Christ not only as God but also as a man—the Son of Man (Matt. 4:4; 19:28; 26:64; 24:37, 39, 44). However, not many Christians have a particular and fine experience of Christ as a man. It seems that it is easier for us to experience Christ as God than as a man.

In His humanity Christ is the Son of Man. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God. Because He was born of a human virgin, He is the Son of Man. On the divine side, He is the Son of God; on the human side, He is the Son of Man. To accomplish God’s purpose, it was necessary for Christ to become a man. Without man, God’s purpose cannot be carried out on earth. (The Conclusion of the New Testament, p. 2771)

Further Reading: Life-study of Ezekiel, msg. 5; Life-study of John, msg. 4

第六周　周三

晨兴喂养

约一51“又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。”

腓二8“既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

当约翰看见基督作大祭司照料灯台时，基督好象人子（启一13）。主耶稣永远是人子。许多基督教的教师看见祂成了神而人者，但他们没有看见祂也成了人而神者，也就是在人性里的神，那是人子的神。主耶稣作为人子，将永远是那宇宙、稳固、坚强的梯子，担负诸天和地的担子（约翰福音结晶读经，七六页）。

信息选读

主是神子，又是人子。如果祂不是神子，祂绝不可能是我们的生命。如果祂不是人子，祂绝不可能是神建造的素质。神子是为着生命，人子是为着建造。圣经从未要求我们相信耶稣是人子，才可以得生命。为了得生命，我们必须相信耶稣是神的儿子。我们都必须相信，那微小的拿撒勒人耶稣是神的儿子。假如我们相信这个，我们就有永远的生命。我们接受了永远的生命之后，必须更进一步认识，那是神子的这位耶稣，也是人子。祂的神性对我们是生命，但祂的人性是为着神的建造。神的建造需要祂的人性。我们需要耶稣作神的儿子，但神需要祂作人子（约翰福音生命读经，六二至六三页）。

在约翰一章五十一节，主耶稣对拿但业说，“我实实在在地告诉你们，你们将要看见天开了，神的使

WEEK 6 — DAY 3

Morning Nourishment

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

When John saw Christ as the High Priest caring for the lampstands, He was like the Son of Man (Rev. 1:13). For eternity the Lord Jesus will be the Son of Man. Many Christian teachers have seen that He became a God-man, but they have not seen that He also became the man-God, the God in humanity, the God who is the Son of Man. For eternity the Lord Jesus will be the universal, steady, and strong ladder bearing the burden of the heavens and the earth as the Son of Man. (Crystallization-study of the Gospel of John, p. 69)

Today's Reading

The Lord is both the Son of God and the Son of Man. If He were not the Son of God, He could never be our life. If He were not the Son of Man, He could never be the essence of the building of God. The Son of God is for life, and the Son of Man is for building. The Bible never requires that we believe that Jesus is the Son of Man before we can have life. In order to have life, we must believe that Jesus is the Son of God. We all must believe that Jesus, the little Nazarene, is the Son of God. If we believe this, we have eternal life. After we have received eternal life, we must further realize that this Jesus who is the Son of God is also the Son of Man. His divinity is life to us, but His humanity is for the building of God. God's building needs His humanity. We need Jesus as the Son of God, but God needs Him as the Son of Man. (Life-study of John, pp. 56-57)

In John 1:51 the Lord Jesus said to Nathanael, "Truly, truly, I say to you, you shall see heaven opened and the angels of God ascending and descending on the

者上去下来在人子身上。”这是雅各之梦的应验（创二八 11 ～ 22）（使徒行传生命读经，二五二页）。

基督这位人子，带着祂的人性，乃是为着神的家—伯特利，立在地上通天的梯子，使天向地开启，且把地联于天。雅各浇油（油象征圣灵，就是三一神为着临到人的终极表现）在石头上（石头象征变化过的人），使其成为神的家。在约翰一章，为着神的家，有那灵（32）和石头（42），带着人性里的基督。哪里有这个，哪里就有开启的天（圣经恢复本，约一 51 注 2）。

耶稣的人性乃是祂在复活中的人性生命。当我们出去接触人的时候，我们必须是在复活中过人性生活的人。主在约翰十一章二十五节告诉马大：“我是复活。”马大向主抱怨，如果主早来，她兄弟就不会死。但主启示说，复活不是时间的问题，乃是祂人位的问题；因为祂就是复活。

在四福音里，特别是在对观福音书—马太、马可和路加福音里，关于耶稣的主要的异象乃是，祂所过的生活虽然是人性的生活，却是在复活中的人性生活。耶稣不是活天然生命的人。祂一直将祂的人性摆在一边。祂虽然是在人性里，但祂不活祂人性的生命。耶稣在地上时，祂每一天都是在肉体里，但那个肉体是在复活中。表面看来，祂是拿撒勒人，是个天然的加利利人。祂是在那样的肉体里，但祂的生活乃是在复活里人性的生活（活力排，一一三页）。

〔在以西结四十一章，〕圣殿的每个部分，全都镶上木板。这与摩西所立起的帐幕完全不同；帐幕里每一部分都用金包裹（出二六 29）。金表征神性，而木表征人性，特别是主耶稣拔高的人性。在以西结书中，神的建造主要的材料乃是耶稣那钉死、复活并升天的人性（圣经恢复本，结四一 16 注 2）。

参读：约翰福音生命读经，第五篇；新约总论，第二百六十七篇；约翰福音中的生命与建造，第十六篇。

Son of Man.” This is the fulfillment of Jacob’s dream (Gen. 28:11-22). (Life-study of Acts, p. 224)

Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel. Jacob poured oil (a symbol of the Holy Spirit, the ultimate expression of the Triune God reaching man) upon the stone (a symbol of the transformed man) that it might be the house of God. In John 1 are the Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven. (John 1:51, footnote 2)

The humanity of Jesus is His human life in resurrection. When we go out to contact people, we must be persons living a human life in resurrection. In John 11:25 the Lord told Martha, “I am the resurrection.” Martha complained to the Lord that if He had come sooner, her brother would not have died. But the Lord revealed that resurrection is not a matter of time but a matter of His person, because He is the resurrection.

The main vision of Jesus in the four Gospels, especially in the synoptic Gospels, Matthew, Mark, and Luke, is that He lived a life that was human but in resurrection. Jesus was not a man living a natural life. He always put His humanity aside. He was in His humanity, yet He did not live a life of His humanity. Every day while He was on the earth, Jesus was in the flesh, but that flesh was in resurrection. Apparently, He was a Nazarene, a natural Galilean. He was in that flesh. But His living was in a humanity in resurrection. (The Vital Groups, p. 92)

[In Ezekiel 41] all the parts of the building related to the temple were paneled with wood. This differs from the tabernacle raised up by Moses, in which every part was overlaid with gold (Exo. 26:29). Whereas gold signifies divinity, wood signifies humanity, especially the uplifted humanity of the Lord Jesus. In God’s building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus. (Ezek. 41:16, footnote 2)

Further Reading: Life-study of John, msg. 5; The Conclusion of the New Testament, msg. 267; Life and Building in the Gospel of John, ch. 16

第六周　周四

晨兴喂养

多二 14 “祂为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。”

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

我们乃是人；正因为我们是人，我们应当看起来像人。我们受造是人，却因着堕落被败坏、毒化并破坏。所以，我们需要主的救赎。借着主的救赎，我们被带回正确的人性。事实上，我们现今所有的人性不是我们的，乃是祂的，因为我们有耶稣的人性。…主的救恩乃是要使我们成为正确的人。因此，我们都该有人的脸（以西结书生命读经，六三至六四页）。

信息选读

我们只该是我们所是的—人。我们不该想要作人以外的东西，我们只该作人。然而，我们应当不凭我们天然的人性，乃凭主耶稣的人性作人。

我们若再读四福音，就会看见耶稣是有正确人性的人。许多人读福音书，只留意主在祂神性里所行出的神迹，没有充分留意借着主的人性所行出的事（以西结书生命读经，六四页）。

我们在基督里的信徒不再是旧人—我们乃是新人。…神没有撇弃我们受造的人性，乃是重生这人性。不错，基督钉死、了结了堕落的旧人，但祂用神的生命重生我们由神所创造的人性，使其有新生的起头。…复活是在钉死以后；若没有复活，就无法有重

WEEK 6 — DAY 4

Morning Nourishment

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

We are men, and because we are men, we should look like men. We were created as men, but we were corrupted, poisoned, and damaged by the fall. Therefore, we need the Lord’s redemption. Through the Lord’s redemption we are brought back to the proper humanity. Actually, the humanity we have now is not ours but His, for we have the humanity of Jesus. The Lord’s salvation is to make us proper human beings. Thus, we all should bear the face of a man. (Life-study of Ezekiel, p. 51)

Today’s Reading

We should just be what we are—a man. Instead of trying to be something other than a human being, we should simply be human. However, we should be human not by our natural humanity but by the humanity of the Lord Jesus.

If we read the four Gospels again, we will see that Jesus was a person with a proper humanity. Many who read the Gospels only pay attention to the miracles worked out by the Lord in His divinity; they do not pay adequate attention to the things worked out by the Lord’s humanity. (Life-study of Ezekiel, p. 51)

As believers in Christ, we are no longer the old man—we are the new man.... Instead of casting away our created humanity, God regenerated this humanity. Yes, Christ crucified, terminated, the fallen old man, but He regenerated, germinated, our God-created humanity with God’s life. Resurrection follows crucifixion, and without resurrection there can be no regeneration (1 Pet. 1:3). What Christ

生（彼前一3）。基督在十字架上所了结的，是堕落的人性，堕落的旧人，但神所造的人性仍需复活。在复活里，神圣的元素拔高重生的人性。现今我们重生成为新人以后，仍有我们的人性，但这是复活、重生的人性。

因为这是信徒很难领会的事，我们就需要有关于旧人和新人的清楚异象。一面，我们老旧、堕落的人性，在基督的钉死里已被了结；另一面，我们由神所造的人性，借着基督的复活，有了新生的起头，得了重生。…今天我们所有的人性，不是老旧、被了结、堕落的人性，乃是新的、有新生起头、拔高的人性。

我们若只留意〔加拉太二章二十节上半〕，也许以为保罗在说，他的人性已全然被了结，因为他说，“现在活着的，不再是我，乃是基督…活着。”但基督活在哪里？活在谁里面？保罗答复这问题，说，“基督在我里面活着。”不但如此，保罗立刻接着说，“并且我如今在肉身里所活的生命，是我在…信里…所活的。”（20下）首先保罗宣告：“我…钉十字架；现在活着的，不再是我”，然后他却说，“我…活”。钉死的“我”是旧“我”；活着的“我”是新的、重生的“我”，重生的人性（箴言生命读经，五六至五七页）。

不错，我们经历主作风、云、火、金银合金，但这个经历的结果是我们有人的脸。作为活物，我们不是天使，乃是非常有人性的。事实上，我们越属灵，我们就越正常并有人性。我们越有基督作我们的生命（西三4），我们就越有人的脸。在书信里，使徒教导我们要作正确的人，特别是如何作正确的丈夫、妻子和父母（弗五22～六9，西三18～四1）。神的救恩使我们成为正确的人，让祂得以彰显、行动并行政（以西结书生命读经，六五至六六页）。

参读：箴言生命读经，第六、八篇；神建造的异象，第三章。

terminated on the cross was the fallen humanity, the fallen old man, yet the God-created humanity remained to be resurrected. In resurrection the divine element uplifted the regenerated humanity. Now after we have been regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity.

Because this is a difficult matter for believers to understand, we need to have a clear vision concerning the old man and the new man. On the one hand, our old, fallen humanity has been terminated in Christ's crucifixion; on the other hand, our God-created humanity has been germinated, regenerated, through Christ's resurrection....The humanity which we have today is not the old, terminated, fallen humanity but the new, germinated, uplifted humanity.

If we pay attention only to [the first] part of Galatians 2:20, we may think that Paul is saying that his humanity has been altogether terminated, for he says, "It is no longer I who live, but it is Christ who lives." But where and in whom does Christ live? Paul answers this question when he says, "Christ...lives in me." Furthermore, Paul immediately goes on to say, "And the life which I now live in the flesh I live in faith." First, Paul declares, "I am crucified;...it is no longer I who live," but then he says, "I live." The crucified "I" is the old "I." The "I" who lives is the new, regenerated "I," the regenerated humanity. (Life-study of Proverbs, pp. 41-42)

Yes, we experience the Lord as the wind, the cloud, the fire, and the electrum, but the issue of this experience is that we bear the face of a man. As living creatures, we are not angels but are very human. In fact, the more spiritual we become, the more normal and human we will be. The more we have of Christ as our life (Col. 3:4), the more we will bear the face of a man. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22—6:9; Col. 3:18—4:1). God's salvation causes us to be proper men for His manifestation, move, and administration. (Life-study of Ezekiel, p. 52)

Further Reading: Life-study of Proverbs, msgs. 6, 8; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 13

第六周　周五

晨兴喂养

林后四 10 ～ 11 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

我曾见过各派的基督徒：仪式派、基要派、灵恩派以及内里生命派。我不仅见过，并且由于神的主宰，我也在他们中间过。可是我必须说，他们对于耶稣的人性，都没有多少经历。灵恩派似乎是有能力的，基要派被认为是懂得圣经的，但结果在神手中都没有多大用处；那是由于他们缺少耶稣的人性。他们是身体的恩赐，可是缺少耶稣的人性。

请勿误会我所说正确人性的意思。我知道有些人认为，我们只要单纯作个人。所以他们说，“我们要作人。神不要天使，祂要的是人；让我们到海滩，运动玩乐，看电视去吧。”那可能是有人性，但不是有耶稣那样的人性。我们必须有耶稣那样的人性，不是有世人那样的人性。我所指的并不是我们天然堕落的人性。我们不应该把任何天然的东西带进耶稣的范围里。那种人性，我们有的已经够多了。我们需要另一种的人性，一种新的、圣别的人性，正像慕安得烈在他所著《基督的灵》那本书中所说的。耶稣成全这一种人性，不是以天然的方式，乃是以神圣的方式。不错，是人性，但那人性是神圣的。

耶稣是一个人，但祂的人性是出于有别于我们人性的另一个源头。借着死和复活，祂拔高了祂的人性。祂的人性不仅是新的、圣别的，并且是拔高的（李常受文集一九七一年第二册，一二九至一三〇页）。

信息选读

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 4:10-11 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

I have seen all kinds of Christians: formal Christians, fundamental Christians, Pentecostal Christians, and inner-life Christians. I have not only seen these different kinds of Christians, but under God's sovereignty I was also among many of them. Yet I must say that all of them do not experience much of the humanity of Jesus.

Please do not misunderstand what I mean when I speak of the proper humanity. I realize that some may think that we must simply be human. So they say, "Let us be human. God does not want angels; He wants human beings. Let us go to the beach, engage in sports, and watch TV." That may be human but not Jesusly human. We must be Jesusly human, not humanly human. I am not referring to our natural and fallen humanity. We should not bring anything natural into the realm of Jesus. We already have enough of this kind of humanity. We need another category of humanity—a new, holy human nature, as mentioned by Andrew Murray in his book The Spirit of Christ. Jesus perfected such a human nature, not in a natural way but in a divine way. It is humanity yet something divine.

Jesus is a man, but His humanity is of a different source than ours. By death and resurrection He uplifted this humanity. His humanity is not only new and holy but also uplifted. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 96-97)

Today's Reading

在提多书二章一至八节，保罗说到有秩序的人性生活。尤其他说到家庭生活。这八节给我们神圣生命里正确人性生活的根基。我们在主的恢复里应当过这样的人性生活。为着耶稣的见证，我们需要最高的人性生活，就是照着神所赐给我们的神圣生命活出的生活。借着神圣的生命，我们需要有达到最高标准的人性生活。在我们的生活中，我们该有耶稣的人性。我们该渴望有我们所相信、所事奉并尊荣之基督的荣耀见证。这样，我们就是照耀的金灯台。这是我们关于人性生活的宣告（提多书生命读经，三四至三五页）。

信徒在基督里乃是新的人—甚至是神圣的人。…主在升天以前，花了四十天与门徒同在（徒一3）。四十这数字指明试验的时间（申九9、18，王上十九8，来三9，太四2）。在祂升天以前的四十天里，祂试验门徒。祂训练他们认识他们新的所是，认识祂的素质已经成了他们的素质。祂训练他们认识祂已成了他们，祂已进到他们里面，并且祂已将他们带到祂里面。祂也训练他们看见祂在父里面，他们在祂里面，祂也在他们里面（约十四20）。最终，这样的训练是要帮助门徒看见，他们是与三一神调和，他们不再仅仅是人，而是神圣的人，甚至是“耶稣人”。他们不再和三一神分开，他们能过一种与经过过程之三一神是一的生活。他们不再仅仅是人，乃是神人，神圣的人，有三一神作他们内在的素质，成为他们神圣的所是。

那经过过程之三一神无形的同在，如今是在他们里面。他们必须受训练，好习惯这种同在，在这生命里生活行动，并成为在这生命里的人。主训练他们成为地上神圣的人。这真是美妙！主用六天创造整个宇宙，但祂花四十天来训练门徒。训练门徒这项工作比创造宇宙大得多了（神新约的经纶，九三至九四页）。

参读：基督是实际，第七至八、十、十二篇；新约总论，第二百九十篇。

In Titus 2:1-8 Paul speaks concerning an orderly human life. In particular, he speaks of the family life. These eight verses give us the foundation of a proper human life in the divine life. We in the Lord’s recovery should live such a human life. For the testimony of Jesus we need the highest human life, a life lived out according to the divine life given to us by God. By the divine life we need to have a human life that reaches the highest standard. In our living we should be “Jesusly human.” We should aspire to have a glorious testimony of the Christ in whom we believe and whom we serve and honor. Then we shall be a shining, golden lampstand. This is our declaration concerning human living. (Life-study of Titus, p. 29)

The believers in Christ are new beings, new persons, even divinely human persons....Before the Lord’s ascension He spent forty days with the disciples (Acts 1:3). The number forty indicates a time of testing (Deut. 9:9, 18; 1 Kings 19:8; Heb. 3:9; Matt. 4:2). In these forty days before His ascension, He tested His disciples. He trained them to know their new being, to know that His essence had become their essence. He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him. He also trained them to realize that He was in the Father, that they were in Him, and that He was in them (John 14:20). Ultimately, this kind of training was to help the disciples realize that they were mingled with the Triune God, that they were no longer merely human but divinely human, even “Jesusly human.” They were no longer separate from the Triune God, but they could now live a life in which they were one with the processed Triune God. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become their divine being.

The invisible presence of the processed Triune God was now within them. They had to be trained to practice this presence, to live and behave in this life, and to be persons in this life. The Lord was training them to be the divine persons on this earth. This is wonderful! The Lord created the entire universe in six days, but He spent forty days to train His disciples. The training of the disciples was a much bigger task than the creation of the universe. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 184-185)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” chs. 7, 8, 10, 12; The Conclusion of the New Testament, msg. 290

第六周　周六

晨兴喂养

徒十六 7 “到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

罗一 4 “按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

耶稣的灵是神的灵特别的说法，乃指成为肉体之救主的灵，这位救主就是在人性里的耶稣，祂曾经过为人的生活和十字架的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。使徒传讲的职事，乃是在人的生命里，为着人类并在人类中间，一个受苦的职事，因此需要这样一位包罗万有的灵（使徒行传生命读经，四三五至四三六页）。

信息选读

基督这神圣者，在成为肉体以前，已经是神的儿子（约一 18，罗八 3）。祂借着成为肉体，穿上与神性毫无关系的素质，就是人的肉体。祂这一部分，需要经过死而复活，得以圣别，并被拔高。借着复活，祂的人性被圣别、拔高且变化了。因此，祂借着复活，带着祂的人性，被标出为神的儿子（徒十三 33，来一 5）。祂的复活，就是祂的标出。如今祂这神的儿子，具有神性，也具有人性。祂怎样借着成为肉体，将神带到人里面，也照样借着从死人中复活，将人带到神里面，就是将祂的人性带进神圣的儿子名分里。这样，神的独生子，就成了神的长子，兼有神性和人性。神要以祂这兼有神人二性的长子基督，为生产者，为原

WEEK 6 — DAY 6

Morning Nourishment

Acts 16:7 ...When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

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.

The Spirit of Jesus is a particular expression concerning the Spirit of God, and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God, but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life. (Life-study of Acts, p. 378)

Today's Reading

Before His incarnation Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to

型与模型，产生祂的众子（罗八 29 ～ 30），就是我们这些信而接受祂儿子的人（圣经恢复本，罗一 4 注 6）。

刚得救的时候，我们所经历的仅仅是神的灵，具有神的性情。等渐渐长大一些，我们所经历的不只是具有神性的灵，更是人性的灵。

为使召会生活能站立得住，我们需要耶稣的人性；为着联结，我们也需要耶稣的人性。我从来没有这样清楚的看见，使徒保罗在以弗所四章二至三节，为什么说出这些人性的美德。他提到卑微、温柔、恒忍以及在爱里彼此担就。如果想要以和平的联索，保守那灵的一，这些人性的美德是少不了的。这些美德都与那灵的一有关联。这里所说的，不是圣灵，也不是神的灵，乃是那灵，就是人的灵或人性的灵。这灵实在是神的灵，但在这里是那灵，是具有人性的灵。

今天主耶稣是人性的灵；祂是人的灵。祂的人性是在圣灵里，正象祂的神性是在圣灵里一样（李常受文集一九七一年第二册，一二〇至一二一页）。

今天那灵不仅有神圣的元素，也有人性的元素。…今天那灵不仅是神性的灵，也是基督人性的灵。在一九七一年，我们释放了许多篇信息，说到利未记中素祭的意义。在那些信息里，我们强调素祭是指基督的人性（见《基督是实际》一书）。在那些信息里，我们造了一个新辞，说我们应当有“耶稣那样的人性”（Jesusly human）。…在复活里，这位在神性里原是神独生子的基督，在人性里从神生为神的长子（徒十三 33，罗八 29，一 4）。祂的人性得以“子化”，成为神圣的。这样在复活里的“子化”，使基督在成为肉体时所穿上的人性得着圣别、提高并变化。今天这样提高的人性，乃是在那灵里，也可以在那灵里作我们的享受（那灵同我们的灵，六一至六二页）。

参读：基督是实际，第十六至十七篇；使徒行传生命读经，第四十四篇；那灵同我们的灵，第六章。

produce His many sons (Rom. 8:29-30)—we who have believed in and received His Son. (Rom. 1:4, footnote 1)

When we were first saved, we only experienced Him as the divine Spirit with His divinity. But as we grow, we begin to experience Him not only as the Spirit of divinity but also as the Spirit of humanity.

For the standing up of the church life, we need the humanity of Jesus, and for the uniting, we also need the humanity of Jesus. I have never before seen so clearly why the apostle Paul put all these human virtues in Ephesians 4:2-3. He mentions lowliness or humility, meekness or gentleness, long-suffering, and bearing one another in love. All these are human virtues, and they are all required for keeping the oneness of the Spirit in the uniting bond of peace. They are all related to the oneness of the Spirit. It is not the Holy Spirit or the Spirit of God who is mentioned here, but the Spirit, who is the Spirit of man or the Spirit of humanity. He is indeed the Spirit of God, but here He is the Spirit of humanity.

Today the Lord Jesus is the Spirit of humanity; He is the Spirit of a man. His humanity is in the Holy Spirit, just as His divinity is in the Holy Spirit. (Christ as the Reality, pp. 89-90)

Today's Spirit has not only the divine element but also the human element....Today the Spirit is not only the Spirit of divinity but also the Spirit of Christ's humanity. In 1971 we gave a number of messages on the significance of the meal offering in the book of Leviticus. In those messages we stressed that the meal offering refers to Christ's humanity (see the book entitled Christ as the Reality). In those messages we coined a new term by saying that we should be "Jesusly human." In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God (Acts 13:33; Rom. 8:29; 1:4). His humanity was "sonized," made divine. This "sonizing" in resurrection sanctified, uplifted, and transformed Christ's humanity which He put on in incarnation. Today such an uplifted humanity is in the Spirit and can be our enjoyment in the Spirit. (The Spirit with Our Spirit, p. 60)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 16-17; Life-study of Acts, msg. 44; The Spirit with Our Spirit, ch. 6

第六周诗歌

有一人宝座上坐着

补 447

（英1189）

G 大调　　2/4

3 3 3 | 3 3 3 | 3 1 4 3 | 2 – |
一 有 一 人， 有 一 人， 宝 座 上 坐 着；

4 4 4 | 4 4 4 | 4 2 5 4 | 3 – |
有 一 人， 作 先 锋， 道 路 已 开 拓；

3 3 3 | 3 3 3 | 3 1 2 3 | 4 – |
这 人 子 是 耶 稣， 我 们 乐 追 随；

4 2 3 4 | 5 3 1 4 | 3 2 | 1 – ‖
祂 已 得 胜， 我 们 与 祂 同 登 位。

二 向上去,向上去,与祂同登极;
向上去,经罪世,胜黑暗忧悒;
撒但虽将人掳,我们得释放,
且必同主高升,宝座上为王。

三 同蒙召,同蒙召,命定作君王;
同蒙召,成后嗣,世界甘埋葬;
但我们岂够格,配得这定命?
求主搜寻、焚烧,将我全炼净。

四 来搜寻,来搜寻,焚烧我内心;
来搜寻,来焚烧,渣滓都除尽;
毋畏惧,毋退缩,当清楚看见:
如此搜寻、焚烧乃是主恩眷。

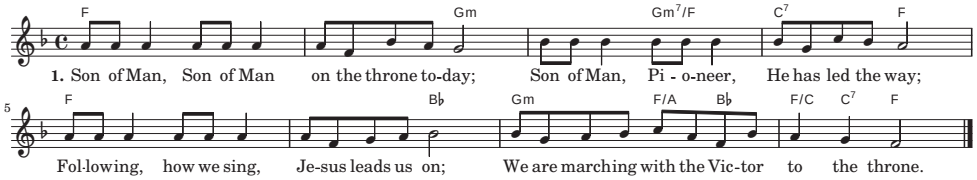
五 一道虹,一道虹,显人子周围;
一道虹,在宣告,信实永不颓:
神审判厉如火,我本当遭祸,
竟蒙赦宥,前来赞祂恩深阔。

WEEK 6 — HYMN

Son of Man, Son of Man on the throne today

Experience of Christ — As the Son of Man on the Throne

1189



2. On we go, on we go to the throne with Him;
On we go through this age, age so dark and grim;
Then shall we—formerly, Satan's captured ones—
Be exalted with the Lord upon His throne.

3. Called as sons, called as sons, destined to be kings;
Called as sons we've no time for the worldly things:
Yet we know, it is so—we don't qualify!
Thus the Lord must search and burn and purify.

4. Search and burn, search and burn all our inward parts;
Search and burn, thoroughly, to refine our hearts;
We'll not fear, but be clear—burning, searching thus
Is the gracious visit of the Lord to us.

5. With the Man, with the Man is a rainbow fair;
Glorious bow, 'round the throne, faithfulness declares:
We deserved to be served with God's judgment sore,
But we have been spared to praise Him more and more.

申言稿：

Composition for prophecy with main point and sub-points: