总题：召会生活之恢复极重要的因素

第一周

因素一：与主合作带进新的复兴，以终结这个世代

诗歌：

读经：哈三 2，徒二六 19，22，太十四 19，22 ～ 23，腓一 19 ～ 22，25，约二一 15 ～ 17

纲要

【周一】

壹 在神的选民中间，一直有复兴的渴望—哈三 2，何六 2，罗八 20 ～ 22，诗一一九 25，50，107，154，约六 57，63，林后三 3，6。

贰 我们借着达到神所赐给我们之神圣启示的最高峰—神永远经纶的启示，（提前一 3 ～ 4，林前九 17，徒二六 19，22，）就能进入一个新的复兴；这是关于神创造人并对付祂选民之目的（创一 26，伯十 13，参弗三 9）这个重大问题的重大答案：

一 隐藏在神心里的奥秘乃是神永远的经纶，（一

General Subject: Vital Factors For The Recovery Of The Church Life

Week 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

Outline

§Day 1

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.

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):

A. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9;

10，三9，提前一4，）就是神永远的目的和祂的心愿，要把祂自己在祂神圣的三一里，就是父在子里借着灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们能与祂一样，作祂的复制，（罗八29，约壹三2，）成为一个生机体，就是基督的身体，作为新人，（弗二15～16，）成为神的丰满，就是神的彰显，（一22～23，三19，）而终极完成于新耶路撒冷。（启二一2～二二5。）

二 神成为人，好使人在生命和性情上（但不在神格上）成为神，为着产生并建造基督的身体，以终极完成新耶路撒冷；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：

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，西三4，彼后一4，腓二5，罗八29，来二10，弗一5，罗八19，约壹三2，约一12～13。

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—歌一1，六13，参哈一1，二4，罗一17：

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—启二一2，9，二二17上。

【周二】

三 神中心的启示以及主的恢复中心的启示乃是神成

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).

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:

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.

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:

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.

§Day 2

C. The central revelation of God and of the Lord’s recovery is God becoming

了肉体，（约一1，14，）肉体成了赐生命的灵，（林前十五45下，）赐生命的灵成了七倍加强的灵，（启一4，三1，四5，五6，）为要建造召会，（太十六18，）成为基督的身体，（弗四15～16，）终极完成新耶路撒冷。（启二一2，9，二二17上，参创二22，约十九34。）

四 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，作为整本圣经的总结—启二一3，22，2，9，参利二4～5，诗九二10。

五 “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，一七页。

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).

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

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.

叁 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—诗四八2与注1，启三12，21：

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:

【周三】

§Day 3

一 神需要一班团体的人，借着神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活；复兴乃是我们所看见之异象的实行。

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.

二 基督的跟从者（太五1，二八19）被构成为门徒，乃是借着基督在地上的人性生活，作神人的模型，就是祂在人性里否认自己而活神；（约五19，30；）这彻底改变了他们对人的观念。（腓三10，一21上。）

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).

三 我们的生活该是基督这第一个神人之生活模型的翻版，复制—彼前二 21，太十一 28 ～ 29，弗四 20 ～ 21，约十七 4，五 17，腓一 19 ～ 22，25。

四 吹入门徒里面之生命与实际的灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际—约十六 13，二十 22：

【周四】

1 在第一个神人之职事的开始，祂受浸好尽全般的义，承认按祂的肉体（祂的人性—一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬—太三 15 ～ 17。

2 祂在用五饼二鱼食饱五千人的神迹上，训练门徒要跟祂学；（十一 29；）祂“望着天”祝福五饼二鱼，（十四 19，）指明祂知道祝福的源头不是祂这受差遣者，而是父那差遣者。（约十 30，五 19，30，七 6，8，18。）

3 主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上在祷告中独自与父在一起—太十四 22 ～ 23，路六 12。

4 主过接触神的生活，（可一 35，路五 16，六 12，九 28，来七 25，）不住地活在神的同在里，（徒十 38 下，约八 29，十六 32，）并过接触人的生活，将神供应到人里面，把他们带进神新约经纶的禧年。（路四 18 ～ 19，来八 2，参创十四 18，徒六 4。）

5 在祂这人里面，世界的王撒但毫无所有（没有立场，没有机会，没有盼望，任何事都没有可能）—约十四 30 下，参 20，林后十二 2 上，西一 27，提后四 22，约三 6 下，四 23 ～ 24，约壹五 4，18。

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.

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:

§Day 4

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.

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).

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.

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).

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.

五 照着主的模型过神人生活唯一的路，乃是把我们全人置于调和的灵，并照着调和的灵行事、生活并为人—罗八 2，4，10，6，11，16，林前六 17，罗十 12，加五 25，弗六 17 ～ 18，帖前五 16 ～ 20，提前四 6 ～ 7，提后一 6 ～ 7。

六 “我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴，也要结束这个世代”—历代志生命读经，三四页。

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 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.

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.

【周五】

§Day 5

肆 我们借着有分于基督天上的职事，喂养祂的小羊并牧养祂的羊，以照顾神的羊群，就是召会，结果带进基督的身体，就能进入一个新的复兴；这是把使徒的职事和基督天上的职事合并—约二一 15 ～ 17，彼前二 25，五 1 ～ 4，来十三 20 ～ 21，启一 12 ～ 13：

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

一 我们必须照着主耶稣在祂尽职时的榜样牧养人，以完成神永远的经纶—太九 36，约十 11，来十三 20，彼前五 4：

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:

1 在神完整的救恩中，神整个新约经纶的内容，乃是基督作为人子来救赎我们脱离罪，借着祂的死完成祂法理的救赎，借此顾惜我们，（提前一 15，弗一 7，）并作为神子来将神圣的生命丰盛地分赐到我们里面，在祂的复活里完成祂生机的拯救，借此喂养我们。（约十 10，林前十五 45 下，弗五 29。）

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).

2 我们没有父的爱和赦免的心，也没有救主牧养和寻找的灵，这是我们不结果子的原因—路十五

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—

1 ～ 24。

3 我们必须在耶稣的人性里顾惜人（使他们快乐，并使他们觉得愉快和舒适）；（太九 10，路七 34；）我们必须在基督的神性里喂养人（以那在三个时期中尽其职事之包罗万有的基督喂养他们）。（太二四 45 ～ 47。）

4 基督必须经过撒玛利亚，特意绕道去叙加，要得着一个不道德的妇人，借着请那妇人给祂水喝，而顾惜她，好用涌流的三一神作生命的水喂养她—约四 3 ～ 14，启二二 1。

5 主是没有罪的一位，但祂不定罪那行淫的妇人，却顾惜她，在法理一面赦免她的罪，并在生机一面使她从罪得自由；（约八 1 ～ 11，32，36；）基督借着钉十字架而拯救的第一个人，乃是一个判处死刑的强盗，这也是很有意义的。（路二三 42 ～ 43。）

6 主到耶利哥，只是为着要探访并得一个人，就是税吏长，而祂的传扬乃是一种牧养；（十九 1 ～ 10；）祂也借着给孩子们按手，而顾惜那些父母。（太十九 13 ～ 15。）

【周六】

二 我们必须照着使徒保罗的榜样牧养人；保罗牧养圣徒，就象乳养的母亲和劝勉的父亲一样，照顾神的群羊—帖前二 7 ～ 8，11 ～ 12，提前一 16，徒二十 28：

1 保罗牧养在以弗所的圣徒，“或在公众面前，或挨家挨户”（20）教导他们，并且流泪劝戒每一位圣徒，三年之久，（31，19，）将神一切的旨意告诉他们。（27。）

Luke 15:1-24.

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.

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.

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).

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).

§Day 6

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. 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).

2 保罗亲密地关切信徒，（林后七 2 ～ 7，门 7，12，）他下到软弱之人的水平上，好能得着他们。（林后十一 28 ～ 29，林前九 22，参太十二 20。）

3 为着圣徒的缘故，他乐意花费他所有的，指他的财物；并花费他所是的，指他这人；（林后十二 15；）他是奠祭，与基督这产生酒者是一，牺牲他自己，使别人得以享受基督。（腓二 17，士九 13，弗三 2。）

4 保罗凭灵而行而尊重神，好叫他能将那灵服事给人，而尊重人—林后三 3，6，8，加五 16，25，士九 9。

5 保罗在他的教训里指明，召会是养育人的家，是医治并恢复人的医院，也是教导并造就人的学校—弗二 19，帖前五 14，林前十四 31。

6 他启示，我们为着建造基督的身体，要成为什么或要作什么，极超越的路乃是爱—八 1，十二 31，十三 4 ～ 8 上，弗一 4，三 17，四 2，15 ～ 16，五 2，六 24，启二 4 ～ 5，西一 18 下，帖前一 3。

三 “我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴”—活力排，四九页。

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).

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 (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).

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.

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.

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.

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.

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…。”

诗一一九 25 “我的性命几乎归于尘土；求你照你的话将我救活。”

复兴这件事是小申言者书“外壳”里面的“核仁”。〔参哈三 2 上。〕…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的祷告：“主啊，求你复兴我们。”…哈巴谷求复兴的祷告…代表全体〔选民〕。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

新约的主要内容，乃是三一神照着祂美意而有的永远经纶，要在祂的生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们都在生命和性情上与祂一模一样，使他们成为祂的复制，以彰显祂。这团体的彰显要终极完成于新耶路撒冷。因此，新耶路撒冷就是成为肉体的扩大和扩增，达到完满的总结，就是三一神的丰满，让祂在祂调和着人性之神性里彰显祂自己。这就是新约的内容，这就是约伯所需要的答案。（约伯记生命读经，七三至七四页。）

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…

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

[The] matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets [cf. Hab. 3:2]…. 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.” …Habakkuk’s prayer for revival … represents the whole [of God’s elect]. 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 Malachi, p. 21)

Today’s Reading

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament, and this is the answer that Job needed. (Life-study of Job, p. 64)

在撒下七章十二节神提到大卫的后裔，在十四节上半祂说，“我要作他的父，他要作我的子。”这里我们看见一件非常有意义的事—大卫的后裔成了神的儿子。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。这含示神的目的，是要使祂自己成为人，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，二四八页。）

神因着祂心头的愿望，〔是要与人成为一，〕就在成为肉体时成为人，并且接触人，与人展开一部罗曼史。神在新约中开启祂的心意以前，天使和人都不知道神在作什么。（弗三9。）他们不领悟，他们的神成为丈夫，要娶妻子。这位丈夫是神圣的，祂所要娶的妻子是属人的。

借着在圣别的灵里神圣的能力，耶稣的人性被提高到神圣的儿子名分里，提高到神性里。〔罗一3～4。〕借此祂由神而生，不是作神的独生子，乃是作神的长子，（八29，）这指明有许多儿子要随着。今天我们的基督在神圣的意义上是神，在属人的意义上是人。祂是神人。

这神人是神圣、宇宙罗曼史中的新郎，（约三29，）但祂的配偶仅仅是人，仍与祂不相配。…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。

基督是神而人者，祂变化过的佳偶是人而神者。二者在生命和性情上相同，彼此完全相配。（雅歌结晶读经，九四、九六至九七页。）

参读：玛拉基书生命读经，第四篇；圣经中管制并支配我们的异象，第一篇；约伯记生命读经，第八至十、十二、十六、二十一、二十四、二十八、三十至三十一篇。

In 2 Samuel 7:12 God spoke of David’s seed, and in verse 14a He said, “I will be his Father, and he will be My son.” Here we have something of very great significance—the seed of David becoming the Son of God. These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God’s intention is to make Himself man in order to make man God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, p. 203)

God, because of His heart’s desire [to be one with man], became a man in incarnation, and He contacted man by the way of a romance. Before God opened up in the New Testament what was on His heart, both angels and men did not know what God was doing (Eph. 3:9). They did not realize that their God was becoming a Husband to marry a wife. This Husband was divine, and the wife He was going to marry was human.

Through the divine power in the Spirit of holiness, Jesus’ humanity was uplifted into the divine sonship, into divinity [Rom. 1:3-4]. By this He was born of God not as God’s only begotten Son but as God’s firstborn Son (8:29), which indicates that many sons would follow. Today our Christ is God in the divine sense and man in the human sense. He is a God-man.

This God-man is the Bridegroom in the divine, universal romance (John 3:29), but His counterpart, being merely human, still does not match Him…. 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.

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. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 325-326)

Further Reading: Life-study of Malachi, msg. 4; CWWL, 1994-1997, vol. 2, “The Governing and Controlling Vision in the Bible,” ch. 1; Life-study of Job, msgs. 8-10, 12, 16, 21, 24, 28, 30-31

第一周▪周二

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“…‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

启五 6“我又看见宝座与四活物中间，…有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵…。”

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。…今天主的恢复，就是恢复这些关于神永远经纶行动中，有关神的灵紧要的点。（神圣奥秘的范围，一三页。）

信息选读

我相当关心所有的同工和长老。他们许多人可能对于主的恢复是什么，没有完全的领会。…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，一四页。）

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。）…神叫

WEEK 1 — DAY 2

Morning Nourishment

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

1 Cor. 15:45 ...”The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rev. 5:6 And I saw in the midst of the throne...a Lamb standing as having just been slain, having... seven eyes, which are the seven Spirits of God...

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....The Lord’s recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God’s eternal economy. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 92)

Today’s Reading

I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord’s recovery is.... 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. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 92-93)

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

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。）

最近我与同工、长老们交通，对他们说了很率直的话。我说，“弟兄们，你们有许多人为主作工，还是在作事务。你们那样在圣徒中间领头，不是照着灵，乃是照着你们自己的那种认识。所以你们就造出许多的形式，而要别人来作你所定规的形式。这常常会引起意见，甚至分裂。”所有的同工和长老，从今天起，应该有所改变。…你们蒙主呼召、为主所立，乃是要实行神的经纶，而神的经纶完全是以基督为中心，以基督为实际。若是没有基督，就没有神的经纶。我们在主的恢复里、在召会中，可能每一天都很忙碌，我们也可能很殷勤、很忠心，但我们作的事却不是神经纶的内容、实际和中心。所以我们需要转。

我向主祷告：“主啊，求你使我们在你的恢复里，有一次真正、真实的复兴。”…今天急切的需要，就是实行过一种属于神人的生活，这些神人乃是神经纶的组成分子。

所有长老、同工应该追求这个实际，好被主作成模型，就是活在神经纶里的模型。这样，他们和他们的召会就会成为这样的模型。这就是在我的祷告里我所说真正的复兴。（过照着神启示之高峰的生活，二八、三二页。）

参读：基督徒的生活，第二篇；三一神的启示与行动，第一至二篇。

made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 55)

I recently fellowshipped with the co-workers and elders by speaking a very frank word to them. I said, “Brothers, many of you still work for the Lord by doing affairs. Your kind of taking the lead among the saints is not according to the spirit but according to your kind of realization. So you made a number of formalities, asking others to perform your formalities. This often causes opinions and even divisions.” All the co-workers and elders from today onward should have a change….You have been called and assigned by the Lord to carry out God’s economy, and God’s economy is altogether centered on Christ, taking Christ as its reality. Without Christ, there is no economy of God. We may be very busy every day in the Lord’s recovery in the church, and we may be very diligent and faithful, yet we do things that are not the contents, the reality, and the center of God’s economy. So we need a turn.

I pray, “Lord, grant us in Your recovery to have a genuine, real revival.” The urgent need today is the practice of a kind of living that belongs to God-men, and the God-men are the very components of God’s economy.

All the elders and co-workers should pursue this reality so that they will be made into a model by the Lord, a model living in the economy of God. Then they and their churches will become such a model. In my prayer, this is what I call the genuine revival. (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” pp. 195-196, 198)

Further Reading: CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 2; CWWL, 1994-1997, vol. 3, “The Triune God’s Revelation and His Move,” chs. 1-2

第一周■周三

晨兴喂养

彼前二 21 “你们蒙召原是为此，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

林前六 17 “但与主联合的，便是与主成为一灵。”

今天我们从主所看见的，…乃是神中心的线，就是神的经纶，以基督为中心与普及，也就是以基督为中心、实际和一切。这位基督如今是赐生命的灵，内住于我们重生的灵，与我们的灵成为一。（林前十五 45 下，六 17。）

为着这样一个高深奥妙的启示，主需要一个模型。祂需要一班团体的人，借着这神圣启示的高峰，凭着祂的恩典被兴起来，过一种照着这启示的生活。…过钉十字架的生活，好叫我们能活基督，这个模型在哪里？…借着耶稣基督之灵全备的供应而活基督、显大基督，这个模型在哪里？这种生活在哪里？这些启示都释放出来了，并且这些信息也都印成了书，但是模型在哪里？（过照着神启示之高峰的生活，二九页。）

信息选读

门徒跟从主三年半，看见主所作的，看见主如何行事为人，并如何说话。这将他们构成门徒。…基督用祂人性的生活，祂那包罗一切、了结一切、释放生命、创造新人的死，以及祂那分赐生命的复活这三个过程，将跟从祂的人构成门徒。

祂在复活里成了赐生命的灵，并进到他们里面。…在创世记二章，神用地上的尘土造人，然后将生命之气吹到人里面。（7。）这就叫人活了，也就是说，成了一个活的人。基督在祂复活的当日，

WEEK 1 — DAY 3

Morning Nourishment

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.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Today what we have seen of the Lord… is in God’s central lane, the economy of God, with Christ as its centrality and universality, with Christ as its center, reality, and everything. This Christ is now the life-giving Spirit indwelling our regenerated spirit to be one with our spirit (1 Cor. 15:45b; 6:17).

For such a revelation, which is so high, deep, and profound, the Lord needs a model. He needs a corporate people to be raised up by His grace through this high peak of the divine revelation to live a life according to this revelation.... Where is the model of living a crucified life that we may live Christ?... Where is the model of living Christ and magnifying Christ by the bountiful supply of the Spirit of Jesus Christ? Where is this life? We have these revelations released as messages printed in books, but where is the model? (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” p. 196)

Today’s Reading

The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke. That discipled them....Christ used these three processes—His human living; His all-inclusive, all-terminating, life-releasing, and new-man-creating death; and His life-dispensing resurrection—to disciple His followers.

In resurrection He became the life-giving Spirit and entered into them.... In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His

将自己吹到祂的门徒里面，他们就也成了活的。〔约二十 22。〕他们靠神圣的生命得以活过来。吹入他们里面之生命与实际的灵，要引导他们进入他们与主同在三年半之久对主所观察之一切的实际。

跟从基督的人被构成门徒，乃是借着基督在地上的人性生活，作神人的模型—借着在人性里否认祂自己而活神，（约五 19，30，）彻底改变了他们对人的观念。（腓三 10，一 21 上。）门徒因着看见主耶稣在祂的人性里，否认祂自己而活神，他们的观念就彻底改变了。

他们借着基督的钉十字架，废除他们人的生命，使他们活神圣的生命，（加二 20，）而被构成门徒。

他们也借着基督的复活，认识祂是神的长子，（罗一 4，徒十三 33，罗八 29，）而被构成门徒。身为神的独生子，基督只有神圣的生命和性情；祂没有任何人性的东西。但是身为神的长子，祂兼有神人二性。基督有人性的生命和性情，但祂借着否认祂的人性生命和性情，而活神圣的生命和性情。这是祂神圣奥秘的生活，使所有跟从祂的人在三年半之中被构成祂的门徒。

他们也被构成门徒，认识祂是赐生命的灵。（林前十五 45。）

我们若向我们里面的那灵敞开，祷告着来思想这里所交通的，我们就会被构成门徒。唯有被构成门徒的人，才是活力排的构成分子。他们已经被构成门徒，成了有活力的人。门徒乃是在人性生活中活神圣生命的人。职事的活力乃是由于一个人在他人性的生活中活出神圣的生命来；这样，他所说的就是神圣的，是出于一个被钉十字架的人性生活。我们必须否认我们人性的生命，好释放一些神圣的东西。这是我们有活力的主要因素。（活力排，二三至二五页。）

参读：活力排，第二至四、六至十一篇；神在人里的行动，第一章。

disciples, and they also became living [John 20:22]. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them 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.

The followers of Christ 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). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity.

They were discipled through Christ's crucifixion to annul their human life for them to live the divine life (Gal. 2:20).

They were also discipled through Christ's resurrection to know Him as God's firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and mystical living to disciple all His followers for three and a half years.

They were also discipled to know Christ as the life-giving Spirit (1 Cor. 15:45).

If we open to the Spirit within us as we prayerfully consider this fellowship, we will be discipled. Only the discipled ones are the constituents of the vital groups. They have been discipled to be vital. A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 75-77)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2-4, 6-11; CWWL, 1993, vol. 1, "The Move of God in Man," ch. 1

第一周▪周四

晨兴喂养

太三 15～16“…因为我们理当这样尽全般的义。…耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。”

十一 29“我心里柔和谦卑，因此你们要负我的轭，且要跟我学…。”

第一个神人基督，以特别的方式活在地上，为着完成神永远的经纶，这经纶要终极完成于新耶路撒冷。四福音的中心乃是基督。马太一章十八节和二十节说，这位神人的成孕乃是出于圣灵。神人是一个人位，却有两个源头。第一个源头是神圣的，第二个源头是属人的。祂是兼有属人与神圣二性的一个人。

在祂尽职作任何事之前，祂所作的第一件事乃是受浸，照着约翰所带进的义路而尽义。（太三 15，二一 32。）…主耶稣承认，按祂的肉体（祂的人性—约一 14，罗一 3，八 3）说，祂一无用处，只配死和埋葬。耶稣需要受浸，因为祂成了肉体，而肉体在神眼中是一无用处，只配死和埋葬的。借着浸，将这样一个死人埋葬，乃是义路，而不是律法及其律例和规条的路。（神人的生活，四二至四四页。）

信息选读

主告诉门徒要跟祂学，指明祂乃是他们的榜样。〔太十一 29。〕

WEEK 1 — DAY 4

Morning Nourishment

Matt. 3:15-16 …For it is fitting for us in this way to fulfill all righteousness….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.

11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart…

As the first God-man, Christ lived on earth in a particular way for the accomplishing of God’s eternal economy, which ultimately consummates in the New Jerusalem. The very center of the four Gospels is Christ. Matthew 1:18 and 20 say that this God-man’s conception was of the Holy Spirit. The God-man was one person but of two sources. The first source is divine, and the second source is human. He was one person of two natures—human and divine.

Before He carried out any part of His ministry, the first thing He did was to be baptized to fulfill the righteousness according to the way of righteousness brought in by John (Matt. 3:15; 21:32)….The Lord Jesus recognized that, according to His flesh (His humanity—John 1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial. Jesus needed to be baptized because He became flesh, and the flesh, in the eyes of God, is good for nothing but death and burial. To bury such a dead person by baptism is the way of righteousness, not the way of the law with its statutes and ordinances. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 473-475)

Today’s Reading

The Lord told the disciples that they needed to learn from Him, indicating that He was their pattern [Matt. 11:29].

马太十四章十九节说，祂拿着五个饼两条鱼，在祝福的时候，是望着天。换句话说，祂是望着天而为食物祝福。“望着天”指明祂仰望祂在天上的父。…祂乃是受差遣者。…差遣者是父，父才是祝福的源头。

…这里有一个很大的功课要我们学。读圣经的人大多注意到在马太十四章里，主从无变有的神迹。但我们必须看见，主在这里为我们所立的榜样。我们必须记得，祂在门徒面前仰望天上的父，并祝福五饼二鱼。祂这样祝福之后，就告诉门徒该作什么。毫无疑问的，祂所作的乃是榜样，要门徒跟祂学。按照这个榜样，我们必须看见，我们不是差遣者，我们只是差遣者所差遣的人。无论我们能作多少，我们应当看见，我们仍然需要从源头，就是从那差遣我们者而来的祝福，使我们能把祝福传给受益处的人。

在行了神迹后，主就独自上山去祷告。（23，参路六12。）…主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上在祷告中独自与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天，意思是祂不信靠自己。（神人的生活，一四六、一五〇至一五一页。）

参读：神人的生活，第一、四至六、八、十、十三至十四、十六篇。

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven….He was the sent One….The sending One, the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern that the Lord set up for us here. We need to remember that He looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones.

After performing the miracle, the Lord went up to the mountain privately to pray (v. 23; cf. Luke 6:12). 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. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word privately…means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord’s pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 561, 564)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 1, 4-6, 8, 10, 13-14, 16

第一周■周五

晨兴喂养

约十 10～11 “…我来了，是要叫羊得生命，并且得的更丰盛。我是好牧人，好牧人为羊舍命。”

神整个新约经纶的内容，乃是基督作人子顾惜我们，并作神子喂养我们。

在四卷福音书中所描绘的耶稣，是非常顾惜人的。…众人都需要祂来顾惜他们，使他们快乐、受安慰、得安息。祂若以神圣的身分来到我们这里，就会使我们受惊吓。但甚至罪大恶极的税吏，也能象朋友一样与祂同坐，与祂一同吃喝交谈。（路十五 1，太九 10。）

神差祂的儿子，在祂的人性里为我们的罪作了平息的祭物（约壹四 10）—顾惜。…神差祂的儿子到我们这里来，使我们在祂的神性里借着祂得生并活着（9）—喂养。…神将祂的独生子赐给我们，〔约三 16，〕使我们…借着祂在祂人性里的救赎，不至灭亡—顾惜，反而在祂的神性里得着永远的生命—喂养。…基督是人子，来救赎我们脱离罪（提前一 15）—顾惜。这是新约的第一部分。…基督是神子，来将神圣的生命丰盛地分赐到我们里面（约十 10）—喂养。这是新约的第二部分。（活力排，九九、一〇一、一〇八至一〇九页。）

信息选读

我相信，我们没有父神爱和赦免的心，没有救主牧养和寻找的灵，乃是我们不结果子的原因。我知道你们都劳苦作工，但几乎没有果子。主说，“树总是

WEEK 1 — DAY 5

Morning Nourishment

John 10:10-11 ...I have come that they may have life and may have it abundantly. I am the good Shepherd; the good Shepherd lays down His life for the sheep.

The content of God’s entire New Testament economy is Christ as the Son of Man cherishing us and as the Son of God nourishing us.

The Jesus who is portrayed in the four Gospels is very cherishing.... All people need Him to cherish them, to make them happy, comfort them, and give them rest. If He came to us in His divine status, this would intimidate us. But even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10).

God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing....God sent His Son to us that we may have life and live through Him in His divinity (v. 9)—nourishing....God gave us His only begotten Son that we... may not perish through His redemption in His humanity (cherishing) but may have eternal life in His divinity (nourishing). Christ as the Son of Man came to redeem us from sin (1 Tim. 1:15)—cherishing. This is the first part of the New Testament....Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing. This is the second part of the New Testament. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 131-132, 136-137)

Today’s Reading

I believe that not having the Father’s loving and forgiving heart and not having the Savior’s shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit. The

凭果子认出来的，”（太十二 33，）但我们却是不结果子的树。…一位良善温和的牧师可能没有特别的恩赐，如讲道的恩赐；他可能只是探望人，并且当人来聚会时欢迎他们；但是照着统计数字，这样的牧师一年也会得着百分之十的扩增。反观我们，甚至还没有百分之十的扩增。你能看见我们是何等的荒凉么？你们有许多人是优秀的讲员，认识较高的真理。我们所持有的真理，比基督教的真理高得多；但因着我们缺少父那爱和赦免的心，以及子那牧养和寻找的灵，我们就没有果子。我们定罪人、规范人，却不牧养人、寻找人。我们缺少爱和牧养。这些是我们结果子，得着人的重要因素。…我们训练青年人去得着人，还是去规范人？我们必须重新省察自己的行为，如哈该所言。（该一 5。）我们的行为是不正确的；有些地方出了问题。（对同工长老们以及爱主寻求主者爱心的话，四二至四三页。）

传福音是对罪人最高的牧养。…基督…乃是借着牧养尽祂的职事。祂到耶利哥，只是为着要探访一个人，就是税吏长。（路十九 1 ～ 10。）祂不是去举行…福音大会。祂的目的是要去传福音得一个人，而祂的传扬乃是一种牧养。…约翰四章说，当主在去加利利的路上，祂“必须经过撒玛利亚”。（4。）祂…绕道…为要接触一个犯罪的撒玛利亚妇人，她先前有过五个丈夫。主预先知道她会来到雅各井。雅各井乃是预表基督，祂是泉源，直涌入永远的生命。（14 下。）我们必须学习主的榜样，特意绕道至叙加，以得着一个人。

我们在一个人身上花三年的工夫来得着他，这是值得的。你如果连续探访一个人三年，你就能得着他。这样过了十二年，你就有四个新人随着你参加召会的聚会。（活力排，七五页。）

参读：约翰福音结晶读经，第七、十三篇；以弗所书生命读经，第四十六、四十九篇。

Lord said, “By the fruit the tree is known” (Matt. 12:33), but we are a tree without any fruit.... A good, gentle pastor may not have a particular gift, such as the gift of speaking; he may simply visit people and welcome them when they come to his meeting, but according to statistics, he will have a ten percent yearly increase. We, however, do not have even a ten percent increase. Can you see how barren we are? Many of you are good speakers, knowing the higher truths. The truths we hold are much higher than those in Christianity. However, we do not have fruit, because we are lacking in the Father’s loving and forgiving heart and the Son’s shepherding and seeking spirit. We condemn and regulate others rather than shepherding and seeking them. We are short of love and shepherding. These are the vital factors for us to bear fruit, that is, to gain people.... Do we train the young ones to gain people or to regulate people? We have to consider our ways…(Hag. 1:5). Our way is not right; something is wrong. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Coworkers, Elders, Lovers, and Seekers of the Lord,” p. 31)

The preaching of the gospel is the top shepherding of sinners....Christ carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10). He did not go there to hold a big gospel campaign.... His desire was to preach the gospel to gain one person, and His preaching was a shepherding. John 4 says that while the Lord was on His way to Galilee, “He had to pass through Samaria” (v. 4). He detoured... in order to contact a sinful Samaritan woman, who previously had five husbands. The Lord foreknew that she would come to the well of Jacob. The well of Jacob is a type of Christ, who is the fountain of water springing up into eternal life (v. 14b). We have to learn of the Lord’s pattern in purposely detouring to Sychar to gain only one person.

To spend three years to gain one person is worthwhile. If you spend three years to visit one person continually, you will gain him. After twelve years you will have four new ones following you to the church meetings. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 113-114)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” chs. 7,13; Life-study of Ephesians, msgs. 46, 49

第一周▪周六

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会…。”

林后十二 15 “我极其喜欢为你们花费，并完全花上自己…。”

腓二 17 “然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”

我们可能感觉我们是刚强的。保罗在林前九章二十二节说，“向软弱的人，我就成为软弱的，为要得软弱的人。”这意指我们要下到软弱之人的水平。向生病的人，我们就下到生病之人的水平。这是借着探访牧养人的路。保罗也说，“有谁绊跌，我不焦急？”这是对跌倒之人绊跌的原因，忧急且气愤。这显示保罗作好牧者，照顾神群羊的榜样。（活力排，七七至七八页。）

信息选读

在行传二十章保罗与以弗所长老的谈话中，保罗说他“或在公众面前，或挨家挨户”教导他们。（20。）…他这样作乃是要成全圣徒。凡与他们有益的，他没有一样避讳不告诉他们的；（20；）他也把神一切的旨意都告诉他们。（27。）使徒保罗所作的，是何等美妙的成全的工作！

保罗一再回到每一位圣徒的家，流泪劝戒、劝勉他们。使徒的说话该满了同情，常有眼泪。你想作使徒么？那你就要学习如何流泪。在十九节，保罗

WEEK 1 — DAY 6

Morning Nourishment

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...

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls...

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.

We may have the feeling that we are strong ones. In 1 Corinthians 9:22 Paul says, “To the weak I became weak that I might gain the weak.” This means that we should come down to the weak one’s level. To a sick person we come down to the level of a sick person. This is the way to shepherd people by visiting them. Paul also says, “Who is stumbled, and I myself do not burn?” This is to burn in sorrow and indignation over the cause of the stumbling of all the fallen ones. This shows the pattern of Paul as a good shepherd, taking care of God’s flock. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 115)

Today’s Reading

In Paul’s talk with the elders in Ephesus in Acts 20, Paul said that he taught them “publicly and from house to house” (v. 20)....He did this to perfect the saints. He did not shrink from declaring to them anything that was profitable (v. 20), declaring to them all the counsel of God (v. 27). What a marvelous perfecting work the apostle Paul did!

Paul went back again and again to every home of the saints, exhorting them and admonishing them with tears. An apostle should speak full of sympathy, with tears. Do you want to be an apostle? Then learn how to weep. In Acts

说他服事主，凡事谦卑，常常流泪。然后在三十一节，他说他不住地流泪劝戒每一位圣徒。使徒流泪告诉他所牧养亲爱的圣徒，一切关于神和祂旨意的事；他不仅公开地说，他也看望圣徒的家。（李常受文集一九八八年第四册，四四一至四四三页。）

林前十二章的末了启示，爱是极超越的路。（31下。）一个人如何作长老？…一个人如何作同工？…我们如何牧养人？爱是极超越的路。爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。如果我们的孩子是天使，就不需要我们作父母养育他们。召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是所作上，爱乃是极超越的路。

我盼望因着我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分于基督奇妙的牧养，在主的恢复里就会有一次大的复兴。我们在已过讲说并教导了很多，但很少牧养。牧养和教导应当象双脚，为着我们与主一同行动。我们的牧养该一直带着教导，而我们的教导也应当一直带着牧养。（活力排，九三至九五、四九页。）

参读：包罗万有的基督，第五至六章；哥林多后书生命读经，第四十四篇；腓立比书生命读经，第七篇。

20:19 Paul said that he served the Lord as a slave with all humility and tears. Then in verse 31 he said that he did not cease admonishing each one of the saints with tears. An apostle tells the dear ones under his shepherding everything concerning God and His counsel with tears. He does not only speak publicly, but he also visits the homes of the saints. (CWWL, 1988, vol. 4, "Further Light concerning the Building Up of the Body of Christ," pp. 358-359)

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder?...How can one be a co-worker?... How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up. If our children were angels, they would not need our parenting to raise them up. The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

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. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 126-127,92)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 5-6; Life-study of 2 Corinthians, msg. 44; Life-study of Philippians, msg. 7

第一周诗歌

154 赞美主 — 祂的万有包罗性

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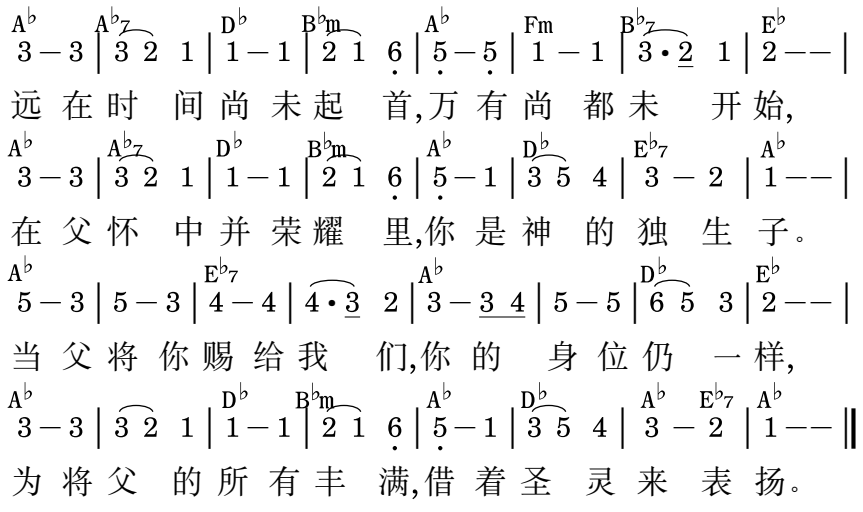
降 A 大调 3/4



二 借着你死并你复活，　你就成为神长子；
借着重生分赐生命，　我们成为神众子。
我们是你生命繁殖，　是你许多的弟兄，
我们是你荣耀复本，　是你神圣的扩充。

三 你曾是那惟一麦粒，　落到地里而死了；
借着死亡,并借复活，　显出繁殖的荣耀。
你使我们由你得生，　变成许多的子粒；
众人调和成为一饼，　作你丰满的身体。

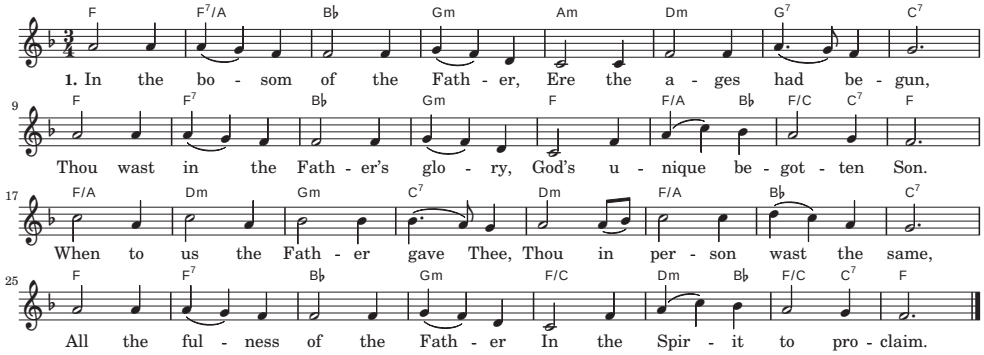
四 我们是你的复制品、　是你身体并新妇、
是你表现、是你丰满，　永远让你来居住。
我们是你普及、继续、　是你生命的开展、
是你长成、是你富余，　与你合一永无间。

WEEK 1 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

203



2. By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3. Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim.

4. We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.

申言稿：

Composition for prophecy with main point and sub-points: