

## 第五週

### 神人的生活

詩歌：228

讀經：利一 3, 9, 六 8～13, 約二 15～17, 約  
壹三 14, 五 1, 二 6, 四 17, 加六 2～3, 羅八 2

#### 【週一、週二】

壹 神心頭的願望是要『那在耶穌身上是實際者』，（弗四 21，）也就是記載在四卷福音書裏耶穌神人生活的實際光景，能藉着實際的靈重複於基督身體的許多肢體而成爲基督身體的實際，就是神經綸中的最高峯（20～24）：

一 四福音給我們看見神所要之生活的榜樣，就是能滿足神並完成祂定旨之生活的模子；耶穌在生活中總是在神裏面、同着神並爲着神行事；神是在祂的生活中，並且祂與神是一；這就是『那在耶穌身上是實際者』的意思；照着那在耶穌身上是實際者學基督，就是被模成基督這榜樣的模樣，也就是被模成基督的形像—羅八 28～29，弗四 20～21。

二 我們正在被主成全成爲神人，照着基督這第一個神人的模型，否認我們天然的生命，而活神聖的生命—太十一 29 上，十七 5 下，彼前二 21：

## Week Five

### The God-man Living

Hymns: 280

Scripture Reading: Lev. 1:3, 9; 6:8-13; John 21:15-17; 1 John 3:14; 5:1; 2:6; 4:17; Gal. 6:2-3; Rom. 8:2

#### § Day 1 & Day 2

**I. The desire of God's heart is that "the reality...in Jesus" (Eph. 4:21), the actual condition of the God-man living of Jesus as recorded in the four Gospels, would be duplicated in the many members of Christ's Body by the Spirit of reality to become the reality of the Body of Christ, the highest peak in God's economy (vv. 20-24):**

A. The four Gospels show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God; this is what is meant by the reality is in Jesus; to learn Christ as the reality is in Jesus is to be molded into the pattern of Christ, to be conformed to the image of Christ—Rom. 8:28-29; Eph. 4:20-21.

B. We are being perfected by the Lord to be God-men, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:29a; 17:5b; 1 Pet. 2:21:

- 1 在祂地上的生活中，祂設立了一個榜樣，如四福音中所啓示的；此後，祂釘死並復活成了賜生命的靈，使祂可以進到我們裏面，作我們的生命；我們照着祂的榜樣跟祂學，不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命—林前十五45下，西三4。
  - 2 我們的基督徒生活是在基督裏的生活，也是在我們裏面之基督的生活；我們乃是在作模子的基督裏，並且祂在我們裏面作我們的生命；這樣，我們就照着那在耶穌身上是實際者學了基督；這實際就是基督身體的實際—林前1:30，林後五17，十二2上，西一27，加二20，羅八10。
- 三 當我們愛主，接觸祂，向祂禱告，我們就自然而然的照着福音書中所描繪的模子、形狀、榜樣活祂；這樣，我們就被形成、被模成這個模子的形像；這就是學基督的意思—太十一29，羅八29。
- 四 當我們活在調和的靈裏，我們就憑實際的靈，照着那在耶穌身上是實際者學基督；我們以祂為模型，跟祂學，祂的傳記就成為我們的歷史；基督身體作為新人的生活，應當與福音書裏所啓示之耶穌的生活完全一樣—加六17~18，羅一1, 9，弗四20~24，腓二5，太十一29，彼前二21。
- 五 神差主耶穌來成為人的目的，乃是要祂憑神聖的生命過神人的生活；我們喫祂，就因祂活着，成為和祂一式一樣的宇宙大人，就是一個憑神聖生命過神人生活的人—哀三22~24，55~56，啓二4, 7，約六57, 63，耶十五16，弗六17~18，詩一一九15。

### 【週三】

貳 惟一討神喜悅的生活，就是重複基督在地上所過的生活；這是在基督作燔祭的經歷

1. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.
  2. Our Christian life is a life in Christ and also a life of Christ in us; we are in Christ as the mold, and He is in us as our life; in this way we learn Christ as the reality is in Jesus; this reality is the reality of the Body of Christ—1 Cor. 1:30; 2 Cor. 5:17; 12:2a; Col. 1:27; Gal. 2:20; Rom. 8:10.
- C. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.
- D. When we live in the mingled spirit, we are learning Christ according to the reality in Jesus by the Spirit of reality; we learn from Him as our model so that His biography becomes our history; the living of the Body of Christ as the new man should be exactly the same as the living of Jesus revealed in the Gospels—Gal. 6:17-18; Rom. 1:1, 9; Eph. 4:20-24; Phil. 2:5; Matt. 11:29; 1 Pet. 2:21.
- E. The purpose of God in sending the Lord Jesus to be a man was for Him to live a God-man life by the divine life; when we eat Him, we live because of Him to become a universal great man who is exactly the same as He is—a man living a God-man life by the divine life—Lam. 3:22-24, 55-56; Rev. 2:4, 7; John 6:57, 63; Jer. 15:16; Eph. 6:17-18; Psa. 119:15.

### § Day 3

II. The only life that is pleasing to God is the life that is a repetition of the life Christ lived on the earth; this is a life

中經歷祂的生活—利一 9，約八 29，林後五 9：

- 一 燔祭豫表基督所過的生活是絕對為着神，並且為着神的滿足；燔祭也豫表基督是使神子民能過這樣一種生活的生命—利一 3，民二八 2～3，約五 30，六 38，八 29，來十 5～10。
- 二 『燔祭』，原文意『上升之物』；這個上升是指基督；（利一 3，10，14；）惟一能從地上升到神那裏的，乃是基督所過的生活，因為祂是惟一絕對為着神而活的人。（約六 38。）
- 三 燔祭是『獻與耶和華為怡爽〔的〕香氣』；（利一 9；）『怡爽香氣』，原文意『安息或滿足的香氣』；怡爽的香氣，就是一種帶來滿足、平安與安息的香氣；這樣一種怡爽的香氣對神乃是享受。
- 四 藉着正確的禱告而按手在作燔祭的基督身上，我們就與祂聯結，祂與我們就成為一；基督活在我們裏面，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活—4 節，林前六 17，加二 20。
- 五 在這樣的聯結、這樣的聯合裏，我們一切的軟弱、缺陷和過失，都由祂擔負—林後五 21，加二 20 上。

#### 【週四】

- 六 我們必須讓主焚燒我們，使我們成為常獻的燔祭，以焚燒別人並被消滅成灰，好成為新耶路撒冷，使神得着彰顯—詩二十 3，利一 16，六 8～13，林前三 12 上，啓三 12，二一 2，10～11，18～21：
  - 1 灰表徵基督被消滅到無有；我們既與被消滅成灰的基督

**that experiences Christ in His experiences as the burnt offering—Lev. 1:9; John 8:29; 2 Cor. 5:9:**

- A. The burnt offering typifies Christ in His living a life that is absolutely for God and for God's satisfaction; the burnt offering also typifies Christ in His being the life that enables God's people to have such a living—Lev. 1:3; Num. 28:2-3; John 5:30; 6:38; 8:29; Heb. 10:5-10.
- B. The word translated "burnt offering" denotes something that is ascending; this ascending refers to Christ (Lev. 1:3, 10, 14); the only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God (John 6:38).
- C. The burnt offering was "a satisfying fragrance to Jehovah" (Lev. 1:9); the Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction"; a satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.
- D. By laying our hands on Christ as our burnt offering through the proper prayer, we are joined to Him, and He and we become one; as Christ lives in us, He repeats in us the life He lived on earth, the life of the burnt offering—v. 4; 1 Cor. 6:17; Gal. 2:20.
- E. In such a union, such an identification, all our weaknesses, defects, and faults are taken on by Him—2 Cor. 5:21; Gal. 2:20a.

#### § Day 4

- F. We must allow the Lord to burn us so that we may be a continual burnt offering to burn others and be reduced to ashes to become the New Jerusalem for God's expression—Psa. 20:3; Lev. 1:16; 6:8-13; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21:
  1. The ashes signify Christ reduced to nothing; since we are one with the Christ

是一，我們也就被消滅成灰，即被消滅成爲無有，成爲零—可九 12，賽五三 3，林前一 28，林後十二 11。

2 我們越與基督在祂的死裏聯合，我們就越認識自己已經成了一堆灰；當我們成了灰，我們就不再是天然的人，而是被釘死、了結、燒燬的人—加二 20 上。

七 把灰倒在祭壇的東面，就是日出的方向，含示復活—利一 16，約十一 25，腓三 10~11，林後一 9:

1 就着基督作燔祭而言，灰不是結束，乃是開始；灰的意思是基督已經被治死，但東面表徵復活—可九 31。

2 我們越在基督裏被消滅成灰，就越被擺在東面；我們在東面，就有把握太陽會升起，並且我們要經歷復活的日出—腓三 10~11。

八 這些灰至終要成爲新耶路撒冷—啓三 12，二一 2, 10~11:

1 基督的死把我們帶到盡頭，把我們消滅成灰；在復活裏，這些灰要成爲寶貴的材料，爲着神的建造—林前三 9 下，12 上。

2 我們被消滅成灰，就把我們帶進三一神的變化裏，成爲建造新耶路撒冷的寶貴材料—羅十二 1~2，林後三 18，啓二一 18~21。

## 【週五】

叁 在完成神新約職事的事上，作爲燔祭之實際的主耶穌不從自己作甚麼，（約五 19，）祂不作自己的工，（四 34，十七 4，）祂不說自己的話，（十四 10，24，）祂作每件事都

who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—Mark 9:12; Isa. 53:3; 1 Cor. 1:28; 2 Cor. 12:11.

2. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes; when we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned—Gal. 2:20a.

G. Putting the ashes at the east side of the altar, the side of the sunrise, is an allusion to resurrection—Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:

1. With Christ as the burnt offering, the ashes are not the end—they are the beginning; the ashes mean that Christ has been put to death, but the east signifies resurrection—Mark 9:31.

2. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—Phil. 3:10-11.

H. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:

1. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building—1 Cor. 3:9b, 12a.

2. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

## § Day 5

**III. In carrying out God's New Testament ministry, the Lord Jesus, as the reality of the burnt offering, did not do anything out of Himself (John 5:19), He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did**

不憑自己的意思，（五 30，）祂不尋求自己的榮耀；（七 18；）祂絕不失望，因祂只以神為滿足（賽四二 4，五十四 4～5，五三 2 上，參約四 13～14，六 15，可九 7～8）：

一 主的生活就是祂的工作、祂的行動和祂的職事；祂的工作就是祂的生活，而祂的行動就是祂的所是；對祂而言，祂的生活、祂的工作、祂的行動、和祂的職事之間並沒有差別；主耶穌活祂的職事—參路二二 26～27，約十 10 下，林前十五 45 下，約壹五 16 上，林後三 6，腓一 25。

二 主耶穌是一個禱告的人，祂與神是一，不住的活在神的同在裏，在任何苦難和逼迫下都信靠神，不靠自己，並且世界的王撒但在祂裏面是毫無所有（沒有立場，沒有盼望，沒有機會，任何事都沒有可能）—約十 30，八 29，十四 30 下，十六 32～33，彼前二 23：

1 祂是一個在肉體裏的人，在神聖、奧祕的範圍裏向奧祕的神禱告；祂常到山上或退到隱密處去禱告—太十四 23，可一 35，路五 16，六 12，九 28。

2 祂從不獨自一人，因父與祂同在；祂每一刻都看見父的面容—約五 19，十六 32，詩十六 7～8。

三 當基督這位神救主要救一個不道德的撒瑪利亞婦人時，祂必須從猶太經過撒瑪利亞往加利利去，而從撒瑪利亞主要的路上繞道往敘加城，在靠近敘加的雅各井旁等候祂的對象來，為要藉着請婦人給祂水喝，而顧惜她，好用生命的水餵養她，這生命水就是湧流的三一神自己—約四 3～14。

**everything not by His own will (5:30), and He did not seek His own glory (7:18); He was never disappointed because He was satisfied only with God (Isa. 42:4; 50:4-5; 53:2a; cf. John 4:13-14; 6:15; Mark 9:7-8):**

A. The Lord's life was His work, His move, and His ministry; His work was His living, and His move was His being; with Him there was no difference between His life, His work, His move, and His ministry; the Lord Jesus lived His ministry—cf. Luke 22:26-27; John 10:10b; 1 Cor. 15:45b; 1 John 5:16a; 2 Cor. 3:6; Phil. 1:25.

B. The Lord Jesus was a man of prayer, being one with God, living in the presence of God without ceasing, trusting in God and not in Himself under any kind of suffering and persecution, and being One in whom Satan, the ruler of the world, had nothing (no ground, no hope, no chance, no possibility in anything)—John 10:30; 8:29; 14:30b; 16:32-33; 1 Pet. 2:23:

1. He was a man in the flesh praying to the mysterious God in the divine and mystical realm; He often went to the mountain or withdrew to a private place to pray—Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28.

2. He was never alone, for the Father was with Him; every moment He saw His Father's face—John 5:19; 16:32; Psa. 16:7-8.

C. When Christ as the God-Savior wanted to save an immoral woman of Samaria, He had to travel from Judea to Galilee through Samaria, He detoured from the main way of Samaria to the city of Sychar, and He waited at the well of Jacob, near Sychar, for His object to come that He might cherish her by asking her to give Him something to drink so that He might nourish her with the water of life, which is the flowing Triune God Himself—John 4:3-14.

四 當那些指控的法利賽人中沒有一個能定罪那行淫的婦人時，基督這位神救主在祂的人性裏對婦人說，『我也不定你的罪，』好顧惜她，使祂這位偉大的『我是』能餵養她，叫她從罪得自由，並使她能『不…再犯罪』—八 3 ~ 11, 24, 34 ~ 36。

## 【週六】

肆 我們住在那是神自己的愛裏面，『愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何』（約壹四 17）—基督作為燔祭的實際曾在這世上活出神就是愛的生活，如今祂是我們的生命，使我們能在這世上活出同樣愛的生活，與祂所是的一樣（三 14, 五 1, 二 6）：

一 我們靈裏生命之靈的律乃是基督的律法，也就是愛的律法（愛的律）；（羅八 2, 加六 2 ~ 3;）愛的律法必須由生命之靈的律將其實化，使我們能彼此擔當重擔；但我們若滿了驕傲，就不能擔當別人的重擔；這是因為我們自己欺騙自己，自以為是甚麼，其實我們甚麼也不是。（3。）

二 當愛的律在我們裏面得以發動，我們就自動並自然的成為牧人，有我們父神愛和赦免的心，並我們救主基督牧養和尋找的靈—約二一 15 ~ 17, 路十五 3 ~ 7。

三 當愛的律在我們裏面得以發動，我們在主裏的勞苦就是愛心的勞苦；（林前十五 58, 帖前一 3;）在其中我們『扶助軟弱的人』（徒二十 35）並『扶持軟弱的人』（帖前五 14;）『軟弱的人』指那些在靈、魂、體方面軟弱，或是

D. When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, "Neither do I condemn you," to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to "sin no more"—8:3-11, 24, 34-36.

## § Day 6

**IV. When we abide in the love that is God Himself, love has been "perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world" (1 John 4:17)—Christ as the reality of the burnt offering lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is (3:14; 5:1; 2:6):**

A. The law of the Spirit of life in our spirit is the law of Christ as the law of love (Rom. 8:2; Gal. 6:2-3); the law of love must be substantiated by the law of the Spirit of life so that we may be able to bear one another's burdens; but if we are filled with pride, we will be unable to bear others' burdens because we deceive ourselves by thinking that we are something when we are nothing (v. 3).

B. When the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—John 21:15-17; Luke 15:3-7.

C. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we "support the weak" (Acts 20:35) and "sustain the weak" (1 Thes. 5:14); the weak refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).

在信心上軟弱的人。（羅十四 1，十五 1。）

四 主在復活後牧養彼得，又託付彼得餵養祂的小羊並牧養祂的羊；這是把使徒的職事與基督天上的職事合併，以照顧神的羣羊，就是召會，結果帶進基督身體的建造，以終極完成於新耶路撒冷，為着完成神永遠的經綸—約二一 15～17。

D. After His resurrection the Lord shepherded Peter and commissioned him to feed His lambs and shepherd His sheep; this is to incorporate the apostolic ministry with Christ's heavenly ministry to take care of God's flock, the church, which issues in the building up of the Body of Christ to consummate in the New Jerusalem for the accomplishment of the eternal economy of God—John 21:15-17.





# 第五週 ■ 週一

## 晨興餽養

弗四 20 ~ 21 『但你們並不是這樣學了基督；如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

彼前二 21 『你們蒙召原是爲此，因基督也爲你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行。』

新約很重的指明，我們應當活基督。保羅在腓立比一章二十一節宣告說，『在我，活着就是基督。』但以弗所四章二十節這裏告訴我們，我們學了基督。請注意，保羅說我們學了基督，在原文是用過去式。他在下一節也是用過去式。…照着那在耶穌身上是實際者來學基督，這件事很難領會，我們需要非常仔細的來看。

基督對我們不僅是生命，也是榜樣。（約十三 15，彼前二 21。）我們照着祂的榜樣跟祂學，（太十一 29，）不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。根據新約，主耶穌並沒有直接進到我們裏面作生命。祂乃是…在地上三十三年半的一生當中，設立了模型，模子，榜樣；這是一件意義重大的事。寫四卷福音書的一個原因，就是要給我們看見，神所要之生命的模型是甚麼，能滿足神並完成祂定旨之生命的模子是甚麼。因這緣故，新約從四方面給我們一部獨特的傳記—主耶穌的傳記。主耶穌設立了啓示在福音書裏的模型之後，就被釘在十字架上，然後進入復活。祂乃是在復活裏，進到我們裏面作我們的生命。（以弗所書生命讀經，四七四至四七五頁。）

## 信息選讀

# WEEK 5 — DAY 1

## Morning Nourishment

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

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.

The New Testament strongly indicates that we should live Christ. In Philippians 1:21 Paul declares, "To me, to live is Christ." But here in Ephesians 4:20 we are told that we have learned Christ. Notice that Paul uses the past tense in speaking of our learning Christ. He also uses the past tense in the next verse...This matter of learning Christ as the reality is in Jesus is difficult to comprehend, and we need to consider it very carefully.

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather,...during the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life. (Life-study of Ephesians, pp. 392-393)

## Today's Reading

根據新約，得救乃是被神放在基督裏。林前一章三十節說，『但你們得在基督耶穌裏，是出於神。』當神把我們放在基督裏，祂是把我們放在一個模子裏。這就如同一位姊妹把麵揉到模子裏；照樣，神的心意是要把我們作到基督這模子裏。因此，羅馬八章二十九節指明，我們要模成基督的形像，使基督在許多弟兄中作長子。長子是模型，而長子的眾弟兄就是那些要模成這模型的人。學基督就是被模成基督這榜樣的模樣，也就是模成基督的形像。

藉着浸，神把我們放在作為模型的基督裏。受浸就是被放在作為模子的基督裏。羅馬六章三節和加拉太三章二十七節都說到浸入基督。浸入基督就是埋葬在基督裏。這個受浸的墳墓就是模型、模子。在神眼中，我們受浸時，就被放在這模子裏。藉着被放在模子裏，我們脫去了舊人並穿上了新人。藉着被埋葬在基督裏，我們從亞當和舊造裏被帶出來。藉着浸，我們已被放在基督裏，祂是我們的生命和模型。這說明為甚麼保羅在說到學了基督時，是用過去式。我們學了基督，是在我們受浸，埋葬在祂裏面的時候。這意思是說，學基督就是被放在作為模子的基督裏，就是模成主在地上年日中所設立的模型。

基督設立了模型後，就被釘死，然後進入復活，在復活裏成了賜生命的靈。（林前十五 45。）祂乃是作為那靈進到我們裏面，作我們的生命。我們已經指出，當我們相信主耶穌並受浸歸入祂時，神就把我們放在祂裏面，以祂作我們的模型和模子。所以保羅能對以弗所人說，他們『學了基督』。照着新約的亮光，並按着我們的經歷，學基督就是被神放在基督裏。在神那一面，祂已把我們放在基督裏；在我們這一面，我們乃是藉着被放在祂裏面，而學了基督。（以弗所書生命讀經，四七五至四七六頁。）

參讀：以弗所書生命讀經，第四十六、四十九篇。

According to the New Testament, to be saved is to be put by God into Christ. First Corinthians 1:30 says, "But of Him you are in Christ Jesus." When God put us into Christ, He put us into the mold. Just as a sister shapes dough into the form of a mold, so God intends to form us into the mold of Christ. Hence, Romans 8:29 indicates that we are to be conformed to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded. The Firstborn is the pattern, and the many brothers of the Firstborn are those who are to be conformed to this pattern. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ.

By means of baptism God has put us into Christ, who is the pattern. To be baptized is to be placed into Christ as the mold. Both Romans 6:3 and Galatians 3:27 speak of being baptized into Christ. To be baptized into Christ is to be buried into Him. The tomb of this baptism is the pattern, the mold. In God's eyes, we were put into this mold when we were baptized. Through being placed into the mold, we have put off the old man and have put on the new man. By being buried into Christ, we have been brought out of Adam and the old creation. By baptism we have been put into Christ, who is both our life and our pattern. This explains why Paul uses the past tense in speaking about learning Christ. We learned Christ when we were buried into Him in baptism. This means that to learn Christ is to be put into Christ as the mold. It is to be molded into the pattern set up by Him during His years on earth.

After Christ established the pattern, He was crucified, and then He entered into resurrection, becoming in resurrection the life-giving Spirit (1 Cor. 15:45). It is as the Spirit that He comes into us to be our life. We have pointed out that at the time we believed in Christ and were baptized in Him, God put us into Him as the pattern, the mold. Therefore, Paul could tell the Ephesians that they "did...learn Christ." According to the light of the New Testament and according to our experience, to learn Christ is to be placed into Christ by God. On God's side, He has put us into Christ. On our side, we have learned Christ by being put into Him. (Life-study of Ephesians, pp. 393-394)

Further Reading: Life-study of Ephesians, msgs. 46, 49

## 第五週 ■ 週二

### 晨興餽養

太十一 29『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

羅八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

一個人得救之後，他裏面深處就渴望，照着主耶穌所設立的模型過生活。然而，許多人不是忽視這渴望，就是錯誤的培養這渴望，以為憑着自己的努力可以成功的效法祂。我們以為靠着運用天然的生命可以效法基督，這是錯誤的。基督的信徒應當效法祂，但他們不該照着天然的生命效法祂。

那在耶穌身上是實際者，是指耶穌一生的真實光景，如四福音所記載的。…在耶穌敬虔的生活裏乃是真實，實際。耶穌在生活中總是在神裏面，同着神並為着神行事。神是在祂的生活中，並且祂與神是一。這就是在耶穌身上是實際者。我們信徒，既以基督作我們的生命得了重生，並在祂裏面受過教導，就照着那在耶穌身上是實際者學了基督。（以弗所書生命讀經，四七六至四七七頁。）

### 信息選讀

當我們相信主耶穌而得救時，神就把我們放在作為模子的基督裏。這模子就是記載在四福音裏耶穌的生活，這是完全照着實際而有的生活。實際（真理）是光的照耀，光的彰顯。因為神就是光，（約壹一5，）所以實際（真理）就是神的彰顯。福音書裏所記載耶穌的生活，每一面都是神的彰顯。祂所說所行的，都彰顯神。神的這個彰顯，就是光的照耀；因此，這彰顯就是實際

## WEEK 5 — DAY 2

### Morning Nourishment

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

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

After a person is saved, deep within him he desires to live a life in the pattern established by the Lord Jesus. However, many either ignore this desire or cultivate it in a mistaken way, thinking that by self-effort they can succeed in imitating Him. It is a mistake to think that we can imitate Christ by the exercise of our natural life. The believers in Christ should imitate Him, but they should not do so according to their natural life.

The reality in Jesus is the real situation of the life of Jesus as recorded in the four Gospels...In the godly life of Jesus there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by the reality is in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the reality is in Jesus. (Life-study of Ephesians, pp. 394-395)

### Today's Reading

When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth, the reality. This life of

（真理）。耶穌這照着實際而有的生活乃是模型，神已經把我們放在其中。在這模型裏，我們照着那在耶穌身上是實際者，學了基督。這意思是，我們照着福音書所給我們看見的實際，亦即照着主耶穌那完全照着神實際的生活，學了基督。這生活是光的照耀。光的照耀是實際（真理），而實際（真理）是神的彰顯。所以，在耶穌的生活裏有實際。主耶穌所設立的模型，其素質乃是實際。這意思是，耶穌之生活的素質乃是實際。我們照着那在耶穌身上是實際者，學了基督。

當主耶穌在地上生活時，祂從未在虛妄裏行事為人，反倒一直在實際裏行事為人，也就是在神聖之光的照耀下行事為人。這意思是，主耶穌的生活行事都彰顯神。我們乃是照着那在耶穌身上是實際者，學了基督。（以弗所書生命讀經，四七七至四七八頁。）

主耶穌受浸以後，那靈降在祂身上。然後主就開始祂工作並盡職事的行動。…祂的生活和工作之間沒有差別。祂的生活就是祂的工作，祂的工作就是祂的生活。我們可以說，主耶穌是活祂的工作，祂是活一種職事。主過着一種傳講、教訓、趕鬼、醫病、並潔淨癩瘋的生活。對祂來說只有一件事，就是祂的生活，這生活就是祂的工作、行動和職事。主無論作甚麼，講甚麼，到那裏去，這些都是祂生活的一部分。

當主耶穌在地上行動，活出神的生活時，祂對不幸的人傳揚福音，向黑暗中的人教訓真理，為被鬼附的人趕鬼，醫治病人，並潔淨癩瘋。這是馬可一章所描繪的。然後，我們在二章和三章看見，主耶穌赦免人的罪，叫他們與祂一同歡樂坐席；主以自己作他們的義，在外面遮蓋他們，且以自己作他們的生命，在裏面充滿他們。然後，祂就成了他們的滿足與釋放。（馬可福音生命讀經，五五四頁。）

參讀：長老訓練第二冊，第四章；馬可福音生命讀經，第五十六至五十七篇。

Jesus according to reality is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. We have learned Christ as the reality is in Jesus.

When the Lord Jesus was living on earth, He never walked in vanity. Rather, He always walked in reality, in truth, that is, in the shining of the divine light. This means that the Lord Jesus lived and walked in the expression of God. We have learned Christ according to this very reality that is in Jesus. (Life-study of Ephesians, p. 395)

After the Lord Jesus was baptized, the Spirit descended upon Him. Then the Lord went forth in His move to work, to minister...With Him there was no difference between life and work. His life was His work, and His work was His life. We may say that the Lord Jesus lived His work; He lived a ministry. The Lord lived a life of preaching, teaching, casting out demons, healing the sick, and cleansing the lepers. With Him there was just one thing—His life, which was His work, His move, and His ministry. Whatever the Lord did, whatever He spoke, and wherever He went were all part of His life.

As the Lord Jesus moved on earth, living a life of God, He preached the gospel to the miserable people, He taught the truth to those in darkness, He cast out demons from the possessed ones, He healed the sick, and He cleansed the leper. This is portrayed in chapter 1 of the Gospel of Mark. Then in Mark 2 and 3 we see that the Lord Jesus brought people into the forgiveness of sins and into joyfully feasting with Himself as their righteousness to cover them outwardly and as their life to fill them inwardly. Then He became their satisfaction and liberation. (Life-study of Mark, pp. 485-486)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 4; Life-study of Mark, msgs. 56-57

## 第五週 ■ 週三

### 晨興餽養

利一 3『他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。』

9『但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』

燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為着神並滿足神的生活，（利一 9，約五 19，30，六 38，七 18，…）並在於祂是使神子民能過這樣一種生活的生命。（林後五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受並得着滿足。（民二八 2。）這祭每天早晚都要獻上。（出二九 38～42，利六 8～13，民二八 3～4。）（聖經恢復本，利一 3 註 1。）

### 信息選讀

燔祭不是一件輕的事，乃是很有分量的事。『燔祭』，原文意，上升之物，因此指升到神面前的東西。這地上有甚麼能升到神那裏？惟一能從地上升到神那裏的，乃是基督所過的生活，因為祂是惟一絕對為着神而活的人。

燔祭牲經過宰殺、剝皮、切塊並洗淨以後，就放在祭壇上焚燒。…〔在利未記一章九節〕『怡爽香氣』，原文意，安息或滿足的香味；亦即一種獻給神，使神怡爽的香味，藉此蒙神喜悅。這辭是專門術語，用以指燒祭牲時上升的馨香之氣。（S. R. Driver，寶威爾。）這節裏的『燒』字，原文意，『使…在煙中上升，』指明燔祭牲不是很快的燒，

## WEEK 5 — DAY 3

### Morning Nourishment

Lev. 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (Lev. 1:9; John 5:19, 30; 6:38; 7:18...) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

### Today's Reading

The burnt offering is not a light matter but a very weighty matter. The Hebrew word translated “burnt offering” literally means “that which goes up” and thus denotes something that ascends to God. What is there on this earth that can ascend to God? The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life absolutely for God.

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar...The Hebrew words translated “satisfying fragrance” [in Leviticus 1:9] literally mean savor of rest or satisfaction, that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice (S. R. Driver). The word burn in verse 9 [smoke in AMP] indicates that the offering was not burned quickly

乃是慢慢的燒。這樣慢慢的燒，結果就有怡爽的香氣，就是一種帶來滿足、平安與安息的香氣。這樣一種怡爽的香氣對神乃是享受。

當我們將燔祭牲焚燒而獻上給神時，一種使神悅納的香氣就上升到神那裏，使祂滿足、安息。神既得着滿足，就將祂甜美的悅納賜給我們，這就是燔祭的意義。

燔祭乃指基督是絕對為着神的滿足。要以甜美、平安、與安息滿足神的路，就是過一種絕對為着神的生活。我們既無法過這樣的生活，就必須接受基督作我們的燔祭。我們需要按手在祂身上，指明我們渴望與祂聯合，與祂是一，過祂在地上所過的生活。

在聖經裏，按手總是表徵聯合，聯結，不是表徵代替。按手在供物身上，就是說我們與供物是一，並把供物當作與我們是一來接受。因此，按手使兩方成爲一。

藉着按手在作我們燔祭的基督身上，我們就與祂聯結。我們與祂，祂與我們就成爲一。這樣的聯結，這樣的聯合，指明我們一切的軟弱、缺陷、缺失和過失，都由祂擔負，（來九28，）而祂一切的美德都成爲我們的；這不是交換，這是聯結。

我們可能領悟自己完全不穀資格，完全無望。這是我們實在的光景。但當我們按手在基督身上時，我們的弱點由祂擔負，而祂的剛強之處，祂的美德，成了我們的。不僅如此，就屬靈一面說，藉着這樣的聯結，祂與我們成爲一並活在我們裏面。祂活在我們裏面時，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活。我們憑自己無法過這種生活，但祂能在我們裏面活出這種生活。我們藉着按手在祂身上，就使祂與我們是一，也使我們與祂是一。這樣祂就在我們裏面重複祂的生活。這就是獻上燔祭。（利未記生命讀經，八三、四八至四九、三四至三五頁。）

參讀：利未記生命讀經，第三至五、八至九篇。

but slowly. As a result of this slow burning, there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God.

When we offer a burnt offering in smoke to God, a fragrance well pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The burnt offering denotes Christ's being absolute for God's satisfaction. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth.

In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union.

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering. (Life-study of Leviticus, pp. 71, 39-40, 27-28)

Further Reading: Life-study of Leviticus, msgs. 3-5, 8-9

## 第五週 ■ 週四

### 晨興餽養

詩二十 3『願祂記念你的一切素祭，悅納你的燔祭。〔細拉〕』

利六 11『隨後要脫去這衣服，穿上別的衣服，把灰拿到營外潔淨之處。』

一 16『…壇的東面倒灰的地方。』

神悅納燔祭，就將它燒成灰。詩篇二十篇三節…『悅納』一辭，原文實意為『轉成灰』。…一般人不以灰為令人喜悅之物。然而，對我們獻燔祭的人，灰的確是令人喜悅，甚至是寶貴的，因為這是一個記號，使我們有把握，我們的燔祭已經蒙神悅納了。

『悅納』一辭，原文不只可繙作『轉成灰』，也可繙作『悅納如同脂油』，『使之成為脂油』，以及『成為脂油』。神悅納我們的燔祭，不僅是將供物轉成灰，也是悅納這供物如同脂油；對祂來說，脂油乃是甜美、可喜悅的。

燔祭被燒成灰，就是說神滿足了，所以我們可以安心。我們若領會這點，就會看見我們基督徒的生活中該有很多灰。

灰不是要丟掉的，乃要倒在壇的東面，（利一 16，六 10，）這是放灰的地方。東面是日出之處。將灰倒在壇的東面，實際上含示復活。（利未記生命讀經，六八至六九頁。）

### 信息選讀

## WEEK 5 — DAY 4

### Morning Nourishment

Psa. 20:3 May He remember all your meal offerings and accept your burnt offering. Selah

Lev. 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

1:16...Toward the east, in the place of the ashes.

For God to accept the burnt offering is for Him to turn it to ashes... The Hebrew word translated “accept” in Psalm 20:3 actually means “turn to ashes.” Ordinarily people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered “accept” can be translated not only as “turn to ashes” but also as “accept as fat,” “make fat,” and “be as fat.” For God to accept our burnt offering means not only that He turns it to ashes but also that He accepts it as fat, something that is sweet and pleasing to Him.

For the burnt offering to be turned to ashes means that God is satisfied and that we therefore may be at peace. If we understand this, we shall realize that in our Christian life there should be a lot of ashes.

The ashes were not thrown away. Instead, they were put to the east side of the altar (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes to the east side of the altar is actually an allusion to resurrection. (Life-study of Leviticus, pp. 57-58)

### Today's Reading

（我們在利未記六章十一節）這裏…看見，灰不是丟掉的。這指明我們該寶貝向神所獻燔祭的結果。我們絕不該將這結果扔掉。…（十一節表明）在處理燔祭的灰（結果）時，是莊嚴的。在神眼中，我們燔祭的結果是受重視的，乃是細緻、純潔、潔淨的。因此，祭司把灰拿到營外時，要穿上莊重的衣服，莊嚴的把灰拿走。這教導我們要看重燔祭的結果。

成爲全時間者，乃是把自己獻給神作燔祭。這應當有，也必須有一個結果。我們不該輕看這結果，以爲不重要，反該重看它。我們作燔祭的結果，將完成神新約的經綸。我們這些全時間的人所作的，不僅是傳福音拯救罪人、建立地方召會、教導聖經、或幫助人在生命和真理上長進。我們所作的必須終結於基督身體的建造，這身體乃是要來之新耶路撒冷的小影。

我們所作的實際上並不尋常，但對世人來說算不得甚麼。在他們看來，我們所作的不過是灰。然而，神重視這些灰，因爲這些灰至終要成爲新耶路撒冷。你曾領會過這些灰，就是燔祭的結果，會成爲要來的新耶路撒冷麼？我是這樣領會，也這樣相信。我相信我會在那裏，並且我所作的，會成爲那城的一部分。新耶路撒冷是我們的定命，也是我們的目的地。

燔祭的灰怎能成爲新耶路撒冷？灰指明基督之死的結果，是把我們帶到盡頭，就是使我們成爲灰燼。但基督的死帶進復活。在復活裏，灰成爲建造新耶路撒冷的寶貴材料—金、珍珠和寶石。這三種寶貴的材料都是來自灰的變化。我們被消滅成灰，就把我們帶進三一神的變化裏。（利未記生命讀經，六九、二五〇至二五一頁。）

參讀：利未記生命讀經，第六至七、二十三篇。

[In Leviticus 6:11] once again we see that the ashes were not thrown away. This indicates that we should treasure the result of our offering of the burnt offering to God. We should never throw it away. Verse 11...signifies the stateliness in handling the ashes (the result) of the burnt offering. In God's eyes, the result of our burnt offering is highly regarded. It is fine, pure, and clean. Thus, in carrying the ashes outside the camp, the priest wore stately garments and carried the ashes in a stately way. This teaches us to have a high regard for the result of our burnt offering.

To become a full-timer is to offer ourselves to God as a burnt offering. Concerning this, there should be and must be a result. We should regard this result and not despise it or consider it insignificant. The result of our being a burnt offering will be something that carries out God's New Testament economy. What we do as full-timers is not merely to preach the gospel to save sinners, to establish local churches, to teach the Bible, or to help people to grow in life and in truth. What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem.

What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem. Have you ever realized that the ashes, the result of the burnt offering, will be the coming New Jerusalem? I realize this, and I believe it. I believe that I will be there and that what I am doing will be part of that city. The New Jerusalem is our destiny and our destination.

How can the ashes of the burnt offering become the New Jerusalem? Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes. But Christ's death brings in resurrection. In resurrection, the ashes become precious materials—gold, pearls, and precious stones—for the building of the New Jerusalem. All three precious materials come from the transformation of the ashes. When we are brought to ashes, we are brought into the transformation of the Triune God. (Life-study of Leviticus, pp. 58, 211)

Further Reading: Life-study of Leviticus, msgs. 6-7, 23



## 第五週 ■ 週五

### 晨興餽養

路六 12『那些日子，耶穌出去上山禱告，整夜禱告神。』

約八 29『那差我來的是與我同在，祂沒有撇下我獨自一人，因為我始終作祂所喜悅的事。』

（主耶穌）一生一世把神當作祂的滿足。祂對於世人沒有一點盼望，並不盼望從人得着甚麼。…祂說，『除了父，沒有人認識子；』『我不接受從人來的榮耀；』『我…來，不是要行我自己的意思，乃是要行那差我來者的意思；』『我來了，神阿，是要實行你的旨意。』我們的主一生一世只把神的旨意當作祂的滿足。祂只把神當作祂的滿足。所以，世上的人、事、物，無論如何變遷，都不會使祂失望。凡以神為他滿足的人，是不會失望的。（倪柝聲文集第一輯第十七冊，一九七頁。）

### 信息選讀

主活着就是一個禱告的人。…祂作為一個禱告的人，…不是僅僅作一個尋求基督的人，迫切的禱告要得着至寶的基督。（腓三 12～14，8。）…我們可能是一個尋求基督的人，迫切的禱告要得着至寶的基督，但這並不是在福音書裏所啓示這個禱告之人的純淨榜樣。我們若是尋求基督的人，我們會以為自己很特別，很屬靈。但是在描述第一個神人是禱告的人時，我避免用『屬靈』這個辭；我乃是用『神聖』和『奧祕』這樣的辭。『神聖』是在神這一面；『奧祕』是在人那一面。一面說，耶穌是在肉體裏的人，但祂乃是在神聖、奧祕的範圍裏，向奧祕的神禱告。

祂是一個禱告的人，一個與神是一的人。（約十 30。）我們可能是尋求基督的人，迫切的禱告要得着基

## WEEK 5 — DAY 5

### Morning Nourishment

Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

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

Throughout His life, the Lord took satisfaction in God. He had no hope toward the world and did not expect to receive anything from it...He said that no one knows the Son except the Father, that He did not receive glory from men, that He did not come to do His own will but the will of the One who sent Him, and that He always did the will of the One who sent Him. Our Lord had God's will as His satisfaction all His life. He was satisfied only with God. This is why He was not disappointed no matter how people, events, and things in this world changed. Those who take their satisfaction in God will never be disappointed. (CWWN, vol. 17, pp. 183-184)

### Today's Reading

The Lord lived as a man of prayer...His being a man of prayer was not...as merely a Christ-seeker praying desperately to gain Christ in His excellency (Phil. 3:12-14, 8). We may be a Christ-seeker, praying desperately to gain Christ in His excellency, yet this is not the pure pattern of the man of prayer revealed in the Gospels. If we are a Christ-seeker, we would think that we are very special and spiritual. But in describing the first God-man as a man of prayer, I have avoided using the word spiritual. Instead, I have used the words divine and mystical. Divine is on God's side. Mystical is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not

督，但我們可能與神不是一。主也是一個不住的活在神同在裏的人。（徒十38下，約八29，十六32。）祂告訴我們，祂從沒有獨自一人，父一直與祂同在；祂每一刻都看見父的面容。我們可能尋求基督，但也許不是這麼親密、繼續不斷的活在神的面光中。此外，祂在任何苦難和逼迫下都信靠神，不靠自己。彼前二章二十三節下半說，祂在受苦之中，不說威嚇的話，只將一切交給那按公義審判的。路加二十三章四十六節說，當祂在十字架上將要死的時候，祂禱告說，『父阿，我將我的靈交在你手裏。』在我們的日常生活中，當困難臨到時，我們是否信靠神？我們可能只在很小的程度上信靠神，而不是完全的信靠神。

主在約翰十四章三十節下半說，『這世界的王將到，他在我裏面是毫無所有。』這意思是說，世界的王撒但在主耶穌裏面沒有立場，沒有機會，沒有盼望，任何事都沒有可能。如果我們蒙了光照，我們就會承認，撒但在我們裏面有太多的東西；他在許多事上有立場，有機會，有盼望，有可能。但這裏有一個禱告的人，祂說世界的王撒但在祂裏面是毫無所有。在全本聖經裏，這是一句特別的話。因此，基督是禱告的人，是與神是一的人，一直活在神的面光中，在受苦遭逼迫時信靠神，並且撒但在祂裏面是毫無所有。（李常受文集一九九四至一九九七年第三冊，六六三至六六五頁。）

當那些指控的法利賽人中沒有一個能定罪那行淫的婦人時，基督這位神救主在祂的人性裏對婦人說，『我也不定你的罪，』好顧惜她，使祂這位偉大的『我是』能饒養她，叫她從罪得自由，並使她能『不…再犯罪』。（約八3～11，24，34～36。）基督是那神聖偉大的『我是』，能使人從罪得自由。（李常受文集一九九四至一九九七年第五冊，二〇三頁。）

參讀：神人的生活，第十篇；活力排，第七至十篇。

be one with God. He was also a man living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32). He said that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution. First Peter 2:23b says that in the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously. Luke 23:46 says that at the time He was dying on the cross, He prayed, "Father, into Your hands I commit My spirit." In our daily life, do we trust in God when trouble comes? Maybe we do to a small extent, but not absolutely.

In John 14:30 the Lord said, "The ruler of the world is coming, and in Me he has nothing." This means that in the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything. If we are enlightened, we will admit that Satan has too many things in us. He has the ground, the chance, the hope, and the possibility in many things. But here was a man of prayer who said that Satan, the ruler of the world, had nothing in Him. This is a particular sentence in the whole Bible. Thus, Christ was a man of prayer, a man who was one with God, lived in the presence of God continuously, trusted in God in His suffering and persecution, and in whom Satan had nothing. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 529-530)

When none of the accusing Pharisees could condemn the adulterous woman, Christ as the God-Savior, in His humanity, said to her, "Neither do I condemn you," to cherish her that He, as the great I Am, might nourish her with the freedom from sin and enable her to "sin no more" (John 8:3-11, 24, 34-36). Christ is the divine, great I Am, who can set people free from sin. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 149-150)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 10; CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 7-10

## 第五週 ■ 週六

### 晨興餽養

約壹四 16～17『神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。』

加六 2『你們的重擔要彼此擔當，這樣就完全滿足了基督的律法。』

（在約壹四章十六節，）住在愛裏面，就是過着習慣的用這愛愛別人的生活，使神能在我們身上得着彰顯。住在神裏面，就是過着以神自己作我們裏面內容和外面彰顯的生活，使我們能絕對的與祂是一。神住在我們裏面，就是在裏面作我們的生命，並在外面作我們的生活，這樣，祂就能實際的與我們是一。…說我們住在愛裏面，就住在神裏面，意思就是我們所住在其中的愛就是神自己。這指明我們對別人的愛該是神自己。我們若住在那就是神自己的愛裏面，我們就住在神裏面，神也住在我們裏面。

約翰在約壹四章十七節…說，『在此，愛在我們便得了成全，使我們在審判的日子，可以坦然無懼；因為祂如何，我們在這世上也如何。』我們住在那是神的愛（16）裏面，神的愛就在我們裏面得了成全，也就是在我們裏面得以完全的顯明，使我們在審判的日子，可以坦然無懼。（18。）（約翰一書生命讀經，三七三至三七四頁。）

### 信息選讀

（約壹四章十七節的）『祂』與三章三節、七節者同，乃是指基督。祂曾在這世上活出神就是愛的

## WEEK 5 — DAY 6

### Morning Nourishment

1 John 4:16-17 ...We know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him. In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

Gal. 6:2 Bear one another's burdens, and in this way you will fulfill the law of Christ completely.

[In 1 John 4:16] to abide in love is to live a life that loves others habitually with the love which is God Himself so that He may be expressed in us. To abide in God is to live a life which is God Himself as our inward content and outward expression so that we may be absolutely one with Him. God abides in us to be our life inwardly and our living outwardly. Thus, He may be one with us in a practical way. To say that we abide in God when we abide in love means that the very love in which we abide is God Himself. This indicates that the love that we have toward others should be God Himself. If we abide in the love which is God Himself, we then abide in God, and God abides in us.

In 1 John 4:17 John continues, "In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world." In our abiding in the love which is God Himself (v. 16), the love of God is perfected in us, that is, perfectly manifested in us, that we may have boldness without fear (v. 18) in the day of judgment. (Life-study of 1 John, p. 310)

### Today's Reading

As in 1 John 3:3 and 7, He [in 4:17] refers to Christ. He lived in this world a life of God as love, and now He is our life so that we may live the same life

生活，如今祂是我們的生命，使我們能在這世上活出同樣愛的生活，與祂所是的一樣。

（四章十七節的）『世上』，如在四章一節的世界，不是指宇宙或這地，乃指地上人類的社會，就是組成屬撒但之世界系統的人。（約翰一書生命讀經，三七五頁。）

有些解經家說，〔加拉太六章二節裏〕基督的律法…是指主叫我們彼此相愛的誡命。照他們所言，基督的律法就是愛的律法。這是正確的。但我們必須進一步看見，基督的律法乃是指藉着愛運行、更高更好的生命之律。（羅八2，約十三34。）愛的律法，就是基督的律法，乃是生命的律法。愛是彰顯，但生命是本質。真實的愛是由神聖的生命產生出來的。保羅在林前十三章所描述的爱，乃是神聖生命的彰顯。不僅如此，愛乃是那靈的果子，（加五22，）這事實指明愛的本質必須是那靈。事實上，一切屬靈的美德都必須有那靈連同神聖的生命為其本質。基督的律法，也就是愛的律法，必須由生命之靈的律將其實化。這就是我們說加拉太六章二節『基督的律法』是指『生命之律』的原因。生命之律藉着愛的律得着彰顯，使我們能彼此擔當重擔。這樣，我們就完全滿足了基督的律法。

保羅在三節說，『人若不是甚麼，還以為是甚麼，就是自欺了。』…那些以為自己是甚麼的人，不會擔當別人的重擔。只有以為自己不是甚麼的人，…擔當別人的重擔。

〔保羅〕從經歷中領悟，只有當我們自以為無有的時候，我們纔自然的，甚至不自覺的擔當別人的重擔。我們並不高估自己的所作。…我們憑着靈而行，就受那靈引導去作一些事。結果，我們就不自覺的擔當了別人的重擔。（加拉太書生命讀經，三一二至三一三頁。）

參讀：約翰一書生命讀經，第三十五篇；加拉太書生命讀經，第二十九篇；約翰福音結晶讀經，第十三篇。

of love in this world and be the same as He is now.

As in 4:1, world [in verse 17] does not refer to the universe or the earth, but to human society on the earth, to the people, who are the components of the satanic world system. (Life-study of 1 John, p. 311)

Some expositors say that the law of Christ in Galatians 6:2 refers to the Lord's commandment that we love one another. According to them, the law of Christ is the law of love. This is correct. However, we must go on to see that the law of Christ is the higher and better law of life which works through love (Rom. 8:2; John 13:34). The law of love, which is the law of Christ, is the law of life. Love is the expression, but life is the substance. Real love is that which issues from the divine life. The love described by Paul in 1 Corinthians 13 is the expression of the divine life. Furthermore, the fact that love is a fruit of the Spirit indicates that the substance of love must be the Spirit (Gal. 5:22). In fact, all spiritual virtues must have the Spirit with the divine life as their substance. The law of Christ, which is the law of love, must be substantiated by the divine life. This is the reason we say that the law of Christ in 6:2 denotes the law of life. Expressed by the law of love, the law of life will cause us to bear one another's burdens. In this way we fulfill the law of Christ.

In Galatians 6:3 Paul says, "For if anyone thinks he is something when he is nothing, he deceives himself..." Those who think of themselves as something will not bear the burdens of others. Only those who do not regard themselves as anything will bear others' burdens.

From experience [Paul] realized that it is when we consider ourselves as nothing that we spontaneously, even unconsciously, bear the burdens of others. We do not place a high estimate on what we do... Walking by the Spirit, we are led of the Spirit to do certain things. The result is that we bear someone's burden without even realizing it. (Life-study of Galatians, pp. 255-257)

Further Reading: Life-study of 1 John, msg. 35; Life-study of Galatians, msg. 29; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

# 第五週詩歌

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聖靈的豐滿—藉十字架

7 6 7 6 雙副 (英 280)

降 E 大調

4/4

5 | 5 5 6̣ . 3̣ | 5 4 0 4 | 4 4 5 . 2̣ | 3̣ — 2̣ |

一 求 主 寶 血 潔 淨 我， 洗 盡 所 有 罪 過， 將

E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>b</sup><sub>7</sub> E<sup>b</sup> E<sup>b</sup> C<sub>7</sub>

1 3 5 i | 7 6 0 i | i 5 4 . 2̣ | 1 — 5 | 5 5 6 . 3̣ |

你 聖 潔 的 膏 油， 重 新 為 我 塗 抹。 我 認 自 己 的

F<sup>m</sup> B<sup>b</sup><sub>7</sub> E<sup>b</sup> B<sup>b</sup><sub>7</sub> E<sup>b</sup> A<sup>b</sup>

5 4 0 4 | 4 4 5 . 2̣ | 3̣ — 2̣ | 1 3 5 i | 7 6 0 i |

生 活， 真 是 失 敗 軟 弱， 我 望 充 滿 你 的 靈， 完

E<sup>b</sup> B<sup>b</sup><sub>7</sub> E<sup>b</sup> A<sup>b</sup> A<sup>b</sup> F<sub>7</sub>

i 5 4 . 2̣ | 1 — 5 | i i i . 7̣ | 7 6 — 6 | 6 6 2̣ . 6̣ |

全 為 你 而 活。(副) 哦， 求 主 救 我 脫 離 這 個 可 憐 的

B<sup>b</sup> E<sup>b</sup> B<sup>b</sup><sub>7</sub> E<sup>b</sup> F<sup>m</sup> F<sub>7</sub> E<sup>b</sup> B<sup>b</sup><sub>7</sub> E<sup>b</sup>

i 7 — 5 | i 5 4 3 | 3 2 — 1 | 1 2 7̣ . 1̣ | 1 — — ||

自 己! 求 主 使 我 從 今 後， 完 全 充 滿 了 你。

- |   |  |  |
|---|--|--|
| 二 | 我心何等的乾旱，<br>我是何等的盼望，<br>求主讓我今隱藏<br>求主今聽我呼求，  | 常為軟弱悲歎；<br>能被聖靈充滿。<br>在你擊傷石磬；<br>讓你活水氾濫。 |
| 三 | 我心何等的冷淡，<br>願主聖靈充滿我，<br>我今躺臥在祭壇，<br>求主烈火從天降， | 順服何等遲慢；<br>使我不再背叛。<br>不敢稍為動彈；<br>把我所有燒乾。 |
| 四 | 求主十架在我身，<br>把我度量擴充大，<br>好叫聖靈充滿我，<br>你的活水到處流， | 天天作工更深，<br>使我化為灰塵；<br>天天比前更多，<br>解除眾人乾渴。 |

# WEEK 5 — HYMN

Oh, from myself deliver

Fulness of the Spirit — By the Cross

280

1. Lord, may Thy blood now cleanse me, Wash all my sins a - way, That  
with Thy Ho - ly Spir - it Thou may a - noint, I pray. My  
serv - ice, I con - fess, Lord, Is fail - ure— full and weak; The  
fill - ing of Thy Spir - it To live for Thee I  
seek. (C) Oh, from my - self de - liv - er, From all its mi - se - ry; I'd  
hence - forth be for - ev - er Com - plete - ly filled with Thee.

- Oh, Lord, how dry my heart is,  
It yearns and pants for Thee;  
The filling of Thy Spirit  
Is now my fervent plea.  
Within the smitten Rock, Lord,  
I would entirely hide;  
Pour thru Thy living water,  
Till I am satisfied.
- How cold my heart has been, Lord,  
How slow obeying Thee;  
So fill me with Thy Spirit,  
I'll ne'er rebellious be.  
I lie upon Thy altar  
And dare not move away;  
Oh, may Thy flame descending  
Consume my all, I pray.
- Oh, may Thy Cross within me  
Deepen its work and burn  
In me enlarge Thy measure,  
And me to ashes turn.  
Oh, may Thy Spirit fill me  
Each day more than before,  
And may Thy living water  
On me and thru me pour.

