綱要附經文

第一篇

因素一：與主合作帶進新的復興，以終結這個世代

詩歌：

讀經：哈三 2，徒二六 19，22，太十四 19，22 ～ 23，腓一 19 ～ 22，25，約二一 15 ～ 17

哈 3:2 耶和華阿，我聽見你的名聲，就懼怕。耶和華阿，求你在這些年間復興你的工作，在這些年間使你的工作顯明出來，在發怒的時候以憐恤爲念。

徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，

徒 26:22 然而我蒙神的幫助，直到今日還得站住，向尊卑老幼作見證，所講的，並不外乎眾申言者和摩西所說，必要發生的事，

太 14:19 於是吩咐羣眾坐在草地上，就拿著五個餅兩條魚，望著天祝福，擘開餅，遞給門徒，門徒便遞給羣眾。

太 14:22 耶穌隨即催門徒上船，在祂以先到對岸去，等祂解散羣眾。

太 14:23 既解散了羣眾，祂就獨自上山去禱告。到了晚上，只有祂單獨在那裏。

腓 1:19 因爲我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照著我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 因爲在我，活著就是基督，死了就有益處。

腓 1:22 但我在肉身活著，若使我的工作有果子，我就不知道該挑選甚麼。

腓 1:25 我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂，

約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道

Outline with Scriptures

Message One

The Factor of Cooperating with the Lord to Bring In a New Revival That Will End This Age

Hymns:

Scripture Reading: Hab. 3:2; Acts 26:19, 22; Matt. 14:19, 22-23; Phil. 1:19-22, 25; John 21:15-17

Hab. 3:2 O Jehovah, I have heard the report concerning You and am afraid. / O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; / In wrath remember compassion.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,

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

Matt. 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt. 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

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

Phil. 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him,

我愛你。耶穌對他說，你餧養我的小羊。

約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。

約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因爲耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主阿，你是無所不知的，你知道我愛你。耶穌對他說，你餧養我的羊。

壹 在神的選民中間，一直有復興的渴望—哈三 2，何六 2，羅八 20～22，詩一一九 25，50，107，154，約六 57，63，林後三 3，6。

哈 3:2 耶和華阿，我聽見你的名聲，就懼怕。耶和華阿，求你在這些年間復興你的工作，在這些年間使你的工作顯明出來，在發怒的時候以憐恤爲念。

何 6:2 過兩天祂必使我們活過來，第三天祂必使我們興起，我們就在祂面前活著。

羅 8:20 因爲受造之物服在虛空之下，不是自己願意的，乃是因那叫牠服的，

羅 8:21 指望著受造之物自己，也要從敗壞的奴役得著釋放，得享神兒女之榮耀的自由。

羅 8:22 我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。

詩 119:25 我的性命幾乎歸於塵土；求你照你的話將我救活。

詩 119:50 這是我在患難中的安慰，因爲你的話將我救活。

詩 119:107 我甚是受苦；耶和華阿，求你照你的話將我救活。

詩 119:154 求你爲我辨屈，救贖我；求你照你的話將我救活。

約 6:57 活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。

約 6:63 賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。

林後 3:3 你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。

林後 3:6 祂使我們較資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因爲那字句殺死人，那靈卻叫人活。

貳 我們藉着達到神所賜給我們之神聖啓示的最高峯—神永遠經綸的啓示，（提前一 3～4，林前九 17，徒二六 19，22，）就能進入一個新的復興；這是關於神創造人並對付祂選民之目的（創一 26，伯十 13，參弗三 9）這個重大問題的重大答案：

Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

I. Among God's elect there has always been an aspiration to be revived—Hab. 3:2; Hosea 6:2; Rom. 8:20-22; Psa. 119:25, 50, 107, 154; John 6:57, 63; 2 Cor. 3:3, 6.

Hab. 3:2 O Jehovah, I have heard the report concerning You and am afraid. / O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; / In wrath remember compassion.

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.

Psa. 119:25 My soul clings to the dust; / Enliven me according to Your word.

Psa. 119:50 This is my comfort in my affliction, / For Your word has enlivened me.

Psa. 119:107 I have been greatly afflicted; / O Jehovah, enliven me according to Your word.

Psa. 119:154 Plead my case, and redeem me; / Enliven me according to Your word.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

II. We can enter into a new revival by arriving at the highest peak of the divine revelation given to us by God—the revelation of the eternal economy of God (1 Tim. 1:3-4; 1 Cor. 9:17; Acts 26:19, 22); this is the great answer to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people (Gen. 1:26; Job 10:13; cf. Eph. 3:9):

提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

林前 9:17 我若甘心作這事，就有賞賜；若不甘心，管家的職分卻已經託付我了。

徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，

徒 26:22 然而我蒙神的幫助，直到今日還得站住，向尊卑老幼作見證，所講的，並不外乎眾申言者和摩西所說，必要發生的事，

創 1:26 神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

伯 10:13 然而你待我的這些事，早已藏在你心裏；我知道這是你的意思：

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

一 隱藏在神心裏的奧祕乃是神永遠的經綸，（一10，三9，提前一4，）就是神永遠的目的和祂的心願，要把祂自己在祂神聖的三一裏，就是父在子裏藉着靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們能與祂一樣，作祂的複製，（羅八29，約壹三2，）成爲一個生機體，就是基督的身體，作爲新人，（弗二15～16，）成爲神的豐滿，就是神的彰顯，（一22～23，三19，）而終極完成於新耶路撒冷。（啓二一2～二二5。）

弗 1:10 爲著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

約壹 3:2 親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因爲我們必要看見祂，正如祂所是的。

弗 2:15 在祂的肉體裏，廢掉了那規條中誡命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平；

弗 2:16 既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了；

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

1 Cor. 9:17 If I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a stewardship.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Job 10:13 But You have hidden these things in Your heart; / I know that this is with You:

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

A. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2) to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (1:22-23; 3:19), which will consummate in the New Jerusalem (Rev. 21:2—22:5).

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

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;

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.

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph. 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

弗 1:22 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；
弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。
弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。
啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。
啓 21:4 神要從他們眼中擦去一切的眼淚，不再有死亡，也不再有悲哀、哭號、疼痛，因爲先前的事都過去了。
啓 21:5 坐寶座的說，看哪，我將一切都更新了。又說，你要寫上，因這些話是可信的，是真實的。
啓 21:6 祂又對我說，都成了。我是阿拉法，我是俄梅嘎；我是初，我是終。我要將生命泉的水白白賜給那口渴的人喝。
啓 21:7 得勝的，必承受這些爲業，我要作他的神，他要作我的兒子。
啓 21:8 惟有膽怯的、不信的、可憎的、殺人的、淫亂的、行邪術的、拜偶像的、和一切虛謊的，他們的分就在燒著硫磺的火湖裏；這是第二次的死。
啓 21:9 拿著七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。
啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。
啓 21:11 城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；
啓 21:12 有高大的牆；有十二個門，門上有十二位天使；門上又寫著以色列十二個支派的名字；
啓 21:13 東邊有三門，北邊有三門，南邊有三門，西邊有三門。
啓 21:14 城牆有十二根基，根基上有羔羊十二使徒的十二個名字。
啓 21:15 同我說話的拿著金葦子當尺，要量那城、和城門城牆。
啓 21:16 城是四方的，長寬一樣；天使用葦子量那城，共有一萬二千斯泰底亞，長寬高都相等。
啓 21:17 又量了城牆，按著人的尺寸，就是天使的尺寸，共有一百四十四肘。
啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。
啓 21:19 城牆的根基是用各樣寶石裝飾的。第一根基是碧玉，第二是藍寶石，第三是瑪瑙，第四是綠寶石，
啓 21:20 第五是紅瑪瑙，第六是紅寶石，第七是黃璧璽，第八是水蒼玉，第九是黃玉，第十是翡翠，第十一是紫瑪瑙，第十二是紫晶。
啓 21:21 十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的，城內的街道是純金，好像透明的玻璃。
啓 21:22 我未見城內有殿，因主神全能者和羔羊爲城的殿。

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
Rev. 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.
Rev. 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.
Rev. 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
Rev. 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
Rev. 21:8 But the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part will be in the lake which burns with fire and brimstone, which is the second death.
Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
Rev. 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
Rev. 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.
Rev. 21:15 And he who spoke with me had a golden reed as a measure that he might measure the city and its gates and its wall.
Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.
Rev. 21:17 And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.
Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
Rev. 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
Rev. 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

啓 21:23 那城內不需要日月光照，因有神的榮耀光照，又有羔羊爲城的燈。
啓 21:24 列國要藉著城的光行走，地上的君王必將自己的榮耀帶進那城。
啓 21:25 城門白晝總不關閉，在那裏原沒有黑夜。
啓 21:26 人必將列國的榮耀尊貴帶進那城。
啓 21:27 凡俗污的，並那行可憎與虛謊之事的，絕不得進那城，只有記在羔羊生命册上的，纔得進去。
啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。
啓 22:2 在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃爲醫治萬民。
啓 22:3 一切咒詛必不再有。在城裏有神和羔羊的寶座；祂的奴僕都要事奉祂，
啓 22:4 也要見祂的面；祂的名字必在他們的額上。
啓 22:5 不再有黑夜，他們也不需要燈光日光，因爲主神要光照他們；他們要作王，直到永永遠遠。

二 神成爲人，好使人在生命和性情上（但不在神格上）成爲神，爲着產生並建造基督的身體，以終極完成新耶路撒冷；這是整本聖經的要素，是聖經這『盒子』裏的『鑽石』，也就是神永遠的經綸—創一 26，約十二 24，羅八 29：

創 1:26 神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。
約 12:24 我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。
羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

1 神藉着成了肉體而成爲人，有分於人的人性；人藉着變化而在生命和性情上（但不在神格上）成爲神，有分於神的神性—約一 14，林後三 18，西三 4，彼後一 4，腓二 5，羅八 29，來二 10，弗一 5，羅八 19，約壹三 2，約一 12 ～ 13。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。
林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。
西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
Rev. 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.
Rev. 21:25 And its gates shall by no means be shut by day, for there will be no night there.
Rev. 21:26 And they will bring the glory and the honor of the nations into it.
Rev. 21:27 And anything common and he who makes an abomination and a lie shall by no means enter into it, but only those who are written in the Lamb's book of life.
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
Rev. 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
Rev. 22:4 And they will see His face, and His name will be on their forehead.
Rev. 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

B. God becoming man that man might become God in life and in nature but not in the Godhead for the producing and building up of the Body of Christ to consummate the New Jerusalem is the essence of the entire Bible, the "diamond" in the "box" of the Bible, the eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29:

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
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. 8:29 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;

1. God became man through incarnation by participating in man's humanity; man becomes God in life and nature but not in the Godhead through transformation by participating in God's divinity—John 1:14; 2 Cor. 3:18; Col. 3:4; 2 Pet. 1:4; Phil. 2:5; Rom. 8:29; Heb. 2:10; Eph. 1:5; Rom. 8:19; 1 John 3:2; John 1:12-13.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
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.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉著這些應許，得有分於神的性情。
腓 2:5 你們裏面要思念基督耶穌裏面所思念的：
羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。
來 2:10 原來萬有因祂而有，藉祂而造的那位，爲著要領許多的兒子進榮耀裏去，就藉著苦難成全他們救恩的創始者，這對祂本是合宜的。
弗 1:5 按著祂意願所喜悅的，豫定了我們，藉著耶穌基督得兒子的名分，歸於祂自己，
羅 8:19 受造之物正在專切期望著，熱切等待神的眾子顯示出來。
約壹 3:2 親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因爲我們必要看見祂，正如祂所是的。
約 1:12 凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成爲神的兒女。
約 1:13 這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。

2 這神、人的羅曼史，乃是整本聖經的主題，是神經綸的內容，也是整個宇宙的祕密—歌一 1，六 13，參哈一 1，二 4，羅一 17：

歌 1:1 歌中的歌，就是所羅門的歌。
歌 6:13 回來，回來，書拉密女阿；回來，回來，使我們得觀看你。你們爲何要觀看書拉密女，像觀看二營軍兵跳舞呢？
哈 1:1 申言者哈巴谷所見的默示。
哈 2:4 看哪，自高自大的人，心不正直；只是義人必本於信得生。

羅 1:17 因爲神的義在這福音上，本於信顯示與信，如經上所記：『義人必本於信得生並活著。』

a 基督是神又是人，愛祂而得了變化的人是人又是神；二者在生命和性情上相同，彼此完全相配。

b 三一神終極完成爲丈夫，三部分的人變化爲新婦，二者要成爲一對夫婦，一個團體至大的神人—啓二一 2，9，二二 17 上。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
啓 21:9 拿著七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。
啓 22:17 那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,
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;
Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
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.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

2. This divine-human romance is the subject of the entire Bible, the content of God's economy, and the secret of the entire universe—S. S. 1:1; 6:13; cf. Hab. 1:1; 2:4; Rom. 1:17:

S.S. 1:1 The Song of Songs, which is Solomon's.
S.S. 6:13 Return, return, O Shulammite; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammite, / As upon the dance of two camps?
Hab. 1:1 The burden which Habakkuk the prophet saw.
Hab. 2:4 See, he who is puffed up, his soul is not upright within him, / But the righteous one will live by his faith.
Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

a. Christ is divine and human, and His transformed lover is human and divine; they are the same in life and nature, perfectly matching each other.

b. The Triune God consummated to be the Husband and the tripartite man transformed to be the bride are to be one couple, a corporate, great God-man—Rev. 21:2, 9; 22:17a.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

三 神中心的啓示以及主的恢復中心的啓示乃是神成了肉體，（約一1，14，）肉體成了賜生命的靈，（林前十五45下，）賜生命的靈成了七倍加強的靈，（啓一4，三1，四5，五6，）爲要建造召會，（太十六18，）成爲基督的身體，（弗四15～16，）終極完成新耶路撒冷。（啓二一2，9，二二17上，參創二22，約十九34。）

約 1:1 太初有話，話與神同在，話就是神。
約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。
林前 15:45 經上也是這樣記著：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。
啓 1:4 約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，
啓 3:1 你要寫信給在撒狄的召會的使者，說，那有神的七靈和七星的，這樣說，我知道你的行爲，按名你是活的，其實是死的。
啓 4:5 有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點著，這七燈就是神的七靈。
啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。
太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。
弗 4:15 惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；
弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。
啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
啓 21:9 拿著七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。
啓 22:17 那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。
創 2:22 耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。
約 19:34 惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。

四 神與人要成爲一個實體，而這一個實體就是神性與人性的調和；這個調和要終極完成於新耶

C. The central revelation of God and of the Lord's recovery is God becoming the flesh (John 1:1, 14), the flesh becoming the life-giving Spirit (1 Cor. 15:45b), and the life-giving Spirit becoming the sevenfold intensified Spirit (Rev. 1:4; 3:1; 4:5; 5:6) to build up the church (Matt. 16:18) that becomes the Body of Christ (Eph. 4:15-16) and that consummates the New Jerusalem (Rev. 21:2, 9; 22:17a; cf. Gen. 2:22; John 19:34).

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
Rev. 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.
Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

D. God and man will become one entity, and that one entity is the mingling of divinity with humanity, which will consummate in the New Jerusalem as

路撒冷，作爲整本聖經的總結—啓二一 3，22，2，9，參利二 4～5，詩九二 10。

啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。

啓 21:22 我未見城內有殿，因主神全能者和羔羊爲城的殿。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 21:9 拿著七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。

利 2:4 你若獻爐中烤的物爲素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。

利 2:5 你的供物若用煎盤上作的物爲素祭，就要用調油的無酵細麵，

詩 92:10 你卻高舉了我的角，如野牛的角；我是被新油膏了的。

五 『我盼望全地眾召會的聖徒，尤其是同工和長老，都看見這啓示，然後起來禱告，求神給我們新的復興—一個歷史上從未有過的復興』—歷代志生命讀經，一七頁。

參 我們若實行過神人的生活，這生活就是基督身體的實際，自然而然就會有團體的模型，就是活在神經綸裏的模型，建立起來；這模型要成爲召會歷史中最大的復興，把主帶回來—詩四八 2 與註 1，啓三 12，21：

詩 48:2 在北面的[1]錫安山，是大君王的城，居高華美，爲全地所喜悅。

詩 48:2 註 1 錫安，大衛王的城，（撒下五 7，）是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在。（九 11，七四 2，七六 2 下，一三五 21，賽八 18。）耶路撒冷內的錫安，豫表作屬天耶路撒冷的召會裏的團體得勝者，就是得成全並成熟的神人。（來十二 22，啓十四 1～5。）錫安作爲聖城耶路撒冷的高峯和美麗，（2，五十 2，）豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際。（2，11～12，二十 2，五三 6 上，八七 2。）得勝者作爲錫安，乃是基督身體的實際，並且終極完成眾地方召會中身體的建造，帶進永世裏終極完成的聖城新耶路撒冷，就是作神居所的至聖所。（啓二一 1～3，16，22。）在新天新地裏，整個新耶路撒冷將成爲錫安，所有的信徒都是得勝者。（啓二一 7 與註 1。）

the conclusion of the entire Bible—Rev. 21:3, 22, 2, 9; cf. Lev. 2:4-5; Psa. 92:10.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Psa. 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.

E. "I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history"—Life-study of 1 and 2 Chronicles, p. 15.

III. If we practice living the life of a God-man, which is the reality of the Body of Christ, spontaneously a corporate model will be built up, a model living in the economy of God; this model will be the greatest revival in the history of the church to bring the Lord back—Psa. 48:2 and footnote 1; Rev. 3:12, 21:

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount [1]Zion, the sides of the north, / The city of the great King.

Footnote 1 Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (v. 2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (vv. 2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and note 1).

啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。

啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。

一 神需要一班團體的人，藉着神聖啓示的高峯，憑着祂的恩典被興起來，過一種照着這啓示的生活；復興乃是我們所看見之異象的實行。

二 基督的跟從者（太五1，二八19）被構成爲門徒，乃是藉着基督在地上的人性生活，作神人的模型，就是祂在人性裏否認自己而活神；（約五19，30；）這徹底改變了他們對人的觀念。（腓三10，一21上。）

太 5:1 但祂看見這些羣眾，就上了山；既已坐下，門徒到祂跟前來。

太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，

約 5:19 耶穌對他們說，我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。

約 5:30 我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因爲我不尋求自己的意思，只尋求那差我來者的意思。

腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

腓 1:21 因爲在我，活著就是基督，死了就有益處。

三 我們的生活該是基督這第一個神人之生活模型的翻版，複製—彼前二21，太十一28～29，弗四20～21，約十七4，五17，腓一19～22，25。

彼前 2:21 你們蒙召原是爲此，因基督也爲你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行；

太 11:28 凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。

太 11:29 我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；

弗 4:20 但你們並不是這樣學了基督；

弗 4:21 如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導，

約 17:4 我在地上已經榮耀你，你交給我要我作的工，我已經完成了。

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

A. God needs a corporate people to be raised up by His grace through the high peak of the divine revelation to live a life according to this revelation; a revival is the practice, the practicality, of the vision we have seen.

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

Matt. 5:1 And when He saw the crowds, He went up to the mountain. And after He sat down, His disciples came to Him.

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

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, 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.

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

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

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

C. Our life should be a copy, a reproduction, of the model of the life of Christ, the first God-man—1 Pet. 2:21; Matt. 11:28-29; Eph. 4:20-21; John 17:4; 5:17; Phil. 1:19-22, 25.

1 Pet. 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

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

Eph. 4:20 But you did not so learn Christ,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.

約 5:17 耶穌就對他們說，我父作工直到如今，我也作工。
腓 1:19 因爲我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。
腓 1:20 這是照著我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，
腓 1:21 因爲在我，活著就是基督，死了就有益處。
腓 1:22 但我在肉身活著，若使我的工作有果子，我就不知道該挑選甚麼。
腓 1:25 我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂，

四 吹入門徒裏面之生命與實際的靈，要引導他們進入他們與主同在三年半之久對主所觀察之一切的實際—約十六 13，二十 22：

約 16:13 只等實際的靈來了，祂要引導你們進入一切的實際；因爲祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。
約 20:22 說了這話，就向他們吹入一口氣，說，你們受聖靈。

1 在第一個神人之職事的開始，祂受浸好盡全般的義，承認按祂的肉體（祂的人性—一 14，羅一 3，八 3）說，祂一無用處，只配死和埋葬—太三 15 ～ 17。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。
羅 1:3 論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，
羅 8:3 律法因肉體而輭弱，有所不能的，神，既在罪之肉體的樣式裏，並爲著罪，差來了自己的兒子，就在肉體中定罪了罪，
太 3:15 耶穌回答說，你暫且容許我罷，因爲我們理當這樣盡全般的義。於是約翰容許了祂。
太 3:16 耶穌受了浸，隨即從水裏上來，看哪，諸天向祂開了，祂就看見神的靈，彷彿鴿子降下，落在祂身上。
太 3:17 看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。

2 祂在用五餅二魚食飽五千人的神蹟上，訓練門徒要跟祂學；（十一 29；）祂『望着天』祝福五餅二魚，（十四 19，）指明祂知道祝福的源頭不是祂這受差遣者，而是父那差遣者。（約十 30，五 19，30，七 6，8，18。）

John 5:17 But Jesus answered them, My Father is working until now, and I also am working.
Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
Phil. 1:21 For to me, to live is Christ and to die is gain.
Phil. 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.
Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

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

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
Matt. 3:15 But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.
Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.
Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

2. He trained His disciples to learn from Him (11:29) in the miracle of feeding five thousand people with five loaves and two fish; His "looking up to heaven" to bless the five loaves and two fish (14:19) indicates His realizing that the source of blessing was not Him, the sent One, but the Father, the sending One (John 10:30; 5:19, 30; 7:6, 8, 18).

太 11:29 我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；
太 14:19 於是吩咐羣眾坐在草地上，就拿著五個餅兩條魚，望著天祝福，擘開餅，遞給門徒，門徒便遞給羣眾。

約 10:30 我與父原是一。
約 5:19 耶穌對他們說，我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。
約 5:30 我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因爲我不尋求自己的意思，只尋求那差我來者的意思。
約 7:6 耶穌就對他們說，我的時候還沒有到，你們的時候卻常是方便的。
約 7:8 你們上去過節罷，我現在不上去過這節，因爲我的時候還沒有到。
約 7:18 那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。

3 主沒有與羣眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上在禱告中獨自與父在一起—太十四 22 ～ 23，路六 12。

太 14:22 耶穌隨即催門徒上船，在祂以先到對岸去，等祂解散羣眾。

太 14:23 既解散了羣眾，祂就獨自上山去禱告。到了晚上，只有祂單獨在那裏。
路 6:12 那些日子，耶穌出去上山禱告，整夜禱告神。

4 主過接觸神的生活，（可一 35，路五 16，六 12，九 28，來七 25，）不住的活在神的同在裏，（徒十 38 下，約八 29，十六 32，）並過接觸人的生活，將神供應到人裏面，把他們帶進神新約經綸的禧年。（路四 18 ～ 19，來八 2，參創十四 18，徒六 4。）

可 1:35 清早，天還黑，耶穌起來，到曠野地方去，在那裏禱告。

路 5:16 耶穌卻退到曠野去禱告。
路 6:12 那些日子，耶穌出去上山禱告，整夜禱告神。

路 9:28 說了這話以後，約有八天，耶穌帶著彼得、約翰和雅各，上山去禱告。
來 7:25 所以，那藉著祂來到神面前的人，祂都能拯救到底；因爲祂是長遠活著，爲他們代求。

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
Matt. 14:19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed them and broke the loaves and gave them to the disciples, and the disciples to the crowds.
John 10:30 I and the Father are one.
John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, 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.
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.

John 7:8 You go up to the feast; I am not going up to this feast, because My time has not yet been fulfilled.

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.

3. The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer—Matt. 14:22-23; Luke 6:12.

Matt. 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.
Matt. 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

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

Mark 1:35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.
Luke 5:16 But He Himself often withdrew in the wilderness and prayed.
Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.
Luke 9:28 And about eight days after these words, He took with Him Peter and John and James, and went up into the mountain to pray.
Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

徒 10:38 就是神怎樣以聖靈和能力膏拿撒勒人耶穌，祂周遊各處行善事，醫好凡被魔鬼壓制的人，因爲神與祂同在。

約 8:29 那差我來的是與我同在，祂沒有撇下我獨自一人，因爲我始終作祂所喜悅的事。

約 16:32 看哪，時候將到，且是已經到了，你們要分散，各歸自己的地方去，留下我獨自一人；其實我不是獨自一人，因爲有父與我同在。

路 4:18 『主的靈在我身上，因爲祂膏了我，叫我傳福音給貧窮的人，差遣我去宣揚被擄的得釋放，瞎眼的得復明，叫那受壓制的得自由，

路 4:19 宣揚主悅納人的禧年。』

來 8:2 作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。

創 14:18 又有撒冷王麥基洗德帶著餅和酒出來迎接；他是至高神的祭司。

徒 6:4 但我們要堅定持續的禱告，並盡話語的職事。

5 在祂這人裏面，世界的王撒但毫無所有（沒有立場，沒有機會，沒有盼望，任何事都沒有可能）—約十四 30 下，參 20，林後十二 2 上，西一 27，提後四 22，約三 6 下，四 23 ～ 24，約壹五 4，18。

約 14:30 以後我不再同你們多說話，因爲這世界的王將到，他在我裏面是毫無所有；

約 14:20 到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。

林後 12:2 我認得一個在基督裏的人，十四年前，這樣的一位被提，直到第三層天裏，（或在身內，我不曉得，或在身外，我也不曉得，只有神曉得。）

西 1:27 神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；

提後 4:22 願主與你的靈同在。願恩典與你們同在。

約 3:6 從肉體生的，就是肉體；從那靈生的，就是靈。

約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因爲父尋找這樣敬拜祂的人。

約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

約壹 5:4 因爲凡從神生之物，就勝過世界，勝過世界的，就是我們的信。

約壹 5:18 我們曉得凡從神生的都不犯罪，那從神生的，保守自己，那惡者也就不摸他。

五 照着主的模型過神人生活惟一的路，乃是把我們全人置於調和的靈，並照着調和的靈行事、生活並爲人—羅八 2，4，10，6，11，16，林前

Acts 10:38 Jesus, the One from Nazareth, how God anointed Him with the Holy Spirit and with power, who went about doing good and healing all those who were being oppressed by the devil, for God was with Him.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

John 16:32 Behold, an hour is coming, and has come, that you will be scattered each to his own place and will leave Me alone; yet I am not alone, because the Father is with Me.

Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."

Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

Gen. 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

5. He was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b, cf. v. 20; 2 Cor. 12:2a; Col. 1:27; 2 Tim. 4:22; John 3:6b; 4:23-24; 1 John 5:4, 18.

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

2 Cor. 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world-our faith.

1 John 5:18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.

E. The only way to live the life of a God-man according to the Lord's model is to set our entire being on the mingled spirit, walking, living, and having our being according to the mingled spirit—Rom. 8:2, 4, 10, 6, 11, 16; 1

六 17，羅十 12，加五 25，弗六 17～18，帖前五 16～20，提前四 6～7，提後一 6～7。

羅 8:2 因爲生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。
羅 8:4 使律法義的要求，成就在我們這不照著肉體，只照著靈而行的人身上。
羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。
羅 8:6 因爲心思置於肉體，就是死；心思置於靈，乃是生命平安。
羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉著祂住在你們裏面的靈，賜生命給你們必死的身體。
羅 8:16 那靈自己同我們的靈見證我們是神的兒女。
林前 6:17 但與主聯合的，便是與主成爲一靈。
羅 10:12 因爲猶太人和希利尼人並沒有分別，眾人同有一位主，祂對一切呼求祂的人是豐富的。
加 5:25 我們若憑著靈活著，也就當憑著靈而行。
弗 6:17 還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；
弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且爲眾聖徒祈求，
帖前 5:16 要常常喜樂，
帖前 5:17 不住的禱告，
帖前 5:18 凡事謝恩；因爲這是神在基督耶穌裏對你們的旨意。
帖前 5:19 不要銷滅那靈，
帖前 5:20 不要藐視申言者的話，
提前 4:6 你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餧養。
提前 4:7 只是要棄絕那世俗的言語，和老婦的虛構無稽之事，並要操練自己以至於敬虔。
提後 1:6 爲這緣故，我題醒你，將那藉我按手，在你裏面神的恩賜，再如火挑旺起來。
提後 1:7 因爲神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。

六 『我們都該宣告，我們要過神人的生活。至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安。這要帶進歷史上前所未見新的復興，也要結束這個世代』—歷代志生命讀經，三四頁。

肆 我們藉着有分於基督天上的職事，餧養祂的小羊並牧養祂的羊，以照顧神的羊羣，

Cor. 6:17; Rom. 10:12; Gal. 5:25; Eph. 6:17-18; 1 Thes. 5:16-20; 1 Tim. 4:6-7; 2 Tim. 1:6-7.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
1 Cor. 6:17 But he who is joined to the Lord is one spirit.
Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
1 Thes. 5:16 Always rejoice,
1 Thes. 5:17 Unceasingly pray,
1 Thes. 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
1 Thes. 5:19 Do not quench the Spirit;
1 Thes. 5:20 Do not despise prophecies,
1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.
1 Tim. 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.
2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

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

IV. We can enter into a new revival by participating in Christ's heavenly ministry to feed His lambs and shepherd

就是召會，結果帶進基督的身體，就能進入一個新的復興；這是把使徒的職事和基督天上的職事合併—約二一 15～17，彼前二 25，五 1～4，來十三 20～21，啓一 12～13：

約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餧養我的小羊。
約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。
約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因爲耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主阿，你是無所不知的，你知道我愛你。耶穌對他說，你餧養我的羊。
彼前 2:25 你們好像羊走迷了路，如今卻歸到你們魂的牧人和監督了。

彼前 5:1 所以，我這同作長老，作基督受苦的見證人，並同享那將要顯出之榮耀的，勸你們中間作長老的人，
彼前 5:2 務要牧養你們中間神的羣羊，按著神監督他們，不是出於勉強，乃是出於甘心；不是爲著卑鄙的利益，乃是出於熱切；
彼前 5:3 也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。
彼前 5:4 到了牧長顯現的時候，你們必得著那不能衰殘的榮耀冠冕。
來 13:20 但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，
來 13:21 在各樣善事上成全你們，好實行祂的旨意；祂是在我們裏面，藉著耶穌基督，行祂看爲可喜悅的事。願榮耀歸與祂，直到永永遠遠。阿們。
啓 1:12 我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；
啓 1:13 燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束著金帶。

一 我們必須照着主耶穌在祂盡職時的榜樣牧養人，以完成神永遠的經綸—太九 36，約十 11，來十三 20，彼前五 4：

太 9:36 祂看見羣眾，就對他們動了慈心，因爲他們困苦流離，如同羊沒有牧人一樣。
約 10:11 我是好牧人，好牧人爲羊捨命。
來 13:20 但願平安的神，就是那憑永約之血，領羣羊的大牧人我們的主耶穌，從死人中上來的，
彼前 5:4 到了牧長顯現的時候，你們必得著那不能衰殘的榮耀冠冕。

His sheep in order to take care of God's flock, which is the church that issues in the Body of Christ; this is to incorporate the apostolic ministry with Christ's heavenly ministry—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20-21; Rev. 1:12-13:

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:
1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.
1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.
Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
Heb. 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
Rev. 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

A. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for carrying out God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:

Matt. 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.
John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

1 在神完整的救恩中，神整個新約經綸的內容，乃是基督作爲人子來救贖我們脫離罪，藉着祂的死完成祂法理的救贖，藉此顧惜我們，（提前一 15，弗一 7，）並作爲神子來將神聖的生命豐盛的分賜到我們裏面，在祂的復活裏完成祂生機的拯救，藉此餧養我們。（約十 10，林前十五 45 下，弗五 29。）

提前 1:15 基督耶穌降世，爲要拯救罪人，這話是可信的，是值得完全接受的；在罪人中我是個罪魁。
弗 1:7 我們在這蒙愛者裏面，藉著祂的血，照著神恩典的豐富，得蒙救贖，就是過犯得以赦免，
約 10:10 賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。
林前 15:45 經上也是這樣記著：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。
弗 5:29 從來沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣，

2 我們沒有父的愛和赦免的心，也沒有救主牧養和尋找的靈，這是我們不結果子的原因—路十五 1 ～ 24。

路 15:1 眾稅吏和罪人都挨近耶穌，要聽祂。
路 15:2 法利賽人和經學家紛紛的唧咕議論說，這個人接待罪人，又同他們喫飯。
路 15:3 耶穌就對他們講了這個比喻說，
路 15:4 你們中間誰有一百隻羊，失去其中的一隻，不把這九十九隻撇在曠野，去找那失去的，直到找著麼？
路 15:5 找著了，就歡歡喜喜的扛在自己肩上，回到家裏，
路 15:6 召齊朋友、鄰舍，對他們說，和我一同歡喜罷，因爲我失去的那隻羊已經找著了。
路 15:7 我告訴你們，一個罪人悔改，在天上也要這樣爲他歡喜，比爲九十九個不用悔改的義人歡喜更大。
路 15:8 或是一個婦人有十個銀幣，若失落一個，豈不點上燈，打掃屋子，細細的找，直到找著麼？
路 15:9 找著了，就召齊朋友、鄰舍，說，和我一同歡喜罷，因爲我失落的那個銀幣已經找著了。
路 15:10 我告訴你們，一個罪人悔改，在神的使者面前，也是這樣爲他歡喜。
路 15:11 耶穌又說，一個人有兩個兒子。
路 15:12 小的對父親說，父親，請把歸我的那一分家產給我。他父親就把產業分給他們。
路 15:13 過了不多幾日，小兒子就收拾一切，起身往遠方去了，在那裏生活放蕩，揮霍家產。

1. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us by redeeming us from sin, accomplishing His judicial redemption through His death (1 Tim. 1:15; Eph. 1:7), and Christ as the Son of God nourishing us to impart the divine life into us abundantly, carrying out His organic salvation in His resurrection (John 10:10; 1 Cor. 15:45b; Eph. 5:29).

1 Tim. 1:15 Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost.
Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

2. Our not having the Father's loving and forgiving heart and the Savior's shepherding and seeking spirit are the reason for our barrenness—Luke 15:1-24.

Luke 15:1 Now all the tax collectors and sinners were drawing near to Him to hear Him.
Luke 15:2 And both the Pharisees and the scribes murmured among themselves, saying, This man welcomes sinners and eats with them.
Luke 15:3 And He told them this parable, saying,
Luke 15:4 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?
Luke 15:5 And when he finds it, he lays it on his shoulders, rejoicing.
Luke 15:6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.
Luke 15:7 I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance.
Luke 15:8 Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it?
Luke 15:9 And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.
Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.
Luke 15:11 And He said, A certain man had two sons.
Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.
Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.

路 15:14 既耗盡了一切，又遇著那地方大遭饑荒，就窮乏起來。

路 15:15 於是去投靠那地方的一個居民，那人打發他到自己的田裏去放豬。
路 15:16 他恨不得拿豬所喫的豆莢充飢，也沒有人給他。

路 15:17 他醒悟過來，就說，我父親有多少的雇工，口糧有餘，我倒在這裏餓死麼？
路 15:18 我要起來，到我父親那裏去，向他說，父親，我犯罪得罪了天，並得罪了你。
路 15:19 我不配再稱爲你的兒子，把我當作一個雇工罷。
路 15:20 於是起來往他父親那裏去。相離還遠，他父親看見，就動了慈心，跑去抱著他的頸項，熱切的與他親嘴。

路 15:21 兒子說，父親，我犯罪得罪了天，並得罪了你。我不配再稱爲你的兒子。
路 15:22 父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，
路 15:23 把那肥牛犢牽來宰了，讓我們喫喝快樂。
路 15:24 因爲我這個兒子是死而復活，失而又得的。他們就快樂起來。

3 我們必須在耶穌的人性裏顧惜人（使他們快樂，並使他們覺得愉快和舒適）；（太九 10，路七 34；）我們必須在基督的神性裏餧養人（以那在三個時期中盡其職事之包羅萬有的基督餧養他們）。（太二四 45 ～ 47。）

太 9:10 耶穌在屋裏坐席，看哪，有好些稅吏和罪人來，與耶穌和祂的門徒一同坐席。
路 7:34 人子來了，也喫也喝，你們又說，看哪，一個貪食好酒的人，一個稅吏和罪人的朋友。
太 24:45 這樣，誰是那忠信又精明的奴僕，爲主人所派，管理他的家人，按時分糧給他們？
太 24:46 主人來到，看見他這樣行，那奴僕就有福了。
太 24:47 我實在告訴你們，主人要派他管理一切的家業。

4 基督必須經過撒瑪利亞，特意繞道去敍加，要得着一個不道德的婦人，藉着請那婦人給祂水喝，而顧惜她，好用湧流的三一神作生命的水餧養她—約四 3 ～ 14，啓二二 1。

約 4:3 祂就離開猶太，又往加利利去，
約 4:4 必須經過撒瑪利亞。
約 4:5 於是到了撒瑪利亞的一座城，名叫敍加，靠近雅各給他兒

Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.
Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.
Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.
Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!
Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.
Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.
Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.
Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.
Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

3. We need to cherish people (to make them happy and to make them feel pleasant and comfortable) in the humanity of Jesus (Matt. 9:10; Luke 7:34); we need to nourish people (to feed them with the all-inclusive Christ in His ministry of three stages) in the divinity of Christ—Matt. 24:45-47.

Matt. 9:10 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples.
Luke 7:34 The Son of Man has come eating and drinking, and you say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners.
Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?
Matt. 24:46 Blessed is that slave whom his master, when he comes, will find so doing.
Matt. 24:47 Truly I say to you that he will set him over all his possessions.

4. Christ had to pass through Samaria, purposely detouring to Sychar to gain one immoral woman, cherishing her by asking her to give Him something to drink in order to nourish her with the flowing Triune God as the river of water of life—John 4:3-14; Rev. 22:1.

John 4:3 He left Judea and went away again into Galilee.
John 4:4 And He had to pass through Samaria.
John 4:5 So He came to a city of Samaria called Sychar, near the piece of land that Jacob gave to Joseph

子約瑟的那塊地，
約 4:6 在那裏有雅各井。耶穌因行路疲累，就這樣坐在井旁，那時約是午後六時。
約 4:7 有一個撒瑪利亞婦人來打水，耶穌對她說，請給我水喝。
約 4:8 原來祂的門徒進城買食物去了。
約 4:9 撒瑪利亞婦人對祂說，你既是猶太人，怎麼向我一個撒瑪利亞婦人要水喝？（原來猶太人和撒瑪利亞人沒有來往。）
約 4:10 耶穌回答說，你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。
約 4:11 婦人說，先生，你沒有打水的器具，井又深，從那裏得活水？
約 4:12 我們的祖宗雅各，將這井給了我們，他自己和他的子孫並牲畜，也都喝這井裏的水，難道你比他還大麼？
約 4:13 耶穌回答說，凡喝這水的，還要再渴；
約 4:14 人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。
啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

5 主是沒有罪的一位，但祂不定罪那行淫的婦人，卻顧惜她，在法理一面赦免她的罪，並在生機一面使她從罪得自由；（約八 1 ～ 11，32，36；）基督藉着釘十字架而拯救的第一個人，乃是一個判處死刑的強盜，這也是很有意義的。（路二三 42 ～ 43。）

約 8:1 耶穌往橄欖山去。
約 8:2 清早又來到殿裏，眾百姓都到祂那裏去，祂就坐下教訓他們。
約 8:3 經學家和法利賽人，帶著一個行淫時被拿的婦人來，叫她站在當中，
約 8:4 就對耶穌說，夫子，這婦人是正在行淫時被拿的。
約 8:5 摩西在律法上吩咐我們，把這樣的婦人用石頭打死，這樣，你怎麼說？
約 8:6 他們說這話，是要試誘耶穌，好得著把柄告祂。耶穌卻彎下腰來，用指頭在地上寫字。
約 8:7 他們還是不住的問祂，耶穌就直起腰來，對他們說，你們中間誰是沒有罪的，誰就先拿石頭打她。
約 8:8 於是又彎下腰來，在地上寫字。
約 8:9 他們聽見了，就從老的開始，一個一個的出去了；只剩下耶穌一人，還有那婦人仍然站在當中。
約 8:10 耶穌就直起腰來，對她說，婦人，那些人在那裏？沒有人定你的罪麼？
約 8:11 她說，主阿，沒有。耶穌說，我也不定你的罪；去罷，從今以後不要再犯罪了。
約 8:32 你們必認識真理，真理必叫你們得以自由。

his son;
John 4:6 And Jacob's well was there. Jesus therefore, being wearied from the journey, sat thus by the well; it was about the sixth hour.
John 4:7 There came a woman of Samaria to draw water. Jesus said to her, Give Me something to drink.
John 4:8 For His disciples had gone away into the city to buy food.
John 4:9 The Samaritan woman then said to Him, How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)
John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?
John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?
John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

5. As the One without sin, He did not condemn the adulterous woman but cherished her for the forgiveness of her sins judicially and for the setting free from her sins organically (John 8:1-11, 32, 36); it is also significant that the first one saved by Christ through His crucifixion was a robber sentenced to death (Luke 23:42-43).

John 8:1 But Jesus went to the Mount of Olives.
John 8:2 And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.
John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,
John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.
John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?
John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.
John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.
John 8:8 And again He stooped down and wrote on the ground.
John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.
John 8:10 And Jesus stood up and said to her, Woman, where are they? Has no one condemned you?
John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.
John 8:32 And you shall know the truth, and the truth shall set you free.

約 8:36　所以神的兒子若叫你們自由，你們就真自由了。
路 23:42　就說，耶穌阿，你來進入你國的時候，求你記念我。
路 23:43　耶穌對他說，我實在告訴你，今日你要同我在樂園裏了。

6 主到耶利哥，只是爲着要探訪並得一個人，就是稅吏長，而祂的傳揚乃是一種牧養；（十九 1～10；）祂也藉着給孩子們按手，而顧惜那些父母。（太十九 13～15。）

路 19:1　耶穌進了耶利哥，正經過的時候，
路 19:2　看哪，有一個人名叫撒該，是個稅吏長，又很富足。

路 19:3　他想要看看耶穌是誰，只因人多，他的身量又矮，所以不能看見。
路 19:4　於是先跑到前頭，爬上一棵桑樹，要看耶穌，因爲耶穌就要從那裏經過。
路 19:5　耶穌到了那地方，往上一看，對他說，撒該，快下來，今天我必須住在你家裏。
路 19:6　他就急忙下來，歡歡喜喜的接待耶穌。
路 19:7　眾人看見，都紛紛的唧咕議論說，祂竟然進到罪人家裏去住宿。
路 19:8　撒該站著，對主說，主阿，看哪，我把家業的一半給窮人，我若訛詐了誰，就還他四倍。
路 19:9　耶穌說，今天救恩到了這家，因爲他也是亞伯拉罕的子孫。

路 19:10　人子來，是要尋找拯救失喪的人。
太 19:13　那時，有人帶著小孩子到耶穌那裏，要祂爲他們按手禱告，門徒就責備那些人。
太 19:14　耶穌卻說，讓小孩子到我這裏來，不要禁止他們，因爲諸天之國正是這等人的。
太 19:15　祂給他們按了手，就從那裏往前去。

二 我們必須照着使徒保羅的榜樣牧養人；保羅牧養聖徒，就像乳養的母親和勸勉的父親一樣，照顧神的羣羊—帖前二 7～8，11～12，提前一 16，徒二十 28：

帖前 2:7　只在你們中間爲人溫和，如同乳母顧惜自己的孩子。
帖前 2:8　我們這樣切慕你們，不但樂意將神的福音分給你們，連自己的性命也願意分給你們，因你們是我們所愛的。
帖前 2:11　正如你們所知道的，我們怎樣勸勉你們，撫慰你們，向你們作見證，待你們每一個人，好像父親待自己的孩子一樣；
帖前 2:12　要叫你們行事爲人，配得過那召你們進入祂自己的國和榮耀的神。
提前 1:16　然而，我所以蒙了憐憫，是要叫耶穌基督在我這罪魁身上，

John 8:36　If therefore the Son sets you free, you shall be free indeed.
Luke 23:42　And he said, Jesus, remember me when You come into Your kingdom.
Luke 23:43　And He said to him, Truly I say to you, Today you shall be with Me in Paradise.

6. The Lord went to Jericho just to visit and gain one person, a chief tax collector, and His preaching was a shepherding (19:1-10); He also cherished the parents by laying His hands on their children (Matt. 19:13-15).

Luke 19:1　And He entered and was passing through Jericho.
Luke 19:2　And behold, there was a man whose name was called Zaccheus; and he was a chief tax collector, and he was rich.
Luke 19:3　And he was seeking to see Jesus, who He was, and could not because of the crowd, for he was small in stature.
Luke 19:4　And he ran on ahead and climbed up in a sycamore tree in order to see Him, for He was about to pass through that way.
Luke 19:5　And as He came to the place, Jesus looked up and said to him, Zaccheus, hurry and come down, for today I must stay in your house.
Luke 19:6　And he hurried and came down, and received Him, rejoicing.
Luke 19:7　And when they saw it, they all murmured, saying, He has gone in to lodge with a sinful man.

Luke 19:8　And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone by false accusation, I restore four times as much.
Luke 19:9　And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham.
Luke 19:10　For the Son of Man has come to seek and to save that which is lost.
Matt. 19:13　Then little children were brought to Him that He might lay His hands on them and pray, but the disciples rebuked them.
Matt. 19:14　But Jesus said, Allow the little children and do not prevent them from coming to Me, for of such is the kingdom of the heavens.
Matt. 19:15　And after He laid His hands on them, He went on from there.

B. We need to shepherd people according to the pattern of the apostle Paul, who shepherded the saints as a nursing mother and an exhorting father in order to take care of God's flock—1 Thes. 2:7-8, 11-12; 1 Tim. 1:16; Acts 20:28:

1 Thes. 2:7　But we were gentle in your midst, as a nursing mother would cherish her own children.
1 Thes. 2:8　Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.
1 Thes. 2:11　Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying,
1 Thes. 2:12　So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
1 Tim. 1:16　But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all

顯示祂一切的恆忍，給後來信靠祂得永遠生命的人作榜樣。

徒 20:28 聖靈立你們作全羣的監督，你們就當爲自己謹慎，也爲全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。

1 保羅牧養在以弗所的聖徒，『或在公眾面前，或挨家挨戶』（20）教導他們，並且流淚勸戒每一位聖徒，三年之久，（31，19，）將神一切的旨意告訴他們。（27。）

徒 20:20 凡與你們有益的，我沒有一樣避諱不告訴你們的，或在公眾面前，或挨家挨戶，我都教導你們。

徒 20:31 所以你們應當儆醒，記念我三年之久，晝夜不住的流淚勸戒你們各人。

徒 20:19 服事主，凡事謙卑，常常流淚，又因猶太人的謀害，歷經試煉。

徒 20:27 因爲神的旨意，我並沒有一樣避諱不告訴你們。

2 保羅親密的關切信徒，（林後七 2 ～ 7，門 7，12，）他下到輭弱之人的水平上，好能得着他們。（林後十一 28 ～ 29，林前九 22，參太十二 20。）

林後 7:2 你們要容納我們，我們未曾虧負誰，未曾敗壞誰，未曾佔誰的便宜。

林後 7:3 我說這話，不是爲定罪你們，因我先前說過，你們是在我們的心裏，以至同死同活。

林後 7:4 我向你們大大的放膽，我爲你們多多的誇口；我滿得安慰，在我們一切的患難中，我格外的洋溢喜樂。

林後 7:5 原來我們就是到了馬其頓，我們的肉身也不得安寧，反而凡事遭患難，外有爭戰，內有懼怕。

林後 7:6 但那安慰頹喪之人的神，藉著提多來，安慰了我們；

林後 7:7 不但藉著他來，也藉著他在你們身上所得的安慰，安慰了我們，因他把你們的切望、你們的哀慟、和你們爲我的熱心，都告訴了我們，叫我更加喜樂。

門 7 因爲弟兄阿，我因你的愛，大大喜樂，滿受鼓勵，因爲眾聖徒的心腸藉著你得了舒暢。

門 12 我現在打發他回你那裏去，他乃是我心上的人。

林後 11:28 除了沒有題起的事，還有爲眾召會的罣慮，天天壓在我身上。

林後 11:29 有誰輭弱，我不輭弱？有誰絆跌，我不焦急？

林前 9:22 向輭弱的人，我就成爲輭弱的，爲要得輭弱的人。向眾人，我成了眾人所是的；無論如何，總要救些人。

太 12:20 壓傷的蘆葦，祂不折斷；將殘的火把，祂不吹滅，直到祂施行公理，至於得勝。

3 爲着聖徒的緣故，他樂意花費他所有的，指他的財物；並花費他所是的，指他這人；（林後十二

His long-suffering for a pattern to those who are to believe on Him unto eternal life.

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

1. Paul shepherded the saints in Ephesus by teaching them "publicly and from house to house" (v. 20) and by admonishing each one of the saints with tears for three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).

Acts 20:20 How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house,

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

Acts 20:19 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews;

Acts 20:27 For I did not shrink from declaring to you all the counsel of God.

2. Paul had an intimate concern for the believers (2 Cor. 7:2-7; Philem. 7, 12), and he came down to the weak ones' level so that he could gain them (2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20).

2 Cor. 7:2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.

2 Cor. 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.

2 Cor. 7:4 Great is my boldness toward you, great is my boasting on your behalf; I am filled with comfort, I overflow with joy in all our affliction.

2 Cor. 7:5 For even when we came into Macedonia, our flesh had no rest, but we were afflicted in everything; without were fightings, within were fears.

2 Cor. 7:6 But He who comforts those who are downcast, that is, God, comforted us by the coming of Titus;

2 Cor. 7:7 And not only by his coming, but also by the comfort with which he was comforted because of you, declaring to us your longing, your lamentation, your zeal for me, so that I rejoiced the more.

Philem. 7 For I had much joy and encouragement over your love, because the inward parts of the saints have been refreshed through you, brother.

Philem. 12 Him I have sent back to you-him, that is, my very heart-

2 Cor. 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.

2 Cor. 11:29 Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?

1 Cor. 9:22 To the weak I became weak that I might gain the weak. To all men I have become all things that I might by all means save some.

Matt. 12:20 A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory.

3. He was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints

15；）他是奠祭，與基督這產生酒者是一，犧牲他自己，使別人得以享受基督。（腓二 17，士九 13，弗三 2。）

林後 12:15 我極其喜歡爲你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？
腓 2:17 然而，即使我成爲奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。
士 9:13 葡萄樹對他們說，我豈可停止生產我那使神和人喜樂的新酒，去飄颺在眾樹之上呢？
弗 3:2 諒必你們曾聽見那爲著你們所賜給我，神恩典的管家職分，

4 保羅憑靈而行而尊重神，好叫他能將那靈服事給人，而尊重人—林後三 3，6，8，加五 16，25，士九 9。

林後 3:3 你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。
林後 3:6 祂使我們彀資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因爲那字句殺死人，那靈卻叫人活。
林後 3:8 何況那靈的職事，豈不更帶著榮光？
加 5:16 我說，你們當憑著靈而行，就絕不會滿足肉體的情慾了。
加 5:25 我們若憑著靈活著，也就當憑著靈而行。
士 9:9 橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄颺在眾樹之上呢？

5 保羅在他的教訓裏指明，召會是養育人的家，是醫治並恢復人的醫院，也是教導並造就人的學校—弗二 19，帖前五 14，林前十四 31。

弗 2:19 這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人，
帖前 5:14 弟兄們，我們勸你們，要勸戒不守規矩的人，撫慰灰心的人，扶持輭弱的人，又要對眾人恆忍。
林前 14:31 因爲你們都能一個一個的申言，爲要使眾人有學習，使眾人得勉勵。

6 他啓示，我們爲着建造基督的身體，要成爲甚麼或要作甚麼，極超越的路乃是愛—八 1，十二 31，十三 4～8 上，弗一 4，三 17，四 2，15～16，五 2，六 24，啓二 4～5，西一 18 下，帖前一 3。

林前 8:1 關於祭偶像之物，我們曉得我們都有知識。知識是叫人自高自大，惟有愛建造人。
林前 12:31 但你們要切慕那更大的恩賜。我還要把極超越的路指示你們。

(2 Cor. 12:15); he was a drink offering, one with Christ as the wine producer, sacrificing himself for others' enjoyment of Christ (Phil. 2:17; Judg. 9:13; Eph. 3:2).

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?
Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

4. Paul walked by the Spirit to honor God so that he could minister the Spirit to honor man—2 Cor. 3:3, 6, 8; Gal. 5:16, 25; Judg. 9:9.

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?
Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.
Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

5. Paul indicated in his teaching that the church is a home to raise up people, a hospital to heal and recover them, and a school to teach and edify them—Eph. 2:19; 1 Thes. 5:14; 1 Cor. 14:31.

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,
1 Thes. 5:14 And we exhort you, brothers, Admonish the disorderly, console the fainthearted, sustain the weak, be long-suffering toward all.
1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

6. He revealed that love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—8:1; 12:31; 13:4-8a; Eph. 1:4; 3:17; 4:2, 15-16; 5:2; 6:24; Rev. 2:4-5; Col. 1:18b; 1 Thes. 1:3.

1 Cor. 8:1 Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up.
1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

林前 13:4 愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，
林前 13:5 不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡，
林前 13:6 不因不義而歡樂，卻與真理同歡樂；
林前 13:7 凡事包容，凡事相信，凡事盼望，凡事忍耐。
林前 13:8 愛是永不敗落；但申言終必歸於無用，方言終必停止，知識也終必歸於無用。
弗 1:4 就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成爲聖別、沒有瑕疵；
弗 3:17 使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，

弗 4:2 凡事卑微、溫柔、恆忍，在愛裏彼此擔就，
弗 4:15 惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；
弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。
弗 5:2 也要在愛裏行事爲人，正如基督愛我們，爲我們捨了自己，作供物和祭物獻與神，成爲馨香之氣。
弗 6:24 願恩典與一切在不朽壞之中，愛我們主耶穌基督的人同在。
啓 2:4 然而有一件事我要責備你，就是你離棄了起初的愛。
啓 2:5 所以要回想你是從那裏墜落的，並要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。
西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；
帖前 1:3 在我們的神與父面前，不住的記念你們信心的工作，愛心的勞苦，並對我們主耶穌基督之盼望的忍耐；

三 『我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興』—活力排，四九頁。

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;
1 Cor. 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;
1 Cor. 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;
1 Cor. 13:7 It covers all things, believes all things, hopes all things, endures all things.
1 Cor. 13:8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.
Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph. 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.
Rev. 2:4 But I have one thing against you, that you have left your first love.
Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
1 Thes. 1:3 Remembering unceasingly your work of faith and labor of love and endurance of hope in our Lord Jesus Christ, before our God and Father;

C. "I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery"—The Collected Works of Witness Lee, 1994–1997, vol. 5, "The Vital Groups," p. 92.