第五周

照着那在耶稣身上是实际者学基督，借此过一个新人的生活，而不是过我们文化的生活

读经：弗四 20～21，太十一 28～30，十四 19，约五 19，30，七 18，十 30

【周一】

壹 我们生活的标准不该是照着我们的文化，乃必须是照着那在耶稣身上的实际，就是照着主耶稣在地上所活出的实际—弗四 20～21：

一 主耶稣在地上生活的方式，乃是今天一个新人该有的生活方式—太十一 28～30，约六 57，四 34，五 17，19，30，六 38，十七 4。

二 “那在耶稣身上是实际者”，（弗四 21，）是指耶稣一生的真实光景，如四福音所记载的；耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一。

【周二】

三 耶稣的生活总是符合神的义和圣；在耶稣的生活里，总是展示出那实际的义和圣—24 节：

1 耶稣的人性生活是照着这实际，就是照着神自己，

Week Five

Living the Life of the One New Man instead of Our Culture by Learning Christ as the Reality Is in Jesus

Scripture Reading: Eph. 4:20-21; Matt. 11:28-30; 14:19; John 5:19, 30; 7:18; 10:30

§Day 1

I. Our standard of living must not be according to our culture but according to the reality in Jesus, the reality lived out by the Lord Jesus when He was on earth—Eph. 4:20-21:

A. The way the Lord Jesus lived on earth is the way the one new man should live today—Matt. 11:28-30; John 6:57; 4:34; 5:17, 19, 30; 6:38; 17:4.

B. The reality is in Jesus (Eph. 4:21) refers to the actual condition of the life of Jesus as recorded in the four Gospels; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God.

§Day 2

C. Jesus lived in a way that always corresponded to God’s righteousness and holiness; in the life of Jesus the righteousness and holiness of the reality were always exhibited—v. 24:

1. The human living of Jesus was according to the reality, that is, according to

满了义和圣。

2 新人是在这实际的义和圣中所创造的；这实际就是神得着荣耀和彰显。

四 我们需要学基督，并在祂里面受教导，过实际的生活；学基督，就是在基督这榜样的模子里，模成基督的形像—20～21节，罗八28～29，约贰1，约四23～24。

五 新人是团体人，该过一种实际的生活，如同那在耶稣身上是实际者，就是彰显神的生活。

六 我们若照着心思的灵生活，就会有团体新人的日常生活，就是符合那在耶稣身上是实际者的生活—弗四23。

【周三】

贰 一个新人的生活，该与耶稣所过的生活完全一样；为着一个新人作为团体的神人，我们需要过神人的生活—腓一19～21上，三10，弗四20～21，参约壹四17与注5：

一 基督的人性生活，就是人将神活出，在人性的美德里彰显神的属性；祂的人性美德被神圣的属性充满、调和并浸透—路一26～35，七11～17，十25～37，十九1～10：

1 主耶稣在地上时，虽是人，却因神活着—约六57，五19，30，六38，八28，七16～17。

2 主耶稣在一切事上活神并彰显神；祂无论作什么，都是神从祂里面并借着祂作出来的—十四10。

3 马可福音启示，主耶稣所过的生活乃是完全照着并为着神新约的经纶。

God Himself, full of righteousness and holiness.

2. It was in the righteousness and holiness of this reality—God glorified and expressed—that the new man was created.

D. We need to learn Christ and be taught in Him to live a life of reality; to learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ—vv. 20-21; Rom. 8:28-29; 2 John 1; John 4:23-24.

E. As a corporate person, the new man should live a life of reality, as the reality is in Jesus—a life of expressing God.

F. If we live according to the spirit of our mind, we shall have the daily living of the corporate new man—a living that corresponds to the reality in Jesus—Eph. 4:23.

§Day 3

II. The living of the one new man should be exactly the same as the living of Jesus; for the one new man as the corporate God-man, we need to live the life of a God-man—Phil. 1:19-21a; 3:10; Eph. 4:20-21; cf. 1 John 4:17 and footnote 5:

A. 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:

1. When the Lord Jesus was on earth, though He was a man, He lived by God—John 6:57; 5:19, 30; 6:38; 8:28; 7:16-17.

2. The Lord Jesus lived God and expressed God in everything; whatever He did was God's doing from within Him and through Him—14:10.

3. The Gospel of Mark reveals that the life the Lord Jesus lived was absolutely according to and for God's New Testament economy.

【周四】

二 我们是第一位神人的扩展、扩增、复制和继续，该过祂所过同样的生活—约壹二 6：

1 主的神人生活为我们的神人生活设立了一个模型—被钉死而活，使神在人性里得彰显—加二 20。

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

3 我们必须弃绝修养自己，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 这位过神人生活的，如今乃是那灵，在我们里面活着并借着我们活出来；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。

5 我们需要全人向主敞开，（以祷告的灵和气氛）接受主在路加六章三十六节的嘱咐：“你们要有怜恤，正如你们的父有怜恤一样”；我们需要每早晨接触主这位怜恤者—哀三 22～23，罗九 15 与注 2，出三四 6，诗一〇三 8，路一 78～79，十 25～37，罗十二 1。

【周五】

叁 主在用五饼二鱼食饱五千人所行的神迹上，训练门徒要跟祂学—太十四 14～21，十一 28～30：

一 马太十四章十九节说，祂拿着五个饼两条鱼，在祝福饼和鱼的时候，是望着天：

1 “望着天”指明祂仰望祂的源头，就是祂在天上的父：

§Day 4

B. As the expansion, increase, reproduction, and continuation of the first God-man, we should live the same kind of life 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 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.

5. We need to open our entire being to the Lord to receive (in a spirit and atmosphere of prayer) His charge to us in Luke 6:36: "Be full of compassion, even as your Father also is full of compassion"; we need to contact the Lord as the compassionate One every morning—Lam. 3:22-23; Rom. 9:15 and footnote 2; Exo. 34:6; Psa. 103:8; Luke 1:78-79; 10:25-37; Rom. 12:1.

§Day 5

III. In the performing of the miracle of feeding five thousand people with five loaves and two fish, the Lord trained His disciples to learn from Him—Matt. 14:14-21; 11:28-30:

A. Matthew 14:19 says that He took the five loaves and the two fish, and when He was going to bless them, He looked up to heaven:

1. Looking up to heaven indicates that He was looking up to His source, His Father in heaven:

a 这指明祂知道祝福的源头不是祂；祝福的源头该是父这差遣者，而不是受差遣者—参罗十一 36。

b 无论我们能作多少，或多么懂得作什么，我们必须领悟，我们需要差遣者祝福我们所作的，使我们能借着信靠祂，不信靠我们自己，而成为供应的管道—参太十四 19 下，民六 22 ～ 27。

2 祂仰望天上的父，指明作为在地上的子受天上的父所差遣，祂与父是一并信靠父—约十 30：

a 我们所知道的，我们所能作的，都算不得什么；在我们尽职时，与主是一并信靠祂才是最重要的—参林前二 3 ～ 4。

b 唯有当我们与主是一，并信靠祂，祝福才会临到—参林后一 8 ～ 9。

3 主不从自己作什么—约五 19，参太十六 24：

a 我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。

b 我们需要不断操练我们的灵，靠耶稣基督之灵全备的供应拒绝己，并凭另一个生命活着—腓一 19 ～ 21 上。

4 主不寻求自己的意思，只寻求那差祂来者的意思—约五 30 下，六 38，太二六 39，42：

a 祂拒绝自己的想法、打算和目的。

b 我们每个人都该在这一件事上有警觉—当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标；我们去，只该寻求那差遣我们的主的想法、目的、标的、目标和打算—参提前五 2 下。

a. This indicates that He realized the source of the blessing was not Him; the Father as the sending One, not the sent One, should be the source of blessing—cf. Rom. 11:36.

b. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing so that we can be channels of supply by trusting in Him, not in ourselves—cf. Matt. 14:19b; Num. 6:22-27.

2. His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father—John 10:30:

a. What we know and what we can do mean nothing; being one with the Lord and trusting in Him mean everything in our ministry—cf. 1 Cor. 2:3-4.

b. The blessing comes only by our being one with the Lord and trusting in Him—cf. 2 Cor. 1:8-9.

3. The Lord did not do anything from Himself—John 5:19; cf. Matt. 16:24:

a. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him.

b. We need to continually exercise our spirit to reject the self and live by another life by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.

4. The Lord did not seek His own will but the will of Him who sent Him—John 5:30b; 6:38; Matt. 26:39, 42:

a. He rejected His idea, His intention, and His purpose.

b. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal; we should just go seeking the idea, purpose, aim, goal, and intention of our sending Lord—cf. 1 Tim. 5:2b.

【周六】

5 主不寻求自己的荣耀，只寻求那差祂来的父的荣耀—约七 18，五 41，参十二 43：

a 有野心就是寻求自己的荣耀—参约叁 9。

b 我们必须看见，在我们的工作中，我们的己、企图、野心乃是三条大“蛀虫”；我们必须学习恨恶它们。

二 在主的恢复中，我们若要一直被主使用，就必须为着一个新人的缘故，否认我们的己，弃绝我们的企图，并放弃我们的野心—太十六 24。

§Day 6

5. The Lord did not seek His own glory but the glory of the Father who sent Him—John 7:18; 5:41; cf. 12:43:

a. To be ambitious is to seek your own glory—cf. 3 John 9.

b. We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our work; we must learn to hate them.

B. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up for the sake of the one new man—Matt. 16:24.

第五周■周一

晨兴喂养

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

那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的，乃是满了实际、满了真实的一生。…耶稣的生活总是符合神的义和圣。…保罗在以弗所四章二十四节说，新人是照着神，在那实际的义和圣中所创造的。无疑的，这实际就是那在耶稣身上是实际者。我们生活的标准不该是照着法律或社会的标准；我们生活的标准必须是照着那在耶稣身上是实际者，就是照着耶稣在地上时所活出的实际。因此，耶稣的生活该是我们今天在召会里的生活。换句话说，新人的生活该与耶稣的生活一模一样。耶稣在地上生活的方式，乃是今天新人所该生活的方式。

我们若要以这样的方式生活，就不该照着对错来讲理，乃该照着那在耶稣身上是实际者，来看我们日常生活的每一面。比如，我们若要上街购物，我们该问主耶稣是否也上街购物。一个新人的生活必须是出于耶稣之实际的生活。我们若都照着属天、神圣、公义、圣别、荣耀的方式生活，在召会中就会有美妙的团体生活。这就是新人的团体生活。（以弗所书生命读经，九四一至九四二页。）

信息选读

基督对我们不仅是生命，也是榜样。（约十三 15，彼前二 21。）我们照着祂的榜样跟祂学，（太十一 29，）不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。

WEEK 5 — DAY 1

Morning Nourishment

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

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels, a life filled with truth, reality.... Jesus lived in a way that always corresponded to God's righteousness and holiness. In Ephesians 4:24 Paul says that the new man is created according to God in righteousness and holiness of the reality. This reality no doubt is the very reality in Jesus. Our standard of living should not be according to the law or according to the standards of society; it must be according to the truth in Jesus, the reality lived out by Jesus when He was on earth. Hence, the life of Jesus should be our life today in the church. In other words, the living of the new man should be exactly the same as the living of Jesus. The way Jesus lived on earth is the way the new man should live today.

If we would live in such a way, we should not reason according to right or wrong. Instead, we should consider the various aspects of our daily life according to the reality as it is in Jesus. For example, if we are about to go shopping, we should ask whether the Lord Jesus is going shopping. The life of the one new man must be that of the reality of Jesus. If we all live in a way that is heavenly, divine, righteous, holy, and glorious, we shall have a wonderful community life in the church. This is the corporate life of the new man. (Life-study of Ephesians, p. 781)

Today's Reading

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life.

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

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

凭着我们天然的生命努力效法基督是错误的。…当我们相信主耶稣而得救时，神就把我们放在作为模子的基督里。这模子就是记载在四福音书里耶稣的生活，这是完全照着实际而有的生活。实际（真理）是光的照耀，光的彰显。因为神就是光，（约壹一5，）所以实际（真理）就是神的彰显。福音书里所记载耶稣的生活，每一面都是神的彰显。祂所说所行的，都彰显神。神的这个彰显就是光的照耀；因此，这彰显就是实际（真理）。耶稣这照着实际而有的生活乃是模型，神已经把我们放在其中。在这模型里，我们照着那在耶稣身上是实际者，学了基督。这意思是，我们照着福音书所给我们看见的实际，亦即照着主耶稣那完全照着神实际的生活，学了基督。这生活是光的照耀。光的照耀是实际（真理），而实际（真理）是神的彰显。所以，在耶稣的生活里有实际。主耶稣所设立的模型，其素质乃是实际。这意思是，耶稣之生活的素质乃是实际。我们照着那在耶稣身上是实际者，学了基督。（以弗所书生命读经，四七四、四七六至四七七页。）

参读：以弗所书生命读经，第四十六至四十七篇。

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

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the reality in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the reality is in Jesus.

It is a mistake to endeavor to imitate Christ by the efforts of our natural life.... When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth, the reality. This life of Jesus according to reality is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality, the truth, shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. We have learned Christ as the reality is in Jesus. (Life-study of Ephesians, pp. 393-395)

Further Reading: Life-study of Ephesians, msgs. 46-47

第五周■周二

晨兴喂养

弗四 22 ～ 24 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，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。”

保罗不是说，我们已经受过教导要脱去旧人，并且要穿上新人。不，我们已经脱去了旧人，并且穿上了新人。我们的旧人已经在受浸的水里被埋葬；因此，我们脱去了旧人。不仅如此，当我们在复活里从水里起来时，我们就穿上了新人。因此，我们已经在基督里，照着那在耶稣身上是实际者，受过教导，就是我们已经脱去了旧人，并且穿上了新人。

脱去了旧人，并且穿上了新人，乃是学基督的条件。（以弗所书生命读经，四八三页。）

信息选读

罗马八章二十九节指明，我们要模成基督的形像，使基督在许多弟兄中作长子。长子是模型，而长子的众弟兄就是那些要模成这模型的人。学基督就是被模成基督的模型，也就是模成基督的形像。…〔这〕就是模成主在地上年日中所设立的模型。

基于脱去旧人以及穿上新人这完成的事实，以弗所四章二十三节告诉我们，要在我们心思的灵里得以更新。得以更新，是为着我们变化成基督的形像。（罗十二2，林后三18。）这里的灵是信徒重生的灵，

WEEK 5 — DAY 2

Morning Nourishment

Eph. 4:22-24 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

Paul does not say that we have been taught to put off the old man and to put on the new man. No, we have already put off the old man and have put on the new man. Our old man was buried in the waters of baptism. Hence, we have put off the old man. Furthermore, as we rose up from the water in resurrection, we were clothed with the new man. Hence, we have also put on the new man. Therefore, we have been taught in Christ as the reality is in Jesus that we have put off the old man and put on the new man.

Having put off the old man and having put on the new man is a condition of learning Christ. (Life-study of Ephesians, p. 400)

Today’s Reading

Romans 8:29 indicates that we are to be conformed to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded. The Firstborn is the pattern, and the many brothers of the Firstborn are those who are to be conformed to this pattern. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ…. It is to be molded into the pattern set up by Him during His years on earth.

Based upon the accomplished facts of the putting off of the old man and the putting on of the new man, Ephesians 4:23 tells us to be renewed in the spirit of our mind. To be renewed is for our transformation to the image of Christ (Rom. 12:2; 2 Cor. 3:18). The spirit here is the regenerated spirit of

调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。我们乃是在这样的灵里得以更新，得以变化。我们天然的心思乃是这样被征服、被降服，且置于灵之下。当然这含示新陈代谢的变化过程。当这过程发生时，调和的灵就进入我们的心思，占有我们的心思，而成了我们心思的灵。

我们借着心思的灵得以更新，好在经历上成就脱去旧人以及穿上新人所完成的。…我们必须借着在我们心思的灵里得以更新，来经历并实化这些事实。当这些事实在经历中被实化时，我们就过着与耶稣的生活相符的生活。…当我们在我们心思的灵里得以更新，而施行脱去旧人并穿上新人的事实时，我们所过的生活，就是照着那在耶稣身上是实际者的生活。

以弗所四章二十四节说，新人是照着神创造的。旧人是外面照着神的形像创造的，没有神的生命和性情。（创一 26 ～ 27。）但新人是里面照着神自己创造的，有神的生命和性情。（西三 10。）

义〔弗四 24〕是照着神公义的法则，与神与人都是对的。圣是在神面前的敬虔、虔诚。…在耶稣的生活里，总是显出那实际的义和圣。新人是在那实际的义和圣中所创造的，那实际就是神的实化和彰显。

这意思是说，我们脱去了魔鬼的情欲和虚谎，并且穿上了神的义和圣。这位神就是实际，这实际显在耶稣地上的生活中。耶稣的人性生活是照着这实际，就是照着神自己，满了义和圣。（以弗所书生命读经，四七五至四七六、四八四至四八五、四八七至四八八页。）

参读：以弗所书生命读经，第四十八至四十九篇。

the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. In this way our natural mind is conquered, subdued, and put under the spirit. This, of course, implies a process of metabolic transformation. As this process takes place, the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind.

By the spirit of the mind we are renewed to fulfill in experience what was accomplished in the putting off of the old man and the putting on of the new man…. We must experience and realize these facts by being renewed in the spirit of our mind. As these facts are realized in experience, we live a life that corresponds to the life of Jesus…. When we are renewed in the spirit of our mind to execute the fact of having put off the old man and having put on the new man, we live a life according to the truth, the reality that is in Jesus.

Ephesians 4:24 says that the new man was created according to God. The old man was created according to the image of God outwardly, without God's life and nature (Gen. 1:26-27). But the new man was created according to God Himself inwardly, with God's life and nature (Col. 3:10).

"Righteousness" [Eph. 4:24] is being right with God and with man according to God's righteous way, whereas "holiness" is being separated unto God from anything common and being saturated with God's holy nature…. In the life of Jesus righteousness and holiness of the reality were always being manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created.

We have put off the lusts and the falsehood of the devil and have put on the righteousness and holiness of God. This God is the truth, the reality, and this reality is seen in the living of Jesus on earth. The human living of Jesus was according to the reality, that is, according to God Himself, full of righteousness and holiness. (Life-study of Ephesians, pp. 393-394, 401-404)

Further Reading: Life-study of Ephesians, msgs. 48-49

第五周■周三

晨兴喂养

约六57“活的父怎样差我来，我又因父活着…。”

五30“我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。”

八28“…我不从自己作什么；我说这些话，乃是照着父所教训我的。”

主耶稣是神人，有神性连同神圣属性，作祂的内容与实际，为着彰显神。这位神人有神的素质、神的性情、和神的属性。祂是真正的人，有真实的人性和完美的人性美德，以彰显神。然而，为着彰显神，祂必须有神作祂的内容与实际。我们可以…用手套作例子。手套彰显手。但手套若要彰显手，必须有手作内容与实际。这位神人是“手套”也是“手”，因祂有人性作容器，也有神性作内容。（路加福音生命读经，六〇三页。）

信息选读

现在我们接着来看人救主的神人生活。这是一个真人的生活，却不是凭着人的生命—人的心思、意志、情感—在人的美德里彰显人。

主耶稣在约翰五章三十节说，“我从自己不能作什么；…我不寻求自己的意思，只寻求那差我来者的意思。”在六章三十八节祂接着说，“因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”…真正说来，我们的意志代表

WEEK 5 — DAY 3

Morning Nourishment

John 6:57 As the living Father has sent Me and I live because of the Father…

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

8:28 …I do nothing from Myself, but as My Father has taught Me, I speak these things.

As the God-man, the Lord Jesus has the divine nature with its divine attributes to be His content and reality for the expression of God. The God-man has the essence of God, the nature of God, and the attributes of God. He is a genuine man with the real human nature and the perfect human virtues to express God. However, in order to express God, He must have God as His content and reality.... We may use the illustration of a glove. A glove expresses the hand. But if a glove is to express the hand, it must have the hand as its content and reality. The God-man is both the “glove” and the “hand, ” for He has both humanity as the container and divinity as the content. (Life-study of Luke, p. 522)

Today’s Reading

Let us now go on to consider the Man-Savior’s God-man living. This is the living of a genuine man, but not by man’s life—man’s mind, will, and emotion—to express man in man’s virtues.

In John 5:30 the Lord Jesus said, “I can do nothing from Myself; ... I do not seek My own will but the will of Him who sent Me.” In John 6:38 He went on to say, “I have come down from heaven not to do My own will but the will of Him who sent Me.” In a very real sense, our will represents our whole being.... The mind... represents our being only in thought; the will

我们的全人。…心思仅仅是在思想上代表我们这人，意志却是在行为上代表我们这人，或我们的魂。你也许思想了许多事，但你作了多少？我们也许想过一百件事，只作成两件。…主耶稣不寻求自己的意思，也不行自己的意思，指明祂过为人生活时，不是凭着自己的心思、意志、情感生活。这就是说，祂不是凭着自己的生命生活。这里的“生命”等于我们这人，而我们这人是由我们的心思、意志、情感组成的。人救主，这位神人，过着为人的生活，但祂不凭着自己的心思、意志、情感生活。

主耶稣凭着神的心思、意志、情感过着真正之人的生活—在神的属性里彰显神。…祂来不是要行自己的意思，乃是要行神的意思。这就是说，祂来过人的生活，不是凭着人的生命，乃是凭着神的生命。祂凭着神的心思、意志、情感生活，在神的属性里彰显神。这些属性乃是包含在祂的人性美德里，调和在祂的人性美德里。

主的神人生活构成祂作人救主的资格。同时，这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。（路加福音生命读经，六〇四至六〇六、六〇八页。）

我们在马可福音看见一位神人，祂的生活是完全照着神新约的经纶，并为着神新约经纶的。…主耶稣钉死、复活、升天，并将跟从祂的人带进那死、复活与升天，借此就产生了新人作神国的实际。首先，这新人产生召会；然后，这新人在来世时要发展为千年国。至终，新人要在新天新地里终极完成于新耶路撒冷。…马可福音陈明一位神人，祂一步一步照着神的经纶生活、行动、举止并工作。（马可福音生命读经，五〇五、五一二至五一四页。）

参读：马可福音生命读经，第五十二篇；路加福音生命读经，第六十一篇。

represents our being, or our soul, in its doings. You may have thought about many things, but how many of those things have you done? Perhaps out of a hundred matters we have thought, only two have been accomplished. The fact that the Lord Jesus did not seek or do His own will indicates that while He was living as a man, He was not living by His own mind, will, and emotion. This means that He was not living by His own life. Here “life” equals our being, and our being is composed of our mind, will, and emotion. The Man-Savior, the God-man, lived as a man, but He did not live by His own mind, will, and emotion.

The Lord Jesus had a genuine man’s living by God’s mind, will, and emotion—to express God in God’s attributes.... He came not to do His own will but to do God’s will. This means that He came to live as a man not by man’s life, but by God’s life. He lived by God’s mind, will, and emotion to express God in God’s attributes. These attributes are contained in and mingled with His human virtues.

The Lord’s God-man living constituted His qualification to be the Man-Savior and...constituted a prototype to His believers ...for the “mass production, ” the reproduction, of the God-man in the believers. (Life-study of Luke, pp. 523-524, 526)

In the Gospel of Mark we see a person, the God-man, who lived a life that was fully according to and for God’s New Testament economy. Through His death, resurrection, and ascension, and by bringing His followers into that death, resurrection, and ascension, the Lord Jesus has brought forth the new man as the reality of the kingdom of God. First, this new man issues in the church. Then, in the coming age, the new man will develop into the millennium. Ultimately, in the new heaven and the new earth, the new man will consummate in the New Jerusalem. The Gospel of Mark presents the person of the God-man, the One who lived, acted, moved, and worked step by step according to God’s economy. (Life-study of Mark, pp. 445, 452-453)

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

第五周■周四

晨兴喂养

约壹二6“那说自己住在祂里面的，就该照祂所行的去行。”

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

经过过程并终极完成之三一神，经过了人性生活，为许多将来的神人设立一个模型—被钉死而活，使神借着人性得彰显。这清楚地揭示于彼前二章二十一节，那里说，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。（过照着圣经中神圣启示高峰之生活实行的路，一一页。）

在腓立比三章保罗说，他所过的生活，是模成基督的死。（10。）…保罗将他自己放在那个死的模子里，在那里被模成基督的死。…他的旧生命借着基督复活的大能，模成基督之死的形像。复活的大能加强他过神人的生活。主盼望我们许多人也成为这样的人。（关于相调的实行，三六至三七页。）

信息选读

孔子所教导的人性美德是人工努力的产品。这些美德在素质上没有出于神的任何东西。但圣经所教导的真正基督徒美德，不是人工努力的结果。

圣经所教导的基督徒美德与仅仅人性的美德，是迥然不同的。其间的差别在于基督徒美德的性质乃

WEEK 5 — DAY 4

Morning Nourishment

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

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

The processed and consummated Triune God passed through human living to set up a model for the many upcoming God-men—being crucified to live that God might be expressed through humanity. This is clearly unveiled in 1 Peter 2:21, which tells us that Christ in His human living left us a model, an example, for us to copy. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 42)

In Philippians 3:10 Paul says that he lived a life conformed to the death of Christ…. Paul put himself into that death-mold to be conformed there…. His old life was conformed to the image of the death of Christ by the power of Christ’s resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” p. 129)

Today’s Reading

The human virtues taught by Confucius are the product of human effort. Those virtues do not have anything of God essentially. But the genuine Christian virtues taught by the Bible are not the result of human effort.

The Christian virtues taught by the Bible are very different from mere human virtues. The difference is that the nature of Christian virtues is the

是神的性情。彼得在彼得后书论到这事说，我们得有分于神圣的性情。（一４。）因此，基督徒的美德不是外面努力的产品，乃是内里性情，就是我们借重生所得之神圣性情的产品。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。

从人的观点来说，为着社会的益处，我们都该顾到伦理、道德、行为与性格。…然而，在活神与彰显祂的一面，仅仅有属人的美德，是徒然无功的；反而会打岔我们活主并彰显主。

我们若要活神并彰显神，就必须看见，甚至天然的人性美德，也必须了结。…福音的开始含示一切神以外的事物都了结了。

照着新约所陈明神经纶的异象，我们这班神所拣选的人，已经被基督顶替，且有基督作顶替了，所以我们只该活出神的生活。这意思是说，若有已婚的弟兄想要尽力作个好丈夫，他应该放弃这种想法，简简单单地活出神的生活。…他不该活文化、宗教或伦常的生活。他不该注意这些事物，而该只见耶稣。至终，他的生活方式将比文化、宗教、伦常、道德更高。他对妻子的爱，将比他天然属人的爱更高。

我们不该被伦常或性格改良这些好事物所霸占或拦阻；反之，我们应当被三一神占有并完全充满。这一位过着完全照着神新约经纶，并为着神新约经纶生活的，也就是那以祂自己来顶替我们的，如今就是那灵，借着我们活出来。我们不该让这一位以外的任何事物充满并占有我们。（马可福音生命读经，五四二至五四三、六四〇页。）

参读：过照着圣经中神圣启示高峰之生活实行的路，第一、六章；关于相调的实行，第四章。

nature of God. Concerning this, Peter says in his second Epistle that we have become partakers of the divine nature (2 Pet. 1:4). Therefore, Christian virtues are the product not of outward effort but of an inward nature, the divine nature that we have received through regeneration. The Christian virtues are related essentially to the divine life, the divine nature, and God Himself.

Humanly speaking, for the good of society, we all must care for ethics, morality, behavior, and character.... Nevertheless, with respect to living God and expressing Him, mere human virtues are of no avail. Rather, they become a frustration to living and expressing the Lord.

If we would live God and express Him, we need to see that it is necessary even for the natural human virtues to be terminated.... The beginning of the gospel implies the termination of all things other than God Himself.

According to the vision of God's economy presented in the New Testament, as God's chosen people, those who have been replaced by and with Christ, we should live only a life of God. This means that if a married brother has the thought of trying to be a good husband, he should drop that thought and simply live a life of God.... He should not live a life of culture, religion, or ethics. Instead of seeing these things, he should see Jesus only. Eventually, he will live in a way that is much higher than culture, religion, ethics, or morality. He will have a love for his wife that is much higher than his natural human love.

We should not be occupied even with good things such as ethics and improvement of character or be frustrated by these things. Instead, we should be occupied, thoroughly filled, with the Triune God. The One who lived a life fully according to and for God's New Testament economy, the One who has replaced us with Himself, is now the Spirit living through us. We should not allow anything other than this One to fill us and occupy us. (Life-study of Mark, pp. 475-476, 559-560)

Further Reading: 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, " chs. 1, 6; CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending, " ch. 4

第五周■周五

晨兴喂养

太十一28～30“凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

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

十四章十九节说，祂拿着五个饼两条鱼，在祝福的时候，是望着天。换句话说，祂是望着天而为食物祝福。“望着天”指明祂仰望祂在天上的父。这指明祂知道祝福的源头不是祂。祂乃是受差遣者，受差遣者不应当是祝福的源头。差遣者是父，祂才是祝福的源头。…我们必须看见，主在这里为我们所立的榜样。…祂在门徒面前…〔为饼和鱼〕祝福之后，就告诉门徒该作什么。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。（神人的生活，一四六页。）

信息选读

一个同工被邀请到一个地方讲道，他可能以为自己已经为主说话多年，所以知道如何说。我们都必须放下这种态度，看见我们不是源头。没有一样祝福是出于我们的。无论我们能作多少，无论我们多么懂得作什么，我们必须领悟，我们需要差遣者祝福我们所作的，我们信靠祂而不信靠我们自己。甚至在我们吃饭的时候，也该学主仰望那作我们源头的父。

WEEK 5 — DAY 5

Morning Nourishment

Matt. 11:28-30 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

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

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One, the Father, should be the source of blessing. We need to see the pattern that the Lord set up for us here.... [He did this] in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. (CWWL, 1994-1997, vol. 3, “The God-man Living,” p. 561)

Today’s Reading

A co-worker who is invited to speak somewhere may think that since he has been speaking for the Lord for many years, he knows how to speak. All of us need to drop this kind of attitude and realize that we are not the source. No blessing is of us. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender’s blessing upon our doing by trusting in Him, not in ourselves. Even when we take our meals, we should learn of the Lord to look up to the Father as the source.

主仰望天上的父，指明作为在地上的子受天上的父所差遣，祂与父是一并信靠父。（约十 30。）这是非常重要的原则。每当我为主说话时，我必须感觉我是信靠主，与主是一。我所知道的，我所能作的，都算不得什么。在我们尽职时，与主是一并信靠祂才是最重要的。我们绝不该留在自己里面，信靠我们所能作的，去供应话语。我们若信靠我们所能作的，我们就完了。唯有当我们与主是一，并且信靠祂，祝福才会临到。

主不从自己作什么。（五 19。）这也是祂给门徒的榜样。虽然整个宇宙都是借着祂创造的，但祂不从自己作什么。这就是祂多次所教导的，否认我们的己。祂说凡跟从祂的人，都必须背起自己的十字架，并否认己。（太十六 24。）祂乃是过着否认己的生活。…我们应…我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。

主不寻求自己的意思，只寻求那差祂来者的意思。（约五 30 下。）首先，祂否认自己；第二，祂拒绝自己的想法、打算和目的。祂只寻求那差祂来者的意思。我们每个人都该在这一件事上有警觉—当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标。我们去作神的工作时，我们去是寻求我们的目的，还是神的目的？倪柝声弟兄总是很担心，当他差遣一位弟兄出去作主的工时，那位弟兄会利用机会遂行自己的目的。…我们不容易有一个单纯的心，没有自己的目的、目标和想法。我们只该寻求那差遣我们的主的想法、目的、目标和打算。这需要我们这一面多有学习。（神人的生活，一四七至一四九页。）

参读：神人的生活，第十二至十四篇。

His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30). This is a very important principle. Whenever I speak for the Lord, I must have the sensation that I am one with the Lord, trusting in Him. What I know and what I can do mean nothing. Being one with the Lord and trusting in Him mean everything in our ministry. We should never go to minister the word by remaining in ourselves and by trusting in what we can do. If we trust in what we can do, we are finished. The blessing comes only by our being one with the Lord and trusting in Him.

The Lord did not do anything from Himself (5:19). This was also a pattern to the disciples. He was the One through whom the entire universe was created, but He would not do anything from Himself. This is the denying of the self, which He taught so much. He said that anyone who follows Him must take up his cross and deny himself (Matt. 16:24). He lived a life of denying Himself.... We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him.

The Lord did not seek His own will but the will of Him who sent Him (John 5:30b). First, He denied Himself; second, He rejected His idea, His intention, and His purpose. He would only seek the will of the One who sent Him. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal. When we go to perform God's work, do we go by seeking our purpose or God's purpose? Brother Watchman Nee was always concerned that when he sent a brother out for the Lord's work, that brother would take the chance to perform his own purpose. It is not easy to have a pure heart, without having our purpose, our goal, and our idea. We should just go seeking the idea, purpose, goal, and intention of the sending Lord. This requires much learning on our part. (CWWL, 1994-1997, vol. 3, "The God-man Living, " pp. 561-563)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living, " msgs. 12-14

第五周■周六

晨兴喂养

约七 18 “那从自己说的，是寻求自己的荣耀；唯有那寻求差祂来者之荣耀的，这人才是真的，在祂里面没有不义。”

太十六 24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

第一个神人不寻求自己的荣耀，只寻求那差祂来的父的荣耀。（约七 18。）我与倪弟兄在一起大约二十年。对于同工，最使他受搅扰的是，很难看到一个是没有野心的。有野心就是寻求自己的荣耀。在召会生活里，我们对主的服事中，常常有我们的野心。一个弟兄可能有野心作长老。为了要作长老，他觉得必须先作执事。对他来说，作执事是被提高到长老职分的一步。…我们都是堕落亚当的子孙，患了同样的病，有同样的罪。…靠主的怜悯，我学了秘诀，对付我的己和我的目的；这帮助我对付我的自我荣耀。（神人的生活，一四九至一五〇页。）

信息选读

我们必须看见，在我们的工作中，我们的己、企图、野心，乃是三条大“蛀虫”。在主的恢复中，我们若要一直被主使用，就必须否认我们的己，弃绝我们的企图，并放弃我们的野心。我们不该有我们自己的企图；我们只该有主的意思。我们都必须学这三件事：没有己，没有企图，没有野心。我们只该知道为祂劳苦、作工，否认我们的己，弃绝我们的企图，并放弃我们的野心。己、企图、野心，在我们里面就象三条蛇或蝎子。我们必须学习恨恶它们。

WEEK 5 — DAY 6

Morning Nourishment

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

The first God-man did not seek His own glory but the glory of the Father who sent Him (John 7:18). I was with Brother Nee for about twenty years. What bothered him the most about the co-workers was that it was hard to see one who was not ambitious. To be ambitious is to seek your own glory. In the service we render to the Lord in the church life, there is always our ambition. A brother may have the ambition to be an elder. In order to become an elder, he feels that he must first become a deacon. To him being a deacon is a step toward being uplifted to the eldership…. We are all fallen descendants of Adam and sick of the same disease, the same sin…. By the Lord’s mercy I have learned the secret of dealing with my self and my intention, and this has helped me to deal with my self-glorification. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 563-564)

Today’s Reading

We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our work. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up. We should not have our own purpose; instead, we should have only the Lord’s will. We all have to learn of these three things: no self, no purpose, and no ambition. We should only know to labor, to work for Him, by denying our self, rejecting our purpose, and giving up our ambition. Self, purpose, and ambition are like three snakes or scorpions in us. We must learn to hate them.

主耶稣独自“出去上山祷告，整夜祷告神”。次日，祂就设立十二使徒，要他们去看望并照顾那些被污灵缠磨的人，并医治他们。（路六 12 ～ 18。）路加福音启示，主的差遣是根据父对祂祷告的答应。祂问父，在跟从祂的人中间谁有资格作使徒。

现在我们需要来看，从主的榜样里我们该学习什么。如果我们看见一位弟兄遭遇困苦、有难处、或患病，我们该作什么？我们可能无心照顾他。另一面，我们可能关心他，想要为他作些事，顾到他的需要。结果，我们可能急忙去看这位弟兄，为他作些事。这是我们天然人的作为；而不是神圣的作为。我们应当从主耶稣学习。我们该到主那里祷告说，“主，我的弟兄病重。你要作什么？你要给我负担去照顾他么？若是这样，我愿意接受负担。不然，我就不愿凭自己以人的身分作什么。我要凭着你照顾他，好使这个照顾不是人的作为，而是神圣的作为。”有时我们为着某位有需要的弟兄到主那里去，主可能不要我们在那时就接触这位弟兄，因为他是在主的手中。（神人的生活，一五〇、一二七至一二八页。）

我们与所有圣徒的接触，无论他们是弟兄或姊妹，年长或年轻，我们都必须用全般的纯洁。〔提前五 2。〕对老年姊妹说话如同对母亲说话，你在动机上就需要纯洁。有不纯洁的动机是邪恶的。有不纯洁的动机，意思就是为我们自己寻求利益，寻求某种方便或提拔。在召会生活中，我们与所有圣徒的接触，应该只有一个动机—供应基督给他们，使他们在主里长大。（提摩太前书生命读经，九八页。）

参读：提摩太前书生命读经，第九篇；长老训练第一册，第三章。

The Lord Himself “went out to the mountain to pray, and He spent the whole night in prayer to God.” The next day He established the twelve apostles to visit and take care of the people who were troubled by unclean spirits and heal them (Luke 6:12-18). Luke reveals that the Lord’s sending was according to the Father’s answering of His prayer. He asked the Father who among His followers would be qualified to be apostles.

Now we need to consider what we should learn from the Lord’s example. If we saw that a certain brother was harassed, troubled, or sick, what would we do? Perhaps we would not have the heart to care for him. On the other hand, we might care for him and want to do something for him in his need. As a result, we might hurry to see this brother and do things for him. This is our natural doing; it is not divine. Instead, we should learn of the Lord Jesus. We should go to the Lord and pray, “Lord, my brother is very sick. What would You do, Lord? Would You burden me to take care of him? If so, I will bear the burden. If not, I will not do anything by myself as a human being. I want to take care of him with You, to make this care not a human doing but a divine doing.” Sometimes when we go to the Lord about a certain needy brother, He may ask us not to contact him at that time, because this brother is in His hand. (CWWL, 1994-1997, vol. 3, “The God-man Living, ” pp. 564, 546-547)

Our contact with all the saints, brothers and sisters, elderly and young, must be pure in every way. In speaking to an elderly sister as a mother, you need to be pure in your motive. It is evil to have impure motives. To have an impure motive means to seek gain for ourselves, to seek some kind of advantage or promotion. In our contact with all the saints in the church life we should have just one motive—to minister Christ to them that they may grow in the Lord. (Life-study of 1 Timothy, p. 81)

Further Reading: Life-study of 1 Timothy, msg. 9; CWWL, 1984, vol. 2, “Elders’ Training, Book 1: The Ministry of the New Testament, ” ch. 3

第五周诗歌

补131　基督是我们人位

降 B 大调　4/4

一、 我的旧人已经被废除，　在十架上已与主同死；
二、 借这人位成形在我里，　我成祂身上的一肢体，

现在他再无任何用处，　对我他已故。
所有行动都不再单独，　全在配搭里。

我的新人在我灵里住，　在我里面如活井涌出，
基督必须是我们人位，　我们天然个性须拆毁，

以祂丰盛生命来充满　我的每一部。
天天拆毁直到拆干净，　基督作一切!

基督在我灵里作人位，　我心天天向祂不别归，
惟有基督是我们人位，　再无自己的愿望目的，

好让里面的人有个家：一个地方可以安息，一个
直到召会是基督自己，建造成为一个新人，实现

地方成为祂的 — 那里是我完全的实际，　将祂所是向我
神的永远旨意 — 神人完完全全的调和，　得到一个合式
　　不是单单基督的自己，　还有召会同配

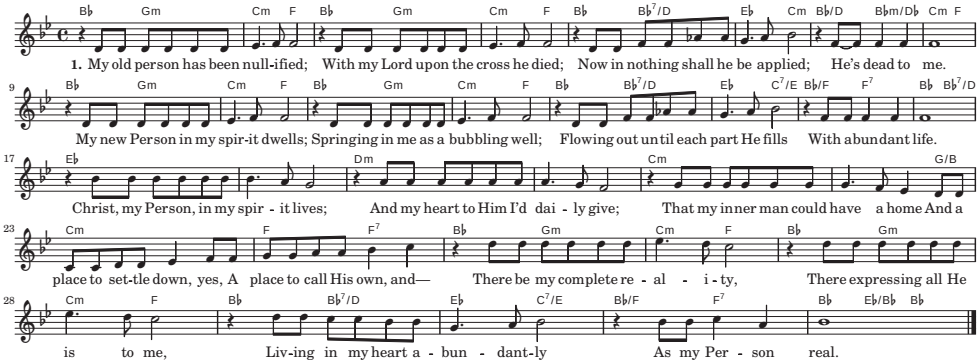
全开启，　丰丰富富居住我心里，　作我真人位。
的居所，　建立起祂国度的权柄，　在这全地上。
合为一，　取用基督自己作一切，　成一个新人。

WEEK 5 — HYMN

My old person has been nullified

Experience of Christ — As Our Person

1180



2. By this Person being formed in me,
I'll a member of His Body be,
No more acting individually,
But with the saints.
More and more our Person He must be;
That our natural personality
Be eliminated thoroughly
Till Christ is all.
Only Christ, our Person, must remain;
From our aims, our goals we must refrain,
Till the church be only Christ Himself
Built up as the one new man,
Thus fulfilling God's great plan of—
Mingling fully with the human race
To obtain a proper dwelling place,
'Stablishing His kingdom's rule and grace;
Over all the earth.

Not Himself just individually,
But the church together corporately,
Taking Christ as all in all, to be
The full-grown, perfect man.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: