第二篇

基督作为人子、第二个人以及末后的亚当，成就神创造人的心意

读经：创一 26，太十六 13，二六 64，二四 30，林前十五 45、47，路一 35

纲要

周一

壹 基督是人子、第二个人以及末后的亚当：

一 基督是人子—但七 13，太十六 13，约一 51：

1 没有人，神的定旨无法在地上成就；要成就神的定旨，基督需要成为人。

2 在成为肉体里，基督是人子—太十六 13：

a 主耶稣既是由圣灵成孕，祂就是神子——一 18、20，路一 35。

b 祂也是在童女里面成孕，并由童女所生，所以祂是人子—太一 23。

c 在神的一面，祂是神子；在人的一面，祂是人子。

3 主耶稣从复活以来，就是在诸天之上，在神右边的人子（徒七 56）；祂带着能力和大荣耀，驾着天上

Message Two

Christ as the Son of Man, the Second Man, and the Last Adam Fulfilling God's Intention in Creating Man

Scripture Reading: Gen. 1:26; Matt. 16:13; 26:64; 24:30; 1 Cor. 15:45, 47; Luke 1:35

Outline

Day 1

I. Christ is the Son of Man, the second man, and the last Adam:

A. Christ is the Son of Man—Dan. 7:13; Matt. 16:13; John 1:51:

1. Without man, God's purpose cannot be carried out on earth; in order to accomplish God's purpose, it was necessary for Christ to be a man.

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

a. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God—1:18, 20; Luke 1:35.

b. Because He was also conceived in and born of the human virgin, He is the Son of Man—Matt. 1:23.

c. On the divine side, He is the Son of God; on the human side, He is the Son of Man.

3. The Lord Jesus is the Son of Man in the heavens at the right hand of God since His resurrection (Acts 7:56), and He will be the Son of Man in His coming

的云回来时也是人子（太二六 64，二四 30）。

二 在成为肉体里，基督是第二个人—林前十五 47：

1 全宇宙中只有两个人：头一个人亚当和第二个人基督。

2 四十七节的“出于天”，指第二个人基督的神圣来源，和祂属天的性质。

3 亚当是头一个人，是旧造的元首，在创造中代表旧造；基督是第二个人，是新造的元首，在复活中代表新造—47 节：

a 我们这些信徒，因着出生，包括在头一个人里面；又借着重生，成为第二个人的一部分—创一 26，约三 3、5 ～ 6。

b 就着我们是头一个人的一部分说，我们的来源是地，性质是属土的；就着我们是第二个人的一部分说，我们的来源是神，性质是属天的—林前十五 47。

三 基督是末后的亚当—45 节下：

1 林前十五章四十五节含示两个创造：旧造以人这活的魂为中心，复活里的新造以赐生命的灵为中心。

2 基督是末后的亚当，含示旧造的了结与终结—45 节下，林后五 17：

a 旧造结束于一个人，就是末后的亚当。

b 这位了结旧造的人，在复活里成了赐生命的灵—林前十五 45 下。

3 借着成为肉体，基督成了末后的亚当，在十字架上受死，以了结旧造；借着复活，祂这末后的亚当成了赐生命的灵，使新造有新生的起头—加六 15。

back on the clouds of heaven with power and great glory (Matt. 26:64; 24:30).

B. In His incarnation Christ is the second man—1 Cor. 15:47:

1. In the entire universe there are only two men: the first man Adam and the second man Christ.

2. Out of heaven in verse 47 denotes both the divine origin and the heavenly nature of the second man, Christ.

3. As the first man, Adam is the head of the old creation, representing it in creation; as the second man, Christ is the Head of the new creation, representing it in resurrection—v. 47:

a. We believers were included in the first man by birth and became part of the second man by regeneration—Gen. 1:26; John 3:3, 5-6.

b. In regard to our being part of the first man, our origin is the earth and our nature is earthy; in regard to our being part of the second man, our origin is God and our nature is heavenly—1 Cor. 15:47.

C. Christ is the last Adam—v. 45b:

1. First Corinthians 15:45 implies two creations: the old creation with man as a living soul to be its center, and the new creation in resurrection with the life-giving Spirit as its center.

2. Christ's being the last Adam implies a termination and conclusion of the old creation—v. 45b; 2 Cor. 5:17:

a. The old creation ends with a man, the last Adam.

b. This man who terminated the old creation became in resurrection a life-giving Spirit—1 Cor. 15:45b.

3. Through incarnation Christ became the last Adam to die on the cross for the termination of the old creation, and through resurrection He as the last Adam became the life-giving Spirit to germinate the new creation—Gal. 6:15.

周二、周三

贰 基督的成为肉体与神人生活成就神创造人的心意—创一 26 ～ 27，约一 1、14，路一 31 ～ 32、35，二 40、52：

一 基督的成为肉体与神按着祂的形像，照着祂的样式造人之定旨很有关系—使人能接受祂作生命，彰显祂神圣的属性—创一 26，二 9，徒三 14 上，弗四 24。

二 人救主由那带着人性美德的属人素质所生，为要将这些美德拔高到一个标准，与神的属性相配，好彰显神—路一 35：

1 基督既由带着神圣属性的神圣素质成孕，以神圣属性作祂人性美德的内容与实际，祂就充满了空洞的人性美德—太一 18、20。

2 神圣的属性充满、加强、丰富并圣别人性的美德，目的是为着在人性美德里彰显神。

三 基督借着祂的成为肉体，将无限的神带进有限的人里—路一 35，约一 1、14，西二 9。

四 基督是完整的神，又是完全的人，独特的兼有神性与人性—利二 4 ～ 5。

五 基督是神人，一个神性与人性调和的人—路一 35，腓二 5 ～ 8：

1 我们在祂里面看见一切神圣的属性以及一切人性的美德：

a 因为主耶稣由带着神圣素质的圣灵成孕，所以祂有带着神圣属性的神圣性情—太一 18、20。

Day 2 & Day 3

II. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—Gen. 1:26-27; John 1:1, 14; Luke 1:31-32, 35; 2:40, 52:

A. The incarnation of Christ is closely related to God's purpose in the creation of man in His image and according to His likeness—that man would receive Him as life and express Him in His divine attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.

B. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression—Luke 1:35:

1. As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues—Matt. 1:18, 20.

2. The divine attributes fill, strengthen, enrich, and sanctify the human virtues for the purpose of expressing God in the human virtues.

C. Through His incarnation Christ brought the infinite God into the finite man—Luke 1:35; John 1:1, 14; Col. 2:9.

D. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly—Lev. 2:4-5.

E. Christ is the God-man, a person who is the mingling of divinity with humanity—Luke 1:35; Phil. 2:5-8:

1. In Him we see all the divine attributes and all the human virtues:

a. Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes—Matt. 1:18, 20.

b 因为主耶稣由带着属人素质的童女所生，所以祂有带着人性美德的属人性情—路一 26 ～ 35。

2 基督的人性生活，乃是一个活神之人在人性美德里彰显神圣属性的生活—七 11 ～ 17，十 25 ～ 37，十九 1 ～ 10。

六 基督借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性—七 36 ～ 50，来二 17：

1 基督彰显出爱、光、圣、义这些神圣的属性—弗三 19，约八 12，徒三 14 上。

2 基督芬芳的美德包括祂的怜悯、怜恤、温柔、和蔼、卑微、顺从、忠信、真实—来二 17，太九 36，十一 29，林后十 1，腓二 8，罗五 19，林后十一 10。

周四

七 基督这第一位神人过人的生活，但不是凭着人的生命在人的美德里彰显人—约五 19：

1 祂不是凭祂自己的心思、意志、情感而活，乃是凭神的心思、意志、情感过着真正的为人生活。

2 在主的神人生活里，祂的心思、意志、情感乃是盛装神心思、意志、情感的器官。

八 主耶稣在祂的神人生活里，从来不凭自己作什么（19），祂不作自己的工（四 34，十七 4），不说自己的话（十四 10、24），不凭自己的意思作什么（五 30），也不寻求自己的荣耀（七 18）。

九 主耶稣在祂的生活中，成就了宇宙中最伟大的事—在祂的人性里彰显神—来一 3，约十四 9 ～ 10。

b. Because the Lord Jesus was born of the human virgin with the human essence, He possesses the human nature with the human virtues—Luke 1:26-35.

2. Christ's human living was the living of a man who lived God to express the divine attributes in the human virtues—7:11-17; 10:25-37; 19:1-10.

F. Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues—7:36-50; Heb. 2:17:

1. Christ expressed the divine attributes of love, light, holiness, and righteousness—Eph. 3:19; John 8:12; Acts 3:14a.

2. Christ's aromatic virtues include His mercy, compassion, meekness, forbearance, lowliness, obedience, faithfulness, and truthfulness—Heb. 2:17; Matt. 9:36; 11:29; 2 Cor. 10:1; Phil. 2:8; Rom. 5:19; 2 Cor. 11:10.

Day 4

G. As the first God-man, Christ lived as a man, but He did not live by man's life to express man in man's virtues—John 5:19:

1. He did not live by His own mind, will, and emotion; rather, He had a genuine human living by God's mind, will, and emotion.

2. In His God-man living, the Lord's mind, will, and emotion were organs containing God's life and God's mind, will, and emotion.

H. In His God-man living, the Lord Jesus never did anything out of Himself (v. 19), did not do His own work (4:34; 17:4), did not speak His own word (14:10, 24), did everything not by His own will (5:30), and did not seek His own glory (7:18).

I. In His living, the Lord Jesus achieved the greatest thing in the universe—He expressed God in His humanity—Heb. 1:3; John 14:9-10.

叁 基督的神人生活将祂构成原型，使祂现今在我们里面得以复制，并得以再次活着—加二 20，腓一 20 ～ 21 上：

周五

一 路加福音记载第一位神人之神人生活的历史；现今这历史需要写到我们这人里面—林后三 3。

二 当主耶稣拯救我们的时候，祂乃是作为那有神圣属性所充满之人性美德者，进入我们里面—路二 10 ～ 11、25 ～ 32，十九 9 ～ 10：

1 祂是赐生命的灵，进入我们里面，将神带到我们人里面，以神的属性充满我们的美德—林前十五 45 下，六 17。

2 这样的生命从里面拯救我们，拔高我们的人性美德，圣别并变化我们—罗五 10，十二 2。

三 那活在我们里面的基督，仍是那有神圣属性所加强并丰富之人性美德者—加二 20：

1 分赐到我们里面的基督，乃是带着神圣属性之神圣性情与带着人性美德之属人性情的组成—四 19。

2 基督现今寻求在信徒里面，过祂在地上所过的那种生活；祂在我们里面仍然过着一种神圣属性与人性美德所组成的生活—约十四 19 下，林后十 1，十一 10。

四 我们若要成为第一位神人的复制并活基督这位神人，就必须在灵里由是灵的基督重生，在魂里被是灵的基督变化—约三 3、6，林后三 18。

III. Christ's God-man living constituted Him to be a prototype so that He may now be reproduced in us and live again in us—Gal. 2:20; Phil. 1:20-21a:

Day 5

A. The Gospel of Luke records the history of the God-man living of the first God-man; now this history needs to be written into our being—2 Cor. 3:3.

B. When the Lord Jesus saves us, He comes into us as the One with the human virtues filled with the divine attributes—Luke 2:10-11, 25-32; 19:9-10:

1. As the life-giving Spirit, He enters into us to bring God into our being and to fill our virtues with God's attributes—1 Cor. 15:45b; 6:17.

2. Such a life saves us from within and uplifts our human virtues, sanctifying and transforming us—Rom. 5:10; 12:2.

C. The Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes—Gal. 2:20:

1. The Christ who is being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues—4:19.

2. Christ is now seeking to live in the believers the kind of life that He lived on earth; within us He is still living a life that is a composition of the divine attributes and the human virtues—John 14:19b; 2 Cor. 10:1; 11:10.

D. If we would become a reproduction of the first God-man and live Christ as the God-man, we must be reborn of the pneumatic Christ in our spirit and be transformed by the pneumatic Christ in our soul—John 3:3, 6; 2 Cor. 3:18.

周六

五 当我们爱主、追求祂、与祂有交通，我们也就自然而然地活出一种光景，是人无法形容的：

1 我们不凭环境，乃凭里面主的感动、引导而生活—腓二 12 ～ 13，四 11 ～ 13。

2 当我们向主敞开，爱慕祂，愿意和祂联结为一，我们就被祂充满、被祂占有，而活出神性的荣美和人性的美德—林前二 9，六 17，腓四 4 ～ 9。

Day 6

E. When we love the Lord, pursue Him, and fellowship with Him, we spontaneously live in a condition that is beyond human description:

1. We live not according to the environment but according to the Lord's moving and leading within us—Phil. 2:12-13; 4:11-13.

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

第二周　周一

晨兴喂养

林前十五45“经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

47“头一个人是出于地，乃属土；第二个人是出于天。”

林前十五章四十七节揭示基督是第二个人。…“出于地”，指头一个人亚当的来源；“属土”，指他的性质。亚当是头一个人，是旧造的元首，在创造中代表旧造。基督是第二个人，是新造的元首，在复活中代表新造。全宇宙中只有两个人：头一个人亚当，包括他所有的子孙；第二个人基督，包括祂所有的信徒。我们这些信徒，因着出生，包括在头一个人里面；又借着重生，成为第二个人的一部分。我们的信，把我们从头一个人迁出，迁入第二个人里面。就着我们是头一个人的一部分说，我们的来源是地，性质是属土的。就着我们是第二个人的一部分说，我们的来源是神，性质是属天的。“出于天”，指第二个人基督的神圣来源，和祂属天的性质。（新约总论第十册，二〇〇至二〇一页。）

信息选读

基督是末后的亚当，这含示头一个人的了结。宇宙中只有两个亚当和两个人。头一个亚当（林前十五45）是我们的先祖亚当，末后的亚当是基督。…末后的亚当是首先的人亚当的终结。一件事的末后就是那件事的结束。所以，末后的亚当乃是亚当的结束。基督成了一个人；作为人，祂结束了亚当的族类；在基督里，亚当已被了结。头一个亚当是人类的开始；末后的亚当是终结。

WEEK 2 — DAY 1

Morning Nourishment

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.

47 The first man is out of the earth, earthy; the second man is out of heaven.

First Corinthians 15:47 unveils Christ as the second man.... Out of the earth denotes the origin of the first man, Adam, and earthy, his nature. As the first man, Adam is the head of the old creation, representing it in creation. As the second man, Christ is the Head of the new creation, representing it in resurrection. In the entire universe there are only two men: the first man, Adam, including all his descendants, and the second man, Christ, comprising all His believers. We believers were included in the first man by birth and became a part of the second man by regeneration. Our believing has transferred us out of the first man into the second. In regard to our being part of the first man, our origin is the earth and our nature is earthy. In regard to our being part of the second man, our origin is God and our nature is heavenly. Out of heaven denotes both the divine origin and the heavenly nature of the second man, Christ. (The Conclusion of the New Testament, pp. 3180-3181)

Today’s Reading

Christ being the last Adam implies the termination of the first man. In the universe there are only two Adams and two men. The first Adam is Adam our forefather, and the last Adam is Christ (1 Cor. 15:45)....The last Adam is the conclusion of Adam, the first man. The last of anything is the termination of that thing. Hence, the last Adam is the end of Adam. Christ became a man. As a man, He ended the Adamic race; Adam is terminated in Christ. The first Adam is the beginning of mankind; the last Adam is the ending.

末后的亚当指明结束，第二个人指明新的开始。基督是末后的亚当，意思是祂结束了亚当；基督是第二个人，指明祂是新的开始。我们以前都在亚当里，也都在基督里被了结。如今我们在第二个人里面，就是在新的开始里面。被了结就是被钉十字架；在新的开始里就是在复活里。我们在基督这末后的亚当里；在祂里面，我们已经被了结。我们也在基督这第二个人里；在祂里面，我们有新的起头。…身为末后的亚当，祂终结了旧人。祂钉十字架时，我们的旧人就与祂同钉十字架。（罗六6。）祂作为末后的亚当而死，是为着让神对付我们的旧人。身为旧人的终结，祂钉死了旧人，并了结了旧造。旧人是旧造的代表和中心；所以借着废除了旧人，祂就了结了旧造。

末后的亚当基督在复活里成了赐生命的灵。按照林前十五章四十五节，首先的人亚当成了活的魂，末后的亚当成了赐生命的灵。这节含示以魂为中心的旧造，以及以那灵为中心的新造。首先的人亚当是旧造的元首。神创造亚当时，他成了活的魂。这意思是说，他成了一个人。在希伯来文里，“亚当”的意思就是人。基督是末后的亚当，含示旧造的了结与终结。旧造结束于一个人，就是末后的亚当。这位了结了旧造的人，在复活里成了赐生命的灵。如今这灵乃是新造的中心和生命线。旧造是神创造的，但新造的产生不是凭着创造，乃是借着复活。因此，四十五节含示两种创造：旧造，以人这活的魂为中心，和复活里的新造，以赐生命的灵为中心。借着成为肉体，基督成了末后的亚当，在十字架上受死，以了结旧造；借着复活，祂这末后的亚当成了赐生命的灵，使新造有新生的起头。（新约总论第十册，二〇二至二〇四页。）

参读：新约总论，第二十六、三百一十四篇。

The last Adam indicates an ending, and the second man indicates a new beginning. Christ being the last Adam means that He terminated Adam, whereas Christ being the second man indicates that He is a new beginning. We were all in Adam, and we were all terminated in Christ. Now we are in the second man, and we are in the new beginning. To be terminated is to be crucified; to be in the new beginning is to be in resurrection. We are in Christ as the last Adam; we have been terminated in Him. We are also in Christ as the second man; we have a new beginning in Him. As the last Adam, He ended the old man. When He was crucified, our old man was crucified with Him (Rom. 6:6). His death as the last Adam was for God’s dealing with our old man. As the end of the old man, He crucified the old man and terminated the old creation. The old man is the representative, the center, of the old creation; hence, by destroying the old man, Christ terminated the old creation.

Christ, the last Adam, became in resurrection a life-giving Spirit. According to 1 Corinthians 15:45, the first man, Adam, became a living soul, and the last Adam became a life-giving Spirit. This verse implies both the old creation with the soul as the center and the new creation with the Spirit as the center. Adam, the first man, was the head of the old creation. When God created him, Adam became a living soul. This means that he became a person, a human being. In Hebrew Adam means “man.” Christ being the last Adam implies a termination and conclusion of the old creation. The old creation ends with a man, the last Adam. This man who terminated the old creation became in resurrection a life-giving Spirit. Now the Spirit is the center and lifeline of the new creation. The old creation was created by God, whereas the new creation comes into being not by creation but by resurrection. Therefore, verse 45 implies two creations: the old creation with man, a living soul, as its center and the new creation in resurrection with the life-giving Spirit as its center. Through incarnation Christ became the last Adam to die on the cross for the termination of the old creation, and through resurrection He as the last Adam became the life-giving Spirit to germinate the new creation. (The Conclusion of the New Testament, pp. 3181-3183)

Further Reading: The Conclusion of the New Testament, msgs. 26, 314

第二周　周二

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…。”

路一 31 “看哪，你将怀孕生子，要给祂起名叫耶稣。”

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

神设计人要人与祂成为一。因为神是这样的设计人，所以祂按着自己的形像，照着自己的样式来造人。形像是指里面的所是，样式是指外面的显出。实际上，神按着自己的形像造人，心意乃是要人成为祂的复制。此外，人要成为神的复制，就必须有盛装神之所是的性能。因此，人按着神的形像而造，要成为祂的复制，并照着祂的样式而造，要成为祂的彰显。…神造人的目的，就是要人作祂的复制来彰显祂。要达成这目的，人必须接受并盛装作生命树的神。然而，神所造的人亚当，没有叫神达成祂的目的，反而破坏了神的设计。于是几千年后，人救主来成就了神造人的目的。（路加福音生命读经，五六七至五六八页。）

信息选读

借着基督的成为肉体，神在子里成了一个人。这是何等的大事！照着神的设计，祂造人是有目的的，但人没有叫神达成祂的目的，反而破坏了祂的设计。神没有创造另一个人，却亲自来作第二个人。（林

WEEK 2 — DAY 2

Morning Nourishment

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

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

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

God designed man to be one with Him. Because God designed man this way, He created man in His image and after His likeness. Image refers to the inward being, and likeness, to the outward appearance. Actually, God created man in His own image with the intention that man would be His duplication. Furthermore, for man to become a duplication of God, he must have the capacity to contain what God is. Therefore, man was made in God’s image to be His duplication and after His likeness to be His expression. God’s purpose in creating man was that man would be His duplication in order to express Him. In order for this purpose to be carried out, it is necessary for man to receive God and contain Him as the tree of life. However, Adam, the man created by God, failed in God’s purpose and damaged God’s design. Thousands of years later, the Man-Savior came to fulfill God’s purpose in creating man. (Life-study of Luke, p. 491)

Today’s Reading

Through the incarnation of Christ God in the Son became a man. What a great matter this is! God had created man with a purpose according to His design, but man failed Him in His purpose and destroyed His design. Instead of creating another man, God Himself came to be the second man (1 Cor.

前十五 47）神来作第二个人，不是在父里，也不是在灵里，乃是在子里。

人救主这第二个人不是被造的；祂乃是由圣灵成孕，为童女所生。祂由圣灵成孕，是要有神的素质；祂为童女所生，是要有人的素质。因此，这人是两种素质的组成，就是神圣素质和属人素质的组成。因此，祂是神与人的调和。因为这美妙的一位是两种素质的组成，是神与人的调和，所以祂是神人。

关于这位神人有一极重要的事，就是祂所过的为人生活，满了神圣的生命作内容。路加福音不象一些人所想的，只是一本故事书。该福音乃是启示这位神人，过着满了神圣生命为其内容的为人生活。过着这样生活的人救主，有那带着神圣属性，就是神圣的爱、光、义、圣的神圣性情。那带着神圣属性的神圣性情，彰显在人救主带着一切人性美德的属人性情上。

因着人救主那带着神圣属性的神圣性情，彰显在祂带着人性美德的属人性情上，所以很难说当祂活在地上时，是神在爱人还是人在爱人。在人救主的生活里，我们看见的爱是神人的爱，是那过着满了神圣生命之为人生活者的爱。因着主这样的生活，祂的爱乃是满了神圣属性的爱之人性美德的爱。

路加福音记载的一些事例，说明人救主的爱乃是神圣之爱的属性，彰显于人性之爱的美德里。〔十 25 ～ 37，七 36 ～ 50，二三 39 ～ 43。〕…祂的爱…是…被神圣的爱充满，也因神圣的爱得着加强、拔高并丰富之人性的爱。…主的生活乃是被神圣属性所充满、加强、拔高并丰富之人性美德的生活。（路加福音生命读经，五六八至五七〇页。）

参读：路加福音生命读经，第五十六至五十七篇；历代志生命读经，第二、四篇；三一神作三部分人的生命，第一章。

15:47). God came to be the second man not in the Father nor in the Spirit but in the Son.

The Man-Savior as the second man was not created; rather, He was conceived of the Holy Spirit and born of a human virgin. He was conceived of the Holy Spirit in order to have the essence of God, and He was born of a human virgin in order to have the human essence. Therefore, this man was a composition of two essences, a composition of the divine essence and the human essence. Hence, He was the mingling of God with man. Because this wonderful One was a composition of two essences, the mingling of God with man, He was a God-man.

A crucial matter concerning the God-man is that He lived a human life filled with the divine life as its content. Contrary to what some may think, the Gospel of Luke is not merely a book of stories. This Gospel is a revelation of the God-man who lived a human life filled with the divine life as its content. As the One who lived such a life, the Man-Savior had the divine nature with the divine attributes, that is, with the divine love, light, righteousness, and holiness. The divine nature with its attributes was expressed in the Man-Savior's human nature with all the human virtues.

Because the Man-Savior's divine nature with the divine attributes was expressed in His human nature with the human virtues, it is difficult to say when He was living on earth whether it was God loving others or a man loving. In the life of the Man-Savior we see a love that is the love of a God-man, the love of the One who lived a human life filled with the divine life. Because the Lord lived in this way, His love was the human virtue of love filled with the divine attribute of love.

Certain cases recorded in the Gospel of Luke illustrate the fact that the Man-Savior's love was a love in which the attribute of divine love is expressed in the virtue of human love [cf. Luke 10:25-37; 7:36-50; 23:39-43]....His love… was a human love filled with the divine love and also strengthened, uplifted, and enriched by the divine love….The Lord's living was a matter of the human virtues filled, strengthened, uplifted, and enriched by the divine attributes. (Life-study of Luke, pp. 491-493)

Further Reading: Life-study of Luke, msgs. 56-57; Life-study of 1 & 2 Chronicles, msgs. 2, 4; CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," ch. 1

第二周　周三

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，…成为怜悯、忠信的大祭司…。”

路十 33 ～ 34 “但有一个撒玛利亚人，…看见，就动了慈心，上前把油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到客店里照料他。”

人救主由那带着人性美德的属人素质所生，…是为着复兴并恢复人的美德，脱离人堕落的破坏。…比方说，爱的美德已受了破坏。一个弟兄第一天非常爱妻子，第二天也许就对她不满意，甚至想和她离婚。这有力地表明，他属人的爱已受了破坏。

女儿对母亲的爱，也是受了破坏的爱。她可能一时之间非常爱母亲，但这爱很容易破碎，会突然间改变。这证明女儿对母亲属人的爱，是堕落且受了破坏的爱。

公义与圣别的人性美德也因着堕落受了破坏。我们的公义有许多“洞”，就好比蜂巢一般。你能数算你的公义有多少破洞么？我们的爱、光、义、圣都已经受了破坏。

人救主成为肉体，不仅拯救我们的美德脱离堕落；祂成为肉体也复兴并恢复我们的美德，脱离堕落的败坏。有的事物可能蒙拯救却没有复兴，或者复兴却没有恢复。我们的人性美德需要得着拯救、复兴并恢复。（路加福音生命读经，五八四页。）

信息选读

WEEK 2 — DAY 3

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest...

Luke 10:33-34 But a certain Samaritan,...when he saw him, he was moved with compassion; and he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.

The Man-Savior was born of the human essence with the human virtues... to restore and recover man’s virtues from the damage of man’s fall....For example, the virtue of love has been damaged. A brother may love his wife very much one day, and the next day he may be unhappy with her and even think of divorcing her. This is a strong sign that his human love has been damaged.

The love a girl has for her mother is also a damaged love. A girl may be very loving toward her mother at one moment, but this love is easily broken and may suddenly change. This proves that a girl’s human love for her mother is a fallen and damaged love.

The human virtues of righteousness and holiness have also been damaged by the fall. Our righteousness has so many “holes” in it that it can be compared to a beehive. Can you count how many holes you have in your righteousness? Our love, brightness, righteousness, and holiness have all been damaged.

The Man-Savior’s incarnation was not only to rescue our virtues from the fall; His incarnation was also to restore and recover our virtues from the damage of the fall. Something may be rescued without being restored, or may be restored without being recovered. Our human virtues need to be rescued, restored, and recovered. (Life-study of Luke, pp. 504-505)

Today’s Reading

许多基督徒由于传统的影响，对主的救恩有错误的观念。他们的观念认为，我们的救主耶稣基督只是来拯救我们脱离沉沦，带我们到天上。…人救主拯救我们的作法比这高多了。

按照人救主拯救我们的作法，首先祂是将神的属性带到人的美德里。然后祂凭着被这神圣属性所充满、加强、丰富并圣别的人性美德来过生活。在这样的生活里，有拯救的能力。…当祂拯救我们的时候，乃是作了这位带着被神圣属性所充满之人性美德者，进到我们里面来。这样的生命从里面拯救我们，拔高我们的人性美德，并复兴、圣别、变化我们。这样得救的人，定规不会下火湖，而会去神所在的地方。

假定有一个人，真是照着天然的观念得救了，他仅仅脱离火湖被带到天上。如果基督仅仅伸出手把我们从火湖拉出来，带到天上，那神是不会喜悦的。祂会对这样的人说，“我不满意你的所是，你的所是对我是个冒犯。我不要你同我留在天上。”

我们需要看见，人救主拯救我们的作法不是肤浅的。为了拯救我们，祂这位神进到人里面，将神的属性带到人的美德里。当祂在地上时，过着神人的生活，有神圣属性充满着祂的人性美德。末了，祂死在十字架上，又复活了。祂在复活里成了赐生命的灵。（林前十五 45。）现今祂是赐生命的灵，进到我们里面，将神带到我们人里面，以神的属性充满我们的美德。我们是这样的天天蒙到拯救。我们是照着主复兴、变化的作法蒙到拯救。

祂进到跟从者里面，使他们每一个都成了奥秘。因这缘故，我们这些信徒对我们的亲戚朋友是个奥秘。…我们是个奥秘，完全是由于人救主—神人，祂的神圣属性充满祂的人性美德，产生最高标准的道德。（路加福音生命读经，五八六至五八七、五八九页。）

参读：路加福音生命读经，第五十八至六十篇。

Due to the influence of tradition, many Christians have the wrong concept concerning the Lord’s salvation. Their concept is that our Savior, Jesus Christ, came merely to save us from hell and to bring us to heaven….The Man-Savior’s way of saving us is much higher than this.

According to His way of saving us, the Man-Savior first brought God’s attributes into man’s virtues. Then He lived a life with the human virtues filled, strengthened, enriched, and sanctified by the divine attributes. In such a living there is saving power….When He saves us, He comes into us as the One with the human virtues filled with the divine attributes. Such a life saves us from within and uplifts our human virtues, restoring, sanctifying, and transforming us. A person who is saved in this way will surely not go to hell. Instead, he will go to the place where God is.

However, suppose a person could actually be saved according to the natural concept of merely being rescued from hell and brought to heaven. If Christ simply stretched forth His hand to lift us out of hell into heaven, God would not be pleased. He would say to such a person, “I am not happy with what you are. Your person is offensive to Me. I don’t want you to remain here in heaven with Me.”

We need to see that the Man-Savior’s way of saving us is not superficial. In order to save us, He, the very God, came into man, bringing God’s attributes into man’s virtues. While He was on earth, He lived the life of a God-man, with the divine attributes filling His human virtues. Eventually, He died on the cross and was resurrected. In His resurrection He became the life-giving Spirit (1 Cor. 15:45). Now as the life-giving Spirit He enters into us to bring God into our being and to fill our virtues with God’s attributes. In this way we are being saved day by day. We are being saved in the way of the Lord’s restoring, His transforming.

He came into His followers and made each one of them a mystery. This is the reason that, as believers, we are a mystery to our relatives and friends…. Our being a mystery is altogether due to the Man-Savior, the God-man, whose divine attributes fill His human virtues to produce the highest standard of morality. (Life-study of Luke, pp. 506-507, 509)

Further Reading: Life-study of Luke, msgs. 58-60

第二周　周四

晨兴喂养

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

四 34 “耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。”

主耶稣在约翰五章三十节说，“我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。”在六章三十八节祂接着说，“因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”我们在这些经节里看见，主耶稣不行祂自己的意思，也不寻求祂自己的意思。

真正说来，我们的意志代表我们的全人。不错，一面来说，我们的心思代表我们这人，然而心思仅仅是在思想上代表我们这人，意志却是在行为上代表我们这人，或我们的魂。你也许思想了许多事，但你作了多少？我们也许想过一百件事，只作成两件。这里的点是，我们的心思在思想上代表我们这人，而我们的意志在行动、作为上代表我们这人。

主耶稣不寻求自己的意思，也不行自己的意思，指明祂过为人生活时，不是凭着自己的心思、意志、情感生活。这就是说，祂不是凭着自己的生命生活。这里的“生命”等于我们这人，而我们这人是由我们的心思、意志、情感组成的。人救主，这位神人，过着为人的生活，但祂不凭着自己的心思、意志、情感生活。（路加福音生命读经，六〇四至六〇五页。）

WEEK 2 — DAY 4

Morning Nourishment

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

4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

In John 5:30 the Lord Jesus said, “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.” In John 6:38 He went on to say, “I have come down from heaven not to do My own will but the will of Him who sent Me.” In these verses we see that the Lord Jesus did not do or seek His own will.

In a very real sense, our will represents our whole being. Yes, in one sense our being is represented by our mind. The mind, however, represents our being only in thought; the will represents our being, or our soul, in its doings. You may have thought about many things, but how many of those things have you done? Perhaps out of a hundred matters we have thought, only two have been accomplished. The point we are making here is that our mind represents our being in thought, and our will represents our being in action, in deeds.

The fact that the Lord Jesus did not seek or do His own will indicates that while He was living as a man, He was not living by His own mind, will, and emotion. This means that He was not living by His own life. Here “life” equals our being, and our being is composed of our mind, will, and emotion. The Man-Savior, the God-man, lived as a man, but He did not live by His own mind, will, and emotion. (Life-study of Luke, pp. 523-524)

信息选读

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

主耶稣过的是真正的为人生活，但在祂的生活里，我们看见神圣的元素，也看见某种神圣的因素。这生活不是彰显人，乃是彰显神。这是神人的生命和生活。

在主耶稣的生活里，人的心思、意志、情感，成了盛装神生命的器官。我们可以将这些器官比喻为手套的指头。手套的指头怎样盛装真实的手指，照样，人救主的心思、意志、情感也盛装神的生命。手套的五个指头不是真实的指头，乃是盛装人手的五个指头。同样，主的心思、意志、情感是盛装神心思、意志、情感的器官。这是祂的神人生活。

如果主耶稣在地上只生活很短的时间，在祂的生活里神圣的属性就只有短暂的彰显。这样短促的彰显可以比喻为彩虹，只出现少时就消失了。但人救主过了三十三年半完全的为人生活。在那些年间，证明祂是没有瑕疵、没有残缺的。祂在任何一面都没有失败。祂的美德是一种形像，为着彰显神的属性。因此，神在祂的生活里得着彰显。

主的神人生活构成祂作人救主的资格。同时，这生活构成祂之于信徒的原型。…这原型是为着信徒里面神人的“大量生产”—复制。在工厂里，制造原型可能用去许多时间。一旦原型造好了，就用来大量生产。同样的，人救主的神人生活将祂构成原型，使祂现今在我们里面得以复制。为着这个原型和大量生产，我们赞美主！（路加福音生命读经，六〇五至六〇八页。）

参读：路加福音生命读经，第六十一篇。

Today's Reading

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

The Lord Jesus lived a genuine human life, yet in His life we see the divine element and also certain divine factors. This life did not express man; it expressed God. This is the God-man's life and living.

In the living of the Lord Jesus, man's mind, will, and emotion became the organs to contain God's life. We may compare these organs to the fingers of a glove. Just as the fingers of a glove contain the real fingers, so the Man-Savior's mind, will, and emotion contain God's life. The five fingers of a glove are not real fingers but contain the five fingers of a human hand. In a similar way, the Lord's mind, will, and emotion are organs containing God's mind, will, and emotion. This was His God-man living.

If He had lived on earth only a short time, there would have been only a momentary expression of the divine attributes in His living. Such a brief expression could be compared to a rainbow, which appears for a while and then vanishes. The Man-Savior lived a full human life for thirty-three and a half years. During those years He was proved to be without defect or imperfection. He did not fail in any way. His virtues were an image for an expression of God's attributes. Therefore, God was expressed in His living.

The Lord's God-man living constituted His qualification to be the Man-Savior. At the same time, this living constituted a prototype to His believers.... This prototype is for the "mass production," the reproduction, of the God-man in the believers. In a factory, a great deal of time may be spent to produce a prototype. Once the prototype has been produced, it is then used for mass production. In a similar way, the Man-Savior's God-man living constituted Him a prototype so that He may now be reproduced in us. Praise the Lord for the prototype and for the mass production! (Life-study of Luke, pp. 524-526)

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

第二周　周五

晨兴喂养

约三 6 “从肉体生的，就是肉体；从那灵生的，就是灵。”

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

在赐生命的灵，基督包罗万有的精华里，不仅有基督所是的素质，也有祂所经过之过程的元素。…这灵既是这样的精华，就包含神圣的元素连同神圣的属性，也包含属人的元素连同一切人性的美德。这灵包括主彰显神之奇妙生活的元素。这灵也包括得着拯救、复兴、恢复、改良、洗炼、圣别、加强、加力并拔高之人性美德的元素。你有这种认识么？这包罗万有赐生命的灵，包含了人救主被拔高之人性美德的元素。（路加福音生命读经，六一五页。）

信息选读

新约启示，那钉十字架、复活并升天的基督是内住的灵。我们受试诱要发脾气的时候，需要看见这点。你也许说，“主啊，帮助我，”或者只说，“主啊！”然而，你看看自己的经历，就会晓得当你呼求主名，有个东西在你里面运行，甚至与你调和。这就是赐生命的灵在你里面运行，并与你的灵调和。

求主帮助我们，这当然没有错。但是这样的祷告会打岔我们，使我们离开内住的灵。如果我们这样祷告，我们可能盼望主的帮助会从三层天上而来，也可能感觉我们需要等候祂的帮助来到。然而当我

WEEK 2 — DAY 5

Morning Nourishment

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

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

In the life-giving Spirit, the all-inclusive extract of Christ, there is not only the essence of what Christ is, but also the element of the process through which He has passed. As such an extract, this Spirit comprises the divine element with the divine attributes and the human element with all the human virtues. This Spirit includes the element of the Lord’s wonderful life of expressing God. The Spirit also includes the element of the rescued, restored, recovered, improved, polished, sanctified, strengthened, empowered, and uplifted human virtues. Have you ever realized this? The all-inclusive life-giving Spirit contains the element of the Man-Savior’s uplifted human virtues. (Life-study of Luke, p. 532)

Today’s Reading

The New Testament reveals that the crucified, resurrected, and ascended Christ is the indwelling Spirit. We need to realize this when we are tempted to lose our temper. You may say, “Lord, help me,” or you may simply say, “Lord!” If you consider your experience, you will realize that when you call on the Lord’s name, something moves within you and even mingles with you. This is the life-giving Spirit moving in you and mingling with your spirit.

Of course, there is nothing wrong with asking the Lord to help us. But this kind of prayer can distract us from the indwelling Spirit. If we pray in this way, we may expect the Lord’s help to come from the third heaven and may feel that we need to wait for His help to arrive. But when we call on the Lord’s

们呼求主名，晓得祂是那住在我们里面赐生命的灵，我们就会感觉祂在我们里面运行，并与我们调和。我们经历这事，是因为在我们里面运行，并与我们调和的那一位，乃是赐生命的灵，祂是包罗万有之基督的精华。我们只要呼求主名，就能感觉那在我们里面运行奥秘、包罗万有的精华。

神人复制的第一步是：是灵的基督以祂神圣的生命和性情，在我们的灵里重生我们。…重生与变化是复制神人过程的两个步骤。人救主这位神人是独一的原型。神的心意是要借着重生与变化来复制或大量生产这原型。这复制乃是凭着是灵的基督在我们灵里的重生，并借着同一位是灵的基督在我们魂里的变化。我们借着这两个步骤，就成了这神人的复制。这复制是那独一原型的大量生产。赞美主！我们已经一次永远地重生了，现今我们正在渐渐变化的过程里。

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

我们如何能成为这样的翻版，这样的复制？首先，我们需要在我们的灵里从是灵的基督重生，然后我们需要在我们的魂里，逐渐被是灵的基督变化。这样我们自然会借着祂的灵全备的供应，活神人基督，接受祂的心思，好象发光之体照耀生命的话，返照祂的光。我们也要给人看出我们是在基督里面，有祂作我们超凡的义，在祂复活的大能里模成祂的死。然后我们就要在神为人所造的一切人性美德里彰显祂。这些美德是由〔基督这〕神人的神圣属性所加强、丰富并充满的。（路加福音生命读经，六一六、六一八、六二一、六二九至六三〇页。）

参读：路加福音生命读经，第六十二至六十三篇。

name, realizing that He is the life-giving Spirit dwelling within us, we shall sense Him moving in us and mingling with us. We experience this because the One who moves in us and mingles with us is the life-giving Spirit as the extract of the all-inclusive Christ. Simply by calling on the Lord's name, we can sense the mysterious, all-inclusive extract moving in us.

The first step in the reproduction of the God-man is that we be reborn of the pneumatic Christ in our spirit with His divine life and nature. Regeneration and transformation are two steps in the process to reproduce the God-man. The Man-Savior as the God-man is the unique prototype. God intends to reproduce, or mass produce, this prototype through regeneration and transformation. This reproduction takes place by the regeneration of the pneumatic Christ in our spirit and through the transformation by this same pneumatic Christ in our soul. Through these steps we become the reproduction of the God-man. This reproduction is the mass production of the unique prototype. Praise the Lord that we have been regenerated once for all and that we are now in the process of being transformed!

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

How can we be such duplicates, such reproductions? First, we need to be reborn of the pneumatic Christ in our spirit, and then we need to be gradually transformed by the pneumatic Christ in our soul. Then spontaneously we shall live Christ, the God-man, by the bountiful supply of His Spirit, taking His mind and shining the word of life as luminaries reflecting His brightness. We shall also be found in Christ with Him as our surpassing righteousness, in the power of His resurrection, and conformed to His death. Then we shall express Him in all the human virtues created by God for man. With the divine attributes of the God-man these virtues are strengthened, enriched, and filled. (Life-study of Luke, pp. 532-534, 537, 543)

Further Reading: Life-study of Luke, msgs. 62-63

第二周　周六

晨兴喂养

林前二9“…神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。”

腓四11“…我已经学会了，无论在什么景况，都可以知足。”

13“我在那加我能力者的里面，凡事都能作。”

照我的经历来看，没有别的事情比领悟主不要我们作什么更讨祂喜悦。祂只要我们爱祂，把自己向祂敞开，并且让祂从我们里面活出来。…从起初神造人，神就无意要求人来为祂作什么。神的心意乃是要造一个器皿来盛装祂、彰显祂，因此神只要器皿是敞开的。如果器皿是敞开的，神就能完成祂的定旨，但如果器皿是关闭的，神的定旨就会受到拦阻。

神只要我们爱祂，把自己向祂敞开。“主，我爱你。我实在领悟我只是一个虚空的器皿，但你宝贝这个瓦器，因为这个瓦器是你照着永远的计划所创造的，要完成你心头的愿望。主，我单单爱你，我喜欢盛装你，我喜欢被你充满、被你浸透、被你浸润。怜悯我，使我一直向你敞开。”（李常受文集一九八〇年第一册，三二三至三二四页。）

信息选读

你自己就是乖僻。没有主充满你这个器皿，把一些东西从你里面作出来，你的全人就是乖僻。解决我们难处唯一的方法就是让主从里面来充满我们。

WEEK 2 — DAY 6

Morning Nourishment

1 Cor. 2:9 …”Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

Phil. 4:11 …I have learned, in whatever circumstances I am, to be content.

13 I am able to do all things in Him who empowers me.

According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us….From the very beginning when God created man, God had no intention to ask man to do anything for Him. God’s intention was to create a vessel to contain Him and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God’s purpose is frustrated.

God wants us only to love Him and to keep ourselves open to Him. “Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart’s desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time.” (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 239-240)

Today’s Reading

You yourself are just a peculiarity. Without the Lord filling you as a vessel to work out something from within you, your whole being is a peculiarity. The only solution to our problems is the filling up of the Lord within us. And

这在于我们爱祂，并且一直把自己向祂敞开。正确的祷告、更深的祷告、真实的祷告，乃是使你自己一直爱祂，并向祂敞开。…然后你就成为一个洁净、虚空、敞开的器皿。你要成为一个活的器皿，完全冷静下来，使你的主人有完全自由的通道来充满你。祂充满你的时候，就为你作成一切，然后你便享受祂的作为，这才是正确且真正的基督徒生活。真正的基督徒生活就是爱主，保守自己一直向主敞开，并停下自己的作为。然后主就来作成一切，这器皿便单单盛装主，享受主的充满，并享受主的作为。这就是正当且真实的基督徒生活。（李常受文集一九八〇年第一册，三三四至三三五页。）

今天我们对主稍微有经历的人都能见证，当我们爱主、追求祂、与祂有交通，我们也就自然而然地活出一种光景，是人无法形容的。我们能忍受人所不能忍受的，能活出人所无法活出的生活，甚至超过谦卑、温柔。我们能活这样的生活，因为我们乃是凭主而活。主耶稣在地上就是这样一个奥秘；所以我们这些跟随耶稣的人，也成了奥秘，是别人难以了解的。人以为该发脾气了，我们却若无其事；人以为该雀跃了，我们与素常一样；人以为该哀哭了，我们还能赞美；人以为该欢呼了，我们却俯伏敬拜。我们不凭环境，乃凭里面主的感动、引导而生活。有时环境很好，应该欢喜快乐；但里面却觉得亏缺主的荣耀，不够使周围的人认识主，不够在他们面前彰显主、活出主，而流泪自责。这就是基督徒奥秘的地方，是外邦人所无法领会的。（圣经的四要素—基督、那灵、生命、召会，四三至四四页。）

参读：成全训练，第二十二篇；圣经的四要素—基督、那灵、生命、召会，第三章；生命的基本功课，第一至二课。

this depends upon our loving Him and keeping ourselves open to Him all the time. The proper prayer, the deeper prayer, the genuine prayer, is just to keep yourself loving Him and open to Him….You will be a living vessel absolutely calmed down so that your Master has the absolute free course to fill you up. When He fills you up, He does everything for you. Then you simply enjoy His doing. This is the proper, genuine Christian life. A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord's filling up and enjoys the Lord's doing. This is the proper and genuine Christian life. (CWWL, 1980, vol. 1, "Perfecting Training," p. 247)

Today those of us who have some amount of experience of the Lord can testify that when we love Him, pursue Him, and fellowship with Him, we spontaneously live in a condition that is beyond human description. We can endure what others cannot, and we can live a life that others cannot, even a life that goes beyond humility and meekness. We can live such a life because we live by the Lord. The Lord Jesus was a great mystery when He was on the earth. Hence, as the followers of Jesus, we also become a mystery that is incomprehensible to others. At times they think that we should lose our temper, yet we behave as if nothing has happened. At other times, they think that we should jump with joy, yet we act as usual. When they think that we should weep, we still can praise, and when they think that we should exult, we bow down in worship. We live not according to the environment but according to the Lord's moving and leading within. Sometimes our environment is very good, and apparently we should be happy and rejoicing. Nevertheless, within we feel that we have fallen short of the Lord's glory, that we have not sufficiently caused those who are around us to know the Lord, and that we have not adequately expressed Him and lived Him out before them; therefore, we weep in self-reproach. This is the mystery of being a Christian, which is incomprehensible to the Gentiles. (CWWL, 1984, vol. 1, "The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church," pp. 138-139)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 22; CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 1-2

第二周诗歌

56

赞美主 – 祂的人性

8 7 8 7 双副（英 62）

降 E 大调　　4/4

5 · ♯4　6　5 | 5 · 3　5　4 | 3 · 2　4 · 3 | 3 · 2　1 – |
一 恩 主 耶 稣, 我 敬 拜 你, 你 曾 成 为 “女 人 裔”;
5 · ♯4　6　5 | 5 · 3　5　4 | 3 · 2　4　2　6　7 | 1 – – – |
为 一 贞 洁 童 女 所 生, 使 神 与 人 成 为 一。
2 · 3　4 3　2 | 3 · 6　5　3 | 2 · 3　4 3　2 | 3 · 6　5 – |
有 了 我　们 人 的 性 情, 以 人 身　分 毁 古 蛇;
5 · 3　i · 7 | 6 7　6　5　3 | 1 · 2　3 5　4 | 3 · 2　1 – |
借 着 十 架　击　伤 他 头, 为 神 计　划 胜 利 得。
5 · ♯4　6　5 | 3　–　2　– | 4 · 3　4　6 | 5　–　3　– |
(副) 主, 我 见 你　荣　耀,　在 人 美 丽 显　照,
5 · ♯4　5　i | 7　6　5　4 | 3 · 5　4　2 | 1 – – – ‖
神 性 荣 美 显 于 人 性, 配 永 远 称　道!

二 道成肉身,来成为人,　穿上血肉的身体;
为要毁坏魔鬼、撒但,　作了我们的代替。
神命为你起名“耶稣”,　“以马内利”人竟称;
如此成为宝贵救主,　救恩为我全作成。

三 你被称为“末后亚当”,　也被称为“第二人”;
作新造的万有元首,　胜过旧造第一人。
在这地上生活、行动,　确是人子人共见;
今在天上带着人性,　仍是一人显神前。

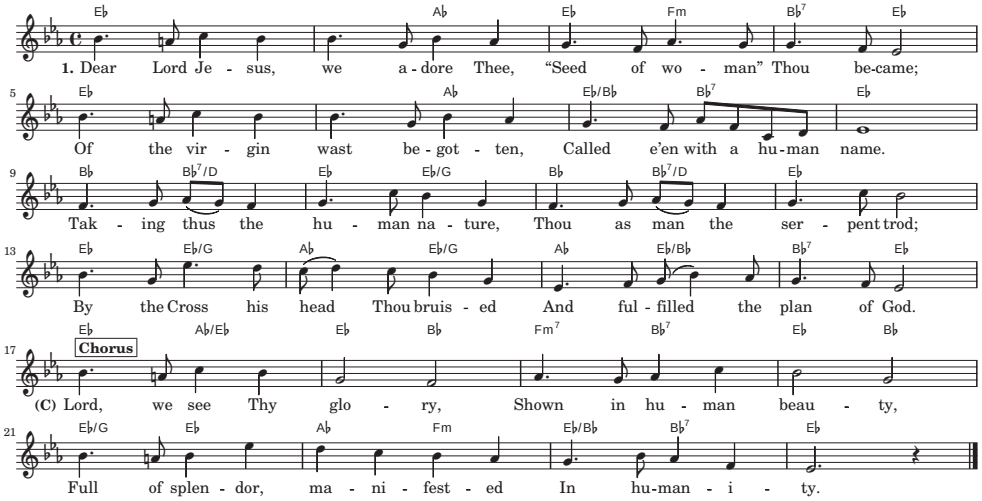
四 在神所定荣耀日子,　恩主, 你要再降临;
带着父神丰满荣耀,　显于人前仍是人。
甚至在那审判宝座,　你仍是人行审判;
并且你要将这人性　一直带着到永远。

WEEK 2 — HYMN

Dear Lord Jesus, we adore Thee

Praise of the Lord — His Humanity

62



2. As a man, by incarnation,
Flesh and blood didst Thou partake
To destroy the devil, Satan,
In our stead and for our sake.
With the name of Jesus given
And Emmanuel called too,
Thou becam’st our precious Savior,
Bringing us salvation true.

3. Thou, “Last Adam” wast entitled,
And wast called the “second man”,
Head of all the new creation,
Better than the first man.
On this earth in life and conduct
Thou indeed wast Son of man;
Now in heaven with this nature
Thou dost still appear as man.

4. In the time which God appointed
Thou wilt come, dear Lord, again,
With the glory of the Father,
Still appearing as a man.
Even on the throne of judgment
Son of man Thou still wilt be;
And with this, our human nature,

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: