

第五篇

吃基督作素祭，
好成为基督的复制，
以完成神的定旨

读经：创一 26 ~ 27，利二 1 ~ 16，路一 31 ~ 32，35，二 11

纲 要

周 一

壹 素祭预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉祂之人的食物——利二 1。

贰 我们需要吃基督作我们的素祭，好使祂借着我们在祂被神性所丰富的人性里，再次活在地上——3 节，约六 57，63：

一 借着吃基督作我们的素祭，我们就成为作素祭之基督的繁殖、复制和扩大；这素祭由经过基督的死而在复活里的人性调着神性的油所组成，其中没有酵和蜜——利二 1 ~ 16。

Crystallization-Study of Leviticus

Message 5

Eating Christ as the Meal Offering
to Become the Reproduction of Christ
for the Fulfillment of God's Purpose

Scripture Reading: Gen. 1:26-27; Lev. 2:1-16; Luke 1:31-32, 35; 2:11

OUTLINE

Day 1

- I. The meal offering typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him (Lev. 2:1).
- II. We need to eat Christ as our meal offering so that He can live again on the earth through us in His divinely enriched humanity (v. 3; John 6:57, 63):
 - A. By eating Christ as our meal offering, we become the reproduction, duplication, and enlargement of Christ as the meal offering—an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven or honey (Lev. 2:1-16).

二 借着吃基督作我们的素祭，我们就能活祂，并显大祂这位从前活在福音书里那奇妙、超绝、奥秘的神人——路一 35，三 22，四 1，18 上，二三 14。

叁 路加福音揭示主耶稣——人救主——那由素祭所预表的神人生活——利二 1 ~ 16:

一 我们在路加福音看见，神在创世记一、二章所要得着的那种人——路八 39，创一 26 ~ 27，二 7，9:

1 神的定旨是要得着一个团体的神人，以彰显祂并代表祂——一 26 ~ 27，路一 68 ~ 69，78 ~ 79。

周 二

2 基督的成为肉体，与神造人的定旨有密切的关系——后四 11，弗一 9，三 11，创一 26 ~ 27，约一 14，路一 35。

3 主耶稣这位神人乃是由带着一切神圣属性的神圣素质，以及带着一切人性美德的属人素质所组成的——35，75 节，二 40，52。

4 救主的成孕乃是神成为肉体（如素祭所预表之神人的调和），不仅是由神圣的能力所作成，更是由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性的神人——利二 4 ~ 5，约一 14，太一 18，20，路一 35：

a 人救主是真正的人，有真实的人性与完美的人性美德，够资格作人的救主——提前二 5，来二 14，参约十九 5。

b 祂也是完整的神，有真实的神性与超绝的神圣属性，加强并确保祂拯救人的能力——西二 9，约壹一 7，徒二十 28。

B. By eating Christ as our meal offering, we can live and magnify Him, the wonderful, excellent, and mysterious God-man who lived in the Gospels (Luke 1:35; 3:22; 4:1, 18a; 23:14).

III. The Gospel of Luke unveils the God-man living of the Lord Jesus, the Man-Savior as typified by the meal offering (Lev. 2:1-16):

A. In the Gospel of Luke we see the kind of man that God intended to have in Genesis 1 and 2 (Luke 8:39; Gen. 1:26-27; 2:7, 9):

1. God's purpose is to have a corporate God-man in order to express Him and represent Him (1:26-27; Luke 1:68-69, 78-79).

Day 2

2. The incarnation of Christ is closely related to God's purpose in His creation of man (Rev. 4:11; Eph. 1:9; 3:11; Gen. 1:26-27; John 1:14; Luke 1:35).

3. The Lord Jesus, the God-man, is a composition of the divine essence with all the divine attributes and the human essence with all the human virtues (vv. 35, 75; 2:40, 52).

4. The conception of the Savior was God's incarnation (the mingling of God and man as typified by the meal offering), constituted not only by the divine power but also of the divine essence added to the human essence, thus producing the God-man of two natures——divinity and humanity (Lev. 2:4-5; John 1:14; Matt. 1:18, 20; Luke 1:35):

a. The Man-Savior is a genuine man with the real human nature and the perfect human virtues for the qualification to be man's Savior (1 Tim. 2:5; Heb. 2:14; cf. John 19:5).

b. He is also the complete God with the true divine nature and the excellent divine attributes to empower and ensure His ability to save man (Col. 2:9; 1 John 1:7; Acts 20:28).

- c 当人救主在地上时，祂过着神圣属性与人性美德调和的生活；这就是最高标准的道德——路二 40，52。
 - d 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；借这芬芳的美德，祂吸引人并夺取人，不是在祂的肉体里，凭祂人性的生命活着，乃是在祂的复活中，凭祂神圣的生命活着——太四 18 ~ 22，十九 13 ~ 15，可十六 7，路八 1 ~ 3。
 - e 神圣的性情连同其属性，彰显在主那带着美德的人性里；因此，主耶稣的生活是既属人又神圣，既神圣又属人的——一 26 ~ 35，二 7 ~ 16，34 ~ 35，40，52。
- 二 路加福音揭示人救主在祂带着神圣属性之人性美德中的职事——七 1 ~ 17，36 ~ 50，十 25 ~ 37，十五 11 ~ 32，二三 42 ~ 43。
- 三 正如路加福音所启示的，主耶稣有最高标准的道德——一 31 ~ 32，35，68 ~ 69，78 ~ 79：
- 1 最高标准的道德，乃是神所要求的标准生活，就是神圣属性彰显于人性美德的生活——太五 48。
 - 2 最高标准的道德乃是主耶稣基督这位人救主的生活，祂的生命乃是由带着神圣属性的神与带着人性美德的人所组成的——路一 35。
 - 3 属人生命被神圣生命所充满，人性美德被神圣属性所加强并丰富之后而有的生活，就是我们所称之为最高标准的道德——六 35，七 36 ~ 50。
 - 4 神是在那合乎最高标准道德的生活里得着彰显——五 12 ~ 16。

- c. When He was on earth, the Man-Savior lived a life that was the mingling of the divine attributes and the human virtues; this is the highest standard of morality (Luke 2:40, 52).
 - d. Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues, by which He attracted and captivated people, not by living His human life in the flesh but by living His divine life in resurrection (Matt. 4:18-22; 19:13-15; Mark 16:7; Luke 8:1-3).
 - e. The divine nature with its attributes was expressed in the Lord's human nature with its virtues; thus, the living of the Lord Jesus was humanly divine and divinely human (1:26-35; 2:7-16, 34-35, 40, 52).
- B. The Gospel of Luke unveils the ministry of the Man-Savior in His human virtues with His divine attributes (7:1-17, 36-50; 10:25-37; 15:11-32; 23:42-43).
- C. As revealed in the Gospel of Luke, the Lord Jesus had the highest standard of morality (1:31-32, 35, 68-69, 78-79):
- 1. The highest standard of morality is the standard of life required by God—a life in which the divine attributes are expressed in the human virtues (Matt. 5:48).
 - 2. The highest standard of morality is the living of the One—the Lord Jesus Christ as the Man-Savior—whose life was a composition of God with the divine attributes and man with the human virtues (Luke 1:35).
 - 3. A living where the human life is filled with the divine life and where the human virtues are strengthened and enriched by the divine attributes is what we call the highest standard of morality (6:35; 7:36-50).
 - 4. God is expressed in the living that is according to the highest standard of morality (5:12-16).

肆 借着有分于基督作素祭，我们就成为基督的复制——作团体素祭的召会——利二 1 ~ 4，林前十二 12，十 17：

一 罗马八章启示，我们基督里的信徒该是基督作素祭的翻版；我们该是祂的复印、复制，因而与祂一样——3，2，13，11 节。

周 四

二 我们若吃基督作素祭，就会被基督构成，因而成为基督这素祭的扩大——召会作团体的基督，团体的素祭——利二 3，林前十二 12，十 17。

三 作我们日常供应的素祭不仅是基督，更是基督同召会生活——一 30，2，9：

1 我们的饥饿得着满足，不仅是因着基督，也是因着召会生活；因此，我们不仅该从基督得喂养，也该从召会生活得喂养。

2 我们不仅吃头一种形态的素祭，就是面——一个人的基督，也吃第二种形态的素祭，就是饼——团体的基督，就是召会——约六 57 下，林前十二 12，一 2。

四 我们需要借着过素祭的召会生活而被调和在一起，成为一个身体——十二 24：

1 面的素祭表征个人的基督与个别的基督徒；饼的素祭表征团体的基督，就是基督同祂的身体——召会——利二 4，林前十二 12，十 17。

IV. By partaking of Christ as the meal offering, we become the reproduction of Christ—the church as a corporate meal offering (Lev. 2:1-4; 1 Cor. 12:12; 10:17):

A. Romans 8 reveals that, as believers in Christ, we should be a duplication of Christ as the meal offering; we should be a copy, a reproduction, of Christ and thus be the same as He is (vv. 3, 2, 13, 11).

Day 4

B. If we eat Christ as the meal offering, we will be constituted with Christ and thereby become the enlargement of Christ as the meal offering—the church as the corporate Christ, the corporate meal offering (Lev. 2:3; 1 Cor. 12:12; 10:17).

C. The meal offering, which is our daily supply, is not merely Christ but Christ with the church life (1:30, 2, 9):

1. Our hunger is satisfied not only by Christ but also by the church life; therefore, we should feed not only on Christ but also on the church life.

2. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church (John 6:57b; 1 Cor. 12:12; 1:2).

D. We need to be blended together into one Body by living the meal-offering church life (12:24):

1. The flour meal offering signifies both the individual Christ and the individual Christian; the cake meal offering signifies the corporate Christ, Christ with His Body, the church (Lev. 2:4; 1 Cor. 12:12; 10:17).

周 五

2 素祭乃是预表那为着完成神经纶的调和——利二 4，林前十 17，十二 24，约十二 24：

- a 我们要被调和在身体生活，就是素祭的召会生活里，就必须经过十字架，并凭着那灵，而为着基督身体的缘故，将基督分赐给人。
- b 交通调和我们，就是调节我们、调整我们，使我们和谐，并将我们调在一起，使我们失去区别，并拯救我们不致使召会的生活和工作带有个人的色彩，好使基督作一切，又在一切之内——参西三 10～11。

伍 借着有分于基督作素祭，我们就能有耶稣的人性为着主的恢复、为着属灵的争战、并为着神的国度——提后二 19～三 14，林后十 1～5，启一 9，罗十四 17：

一 为着主的恢复，我们需要耶稣的人性——提后二 19～三 14：

- 1 因着召会的堕落和社会的腐败，我们今天在一种情形里，需要耶稣的人性为着祂的恢复：
- a 在这个堕落的时代要有主的恢复，我们就需要正当的人性。
- b 为着在这堕落世代站立得住，我们主要需要的不是神奇的能力，而是耶稣的人性——二 24～25。

周 六

- c 主正在作恢复的工作；在这恢复之中，祂需要一班人接受祂作他们的人性——三 10～12。

Day 5

2. The meal offering is a type of the blending for the fulfillment of God's economy (Lev. 2:4; 1 Cor. 10:17; 12:24; John 12:24):

- a. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.
- b. Fellowship blends us; that is, it tempers, adjusts, harmonizes, and mingles us, causing us to lose our distinctions and saving us from leaving the impress of our personality upon the church's life and work so that Christ can be all and in all (cf. Col. 3:10-11).

V. By partaking of Christ as the meal offering, we may possess the humanity of Jesus for the Lord's recovery, for the spiritual warfare, and for the kingdom of God (2 Tim. 2:19—3:14; 2 Cor. 10:1-5; Rev. 1:9; Rom. 14:17):

A. We need the humanity of Jesus for the Lord's recovery (2 Tim. 2:19—3:14):

- 1. Because of the degradation of the church and the corruption of society, we are in a situation that requires the Lord's humanity for His recovery:
- a. In order to have the Lord's recovery in such a degraded time, we need a proper humanity.
- b. In order to stand up in this degraded age, what we need is not mainly the divine power but the humanity of Jesus (2:24-25).

Day 6

- c. The Lord is doing a recovery work in which He needs a people who take Him as their humanity (3:10-12).

2 在召会堕落和社会腐败的情形之下，我们在这里是为着主的恢复，为此我们需要耶稣的人性，以完成神的定旨——9。

二 为着属灵的争战，我们需要耶稣的人性——林后十 1 ~ 5:

1 在圣徒与仇敌之间属灵的争战，主要是在于耶稣的人性——创三 15，林前十五 47，来二 14。

2 为着召会打属灵的仗，我们都需要正当的人性——弗五 17 ~ 六 13。

3 对仇敌打仗，我们必须运用耶稣的人性——林后十 1。

4 在我们自己里面我们没有正当的人性，但我们有基督在我们里面，并且祂的人性对属灵的争战是最适当的——西一 27，约壹四 4。

三 为着神的国度，我们需要耶稣的人性——启一 9，罗十四 17:

1 为着神在地上建立国度，祂所救赎并重生的人需要有耶稣的人性，并有正当的人性美德——林前六 9 ~ 10，加五 19 ~ 21，弗五 3 ~ 5。

2 当我们有耶稣的人性，我们就不仅是在神的国里，并且我们就是神的国——罗十四 17。

3 得胜者有资格和基督一同作王，乃是由于耶稣的人性作到他们里面——启二十 4，6。

2. In the midst of the degradation of the church and the corruption of society, we are here for the Lord's recovery, and for this we need the humanity of Jesus to fulfill God's purpose (1:9).

B. We need the humanity of Jesus for the spiritual warfare (2 Cor. 10:1-5):

1. The spiritual warfare between the enemy and the saints is mainly dependent upon the humanity of Jesus (Gen. 3:15; 1 Cor. 15:47; Heb. 2:14).

2. For the church to fight the spiritual warfare, we all need the proper humanity (Eph. 5:17—6:13).

3. To fight the battle against the enemy, we must exercise the humanity of Jesus (2 Cor. 10:1).

4. In ourselves we do not have the proper humanity, but we have Christ within us, and His humanity is the proper humanity for the spiritual warfare (Col. 1:27; 1 John 4:4).

C. We need the humanity of Jesus for the kingdom of God (Rev. 1:9; Rom. 14:17):

1. For God to have a kingdom on the earth, there is the need for His redeemed and regenerated people to possess the humanity of Jesus and to have the proper human virtues (1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:3-5).

2. When we have the humanity of Jesus, we will not only be in the kingdom of God—we will be the kingdom of God (Rom. 14:17).

3. The overcomers become qualified to reign with Christ by having the humanity of Jesus worked into them (Rev. 20:4, 6).

晨兴喂养

利二 1 “若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

素祭（利二 1）预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉祂之人的食物。基督在祂的人性里是我们的食物，和恒久的满足。

素祭是用调油的细面作的。（4。）细面连同其均匀和细致，预表基督完全的人性连同其平衡、均匀和细致。四福音描绘主在为人生活中的行为。与细面调和的油表征神圣的灵。这调和预表在主耶稣里面神性与人性的调和。素祭所加的乳香，（利二 15，）表征复活生命的馨香。这是由素祭所预表的基督，就是人性与神性调和，连同复活生命馨香的表显，作我们日常的滋养和供应。（新约总论第二册，二七五至二七六页。）

信息选读

基督在地上所过的生活，乃是没有酵也没有蜜的生活，我们今天也该过同样的生活。我们需要有四种积极的成分—细面、油、乳香和盐，而不要有两种消极的成分—酵和蜜。我们的光景若是这样，我们就是正确的素祭，就是一种借着基督的死，在复活里以神性调和着人性所组成，而不带着酵和蜜的祭。这种生活乃是满足神，并喂养我们这些事奉神者的食物。（利未记生命读经，一五七页。）

Morning Nourishment

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

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

The meal offering (Lev. 2:1) typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him. In His humanity Christ is our food and constant satisfaction.

The meal offering was made of fine flour mingled with oil (Lev. 2:4). The fine flour, with its evenness and fineness, typifies Christ's perfect humanity with its balance, evenness, and fineness. The four Gospels portray the fineness of the Lord's behavior in His human living. The oil mingled with the fine flour signifies the divine Spirit. This mingling typifies the mingling of divinity with humanity in the Lord Jesus. The frankincense added to the meal offering (Lev. 2:15) signifies the fragrance of resurrection life. This is Christ typified by the meal offering, the mingling of humanity and divinity with the fragrant manifestation of resurrection life to be our daily nourishment and supply. (The Conclusion of the New Testament, p. 460)

Today's Reading

The life Christ lived on earth was a life without leaven and without honey, and we should live the same kind of life today. We need to have the four positive elements—fine flour, oil, frankincense, and salt—but not the two negative elements—leaven and honey. If this is our situation, we will be a proper meal offering, an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven and honey. This kind of life is food to satisfy God and also to nourish us as God's serving ones. (Life-study of Leviticus, p. 134)

在行传二十七、二十八章这里，保罗在与他的文化和性格完全相反的景况中活基督。许多事都令人失望、沮丧，但保罗却活出最高标准的生活。…在保罗身上，从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个继续活着。这是耶稣在祂被神性所丰富的人性里，再次活在地上。所以，保罗的生活乃是耶稣生活的复本。（使徒行传生命读经，七一八页。）

基督在这么多方面是如此包罗万有、超越而奇妙的一位，我们为了要经历祂，就需要信入祂，（约三 15，）爱祂，（二一 15，）吃喝祂，（六 57 下，林前十二 13 下，）享受祂，（彼前二 3，）活祂并显大祂。（腓一 20～21 上。）（三一神作三部分人的生命，九〇页。）

我们在路加福音看见，神在创世记一、二章所要得着的那种人。这就是说，神的心意是要得着神人。创世记一章有神按着祂的形像所造的人。人是按着神的形像造的，这就是说，人是照着神的属性造的。神是爱与光，神也是圣和义的。爱、光、圣、义是神的属性，神就是照着这些属性造人的。然而，在创世记一章神所造的人只有神的形像，他里面没有神。因此，他只是神所造的人，他还不是神人。（路加福音生命读经，九五页。）

提前三章十六节说，“大哉！敬虔的奥秘！…就是：祂显现于肉体。”…这里的敬虔不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来。敬虔的意思就是神成为人，人成为神。这是宇宙中极大的奥秘。神成了人，使人能成为神，以产生一个团体的神人，为着神在肉体显现为新人。（神人，一二页。）

参读：利未记生命读经，第十二篇；神人，第一章；异象的高峰与基督身体的实际，第四篇。

In Acts 27 and 28 Paul lived Christ in a situation that was altogether contrary to his culture and character. Many things were disappointing and discouraging, but Paul nevertheless lived a life of the highest standard....In Paul the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continued to live through one of His many members. This was Jesus living again on earth in His divinely enriched humanity. Paul's living, therefore, was a repetition of the living of Jesus. (Life-study of Acts, p. 624)

Since Christ is such an all-inclusive, excellent, and marvelous person in so many aspects, we need, for experiencing Him, to believe in Him (John 3:15), love Him (21:15), eat and drink Him (6:57b; 1 Cor. 12:13b), enjoy Him (1 Pet. 2:3), and live and magnify Him (Phil. 1:20-21a). (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 295)

In the Gospel of Luke we see the kind of man God intended to have in Genesis 1 and 2. This means that God's intention was to have a God-man. In Genesis 1 we have the man created by God in His image. For man to be created in God's image means that man is created according to God's attributes. God is love and light, and He is also holy and righteous. Love, light, holiness, and righteousness are God's attributes, and God created man according to these attributes. However, the man created by God in Genesis 1 merely bore God's image. He did not have God within him. Hence, he was merely a God-created man; he was not yet a God-man. (Life-study of Luke, p. 84)

First Timothy 3:16 says, "And confessedly, great is the mystery of godliness: He who was manifested in the flesh."...Godliness here refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Godliness means that God becomes man and man becomes God. This is a great mystery in the universe. God has become man so that man may become God to produce a corporate God-man for the manifestation of God in the flesh as the new man. (The God-men, p. 15)

Further Reading: Life-study of Leviticus, msg. 12; The God-men, ch. 1; The High Peak of the Vision and the Reality of the Body of Christ, ch. 4

晨兴喂养

路一 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。”

二 52 “耶稣在智慧和身量，并在神与人面前所显明的恩典上，都不断增长。”

看见基督的成为肉体联于神造人的目的，乃是一件大事。这点我们已往简略地看过，却看得不完全。我们需要对这事有深刻的印象：基督的成为肉体，与神造人的目的息息相关。…神按着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，并彰显祂一切的属性。…人救主的成为肉体，将神带到人里面，恢复被破坏而丧失的人性，并借着人性美德彰显神的属性。这些事高深、奥妙、神圣、奥秘，我们言语所能述说的相当有限。（路加福音生命读经，五五六至五五七页。）

信息选读

主耶稣这位神人乃是由带着一切神圣属性的神圣素质，以及带着一切人性美德的属人素质所组成的。当祂在地上时，祂过着神圣属性和人性美德所组成的生活。这是最高标准的道德。最高标准的道德乃是那一位的生活—祂的生命乃是由带着神圣属性的神与带着人性美德的人所组成的。

施浸者约翰的成孕和救主耶稣的成孕，在素质上显然不同。施浸者约翰的成孕是神的神迹，由老迈的属人素质所成就，仅仅凭着神圣的能力，不含神圣的素质，因此所产生的只是一个被神的灵充溢，

Morning Nourishment

Luke 1:35 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.

2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.

It is a great thing to see that Christ's incarnation is linked to God's purpose in creating man. This is a point that we have not covered fully in the past, although we have considered it briefly. We need to be impressed with the fact that the incarnation of Christ is closely related to the purpose of God in creating man....God's purpose in the creation of man in His image and after His likeness was that man would receive Him as life and express Him in all His attributes....The Man-Savior's incarnation brought God into man to restore and to recover the damaged and lost humanity and to express God in His attributes through human virtues. These matters are deep, profound, divine, and mysterious, and our words are limited in speaking of them. (Life-study of Luke, pp. 483-484)

Today's Reading

The Lord Jesus, the God-man, was a composition of the divine essence with all the divine attributes and the human essence with all the human virtues. When He was on earth, He lived a life that was a composition of the divine attributes and the human virtues. This is the highest standard of morality. The highest standard of morality is the living of the One whose life was a composition of God with the divine attributes and man with the human virtues.

The conception of John the Baptist and that of Jesus the Savior are strikingly different in essence. The conception of John the Baptist was God's miracle, accomplished with the overage human essence, merely by the divine power, without the divine essence being involved, thus bringing forth a mere man who

（路一 15，）却没有神性情的人。救主的成孕乃是神成为肉体，（约一 14，）不仅是由神圣的能力所作成，更是由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性的神人。借此，神亲自与人性联合，使祂得以在肉体显现，（提前三 16，）并得以成为人救主。（路二 11。）

人救主是真正的人，有真实的人性与完美的人性美德。在这里我们用了三个形容词来描述人救主的人性：真正的、真实的、完美的。人救主是真正的人。祂的性情是真实的；这就是说，祂乃是真实的人，不是幽灵。不仅如此，人救主的人性美德也是完美的。主耶稣为了够资格作人的救主，就必须是真正的人，有真实的人性和完美的人性美德。因为祂是真正的人，有真实的人性和完美的人性美德，所以祂够资格作人救主。

我们要强调这个事实：人救主是真正的人，也是完整的神。祂是真正的人，有真实的人性和完美的人性美德；祂是完整的神，有真实的神性和超绝的神圣属性。…就着人性说，人救主是真正、真实、完美的。…就着祂的神性说，祂是完整、真实、超绝的。祂是完整的神，祂有真实的神圣性情，也有超绝的神圣属性。祂的人性美德是完美的，而祂的神圣属性是超绝的；祂的属性是优异、超越的。

人救主的神性和神圣属性，加强并确保祂拯救我们的能力。在祂的人性里，有拯救我们的能力，救恩的能力，而这能力由祂的神性得着加强并保证。祂拯救我们的能力由祂的神性得着担保。（路加福音生命读经，二一、二九至三〇、五九九至六〇一页。）

参读：路加福音生命读经，第一至三、十一、五十六至五十七篇。

was only filled with the Spirit of God (Luke 1:15) but lacked the nature of God. The conception of the Savior was God's incarnation (John 1:14), constituted not only by the divine power, but also of the divine essence added to the human essence, hence producing the God-man of two natures—divinity and humanity. Through this, God joined Himself to humanity that He might be manifested in the flesh (1 Tim. 3:16) and might be a Man-Savior (Luke 2:11).

The Man-Savior is a genuine man with the real human nature and the perfect human virtues. Here we use three adjectives to describe the Man-Savior in His humanity: genuine, real, and perfect. As a man, the Man-Savior is genuine. His nature is real; that is, He was a real human being, not a phantom. Furthermore, the Man-Savior's human virtues are perfect. In order to be qualified to be man's Savior, the Lord Jesus had to be a genuine man with a real human nature and the perfect human virtues. Because He is genuine as a man, real in His human nature, and perfect in His human virtues, He is qualified to be the Man-Savior.

We would emphasize the fact that the Man-Savior is both a genuine man and the complete God. He is a genuine man with the real human nature and the perfect human virtues, and He is the complete God with the true divine nature and the excellent divine attributes....With respect to His humanity the Man-Savior is genuine, real, and perfect....With respect to His divinity He is complete, true, and excellent. He is the complete God, He has the true divine nature, and He has the excellent divine attributes. His human virtues are perfect, but His divine attributes are excellent; His attributes are superior, surpassing.

The Man-Savior's divine nature and excellent divine attributes empower and ensure His ability to save man. In His humanity there is the capacity to save us, the capacity for salvation. But this capacity is empowered and ensured by His divinity. His ability to save us is guaranteed by His divinity. (Life-study of Luke, pp. 18, 26, 519-520)

Further Reading: Life-study of Luke, msgs. 1-3, 11, 56-57

晨兴喂养

路二 40 “那孩子渐渐长大，刚强起来，充满智慧，又有神的恩在祂身上。”

太五 48 “所以你们要完全，象你们的天父完全一样。”

路加福音…启示，在人救主身上，有神圣属性与人性美德的调和，产生最高标准的道德。在这整卷福音书里，我们在人救主这位神人，也就是完整的神与完全的人身上，看见神圣属性与人性美德的调和。祂是完整的神，有带着神圣属性的神圣性情；祂也是完全的人，有带着人性美德的属人性情。因此，我们在祂的身位里看见神圣的性情同其属性，并属人的性情同其美德，使祂过最高标准道德的生活。（路加福音生命读经，二六二至二六三页。）

信息选读

人子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。神的属性就如爱、光、圣、义等，神在祂丰富、众多的属性上，乃是全备的。神的属性从耶稣这人活出，神一切的属性也成为耶稣这人的美德。（新约总论第九册，二六页。）

耶稣…的爱乃是由神圣的爱并用神圣的爱所充满、加强、拔高并丰富之人性的爱。这奇妙的爱是神圣之爱与人性之爱的组成、调和。这爱是人救主的生活，神人的生活。

就是这样的生活，使主耶稣合格作我们的人救主。祂拯救罪人，是借着这种属人而神圣的生活，就是借着既属人又神

Morning Nourishment

Luke 2:40 ...The little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.

Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.

The Gospel of Luke also reveals that in the Man-Savior we have the mingling of the divine attributes with the human virtues to produce the highest standard of morality. Throughout this Gospel we see in the Man-Savior, who is also the God-man, the complete God and a perfect man, the mingling of the divine attributes with the human virtues. As the complete God, He has the divine nature with the divine attributes, and as a perfect man, He has the human nature with the human virtues. Therefore, in His Person we see the divine nature with its attributes and the human nature with its virtues for the living of a life in the highest standard of morality. (Life-study of Luke, p. 228)

Today's Reading

As the Son of Man, Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. God is bountiful in His rich and many attributes, such as love, light, holiness, and righteousness. God's attributes were lived out of the man Jesus, and all of God's attributes became the virtues of the man Jesus. (The Conclusion of the New Testament, p. 2773)

Jesus' love is human love filled, strengthened, uplifted, and enriched by and with the divine love. This wonderful love is a composition, a mingling, of the divine love with the human love. This love was the living of the Man-Savior, the living of the God-man.

It was this kind of living that qualified the Lord Jesus to be our Man-Savior. He saved sinners by such a human-divine living, by a living that was humanly divine

圣，既神圣又属人的生活。…祂的生活是祂借以拯救可怜罪人的动力大能。（路加福音生命读经，五七〇至五七一页。）

我们说到最高标准的道德时，不是以传统的方式使用“道德”一辞，乃是一种借着经过过程之三神的分赐，而达到之最高标准的道德和美德。最高标准，乃是神所要求之生命的标准；最高标准的道德，乃是主耶稣基督的生活。祂的生活是神连同神圣的属性，与人连同人性的美德所组成的生活；是神的属性彰显在人的美德里。神在祂新约经纶里的目的，是要所有在基督里的信徒，都成为基督—神人—的复制，就是在神为人所造一切人性的美德中彰显祂。这些美德因着神人神圣的属性而被加强、丰富、拔高并充满。（真理课程四级卷三，一〇三至一〇四页。）

罗马八章明确的启示，我们该是基督作素祭的翻版。我们该是祂的复印、复制，因而成为祂所是的。基督成了肉体里的人，今天我们乃是肉体里的人。基督这在肉体里的人，乃是被那灵所调抹的。今天我们也为内住的灵所调抹。那灵住在我们里面，作调抹的工作。内住的灵既在调抹我们，我们就该将心思置于灵，不置于肉体。（6。）然后我们该靠那灵治死身体的行为。（13。）我们若这样作，就必要活着；这生活就是在复活里的生活。结果，我们就适合作素祭使神满足。

素祭的目的是要满足神。素祭上好的部分，包含乳香的部分，是用火焚烧，使神满足的。基督今天乃是素祭的实际。唯独祂有香气升到神那里使祂满足。在整个宇宙中，唯有基督能作火祭献给神，产生香气满足神，并使祂快乐、高兴。…我们是基督的肢体，就该是祂的翻版，过祂所过同样的生活。（利未记生命读经，一六三至一六四页。）

参读：路加福音生命读经，第十六至十七、二十五至二十六、三十四至三十五、六十二至六十三篇。

and divinely human....His living was the dynamic power by which He saved pitiful sinners. (Life-study of Luke, pp. 493-494)

When we speak of the highest standard of morality, we are not using the word morality in a traditional way. Rather, we are referring to the highest standard of morality and virtues achieved through the dispensing of the processed Triune God. The highest standard of morality is the standard of life required by God. It is the living of the Lord Jesus Christ, whose life was a composition of God with the divine attributes and man with the human virtues. He lived such a life on earth in which the attributes of God were expressed in the virtues of man. God's intention in His New Testament economy is that all the believers in Christ would become a reproduction of Christ, the God-man, in order to 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, uplifted, and filled. (Truth Lessons—Level Four, vol. 3, p. 89)

Romans 8 definitely reveals that we should be a duplication of Christ as the meal offering. We should be a copy, a reproduction, of Him and thus be the same as He is. Christ became a person in the flesh, and we today are persons in the flesh. As a man in the flesh, Christ was oiled with the Spirit. Today we are being oiled by the indwelling Spirit. The Spirit dwells within us to do the work of oiling us. Since the indwelling Spirit is oiling us, we should set our mind on the spirit, not on the flesh (v. 6). Then by the Spirit we should put to death the practices of the body (v. 13). If we do this, we will live, and this life will be a life in resurrection. As a result, we will be suitable to be a meal offering for God's satisfaction.

The purpose of the meal offering is to satisfy God. The top portion of the meal offering, the portion containing the frankincense, was burned in fire for God's satisfaction. Christ today is the reality of the meal offering. He alone has the fragrance that ascends to God for His satisfaction. In the entire universe, Christ is the only person who can be offered to God in fire to produce the fragrance that satisfies God and makes Him happy and joyful. As the members of Christ, we should be His duplication and live the same kind of life He lived. (Life-study of Leviticus, pp. 139-140)

Further Reading: Life-study of Luke, msgs. 16-17, 25-26, 34-35, 62-63

晨兴喂养

利二 3 “素祭所剩的要归给亚伦和他的子孙；这是献与耶和华的火祭中为至圣的。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

召会生活乃是林前十章十七节的一个饼所表征团体的素祭。“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”这饼表征团体的生命。

我们是团体的分受饼和杯。这团体的分受乃是召会生活的表征，也是召会生活的见证。

哥林多前书所说的一切，都与召会生活这团体的生活有关。按照这卷书，为着这团体的生活，我们需要作大丈夫，为圣灵所调抹，过一种在十字架下，带着基督复活的乳香，却不带酵或蜜的生活。这就是作素祭的召会生活。

整个召会生活乃是一个素祭。在这素祭里，上好的分是给神享受的，剩下的是给我们领受，作我们事奉神时日常的食物。所以，我们乃是素祭，作满足神并喂养人的食物。（利未记生命读经，一七九至一八〇页。）

信息选读

神要在每个地方都有素祭。祂渴望每个地方召会都是满足祂的素祭，并且每天给圣徒完满的供应。

我们的饥饿得着满足，不仅是因着基督，也是因着召会生活。召会生活满足我们，因为召会生活是团体的素

Morning Nourishment

Lev. 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The church life is a corporate meal offering signified by the one bread in 1 Corinthians 10:17. "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." This bread, or cake, signifies the corporate life.

We partake of the bread and of the cup in a corporate way. This corporate partaking is a sign of the church life; it is also a testimony of the church life.

All the points covered in 1 Corinthians are related to the church life, to the corporate life. According to this book, for this corporate life we need to be a man who is oiled with the Holy Spirit, who lives a life under the cross with the resurrection of Christ as the frankincense, and who does not have leaven or honey. This is the church life as a meal offering.

The whole church life is a meal offering. In this meal offering the top portion is for God's enjoyment, and the remainder is for us to take as our daily food in our service to God. We, therefore, are a meal offering as food for God's satisfaction and for the nourishment of others. (Life-study of Leviticus, p. 151)

Today's Reading

God wants to have a meal offering in every locality. He desires that every local church be a meal offering that satisfies Him and that fully supplies the saints day by day.

Our hunger is satisfied not only by Christ but also by the church life. The church life satisfies us because the church life is a corporate meal offering, with

祭，上好的分是给神的，剩下的是给我们的。所以，我们是由召会生活，用召会生活所喂养的。召会生活乃是作我们日常供应的素祭。为着素祭的召会生活，阿利路亚！

素祭有个人的一面，也有团体的一面。今天基督不仅以个人的方式活着，祂更与祂的身体，召会，一同活着。基督是以团体的方式活在神面前。祂是头，祂有祂的身体同其肢体。所以，就着饼之形态的素祭来说，我们有召会生活。

我们要有饼的素祭，就需要细面调油。细面与油调和，就产生面团。面团拿到炉子里烤，就成了饼。这饼乃是召会生活的象征。这象征指明，基督的生活和我们基督徒的生活至终成了一个总和，这总和就是召会生活。

召会生活不是天使的生活，乃是满了人性的生活。然而，有些基督徒受教导说，他们该尽力象天使，而不该象人那样活着。这观念完全错误。…为着召会生活，我们非常需要有人性。但这人性不该与圣灵分开，乃该是一种与圣灵调和，且有圣灵浇灌其上的人性。换句话说，为着召会生活，我们需要作有油的人，就是被那灵，且以那灵所调抹的人。

素祭的召会生活可以焚烧，产生使神满足的馨香之气，并且这供物剩下的部分要成为我们的食物。这就是说，我们要吃召会生活，召会生活要成为我们日常的供应。因此，作我们日常供应的素祭不仅是基督，更是基督同召会生活。现今我们从基督得喂养，也从召会生活得喂养。我们不仅吃头一种形态，面的形态的素祭—个人的基督；我们也吃第二种形态，饼的形态的素祭—团体的基督，就是召会。我信在要来的日子里，我们要在众召会中看见一种素祭的召会生活，一种首先满足神，然后又喂养我们的生活。（利未记生命读经，一八〇、一六五至一六七页。）

参读：利未记生命读经，第十五至十六篇；历代志生命读经，第二篇。

the top portion for God and the remainder for us. Therefore, we are fed by and with the church life. The church life is the meal offering to be our daily supply. Hallelujah for the meal-offering church life!

With the meal offering there is the individual aspect, and there is also the corporate aspect. Today Christ does not live merely in an individual way; He also lives with His Body, the church. Christ lives before God in a corporate way. He is the Head, and He has His Body with its members. Therefore, with the meal offering in the form of a cake we have the church life.

In order to have a cake meal offering, we need fine flour mingled with oil. The mingling of flour and oil will produce dough. The dough is then baked in an oven and becomes a cake. This cake is a symbol of the church life. This symbol indicates that eventually Christ's life and our individual Christian life become a totality, and this totality is the church life.

The church life is not an angelic life but a life full of humanity. However, some Christians have been told that they should try to be like angels and no longer live like human beings. This concept is altogether wrong....For the church life we need to be very human. But this humanity should not be separate from the Holy Spirit; rather, it should be a humanity which is mingled with the Holy Spirit and which has the Holy Spirit poured upon it. In other words, for the church life we need to be oiled persons, those who are oiled by the Spirit and with the Spirit.

The meal-offering church life can be burned to produce a satisfying fragrance for God, and the remainder of this offering will be our food. This means that we will eat our church life, for the church life will be our daily supply. Thus, the meal offering which is our daily supply is not merely Christ but Christ with the church life. Now we are feeding on Christ, and we are also feeding on the church life. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church. I believe that in the coming days in all the churches we will see a meal-offering church life, a life that first satisfies God and then feeds us. (Life-study of Leviticus, pp. 152, 140-142)

Further Reading: Life-study of Leviticus, msg. 15-16; Life-study of 1 & 2 Chronicles, msg. 2

第五周 ◇ 周五

晨兴喂养

约十二 24 “…一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

提后一 9 “神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的。”

相调的思想在圣经里很强。在旧约里，有为着完成神经纶之相调的预表。…利未记二章四节的素祭，是由细面调油所作的饼组成的。面的每一部分都是用油混合或调和的。那就是相调。保罗告诉我们，召会乃是由细面所作成的饼。细面来自麦粒，而麦粒来自那一粒麦子，就是基督。约翰十二章二十四节说，基督是一粒麦子，落在地里死了，在复活里长起来，产生许多子粒，就是我们，祂的信徒。我们是许多子粒，被磨成细面，好作成召会这饼。在这里我们能看见圣经中相调的思想。（关于相调的实行，一五页。）

信息选读

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给人。…无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。只要我们实行这几点，就会有调和。

一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，

<< WEEK 5 — DAY 5 >>

Morning Nourishment

John 12:24 ...Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

The thought of blending is very strong in the Bible. In the Old Testament, there is a type of the blending for the fulfillment of God's economy....The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the flour was mixed, or mingled, with the oil. That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ. John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. Here we can see the thought of blending in the Bible. (The Practical Points concerning Blending, pp. 18-19)

Today's Reading

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ....Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending.

When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers

交通使我们和谐，交通把我们调在一起。…相调不在于安静或多话，乃在于被调和。我们能和谐，因为我们已被调和。至终，区别都会消失。相调的意思就是失去区别。我们都必须付代价，实行相调。（神圣奥秘的范围，一〇一至一〇二页。）

我们今天的情形，完全和初期的召会〔保罗写信给提摩太和提多时〕一样。那时召会堕落，社会败坏，今天显然也是这样。因此我们都必须看见，今天我们所在的情形需要耶稣的人性，来为着祂的恢复；必须有一班人站着抵挡这时代的潮流。但是我们怎能站立呢？是借着神奇的能力么？在〔提摩太前后书和提多书〕这三卷书中很难看到神奇的能力；这几卷保罗后期职事的书特别着重耶稣的人性。

为着召会的事奉，耶稣的人性是必需的；召会的事奉牵涉到同工、长老、执事和女执事。所有关于这些事奉之人的经节，都提到正确人性的美德。保罗没有告诉提摩太，叫他在能力上作榜样，却叫他在爱、言语和为人上作榜样。这些都与人性有关。为着召会事奉所有的资格，全是人性的美德。对于一般基督徒的行事为人，也是同样的原则。老年的弟兄姊妹，与青年的弟兄姊妹，都需要耶稣拔高的人性。

这三卷书中清清楚楚的说，在这个堕落的时代为着主的恢复，我们需要刚强的、适当的、和正确的人性。要在这堕落的时代站立得住，我们不太需要神奇的能力，但极其需要耶稣的人性。…我们需要有强的脊骨，站起来抵挡这个时代的潮流，而这个脊骨只能出之于耶稣的人性。（李常受文集一九七一年第二册，一七五至一七六页。）

参读：基督是实际，第十八篇；荣耀的异象与十字架的道路，第三至五篇。

us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us. Blending is not a matter of being quiet or talkative but a matter of being tempered. We can be in harmony, because we have been tempered. Eventually, the distinctions will all be gone. Blending means to lose the distinctions. We all have to pay some price to practice the blending. (The Divine and Mystical Realm, pp. 87-88)

We are in exactly the same kind of situation today as was the early church [when Paul wrote letters to Timothy and Titus]. At that time the church was degraded and society was ruined, and it is clear that it is the same today. Therefore, we must all realize that we are in a situation that requires the Lord's humanity for His recovery. There must be a group of people to stand against the tide of this age. But what is the way for us to stand? Is it by divine power? It is rather difficult to find much in these three books about divine power. These books are from Paul's later ministry, which has very much to do with the humanity of Jesus.

The humanity of Jesus is necessary for the church service, which involves the co-workers, elders, deacons, and deaconesses. All the verses related to these serving ones mention something concerning the human virtues of the proper humanity. Paul did not tell Timothy to be an example in power, but in love, in word, and in the way he conducted himself. This is all a matter of humanity. All the qualifications for the church service are human virtues. The same principle applies to the Christian walk. To deal with the older brothers and sisters as well as the young brothers and sisters requires the uplifted humanity of Jesus.

It is abundantly clear from these three books that we need a strong, adequate, and proper humanity in order to have the Lord's recovery in such a degraded time. We do not need divine power as much as we need the humanity of Jesus to stand up in such a degraded age...We need a strong backbone to stand against the current of today's age for the Lord's recovery, and this backbone can issue only from the humanity of Jesus. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 131-132)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 16; CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," chs. 3-5

第五周 ◇ 周六

晨兴喂养

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

启一 9 “我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。”

主正在作恢复的工作。在恢复之中，祂需要一班人实化并接受祂作他们的人性。…我们必须向这宇宙表示并宣告说，我们在这里是一班团体人，接受耶稣作我们的人性。这要使仇敌惧怕。那试诱者前来对主耶稣说，“你若是神的儿子…”。但主耶稣回答时说祂自己是人。（太四 3～4。）那叫仇敌害怕。我们必须有耶稣那样的人性。在主的恢复中，召会里的每一个人都必须是正确的人，甚至是象皂荚木那样的人。这要成为强有力的见证，可以堵住仇敌的口。（李常受文集一九七一年第二册，一七九至一八〇页。）

信息选读

在圣徒与仇敌之间属灵的争战，不太在于神圣的能力，乃在于正确的人性。为着属灵的争战，我们需要耶稣的人性。对仇敌打仗，我们必须在日常行事为人中，活出耶稣的人性。我们的家庭生活，需要耶稣的人性。在召会的圣徒们中间，需要耶稣的人性。换句话说，如果我们的人性不正确，我们就不可能打败撒但，乃是已经被打败了。只要我们没有正确的、正常的人性，我们就已经失败了。

靠自己我们无法作这样的人，但祂在我们里面是这样的人，并且祂的人性是如此正确，足以应付属

<< WEEK 5 — DAY 6 >>

Morning Nourishment

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rev. 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

The Lord is doing a recovery work in which He needs a people who realize and take Him as their humanity...We must declare and even proclaim to this universe that we are here as genuine men. We are here as a corporate man taking Jesus as our humanity. This will terrify the enemy. The tempter came to the Lord Jesus and said, “If You are the Son of God...” But the Lord Jesus answered by referring to Himself as a man (Matt. 4:3-4). That terrified the enemy. We must be “Jesusly” human. Every member of the church in the Lord’s recovery must be a proper man, even an “acacia” man. This will be a strong testimony, and the mouth of the enemy will be shut. (CWWL, 1971, vol. 2, “Christ as the Reality,” p. 134)

Today’s Reading

The spiritual warfare between the enemy and the saints is not so much in divine power but in the proper humanity. For the spiritual warfare we need the humanity of Jesus. To fight the battle against the enemy, we must exercise the humanity of Jesus in our daily walk. Our family life needs the humanity of Jesus. Among the saints in the church we need the humanity of Jesus. In other words, if we are not proper in humanity, it is impossible for us to defeat Satan; we are defeated already.

By ourselves we cannot be such a person, but He is such a person in us, and His humanity is such a proper humanity for the spiritual warfare. The meal offering

灵的争战。我们献给神的素祭是由这种人性组成的。

耶稣的人性对于国度是…需要的。…神要在地上青年一代当中建立国度，就需要一班人蒙救赎并得重生，以接受耶稣的人性。借着这个人性，他们在各样事上都是平衡的。…为着神的国需要正确的人性美德；而为着这一切正确的人性美德，我们需要耶稣的人性。当我们有这样的人性，我们就不仅是在神的国里，并且我们就是神的国。…撒但已经欺骗召会许多世代了，他或者使基督徒离开属灵的事，若不然就使他们只注重神圣属灵的事，而忽略了正确的人性。但主正在恢复耶稣的人性。这是主另一项的恢复，好加强召会生活的恢复。若没有正确的人性，就不可能有正确地方召会的生活。

在所有的地方召会里，神的荣耀必须显在人的身上。人的举止、穿戴，彼此之间的接触，家庭里的言行，以及日常的生活行动，都必须实实在在地是在人性里而显出神的荣耀。这是正确的召会生活。

最后，来到圣经的末了，〔在启示录二十章四节，〕我们看见得胜者与基督一同作王一千年。…这些得胜者怎么有资格和基督一同作王呢？我相信是借着耶稣的人性作到他们里面。

愿主帮助我们，使我们认识何等需要祂的人性。我们需要一切的人性美德，好让撒但蒙羞。我们日常生活的每一点，必须在灵中与主的人性相合。…我们如果这样作，就会在耶稣的人性里有正确的日常生活，我们也会有正确的召会生活；而这个召会生活，就是今天神在地上的国。这要真正成为撒但的羞辱，而确实成为神的夸耀。（李常受文集一九七一年第二册，一四九至一五〇、一五六、一八三、一八八、一九一至一九二页。）

参读：基督是实际，第五至七、十二、十五篇。

we present to God is composed of such a humanity.

The humanity of Jesus is necessary for the kingdom. For God to have a kingdom on the earth among the younger generation, there is the need of a group of people to be redeemed and regenerated in order to take the humanity of Jesus. By this humanity they are balanced in all things. For the kingdom of God we need the proper human virtues, and for all these proper human virtues, we need the humanity of Jesus. When we have this humanity we will not only be in the kingdom of God; we will be the kingdom of God....Satan has been deceiving the church for many generations. Either he keeps Christians from spiritual things, or he causes them to pay their attention to spiritual things on the divine side, neglecting their proper humanity. But the Lord is going to recover the humanity of Jesus. This is another item that the Lord has recovered in order to strengthen His recovery of the church life. Without the proper humanity it is impossible to have a proper local church life.

In all the local churches, people must see the glory of God expressed in human beings. How they behave, how they dress, how they contact one another, how they behave in their family life, and how they act in their daily walk must be really human yet manifest the glory of God. This is the proper church life.

Finally, when we come to the end of the Bible, [in Revelation 20:4], we see the overcomers who will reign with Christ for a thousand years....How do all these overcomers become qualified to reign with Christ? I believe that it is by the humanity of Jesus being worked into them.

May the Lord help us to realize how much we need His humanity. We need all the human virtues in order to put Satan to shame. Every bit of our daily walk must conform with the Lord's humanity in our spirit....If we do this, we will all have a proper daily life in the humanity of Jesus. Then we will have a proper church life, and this church life will be God's kingdom on the earth today. This will be a real shame to Satan and a real boast to God. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 110, 115, 137, 140, 142-143)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 5-7, 12, 15

第五周诗歌

WEEK 5 — HYMN

吃主耶稣作素祭

(英1146)

降 A 大调

6/8

5̣. 5̣ 5̣ 5̣ 6̣ | 1̣ 1̣ 1̣. | 2̣. 2̣ 2̣ 2̣ 4̣ |
 一 我 们 天 天 吃 主 耶 稣, 以 祂 人 性 作
 3̣ 3̣ 3̣. | 5̣. 5̣ 5̣ 5̣ 4̣ | 3̣ 3̣ 3̣. | 2̣. 3̣ 4̣ 3̣ 2̣ |
 为 食 物, “人 中 之 人”应 付 所 需, 任 何 试 炼 都
 1̣ 7̣ 1̣. | 3̣. 5̣. 6̣ 5̣ | 1̣. 1̣. | 2̣. 2̣. 3̣ 4̣ | 3̣. 3̣. |
 不 足 惧。 更 多 吃 主 耶 稣! 更 多 吃 主 耶 稣!
 5̣. 5̣ 5̣ 5̣ 4̣ | 3̣ 3̣ 3̣. | 2̣. 3̣ 4̣ 3̣ 2̣ | 1̣ 7̣ 1̣. ||
 祂 的 人 性 丰 富 超 特, 只 管 吃 祂,何 必 挨 饿?

二 我们饮于耶稣的灵, 有分于祂拔高人性,
 直至流出活水江河, 滋润多人,解除干涸。
 更多喝主耶稣! 更多喝主耶稣!
 祂的人性丰富超特, 只管喝祂,何必干渴?
 三 天天吃主,消化吸收, 使神计划得以成就—
 各地召会得着建立, 一个新人显于全地。
 天天吃喝耶稣! 天天吃喝耶稣!
 将祂丰富带到会幕, 献作素祭,神、人满足。

Let us eat Jesus every day Experience of Christ—As Food and Drink

S227

1146

G C/G G/B G D D/F# G D/A
 1. Let us eat Je - sus ev - ery day, Eat - ing His flesh in such a way
 G/B D/A G Em Am/C G/B Am/C G/D D⁷ G
 That in the tri - als great or small He as a Man will be our all.
 9 **Chorus** G D⁷ G G/B C D D/F# G C/G
 (C) Eat, eat more of Je - sus! Eat, eat more of Je - sus!
 G/B D/A G Em C G/B C G/D D⁷ G
 Why should we un - der - nou - rished be When we have His hu - man - i - ty?

2. Let us drink Jesus till we see
 That we are human, Jesusly!
 Till rivers flood the barren ground
 And quench the thirst of all around.

Drink, drink more of Jesus!
 Drink, drink more of Jesus!
 Why should we ever thirsty be
 When we have His humanity?

3. We must eat Jesus till God can
 Have the fulfillment of His plan—
 One man expressed for all to see,
 One church in each locality.

We'll masticate Jesus!
 We'll masticate Jesus!
 Then to the tent of meeting bring
 Jesus, our real meal offering.

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.