第五周

神在约伯身上的目的—好人成为神人

诗歌：诗 399

读经：伯一 1，8，二 3，9，二七 5，三一 6，四二 5～6，约一 14，罗一 3～4，八 29

Week Five

God's Intention with Job—a Good Man Becoming a God-man

Hymns: 538

Scripture Reading: Job 1:1, 8; 2:3, 9; 27:5; 31:6; 42:5-6; John 1:14; Rom. 1:3-4; 8:29

纲要

【周一、周二】

壹 约伯是一个好人，彰显自己的完全、正直和纯全—伯二七 5，三一 6，三二 1：

一 完全，与里面的人有关；正直，与外面的人有关—一 1。

二 约伯是一个纯全的人；纯全是完全和正直的总和—二 3，9，二七 5，三一 6：

1 就约伯而言，纯全是他这人的总体表现。

2 在性格上，约伯是完全、正直的；在道德上，他有高标准的纯全。

三 约伯在积极一面敬畏神，在消极一面远离恶事—一 1：

1 神造人不仅是要人敬畏祂、不犯错；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。

Outline

§Day 1 & Day 2

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

A. Being perfect is related to the inner man, and being upright is related to the outer man—1:1.

B. Job was a man of integrity; integrity is the totality of being perfect and upright—2:3, 9; 27:5; 31:6:

1. With respect to Job, integrity is the total expression of what he was.

2. In character Job was perfect and upright, and in his ethics he had a high standard of integrity.

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

1. God did not create man merely to fear Him and 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.

2 彰显神比敬畏神和远离恶事更高。

3 约伯在他的完全、正直和纯全上所达到的，全是虚空，并没有完成神的定旨，也没有满足神的愿望；因此，神对约伯有爱的关切—伯一6～8，二1～3。

四 唯有神知道约伯有一个需要—他里面没有神；因此，神要约伯得着祂好彰显祂，以完成祂的定旨—四二5～6。

贰 神的目的是使约伯成为神人，在神的属性上彰显祂—二二24～25，三八1～3：

一 神把约伯引进另一个范围，神的范围里，使他能得着神，而不是得着他在自己的完全、公义和纯全上的成就—四二5～6。

二 神的目的是要使约伯成为属神的人，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—提前六11，提后三17。

三 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，在生命和性情上与神一样（但无分于祂的神格），好彰显神—弗三16～21。

四 神不要我们在基督里的信徒作好人；祂要我们作神人—约一12～13，罗八16：

1 神按祂自己的形像造了我们，目的是要我们彰显祂，并有祂的管治权以代表祂—创一26～28。

2 我们若只是好人，就无法彰显神或代表神。

3 彰显神并代表神的，不是好人，乃是神人—林后三18。

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

3. What Job had attained in his perfection, uprightness, and integrity was altogether vanity; it neither fulfilled God's purpose nor satisfied His desire, and thus, He was lovingly concerned for Job—Job 1:6-8; 2:1-3.

D. Only God knew that Job had a need—he did not have God within him; therefore, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose—42:5-6.

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

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

B. 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.

C. God's stripping and consuming were exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself so that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God—Eph. 3:16-21.

D. God does not want us, the believers in Christ, to be a good man; He wants us to be a God-man—John 1:12-13; Rom. 8:16:

1. God created us in His own image for the purpose of expressing God and with His dominion to represent Him—Gen. 1:26-28.

2. If we are merely a good man, we cannot express God or represent Him.

3. It is not a good man but a God-man who expresses God and represents God—2 Cor. 3:18.

4 彰显神的神人乃是神的代表，有神的权柄管理万有—创一 27 ～ 28。

【周三】

叁 基督（三一神的具体化身和彰显）的成为肉体，产生了一位神人—路一 31 ～ 32 上，约一 1，14，18，51：

一 路加福音启示这位神人，祂过属人的生活，满有神圣的生命为其内容—一 35，二 7 ～ 16，34 ～ 35，40，49，52。

二 在基督里，神与人成为一个实体，就是神人—一 35，约一 14，太一 18，20 ～ 23：

1 因着主耶稣是由神圣的素质成孕，且从属人的素质所生，所以祂生为一个神人；因此，祂这位神人兼有两种素质—神圣的素质和属人的素质—18 节。

2 圣灵在童女里面的成孕，构成了神性与人性的调和，产生出一位神人，这一位既是完整的神，又是完全的人—路一 35。

3 这位神人既是完全的人，又是完整的神，有人性连同人性的美德，以盛装神并彰显神连同神圣的属性。

【周四】

三 主耶稣这位神人在地上生活，不是凭祂属人的生命，乃是凭神圣的生命—约五 18 ～ 19，30，六 57 上：

1 当主耶稣在地上时，虽然祂是人，但祂凭神活着—57 节上，五 19，30，六 38，八 28，七 16 ～ 18：

a 主耶稣在一切事上活神并彰显神；祂无论作什么，

4. God-men who express God are God's representative and have God's authority over all things—Gen. 1:27-28.

§Day 3

III. The incarnation of Christ, the embodiment and expression of the Triune God, produced a God-man—Luke 1:31-32a; John 1:1, 14, 18, 51:

A. The Gospel of Luke is a revelation of the God-man who lived a human life filled with the divine life as the content—1:35; 2:7-16, 34-35, 40, 49, 52.

B. In Christ, God and man have become one entity, the God-man—1:35; John 1:14; Matt. 1:18, 20-23:

1. Because the Lord Jesus was conceived of the divine essence and born of the human essence, He was born a God-man; hence, for His being as the God-man, He had two essences—the divine essence and the human essence—v. 18.

2. The conception of the Holy Spirit in a human virgin constituted a mingling of the divine nature with the human nature, producing the God-man, the One who is both the complete God and the perfect man—Luke 1:35.

3. As a perfect man and the complete God, the God-man has the human nature with its virtues to contain God and express Him with the divine attributes.

§Day 4

C. As the God-man, the Lord Jesus lived on earth not by His human life but by the divine life—John 5:18-19, 30; 6:57a:

1. When the Lord Jesus was on earth, although He was a man, He lived by God—v. 57a; 5:19, 30; 6:38; 8:28; 7:16-18:

a. The Lord Jesus lived God and expressed God in everything; whatever He did

都是神从祂里面并借着祂作出来—十四 10。

b 主耶稣凭神的生命，不凭人的生命，过神人的生活—六 57 上。

c 祂的为人生活不是凭属人的生命，乃是凭神圣的生命活出来的—一 4，十一 15，十四 6。

2 因着主耶稣是一直拒绝祂属人的生命，把祂自己一直摆在十字架底下而活着，祂的为人生活不是彰显人性，乃是有神圣的属性成为人性的美德而彰显神性—太十六 21，24。

3 祂在地上的日子，一直否认己，背起十字架，使祂能活神，有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—路一 31 ～ 32 上，七 11 ～ 16，十 25 ～ 37，十三 10 ～ 16，罗八 3，29。

【周五】

肆 起初圣经说到这位神人；这位神人借着祂的复活被复制为许多神人—罗一 3 ～ 4，八 29，来二 10：

一 第一个神人主耶稣乃是原型，为着产生许多神人，祂的复制—彼前二 21。

二 神成为人，为要得着祂自己的大量复制，因而产生新的一类；这新的一类乃是神人类—罗八 3，29，来二 10。

三 这位神人主耶稣，乃是一粒麦子落在地里，为要产生许多子粒作祂的复制—约十二 24：

1 头一个子粒—第一个神人—是原型，由这一子粒借着死与复活所产生的许多子粒—许多神人—乃是这第一个神人的复制。

was God's doing from within Him and through Him—14:10.

b. The Lord Jesus lived as a God-man by the life of God, not by the life of man—6:57a.

c. His human living was not lived out by the human life but by the divine life—1:4; 11:25; 14:6.

2. Because the Lord Jesus always lived by rejecting His human life—by always putting Himself under the cross—His human living did not express humanity but divinity in the divine attributes becoming human virtues—Matt. 16:21, 24.

3. All His days on the earth, He denied Himself and took up the cross so that He might live God to express God in His divine attributes becoming human virtues; this was the life of the first God-man as a prototype—Luke 1:31-32a; 7:11-16; 10:25-37; 13:10-16; Rom. 8:3, 29.

§Day 5

IV. Initially, the Bible speaks of the God-man; through His resurrection this God-man was reproduced as the many God-men—Rom. 1:3-4; 8:29; Heb. 2:10:

A. The Lord Jesus, the first God-man, is the prototype for the producing of the many God-men, His reproduction—1 Pet. 2:21.

B. God became man to have a mass reproduction of Himself and thereby to produce a new kind; this new kind is God-man kind—Rom. 8:3, 29; Heb. 2:10.

C. The Lord Jesus, the God-man, was a grain of wheat falling into the ground in order to produce many grains as His reproduction—John 12:24:

1. The first grain—the first God-man—was the prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the reproduction of the first God-man.

2 许多子粒—许多神人—乃是神的复制；这样的复制使神喜乐，因为祂的复制看起来象祂，说话象祂，生活象祂—约壹二 6，三 2，四 17 下。

四 这位神人复制的第一步，乃是我们必须在我们的灵里，由是灵的基督，以祂神圣的生命和性情所重生—约三 3，6。

五 为着这位神人的复制，我们需要在我们的魂里被是灵的基督变化，以祂神圣的属性拔高、加强、丰富、并充满我们人性的美德，使祂在我们的人性里得着彰显—林后三 17 ～ 18，罗十二 2。

六 我们需要看见，我们是从神而生的神人，有神的生命和性情，属于神的种类—约一 12 ～ 13：

1 我们这些神的儿女，由神用神圣的生命所生，乃是神人，神圣的人；我们与生我们的那位一样—约壹三 1，五 1。

2 我们既然已由神而生，就可以说我们在生命和性情上是神，只是无分于神格—约一 12 ～ 13，罗八 16，彼后一 4。

3 想到自己是神人，认识且领悟自己是谁，会使我们在日常的经历中有革命性的改变—约壹二 20，三 1 ～ 2，五 13，20。

4 我们不仅仅是基督徒，或在基督里的信徒；我们乃是神人，神人类，神的复制—约十二 24，罗八 16，29，来二 10 ～ 11。

【周六】

伍 基督的神人生活将祂构成一个原型，使祂在我们里面得着复制，并再次活在我们这

2. The many grains, as the many God-men, are the reproduction of God; such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him—1 John 2:6; 3:2; 4:17b.

D. The first step of the reproduction of the God-man is that we must be reborn of the pneumatic Christ in our spirit with His divine life and nature—John 3:3, 6.

E. For the reproduction of the God-man, we need to be transformed by the pneumatic Christ in our soul with His divine attributes to uplift, strengthen, enrich, and fill our human virtues for His expression in our humanity—2 Cor. 3:17-18; Rom. 12:2.

F. We need to see that we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—John 1:12-13:

1. As children of God, born of God with the divine life, we are God-men, divine persons; we are the same as the One of whom we are born—1 John 3:1; 5:1.

2. Since we have been born of God, we may say that we are God in life and in nature but not in the Godhead—John 1:12-13; Rom. 8:16; 2 Pet. 1:4.

3. To think of ourselves as God-men and to know and realize who we are revolutionizes us in our daily experience—1 John 2:20; 3:1-2; 5:13, 20.

4. We are not merely Christians or believers in Christ; we are God-men, God-man kind, the reproduction of God—John 12:24; Rom. 8:16, 29; Heb. 2:10-11.

§Day 6

V. Christ's God-man living constituted Him to be a prototype so that He might be reproduced in us and live again in us, the

些神人里面—约十四 19，加二 20：

一 我们是这位神人的复制，需要过神人的生活—腓一 19 ～ 21 上，三 10。

二 基督的人性生活乃是人活神，在人性美德里彰显神的属性；祂的人性美德为神圣的属性所充满、调和并浸透—路一 26 ～ 35，七 11 ～ 17，十 25 ～ 37，十九 1 ～ 10。

三 我们作为第一位神人的扩展、扩增、复制和继续，应当过与祂所过同一种的生活—约壹二 6：

1 主的神人生活为我们的神人生活设立了模型—被钉死而活，好使神在人性里得着彰显—加二 20。

2 我们需要否认己，借着基督的灵全备的供应模成基督的死，并显大祂—太十六 24，腓三 10，一 19 ～ 21 上。

3 我们必须拒绝自我修养，并且定罪建立天然的人；我们需要领悟基督徒的美德在素质上与神圣的生命、神圣的性情、和神自己有关—加五 22 ～ 23。

4 那位过神人生活者，如今乃是那灵活在我们里面并借我们而活；我们不该让这一位以外的任何事物充满并占有我们—林后三 17，十三 5，弗三 16 ～ 19。

四 腓立比一章二十一节上半的基督乃是二章五至八节的神人；因此，活基督就是借着耶稣基督之灵全备的供应活这位神人—一 19。

五 当我们向主敞开，爱祂，渴慕与祂联结为一，我们就被祂充满，被祂据有，并活出神性的荣耀和人性的美德—林前二 9，六 17，腓四 4 ～ 9。

God-men—John 14:19; Gal. 2:20:

A. As the reproduction of the God-man, we need to live the life of a God-man—Phil. 1:19-21a; 3:10.

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

C. As the expansion, increase, reproduction, and continuation 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 so that God might be expressed in humanity—Gal. 2:20.

2. We need to deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:19-21a.

3. We must reject self-cultivation and condemn the building up of the natural man; we need to realize that the Christian virtues are related essentially to the divine life, to the divine nature, and to God Himself—Gal. 5:22-23.

4. The One who lived the life of a God-man is now the Spirit living in us and through us; we should not allow anything other than this One to fill us and occupy us—2 Cor. 3:17; 13:5; Eph. 3:16-19.

D. The Christ in Philippians 1:21a is the God-man in Philippians 2:5-8; therefore, to live Christ is to live the God-man by the bountiful supply of the Spirit of Jesus Christ—1:19.

E. When we open ourselves to the Lord, love Him, and desire to be joined to Him as one, we are filled and possessed by Him and live out the glory of divinity and the virtues of humanity—1 Cor. 2:9; 6:17; Phil. 4:4-9.

第五周▪周一

晨兴喂养

创一26“神说，我们要按着我们的形像，照着我们的样式造人…。”

伯二3“…你曾用心察看我的仆人约伯没有？…他仍然持守他的纯全。”

约壹三2“亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要象祂；因为我们必要看见祂，正如祂所是的。”

约伯记一章一节说，“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。”完全，与我们里面的人有关；正直，与我们外面的人有关。不仅如此，正直也是不弯曲，不偏斜。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，…神造人不仅是要人敬畏祂、不犯错。圣经告诉我们，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。…最积极的事乃是彰显神。彰显神比敬畏神和远离恶事更高。（约伯记生命读经，一一至一二页。）

信息选读

另一个说到约伯这人的辞是“纯全”。在约伯记二章三节耶和华告诉撒但说，约伯“仍然持守他的纯全”。在九节约伯的妻子问他：“你仍然持守你的纯全么？”在二十七章五节约伯对他的朋友说，“我至死必不丢弃自己的纯全。”最后在三十一章六节约伯宣告说，“愿神…知道我的纯全。”纯全是完全和正直的总和，是完全加上正直的总和。就

WEEK 5 — DAY 1

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness…

Job 2:3 …Have you considered My servant Job?…He still holds fast his integrity…

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Job 1:1 says, “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.” Being perfect is related to our inner man, and being upright is related to our outer man. Furthermore, to be upright means that we are not crooked or biased. In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively. However,…God did not create man merely to fear Him without doing anything wrong. The 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….The most positive thing is to express God. To express God is higher than fearing God and turning away from evil. (Life-study of Job, p. 9)

Today’s Reading

Another word used in relation to Job the man is integrity. In Job 2:3 Jehovah tells Satan that Job “still holds fast his integrity.” In verse 9 Job’s wife asks him, “Do you still hold fast your integrity?” In 27:5 Job says to his friends, “Until I die, I will not put away my integrity from me.” Finally, in 31:6 Job declares, “Let God know my integrity.”… Integrity is the totality of being perfect and being upright; it is the totality of perfection plus uprightness. With respect to Job, integrity is the total expression of what he is. In

约伯而言，纯全是他这人的总体表现。在性格上，他是完全、正直的；在道德上，他有高标准的纯全。

约伯敬畏神，远离恶事，神要得着象他这样的人并不容易。然而约伯所达到的全是虚空，并没有完成神的定旨，也没有满足神的愿望。因此，神对约伯有爱的关切。…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。（一8，二3。）唯有神知道约伯有一个需要，就是他缺少神。

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。

神在祂经纶里的心意，乃是要把祂自己分赐到我们里面，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。…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。…然后祂才有一个根据，有一条路来重新建造我们。

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。

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。（约伯记生命读经，一二、二〇、一三、三五、四二页。）

参读：约伯记生命读经，第五、二十三篇；过照着神启示之高峰的生活，第五篇。

character he is perfect and upright, and in his ethics he has a high standard of integrity.

It was not easy for God to gain a person like Job who feared God and turned away from evil. Yet what Job had attained was altogether vanity. It did not fulfill God's purpose, and it did not satisfy God's desire. Thus, God was lovingly concerned for Job. 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.

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.

In His economy God's intention is to dispense Himself into us to be our life and our nature that we may be the same as He is in life and nature in order to express Him….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…. Then God can have a base, a way, to build us up again.

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.

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. (Life-study of Job, pp. 9-10, 17, 10-11, 29, 34-35)

Further Reading: Life-study of Job, msgs. 5, 23; CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," ch. 5

第五周▪周二

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。”

提后三 17 “叫属神的人得以完备，为着各样的善工，装备齐全。”

神人不仅有两个生命，也有人性与神性两种性情。…宗教总是培养人天然的性能，好建立人的自己。教育也是这样，只是建立人。圣经表面上也是作这事，但实际上并非如此。圣经不是建立天然的人，乃是建立神人。我们由神所生，乃是神的儿女。

我在主职事里的负担，不是要建立你们作温和的人、善良的人、或斯文的人。我释放了上千篇信息，说到如何作基督人，神人。在主的恢复里，我们的教导不是要栽培好人，…〔而〕是要培养神人。

我们需要借看见而认识，我们有神的生命和神的性情。这里有一个事实，就是神圣的生命与我们人的生命调和。所以，我们必须学习如何不凭我们人的生命活着，乃凭神的生命与我们人的生命相调而活，使我们成为神圣的。（神人，一〇至一一页。）

信息选读

我受教导要非常有德行。至终，我发现我不能爱人，我不能谦卑，我也不能有忍耐、仁慈、圣别或公义。我很失望，挣扎了许久。有一天，我看见…只有神是圣别的。一块黑铁不可能变成金子。我看见神所要的，乃是进到我里面，作我的内容，作我的圣别，作我的“金子”。当我看见并领悟这点，

WEEK 5 — DAY 2

Morning Nourishment

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

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

The God-men not only have two lives, but they also have two natures, humanity and divinity.... Religion always cultivates man’s natural capacity in order to build up the self. Education does the same thing; it merely builds up the human being.... The Bible does not build up the natural man; rather, it builds up a God-man. We are born of God, and we are children of God.

My burden in the Lord’s ministry is not to build you up to be a nice man, a good man, or a gentle man, but to be a God-man. I have given thousands of messages on how to be a Christman, a God-man. In the Lord’s recovery our teaching is not to raise up good men... [but] to raise up God-men.

We need to know by seeing that we have God’s life and possess God’s nature. There is such a fact that the divine life is mingled with our human life. Therefore, we must learn how to live not by our human life but by God’s life mingling with our human life to make us divine. (CWWL, 1994-1997, vol. 2, “The God-men,” p. 439)

Today’s Reading

I was taught that I should be very virtuous. Eventually, I discovered that I could not love, I could not be humble, and I could not be patient, kind, holy, or righteous. I became very disappointed and struggled for a long time. One day I saw that... only God can be holy. There is no possibility for a piece of black iron to be gold. I saw that what God wanted was to enter into me to be my contents, to be my holiness, to be my “gold.” When I saw and realized this,

我极为兴奋。我想要告诉每一个人，我有神在我里面，神是我的内容。神是我的生命，我的圣别，我的爱，我的慢，和我的一切。我是一个器皿，一个容器，为要盛装神，并被神充满。

不要凭着自己去爱人。你越试着爱人，最后你会越恨人。你若试着要谦卑，你就会骄傲。你里面甚至可能有一种态度—“你难道不知道我是这么谦卑么？”这是骄傲。你以你的谦卑为傲。

伊甸园里有两棵树—生命树和善恶知识树。（创二9。）恶总是随着善；恨总是随着爱；骄傲总是随着谦卑。…神要的是生命。神不要你作好人，神要你作神人。…但你若仅仅是好人，你就绝不能成为神的彰显。神按祂自己的形像造人，目的是要彰显神。当我们成为充满神的神人，我们就彰显神。神人乃是神的彰显。

这样彰显神的神人乃是神的代表。他代表神，有神的权柄管理万有。神按着祂自己的形像造人来彰显祂，神也将祂的管治权给人，使人可以为祂掌权。（一26。）彰显神、代表神的，不是好人，乃是神人。神的形像是为使我们彰显神，神的管治权是为使我们代表神。我们有神自己在我们灵里，所以我们可以被神充满，作满了神的神人，来彰显神和代表神。这就是照着神圣的经纶，将神自己分赐到我们里面。…我必须见证，我唯一的负担和独一的兴趣，就是神的经纶。神要将祂自己分赐到我们里面，使我们成为神人，不是好人。基督徒不仅仅是好人，更是神人。我们是按着神的形像造的，有灵来接受神到我们里面，作我们的生命、生命的供应和一切，好成为我们的内容，使我们成为神人。（李常受文集一九八四年第三册，一三至一六页。）

参读：神人，第一章；长老训练第一册，第三章。

I became greatly excited. I wanted to tell everyone that I had God in me, that God was my contents. God is my life, my holiness, my love, my slowness, and my everything. I am a vessel, a container, to contain God and to be filled with God.

Do not try in yourself to love others. The more you try to love others, the more you will eventually hate others. If you try to be humble, you will be proud. You may even have the inward attitude—”Don’t you know that I am so humble?” This is pride. You are proud of your humility.

In the garden of Eden there were two trees—the tree of life and the tree of the knowledge of good and evil (Gen. 2:9). Evil always goes with good. Hatred goes with love. Pride goes with humility….God wants life. God does not want you to be a good man, but God wants you to be a God-man….You can never be an expression of God if you are merely a good man. God made man in His own image for the purpose of expressing God. When we become a God-man who is filled with God, we express God. A God-man is an expression of God.

Such a God-man, expressing God, is God’s representative. He represents God, and he has God’s authority over all things. God created man in His own image to express Him, and God gave His dominion to man that man may reign for Him (Gen. 1:26). It is not a good man but a God-man who expresses God and represents God. God’s image is for us to express God, and God’s dominion is for us to represent God. We have God Himself in our spirit, and we can be filled with God and full of God to express Him and represent Him as a God-man. This is the dispensing of God Himself into us according to the divine economy. I must testify that my only burden and my unique interest is God’s economy. God wants to dispense Himself into us to make us God-men, not good men. A Christian is not merely a good man but a God-man. We were made in God’s image with a spirit to receive God into us as our life, our life supply, and our everything to be our very contents for us to be God-men. (CWWL, 1984, vol. 3, “The Divine Economy,” pp. 10-12)

Further Reading: CWWL, 1994-1997, vol. 2, “The God-men,” ch. 1; CWWL, 1984, vol. 2, “Elders’ Training, Book 1: The Ministry of the New Testament,” ch. 3

第五周▪周三

晨兴喂养

路一 35 “天使…说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

我们使用与神有关的“属性”，以及与人有关的“美德”。主耶稣兼有神圣的性情同神圣的属性，以及属人的性情同属人的美德。…因为主耶稣由带着神圣素质的圣灵成孕，祂有神圣的性情同神圣的属性。因为祂由带着属人素质的童女所生，祂有属人的美德。所以，当祂在地上的时候，祂是过着属人且神圣的生活。祂过为人生活，但在那生活中，神圣的属性得以彰显。（新约总论第三册，一四〇页。）

信息选读

在主耶稣里面，人与神，神与人调和，形成满了神圣属性和人性美德的组成。

在成为肉体时，基督这位神…由神成孕，有神圣的属性，祂由人类而生，有人性的美德。…在基督里面，神圣的属性与人性的美德成为一；就是说，…调和一起成为一。…所以，…祂在地上就过一种生活，有神的属性彰显在人的美德里。

今天活在我们里面的基督，仍有那由神圣属性所加强并丰富的人性美德。那分赐到我们里面的基督，

WEEK 5 — DAY 3

Morning Nourishment

Luke 1:35 And the angel...said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

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

We use attributes in relation to God and virtues in relation to man. The Lord Jesus possesses both the divine nature with its divine attributes and the human nature with its human virtues.... Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes. Because He was born of a human virgin with the human essence, He possesses the human virtues. Therefore, while He was on earth, He lived a life that was both human and divine. He lived a human life, but in that life the divine attributes were expressed. (The Conclusion of the New Testament, p. 655)

Today's Reading

In the Lord Jesus man and God, God and man, are mingled to form a composition full of the divine attributes and the human virtues.

In His incarnation Christ, the very God,...was conceived of God to have the divine attributes, and He was born of mankind to have the human virtues.... In Christ the divine attributes and the human virtues are one; that is,... mingled together as one....Therefore,... He lived a life on earth with the attributes of God expressed in the virtues of man.

Today the Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes. The Christ who is

乃是神圣性情同神圣属性，以及属人性情同属人美德的组成。祂在地上的时候，过着这二者所组成的生活。等到祂复活以后，祂就寻求在信徒里面过祂在地上所过的这种生活。这就是说，今天基督在我们里面，仍要过一种生活，是神圣性情同神圣属性，以及属人性情同属人美德的组成。我们若看见这点，就会与保罗同说，“现在活着的，不再是我，乃是基督在我里面活着。”（加二20。）（新约总论第三册，一四〇至一四一页。）

在人救主的神人生活里，人的美德成了彰显神属性的外壳、形像，使神在人的生活里得着彰显。我们从这点看见，我们的人性美德—我们的爱、光、圣、义—只是外壳，是…神所创造的形像。〔创一26。〕…如果我们看见这点，我们就能够回答…〔这〕问题：主耶稣受死完成救赎以前，为什么必须在地上生活三十三年半。如果祂在地上只生活很短的时间，在祂的生活里神圣的属性就只有短暂的彰显。…但人救主过了三十三年半完全的为人生活。在那些年间，证明祂是没有瑕疵、没有残缺的。祂在任何一面都没有失败。祂的美德是一种形像，为着彰显神的属性。因此，神在祂的生活里得着彰显。

主的神人生活…构成祂之于信徒的模型。…这模型是为着信徒里面神人的“大量生产”—复制。在工厂里，制造模型可能用去许多时间，…模型造好…就用来大量生产。同样的，人救主的神人生活将祂构成模型，使祂现今在我们里面得以复制。（路加福音生命读经，六〇七至六〇八页。）

参读：新约总论，第六十一至六十二篇；荣耀的异象与十字架的道路，第三至五篇；神人的生活，第一、九至十、十三篇。

being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues. While He was on earth, He lived a life that was a composition of these two. From the time of His resurrection He has been seeking to live in the believers the kind of life He lived on earth. This means that within us today Christ is still living a life that is a composition of the divine nature with its divine attributes and the human nature with its human virtues. If we see this, we shall say with Paul, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). (The Conclusion of the New Testament, pp. 655-656)

In the Man-Savior’s God-man living, man’s virtues became a shell, an image, to express God’s attributes so that God may be expressed in man’s living. From this we see that our human virtues—our love, brightness, holiness, and righteousness—are just a shell, the image created by God [Gen. 1:26]. If we see this, we shall have the answer to the question… concerning why it was necessary for the Lord Jesus to live on earth for thirty-three and a half years before He died to accomplish redemption. If He had lived on earth only a short time, there would have been only a momentary expression of the divine attributes in His living….The Man-Savior lived a full human life for thirty-three and a half years. During those years He was proved to be without defect or imperfection. He did not fail in any way. His virtues were an image for an expression of God’s attributes. Therefore, God was expressed in His living.

The Lord’s God-man living…constituted a prototype to His believers….This prototype is for the “mass production,” the reproduction, of the God-man in the believers. In a factory, a great deal of time may be spent to produce a prototype,… [which is] then used for mass production. In a similar way, the Man-Savior’s God-man living constituted Him a prototype so that He may now be reproduced in us. (Life-study of Luke, pp. 525-526)

Further Reading: The Conclusion of the New Testament, msgs. 61-62; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 3-5; CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 1, 9-10, 13

第五周▪周四

晨兴喂养

约五 19 “…子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”

十四 10 “我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”

神愿意成为人，有一天，祂也成了一个人，在地上作为一个神人而生活。但是当祂这神人活在地上的时候，祂所过的生活不是凭祂属人的生命，乃是凭祂神圣的生命。祂是神圣的，祂要成为人，祂也成了人，但祂所过的人性生活，却不是凭着祂的人性，乃是凭着祂的神性。祂是带着神性而来的一个人，祂活在地上不仅是神，也是人。祂是个神人，但不是凭人的生命活着，乃是凭神的生命活着。所以祂的人性生活不是凭属人的生命活出来，乃是凭神圣的生命活出来的；但是在神圣的生命里，有人性的元素，并且在属人的生命里，有神性的元素。神圣的属性成了人性的美德。（过照着圣经中神圣启示高峰之生活实行的路，二四页。）

信息选读

〔神成为肉体〕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。

WEEK 5 — DAY 4

Morning Nourishment

John 5:19 ...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

God desired to become a man, and one day He became a man, living on earth as a God-man. Yet when He lived on earth as the God-man, He did not live by His human life but by His divine life. He was divine. He wanted to become human, and He was human. Yet He lived a human life not by His humanity but by His divinity. He was a human being who came with divinity. He lived on this earth not only as God but also as man. He lived as a God-man, yet not by the life of man but by the life of God. So His human living was not lived out by the human life but by the divine life. Yet within the divine life there was the element of humanity, and within the human life there was the element of divinity. The divine attributes became the human virtues. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 52-53)

Today’s Reading

[The incarnation of God] 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.

就内在的意义说，跟从耶稣乃是作这第一个神人复印的翻版。跟从耶稣就是要过神人的生活，不凭属人的生命，乃凭神圣的生命，好叫神能彰显或显现于肉体，使祂神圣的属性成为人性的美德。…所以，过照着圣经中神圣启示高峰之生活实行的路，就是你必须是个神人。你这位神人必须过一种生活，不是凭你自己，乃是凭另外一位；不是凭你属人的生命，乃是凭祂神圣的生命；不是彰显你自己，乃是彰显祂的神性，使祂神圣的属性，全都成为你人性的美德。

基督不凭祂属人的生命，乃凭祂神圣的生命，过人性的生活。…祂乃是死而活。祂整个三十三年半的生活，天天都是在那里死。祂向自己死，使祂得以向父活。（约五 19，30，八 28。）基督在地上的时候，一直在十字架底下，不彰显祂自己，乃彰显父。有一天，腓力对祂说，“主啊，将父显给我们看…。”（十四 8。）主回答说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父…。”（9。）门徒看见主耶稣，但是他们看见祂时，就是看见父。这给我们看见，祂乃是父的彰显。

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄—许多神人。（罗八 29。）我作基督徒六十九年了。经过这么多年，神叫我只知道这一件事，就是神成为人，为要使人在生命和性情上，但不在神格上，成为神。这是我唯一的负担，我唯一的信息。神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷，那就是整本圣经的总结。（过照着圣经中神圣启示高峰之生活实行的路，二五至二八页。）

参读：圣经的四要素—基督、那灵、生命、召会，第三章。

Intrinsically speaking, to follow Jesus is to be a xerox copy of that first God-man. To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, so that God may be expressed, or manifested, in the flesh in all His divine attributes becoming the human virtues.... So the practical way to live a life according to the high peak of the divine revelation is that you must be a God-man. As a God-man, you need to live a life not by yourself but by another One, not by your human life but by His divine life, not to express yourself but to express His divinity in His divine attributes, which all become your human virtues.

Christ lived a life of humanity, not by His human life but by His divine life.... He died to live. He was dying every day during His whole life of thirty-three and a half years. He died to Himself that He might live to the Father (John 5:19, 30; 8:28). Christ was under the cross all the time on the earth, expressing not Himself but the Father. One day Philip asked Him, “Lord, show us the Father...” (John 14:8). The Lord responded, “Have I been so long a time with you, and you have not known Me...? He who has seen Me has seen the Father...” (v. 9). The disciples saw the Lord Jesus, but when they saw Him, they saw the Father. This shows that He was the expression of the Father.

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 53-55)

Further Reading: CWWL, 1984, vol. 1, “The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church,” ch. 3

第五周▪周五

晨兴喂养

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

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

我们的第二个出生，使我们得进神的国，成为神的种类。动物和植物都有其特别的种类。我们是从神而生，所以我们是众神，属于神的种类。我们应当一直记得，我们是神人，属于神的种类。

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，生活象神人。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。（神人的生活，一二至一三页。）

信息选读

主耶稣这神人说，祂是一粒麦子要落在地里死了，而成为许多子粒。（约十二 24。）这许多子粒实际上就是许多的神，作神的复制。头一个子粒—第一个神人—是原型，由这一子粒借着死与复活所产生的许多子粒—许多神人—是大量复制。这是神的复制。有些人听见神被复制，也许感到震惊，…然而，这正是约翰十二章二十四节所启示的。

神真正的嗜好是要在全地许多国家得着祂的复制。这样的复制使神喜乐，因为祂的复制看起来象祂，说话象祂，生活象祂。神在这复制里，祂的复制有祂的生命、祂的性情和祂的构成。

WEEK 5 — DAY 5

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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

Our second birth caused us to enter into the kingdom of God to become the species of God. The animals and plants have their particular species. We are born of God, so we are gods belonging to the species of God. We should always remember that we are God-men belonging to the species of God.

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. (CWWL, 1994-1997, vol. 3, “The God-man Living,” p. 448)

Today’s Reading

The Lord Jesus, the God-man, said that He was a grain of wheat falling into the ground to die in order to become many grains (John 12:24). These many grains are actually many gods as the reproduction of God. The first grain—the first God-man—was a prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the mass reproduction. This is the reproduction of God. When some hear that God has been reproduced, they may be shocked…. Nevertheless, this is what is revealed in John 12:24.

God’s real hobby is to have His reproduction in many nations around the globe. Such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him. God is in this reproduction, and His reproduction has His life, His nature, and His constitution.

虽然我们是神的复制，但这复制—神的嗜好—不是这样完整或完全，因为我们许多有神生命的人，没有凭祂的生命而活。有些人的确凭神的生命而活，但他们没有不断凭祂的生命而活。可能早晨他们凭神的生命而活，但后来他们发了脾气，于是就活得象蝎子。…晚上他们也许变得更坏，活得象魔鬼撒但。…有一天，主耶稣转向爱祂的彼得，对他说，“撒但，退我后面去吧！”（太十六 23 上。）因为彼得成了撒但，他就需要背起他的十字架，使撒但被置于十字架。

在我们日常的生活中，我们也许有时候是神，有时候是蝎子，有时候象撒但。因为这是我们实际的情况，我们当然需要被变化。

自从一九六二年这职事到了美国以来，我实际上只传讲一件事—神成为人，为要使人在生命和性情上成为神。然而，直到一九九四年二月，我才得着这样清楚的看见，有沉重的负担要告诉神的子民，我们众人都在生命和性情上（但不在神格上）是神。认识我们是谁，并领悟我们是谁，会使我们有革命性的改变。假定某位活得象蝎子的弟兄，领悟他是神的儿女，在生命和性情上是神，这位弟兄立刻会有彻底的改变。与他有关的气氛和一切也会随之改变。倘若今天所有的基督徒都领悟，他们在生命和性情上是神，整个世界都会不一样。已往十个月里，我常查问自己：“一个神人是这样么？你说信徒已在生命和性情上成为神，但你现在是什么？你是神或是别的东西？”我的回答是要悔改，并求主赦免，因为至少有一些我作的事，不是在祂里面或照着祂作的。这种领悟使我有革命性的改变。（历代志生命读经，一二至一四页。）

参读：历代志生命读经，第二、四、十三篇；基督为父用神圣的荣耀所荣耀的结果，第一至三章。

Although we are God’s reproduction, this reproduction—God’s hobby—is not so complete or perfect, because many of us who have God’s life do not live by His life. Some do live by God’s life, but they do not live by His life continually. Perhaps in the morning they live by God’s life, but later in the day they may lose their temper and live like a scorpion…. In the evening they may become even worse, living like the devil, Satan….One day the Lord Jesus turned to Peter, someone who loved Him, and said to him, “Get behind Me, Satan!” (Matt. 16:23a). Because Peter had become Satan, he needed to bear his cross so that Satan could be put on the cross.

In our daily living we may be God at one time, a scorpion at another time, and Satan at yet another time. Because this is our actual situation, we surely need to be transformed.

Since the ministry began in the United States in 1962, I have actually ministered only one matter—God becoming a man that man may become God in life and in nature. However, it was not until February 1994 that I received such a clear view with a heavy burden to tell God’s people that we all are God in life and in nature but not in the Godhead. To know who we are and to realize who we are revolutionizes us. Suppose a certain brother who has been living like a scorpion realizes that, as a child of God, he is God in life and in nature. Immediately this brother will be radically changed. The atmosphere and everything related to him will also be changed. If all of today’s Christians realized that they were God in life and in nature, the whole world would be different. During the past ten months, I have often checked with myself: “Is a God-man like this? You have spoken that the believers have become God in life and in nature, yet what are you now? Are you God or are you something else?” My answer has been to repent and ask for the Lord’s forgiveness because at least some of the things I did were not in Him or according to Him. This realization has revolutionized me. (Life-study of 1 & 2 Chronicles, pp. 11-12)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4,13; CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” chs. 1-3

第五周▪周六

晨兴喂养

约三 6 “…从那灵生的，就是灵。”

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

我们在路加福音看见，基督如何成为肉体，过神人的生活。我们在腓立比书看见，基督如何从我们活出来，为要得着祂自己的许多翻版。所有的基督徒都应当是这独一神人的翻版。

我们如何能成为这样的翻版，这样的复制？首先，我们需要在我们的灵里从是灵的基督重生，然后我们需要在我们的魂里，逐渐被是灵的基督变化。这样我们自然会借着祂的灵全备的供应，活神人基督，接受祂的心思，好象发光之体照耀生命的话，返照祂的光。我们也要给人看出我们是在基督里面，有祂作我们超凡的义，在祂复活的大能里模成祂的死。然后我们就要在神为人所造的一切人性美德里彰显祂。这些美德是由神人的神圣属性所加强、丰富并充满的。（路加福音生命读经，六二九至六三〇页。）

信息选读

作为基督精华的那灵，包含最高标准道德的元素。当那灵在我们里面运行时，最高人性美德的元素也在我们里面运行。主拯救我们不发脾气，不是…神奇的作什么。祂乃是以住在我们里面者的身分，在我们里面运行，并使祂自己与我们调和，借此拯救我们。如果我们转向祂这位在我们灵里的，呼求祂的名，祂就会带着祂

WEEK 5 — DAY 6

Morning Nourishment

John 3:6 ...That which is born of the Spirit is spirit.

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

In Luke we see how Christ was incarnated and lived the life of a God-man. In Philippians we see how Christ is lived out from us in order to have many duplicates of Himself. All Christians should be duplicates of the unique God-man.

How can we be such duplicates, such reproductions? First, we need to be reborn of the pneumatic Christ in our spirit, and then we need to be gradually transformed by the pneumatic Christ in our soul. Then spontaneously we shall live Christ, the God-man, by the bountiful supply of His Spirit, taking His mind and shining the word of life as luminaries reflecting His brightness. We shall also be found in Christ with Him as our surpassing righteousness, in the power of His resurrection, and conformed to His death. Then we shall express Him in all the human virtues created by God for man. With the divine attributes of the God-man these virtues are strengthened, enriched, and filled. (Life-study of Luke, p. 543)

Today’s Reading

The Spirit as the extract of Christ contains the element of the highest standard of morality. As the Spirit moves within us, the element of the highest human virtues also moves in us. The Lord does not rescue us from our temper by doing something miraculously.... Instead, He rescues us by moving in us and mingling Himself with us as the One who indwells us. If we turn to Him as the One in our spirit and call on His name, He will move

的一切元素，在我们里面运行。祂是这样来拯救我们的。（路加福音生命读经，六一六至六一七页。）

我们所传的这位神，经过成为肉体，死而复活，成了那赐生命的灵。今天祂既是神又是人。当祂来成为人，活在地上时，祂并没有把神性放弃，…所以有的解经家就称祂作“神人”。…这位进到我们里面的灵，不仅有神性，也有人性。在得救以前，我们不只没有神性，连我们的人性也是堕落的。但我们得救以后，我们不仅有神性，我们也得着了最高的人性，使我们能过一种高超的生活。我们不是拘守什么外面的规条，乃是里面多了一个成分，就是主耶稣基督超越的人性。…因着祂的神性，我们就能活出神性一切的荣耀；因着祂的人性，我们就能活出人性一切的美德。所以一个真正得救，凭着里面的灵活着的人，在他身上就自然流露出神的荣耀和人的美德。

我们的主是神，又是人。在全世界所有的传记中，没有一个人象新约四福音所记载的主耶稣。当我们读的时候，不仅惊奇祂的神性，更受祂人性的美德所感动、所吸引。祂的为人、态度、待人实在太奇妙了，祂的人性实在超凡。我们赞美祂！这样一位神而人者，竟然乐意住在我们里面。祂经过成为肉体，死而复活，成为赐生命的灵。如今在等候人呼求祂，相信祂。我们一呼求祂的名，接受祂作救主，祂就进到我们里面，我们就和祂有生机的联结。当我们向祂敞开，爱祂，渴慕与祂联结为一，我们里面就天天被祂充满、被祂据有。这样我们所活出来的，就是神性的荣耀和人性的美德。这是何等荣耀，何等美好，何等甜美的生活！（李常受文集一九八三年第三册，一九七至一九八页。）

参读：路加福音生命读经，第六十二至六十三篇；基督奇妙的所是，第一章。

in us with all His elements. In this way He saves us. (Life-study of Luke, p. 533)

The God whom we preach has become the life-giving Spirit through incarnation, death, and resurrection. Today He is both God and man. When He came to be a man and lived on earth, He did not forsake His divinity.... Therefore, some Bible expositors call Him the “God-man.”...The Spirit who has entered into us possesses not only divinity but also humanity. Before we were saved, not only were we void of divinity, even our humanity was fallen. However, from the time we were saved, not only do we possess divinity, but we also have received the highest humanity for us to live a transcendent life. We do not merely adhere to outward regulations; rather, we have an element added to us, and that element is the excellent humanity of the Lord Jesus Christ.... Because of His divinity we can live out all the glory of divinity, and because of His humanity we can live out all the virtues of humanity. Therefore, the glory of God and the virtues of man flow out spontaneously from one who is truly saved and who lives by the Spirit within him.

Our Lord is both God and man. Of all the biographies of the world, there is none like that of the Lord Jesus recorded in the four Gospels of the New Testament. When we read these Gospels, not only do we marvel at His divinity, but even more we are moved and attracted by His human virtues. His behavior, His attitude, and the way He treated others were too wonderful; His humanity is unsurpassed. We praise Him! Such a God-man is pleased to indwell us. He passed through incarnation, death, and resurrection to become the life-giving Spirit. Now He is waiting for us to call on Him and believe into Him. Once we call on His name and receive Him as our Savior, He enters into us, and thereby we have an organic union with Him. When we open ourselves to Him, love Him, and desire to be joined with Him as one, we are filled and possessed by Him every day. In this way what we live out are the glory of divinity and the virtues of humanity. What a glorious, wonderful, and sweet life this is! (CWWL, 1983, vol. 3, “The Wonderful Being of Christ,” p. 151)

Further Reading: Life-study of Luke, msgs. 62-63; CWWL, 1983, vol. 3, “The Wonderful Being of Christ,” ch. 1

第五周诗歌

399 经历基督 — 作内住者

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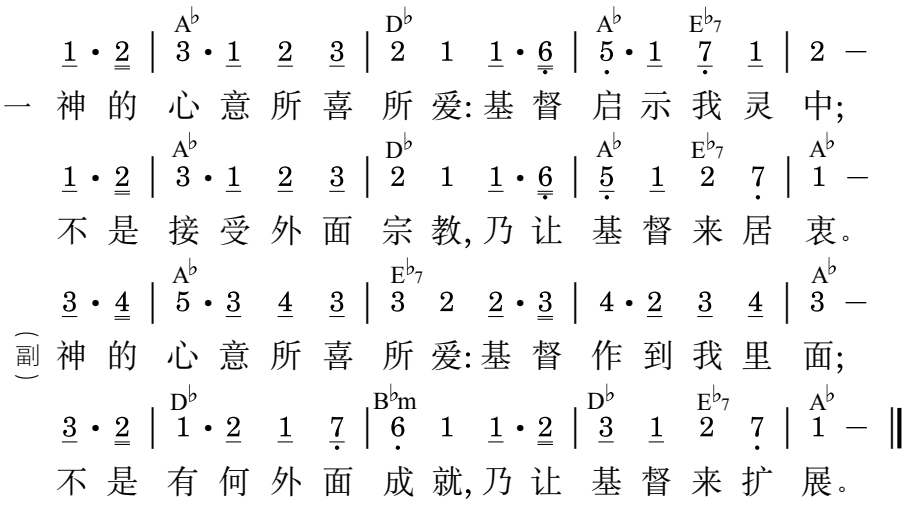
降 A 大调　　3/4



二 神的心意所喜所爱:　　基督活在我里面;
不是注意外面事工,　　乃享基督作恩典。

三 神的心意所喜所爱:　　基督成形我魂间;
不是跟随外面仪式,　　乃让基督时加添。

四 神的心意所喜所爱:　　基督安家在心头;
不仅外面对祂事奉,　　更让基督全占有。

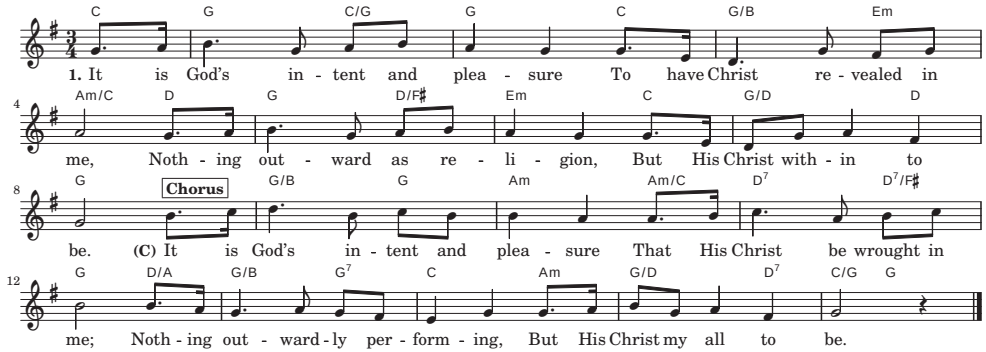
五 神的心意所喜所爱:　　基督成为我盼望;
不是外面客观荣耀,　　乃是基督作荣光。

六 神的心意所喜所爱:　　基督居衷作一切;
不是外面有何得着,　　乃有基督作秘诀。

WEEK 5 — HYMN

It is God's intent and pleasure

Experience of Christ — As the Indwelling One　538



2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.

3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.

4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.

5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.

6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: