二〇一五年国殇节特会

需要新的复兴

标语

神成为人，好使人在生命和性情上但不在神格上成为神，
这是整本圣经的要素，
是圣经这“盒子”里的“钻石”，
也就是神永远的经纶。

神圣启示的高峰就是神成为人，
为要使人在生命、性情和彰显上
（但不在神格上）成为神，
以产生并建造基督生机的身体，
终极完成于新耶路撒冷，为着完成神的经纶。

我们若实行过神人的生活，
这生活就是基督身体的实际，
自然而然就会有团体的模型，
就是活在神经纶里的模型，建立起来；
这模型要成为召会历史中最大的复兴，
把主带回来。

我们要按着神牧养，
就需要与神成为一，
被神构成，活神，
彰显神，代表神并供应神。

2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

BANNERS

God becoming man that man might become God in life and in nature
but not in the Godhead is the essence of the entire Bible,
the “diamond” in the “box” of the Bible,
the eternal economy of God.

The high peak of the divine revelation is that God became man
so that man may become God in life, nature, and expression
but not in the Godhead
to produce and build up the organic Body of Christ
consummating in the New Jerusalem for the fulfillment of God’s economy.

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.

In order to shepherd according to God,
we need to become one with God,
be constituted with God, live God,
express God, represent God, and minister God.

二〇一五年国殇节特会

需要新的复兴

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2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

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二〇一五年国殇节特会

需要新的复兴

第一篇

达到神圣启示的最高峰（一）

时代的异象

读经：哈三 2 上，徒二六 19，弗一 17，三 9，启二一 2

纲　目

周　一

壹 在神的选民中间，一直有渴望要得着复兴—哈三 2 上，何六 2，该二 7，玛三 1，四 2，罗八 20 ～ 22。

周　二

贰 我们借着时代的职事，达到神圣启示的最高峰，时代的异象，就能进入一个新的复兴：

一 神在一个时代里所作特别的恢复与工作，就是那个时代的职事—参创六 16，王下二 1 ～ 15。

二 每一个时代都有那个时代的异象，我们必须照着那个时代的异象事奉神—箴二九 18，徒二六 19，弗一 17，三 9。

三 神的话向我们启示，祂在每一个时代，只给人一个异象：

2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

Message One

Reaching the Highest Peak of the Divine Revelation (1)

The Vision of the Age

Scripture Reading: Hab. 3:2a; Acts 26:19; Eph. 1:17; 3:9; Rev. 21:2

Outline

Day 1

I. Among God's elect there has always been an aspiration to be revived—Hab. 3:2a; Hosea 6:2; Hag. 2:7; Mal. 3:1; 4:2; Rom. 8:20-22.

Day 2

II. We can enter into a new revival by arriving at the highest peak of the divine revelation, the vision of the age, through the ministry of the age:

A. The particular recovery and work that God is doing in one age is the ministry of that age—cf. Gen. 6:16; 2 Kings 2:1-15.

B. In every age there is the vision of that age, and we have to serve God according to the vision of the age—Prov. 29:18; Acts 26:19; Eph. 1:17; 3:9.

C. God's word reveals to us that in every age He gives only one vision to man:

1 我们今天要事奉神，我们的异象就必须从创世记里亚当的第一个异象，一直延展到启示录里约翰最终的异象。

2 今天我们能同心合意，乃是因为我们只有一个异象，就是今时的、承受一切的异象，也就是神永远经纶的异象—伯十12～13，参弗三9，提前一3～4。

周　三

叁 彼后一章十二节的“现有的真理”，也可译为“今日的真理”：

一 所有的真理都在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都失落了，向人隐藏起来—参王下二二8。

二 这些重新显现的真理，并不是神的新创造，乃是人的新发现；每一个主的工人都需要在神面前求问，什么是现有的真理。

三 神的真理是积蓄的，而不是推翻已往；我们今天所看见的，都是累积神的启示。

四 但愿神恩待我们，叫我们不作“现有真理”的落伍者；但愿我们儆醒，不让肉体渗入，不让自己有地位。

周　四

肆 神所赐给我们神圣启示的最高峰，现有的真理，乃是神永远经纶的启示：

1. In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of John in Revelation.

2. Today we can be in one accord because we have only one vision, an up-to-date, all-inheriting vision, the vision of the eternal economy of God—Job 10:12-13; cf. Eph. 3:9; 1 Tim. 1:3-4.

Day 3

III. In 2 Peter 1:12 the present truth can also be rendered “the up-to-date truth”:

A. Although all the truths are in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many truths were lost and hidden from man—cf. 2 Kings 22:8.

B. Freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is.

C. God's truths are cumulative; later truths do not negate former ones; what we see today are the cumulative revelations of God.

D. May God be gracious to us that we do not become the castaways of “the present truth”; may we be watchful, and may we not allow the flesh to come in or the self to gain any ground.

Day 4

IV. The highest peak of the divine revelation given to us by God, the present truth, is the revelation of the eternal economy of God:

一 解释神永远经纶的这整本圣经，乃是三一神的自传，见于永世的两个段落之内，以及时间的桥梁之上：

1 在旧约里，那从已过永远就有的独一而三一的神，只间接地同着人，并在人中间行动—约一 1，3。

2 祂从永远来到时间里，并且带着神性进到人性里，成为成了肉体的神，使祂直接在人里面行动，见于四福音书，为着完成祂法理的救赎—14，29 节。

3 祂在复活里成了复合的神，就是包罗万有、赐生命的灵，见于使徒行传和书信，为着完成祂生机的拯救—约一 32，42，林前十五 45 下，腓一 19。

4 由于召会的堕落，祂成了加强的神，就是七倍加强、赐生命的灵，见于启示录一至二十章，为着产生得胜者—一 4，三 1，四 5，五 6。

5 在将来的永远里，祂乃是团体的神，新耶路撒冷，见于启示录二十一、二十二章，为着经过过程并终极完成之三一神与重生、变化并得荣之信徒那宇宙、神人的大合并这个神永远经纶的目标—约一 51，启二一 3，22。

6 因此，神中心的启示和主的恢复，就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。

周　五

二 神成为人，好使人在生命和性情上但不在神格上成为神，这是整本圣经的要素，是圣经这“盒子”里的“钻石”，也就是神永远的经纶—创一 26，约十二 24，罗八 29：

A. The entire Bible, which is the explanation of the eternal economy of God, is the autobiography of the Triune God, seen in the two sections of eternity and on the bridge of time:

1. In the Old Testament there is the single, but triune, God from eternity past, indirectly moving only with men and among men—John 1:1, 3.

2. He came from eternity into time and with His divinity to enter into humanity to become the incarnated God for His direct move in man, seen in the four Gospels, for the accomplishment of His judicial redemption—vv. 14, 29.

3. In resurrection He became the compounded God, the all-inclusive life-giving Spirit, seen in the Acts and the Epistles, for the carrying out of His organic salvation—John 1:32, 42; 1 Cor. 15:45b; Phil. 1:19.

4. Because of the degradation of the church, He became the intensified God, the sevenfold intensified life-giving Spirit, seen in Revelation 1—20, for the producing of the overcomers—1:4; 3:1; 4:5; 5:6.

5. In eternity future He will be the corporate God, the New Jerusalem, seen in Revelation 21 and 22, for the universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers as the goal of God's eternal economy—John 1:51; Rev. 21:3, 22.

6. Thus, the central revelation of God and the Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem.

Day 5

B. God becoming man that man might become God in life and in nature but not in the Godhead 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:

1 神借着成了肉体而成为人，有分于人的人性；人借着变化而在生命和性情上，但不在神格上成为神，有分于神的神性—约一 14，林后三 18：

a 有分于神的生命—约三 15，十 10，西三 4，罗八 10，6，11。

b 有分于神的性情—弗一 4，彼后一 4。

c 有分于神的心思—弗四 23，腓二 5。

d 有分于神的所是—林后三 18 下，弗三 8。

e 有分于神的形像—林后三 18 上，罗八 29。

f 有分于神的荣耀—30 节，来二 10。

g 有分于神儿子的名分—弗一 5，罗八 23，来二 10 ～ 11。

h 有分于神的显出—罗八 19。

i 有神的样式—约壹三 2。

j 成为神类—神的种类—约一 12，罗八 14，16。

周　六

2 这神、人的罗曼史，乃是整本圣经的主题，是神经纶的内容，也是整个宇宙的秘密—歌一 1，六 13：

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

b 三一神终极完成为丈夫，三部分的人变化为新妇，二者要成为一对夫妇，一个团体至大的神人—启二一 2，9。

3 神与人要成为一个实体，而那一个实体乃是神性与人性的调和，终极完成于新耶路撒冷，就是整本圣经的总结。

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:

a. Participating in God's life—John 3:15; 10:10; Col. 3:4; Rom. 8:10, 6, 11.

b. Participating in God's nature—Eph. 1:4; 2 Pet. 1:4.

c. Participating in God's mind—Eph. 4:23; Phil. 2:5.

d. Participating in God's being—2 Cor. 3:18b; Eph. 3:8.

e. Participating in God's image—2 Cor. 3:18a; Rom. 8:29.

f. Participating in God's glory—v. 30; Heb. 2:10.

g. Participating in God's sonship—Eph. 1:5; Rom. 8:23; Heb. 2:10-11.

h. Participating in God's manifestation—Rom. 8:19.

i. To bear God's likeness—1 John 3:2.

j. To be Godkind—God's species—John 1:12; Rom. 8:14, 16.

Day 6

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:

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.

3. 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, the conclusion of the entire Bible.

伍“我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然后起来祷告，求神给我们新的复兴—一个历史上从未有过的复兴”—历代志生命读经，十七页。

V. “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.

第一周 · 周一

晨兴喂养

哈三 2 “…耶和华啊，求你在这些年间复兴你的工作…。”

何六 2 “过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活着。”

复兴这件事是小申言者书“外壳”里面的“核仁”。…哈巴谷三章二节上半说到复兴。…在神的选民中间，一直有复兴的渴望。只要你是得救的人，每天在你里面，有意或无意，都会有一个渴望并自然而然地祷告：“主啊，求你复兴我们。”我们可能没有感觉，但这样的渴望在我们多年的基督徒生活中，一直在我们里面。

神总是将祂的选民看作团体的身体。这就是说，哈巴谷和我们在神选民的单位里乃是一。因此，当哈巴谷祷告求复兴时，我们也祷告。…这样的祷告是永存的祷告（玛拉基书生命读经，五一二至五一三页）。

信息选读

若没有复兴，我们能有什么东西是活的？若没有复兴，我们就是单单竭力实行神命定之路的第一步—探访人传福音，也会成为极重的负担，叫人担受不起。我们都需要看见，我们得救蒙保守在地上，为的是要作一件事，就是使万民作主的门徒，从“耶路撒冷”开始，然后扩展到“犹太”、“撒玛利亚”，直到地极（徒一 8）。我们活着若只是为着教育、事业、美好的婚姻、华美的房屋，就是虚空的虚空。我们活在这里是为着扩展主耶稣；不仅扩展到我们的近邻，更是扩展到全世界。我们若要作这事，就需要得着复兴。这就是为什么主带领我们实行晨兴。

‹‹ WEEK 1 — DAY 1 ››

Morning Nourishment

Hab. 3:2 ...O Jehovah, revive Your work in the midst of the years...

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.

[The] matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets....Habakkuk 3:2a speaks of revival....Among God’s elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: “O Lord, revive us.” Although we may not realize it, such an aspiration has been within us through all the years of our Christian life.

God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God’s elect. Thus, when Habakkuk prayed for revival, we also prayed....Such a prayer is an everlasting prayer. (Life-study of the Minor Prophets, p. 219)

Today’s Reading

Without a revival, how could we have anything living? If we endeavor to practice just the first step of the God-ordained way—to visit people for the gospel—without being revived, this will be a heavy burden that no one can bear. We all need to realize that we have been saved and kept on earth to do one thing—to go to disciple the nations, beginning from “ Jerusalem” and spreading to “ Judea,” to “Samaria,” and to the uttermost part of the earth (Acts 1:8). If we live for our education, a career, a good marriage, or a nice house, that is vanity of vanities. We are living here for the spreading of the Lord Jesus, not merely to our neighborhood but to the entire world. If we would do this, we need to be revived. This is why the Lord has led us to practice the morning revival.

晨兴这件事是照着神创造中天然的律。神创造宇宙，每二十四小时有一次日出。我们信徒应当跟着日出，每早晨有复兴。每天我们都需要“日出”，这日出就是复兴。我们若经历每日的复兴，这样，我们就会成为活的，够资格实行神命定的路，并帮助召会实行这条路。

何西阿说到“两天”的荒凉与“第三天”的复活：“过两天祂必使我们活过来，第三天祂必使我们兴起。”（何六2）因为在主千年如一日（彼后三8），所以“两天”可能是指二千年的时间。从主后七十年提多毁灭耶路撒冷和圣殿起，几乎有二千年之久，代表我们的以色列一直是荒凉的。从那一年起，以色列失去了祭司、祭物、申言者、君王和圣殿。但至终当以色列兴起，也就是复兴时，“第三天”—千年国的一千年—就要来到。

在我们基督徒的生活中，原则也是一样。有时候我们荒凉了；但过了两天的荒凉，就会有第三天，表征在复活里那是灵的基督。今天我们可以接受在复活里那是灵的基督，借此享受祂复活的实际。我们若有复活的基督，我们就是在早晨，在日出之时；这对我们是真实的复兴。

约珥书二章二十八至二十九节说到那灵的浇灌。每一天我们都需要包罗万有、终极完成、复合、赐生命之灵，这经过过程并终极完成之三一神的浇灌。这包罗万有的灵包括基督的神性与人性，祂死的功效，并祂复活的大能。这灵乃是我们的分，我们的基业。

在小申言者书里，有神圣的灵，就是神终极完成的灵，和人的灵，就是被激动之神选民的灵。神圣的灵已经浇灌下来，我们人的灵（经历和享受基督的钥匙）因着被激动，就对这一位灵有反应〔该一14上〕（玛拉基书生命读经，五一三至五一五页）。

参读：玛拉基书生命读经，第四篇。

This matter of morning revival is according to the natural law in God’s creation. God created the universe so that there is a sunrising every twenty-four hours. We believers should follow the sunrising to be revived every morning. Every day we need a “sunrising,” and this sunrising is a revival. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way.

Hosea spoke of the desolation of the “two days” and the resurrection on the “third day”: “He will enliven us after two days; / On the third day He will raise us up” (6:2). Since to God a thousand years are as one day (2 Pet. 3:8), these “two days” may refer to a period of two thousand years. For almost two thousand years, from the time Titus destroyed Jerusalem and the temple in A.D. 70, Israel, our representative, has been desolate. From that year Israel lost the priesthood, the sacrifices, the prophets, the king, and the temple. Eventually, there will be the “third day”—the thousand years of the millennial kingdom—when Israel will be raised up, that is, restored.

The principle is the same in our Christian life. At a certain time we became desolate. After the two days of desolation, there is the third day, which signifies the pneumatic Christ in resurrection. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection. If we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us.

Joel 2:28 and 29 speak of the outpouring of the Spirit. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God. This all-inclusive Spirit includes Christ’s divinity and humanity, the effectiveness of His death, and the power of His resurrection. This Spirit is our portion, our inheritance.

In the Minor Prophets there are both the divine Spirit, the consummated Spirit of God, and the human spirit, the stirred-up spirit of God’s elect. The divine Spirit has been poured out, and our human spirit (the key to experiencing and enjoying Christ) responds to such a Spirit by being stirred up [Hag. 1:14a]. (Life-study of the Minor Prophets, pp. 219-221)

Further Reading: Life-study of the Minor Prophets, msg. 35

第一周 · 周二

晨兴喂养

撒上二三 16 ～ 18 “扫罗的儿子约拿单起身，往何列斯去见大卫，使他倚靠神刚强行事；对他说，不要惧怕。我父亲扫罗的手必构不到你；你必作以色列的王，我必在你以下位居第二。这事连我父亲扫罗也知道了。于是二人在耶和华面前立约。大卫仍住在何列斯，约拿单回家去了。”

旧约里，所罗门和大卫都是代表主；他们两个人分别代表同一个职事。在旧约里有很多的职事，摩西以后有士师兴起，以后又有所罗门、列王和申言者兴起；到以色列人被掳以后，又有恢复的器皿被兴起。…在每一个时代里都有那时代的职事。这些时代的职事与地方性的执事不一样。路德乃是他那个时代的一个执事，达秘也是他那个时代的一个执事。主在每一个时代都有祂特别要作的事，祂有祂自己所要恢复、要作的工作；那个恢复、那一个工作，就是那一时代的职事（倪柝声文集第三辑第十一册，二九九页）。

信息选读

约拿单乃是在扫罗和大卫之间，他是一个人在两个职事当中；他所应当站的地位，就是跟随第二个职事。但是因着约拿单与前一个职事的关系太深，所以没有办法脱离。要跟上时代的职事，就需要有看见。

一个人能看见、能遇见那时代的职事，乃是神的怜悯。但是一个人能否舍弃已往的职事，又是另外一件事。看见是宝贝的，遇见也是有福的，但是人能不能

‹‹ WEEK 1 — DAY 2 ››

Morning Nourishment

1 Sam. 23:16-18 Then Jonathan the son of Saul rose up and went to David at Horesh, and he strengthened his hand in God. And he said to him, Do not be afraid, for the hand of Saul my father will not find you; and you will become king over Israel, and I will be second to you; and even Saul my father knows that. And the two of them made a covenant before Jehovah. And David remained in Horesh, and Jonathan went to his house.

In the Old Testament both Solomon and David represented the Lord. The two persons represented the one ministry in two separate ways. In the Old Testament there were many ministries. After Moses, the judges were raised up. After that, there was Solomon, the kings, and the prophets. After the Israelites were taken into captivity, the vessels for the recovery were raised up....In every age there is the ministry of that age. These ministries of the ages are different from the local ministers. Luther was a minister of his age. Darby was also a minister of his age. In every age the Lord has special things that He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age. (CWWN, vol. 57, pp. 260-261)

Today’s Reading

Jonathan stood between Saul and David. He was one man standing between two ministries. He should have followed the second ministry. However, because Jonathan’s relationship with the first ministry was too deep, he could not disentangle himself. In order to catch up with the ministry of the age, there is the need for us to see the vision.

It is God’s mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry. It is a precious thing to see, and it is a blessed thing to come into contact with something. Yet whether or not one can

把已往的职事摆在一边，乃是在乎神的怜悯（倪柝声文集第三辑第十一册，二九九至三〇〇页）。

我们必须清楚，一个时代有一个时代的异象，我们必须根据那个时代的异象事奉神。以挪亚时代为例，按圣经的记载，当时全地好像只有挪亚一家—他和他的妻子、三个儿子以及三个儿媳—事奉神。…无论其余的人是否事奉神，有一件事是确定的：他们无分于方舟的建造。因此，他们的事奉在神看是算不得数的。

圣经清楚启示，每个时代，神只给人一个异象；我们从圣经里找不出有哪个时代是有两个异象的。既是这样，使徒们过去之后，人如何借着看见异象事奉神？今天保罗过去了，我们要事奉神，我们的异象在哪里？

在这一千九百多年中，不知有多少基督徒都事奉神。…有的基督徒事奉，是照着新约福音书里的异象，就是讲耶稣地上的职事；有的人事奉神，什么异象也没有。我们要在异象里事奉神，就必须达到保罗书信的末了，又达到启示录中的七个召会、历世代、国度、新天新地以及召会的终极完成—新耶路撒冷。因此，简单地说，我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷，这才是完整的异象。

今天我们能同心合意，因为我们只有一个异象，只有一个看法。我们都在这一个构上时代，并承继一切的异象里（时代的异象，九、二一、五〇至五一、五八页）。

参读：倪柝声文集第三辑第十一册，第二十五篇；时代的异象，第一至三篇。

set aside his past ministry is entirely up to God's mercy. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," p. 261)

We must be clear that in every age there is the vision of that age. We have to serve God according to the vision of the age. Consider the age of Noah. When we read...the Bible, it appears as if Noah's family, including himself, his wife, his three children, and their wives were the only ones who were serving God....Whether or not others were serving God, one thing is certain: They were not part of those who built the ark. For this very reason their service was not recognized by God.

The Bible shows clearly that in every age God gives only one vision to man. We cannot find in the Bible that there were two visions in any age. What about those men who came after the apostles' time? How did they serve God according to the proper vision? Today Paul is gone. If we are to serve God today, what is our vision?

During the past nineteen hundred years, countless numbers of Christians have been serving God....[Some] are serving according to the vision revealed in the New Testament Gospels, which has to do only with the earthly ministry of Jesus. Some serve without any vision at all. In order to serve God according to the up-to-date vision, we need to come up to the level of Paul's very last Epistles. In fact, we need to come up to the level of the epistles to the seven churches in Revelation as well as the revelation which covers all the ages, including the kingdom, the new heaven and new earth, and the ultimate consummation of the church—the New Jerusalem. Simply put, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This and this alone is the complete vision.

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. (The Vision of the Age, pp. 13-14, 23, 48, 54)

Further Reading: CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," ch. 25; The Vision of the Age, chs. 1-3

第一周 · 周三

晨兴喂养

彼后一 12“所以，你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们。”

王下二二 8“大祭司希勒家对书记沙番说，我在耶和华殿里得了律法书。希勒家将书递给沙番，沙番就读了。”

〔彼后一章十二节〕“现有的真理”也可以说是“今日的真理”。什么是“今日的真理”呢？所有的真理其实都是在圣经里，没有一个真理是圣经中没有的。但是，虽然它们都记在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都被埋在圣经里，向人隐藏起来。真理虽然仍在那里，人却看不见、摸不着。直到神看为时候满足，就在某一时期中，释放某些真理，叫它们重新再显现出来（倪柝声文集第一辑第十一册，一五〇页）。

信息选读

这些重新显现的真理，并不是神的新创造，乃是人的新发现。它们不需要人去发明，却需要人去发现。神在已往的世代中，都有不同的真理显现；在某一特别的时代中，都让人发现一些特别的真理。这件事实在召会的历史中，可以很清楚地看见。

举例来说，路德马丁在第十六世纪被神兴起来，神叫他看见什么是“因信称义”。他乃是神兴起的器皿，用来显明“因信称义”这个真理。这并不是说，在路德之前没有因信称义这件事实，这件事实在路德之前早已经有了，但是路德乃是知道这个真理一个最好的人，他最认识这个真理。故此，这个真理就成为那个时期中之“现有的真理”。

‹‹ WEEK 1 — DAY 3 ››

Morning Nourishment

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Kings 22:8 Then Hilkiah the high priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah gave the book to Shaphan, and he read it.

The “present truth” [in 2 Peter 1:12] can also be rendered the “up-to-date truth.” What is the up-to-date truth? Actually, all the truths are in the Bible; there is not one truth that is not in the Bible. Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more. (CWWN, vol. 11, pp. 843-844)

Today’s Reading

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries. There is no need for invention, but there is the need for discovery. In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church.

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith. He was a vessel raised up by God to unveil the truth of justification by faith. This does not mean that before Luther there was no such thing as justification by faith. The fact already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the “present truth” in that age.

每一个主的工人都需要在神面前求问，什么是现有的真理？我们需要问神说，“神啊！什么是现有的真理呢？”虽然在圣经中有许多主要的、重大的真理，但我们需要知道的是：什么是神今天的真理？我们不但需要认识普遍的真理，更需要清楚神今天的真理。

我们知道神的真理乃是积蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我们今天所看见的，都是神累积的启示。当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。

我们满心感谢神，因为我们从〔历代的〕弟兄们都得到了很大的帮助。正如保罗说，“我不是从人领受的。”〔加一12〕照样，我们也能说，虽然我们从弟兄们得了帮助，但这些启示，我们都不是从人接受的；我们从路德、从新生铎夫、从摩尔维亚的弟兄们、从开西的信息等等，都得了帮助。今天我们相信，神最后的目的乃是以基督为一切。有一位老牧师梅尔博士（Dr. F. B. Meyer）也看见了这件事。…我相信，神今日只有一个工作，就是歌罗西一章十八节的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的复活和主的升天; 除祂以外，再没有别的属灵事实。这就是神“现有的真理”。

我们要感谢神，因为祂叫我们能构上神伟大的旨意。我们需要谦卑，需要俯伏下来，需要除去自己。我们要看清楚，我们今天的工作，不是单单救人、帮助人属灵而已；我们的目的，实在是最大、最荣耀的。感谢神，我们今天能得知神“现有的真理”。但愿神恩待我们，叫我们不作这“现有真理”的落伍者。但愿我们儆醒，不让肉体渗入，不让自己有地位，让神的旨意能在我们身上得着成全（倪柝声文集第一辑第十一册，一五〇至一五一、一六四、一六六至一六八页）。

参读：倪柝声文集第一辑第十一册，我们是什么。

Every worker of the Lord should inquire before God as to what the present truth is. We need to ask: “God, what is the present truth?” Although there are many major and crucial truths in the Bible, what we need to know is God’s present truth. Not only do we need to know the general truths, we must also be clear about God’s present truth.

We know that God’s truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God’s will. This tide is a continuation of all the past works of God in previous ages.

Our hearts are full of thanksgiving to God. From all these brothers we have received much help. As Paul said, “Neither did I receive it from man” (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God’s ultimate goal is to have Christ as everything. One elderly pastor, Dr. F. B. Meyer, also saw this matter....I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God’s “present truth.”

We thank God that we can touch God’s grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual. Our goal is indeed the greatest and the most glorious. Thank God that we can know God’s “present truth.” May God be gracious to us so that we do not become the castaways of the “present truth.” May we be watchful, and may we not allow the flesh to come in or the self to gain any ground. May God’s will be accomplished in us. (CWWN, vol. 11, pp. 844, 856-859)

Further Reading: CWWN, vol. 11, “What Are We?” pp. 843-859

第一周 · 周四

晨兴喂养

约一 1“太初有话，话与神同在，话就是神。”

启二一 3“…看哪，神的帐幕与人同在，祂要与人同住，…神要亲自与他们同在，作他们的神。”

圣经作为基督徒生活的内容，乃是三一神的自传。…神是谁？神是什么？神曾作过什么？祂现在正在作什么？祂将来要作什么？神已往在哪里？如今在哪里？将来会在哪里？只有一本自传说到神，而这自传就是基督徒生活的内容（基督徒的生活，一六至一七页）。

约翰一章启示永远的两段。这位在已过的永远里没有人性的神，如何能在将来的永远里有人性作祂的居所？…在永远的这两段之间有时间的桥梁。在已过的永远里，神计划并且定意，但祂并没有作什么。在将来的永远里，神也不会作什么，因为那时一切都完成了。在将来的永远里，祂只要享受祂所完成的工作。…每一件神所需要完成的事，祂要在时间的桥梁上完成（约翰福音生命读经，六五页）。

信息选读

圣经六十六卷书，一开头说“起初神”。在圣经的开头，只有神，再也没有别的。那时候神只有一个讲究，就是三而一的父、子、灵，所以神也自称“我们”。在创世记一章二十六节，神说，“我们要按着我们的形像，照着我们的样式造人。”这指明神是父、子、灵三者，有三一的讲究。除此之外，再也没有什么了。但是到了圣经末了，就达到新耶路撒冷。在这首尾之间，经过许多世代，包括列祖时代、以色列的律法时

‹‹ WEEK 1 — DAY 4 ››

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rev. 21:3 ...Behold, the tabernacle of God is with men, and He will tabernacle with them,...and God Himself will be with them and be their God.

The Bible as the content of the Christian life is the autobiography of the Triune God....There is only one autobiography which speaks of God, and this autobiography is the content of the Christian life. (The Christian Life, p. 18)

John 1 reveals the two sections of eternity. How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place?...Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything, because, at that time, everything will have been accomplished. In eternity future He will simply enjoy His finished work....Everything that God needs to accomplish He accomplishes on the bridge of time. (Life-study of John, p. 58)

Today's Reading

The Bible with its sixty-six books opens with “In the beginning God...” In the beginning of the Bible there was God only and nothing else. At that time God was only in His one aspect—the triune Father, Son, and Spirit. Therefore, God referred to Himself as “Us” and “Our.” In Genesis 1:26 God said, “Let Us make man in Our image, according to Our likeness.” This indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three. Besides this, there was nothing else. At the end of the Bible, however, we reach the New Jerusalem. Between the beginning and the end, there is a course of much history

代、新约的恩典时代，而在恩典时代里，又有许多事情发生，神在其间作了许多工作。但是不管经过多少时代，无论神作了多少工作，祂只有一个目标。在圣经开头是单个的神，到末了是团体的大神—新耶路撒冷〔约一51，启二一3、22〕。

圣经如何开始于神，也如何结束于神。在开头的时候，祂是简单的神，是三而一的神；在终结的时候，出现一座城，那就是团体的神。新耶路撒冷乃是神的扩大，神的开展，是神在永世里的彰显，也就是团体的神。那些有分于新耶路撒冷的人，都是神的儿女，都是神类，就是神的种类（species）（如何作同工与长老，并如何履行同工与长老的义务，五〇至五一页）。

我们都需要对神中心的启示有清楚的看见。神中心的启示就是神成为肉体，这肉体成了赐生命的灵，这赐生命的灵又成了七倍加强的灵，为要建造召会，产生基督的身体，终极完成新耶路撒冷。我们需要看见，三一神成为肉体，这肉体成了赐生命的灵，而赐生命的灵成了七倍加强的灵。这灵是为着建造召会，召会要成为基督的身体，终极完成新耶路撒冷，作神经纶的最后目标。这中心的启示完全被今天的神学所忽略。

人若请我们解释今天恢复是什么，我们应该能够用一句简单的话回答：主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。关于主当前的恢复，我盼望你们没有一人因着你们老旧的神学，或是你们对于恢复的老旧领会而受阻（神圣奥秘的范围，一三至一四页）。

参读：三一神的启示与行动，第一至二篇；神在人里的行动，第一章；基督为父用神圣的荣耀所荣耀的结果，第五章；异象的高峰与基督身体的实际，第一至二篇。

with many ages, including the age of the patriarchs, the age of the law of the children of Israel, and the age of the grace of the New Testament, in which many things take place and in which God does a great deal of work. However, regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem [John 1:51; Rev. 21:3, 22].

Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God. Those who participate in the New Jerusalem are all God's children, God's kind, God's species. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 49-50)

We all need to have a clear view of the central revelation of God. The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy. This central revelation has been altogether neglected in today's theologies.

If we are asked to explain what the recovery is today, we should be able to answer in one simple sentence: The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery. (The Divine and Mystical Realm, pp. 17-18)

Further Reading: The Triune God's Revelation and His Move, msgs. 1-2; The Move of God in Man, ch. 1; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5; The High Peak of the Vision and the Reality of the Body of Christ, chs. 1-2

第一周 · 周五

晨兴喂养

约一 14“话成了肉体，支搭帐幕在我们中间…。”

林前十五 45“…末后的亚当成了赐生命的灵。”

约三 15“叫一切信入祂的都得永远的生命。”

许多基督徒在意圣经这个“盒子”，但他们没有看见，也不珍赏这盒子里面的内容—“钻石”。…圣经这“盒子”里的“钻石”乃是一个启示，就是神在基督里已成为人，为要使人在生命和性情上（但不在神格上）成为神（撒母耳记生命读经，二四八至二四九页）。

信息选读

我们这些神人有神圣的权利，有分于神的神性。…“有分于”一辞的意思不只是有分，更是有分而得着享受。这指明我们有所得着，并且我们享受我们所得着的。我们这些神人有神圣的权利，有分于神的神性，不是有分于天堂。我们都需要看见，我们能有分于神的神性，就是有分于神。

首先，我们这些神人有神圣的权利有分于神的生命。约翰三章十五节告诉我们，凡信入主耶稣的人都得永远的生命。永远的生命就是神圣的生命，神的生命。我们是人，却能得着神的生命。

我们这些神人也有神圣的权利有分于神的性情。…〔在以弗所一章四节〕我们看见，神在基督里拣选我们，乃是有特别的目的—使我们成为圣别，…像祂是圣别的一样（彼前一 15～16）。成为圣别就是有分于神圣别的性情。

因着我们借着重生成了神人，所以我们也有权利有分于神的心思。这就是说，我们虽是人，却能有神圣的心

‹‹ WEEK 1 — DAY 5 ››

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us...

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

John 3:15 That everyone who believes into Him may have eternal life.

Many Christians care for the Bible as the “box,” but they have not seen and do not appreciate the “diamond” which is the content of this box....The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead. (Life-study of 1 Samuel, p. 204)

Today’s Reading

As God-men we have the divine right to participate in God’s divinity. The phrase participate in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess. We, the God-men, have the divine right to participate not in heaven but in God’s divinity. We all need to realize that we can participate in God’s divinity, that is, participate in God.

First, as the God-men we have the divine right to participate in God’s life. John 3:15 tells us that everyone who believes in the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God’s life.

As God-men we also have the divine right to participate in God’s nature....[In Ephesians 1:4] we see that God chose us in Christ with a particular purpose—to make us holy...even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God’s holy nature.

Because we have become God-men through regeneration, we also have the right to participate in God’s mind. This means that we, who are human, can

思。腓立比二章五节说，“你们里面要思念基督耶稣里面所思念的。”我们需要让基督的心思成为我们的心思。

接着，神人有神圣的权利有分于神的所是。我们说这点的根据，乃是保罗在林后三章十八节的话，那里说到我们要变化成为主的形像，“乃是从主灵变化成的”。这指明变化的工作不是由属于主灵的事物所作的，乃是由主灵亲自作的。因此，我们是凭神自己的所是而被变化的。

至终，我们要被带进神的荣耀，有分于神的荣耀。希伯来二章十节说，神要领许多的儿子进荣耀里去。保罗在罗马八章三十节说到这事。…得荣耀乃是神完整救恩的一步，在此神用祂生命和性情的荣耀完全浸透我们的身体。这样，祂就将我们的身体改变形状，使之同形于祂儿子复活、荣耀的身体（腓三21）。这是神生机救恩终极的一步，在此神就得着完满的彰显，至终要显明于新耶路撒冷。

我们作为神人，也要有分于神的显出（罗八19）。当我们的生命—基督—显现的时候，我们也要与祂一同显现在荣耀里（西三4）。今天神是隐藏的，但有一天祂要向全宇宙显示出来。罗马八章十九节指明，当神显示、揭露出来的时候，…〔祂〕要与祂的儿子一同显示出来，他们在生命、性情、心思、所是、形像和荣耀上，将要与祂一式一样。

最后，神人有神圣的权利成为神类—神的种类（约一12，罗八14、16）。我们已经重生成为神类。我们既是神的儿子，我们就是神类，是神的种类。

〔按照约翰一章十二节，〕我们已经借着信入主耶稣接受了祂，神也给了我们权柄成为神的儿女。“那灵自己同我们的灵见证我们是神的儿女。”（罗八16）这样的见证，向我们见证并保证，我们是神的儿女，我们有祂的生命。…我们无论在哪里，都需要记得我们是神人，有神圣的权利有分于神的神性（基督的三个时期—成肉体、总括与加强，四三至五〇页）。

参读：撒母耳记生命读经，第三十一篇；基督的三个时期—成肉体、总括与加强，第四章。

have a divine mind. Philippians 2:5 says, “Let this mind be in you, which was also in Christ Jesus.” We need to let Christ’s mind be our mind.

Next, the God-men have the divine right to participate in God’s being. Our basis for saying this is Paul’s word in 2 Corinthians 3:18 about our being transformed into the Lord’s image “even as from the Lord Spirit.” This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God’s very being.

Eventually, we will be brought into God’s glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30....Glorification is the step in God’s complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God’s organic salvation, wherein God obtains a full expression.

As God-men we will participate also in God’s manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4). Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed,...[He] will be manifested with His sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory.

Finally, the God-men have the divine right to be Godkind—God’s species (John 1:12; Rom. 8:14, 16). We have been regenerated to be Godkind. As God’s sons we are God’s kind, God’s species.

[According to John 1:12] we have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God’s children. “The Spirit Himself witnesses with our spirit that we are children of God” (Rom. 8:16). Such a witnessing testifies to us and assures us that we are children of God, who possess His life....Wherever we may be we need to remember that we are God-men with the divine right to participate in God’s divinity. (Incarnation, Inclusion, and Intensification, pp. 40-44)

Further Reading: Life-study of 1 Samuel, msg. 31; Incarnation, Inclusion, and Intensification, ch. 4

第一周 · 周六

晨兴喂养

歌四 8 “我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。”

启二二17“那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

〔在雅歌四章八节，〕基督要作祂新妇的佳偶，从祂的升天（利巴嫩），就是从真理（亚玛拿）的最高峰，并从基督在争战中得胜的最高峰（示尼珥与黑门），从仇敌在天上所在的地方（有狮子的洞穴和有豹子的山岭），与祂一同观看。基督呼召祂的佳偶在祂的升天里与祂同活，如同祂曾呼召她驻留于祂的十字架一样（二 14）。…她与基督…一同活在升天的情形里，成为对偶。基督是神圣而属人的，祂那变化过的佳偶是属人而神圣的。二者在生命和性情上相同，彼此完全相配（圣经恢复本，歌四 8 注 1）。

信息选读

没有神圣源头的人，无法作神人的配偶。所以，神重生祂所拣选的人。重生是将神性放在人性里，将人性提高到神性的标准。然而，重生还没有完成这过程。我们在我们的灵里得重生，但我们不仅是灵，我们更是魂。神为了提高我们整个人，首先必须重生我们的灵，然后变化我们的魂。我们魂的变化是需要时间的（雅歌结晶读经，九六页）。

使徒约翰在启示录一章十节告诉我们，当主日他在灵里，就是在调和的灵里。这意思是说，约翰这个人的生活行事一直都是在调和的灵里。然后在启示录的末了，

‹‹ WEEK 1 — DAY 6 ››

Morning Nourishment

S.S. 4:8 Come with me from Lebanon, my bride; with me from Lebanon come. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the leopards' mountains.

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.

[In Song of Songs 4:8] Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of the enemies (the lions' dens and the leopards' mountains). Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross (2:14)....She and Christ are living in one condition, the condition of ascension, to be a couple. Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching one another. (S.S. 4:8, footnote 1)

Today's Reading

A human without a divine source cannot be the counterpart of the God-man. Therefore, God regenerated His human elect. Regeneration is to put divinity into humanity, to uplift humanity to the standard of divinity. However, regeneration does not complete the process. We were regenerated in our spirit, but we are not only a spirit. We are even more a soul. In order to uplift our entire being, God first has to regenerate our spirit and then transform our soul. The transformation of our soul takes time. (Crystallization-study of Song of Songs, p. 88)

In Revelation 1:10 the apostle John told us that he was in spirit—the mingled spirit—on the Lord's Day. This means that John was a person who continually lived and walked in the mingled spirit. Then, at the end of Revelation, as a

作为整本圣经的结束，那灵和新妇就一同说话（二二17）。新妇乃是召会（林后十一2，弗五31～32），那灵乃是三一神终极完成为“那灵”。这灵是召会的丈夫。这指明终极完成的三一神与变化过三部分的召会成为婚配。因此，这二者就成为一对夫妇：三一神终极完成作丈夫，三部分的人变化成为新妇。这个联结的结果就是新耶路撒冷〔启二一2、9〕（过照着神启示之高峰的生活，二二页）。

圣城是个团体的人，这团体的人是一对配偶—经过过程的三一神与经过变化的三部分人成了婚配。这就是那灵和新妇成为一（二二17上）。神性与人性成了婚配，调和成为一体。圣城是一个团体的人—一个团体、伟大的神而人者。圣城作为神的帐幕，是给神居住的（二一2～3），而神和羔羊作为殿，是给我们居住的。神是我们的殿，我们是祂的帐幕。在新天新地里，新耶路撒冷乃是神和人互相的居所，直到永远（在神圣三一里并同神圣三一活着，一六二至一六三页）。

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

参读：雅歌结晶读经，第七、九篇；过照着神启示之高峰的生活，第三章；在神圣三一里并同神圣三一活着，第十三章；过照着圣经中神圣启示高峰之生活实行的路，第二章。

closing of the entire Bible, the Spirit and the bride speak together (22:17). The bride is the church (2 Cor. 11:2; Eph. 5:31-32), and the Spirit is the Triune God consummated to be the Spirit. This Spirit is the Husband to the church. This indicates that the consummated Triune God will marry the transformed tripartite church. Thus, these two will become a couple—the Triune God consummated to be the Husband, and the tripartite man transformed to be the bride. The issue of such a union is the New Jerusalem [Rev. 21:2, 9]. (Living a Life according to the High Peak of God's Revelation, p. 24)

The holy city is a corporate person, and this corporate person is a couple—the processed Triune God married to the transformed, tripartite man. This is the Spirit and the bride becoming one (Rev. 22:17a). Divinity and humanity are married together, mingled together, to be one entity. The holy city is a corporate person—a corporate, great God-man. The holy city as the tabernacle of God is for God to dwell in (21:2-3), and God and the Lamb as the temple are for us to dwell in. God is our temple, and we are His tabernacle. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for both God and man for eternity. (Living in and with the Divine Trinity, pp. 134-135)

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers—the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years, I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 27)

Further Reading: Crystallization-study of Song of Songs, msgs. 7, 9; Living a Life according to the High Peak of God's Revelation, ch. 3; Living in and with the Divine Trinity, ch. 13; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 2

附 5

经历神 – 神人联调

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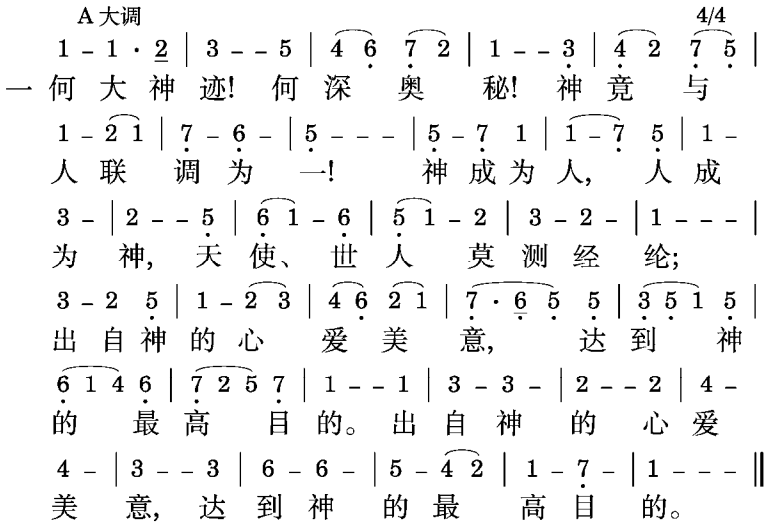

二 神成肉身,来作神人, 为要使我能成为神,
生命、性情与祂同类, 唯我无分祂的神位;
祂的属性变我美德, 祂的荣形在我显活。
祂的属性变我美德, 祂的荣形在我显活。

三 不再是我单独活着, 乃是神我共同生活;
并与众圣神里配搭, 建成三一宇宙之家,
且成基督生机身体, 作祂显身团体大器。
且成基督生机身体, 作祂显身团体大器。

四 最终圣城耶路撒冷, 异象、启示集其大成。
三一之神, 三部分人, 永世对偶是人又神;
神性人性互为居所, 神的荣耀在人显赫。
神性人性互为居所, 神的荣耀在人显赫。

What Miracle! What Mystery!

1
What miracle! What mystery!
That God and man should blended be!
God became man to make man God,
Untraceable economy!
From His good pleasure, heart's desire,
His highest goal attained will be.
2
Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
3
No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.
4
Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

申言稿：