

第二周

基督作为那行为受属天管治者、
我们的牧人、我们的安息、以及那撒种者

读经：太九 20～22, 36, 十一 28～30, 十三 3,
18～23

【周一】

壹 基督被启示为那行为受属天管治者——祂的衣服穗子——太九 20～22：

一 基督的衣服象征祂的义行，穗子象征属天的管治：“你要告诉以色列人，叫他们世世代代在衣服边上作穗子，又在衣边的穗子上钉一根蓝细带子。这穗子是要叫你们一看见，就記念并遵行耶和华一切的命令，…成为圣别，归与你们的神”——民十五 38～40：

1 带子象征约束，蓝色象征属天。

2 因此，蓝细带子象征我们是神的儿女，行为举止该是美好的，也该在属天行政、限制和规范的管理、管治并约束之下。

二 衣服象征人行为的美德；主的衣服象征祂在人性里的完美行为，就是祂人性美德的完全。

三 在主耶稣人性的美德里，有医治的能力；因此，当那有病的女人摸祂的衣服穗子，祂美德的能

Week Two

**Christ as the One with the Heavenly-ruled Deeds,
Our Shepherd, Our Rest, and the Sower**

Scripture Reading: Matt. 9:20-22, 36; 11:28-30; 13:3, 18-23

§ Day 1

I. Christ is revealed as the One with the heavenly-ruled deeds—the fringe of His garment—Matt. 9:20-22:

A. Christ's garment signifies His righteous deeds, and the fringe signifies the heavenly ruling: "Speak to the children of Israel and tell them to make for themselves fringes on the borders of their garments throughout their generations and to put on the fringe of each border a cord of blue. And it shall be a fringe for you, so that when you see it you will remember all the commandments of Jehovah and do them...and be holy to your God"—Num. 15:38-40:

1. A cord signifies binding, and blue signifies heavenly.

2. Hence, a cord of blue signifies that, as children of God, our conduct and behavior should be beautiful and should be under the ruling, governing, and binding of the heavenly government, limitation, and regulation.

B. Garments signify virtue in human behavior; the Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection.

C. In the human virtue of the Lord Jesus, there was healing power; therefore, when the sick woman touched the fringe of His garment, the power of His

力就出来临到她，她便得了医治。

四 基督受属天管治的行为所生出的美德，成了医治的能力——太十四 36。

五 摸主的衣服，事实上就是摸那在祂人性里的主自己，而神是具体化在祂的人性里；（西二 9；）借着这样一摸，祂神圣的能力就借着祂人性的完全，传输到摸的人里面，成为她的医治。（路八 45～48，来十二 2 上。）

六 那住在不能靠近之光中的神，在奴仆救主里，借着祂的人性成了可摸的，叫那女人得救并给她享受。

七 拥挤的群众从奴仆救主一无所得，但摸祂的人却有所得。（见诗歌四一二首第二节与副歌。）

【周二】

贰 主耶稣是我们的牧人，我们是祂的羊——太九 36，赛四十 11，五三 6，结三四 1～5，11～15：

一 祂在起初阶段牧养我们，使我们享受基督作青草地，并那灵作可安歇的水——诗二三 1～2，提前一 4，腓一 19 下，约二一 15，帖前二 7，林前十二 13 下。

二 祂在第二阶段牧养我们，使我们在义路上得复兴和变化——诗二三 3，罗十二 2，约七 38，罗八 4。

【周三】

三 祂在第三阶段牧养我们，使我们行过死荫的幽谷时，经历那复活、是灵之基督的同在——诗二三 4，提后四 22，林后十二 7～10。

四 祂在第四阶段牧养我们，使我们更深、更高的享受复活的基督——诗二三 5：

virtue went out to her, and she was healed.

D. Out of Christ's heavenly-ruled deeds issues the virtue that becomes the healing power—Matt. 14:36.

E. To touch the Lord's garments was actually to touch Him in His humanity, in which God was embodied (Col. 2:9); by such a touch, His divine power was transfused, through the perfection of His humanity, into the one who had touched Him, and it became her healing (Luke 8:45-48; Heb. 12:2a).

F. The God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for her salvation and enjoyment.

G. The pressing crowd did not receive anything from the Slave-Savior, but the one who touched Him did (see Hymns, #559, stanza 2 and chorus).

§ Day 2

II. The Lord Jesus is our Shepherd, and we are His sheep—Matt. 9:36; Isa. 40:11; 53:6; Ezek. 34:1-5, 11-15:

A. He shepherds us in the initial stage of the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest—Psa. 23:1-2; 1 Tim. 1:4; Phil. 1:19b; John 21:15; 1 Thes. 2:7; 1 Cor. 12:13b.

B. He shepherds us in the second stage of the revival and transformation on the paths of righteousness—Psa. 23:3; Rom. 12:2; John 7:38; Rom. 8:4.

§ Day 3

C. He shepherds us in the third stage of the experience of the presence of the resurrected pneumatic Christ while walking through the valley of the shadow of death—Psa. 23:4; 2 Tim. 4:22; 2 Cor. 12:7-10.

D. He shepherds us in the fourth stage of the deeper and higher enjoyment of the resurrected Christ—Psa. 23:5:

- 1 主在我们敌人面前为我们摆设筵席——5 节上，参撒下四 4，九 7，13，创十四 18 ~ 20，尼四 17。
- 2 主用油膏了我们的头，使我们的福杯满溢——诗二三 5 下，来一 9，林前十 16 上，21。
- 3 在诗篇二十三篇五节我们有三一神——子是筵席，那灵是膏油，父是祝福的源头。

五 祂在第五阶段牧养我们，使我们在耶和华殿中一生享受神圣的恩惠和慈爱——6 节：

- 1 在是灵的基督生机的牧养下，我们一生一世必有恩惠慈爱随着我们，并且我们要住在耶和华的殿中，直到永远——6 节：
 - a “恩惠”指基督的恩，“慈爱”指父的爱，“随着”含示那灵的交通；因此，子的恩、父的爱、和那灵的交通与我们同在——林后十三 14。
 - b 对经过过程并终极完成之三一神的享受，将我们引到神的殿（基督、召会、我们的灵与新耶路撒冷——约一 14，二 21，提前三 15 ~ 16，弗二 22，启二一 2 ~ 3，22）中对神的享受；我们要住在神的殿中，直到永远（今世、来世和永世）。
- 2 我们需要寻求一生一世住在神的殿中——诗二七 4 ~ 8：
 - a 瞻仰神的荣美（可爱，可悦，可喜）——4 节上，8 节，林后三 18。
 - b 求问神，与祂核对我们日常生活中的每件事——诗二七 4 下，参书九 14。
 - c 被隐藏在神的遮蔽处，并将自己藏匿在神帐幕的隐密处——诗二七 5 上，三一 20。

1. The Lord spreads a table before us in the presence of our adversaries—v. 5a; cf. 2 Sam. 4:4; 9:7, 13; Gen. 14:18-20; Neh. 4:17.
2. The Lord anoints our head with oil, and our cup runs over—Psa. 23:5b; Heb. 1:9; 1 Cor. 10:16a, 21.
3. In Psalm 23:5 we have the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing.

E. He shepherds us in the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah—v. 6:

1. Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness will follow us all the days of our life, and we will dwell in the house of Jehovah for the length of our days—v. 6:
 - a. Goodness refers to the grace of Christ, lovingkindness refers to the love of the Father, and follow implies the fellowship of the Spirit; thus, the grace of the Son, the love of the Father, and the fellowship of the Spirit are with us—2 Cor. 13:14.
 - b. The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, our spirit, and the New Jerusalem—John 1:14; 2:21; 1 Tim. 3:15-16; Eph. 2:22; Rev. 21:2-3, 22) where we will dwell for the length of our days (in the present age, in the coming age, and in eternity).
2. We need to seek to dwell in the house of God all the days of our life—Psa. 27:4-8:
 - a. To behold the beauty (loveliness, pleasantness, delightfulness) of God—vv. 4a, 8; 2 Cor. 3:18.
 - b. To inquire of God, checking with Him about everything in our daily life—Psa. 27:4b; cf. Josh. 9:14.
 - c. To be concealed in God's shelter and to hide ourselves in the hiding place of God's tent—Psa. 27:5a; 31:20.

- d 被神高举，并因神得以昂首——二七 5 下～6 上。
- e 献欢呼的祭，并唱诗歌颂神，使神得荣耀——6 节下，来十三 15，腓二 11。

【周四】

叁 主耶稣是我们的安息——太十一 28～30：

一 “凡劳苦担重担的，可以到我这里来，我必使你们得安息”——28 节：

- 1 这里所提到的劳苦，不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦；凡这样劳苦的，总是担重担的。
- 2 安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。

二 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的”——29～30 节：

- 1 负主的轭就是接受父的旨意；这不是受任何工作的规律或支配，乃是受父旨意的约束。
- 2 主过这样的生活，并不在意别的，只在意祂父的旨意；（约四 34，五 30，六 38；）祂将自己完全降服于父的旨意；（太二六 39，42；）因此，祂要我们跟祂学。
- 3 跟祂学，不是外面模仿祂，乃是在我们的灵里借着负祂的轭——神的旨意——来翻印祂；神的旨意必须成为我们的轭，我们也必须将自己的颈项放在这轭内，好成为祂的复制——彼前二 21。
- 4 负主的轭、跟主学，就叫我们的魂得安息；这是里

d. To be raised up and have our head lifted up by God—27:5b-6a.

e. To offer sacrifices of shouts of joy with singing and psalming to God for the glory of God—v. 6b; Heb. 13:15; Phil. 2:11.

§ Day 4

III. The Lord Jesus is our rest—Matt. 11:28-30:

A. "Come to Me all who toil and are burdened, and I will give you rest"—v. 28:

1. The toil mentioned here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
2. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.

B. "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. For My yoke is easy and My burden is light"—vv. 29-30:

1. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any work, but to be constrained by the will of the Father.
2. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him.
3. To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God's will; God's will has to yoke us, and we have to put our neck into this yoke to become His duplication—1 Pet. 2:21.
4. The rest that we find by taking the Lord's yoke and learning from Him is for

面的安息，不是任何仅仅在本质上是外面的事物。

- 5 主的轭是父的旨意，祂的担子是将父旨意实行出来的工作；这样的轭是容易（美好、亲切、柔和、温良、愉快，与艰难、严酷、尖锐、痛苦相对）的；这样的担子是轻省的，不是沉重的。

【周五】

肆 那撒种者乃是主耶稣这奇妙的人位；所撒的种子也是主自己这三一神的具体化身——太十三 3，18～23：

- 一 我们需要看见基督这撒种者的异象，祂将自己当作生命的种子撒在人里面；这异象正是主恢复的心脏，因为这联于主心头的愿望。
- 二 祂渴望进到我们这些祂所拣选的人里面，用调和的方式作我们的生命，为了使祂自己成为我们的元素，并使我们成为祂的彰显。
- 三 在基督里得了重生，有神生命的信徒，乃是神所耕种的田地，神新造里的农场，生长基督，好为着神的建造，产生宝贵的材料——林前三 9，12 上。
- 四 按照圣经，长大等于建造；这建造是借着我们里面神圣生命的种子长大而进行的——约壹三 9，西二 19，弗四 15～16。

【周六】

- 五 以弗所三章十七节启示，三一神已经进到我们的里面，以祂自己作元素，并以一些出于我们的东西作材料，来作建造的工作；马太十三章撒种者的比喻说明了这事：

our souls; it is an inward rest and not anything merely outward in nature.

5. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy (good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter), and such a burden is light, not heavy.

§ Day 5

IV. The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God—Matt. 13:3, 18-23:

- A. We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings; this vision is the very heart of the Lord's recovery, for it is related to the desire of the Lord's heart.
- B. He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression.
- C. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation to grow Christ so that precious materials may be produced for God's building—1 Cor. 3:9, 12a.
- D. According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us—1 John 3:9; Col. 2:19; Eph. 4:15-16.

§ Day 6

- E. Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material; this is illustrated by the parable of the sower in Matthew 13:

- 1 主将自己当作生命的种子，撒在人的心这土壤里，使祂能生长并活在他们里面，且从他们里面彰显出来——3 节。
- 2 种子撒到土里，是凭土壤里的养分而长大；结果，种子的出产乃是由种子和土壤的元素所组成——23 节。
- 3 在我们里面有一些养分是神所造的，预备让祂进到里面，在我们里面长大；为着神圣的种子，神造了人的灵，有属人的养分，连同人的心作为土壤——彼前三 4。
- 4 我们在生命里长大的速度，不在于神圣的种子，乃在于我们供应这种子多少的养分；我们供应的养分越多，种子就长得越快，并且越茂盛——太五 3，8。
- 5 我们若留在魂里，留在天然的人里，就没有任何养分为着神圣种子的长大；但我们若得加强到里面的人里，并且注意我们的灵，操练我们的灵，就能够供应养分；这样基督就能安家在我们心里——弗三 16 ~ 17，罗八 6，提前四 7，参犹 19。
- 6 我们若要让主这生命的种子在我们里面长大，成为我们完满的享受，就必须向主完全敞开，并与祂合作，彻底对付我们的心——太十三 3 ~ 9，18 ~ 23。
- 7 一面，神用祂自己作元素加强我们；另一面，我们提供养分；借着这二者，神在基督里就在我们的全人里完成祂内在的建造，就是建造祂的家。

1. The Lord sows Himself as the seed of life into men's hearts, the soil, that He might grow and live in them and be expressed from within them—v. 3.
2. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
3. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed—1 Pet. 3:4.
4. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Matt. 5:3, 8.
5. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our hearts—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7; cf. Jude 19.
6. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 18-23.
7. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two, God in Christ carries out His intrinsic building—the building of His home—in our entire being.

第二周■周一

晨兴喂养

太九 20～22 “看哪，有一个女人，患了十二年血漏，来到耶稣背后，摸祂的衣服穗子；因为她心里说，我只要摸着祂的衣服，就必得拯救。耶稣转过来，看见她，就说，女儿，放心，你的信救了你。从那时候，那女人就得了拯救。”

马太九章二十至二十二节启示，基督的行为受属天的管治——祂的衣服穗子。

按照民数记十五章三十八至四十节，以色列的男丁必须在衣服边上作穗子，在穗子上钉一根蓝细带子。（蓝色表征属天。）这意思是，他们的生活、行事受到属天限制的约束。他们受属天规范所管治、控制并限制。…衣服象征人行为的美德。主的衣服象征祂在人性里的完美行为，就是祂人性美德的完全。在主耶稣人性的美德里，有医治的能力。因此，当那有病的女人摸祂的衣服穗子，祂美德的能力就出来临到她，她便得了医治。基督受属天管治的行为所生出的美德，成了医治的能力。（太十四 36。）（新约总论第九册，四四至四五页。）

信息选读

摸主的衣服穗子，就是摸那在祂人性里的主自己；神是具体化在祂的人性里。（西二 9。）借着这样一摸，祂神圣的能力就借着祂人性的完全，传输到摸的人里面，成为她的医治。神住在不能靠近的光中，（提前六 16，）但在基督里，借着祂的人性成了那可摸的，叫那女人得救并给她享受。

WEEK 2 — DAY 1

Morning Nourishment

Matt. 9:20-22 And behold, a woman who had been suffering from a hemorrhage for twelve years approached from behind and touched the fringe of His garment, for she said within herself, If only I touch His garment, I will be healed. And Jesus, turning and seeing her, said, Take courage, daughter; your faith has healed you. And the woman was healed from that hour.

In Matthew 9:20-22 Christ is revealed as the One with heavenly-ruled deeds—the fringe of His garment.

According to Numbers 15:38-40, Israelite males had to wear a blue fringe on their garments, a ribbon in the color of blue. (Blue signifies heavenliness.) This meant that their lives, their walk, were restricted by a heavenly limitation. They were ruled, governed, and restricted by heavenly regulations...Garments signify virtue in human behavior. The Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection. In the human virtue of the Lord Jesus there was healing power. Therefore, when the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed. Out of Christ's heavenly-ruled deeds comes the virtue that becomes the healing power (Matt. 14:36). (The Conclusion of the New Testament, pp. 2789-2790)

Today's Reading

To touch the fringe of the Lord's garment was to touch the Lord Himself in His humanity, in which God was embodied (Col. 2:9). By such a touch His divine power was transfused into the touching one through the perfection of His humanity and became her healing. God, who dwells in unapproachable light (1 Tim. 6:16), became touchable in Christ through His humanity for her salvation and enjoyment.

作为令人喜悦的一位，基督…是在人性美德的美丽里，有医治大能的一位。我们这些相信祂、爱祂、并读祂话语的人，已经被祂的人性美德所医治。我们越在祷告中接触祂，我们就越被医治。…当我们看见这位在祂受属天管治的行为和行动中的基督，并且接触祂，我们就得医治，被变化。这就是我们摸主衣服穗子时的经历。这穗子就是主一切人性美德的总和，而这总和产生医治的能力。在这医治的能力中，有变化的元素，能改变我们的性格。

这个女人借着信得着医治。今天我们借以得医治的信，乃是借着那因祂的吸引力而注入我们里面的信。（新约总论第九册，四五至四六页。）

“〔那女人〕说，我只要摸着祂的衣服，就必得拯救。于是她血漏的源头立刻干了，她便觉得身上的灾病得了医治。”〔可五 28 ~ 29。〕…疾病是魔鬼对病人所施行的压制。因此，奴仆救主的医治，对这受苦的病人乃是一种拯救的服事，使她得享舒畅，并从恶者的压制之下得着释放。（徒十 38。）

因着众人拥挤奴仆救主，真正的寻求者很难摸到祂。虽然如此，这女人却想摸祂，她一摸着，就得了拯救。…主里面有感觉，觉得祂的美德，就是祂的能力，从祂身上出去，传输到一个人里面。为这缘故，祂查问谁摸了祂的衣服。…拥挤的群众从救主一无所得，但摸祂的女人却得了医治。

〔那女人〕的疾病表征漏掉生命。…自从人堕落以来，每一个亚当的后裔都患了这种疾病。我们都是堕落的罪人，都患了漏掉生命素质的灾病。因着这灾病，每一个亚当的后裔，每一个堕落的罪人，都天天在死。…你看看今天的社会，就会晓得每一个罪人都患漏掉生命素质的疾病。（马可福音生命读经，一八〇至一八二页。）

参读：新约总论，第二百六十九至二百七十篇。

As a pleasant person, Christ is...the One with healing power in the beauty of His human virtues. We who believe in Him, love Him, and read His word have been healed by His human virtue. The more we contact Him in prayer, the more we are healed...As we see Christ in His heavenly-ruled deeds and activities and contact Him, we are healed, transformed. This is our experience when we touch the fringe of the Lord's garment. This fringe is the totality of all the Lord's human virtues, and this totality issues in healing power. In this healing power there is a transforming element that changes our character.

This woman was healed through faith. Today the faith through which we are healed is the faith that is infused into us by Christ's attractiveness as we behold Him. (The Conclusion of the New Testament, p. 2790)

[The woman said], "If I touch even His garments, I will be healed. And immediately the fountain of her blood was dried up, and she knew in her body that she was cured of the affliction." [Mark 5:28-29]...Sickness is an oppression exercised over the sick by the devil. Hence, the Slave-Savior's healing was a saving service rendered to the suffering victim so that she might enjoy relief and release from the evil one's oppression (Acts 10:38).

Because a crowd was pressing upon the Slave-Savior, it was difficult for the genuine seekers to touch Him. Nevertheless, this woman found a way to touch Him, and when she did so, she was healed...The Lord had the inner sense that His virtue, His power, had gone out of Him and had been transfused into someone else. This was the reason He asked who it was that had touched His garments...The pressing crowd received nothing from the Savior, but the woman who touched Him was healed.

Her disease signifies the leaking out of life...From the time of man's fall, every descendant of Adam has been sick in this way. As fallen sinners, we all are afflicted with the leaking out of our life essence. Because of this affliction, every descendant of Adam, every fallen sinner, is dying day by day...If you consider today's society, you will realize that with every sinful person there is the illness of the leaking out of the life essence. (Life-study of Mark, 2nd ed., pp. 152-153)

Further Reading: The Conclusion of the New Testament, msgs. 269—270

第二周■周二

晨兴喂养

诗二三 1～3 “耶和华是我的牧者；我必不至缺乏。祂使我躺卧在青草地上，领我在可安歇的水边。祂使我的魂苏醒，为自己的名引导我走义路。”

主耶稣认为百姓是羊，祂自己是牧人。（太九 36。）基督第一次临到犹太人时，他们如同患麻风的、瘫痪的、鬼附的、和各样可怜的人，因为他们没有牧人照顾。因此，祂不仅作医生，也作牧人服事他们，正如以赛亚五十三章六节和四十章十一节所预言的。作为这样一位牧人，主耶稣行神迹，为要照顾有需要的人。（参太十一 5。）…这是作牧人的主所动的慈心，为要照顾他们。作为主的执事，我们应当学习如何顾到有需要的人。（新约总论第九册，四六页。）

信息选读

（诗篇二十三篇）告诉我们，基督分五个阶段牧养我们。第一阶段是青草地和可安歇的水边。（2。）草地和水是为着我们的滋养，包括顾惜和享受。第二阶段是义路。（3。）义路指明我们的行事为人。我们享受基督、被基督充满、且得基督滋养以后，就走在义路上。（在）第三阶段，…基督的牧养带我们行过死荫的幽谷。（4。）第四阶段是战场，（5，）在那里我们与敌人争战。在战场上，基督为我们摆设了筵席。最后，末了的阶段是一生一世住在耶和华的殿中。（6。）

复活的基督牧养我们，首先是（在）起初阶段。…因为祂是我们的牧者，我们必不至缺乏。（腓一 19 下。）我们在得救以后，就进入这第一阶段的享受。

WEEK 2 — DAY 2

Morning Nourishment

Psa. 23:1-3 Jehovah is my Shepherd; I will lack nothing. He makes me lie down in green pastures; He leads me beside waters of rest. He restores my soul; He guides me on the paths of righteousness for His name's sake.

The Lord Jesus considered the people as sheep and Himself as the Shepherd [Matt. 9:36]. When Christ came to the Jews the first time, they were like lepers, paralytics, the demon-possessed, and all manner of pitiful persons, because they had no shepherd to care for them. Therefore, He ministered to them not only as a Physician but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11. As such a Shepherd, the Lord Jesus did miracles to take care of the needy ones [Matt. 11:5]...This is the compassion exercised by the Lord as their Shepherd to take care of them. As a minister of the Lord, we should learn how to be concerned for the needy ones. (The Conclusion of the New Testament, pp. 2790-2791)

Today's Reading

[Psalm 23] tells us that Christ's shepherding of us is in five stages. The first stage is of the pastures and the waters of rest (v. 2). Pasture and waters are for our nourishment, including cherishing and enjoyment. The second stage is the stage of the paths of righteousness (v. 3). The paths of righteousness indicate our walk. After we enjoy Christ, are filled up with Christ, and are nourished by Christ, we walk on the paths of righteousness. [In] the third stage...Christ's shepherding leads us through the valley of the shadow of death [v. 4]. The fourth stage is the battlefield (v. 5), where we are fighting against the adversaries. At the battlefield a table, a feast, is spread for us. Finally, the last stage is to dwell in the house of God all the days of our life (v. 6).

The resurrected Christ shepherds us first in the initial stage...Because He is our Shepherd, we will lack nothing (Phil. 1:19b). Right after we were saved, we entered into this first stage of enjoyment. In John 21 the Lord

在约翰二十一章，主耶稣问彼得爱不爱祂。彼得说他确实爱主，主就嘱咐他喂养祂的小羊。（15。）我们需要像乳母一样，顾惜、喂养在我们照顾之下的孩子。（帖前二 7。）

祂也领我们在可安歇的水边。（诗二三 2 下，林前十二 13 下。）青草地是基督，…那灵是可安歇的水。我们去照顾新人，不仅要用基督喂养他们，也要帮助他们喝那灵。我们必须帮助他们呼求主名并祷告，这就是帮助他们运用灵来喝那灵。

诗篇二十三篇三节说，“祂使我的魂苏醒，为自己的名引导我走义路。”这是第二阶段…的复兴与变化。使我们的魂苏醒就是使我们复兴。苏醒也包括更新与变化。这符合新约罗马十二章二节的教训，这节说我们需要借着心思的更新而变化；心思是我们魂的主要部分。基督在祂的牧养中使我们的魂苏醒，使我们的魂复兴并变化。

我们喝赐生命的灵作活水，就不只要流出一道江河，乃要流出许多道江河。（约七 38。）有一道正确人性的江河、一道恩慈的江河、一道爱的江河、一道忍耐的江河等等。我们需要许多道江河。

祂引导我们（照着灵）走义路（以满足义的要求——罗八 4）。唯有那些照着灵而行的人，才能成就义。我们有三部分——体、魂和灵。（帖前五 23。）我们不该照着我们的体行事，因为体满了情欲。我们也不该照着我们的魂行事，因为魂满了意见。我们乃该照着我们的灵行事。我们照着灵而行，便成就律法义的要求。（诗篇生命读经，一七二至一七五、一七七页。）

参读：诗篇生命读经，第十一至十二篇；约翰福音结晶读经，第十三篇。

Jesus asked Peter if he loved Him. When Peter said that he did love the Lord, the Lord charged him to feed His lambs (v. 15). We need to be like nursing mothers to cherish and feed the little ones under our care (1 Thes. 2:7).

He also leads us to waters of rest (Psa. 23:2b; 1 Cor. 12:13b). The green pastures are Christ...The Spirit is the restful waters. When we go to take care of the new ones, we must not only feed them with Christ but also help them to drink of the Spirit. We must help them to call on the name of the Lord and to pray. This is to help them to drink the Spirit by exercising their spirit.

Psalms 23:3 says, "He restores my soul; / He guides me on the paths of righteousness / For His name's sake." This is the second stage of revival and transformation...To restore our soul is to revive us. Restoring also includes renewing and transforming. This corresponds with the New Testament teaching in Romans 12:2 which says that we need to be transformed by the renewing of the mind, which is the leading part of our soul. Christ in His shepherding restores—revives and transforms—our soul.

When we drink of the life-giving Spirit as the living water, we will flow out, not just one river but many rivers (John 7:38). There is a river of the proper humanity, a river of kindness, a river of love, a river of patience, etc. We need many rivers.

He guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). Righteousness can be fulfilled only by those who walk according to their spirit. We have three parts—body, soul, and spirit (1 Thes. 5:23). We should not do things according to our body, because it is full of lusts. We should not do things according to our soul, because it is full of opinions. Instead, we should do things according to our spirit. When we walk according to the spirit, we fulfill the righteous requirement of the law. (Life-study of the Psalms, pp. 139-143)

Further Reading: Life-study of the Psalms, msgs. 11—12; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 13

第二周■周三

晨兴喂养

诗二三 4～6 “我虽然行过死荫的幽谷，也不怕遭害，因为你与我同在；你的杖，你的竿，都安慰我。在我敌人面前，你为我摆设筵席；你用油膏了我的头，使我的福杯满溢。我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远。”

（诗篇二十三篇中基督牧养的）第三阶段是经过死荫幽谷而经历那复活、是灵之基督的同在。（4。）我们行过死荫的幽谷时，不怕遭害，因为那是灵的基督与我们同在。（提后四 22。）这就是说，我们经历祂的同在。祂与我们同在，就是我们享受祂的同在。我们行在死荫的幽谷中，祂的同在对我们是安慰、拯救、和扶持的能力。（诗篇生命读经，一七七至一七八页。）

信息选读

我们人活在这地上，难处是无法避免的。…有些圣徒也许有瘸腿的孩子，这就将这些圣徒带到谷中。一位弟兄在一地作长老，主忽然带进另一位长老，这位弟兄很难与他配搭。这另一位长老对第一位长老就成为死荫的幽谷。他不能与这位长老争吵，否则他会得罪他的灵；他必须与他同心合意。他的灵也不允许他退缩，他必须留在谷中受苦。这些都是死荫幽谷的例子。

我们安息在主里，会使谷缩短，使荫减少，并将死除去。我们不该谈论自己在谷中的事。…我们不怕遭害，因为祂与我们同在。提后四章二十二节说，

WEEK 2 — DAY 3

Morning Nourishment

Psa. 23:4-6 ...Though I walk through the valley of the shadow of death, I do not fear evil, for You are with me; Your rod and Your staff...comfort me. You spread a table before me in the presence of my adversaries; You anoint my head with oil; my cup runs over. Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of Jehovah for the length of my days.

The third stage is the stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death (Psa. 23:4). Even though we walk through the valley of the shadow of death, we do not fear evil, for the pneumatic Christ is with us (2 Tim. 4:22). This means that we experience His presence. For Him to be with us is for us to enjoy His presence. His presence is a comfort, a rescue, and a sustaining power to us when we are walking in the valley of the shadow of death. (Life-study of the Psalms, p. 144)

Today's Reading

We human beings cannot avoid having troubles as we live on this earth...Some saints may have children who are crippled. This brings these saints into the valley. A brother may be an elder in a locality, and the Lord may suddenly bring in another elder, with whom it is difficult for this brother to coordinate. This other elder then becomes the valley of the shadow of death to the first elder. He cannot quarrel with this other elder, or he will offend his spirit. He has to keep the one accord with him. Also, his spirit will not allow him to withdraw. He has to stay in the valley to suffer. These are examples of the valley of the shadow of death.

Our resting in the Lord will shorten the valley, reduce the shadow, and remove the death. We should not talk about our being in the valley...We do not fear evil, because He is with us. Second Timothy 4:22 says that the Lord is with our spirit.

主与我们的灵同在。主不是仅仅笼统地在我们里面，祂乃是专一地在我们的灵里。我们若有了谷中正确的经历，就能见证谷是我们亲密享受主同在的地方。

第四阶段〔乃是〕对复活之基督更深、更高的享受。（诗二三 5。）主在我们敌人面前为我们摆设筵席。主的桌子乃是一个筵席。（林前十 21。）每主日我们来到主的桌子前坐席，总是在我们敌人面前。每天对我们都是争战的日子。我们基督徒必须争战；否则，我们就会被击败。在我们的事业里，在我们的家庭里，甚至在召会里，到处都会有敌人。一面，我们享受主的筵席；另一面，我们该为着胜利而争战。我们若在周中被击败，我们就很难那么享受主的桌子。在来到主的桌子前以先，我们需要整周都在主里争战；然后我们就能在主的桌子前，丰富的享受祂作我们的筵席。

诗篇二十三篇六节说到第五阶段在耶和华的殿中一生享受神圣的恩惠和慈爱。我们一生一世（指今世）必有恩惠慈爱随着我们（基督的恩和神的爱与我们同在——林后十三 14）。“恩惠”指基督的恩，“慈爱”指父的爱，“随着”含示那灵的交通。林后十三章十四节启示三一神的行动，叫我们享受祂的一切丰富。子的恩、父的爱、那灵的交通，与我们同在。

至终，这享受将我们引到神的殿中。我们要住在耶和华的殿中（召会与新耶路撒冷——提前三 15～16，启二一 2～3，22），直到永远（指今世、来世和永世）。（诗篇生命读经，一七八至一八二页。）

参读：诗篇中所启示并预表的基督与召会，第五章；活力排，第四、六、九篇。

The Lord is not merely within us in a general way, but He is in our spirit in a particular way. If we have had the proper experience in the valley, we can testify that it was a place for us to enjoy the Lord's presence in such a close way.

The fourth stage [is] the deeper and higher enjoyment of the resurrected Christ (Psa. 23:5). The Lord spreads a table—a feast—before us in the presence of our adversaries (1 Cor. 10:21). The Lord's table is a feast. Every Lord's Day when we come to His table to take the feast, it is always in the presence of our adversaries. Every day is a fighting day to us. We Christians have to fight. Otherwise, we will be defeated. There may be adversaries in our business, in our home, and even in the church. On the one hand, we enjoy the feast of the Lord, and on the other hand, we should fight for the victory. If we are defeated during the week, it will be difficult for us to enjoy the Lord's table that much. We need to fight the battle in the Lord all week long before we come to the Lord's table. Then we will be able to have a rich enjoyment of the Lord as our feast at His table.

Psalm 23:6 speaks of the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah. Surely goodness and lovingkindness will follow us (the grace of Christ and the love of God will be with us—2 Cor. 13:14) all the days of our life (in the present age). Goodness refers to the grace of Christ, lovingkindness refers to the love of the Father, and follow refers to the fellowship of the Spirit. Second Corinthians 13:14 reveals the move of the Triune God for us to enjoy all His riches. The grace of the Son, the love of the Father, and the fellowship of the Spirit are with us.

Eventually, this enjoyment will usher us into the house of God. We will dwell in the house of Jehovah (the church and the New Jerusalem—1 Tim. 3:15-16; Rev. 21:2-3, 22) for the length of our days (in the present age and in the coming age and in eternity). (Life-study of the Psalms, pp. 144-147)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 5; CWWL, 1994—1997, vol. 5, "The Vital Groups," chs. 4, 6, 9

第二周■周四

晨兴喂养

太十一 28 ~ 30 “凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

基督是安息。我们若取用基督作我们的智慧，我们也许变得非常忙碌。为这缘故，取用基督作我们的智慧，需要借着取用祂作我们的安息来平衡。…主耶稣发出呼召，要人到祂这里来，从劳苦重担中得安息。马太十一章二十八节所提的劳苦，不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。因此，主呼召劳苦的人到祂这里来得安息。安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。（新约总论第九册，四八至四九页。）

信息选读

在马太十一章二十九节主耶稣给我们得安息的路。…主的轭，祂的生活方式，乃是安息，但我们的轭却是重担。因此，我们不该负我们的轭；反之，我们该负主的轭，就是祂的生活方式。

负主的轭就是接受父的旨意。…主耶稣过这样的生活，并不在意别的，只在意父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39，42。）因此，祂要我们跟祂学。跟祂学不是外面模仿祂，乃是在我们的灵里借着负祂的轭——神的旨意——来翻印祂。（十一 29 上，彼前二 21。）

WEEK 2 — DAY 4

Morning Nourishment

Matt. 11:28-30 Come to Me all who toil and are burdened, and I will give you rest. 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. For My yoke is easy and My burden is light.

Christ is rest. If we take Christ as our wisdom, we may become very busy. For this reason, taking Christ as our wisdom needs to be balanced by taking Him as our rest. The Lord Jesus sounded out a call to come to Him for rest from being burdened to toil. The toil mentioned in Matthew 11:28 refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. Thus, the Lord calls the toiling ones to come to Him for rest. Rest refers not only to being set free from the toil and burden under the law and religion or under any work and responsibility but also to perfect peace and full satisfaction. (The Conclusion of the New Testament, p. 2792)

Today's Reading

In Matthew 11:29 the Lord Jesus gives us the way to rest...The Lord's yoke, His way of living, is a rest, but our yoke is a burden. Therefore, we should not take our yoke. Rather, we should take the Lord's yoke, His way of living.

The Lord's yoke is to take the will of the Father...The Lord Jesus lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42). Therefore, He asks us to learn from Him. To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God's will (11:29a; 1 Pet. 2:21).

负主的轭、跟主学，就叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。最困难的事，就是我们魂里得安息。人会失眠，是因为他们的魂受搅扰。然而，借着负主的轭、跟祂学，我们魂里就有分于祂那满足中的安息。（太十一 28 下，29 下，30。）（新约总论第九册，四九页。）

神的旨意就是我们的轭。因此，我们不能为所欲为；我们乃是负轭的。青年人，不要以为你们是那么自由逍遥。在主的恢复里，我们都负了轭。负轭是何等美好！…主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。容易，原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。

在马太十一章二十九节，主告诉我们要跟祂学。祂心里柔和谦卑。柔和，或，温柔；意即不抵抗任何反对。谦卑，意即不重看自己。在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

主说，我们若负祂的轭，且跟祂学，我们魂里就必得安息。…我们尽职事遭受反对时，我们若抵抗，就没有平安。但我们若不抵抗，而降服于父的旨意，见证反对是出于父，我们魂里就会得着安息。施浸者约翰不认为他的下监是出于父，所以他没有安息。他若领悟他的下监是由于父的旨意，即使在监里，他也必得着安息。基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我们必须跟祂学，也必须接受这样的观点。若是这样，我们魂里就会得着安息。（马太福音生命读经，四四〇至四四一页。）

参读：诗篇中所启示并预表的基督与召会，第五章。

The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest, not anything merely outward in nature. The hardest thing is to rest in our souls. People lose sleep because their soul is bothered. Yet by taking the Lord's yoke and learning from Him, we share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30). (The Conclusion of the New Testament, p. 2793)

God's will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think you are so free or liberated. In the Lord's recovery we all have been yoked. How good it is to be yoked!...The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. The Greek word rendered "easy" means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In Matthew 11:29 the Lord told us to learn from Him. He is meek and lowly in heart. To be meek, or gentle, means not to resist any opposition, and to be lowly means not to esteem oneself highly. Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself. Hence, regardless of the situation He had rest in His heart; He was fully satisfied with His Father's will.

The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls. If we are opposed as we minister, and we resist, we will not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we will have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we will have rest in our souls. (Life-study of Matthew, 2nd ed., pp. 372-373)

Further Reading: Life-study of Matthew, msgs. 29, 31, 36

第二周■周五

晨兴喂养

太十三 3 “祂就用比喻对他们讲许多事，说，看哪，那撒种的出去撒种。”

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的生长而长大。”

马太福音开始于大卫的子孙，（一 1，）结束于三一神。（二八 19。）在（两者）之间，我们看见撒种者。（十三 3。）主耶稣明确地将自己视为撒种者。…在教导真理和传扬福音时，祂乃是撒种者，并且祂的一生乃是撒种的一生。主耶稣是撒种者，是神圣生命的分授者。

撒种者乃是主耶稣这奇妙的人位；所撒的种子也是主自己这三一神的具体化身。基督已将祂自己当作生命的种子撒在我们里面。（4 上，8。）基督是种子，由话所表征。（19。）我们这些神所拣选的人，乃是土壤。…因此，基督这话乃是生命的种子，撒在我们这土壤里。（新约总论第九册，五八页。）

信息选读

基督来到地上，不只是为了与我们同在，也为了要撒在我们里面。借着成为肉体，祂成了生命的种子；在祂的职事里，祂将这种子撒在人里面。这意思是，祂将自己这三一神的具体化身撒在祂的信徒里面。作为撒种者，基督已将祂自己当作生命的种子撒在我们心里，好使祂能活在我们里面，长在我们里面，并从我们里面彰显出来。

就如生命的种子种在地里，与地土的元素调和，与地土一同生长而产生植物；照样，基督也已将祂自己当作生命的种子撒在我们这地土里，与我们一

WEEK 2 — DAY 5

Morning Nourishment

Matt. 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

The Gospel of Matthew begins with the Son of David (1:1) and ends with the Triune God (28:19). In between...we have the Sower (13:3). The Lord Jesus clearly considered Himself a Sower...In teaching the truth and in preaching the gospel, He was a Sower, and His life was a life of sowing. As the Sower, the Lord Jesus was the Distributor of the divine life.

The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God. Christ has sown Himself as the seed of life into us (vv. 4a, 8). Christ is the seed signified by the word (v. 19), and we, the chosen ones of God, are the soil...Therefore, Christ as the word is the seed of life sown into us as the soil. (The Conclusion of the New Testament, p. 2801)

Today's Reading

Christ came to earth not only to be with us but also to be sown into our being. Through incarnation He became the seed of life, and in His ministry He sowed this seed into others. This means that He sowed Himself as the embodiment of the Triune God into His believers. As the Sower, Christ has sown Himself as the seed of life into our hearts so that He may live in us, grow in us, and be expressed from within us.

Just as the seed of life is planted into the earth, is mingled with the element of the earth, and grows together with the earth to produce the plant, Christ has sown Himself as the seed of life into us as the earth and both He

同生长。祂这生命的种子有某种元素，我们这生长的地土也有某种元素，两者调和在一起，生长在一起，成为一棵植物。这是基督的身体，由神圣的生命调和人性所构成。基督的身体实际上是一棵植物，由基督这生命种子长出来，并长到人心这生长的地土中。

我们需要看见基督这撒种者的异象，祂将自己当作生命的种子撒在人里面。这异象正是主恢复的心脏，因为这联于主心头的愿望。…祂渴望进到我们这些祂所拣选的人里面，用调和的方式作我们的生命，为了使祂自己成为我们的元素，并使我们成为祂的彰显。基督是三一神的具体化身和彰显，祂已将祂自己撒在我们里面。（新约总论第九册，五八至五九页。）

基督是种子，我们是土壤，有养分为着种子的长大。在复活里的基督，就是那是赐生命之灵的基督，已将祂自己撒到我们里面，不仅要留在我们里面，更要在我们里面长大。基督在我们里面的长大，就等于建造。…那将祂自己撒到我们里面的基督，现今正在我们里面作特别的工作，就是安家在我们里面的人里，在我们的心里。（弗三17。）这就是建造，借着神性与人性的调和而得以完成。约翰十四章二十三节提到这样的建造：“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”这住处不仅是为着三一神，也是为着我们。因此，这是一个相互的住处。

基督…建造召会，不仅是借着拯救罪人，将他们作成信徒并祂的肢体，更是借着将祂自己建造到他们里面。…神正在基督里将祂自己作到我们里面（而）建立家室。…这家室要成为神的家和我们的家，就是一个相互的住处。至终，三一神和蒙救赎的人要调和并建造成为一个实体，这实体就是新耶路撒冷。…我们今天的需要，…乃是让神在我们里面完成祂建造的工作。（撒母耳记生命读经，二三五至二三七页。）

参读：撒母耳记生命读经，第二十九至三十篇。

and we grow together. He as the life seed has a certain kind of element, and we as the growing earth also have a certain kind of element, and the two mingle together and grow together to be one plant. This is the Body of Christ constituted with the divine life mingled with humanity. The Body of Christ in reality is a plant growing out of Christ as the life seed into the human heart as the growing earth.

We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings. This vision is the very heart of the Lord's recovery, for it is related to the desire of the Lord's heart...He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression. Christ, the embodiment and expression of the Triune God, has sown Himself into our being. (The Conclusion of the New Testament, pp. 2801-2802)

Christ is the seed, and we are the soil with the nutrients for the growth of the seed. Christ in resurrection, Christ as the life-giving Spirit, has sown Himself into us not simply to stay in us but to grow in us. The growth of Christ in us equals the building. The Christ who has sown Himself into us is now doing a particular work in us—the work of making His home in our inner being, in our hearts (Eph. 3:17). This is building, and it is carried out through the mingling of divinity with humanity. Such a building is mentioned in John 14:23: "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." This abode is not only for the Triune God but is also for us. Hence, it is a mutual abode.

Christ...builds the church not merely by saving sinners and making them believers and members of Himself but by building Himself into them. God is working Himself in Christ into us to make a house...This house will be both God's house and our house, a mutual abode. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up to be one entity, and this entity will be the New Jerusalem...Our need [today] is for God to carry out His building work within us. (Life-study of 1 & 2 Samuel, pp. 191-193)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 29—30

第二周■周六

晨兴喂养

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

圣经告诉我们，神正在我们里面作工，基督也正活在我们里面。然而，圣经用了一个非常显著的辞——“建造”，表明神在我们里面的工作。…基督安家在我们心里…与建造有关。我们若要安家，必须先建造房子。安家含示在一个特定的地方定居。然而，我们若要定居，就必须有房子。“使基督…安家”（弗三 17）这辞句强烈指明，祂正在我们里面作建造的工作。基督正在我们里面的人里建造一个家。

〔在〕约翰十四章二十三节，…主耶稣说，“人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。”本节“安排住处”这辞，等于以弗所三章十七节的“安家”。三一神已经进到我們里面，以祂自己作元素，并以一些出于我们的东西作材料，来作建造的工作。这几节关于建造的话，含示神在基督里将祂自己建造到我们里面，与我们的所是有极大的关系。（撒母耳记生命读经，二三九至二四一页。）

信息选读

〔在〕马太十三章撒种者的比喻〔里〕…种子〔神性〕撒到土〔人性〕里，是凭土壤里的养分而长大。…这种子…乃是凭着自己，并凭着土壤里的养分而长大。…种子的出产乃是由种子和土壤的元素所组成。这里我们看见一个重要的属灵原则：种子要长大，就

WEEK 2 — DAY 6

Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

The Bible tells us that God is working in us and that Christ is living in us. However, the Bible uses a very striking term—build—to denote God’s work in us...Christ’s making His home in our hearts involves building. If we would make a home, we must first build a house. To make a home implies being settled in a particular place. However, if we would be settled, we must have a house. The words that Christ may make His home [Eph. 3:17] are a strong indication that He is doing a work of building in us. Christ is building a home in our inner being.

[In] John 14:23...the Lord Jesus said, “If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him.” The words make an abode in this verse equal make His home in Ephesians 3:17. The Triune God has come into us to do a building work with Himself as the element and also with something from us as the material. The word concerning building in these verses implies that God’s building Himself in Christ into us has very much to do with what we are. (Life-study of 1 & 2 Samuel, pp. 196-197)

Today’s Reading

[In] the parable of the sower in Matthew 13, the seed [divinity] is sown into the soil [humanity] to grow with the nutrients in the soil. This seed... grows with itself and the nutrients in the soil...The produce is a composition of elements from both the seed and the soil. Here we see an important spiritual principle. In order to grow, the seed must be sown into good soil.

必须撒到好土里。…在我们里面有一些特定的养分是神所造的，预备让祂进到里面，好在我们里面长大。神造了人的灵，含有人性的养分。…撒到我们里面的种子乃是作三一神具体化身的基督。种子在我们里面长大的速度，在于我们供应多少的养分。我们供应的养分越多，种子就长得越快，并且越茂盛。

按照圣经，长大等于建造。主耶稣宣告说，祂要建造祂的召会。（太十六 18。）这建造是借着我们里面神圣种子的长大而发生的。…三一神这生命的源头，已在基督里将祂自己当作一粒种子撒到我们里面。这种子一进到我们里面，就结合我们里面的东西——属灵的养分，然后开始生长。…马太十三章指明，只有好土（8，23）才能提供足够的养分，让神圣的种子长大。

既然神在基督里将祂自己建造到我们里面，不只在于祂自己这元素，也在于我们所供应的养分，我们就需要得以加强到里面的人里。…我们若得以加强到里面的人里，并且注意我们的灵，操练我们的灵，就能供应养分；这样基督就能安家在我们的所是里。

在以弗所三章…保罗祷告，求父借着祂的灵，用大能使我们得以加强到里面的人里。这大能，就是一章十九至二十二节所提到的，乃是使基督从死人中复活，叫祂在诸天界里坐在神的右边，将万有服在基督的脚下，以及使基督向着召会作万有的头的能力。这样的大能运行在我们里面，（三 20，）神也用这大能加强我们，为着祂的建造。神所借以加强我们的那灵，乃是经过过程之三一神的终极完成。一面，神用祂自己作元素加强我们；另一面，我们提供养分。借着这二者，神在基督里就在我们的全人里完成祂内在的建造，就是建造祂的家。（撒母耳记生命读经，二四一至二四三页。）

参读：神人的生活，第十三篇。

We have within us certain nutrients created by God as a preparation for His coming into us to grow in us. God has created the human spirit with the human nutrients. The seed that has been sown into us is Christ as the embodiment of the Triune God. The rate at which the seed grows within us depends on the nutrients afforded by us. The more nutrients we supply, the faster the seed will grow and the more it will flourish.

According to the Bible, growth equals building. The Lord Jesus declared, “I will build My church” (Matt. 16:18). This building takes place by the growth of the divine seed within us. The Triune God, the source of life, has sown Himself in Christ as a seed into our being. Once this seed comes into us, it meets something within us—our spiritual nutrients—and it begins to grow… Matthew 13 indicates that only the good soil (vv. 8, 23) affords the adequate nutrients for the growth of the divine seed.

Since God’s building Himself in Christ into us depends not only on Himself as the element but also on the nutrients supplied by us, we need to be strengthened into our inner man… If we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied. Then Christ will make His home in our inner being.

[In Ephesians 3] Paul prayed that the Father would strengthen us with power through His Spirit into our inner man. This power, referred to in Ephesians 1:19-22, is the power that raised Christ from the dead, seated Christ at the right hand of God in the heavenlies, subjected all things under Christ’s feet, and gave Christ to be Head over all things to the church. Such power operates in us (3:20), and with it God strengthens us for His building. The Spirit through whom God strengthens us is the consummation of the processed Triune God. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients. Through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being. (Life-study of 1 & 2 Samuel, pp. 197-198)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 13

第二周诗歌

神将得着国度

补 919

(英 1299)

降 B 大调

4/4

一 创造之神有一目的，使人活着有意义；
按祂形像我们被造，将祂权柄显于地。
人虽落入撒但诡计，使神目标受蒙蔽；
但神终将得祂国度，子必完成父心意。

- 二 耶稣基督要得国度，
生命种子长出实际，
并非宗教人士所说，
基督正在建造国度，
撒但诡计必无路；
不顾一切的拦阻。
死后才能进国度；
我们见证且目睹。
- 三 神子耶稣，我们救主，
今成那灵进入人里，
祂是小小生命子粒，
从里到外，不住扩展，
是神亲来成肉体；
作为赐生命之气。
生根在人的灵里；
直到生命全漫溢。
- 四 弟兄，时间已经短促，
借着生命长大成熟，
不再挣扎，不再奋斗，
凡事长入元首基督，
主正切慕得新妇；
我们催促祂脚步。
只要灵中转向主；
生命种子成国度。
- 五 唯凭生命正常生长，
变化并非瞬间即成，
哦，让我们发展、取用
宝贵种子长成国度，
基督得着祂国度；
逐日增长是正途。
生命种子的丰富；
神旨成功不迟误。

WEEK 2 — HYMN

Man's Creator has a purpose

The Kingdom — The Seed of the Kingdom

1299

1. Man's Cre - at - or has a pur - pose For our be - ing here on earth.
In His i - mage we're cre - at - ed, To ex - press His rule on earth.
But man fell to Sa - tan's tempt - ing; Thus God's goal was hid from view.
Still our God will have His king - dom, For His Son will see it through.

2. Jesus Christ will get His kingdom
Notwithstanding Satan's plans;
He's obtaining something real by
Growing in the hearts of man.
Nothing like religion teaches:
"You must wait until you die"—
For the kingdom Christ is building,
Is on earth before our eyes.
3. His Son, Jesus, is our Savior.
Once in human form He came.
Now as Spirit He can enter
As the breath of life to man.
As a seed within our spirit
Christ takes root and starts to grow,
Spreading in our inmost being
Till His life we come to know.
4. Time is short, oh, brothers, hear it,
Christ is longing for His Bride.
We can hasten His returning
Simply by the growth in life.
No more struggling, no more striving,
Simply turn to Christ within.
See the seed begin to blossom.
Growing fully into Him.
5. Jesus Christ will get His kingdom
Just by growth—the normal way.
Not an instant transformation;
Growth goes on from day to day.
This life-seed is all-inclusive—
Everything we'll ever need;
Yes, our God's eternal purpose
Is within this precious seed.

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]