

建造召会的事奉

第五篇

事奉主者的人格

读经：利二 1～16，约六 57、63，七 37～39，
二一 15～17（诗歌补 132）

纲 要

周 一

壹 最高的道德乃是人道加上神性；这就是神的神圣属性彰显在人被造的美德里；这些高超的美德有七个主要项目：

一 我们必须有超凡的爱——林前十二 31 下，十三 1～8 上，太五 44。

二 我们必须有极广的宽恕——腓四 5～7，路二三 34 上，太十八 21～22。

三 我们必须有无上的信实——林前四 2，七 25 下，诗三七 3。

四 我们必须有尽致的卑微——彼前五 5～6，约十三 3～5，彼前三 8，腓二 3，弗四 2。

五 我们必须有绝顶的纯洁——太五 8，诗七三 25，提前一 5，提后二 22。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Five

The Humanity of One Who Serves the Lord

Scripture Reading: Lev. 2:1-16; John 6:57, 63; 7:37-39; 21:15-17 (Hymns 1174)

Outline

Day 1

I. The highest morality is one in which divinity is added to our humanity; this is the divine attributes of God expressed in the created virtues of man; there are seven major items of these excellent virtues:

A. We must have extraordinary love—1 Cor. 12:31b; 13:1-8a; Matt. 5:44.

B. We must have boundless forbearance—Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22.

C. We must have unparalleled faithfulness—1 Cor. 4:2; 7:25b; Psal. 37:3.

D. We must have absolute humility—1 Pet. 5:5-6; John 13:3-5; 1 Pet. 3:8; Phil. 2:3; Eph. 4:2.

E. We must have utmost purity—Matt. 5:8; Psal. 73:25; 1 Tim. 1:5; 2 Tim. 2:22.

六 我们必须是至圣至义的——彼前一 15 ~ 16, 彼后二 5、21, 罗十四 17, 太五 20, 林前一 30。

七 我们必须是光明正大的——约八 12, 路十一 34 ~ 36, 诗三六 7 ~ 10, 一一一 1。

周二

贰 基督该是我们的人格，而给人看出是在基督里，乃是指我们的人格；我们乃是从在基督里，变化到给人看出是在基督里——林后十二 2, 腓三 9:

一 基督徒的人格不是指我们天然的美德，乃是在我们里面，并且从我们里面活出来的基督；我们必须给人看出是在基督里，并且该在我们的身体上显大基督——一 19 ~ 21 上, 林后十二 2。

二 凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的（腓四 8），这六项美德，在人看来，项项都不容易作到，但我们在那加我们能力的基督里面（13），这些美德项项都能有。

三 这样，我们就能活出敬虔和该有的人格，就是基督显在我们身上，并从我们里面活出来。

四 正当的人格一失去，我们就立刻没有地位和权利事奉主；我们要靠恩典，保守这个以基督为正当人格的生活。

F. We must have supreme holiness and righteousness—1 Pet. 1:15-16; 2 Pet. 2:5, 21; Rom. 14:17; Matt. 5:20; 1 Cor. 1:30.

G. We must have brightness and uprightness—John 8:12; Luke 11:34-36; Psa. 36:7-10; 111:1.

Day 2

II. Christ should be our humanity, and to be found in Christ refers to our humanity; we are transformed from being merely in Christ to being found in Christ—2 Cor. 12:2; Phil. 3:9:

A. The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us; we need to be found in Christ, and we should magnify Christ in our body—1:19-21a; 2 Cor. 12:2.

B. Every one of the following six virtues—what things are true, dignified, righteous, pure, lovely, and well spoken of (Phil. 4:8)—is hard to achieve from man's point of view, but we can have all these virtues in Christ who empowers us (v. 13).

C. In this way we live out godliness and the proper humanity, which is just Christ manifested in our bodies and lived out through us.

D. Once we lose the proper humanity, we do not have the position and right to serve the Lord; by grace we have to maintain this life through holding Christ as the proper humanity.

叁 我们要爱主，我们的人格才得到保障——约二—15～17：

- 一 我们若不爱主，失去了主吸引的管制，什么事都可能作得出来——林后五 14～15，歌一 4，参提后一 15，四 10、14，参弗四 17～21。
- 二 我们要仰望主，保守我们不变，保守我们直到路终；我们若爱慕主显现，就会蒙保守在基督作我们人格的境地中；等祂回来时，我们必定得着奖赏——约十四 21，提后一 15～18，四 7～8。

肆 我们能从素祭看见耶稣的人性，素祭预表在神人生活里的基督；素祭也预表我们的基督徒生活和召会生活，乃是基督之神人生活的翻版——利二 1～16，诗九二 10，彼前二 21，罗八 2～3、11、13，林前十二 12，十 17：

- 一 细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处；这表征基督人性生活和日常行事为人的优美和卓越——利二 1，约十八 38，十九 4、6 下，路二 40，二三 14，赛五三 3。

III. Our humanity is safeguarded through our loving the Lord—John 21:15-17:

- A. If we do not love the Lord, we lose the restraint that comes from His attraction and are liable to do anything and everything—2 Cor. 5:14-15; S. S. 1:4; cf. 2 Tim. 1:15; 4:10, 14; cf. Eph. 4:17-21.
- B. We have to look to the Lord to keep us unchanged and to preserve us all the way to the end; if we love the Lord's appearing, we will be kept in the realm of having Christ as our humanity, and when He returns, we shall surely be rewarded—John 14:21; 2 Tim. 1:15-18; 4:7-8.

IV. We can see the humanity of Jesus in the meal offering, which typifies Christ in His God-man living; the meal offering also typifies our Christian life and church life as a duplication of Christ's God-man living—Lev. 2:1-16; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13; 1 Cor. 12:12; 10:17:

- A. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk—Lev. 2:1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3.

- 二 素祭的油表征神的灵作基督的神圣元素—利二 1，路一 35，三 22，四 18，来一 9。
- 三 素祭里的细面调油，表征基督的人性与圣灵调和，并且祂的属人性情与神的神圣性情调和，使祂成为神人，独特地兼有神性和人性，并没有产生第三性—利二 4～5，太一 18、20。
- 四 素祭中的乳香表征基督在祂复活里的馨香；乳香加在细面上，表征基督的人性含有祂复活的芬芳—利二 1～2，参太二 11，十一 20～30，路十 21。
- 五 素祭所用以调和的盐，表征基督的死或基督的十字架；盐的功用乃是调味、杀菌和防腐—利二 13。
- 六 素祭没有酵，表征在基督里没有罪和任何消极的事物—4～5、11 节上，林后五 21，来四 15，彼前二 22，路二三 14，参林前五 6～8。
- 七 素祭没有蜜，表征在基督里没有天然的感情和天然的良善—利二 11，太十 34～39，十二 46～50，可十 18。

周 五

伍 我们若吃基督作素祭，我们就要成为我们所吃的，并且因我们所吃的活着；借着运用我们的灵接触具体化于话里的那灵，我们就吃进耶稣的人性生命与生活，被耶稣所构成，耶稣的人性生活也就成了我们的人性生活—

- B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9.
- C. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced—Lev. 2:4-5; Matt. 1:18, 20.
- D. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection—Lev. 2:1-2; cf. Matt. 2:11; 11:20-30; Luke 10:21.
- E. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve—Lev. 2:13.
- F. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing—vv. 4-5, 11a; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8.
- G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness—Lev. 2:11; Matt. 10:34-39; 12:46-50; Mark 10:18.

Day 5

V. **If we eat Christ as the meal offering, we will become what we eat and live by what we eat; by exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living—John**

约六 57、63，林前十 17，腓一 19～21 上，弗六 17～18，耶十五 16，加六 17。

6:57, 63; 1 Cor. 10:17; Phil. 1:19-21a; Eph. 6:17-18; Jer. 15:16; Gal. 6:17.

陆 因为耶稣尚未在复活里得着荣耀，所以还没有的那灵，乃是有耶稣之人性的灵；今天那灵已经由耶稣那得着荣耀的人性所构成——路二四 26，约七 37～39，徒十六 7：

VI. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus—Luke 24:26; John 7:37-39; Acts 16:7:

一 那灵，就是我们所喝并从我们里面涌流出来的活水，是由耶稣的人性构成的；没有耶稣的人性，就不会有这样的灵。

A. This Spirit, who is the living water that we drink and that is flowing out from within us, is constituted with the humanity of Jesus; without the humanity of Jesus, there could never be such a Spirit.

二 没有人的素质，神的灵就无法成为生命的水流；神要成为涌流的生命江河，就必须有耶稣的人性构成在里面。

B. Without the human essence the Spirit of God could not be the flowing water of life; if God would be a flowing river of life, He must be constituted with the human nature of Jesus.

三 “现在有了那得着荣耀之耶稣的灵，…我们接受祂像祝福的江河流入我们里面，从我们流过，并从我们流出。”（慕安得烈）

C. “There is now the Spirit of the glorified Jesus...we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing” (Andrew Murray).

四 耶稣说，“人若渴了，可以到我这里来喝；”我们必须注意，这个“我”是谁；这个“我”不仅是那神圣者，更是那人耶稣；因此当我们到耶稣这里来喝祂的时候，我们是来喝这个人；我们不仅饮于祂的神性，更是饮于祂的人性：

D. We must consider who this “Me” is in Jesus’ words: “If anyone thirsts, let him come to Me and drink”; this “Me” is not just the divine person but the man Jesus; hence, when we come to Jesus to drink of Him, we come to drink of this man; we drink not only of His divinity but even the more of His humanity:

1 我们要有生命的流，就必须饮于耶稣的人性；我们不仅必须饮于神的灵，也必须饮于一位被高举者的灵，被高举之人的灵——林前十二 13。

1. To have the flow of life, we all must drink of the humanity of Jesus; we must drink not only of the Spirit of God but also of the Spirit of an exalted person, the Spirit of an exalted man—1 Cor. 12:13.

2 我们需要饮于这位复活、升天的人——耶稣；全备的供应不是仅仅出于神的灵，乃是出于耶稣基督的灵——腓一 19。

2. We need to drink of the resurrected and ascended man, Jesus; the bountiful supply is not merely of the Spirit of God but of the Spirit of Jesus Christ—Phil. 1:19.

- 3 我们基督徒的生活，必须达到耶稣人性的标准；我们不是要作天然的人，乃是要作耶稣那样的人。
- 4 我们饮于耶稣的灵，乃是为着耶稣的人性；如果我们天天饮于耶稣的灵，我们的所是都要成为生命的流，不仅满足我们自己，还能满足别人。

周 六

五 为着召会的事奉，为着我们日常的行事，并为着主的恢复，我们必须享受耶稣人性的灵——提前二 8~10，三 2~3、8、11、14~15，五 1~2，提后三 1~5、16~17，二 21~22，一 7，四 22，多二 2~6，加五 22~23，腓二 15，四 8。

六 信徒是地上的盐，在地上杀菌防腐；盐的基本元素是耶稣的人性——太五 13，参利二 13。

七 信徒是世上的光，让他们的光照在人前，以消除世界的黑暗；唯有借着接受耶稣的人性，我们才能作光——太五 14~15，弗五 8。

柒 享受耶稣人性的路主要有五项：

- 一 我们需要清心呼求主的名；当我们呼求主名的时候，我们实在是把祂的人性接受到我们里面来——提后二 22。
- 二 我们需要吸入神所呼出之圣经的每一句话；这就是祷读并默想神的话——提后三 16，弗六 17~18，诗一一九 15 与注 1。

3. Our Christian living must be up to the standard of the humanity of Jesus; we should not be naturally human but “Jesusly” human.
4. We are drinking of the Spirit of Jesus for the humanity of Jesus; if we are drinking daily of the Spirit of Jesus, whatever we are will be a flow of life that will satisfy not only ourselves but also others.

Day 6

E. We must enjoy the Spirit of the humanity of Jesus for the church service, for our daily walk, and for the Lord’s recovery—1 Tim. 2:8-10; 3:2-3, 8, 11, 14-15; 5:1-2; 2 Tim. 3:1-5, 16-17; 2:21-22; 1:7; 4:22; Titus 2:2-6; Gal. 5:22-23; Phil. 2:15; 4:8.

F. The believers are the salt of the earth, those who kill and eliminate the earth’s germs of corruption and rottenness; the basic element of the salt is the humanity of Jesus—Matt. 5:13; cf. Lev. 2:13.

G. The believers are the light of the world, those who let their light shine before men to dispel the world’s darkness; we can be the light only by taking the humanity of Jesus—Matt. 5:14-15; Eph. 5:8.

VII. The way to enjoy the humanity of Jesus is by five main items:

- A. We need to call on the name of the Lord out of a pure heart; when we call on the name of the Lord, we are really taking His humanity into us—2 Tim. 2:22.
- B. We need to breathe in every word of the God-breathed Scriptures; this is to pray-read and muse upon the word of God—3:16; Eph. 6:17-18; Psa. 119:15 and footnote 1.

- 三 我们需要实行身体的生活；我们要“同那”呼求主名的人，竭力追求基督作公义、信、爱、和平；“同那”指明身体的生活—提后二 22，罗十二 1～3。
- 四 我们需要操练灵（提前四 7）；“神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵”—提后一 7。
- 五 我们需要经历主与我们的灵同在，而有恩典与我们同在—四 22，加六 18。
- 捌 我们必须为整个主恢复的情形祷告，使众弟兄姊妹在地方召会中丰满地享受耶稣的人性。

- C. We need to practice the Body life; we pursue Christ as righteousness, faith, love, and peace “with those” who call on the name of the Lord; with those indicates the Body life—2 Tim. 2:22; Rom. 12:1-3.
- D. We need to exercise our spirit (1 Tim. 4:7); “God has not given us a spirit of cowardice, but a spirit of power and of love and of sobermindedness”—2 Tim. 1:7.
- E. We need to experience the Lord’s being with our spirit to have the presence of grace—4:22; Gal. 6:18.

VIII. We must pray for the entire situation of the Lord’s recovery so that all the brothers and sisters in the local churches may have a full enjoyment of the humanity of Jesus.

晨兴喂养

约三 6 “从肉体生的，就是肉体；从那灵生的，就是灵。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

真正基督徒的人格，不仅有神圣的格，在我们里面充实我们，更有我们自己被造时的格。人当初被造时，只有神格的形像，而没有神格的内容和实际，所以我们都接受这位创造的神进到我们里面，作我们里面的充实。祂充实我们，使我们能真正爱祂；而且不是自己活出来，乃是祂活出来，也就是由于神性，并经过人性发表出来，这就是基督徒所该有的人格。

神性作本，作内容，人性作外表，作发挥；这个可称为人格，也可称为道德、美德。它就是我们基督徒的一种人格，是每一个事奉主之人所必须具备的（荣耀的异象与十字架的道路，三二至三三页）。

信息选读

最高的道德乃是人道加上神性。这就是神的神圣属性，从人被造的美德里面彰显出来，这也就是高超的美德。这高超的美德，照着我对圣经的认识和自己的经历来看，约计有七项。

爱是这高超美德中的第一项。但这爱是超凡的，我们爱人要能爱到一个地步，爱我们的仇敌（太五 44）。

Morning Nourishment

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

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

True Christian humanity not only comprises the divine attributes that fill us within; it also comprises the attributes that we received at creation. At the time man was created, he had only the image of God's attributes; he did not have the content and reality of these attributes. This is why we all have to receive this God of creation into us to be our content. When He fills us, we can truly love Him. This is not to live ourselves but to live Him. It comes out of divinity and is expressed through humanity. This is the humanity a Christian should have.

The divine nature is the source and the content, and the human nature is the expression and the form. This is what we mean by humanity. We can also call it morality or virtue. It is a kind of character of a Christian and is something that every servant of the Lord should have. (The Glorious Vision and the Way of the Cross, pp. 33-34)

Today's Reading

The highest morality is one in which divinity is added to our humanity. This is the divine attributes of God expressed in the created virtues of man. It is also the most excellent virtue. According to our understanding of the Bible and our personal experience, there are seven items of these excellent virtues.

Love is the first item of these excellent virtues. This love is extraordinary. We can love to an extent that we even love our enemies (Matt. 5:44).

宽恕的恕，就是饶恕的意思。我们饶恕人，心要广大。狭窄的人不能饶恕人。…我们宽恕人要达到一个境地，能饶恕我们的仇敌，饶恕恨我们的人。在我们的经历里，爱仇敌比饶恕仇敌容易。…好比我能爱你，我却不能忘记你得罪我。…主在福音书为我们立下好榜样，虽然人在地上不住地欺凌祂，但祂在地上最后的一个表现，乃是为人类祷告说，“父啊，赦免他们，因为他们所作的，他们不晓得。”（路二三 34 上）这是极广的宽恕。

我们待人，要忠，要信，不卖主，不卖友，必须具备无上的信实。

卑微要能到尽致，所以不仅是卑，还要微。并且不是用谦卑一辞，乃是用卑微。因为卑是低下，微是变小。事奉主需要有尽致的卑微。

不仅是洁，还要纯。纯洁必须是绝顶的。

至圣，是对神；至义，是对人。对神，我们必须完全分别出来；对人，也是完全正确，没有一点差错，这是至圣至义。

第一项是爱，末了一项是光，〔就是光明正大。〕我们这里所说的光明和世人的光明不一样，这里乃是光的意思，也就是要在光里行事。一切行事都要在光中，不要在暗地里，也就是要正正当当、坦坦荡荡的。不要小小气气、鬼鬼祟祟。

这七项加起来，就是一个事奉主之人所该有的人格。总括起来，基督徒的人格就是神性里的属性，和人受造时的道德相调和而活出来的一种生活。但愿主保守我们，这一生事奉祂，不变节、不偏离，都是活出事奉主该有的人格。愿主怜悯我们（荣耀的异象与十字架的道路，三四至三七页）。

参读：荣耀的异象与十字架的道路，第三篇。

To forbear is to forgive. When we forgive, our hearts have to be boundless. A narrow person cannot forgive....We have to forbear to an extent that we can forgive our enemies and those who hate us. According to our experience, it is easier to love our enemies than to forgive them....For example, I can love you, but I may not be able to forget that you have offended me....The Lord set a good example for us in the Gospels. Although men reviled Him unceasingly while He was on earth, His last act on earth before He died was a prayer for man, "Father, forgive them, for they do not know what they are doing" (Luke 23:34a). This is boundless forbearance.

We have to deal with others with consistency and in faithfulness. We should not betray others or the Lord. There must be unparalleled faithfulness.

Our humility has to be absolute. Not only do we have to be humble. We have to be in humiliation. To be humble is to be low, but to be humiliated is to be made small. To serve the Lord we need an absolute humility.

Not only do we have to be clean. We have to be pure as well. And this purity must be to the utmost.

Toward God we have to be supremely holy, and toward man we have to be supremely righteous. Toward God we have to be fully separated, and toward man, we have to be fully proper, with no fault whatsoever. This is supreme holiness and righteousness.

The first item is love, and the last item is light. The brightness to which we refer here is different from the brightness the world talks about. Here we mean light. We have to walk in light. Everything we do must be in the light and must not be in darkness. We must be thoroughly upright and forthright, and must not be narrow-minded or suspicious in any way.

All the seven items combined give a proper humanity for a servant of the Lord. In conclusion, the Christian humanity is a life lived out through the mingling of the divine attributes and the created human morality. May the Lord preserve us to serve Him all the days of our life, without turning back or deviating. May we all live out the proper humanity of one who serves the Lord. The Lord be merciful to us all. (The Glorious Vision and the Way of the Cross, pp. 35-37)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 3

晨兴喂养

腓一 20 ~ 21 “…我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，…总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

基督徒的人格，不是基督徒自己原有的长处，乃是活在他们里面，并且从他们里面活出来的基督。照腓立比书来看，我们乃是一个在基督里的人。从我们得救那天起，我们就从亚当里迁到基督里了。…一面是基督长在我们里面〔太十三〕，我们的心就像田地一样，是为着长基督的；另一面是我们得在基督耶稣里，是出于神（林前一 30），是神把我们迁到基督里。我们今天的地位是在基督里，可是我们所要达到的，乃是给人看出我们是在基督里〔腓三 9〕，并且无论是生是死，总要让基督在我们身体上，照常显大〔一 20〕，这就是基督徒的人格（荣耀的异象与十字架的道路，四一至四二页）。

信息选读

〔倪弟兄和我〕同样看见，有些基督徒相当爱主，也成为同工、长老，可是经过相当年日之后，他们改变了，人格出了问题。在他们身上，看不见爱，看不见宽恕，也看不见信实，更看不见卑微、纯洁，反而看见了撒谎。

基督徒事奉主，一定要有事奉主者的人格。不是等到政府、法院或警察来管理我们，也还不仅仅是受

Morning Nourishment

Phil. 1:20-21 ...My earnest expectation and hope [is] that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body...For to me, to live is Christ and to die is gain.

3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us. According to Philippians, we are people in Christ. From the day we were saved, we have been transferred from Adam into Christ...On the one hand, it is Christ growing in us [Matt. 13]. Our hearts are like the soil; they are for growing Christ. On the other hand, it is of God that we are in Christ Jesus (1 Cor. 1:30). It is God who has translated us from Adam into Christ. Today our position is in Christ. However, we have to attain to a condition in which we are found in Christ [Phil. 3:9]. Moreover, whether by life or death, Christ should be magnified in our body as always [1:20]. This is the Christian humanity. (The Glorious Vision and the Way of the Cross, p. 41)

Today's Reading

We [Brother Nee and I] both realized that though some Christians did love the Lord and eventually became co-workers and elders, after a period of time they changed, and their humanity became a problem. One could no longer see any love, forgiveness, or faithfulness. There was no humility and purity. On the contrary, we saw lying.

For a Christian to serve the Lord, he must have the humanity of a servant of the Lord. We do not have to wait for the government, the law court, or the policeman

良心的管制。我们的人格，乃是因为我们爱神，我们已经被栽种在祂里面，我今天愿意活在祂里面，也愿意人在我身上能看出我是一个在基督里的人，并且我所活出来的就是基督。我还要让基督在我身上照常显大，无论遭遇何种境遇，或穷、或富、或苦、或乐、或安、或危，甚至死亡，都要让祂显大，祂就成了我的人格。

然而，这么高品的人格也是会失去的，从高品变作低下，失去了作人的地位和权利。基督徒是会堕落到这种景况的，好比亚力山大，他没有人格，竟苦害一位爱主、事奉主的仆人〔提后四14〕。底马也是爱了现今的世代，离弃保罗〔10〕。

今天我们愿意留在基督里，给人看见我们是在基督里的人，不仅如此，我们也就在那加我们能力者的里面，凡事都能作（腓四13）。凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的（8），这六项美德，在人看来，项项都不容易作到，但我们在那加给我们能力者的里面，项项都能作。这样，我们就能达到敬虔，活出该有的人格，就是基督显在我们身上，并从我们里面活出来。

第一，我们只有具备这样的人格，才有资格来事奉主。人格一失去，就立刻没有地位和权利事奉主。第二，我知道你们还年轻，最少我也比你们先走了六十年的路。这条路我很熟悉，你们前面的路途是遥远的，路中的艰难也是多多的。“神未曾应许：天色常蓝，人生的路途花香常漫。”（诗歌五二六首）所以你们要靠恩典，在基督里站住，保守这个以基督为人格的生活（荣耀的异象与十字架的道路，四二、四七至四九页）。

参读：荣耀的异象与十字架的道路，第四篇。

to regulate us. Neither should we merely be regulated by our conscience. Our humanity comes from our loving of our God. We have been planted in Him. Now we are willing to live in Him and are willing to be found by others to be a person in Him. Furthermore, what we live out is just Christ. We always allow Christ to be magnified in our body. No matter what kind of circumstance, whether it be poverty, riches, suffering, enjoyment, peace, danger, or even death, I magnify Him. In this way, He becomes my humanity.

However, such a high humanity can be lost. One can degenerate from a noble humanity to a base one, giving up one's position and rights as a man. It is possible for Christians to degrade to such an extent. This is like Alexander; he did not have a proper humanity. He would even do many evil things to a servant of the Lord who loved and served Him [2 Tim. 4:14]. Likewise, Demas loved the present age and forsook Paul [v. 10].

Today, we should be those who are willing to remain in Christ and be found in Him. In this way, we can do all things in Him who empowers us (Phil. 4:13). Every one of the six virtues—that which is true, dignified, righteous, pure, lovely, and well spoken of (v. 8)—is hard to achieve from man's point of view. But we can do all these in Him who empowers us. In this way, we live out godliness and the proper humanity, which is just Christ manifested in our bodies and lived out through us.

First we have to be equipped with such a humanity. Only then are we qualified to serve the Lord. Once we lose this humanity, we do not have the position and the right to serve the Lord. Second, I know that you are still young. I am at least sixty years ahead of you. I am very familiar with this way, but you have a long way yet to go. There are many difficulties along the way. “God hath not promised skies always blue, / Flower-strewn pathways all our lives through” (Hymns, #720). For this reason, by grace you have to stand firm in Christ, maintaining this life through holding Christ as the humanity. (The Glorious Vision and the Way of the Cross, pp. 42, 46-47)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 4

林后五 14 ~ 15 “原来基督的爱困迫我们，…一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活的活。”

提后四 8 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

我们不要认为我们作了基督徒，人格就有保障；人格有没有保障，全看我们是否继续爱主，继续奉献。所以新路带领我们晨晨复兴，日日得胜，就能保守我们活在这种境域里；否则我们就无法活出正常、正当的人格（荣耀的异象与十字架的道路，四八页）。

信息选读

我们也要认识，在我们里面那旧造、天然的生命，会作出各种样的事。…今天，主宰的神安排地上有国家，有掌权的，好比罗马十三章所说的：“在上有权柄的，人人都当服从…凡掌权的都是神所设立的。”

(1) 当官的，都是为神掌权，维持地上的局势。今天地上若没有法院，没有政府，没有警察局，我们是没有办法安居乐业的。

除此之外，神还在人里面造了良心，良心会管治我们的行事为人。不仅这样，我们得救的人还加上神自己住在我们的良心里，良心就是我们灵的一部分。神住在我们的灵里，乃是住在我们的良心里。然而，这一部分，神不是用强权来管制我们，祂乃是用爱来吸

2 Cor. 5:14-15 For the love of Christ constrains us,...One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

We should not think that as Christians our humanity is safeguarded. Whether our humanity will be safeguarded or not depends on whether or not we continue to love the Lord and consecrate ourselves. This is why the new way is helping us to be revived every morning and to overcome every day. Such a living will keep us in the proper condition. Otherwise, it will be impossible for us to live out the normal, proper humanity. (The Glorious Vision and the Way of the Cross, pp. 46-47)

Today's Reading

We have to know that the old creation and the natural life within us can do many things....Today, God sovereignly puts nations and rulers on earth. Romans 13 says, "Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God" (v. 1). All rulers govern for God to maintain the world situation. If there were no law courts, governments, or police stations on earth, we would not be able to live and work peacefully.

In addition, God has created a conscience within man. The conscience controls our walk and conduct. Moreover, we the saved ones have God added to our conscience. The conscience forms a part of man's spirit. Since God lives in our spirit, He lives in our conscience. However, God does not use brute force to rule over this part of us. Rather, He draws us with His love. We see this in

引我们。好比主问彼得说，“你爱我么？”彼得回答说，“主啊，是的，你知道我爱你。”主就再对他说，“你牧养我的羊。”（约二一16）这乃是用爱来吸引。一旦我们不爱主，失去了这层吸引的管制，什么事都可能作得出来。

遇见风波时，不要听那些传闻，不要受别人变卦的影响，也不要问为什么，…我们今天仰望主的怜悯，保守我们不变，保守我们直到路终。

马可四章描述主耶稣和门徒一同坐船，要渡到对岸去。忽然起了大风暴，波浪打入船内，甚至船要满了水，门徒都很害怕，可是，这时耶稣却在船尾靠着枕头睡觉（37～38）。小船的船尾是最容易波动的，波动虽然厉害，主却还能在那里睡平安觉。

求主用宝血遮盖我，我今天的心境也是这样，风浪虽有，却仍能在船尾睡着。盼望你们也是如此，要知道就连加利利海一段短短的航程，都是常有风浪，常起风浪的。

保罗曾在提后一章说，所有在亚西亚的人都离弃了他（15）；四章也给我们看见，底马离弃了保罗（10），亚力山大多多的害他（14），好像不再有人与保罗同心。但感谢主，还有提摩太和他同心，所以保罗在提摩太后书里，一点颓丧都没有，反而好像在那里唱凯歌，他说，“那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；从此以后，有公义的冠冕为我存留…不但赏赐我，也赏赐凡爱祂显现的人。”（四7～8）我们爱慕祂显现，就会保守我们在基督作我们人格的境地中；等祂回来时，我们必定得着奖赏（荣耀的异象与十字架的道路，四六至四七、四九至五〇页）。

参读：荣耀的异象与十字架的道路，第四篇。

the Lord's question to Peter, "Do you love Me?" Peter answered, "Yes, Lord, You know that I love You." The Lord said to him, "Shepherd My sheep" (John 21:16). This is His drawing us with His love. If we do not love the Lord, we lose the restraint that comes from this kind of attraction and are liable to do anything and everything.

When you see a storm, do not listen to rumors and do not be affected by those who have changed. Do not ask why...We have to look to the Lord's mercy today to keep us unchanged and to preserve us all the way to the end.

Mark 4 describes the Lord Jesus sitting in the boat with His disciples as they crossed over to the other side. Suddenly a great windstorm came, and the waves beat into the boat so that the boat was filling up. The disciples were very afraid, but Jesus was sleeping on the cushion in the stern (vv. 37, 38). The stern of a small boat is the part that is most easily swayed. Although the swaying was severe, the Lord still had a peaceful sleep.

May the Lord's blood cover me. I have the same sensation today. There may be windstorms. But I can still sleep in the stern. I hope that you also can be like this. You should know that even with such a short trip as the journey across the Sea of Galilee, there were still frequent windstorms and high waves.

Paul said in 2 Timothy 1 that all those in Asia had turned away from him (v. 15). Chapter 4 also shows us that Demas had forsaken Paul (v. 10). Moreover, Alexander did many evil things to Paul (v. 14). It seems that there was no one there who was one with Paul. But thank the Lord, there was still Timothy who was one with him. That is why in 2 Timothy Paul did not show any discouragement. Rather, he was singing the victory song. He said, "I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing" (vv. 7-8). If we love His appearing, we will be kept in the realm of having Christ as our humanity. When He returns, we shall surely be rewarded. (The Glorious Vision and the Way of the Cross, pp. 45-48)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 4

利二 1 “若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。”

5 “你的供物若用煎盘上作的物为素祭，就要用调油的无酵细面。”

细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处。这表征基督人性生活和日常行事为人的优美和卓越。素祭的细面是由麦子经过许多过程产生的，这些过程表征基督各面的受苦，使祂成为“多受痛苦”的人（赛五三3）（圣经恢复本，利二1注2）。

信息选读

我们外表看起来很温柔美好，但实际上很粗鲁。在人类中间，唯有基督是温柔的，只有祂是细面。在祂身上没有粗鲁。祂的人性是柔细、完全、平衡的，在每一面都是对的。

素祭的油表征神的灵（路四18，来一9）。基督是人，有卓越的人性。祂也有神圣的元素，就是神的灵。神圣的元素是在神的灵里，并且就是神的灵。基督是素祭，乃是满了油的。我们甚至可以说，祂已经“给油调匀”了。祂已经与油调和了。这就是说，祂的人性已经与祂的神性调和了。…在素祭里，油是浇在细面上的。这表征神的灵浇灌在基督身上（太三16，约一32）。…乳香有甜美的香味，使人有非常愉快的感觉。在预表里，素祭中的乳香表征基督在祂复活里的馨香。

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

5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk. The fine flour of the meal offering was produced out of wheat that had passed through many processes, which signify the various sufferings of Christ that made Him "a man of sorrows" (Isa. 53:3). (Lev. 2:1, footnote 2)

Today's Reading

We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way.

The oil of the meal offering signifies the Spirit of God (Luke 4:18; Heb. 1:9). Christ is a man, and as a man He has an excellent humanity. He also has the divine element, which is the Spirit of God. The divine element is in the Spirit of God and is the Spirit of God. As the meal offering, Christ is full of oil. We may even say that He has been "oiled." He has been mingled with oil. This means that His humanity has been mingled with His divinity...In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32). Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection.

基督是完整的神，又是完全的人，独特地兼有神性和人性，并没有产生第三性。这是新约所启示，且是利未记二章的预表所描绘的。这预表把调和清楚描述出来：油与细面调和，细面与油调和。这两种元素虽然调和一起，但二者的素质仍然有别，并没有产生第三种元素。这是对调和正确的领会。

素祭里没有会发酵的蜜（11），表征在基督里没有天然的感情和天然的良善。…没有什么比野心和天然的感情更破坏召会生活、主的职事和主的工作。有野心要带头乃是酵，酵就带进败坏。天然的感情是蜜，蜜带进腐败。…素祭必须没有酵也没有蜜。我们该以基督为细面，不加酵或蜜。我们要求主洁净我们，好叫我们的生活没有酵也没有蜜。

“凡献为素祭的供物都要用盐调和，在素祭上不可缺了你神立约的盐；你一切的供物都要配盐而献。”（13）这里的盐不是普通的盐，乃是神立约的盐，这约是不可朽坏、不可改变的。这盐调味、杀菌并防腐。…素祭里的盐是指基督的死，就是十字架。

召会中所以有这么多野心和天然的感情，乃是因为盐太少了。我们不够有基督的十字架，不够有对基督之死的应用。召会中若有够多的盐，就会把野心和天然的感情除去。只要十字架在这里，盐就在这里；只要盐在这里，细菌就要死去。只要十字架在这里，野心和天然的感情都要被除去。我盼望这会成为我们众人的经历。我们不该有野心，也不该有天然的感情。我们只该有主的死废除的功效。这样，我们就会有纯净的谦卑和纯净的爱。我们会纯净，会活出主耶稣在地上所过的生活，就是一种没有酵、没有蜜，却满了盐的生活（利未记生命读经，一一六至一一八、一三二至一三五页）。

参读：利未记生命读经，第十一、十三至十五篇。

Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This is revealed in the New Testament, and it is portrayed by the type in Leviticus 2. In this type, mingling is clearly depicted: the oil is mingled with the fine flour, and the fine flour is mingled with the oil. Although these two elements are mingled, the essence of each element remains distinct, and a third element is not produced. This is the correct understanding of mingling.

In the meal offering there is no honey, which will ferment (Lev. 2:11). This signifies that there is no natural affection or natural good in Christ...Nothing damages the church life, the Lord's ministry, and the Lord's work more than ambition and natural affection. Ambition for leadership is leaven, and leaven brings in corruption. Natural affection is honey, and honey brings in rottenness....The meal offering must have neither leaven nor honey. We should take Christ as fine flour without adding leaven or honey. We need to ask the Lord to purify us so that in our living there will be no leaven and no honey.

“Every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt” (v. 13). The salt here is not common; it is the salt of the covenant of God, the covenant which is incorruptible and unchangeable. This salt seasons, kills germs, and preserves....The salt in the meal offering therefore refers to the death of Christ, to the cross.

The reason there is so much ambition and natural affection in the church is that there is too little salt. We are short of the cross of Christ, short of the application of Christ's death. If we have adequate salt in the church, ambition and natural affection will be crossed out. As long as the cross is here, salt is here; and as long as salt is here, the germs will die....Then we will have pure humility and pure love. We will be pure, and we will live a life like that of the Lord Jesus when He was on earth, a life without leaven and honey but full of salt. (Life-study of Leviticus, pp. 100-101, 113, 115-117)

Further Reading: Life-study of Leviticus, msgs. 11, 13-15

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

七 38 ~ 39 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

我们在自己里面无法过一种为人生活，像主耶稣所过的那样。只有祂能过这样的生活。但我们借着来到祂的话跟前，运用我们的灵祷读主话，就能随时接受主耶稣。我们这样作的时候，就接触了那灵，那灵也就将主耶稣供应我们作我们的滋养。因为我们所吃的就成了我们的所是，所以我们越吃耶稣，就越被耶稣所构成。借着吃耶稣的人性生活，祂的生活就成了我们的。自然而然的，不用凭自己努力，我们就会像耶稣一样的谦卑和圣别。这就是享受主耶稣作我们的食物，使我们过一种够资格事奉神的生活。

经过一千五百多年的时间，神为我们预备了一本书，就是圣经，并且把它放在我们手中。祂也将祂的灵给了我们。那灵在我们里面，圣经在我们外面。二者加起来就是在祂人性生活里的基督。我们运用我们的灵祷读主话的时候，就接触那灵并享受基督的人性生活。这就是素祭（利未记生命读经，一二八页）。

信息选读

恐怕我们从来没有注意到约翰七章三十七至三十九节的那灵与耶稣的人性很有关系。…这灵，就是从我们里面流出来的活水，是由耶稣的人性构成的。没有耶稣的人性，就不会有这样的一位灵。这一点在三十九节说

Morning Nourishment

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

7:38-39 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water...This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

In ourselves we cannot live a human life like that of the Lord Jesus. Only He can live such a life. But we can take Jesus at any time by coming to His word and exercising our spirit to pray-read the word. When we do this, we touch the Spirit, and the Spirit supplies us with Jesus as our nourishment. Since we are what we eat, the more we eat Jesus, the more we are constituted with Jesus. By our eating of Jesus' human living, His living becomes ours. Spontaneously, without any self-effort, we will be as humble and holy as Jesus is. This is to enjoy Jesus as our food for us to live a life which is qualified to serve God.

Over a period of fifteen hundred years, God has prepared a book for us, the Bible, and has put it in our hands. He has also given His Spirit to us. The Spirit is within and the book is without. These two things added together are just Christ in His human life. When we exercise our spirit and pray-read the word, we touch the Spirit and enjoy Christ's human living. This is the meal offering. (Life-study of Leviticus, p. 110)

Today's Reading

We have probably never seen that the Spirit in John 7:37-39 is [very] much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that

得很清楚；那里说，那时还没有那灵，因为耶稣尚未得着荣耀。…圣经在此是说到一个复活的人性。…没有人的素质，神的灵就无法成为生命的水流。神要成为涌流的生命江河，就必须有耶稣的人性构成在里面。

耶稣的灵是从复活升天之耶稣发出来的。…耶稣说，“人若渴了，可以到我这里来喝。”（37）我们必须注意，这个“我”是谁。祂不仅是一位神，祂也是一个人。因此当我们到耶稣这里来喝祂的时候，我们是喝这个人。我们不仅喝祂的神性，更是喝祂的人性。茶里面有很多水，但我们不叫它水，我们叫它茶。

要有生命的流，就必须喝耶稣的人性。我们不仅喝神的灵，也必须喝一位被高举者的灵。有些人认为我们只要喝神的灵，但这并不够。如果我们只喝水，仍然缺少茶。今天我们需要喝一些“茶”。我们需要喝耶稣的人性。我们需要喝这位复活、升天的人—耶稣。祂不仅是神的灵，也是耶稣的灵。全备的供应不是出于神的灵，乃是出于耶稣基督的灵（腓一19）。

我们不是要作天然的人，乃要有耶稣那样的人性。我们不再需要这个可怜、堕落的人性。…我们基督徒的生活，必须达到耶稣人性的标准。

在耶稣的人性里，我们有生命、生命的长大以及生命的流。只有这一种涌流的生命，能使人满足。如果我们天天喝耶稣的灵，凡我们所是的，都要成为生命的流，不仅满足我们自己，还能满足别人。这样生命的流不在于说方言或恩赐的表显，也不在于能力、知识或教训；这乃是一种经常喝耶稣的生命。这种生命不是借着神奇、神圣或属天的方式彰显出来，乃是以极其人性的方式彰显出来（李常受文集一九七一年第二册，一三五至一三六、一四一至一四五页）。

参读：利未记生命读经，第十二篇；基督是实际，第十二章。

the Spirit was not yet because Jesus had not yet been glorified...The Scripture is speaking of a resurrected humanity. Without the human essence the Spirit of God could not be the flowing water of life. If God would be a flowing river of life, He must be constituted with the human nature of Jesus.

The Spirit of Jesus came forth from the very resurrected and ascended Jesus...We must consider who this “Me” is in Jesus’ words: “If anyone thirsts, let him come to Me and drink” [v. 37]. It is not just the divine person. It is a man. Hence, when we come to Jesus to drink of Him, we come to drink of this man. We drink not only of His divinity but even the more of His humanity. Tea has an abundance of water in it, but we do not call it water; we call it tea.

To have the flow of life, we all must drink of the humanity of Jesus. We must drink not only of the Spirit of God but of the Spirit of an exalted person, the Spirit of an exalted man. Our understanding is that we drink only of the Spirit of God, but this is not adequate. If we drink only water, we are still short of tea. Today we need to drink some “tea.” We need to drink of the humanity of Jesus. We need to drink of the resurrected and ascended man Jesus. He is not only the Spirit of God but also the Spirit of Jesus. The bountiful supply is not of the Spirit of God but of the Spirit of Jesus Christ (Phil. 1:19).

We do not mean that we must be naturally human, but “Jesusly” human. We do not need any more of this poor, fallen humanity...We must learn to take the humanity of Jesus to be a proper person....Our Christian living must be up to the standard of the humanity of Jesus.

It is in the humanity of Jesus that we have the life, the growth of life, and the flowing of life. It is this kind of flowing life that satisfies others. If we are drinking daily of the Spirit of Jesus, whatever we are will be a flow of life that will satisfy not only ourselves but also others. Such a flow of life is...a life that is always drinking of Jesus. This life is manifested not in a miraculous, divine, and heavenly way, but in a very human way. (Christ as the Reality, pp. 111-112, 116-118)

Further Reading: Life-study of Leviticus, msg. 12; CWWL, 1971, vol. 2, “Christ as the Reality,” ch. 12

太五 13～14 “你们是地上的盐；盐若失了味，可用什么叫它再咸？既无任何用处，只好丢在外面，任人践踏了。你们是世上的光。城立山上，是不能隐藏的。”

主耶稣在马太五章说，我们是地上的盐和世上的光。盐的功用是杀死腐败的成分，使物品可以保持不坏。今天地上腐败的东西太多了。你走到任何地方都可以看见腐败的细菌。我们何等需要盐！而盐的基本成分没有别的，只有耶稣的人性。在我们日常行事为人中，耶稣的人性就是属天的盐。我们越凭耶稣的人性而活，就越有盐的味道。这种人性有杀死各种腐败细菌的能力。我们越多取用、经历耶稣的人性，并凭此而活，我们对于这已经腐败并仍在腐败的世代，就越有盐的功用。因此你可以看出我们的责任是何等重大。仅仅喊一喊“耶稣是主”不够，乃要作盐，发挥盐的效能。我们都需要借着在日常行事为人中取用耶稣的人性，而有真实的变化（李常受文集一九七一年第二册，一七三页）。

信息选读

此外，今天的问题不只是腐败，更是黑暗。你看今天是多么黑暗！我简直不敢看报纸。整个的情形都是在黑暗中。但是，阿利路亚，召会是灯台，我们是光！然而只有接受耶稣的人性，我们才能作光。

在所有属灵的事物中，基本的结构乃是耶稣的人性。…这人性是属天的盐，是神圣的光。没有这个人性，盐就失了味。愿主怜悯我们，使祂的人性得以作到我们基督徒的行事为人和日常生活中。

Matt. 5:13-14 You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be cast out and trampled underfoot by men. You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

The Lord Jesus told us in Matthew 5 that we are the salt of the earth and the light of the world. The function of salt is to kill corrupting elements so that things may be preserved. There is much corruption on the earth today. Everywhere you go you can see the germs of corruption. How we need the salt! And the basic element of the salt is nothing but the humanity of Jesus. The humanity of Jesus in our daily walk is the heavenly salt. The more we live by the humanity of Jesus, the more salty we will be. With this humanity there is the killing power for all the corrupting germs. The more we apply, experience, and live by the humanity of Jesus, the more we will be the salt to this corrupted and corrupting generation. Hence, we see what a responsibility we have. It is not just a matter of shouting, “Jesus is Lord!” but of being the salt with the salting power. We all need the real transformation that comes from the application of the humanity of Jesus in our daily walk. (Christ as the Reality, p. 142)

Today's Reading

Furthermore, the problem today is not only a matter of corruption but also of darkness. How dark it is today! I simply do not dare to read the papers. The whole situation is under darkness. But, Hallelujah, the church is the lampstand, and we are the light! Yet we can be the light only by taking the humanity of Jesus.

In all spiritual matters the basic structure is the humanity of Jesus....This humanity is the heavenly salt and the divine light. Without this humanity the salt loses its flavor. May the Lord be merciful to us so that His humanity may be wrought into our Christian walk and daily living.

如何才能享受这样的人性呢？…〔有〕五个重点。借着这些点我们可以看见，在使徒保罗心目中，接受这个人性的路。第一是从清洁的心中呼求主的名：“你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”（提后二 22）当我们呼求主名的时候，我们实在是把祂的人性接受到我们里面来。然后保罗提到圣经：“圣经都是神的呼出。”（三 16）圣经都是神所呼出的，要使我们成为真正、正确属神的人。我们不仅需要呼求主名，也必须吸入圣经的每一句话。这就是祷读主的话。这两点对于接受主的人性是多么重要！我们必须呼求主的名，我们必须吸入主的话。

第三点是身体的生活。保罗不是仅仅要我们自己一个人呼求主，乃是要我们同着别人呼求（二 22），这是一种团体生活。我们享受主的人性，是要和那些清心呼求主的人一同来享受。第四点，保罗告诉我们要操练灵：“因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”（一 7）第五点是有一个奇妙的人位在我们的灵里：“愿主与你的灵同在。”（四 22）

我们要操练这五点：呼求主的名，吸入主的话，过身体的生活，操练我们的灵，让主实际活在我们的灵里。这显示使徒保罗的观念。我们怎能享受耶稣的人性呢？唯有借着这五点。我们必须呼求主的名，吸入祂的话，并且我们需要在身体里，在召会生活中来作这些事。为此，在我们灵中有加强的因素。具有真实人性的主耶稣就在我们灵里。借着在团体中操练我们的灵，呼求祂并吸入祂的话，我们就能享受祂的人性（李常受文集一九七一年第二册，一七三至一七四、一八一至一八二页）。

参读：基督是实际，第十七章；如何作同工与长老，并如何履行同工与长老的义务，第三篇。

Then what is the way to enjoy such a humanity?...[There are] five main items. By these we can see the apostle Paul's concept concerning the way to take the humanity of Jesus. The first was to call on the name of the Lord out of a pure heart. "Flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart" (2 Tim. 2:22). When we call on the name of the Lord, we are really taking His humanity into us. Then Paul referred to the Scriptures: "All Scripture is God-breathed" (3:16). All Scripture is breathed out by God to make us genuine and proper men of God. We not only need to call on the Lord, but we must also breathe in every word of the Scriptures. This is simply to pray-read the Word. How important are these two items for taking the Lord's humanity! We must call on the Lord, and we must breathe in His Word.

The third item is the Body life. Paul did not say simply to call on the Lord by yourself but with "those" (2:22). This is a corporate life. We enjoy the Lord's humanity by being with those who call on the Lord out of a pure heart. Fourth, Paul tells us that we have a spirit to exercise. "God has not given us a spirit of cowardice, but of power and of love and of sobermindedness" (1:7). And fifth, we have a wonderful person in our spirit: "The Lord be with your spirit" (4:22).

We have these five matters to practice: calling on the Lord, breathing in the Scriptures, having the Body life, exercising our spirit, and realizing the Lord Jesus within our spirit. This reveals the concept of the apostle Paul. We can enjoy the humanity of Jesus simply by these five things. We have to call on the Lord, we must breathe in the Word, and we must do these things in a Body way in the church life. For this we have such a strengthening factor in our spirit. The Lord Jesus, who is the real humanity, is in our spirit. By exercising our spirit to call on Him and to breathe in the Word in a corporate way, we simply enjoy His humanity. (Christ as the Reality, pp. 143, 149-150)

Further Reading: Christ as the Reality, chs. 14-16; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3

第五周诗歌

WEEK 5 — HYMN

464

十字架的道路 — 借死而生

8 7 8 7 副 (英 631)

D 大调

4/4

3 · 3̣ 4 3 | 2 · 2̣ 3 2 | 1 · 1̣ 4 3 | 2 3 1 - |
 一 我若认识 复活大能, 必爱十架 的模型;
 3 · 3̣ 4 3 | 2 · 2̣ 3 2 | 1 · 1̣ 4 3 | 2 3 1 - |
 唯死能使 生命长成, 若不死了, 就不生。
 1̣ · 7̣ 6 5 | 4 - - 0 | 7 · 6̣ 5 4 | 3 - - 0 |
 不死就不 生, 不死就不 生,
 3 · 4 6 5 | 1̣ · 7̣ 7 6 | 5 · 4 3 2 | 1 - - 0 ||
 唯死能使 生命长成, 不死就不 生。

二 基督要在我心成形,
 我就必须死干净,
 天天活在十架阴影,
 时时治死魂生命。

三 唯愿神借永远的灵,
 使我与主永同钉;
 死在我身发动运行,
 生在我身就显明。

If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631

1. If I'd know Christ's ris - en pow - er. I must ev - er love the Cross;
 Life from death a - lone a - ris - es; There's no gain ex - cept by loss.
Chorus
 (C) If no death, no life, If no death, no life;
 Life from death a - lone a - ris - es; If no death, no life.

2. If I'd have Christ formed within me,
 I must breathe my final breath,
 Live within the Cross's shadow,
 Put my soul-life e'er to death.

3. If God thru th' Eternal Spirit
 Nail me ever with the Lord;
 Only then as death is working
 Will His life thru me be poured.

