

二〇二〇年十二月
半年度训练

约伯记·箴言·传道书
结晶读经

晨兴圣言

2020 December
Semiannual Training

Crystallization-Study of
Job, Proverbs and Ecclesiastes

Holy Word Morning Revival

标语

- ①神对付爱祂的人，目的乃是要使他们最完满地得着祂，远超过他们在祂之外所亏损的一切，使祂能借着他们得着彰显，以成就祂造人的目的。
- ②约伯是一个好人，彰显自己的完全、正直和纯全，但神的目的是要将约伯削减至一无所有，但维持他的生存，使神得以分赐到他里面，并使他成为神人，彰显神圣的属性。
- ③神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；神心头的愿望乃是要他们完满的得着祂作生命，作生命的供应，并作他们全人的一切。
- ④当神所拣选并救赎的人经历基督作为从神给他们的智慧，有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧。

KEY STATEMENTS

- ① God's purpose in dealing with those who love Him is that they may gain Him to the fullest extent, surpassing the loss of all that they have other than Him, so that He might be expressed through them for the fulfillment of His purpose in creating man.
- ② Job was a good man, expressing himself in his perfection, uprightness, and integrity, but God's intention was that Job would be reduced to nothing, be maintained in his existence, have God imparted into him, and become a God-man, expressing the divine attributes.
- ③ God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain; the desire of God's heart is that they would gain Him in full as life, as the life supply, and as everything to their being.
- ④ When God's chosen and redeemed people experience Christ as wisdom to them from God and partake of and enjoy the riches of Christ, these riches will constitute them the church, through which the multifarious wisdom of God is made known to the angelic rulers and authorities in the heavenlies.

二〇二〇年冬季训练标语诗歌

C大调

6/4

^C 1 | ^{G7} 3 - 3 3 4 2 | ^C 1 · 1 7 1 2 3 | ^{Dm} 4 4 4 4 5 3 |
 ①神 对 付 爱 祂 的 人, 目 的 乃 是 要 使 他 们 最 完 满
^G 2 1 2 2 - 1 | ^C 3 - 3 3 4 2 | ^{G7} 1 - 1 5 - 5 | ^{Am} 5 - 1
 的 得 着 祂, 远 超 过 他 们 在 祂 之 外 所 亏 损
^G 1 - 7 | ^C 1 - - 1 - 1 | ^F 6 - 6 6 5 4 | ^C 5 - 5 5 4 3 |
 的 一 切, 使 祂 能 借 着 他 们 得 着 彰
^{G7} 4 · 4 4 2 3 4 | ^C 3 - 5 5 - 1 | ^F 6 - 6 5 - 7 | ^G i · 7 i
 显 [借 着 他 们 得 着 彰 显], 以 成 就 祂 造 人 的 目
^{Dm} 5 - 5 | ^{G7} 4 3 1 1 · 1 7 | ^C 1 - - - - - | ^C 5 3 3 3 2 3 |
 的 [成 就 祂 造 人 的 目 的]。 ② 约 伯 是 一 个 好
^{C7} 5 - - 3 2 3 | ^F 5 3 3 3 2 3 | 5 3 2 3 - - | 6 4 4
 人, 彰 显 自 己 的 完 全、正 直 和 纯 全, 但 神 的
^{Dm} 4 3 4 | ^G 6 5 1 6 5 1 | 3 - 3 3 - 4 | 2 - - - - - | ^C 5 3 3
 目 的 是 要 将 约 伯 削 减 至 一 无 所 有, 但 维 持
^{C7} 3 2 3 | ^F 5 - - 5 - - | i 6 6 6 5 6 | i 6 5 6 - 6 |
 他 的 生 存, 使 神 得 以 分 赐 到 他 里 面, 并
^{Em} 5 - 5 7 - 2 | ^{Am} i - - 5 - - | ^{Dm} 6 1 3 2 · 1 7 | ^{G7} 1 - - 1 -
 使 他 成 为 神 人, 彰 显 神 圣 的 属 性。

^C ^{G7} ^C ^{Dm} ^G
 1 | 3-3 3-2 | 1·1 7 1 2 3 | 4-4 4 5 3 | 2-1
 ③神对付祂圣民的目的,乃是要使他们倒空一
^C ^{G7} ^{Am} ^F ^{G7}
 2-1 | 3--3-2 | 1·7 1 5-5 | 5 5 1 1-7
 切,单单接受神[接受神],作他们所赢得
^C ^F ^C ^{G7}
^C 1--1-1 | 6·6 6 6 5 4 | 5-5 5 i 3 | 4·4 4
 的; 神心头的愿望乃是要他们完满的
^C ^F ^G ^{Am}
 2 3 4 | 3-5 5-1 | 6-6 5-7 | i-5 i 7 5 |
 得着祂作生命,作生命的供应,并作他们
^{Dm} ^{G7} ^C ^C
 4-i 7-i | i----- | 5 3 3 3 2 3 | 5 3 2
 全人的一切。 当神所拣选并救赎的
^{C7} ^F
 3-- | 5 3 3 3 2 3 | 5 3 3 3 2 3 | 1--1-1 |
 人经历基督作为从神给他们的智慧,有
^C ^G ^C
 6 5 1 6 5 1 | 3-3 3-4 | 2--2-3 4 | 5 3 3
 分于并享受基督的丰富时, 这些丰富就
^{Em} ^F ^{D7}
 3 2 3 | 5 5 3 5-- | i 6 6 6 5 6 | i 6 6 6 5 6 |
 把他们构成召会; 借着召会,诸天界里执政和
^{G7} ^{Am} ^F ^C ^{G7} ^C
 5-5 7-2 | i-5 6 7 i | i 2 3 2·i 2 | i--i-||
 掌权的天使,就得知神万般的智慧。

篇题

- 第一周 约伯记里重大的问题及其重大的答案
- 第二周 神、人和撒但
- 第三周 在旧约里约伯所经历神的销毁和剥夺，远不如在新约里保罗所经历的
- 第四周 约伯与两棵树
- 第五周 神在约伯身上的目的——好人成为神人
- 第六周 得着神，好为着神的目的被神变化
- 第七周 关于旧约里神同着人并在人中间的行动，以及新约里神在人里的行动，以成就神的心愿并应付人在神面前的需要之内在神圣的启示
- 第八周 神万般的智慧
- 第九周 用祷告的灵读箴言，使之对我们成为金块和珠宝，加强我们追求基督的生活，以完成神的经纶
- 第十周 过敬虔的生活
- 第十一周 在神的经纶里，敬畏主的内在意义
- 第十二周 虚空的虚空，那在耶稣身上的实际，以及神的众子显示出来

Contents

- Week 1: The Great Question in the Book of Job and the Great Answer
- Week 2: God, Man, and Satan
- Week 3: Job's Experience of God's Consuming and Stripping in the Old Testament Being Far Behind That of Paul in the New Testament
- Week 4: Job and the Two Trees
- Week 5: God's Intention with Job—a Good Man Becoming a God-man
- Week 6: Gaining God to Be Transformed by God for the Purpose of God
- Week 7: The Intrinsic Divine Revelation concerning the Move of God with and among Men in the Old Testament and concerning the Move of God in Man in the New Testament to Accomplish God's Heart's Desire and to Meet Man's Need before God
- Week 8: The Multifarious Wisdom of God
- Week 9: Reading the Book of Proverbs with a Praying Spirit So That It Will Render Us Nuggets and Gems to Strengthen Our Life of Pursuing Christ for the Fulfillment of God's Economy
- Week 10: Living a Godly Life
- Week 11: The Intrinsic Significance of Fearing the Lord in the Economy of God
- Week 12: Vanity of Vanities, the Reality in Jesus, and the Revelation of the Sons of God

约伯记结晶读经

第一周

约伯记里重大的问题 及其重大的答案

诗歌：诗 464

读经：伯一 1，十 2 下，13，弗三 9，伯四二 5～6

纲要

【周一】

壹 约伯记的四十二章经文留给我们一个重大的问题，这个问题有两部分：神创造人的目的是什么，以及神对付祂选民的目的是什么？——一 1，十 2 下，12～13，参十一 12，十三 4：

一 约伯对神说，“要指示我，你为何与我争辩；”（十 2 下；）“你待我的这些事，早已藏在你心里；我知道这是你的意思。”（13。）

二 这指明约伯找不出神这样对待他的理由，但他相信，神心里隐藏着一些理由；隐藏在神心里的，就是历世历代的奥秘——神永远的经纶——弗三 9。

【周二、三】

Crystallization-Study of Job

Week One

The Great Question in the Book of Job and the Great Answer

Hymns: 631

Scripture Reading: Job 1:1; 10:2b, 13; Eph. 3:9; Job 42:5-6

Outline

§Day 1

I. The forty-two chapters in Job leave us with a great question of two parts: What is the purpose of God in His creating of man, and what is the purpose of God in His dealing with His chosen people?—1:1; 10:2b, 12-13; cf. 11:12; 13:4:

A. Job said to God, “Make known to me why You contend with me” (10:2b); “You have hidden these things in Your heart; / I know that this is with You” (v. 13).

B. This indicates that Job could not find the reason for God’s treatment of him, but he believed that there had to be some reason hidden in God’s heart; what was hidden in God’s heart was the mystery of the ages—the eternal economy of God—Eph. 3:9.

§Day 2 & Day 3

贰 对这个重大问题的重大答案，乃是历世历代隐藏在神里的奥秘，神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们成为一个生机体，基督的身体，就是新人，作神的丰满，神的彰显，这要终极完成于新耶路撒冷——提前一 3～4，弗一 22～23，三 9，19，创一 26，赛四三 7，罗八 29，约壹三 2：

一 约伯和他的朋友认为，约伯受苦是遭受神的审判；然而，约伯的受苦不是神的审判，乃是神的剥夺和销毁，使神可以得着约伯，好使他更多得着神。

二 神虽然剥夺约伯，但神的确没有向他发怒；神并没有以约伯为敌人，乃以他为亲密的朋友——伯十九 11，参十 13。

三 神知道约伯经过一段受苦的时间，就会由神圣三一重新建立起来，成为另一个人——新人，新造，（加六 15，）以成就神永远的经纶，使神得着彰显；（林后五 17；）这是给约伯记里重大问题的重大答案。

四 我们读圣经时，需要将我们的注意力集中在神那为着神圣分赐的永远经纶上；除非我们认识神的经纶，否则我们就无法明白圣经；神在约伯身上的目的是要使约伯成为属神的人，按着神的神圣经纶由神所构成：

1 圣经六十六卷书只为着一件事：神在基督里借着那灵，要将祂自己分赐到我们里面，作我们的生命、

II. The great answer to this great question is the mystery hidden in God throughout the ages, the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they may become an organism, the Body of Christ as the new man, for God's fullness, God's expression, which will consummate in the New Jerusalem—1 Tim. 1:3-4; Eph. 1:22-23; 3:9, 19; Gen. 1:26; Isa. 43:7; Rom. 8:29; 1 John 3:2:

A. Job and his friends thought that what he was suffering was a matter of God's judgment; however, Job's sufferings were not God's judgment but God's stripping and consuming that God might gain Job so that he might gain God more.

B. Although God was stripping Job, He surely was not angry with him; neither did God consider Job to be His adversary but His intimate friend—Job 19:11; cf. 10:13.

C. God knew that after Job had passed through a time of suffering, he would be rebuilt with the Divine Trinity so that he could become another person—a new man, a new creation (Gal. 6:15), to fulfill God's eternal economy for God's expression (2 Cor. 5:17); this is the great answer to the great question in the book of Job.

D. In our reading of the Bible, we need to focus our attention on God's eternal economy for the divine dispensing; unless we know God's economy, we will not understand the Bible; God's intention with Job was to make Job a man of God, who was constituted with God according to His divine economy:

1. The Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our

性情和一切，好使我们能活基督并彰显基督；这该是管制我们生活的原则——约十 10 下，林前十五 45 下，罗八 2，10，6，11，腓一 19～21 上，林后三 6。

- 2 神对付约伯是要把他从道德的范围带出来，带进得着神的范围里，好使他从寻求道德的完全，转向寻求并得着神，而不是任何别的事物；人能在神前站立，乃是基于人得着神有多少——诗二七 8，一〇五 4，腓三 8，太二五 3～4，9，箴二三 23，启三 18，林后三 18，四 17，彼前二 7，但五 27，九 23，十 11，19。
- 3 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；祂要祂的子民越过越多地得着祂、有分于祂、拥有祂并享受祂，而不是其他一切的事物，直到他们的享受达到最完满的地步，使他们成为新耶路撒冷——太五 3，诗四三 4，七三 25～26，腓三 8～9，启二一 2。
- 4 这是全本新约的内在意义，作为对于约伯记里，关于神创造人并祂对付祂选民的目的之重大问题的重大答案。

【周四】

叁 约伯的基本难处是他缺少神；在神向约伯一切的对付中，神的目的是要将约伯削减至一无所有，但维持他的生存，（伯二 6，）使神可以有时间，将祂自己分赐到约伯里面；神只在意一件事，就是祂自己被作到我们里面（弗三 16～19）：

- 一 约伯是自义的，（伯六 30，九 20，二七 5～6，三二 1，）并且满意于自己所成为的人，（十三 3，二三 3～4，三一 6，）却不知道自己在神面前可怜的光景。（参启三 16～18。）

everything so that we may live Christ and express Christ; this should be the principle that governs our life——John 10:10b; 1 Cor. 15:45b; Rom. 8:2, 10, 6, 11; Phil. 1:19-21a; 2 Cor. 3:6.

2. God's dealing with Job was to bring him out of the sphere of ethics and into the sphere of God-gaining so that he would be turned from seeking perfection in ethics to seeking and gaining God instead of anything else; man's standing before God is based on how much of God he has gained——Psa. 27:8; 105:4; Phil. 3:8; Matt. 25:3-4, 9; Prov. 23:23; Rev. 3:18; 2 Cor. 3:18; 4:17; 1 Pet. 2:7; Dan. 5:27; 9:23; 10:11, 19.
3. God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain; He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him more and more, rather than all other things, until their enjoyment reaches the fullest extent for them to become the New Jerusalem——Matt. 5:3; Psa. 43:4; 73:25-26; Phil. 3:8-9; Rev. 21:2.
4. This is the intrinsic significance of the entire New Testament as the great answer to the great question in the book of Job concerning God's purpose in His creation of man and in His dealing with His chosen people.

§Day 4

III. Job's basic problem was that he was short of God; in all of God's dealings with Job, God's intention was to reduce Job to nothing, yet to maintain his existence (2:6) so that He might have time to impart Himself into Job; God cares for only one thing——for being worked into us (Eph. 3:16-19):

- A. Job was self-righteous (Job 6:30; 9:20; 27:5-6; 32:1), and he was contented with what he had become (13:3; 23:3-4; 31:6), yet he was unaware of his miserable situation before God (cf. Rev. 3:16-18).

二 约伯的荣耀就是他的完全、正直，他的冠冕就是他的纯全；神剥去他的荣耀，摘去他头上的冠冕；（伯十九 9；）约伯原先的指望是要建立他纯全的“树”，但神不容许这样一棵树在约伯里面生长；反之，神将这棵树，这指望拔出来，（10，）好使约伯被带进得着神的范围里。

三 神要约伯认识他是在错误的范围里，这范围就是在他的完全、正直和纯全上建立自己作为旧造里的人；约伯以这些事为荣，但神认为这些事乃是拦阻，需要被剥夺，使约伯能接受神的性情、生命、元素和素质，因而新陈代谢地变化成为神人，就是在新造里彰显神并将神分赐给别人的人——林后三 18，彼前四 10，弗三 2。

四 神在约伯身上的目的，是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯；圣灵的管治是拆毁我们天然的人，构成更新的人——林后四 16～18，罗八 28～29。

五 那灵在我们里面的工作，是要为我们构成一个新人；而那灵在外面的工作，是要借着环境拆毁我们天然所是的每一方面；我们该与运行的灵合作，接受神为我们所安排的环境——腓四 12，弗三 1，四 1，六 20，林前七 24。

六 在这宇宙中，苦难的主要目的，特别对神的儿女来说，乃是要借此使神的性情得以作到人的性情里，好使人能得着神到最完满的地步——林后一 8～9，四 16：

1 活神虽然可以为人作许多事，活神的性情却没有作到人里面；当复活的神作工时，祂的生命和性情就

B. Job's glory was his perfection and uprightness, and his crown was his integrity; God had stripped his glory from him and had taken away the crown from his head (Job 19:9); Job's hope had been to build up the "tree" of his integrity, but God would not allow such a tree to grow within Job; rather, God had plucked up this tree, this hope (v. 10), so that Job would be brought into the sphere of gaining God.

C. God wanted Job to know that he was in the wrong realm of building up himself as a man in the old creation in his perfection, uprightness, and integrity; Job glorified himself in these things, but God considered them as frustrations to be stripped away so that Job might receive God in His nature, life, element, and essence and thus be metabolically transformed to be a God-man, a man in the new creation who expresses God and dispenses Him into others——2 Cor. 3:18; 1 Pet. 4:10; Eph. 3:2.

D. God's intention with Job was to tear down the natural Job in his perfection and uprightness so that He might build up a renewed Job in God's nature and attributes; the discipline of the Holy Spirit tears down our natural being to constitute a renewed being——2 Cor. 4:16-18; Rom. 8:28-29.

E. The work of the Spirit within us is to constitute a new being for us, whereas the work of the Spirit without is to tear down every aspect of our natural being through our environment; we should cooperate with the operating Spirit and accept the environment that God has arranged for us——Phil. 4:12; Eph. 3:1; 4:1; 6:20; 1 Cor. 7:24.

F. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent——2 Cor. 1:8-9; 4:16:

1. While the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of

作到人里面—16节。

- 2 神不是以外面的作为叫人认识神的权能，乃是作工将祂自己分授并作到人里面；神使用环境好将祂的生命和性情作到我们里面—加四 19，林后四 7～12，帖前三 3，约十六 33。
- 3 为了要在复活里生活并被复活的神构成，我们必须借着“万有”被模成神长子基督的形像—罗八 28～29，来十二 10，参耶四八 11。
- 4 当我们在受苦中，我们也许向神抱怨，但我们的抱怨也许是向神最好的祷告，最蒙悦纳的祷告；当我们抱怨时，神就欢乐，因为祂使万有互相效力，叫我们得益处，使我们模成祂长子的形像—参诗一〇二标题。

【周五】

肆 三一神使人成为神，好成就祂的经纶，以得着祂团体的彰显，这行动全然是调和的灵里；这调和的灵就是神的灵与我们人的灵调和为一—林前六 17，启一 10，四 2，十七 3，二一 10，参伯十二 10，三二 8：

- 一 在我们基督徒的生活中，我们该凭着灵而活并凭着灵而行；我们一切所作所是都该凭着灵、同着灵、在灵里并借着灵；因此，我们需要顾到我们的灵，作一切事都要操练我们的灵，以经历神的灵在我们里面活着、在我们里面安家、并变化我们—加五 16，25，腓三 3，罗八 4，6，林后二 12～14，玛二 15～16。
- 二 我们不该离开包罗万有的灵而有任何行动；我们不该离开那灵来面对任何处境或应付任何需

resurrection works, His life and nature are wrought into man—v. 16.

2. God is not working to make His might known in external acts but is working to impart and work Himself into man; God uses the environment in order to work His life and nature into us—Gal. 4:19; 2 Cor. 4:7-12; 1 Thes. 3:3; John 16:33.
3. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through “all things”—Rom. 8:28-29; Heb. 12:10; cf. Jer. 48:11.
4. When we are in the midst of sufferings, we may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His firstborn Son—cf. Psa. 102, title.

§Day 5

IV. The move of the Triune God to deify man for the fulfillment of His economy to have His corporate expression is altogether in the mingled spirit, the divine Spirit mingled as one with our human spirit—1 Cor. 6:17; Rev. 1:10; 4:2; 17:3; 21:10; cf. Job 12:10; 32:8:

- A. In our Christian life we should live by the Spirit and walk by the Spirit; we should do everything and be everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit; thus, we need to take care of our spirit, doing everything by exercising our spirit in order to experience the divine Spirit living in us, making His home in us, and transforming us—Gal. 5:16, 25; Phil. 3:3; Rom. 8:4, 6; 2 Cor. 2:12-14; Mal. 2:15-16.
- B. We should not take any action apart from the all-inclusive Spirit; we should not face any situation or meet any need apart from the

要；我们必须学习在我们的灵里接触神的灵；这就是为着完成神的经纶之基督徒生活和基督徒工作的内在意义—亚四 6，林后三 3，6，罗一 9，七 6，腓三 3。

三 作基督徒和得胜者不仅困难，而且不可能；唯有那位经过过程并终极完成，作为我们灵里包罗万有之灵的三一神活在我们里面，才能作基督徒和得胜者—路一 37～38 上，林后四 13，罗八 2。

四 我们只要照着灵作一切事，就能经历基督的成为肉体、人性生活、钉死、复活、升天和那灵的浇灌；这会使我们成为神的召会、基督的身体、新人、以及葡萄树和枝子作为三一神的生机体，终极完成于新耶路撒冷—腓一 19，珥二 28～32，徒二 16～21，弗一 22～23，二 15，四 4，23～24，约十五 1～11，启三 12，十九 7～9，二一 2，10。

【周六】

伍 神向约伯显现时，约伯看见神，在他个人的经历中得着神，而厌恶自己—伯三八 1～3，四二 1～6：

一 今天我们的神乃是包罗万有的灵，作为经过过程并终极完成之三一神的终极完成；我们今天观看的这一位神，乃是终极完成的灵，我们能够在灵里观看祂—林后二 10，提后四 22：

1 我们看见神，使我们能被神构成；看见神使我们变化，并且看见神等于得着神—林后三 16，18，太五 8，后二二 4。

2 我们越看见神并爱神，就越否认自己并厌恶自己—伯四二 5～6，赛六 5，路十四 26。

Spirit; we must learn to touch the divine Spirit in our spirit; this is the intrinsic significance of the Christian life and the Christian work for the fulfillment of God's economy—Zech. 4:6; 2 Cor. 3:3, 6; Rom. 1:9; 7:6; Phil. 3:3.

C. To be a Christian and an overcomer is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit in our spirit can be a Christian and an overcomer—Luke 1:37-38a; 2 Cor. 4:13; Rom. 8:2.

D. As long as we do everything according to the Spirit, we can experience Christ's incarnation, human living, death, resurrection, and ascension with the outpouring of the Spirit; this will cause us to be the church of God, the Body of Christ, the new man, and the vine and the branches as the organism of the Triune God, which will consummate in the New Jerusalem—Phil. 1:19; Joel 2:28-32; Acts 2:16-21; Eph. 1:22-23; 2:15; 4:4, 23-24; John 15:1-11; Rev. 3:12; 19:7-9; 21:2, 10.

§Day 6

vV. In God's appearing to him, Job saw God, gaining God in his personal experience and abhorring himself—Job 38:1-3; 42:1-6:

A. Today our God is the all-inclusive Spirit as the consummation of the processed and consummated Triune God; the God whom we look at today is the consummated Spirit, and we can look at Him in our spirit—2 Cor. 2:10; 2 Tim. 4:22:

1. We see God so that we may be constituted with God; seeing God transforms us, and seeing God equals gaining God—2 Cor. 3:16, 18; Matt. 5:8; Rev. 22:4.

2. The more we see God and love God, the more we deny ourselves and hate ourselves—Job 42:5-6; Isa. 6:5; Luke 14:26.

二 我们要看见神，就必须操练我们的灵—弗一 17～18，三 16～17，林前二 9～16，林后四 13，提前四 7，提后一 6～7：

- 1 我们越在灵里观看祂，就越接受祂一切的成分到我们里面，作我们里面的供应—林后三 16～18。
- 2 我们在患难中，必须留意我们的灵，以主为我们的居所，作我们知足的秘诀—二 13，七 5～6，玛二 15～16，诗九一 1，腓四 11～13，诗九十一 1～12，三一 20，赛三二 2。

三 我们要看见神，就必须对付我们的心—林后三 16，18，太五 8，十三 18～23：

- 1 我们必须在我们心思的灵里得以更新，被神的圣言所重构，而受神的话所教导、管制、规律并支配—弗四 23，申十七 18～20，腓二 2，5。
- 2 我们必须有主的爱而火热，情感被祂充满，为祂的家心里焦急—一 8，林后五 14，提后一 6～7，约二 17，可十二 30。
- 3 我们必须让我们的意志被基督征服，并借着苦难被基督变化，使其服从基督的元首权柄，（腓二 13，参歌四 1，4，七 4 上，5，）并且必须靠基督那无价、洗净并洁净的血，维持无亏、清洁的良心。（徒二四 16，提前三 9，来九 14，十 22。）

陆 神对付爱祂的人，目的乃是要使他们最完满地得着祂，远超过他们在祂之外所亏损的一切，（腓三 7～8，）使祂能借着他们得着彰显，以成就祂造人的目的。（创一 26。）

B. In order to see God, we must exercise our spirit—Eph. 1:17-18; 3:16-17; 1 Cor. 2:9-16; 2 Cor. 4:13; 1 Tim. 4:7; 2 Tim. 1:6-7:

1. The more we look at Him in our spirit, the more we receive all His ingredients into our being as our inner supply—2 Cor. 3:16-18.
2. In the midst of our afflictions, we must take heed to our spirit, taking the Lord as our dwelling place, our secret of sufficiency—2:13; 7:5-6; Mal. 2:15-16; Psa. 91:1; Phil. 4:11-13; Psa. 90:1-12; 31:20; Isa. 32:2.

C. In order to see God, we must deal with our heart—2 Cor. 3:16, 18; Matt. 5:8; 13:18-23:

1. We must be renewed in the spirit of our mind by being reconstituted with the holy word of God to be instructed, governed, ruled, and controlled by God's word—Eph. 4:23; Deut. 17:18-20; Phil. 2:2, 5.
2. We must be on fire with the Lord's love, having an emotion filled with Him as our zeal for His house—1:8; 2 Cor. 5:14; 2 Tim. 1:6-7; John 2:17; Mark 12:30.
3. We must have our will subdued by Christ and transformed with Christ through sufferings so that it is submitted to the headship of Christ (Phil. 2:13; cf. S. S. 4:1, 4; 7:4a, 5), and we must maintain a good and pure conscience by the priceless, cleansing, and purifying blood of Christ (Acts 24:16; 1 Tim. 3:9; Heb. 9:14; 10:22).

VI. God's purpose in dealing with those who love Him is that they may gain Him to the fullest extent, surpassing the loss of all that they have other than Him (Phil. 3:7-8), that He might be expressed through them for the fulfillment of His purpose in creating man (Gen. 1:26).

第一周■周一

晨兴喂养

伯十 2 “我要对神说，不要定我为恶；要指示我，你为何与我争辩。”

13 “然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”

约伯埋怨神，说神知道他不作恶，却不赦免他的罪孽，反无理地恶待他，并且照着藏在神心里的，一再地攻击他。（伯十 1～17。）约伯对神说，“要指示我，你为何与我争辩。”（2 下。）在十三节他继续说，“然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”这指明约伯找不出神这样对待他的理由，但他相信，神心里隐藏着一些理由。约伯是对的；有件事隐藏在神心里。以弗所三章九节告诉我们隐藏在神里的奥秘，这是个历世历代的奥秘。（约伯记生命读经，五八页。）

神按着自己的形像，照着自己的样式造人（创一 26）之后，历世历代以来将祂的目的隐藏起来；在新约时代以前，没有向任何人揭示祂的定旨。（弗三 4～5。）（圣经恢复本，伯十 13 注 1。）

信息选读

许多读约伯记的人，特别是基要派和弟兄会的人，试着为本卷书的真实性辩护，他们强调某些“金句”，如十九章二十五节：“我知道我的救赎主活着，末了祂必站立在地上。”这一节包含一些关于基督这救赎主的启示。另一节金句是四十二章五节：“我从前风闻有你，现在亲眼看见你。”这一节当然是绝妙佳句。然而，即使有这样的金句，约

WEEK 1 — DAY 1

Morning Nourishment

Job 10:2 I will say to God, Do not account me wicked; make known to me why You contend with me.

13 But You have hidden these things in Your heart; I know that this is with You.

Job complained that God, knowing that he was not wicked and not acquitting him of his iniquity, ill-treated him without cause on his side and attacked him again and again according to what was hidden in God's heart (Job 10:1-17). Job said to God, "Make known to me why You contend with me" (v. 2b). In verse 13 he went on to say, "You have hidden these things in Your heart; / I know that this is with You." This indicates that Job could not find the reason for God's treatment of him, but he believed that there had to be some reason hidden in God's heart. Job was right; something was hidden in God's heart. Ephesians 3:9 tells us of the mystery hidden in God. This is the mystery of the ages. (Life-study of Job, pp. 50-51)

After creating man in His image and according to His likeness (Gen. 1:26), God kept His intention hidden throughout the ages. Before the New Testament time He did not unveil to anyone what His purpose was (Eph. 3:4-5). (Job 10:13, footnote 1)

Today's Reading

In their efforts to vindicate the authenticity of the book of Job, many readers of this book, especially among the fundamentalists and the Brethren, have emphasized certain "golden verses." One of these verses is 19:25: "I know that my Redeemer lives, / And at the last He will stand upon the earth." This verse conveys some amount of revelation concerning Christ, the Redeemer. Another golden verse is 42:5: "I had heard of You by the hearing of the ear, / But now my eye has seen You." This surely is an excellent verse.

伯记总共四十二章，留给我们一个紧要的问题，这问题有两部分：神创造人的目的是什么，以及神对付祂选民的目的是什么？要回答这问题，就需要整本圣经。新约特别是回应约伯记里这个问题的长篇答案。

约伯说他要与神理论，甚至与神在“法庭”上“诉讼”，他作原告，神作被告。但约伯没有机会这样作，所以关于他受苦的问题就没有答案。新约乃是神给约伯的答案。我们可以说，新约是从神“传真”给约伯的信息。这个“传真”，这个答案，启示神并非审判或惩罚约伯，乃是要剥夺并销毁他，好叫约伯能由三一神重新建造起来。虽然千千万万的人读过新约圣经，但明白里面所记载之答案的人却不多。因此，我们来看新约所启示给约伯之答案的紧要方面，是极其重要的。（约伯记生命读经，六九至七〇页。）

这隐藏在神心里的奥秘乃是神永远的经纶，（弗一10，三9，提前一4，）就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的复制，（罗八29，约壹三2，）成为一个生机体，基督的身体，就是新人，（弗二15～16，）作神的丰满，神的彰显，（一22～23，三19，）这要终极完成于新耶路撒冷。（启二一2～二二5。）约伯不知道神的目的，所以误会了神，以为神向他发怒，正在审判并惩罚他。神的目的不是要审判或惩罚约伯，乃是要把他拆毁，然后以神自己重新建造约伯，使他成为神新造里的新人。（林后五17，加六15。）这是给约伯、约伯记和约伯之表白的答案。（圣经恢复本，伯十13注1。）

参读：约伯记生命读经，第八、十篇。

However, in spite of verses such as these, the forty-two chapters in Job leave us with a crucial question of two parts: What was the purpose of God in His creating of man, and what is the purpose of God in His dealing with His chosen people? To answer this question, we need the entire Bible. In particular, the New Testament is a long answer to Job's question.

Job said that he wanted to argue with God and even "litigate" with God in "court," making himself the plaintiff and God the defendant. But Job did not have the opportunity to do this, and his question concerning his suffering remained unanswered. The New Testament is God's answer to Job. We may say that it is a message "faxed" from God to Job. This "fax," this answer, reveals that God was not judging Job or punishing him but was stripping and consuming him so that Job could be rebuilt with the Triune God. Although millions of people have read the New Testament, not many understand the answer that it contains. Thus, it is extremely important that we consider the vital aspects of the answer to Job revealed in the New Testament. (Life-study of Job, pp. 61-62)

The mystery hidden in God's heart is God's eternal economy (Eph. 1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication (Rom. 8:29; 1 John 3:2), to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (Eph. 1:22-23; 3:19), which will consummate in the New Jerusalem (Rev. 21:2—22:5). Not knowing God's intention, Job misunderstood God and thought that God was angry with him and was judging him and punishing him. God's intention was not to judge Job or to punish him but to tear him down and then rebuild him with Himself, to make Job a new man in God's new creation (2 Cor. 5:17; Gal. 6:15). This is the answer to Job, to the book of Job, and to Job's vindication. (Job 10:13, footnote 1)

Further Reading: Life-study of Job, msgs. 8, 10

第一周■周二

晨兴喂养

弗三 9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

提前一 3～4 “…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

按照约伯记三十八章七节，当神立大地根基的时候，神的天使（神的众子）都欢呼。这些天使可能不明白神造大地和造人的定旨是什么。亚当自己也不知道，神为什么按着自己的形像，照着自己的样式造他。（创一 26。）神历世历代以来将祂的目的隐藏起来，没有告诉以诺、挪亚、亚伯拉罕、摩西、大卫、所罗门、以赛亚、或任何一位申言者。创造主在祂的创造中作了许多，但在新约时代以前，没有向任何人揭示祂的定旨。（约伯记生命读经，五八至五九页。）

信息选读

约伯记四十二章七节告诉我们，神定罪约伯的三个朋友，因为他们议论祂，不如祂的仆人约伯说的是。约伯说他的受苦不是因受神的审判，这样说是对的。照着他的良心，约伯觉得他并未作任何事，以致要神审判他或惩罚他。但他的确在受苦，所以他要与神探究他的处境。然而，约伯的三个朋友却坚持约伯的受苦是证明他作错了事，并且受神审判。因此，神进来定罪约伯的三个朋友，并且在某种程度上为约伯表白。

WEEK 1 — DAY 2

Morning Nourishment

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

According to Job 38:7 the angels of God (the sons of God) shouted for joy when God laid the foundations of the earth. The angels might have wondered what God's purpose was in creating the earth and man. Adam himself did not know why God created him in His image after His likeness (Gen. 1:26). God kept His intention hidden throughout the ages, not telling Enoch, Noah, Abraham, Moses, David, Solomon, Isaiah, or any of the prophets. The Creator did a lot in His creation, but before the New Testament time He did not unveil to anyone what His purpose was. (Life-study of Job, p. 51)

Today's Reading

Job 42:7 tells us that God condemned Job's three friends for not speaking concerning Him that which was right, as His servant Job had. Job was right in saying that his sufferings were not a matter of God's judgment. Job felt that, according to his conscience, he had not done anything that required God to come in to judge him or to punish him. Nevertheless, he was suffering and he wanted to investigate his situation with God. Job's three friends, however, insisted that Job's sufferings were a proof that he had done something wrong and was being judged by God. Thus, God came in to condemn the three friends and to vindicate Job to a certain extent.

就着神对付祂子民的目的这点，约伯的三个朋友是不对的，因为他们的观念乃是基于善恶的原则，基于善恶知识树，在生命树这主线之旁的侧线上。

约伯是对的，因为大体而言，他的观念不是基于善恶的原则；然而，就着神对付祂子民的目的这点，他是在摸索。在消极一面，他是对的；在积极一面，他缺少神圣的启示，不知道神对付祂子民的目的，乃是要祂的子民越过越多地得着祂、有分于祂、拥有祂并享受祂，而不是其他一切的事物，直到他们的享受达到最完满的地步，如新约里神圣启示至终所揭示的，就是祂的子民至终要成为新耶路撒冷。新耶路撒冷乃是神的扩大；我们都要成为新耶路撒冷的一部分。

在约伯的时候，神在祂渐进的启示上，还没有对约伯清楚启示祂对付祂子民的目的；然而，神却在新约里清楚启示给信徒。…神在祂回答约伯的话里，没有在意以利户，因为他的观念虽然没有错，但也没有达到神终极标准的水平。以利户这个青年人以为他是重要人物，但事实上他什么也不是。

神用这一切物质的福分祝福约伯，乃是在约伯晚年向他显明神的慈爱和信实。（伯四二 10 ~ 17。）这指明神在对付爱祂之人的事上是完全的、恩慈的。甚至今天，神借着剥夺和销毁来对付我们之后，并在祂的目的完成之后，神也给我们物质的福分。然而，神对付祂子民的目的，不是要给他们物质的福分，乃是要把祂自己给他们，作他们的永分，至终完成于新耶路撒冷。（启二一~二二。）（约伯记生命读经，一八六至一八九页。）

参读：约伯记生命读经，第三十篇。

Job's three friends were not right concerning God's purpose in dealing with His people, because their concept was based on the principle of good and evil, on the tree of the knowledge of good and evil, the sideline alongside the tree of life as the main line.

Job was right because his concept in general was not based on the principle of good and evil. However, he was groping in relation to the purpose for which God deals with His people. On the negative side, he was right; on the positive side, he was devoid of the divine revelation, not knowing that God's purpose in dealing with His people is that He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him more and more, rather than all things, until their enjoyment reaches the fullest extent, as the divine revelation ultimately unveils in the New Testament, that His people may ultimately become the New Jerusalem. The New Jerusalem is the enlargement of God. We all will become parts of the New Jerusalem.

God, in His progressive revelation, did not make His purpose in dealing with His people clear to Job at his time. However, God did make this clear in the New Testament to the believers. In His reply to Job, God paid no attention to Elihu because his concept had not come up to the level of God's ultimate standard, though it was not wrong. Elihu, a young man, thought that he was somebody, but he actually was nobody.

All the physical blessings with which God blessed Job were to show Job God's lovingkindness and faithfulness in his latter days [Job 42:10-17]. This indicates that God is perfect and kind in dealing with those who love Him. Even today, after God deals with us by stripping us and consuming us, and after His purpose is accomplished, God gives us His physical blessings. However, God's purpose in dealing with His people is not to give physical blessings to them but to give Himself to them as their eternal portion, which ultimately consummates in the New Jerusalem (Rev. 21—22). (Life-study of Job, pp. 158-160)

Further Reading: Life-study of Job, msg. 30

第一周■周三

晨兴喂养

约十 10 “…我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

罗八 6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

圣经六十六卷书只为着一件事：神在基督里借着那灵，要将祂自己分赐到我们里面，作我们的生命、性情和一切，好使我们能活基督并彰显基督。这该是管制我们生活的原则。在实际一面，这该是今天作我们享受的生命树。

圣经主要不是一本预言、教训或预表的书；圣经乃是一本神经纶的书。单单说圣经前后一贯都论到基督，这是不够的；圣经乃是论到在神经纶里的基督。神的经纶是要将祂自己在祂神圣的三一里，在基督里借着那灵，分赐到我们里面，使我们得着祂作我们的生命、性情和一切。当我们经历这个，现在活着的，就不再是我们，乃是基督在我们里面活着。（加二 20。）这就是生命树。（约伯记生命读经，五九至六〇页。）

信息选读

重生的人在人性里带着神性，又在神性里带着人性，自然而然成了一个生机体，就是基督的身体；基督的身体就是神的召会作神新造里的新人，以完成神的新“事业”，就是建造基督的身体，作三一神的丰满和彰显。这丰满乃是三一神的生机体，要终极完成于新耶路撒冷。圣经开始于神在祂的创造

WEEK 1 — DAY 3

Morning Nourishment

John 10:10 ...I have come that they may have life and may have it abundantly.

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

Rom. 8 6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

The Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ. This should be the principle that governs our life. In a practical way, it should be today's tree of life for our enjoyment.

The Bible is not mainly a book of prophecy, teaching, or types. The Bible is a book of God's economy. To say merely that the Bible is a book consistently on Christ is not adequate. The Bible is on Christ in God's economy. God's economy is to dispense Himself in His Divine Trinity in Christ by the Spirit into us that we may have Him as our life, nature, and everything. When we experience this, it is no longer we who live, but it is Christ who lives in us (Gal. 2:20). This is the tree of life. (Life-study of Job, p. 51)

Today's Reading

The regenerated ones, who are divinely human and humanly divine, spontaneously become an organism, the Body of Christ, which is the church of God as the new man in God's new creation to carry out God's new "career," that is, to build up the Body of Christ for the fullness, the expression, of the Triune God. This fullness as the organism of the Triune God will consummate in the New Jerusalem. The Bible begins with God in His creation as the

里，这乃是起初；圣经结束于新耶路撒冷，就是三一神和一切祂所拣选、救赎、重生、变化、模成、并荣化之三部分人的调和。因此，新耶路撒冷乃是神和人的构成，要彰显神，直到永远。

这样的看见，就是对整本圣经的概览。我们读圣经时，需要将我们的注意力集中在神那为着神圣分赐的永远经纶上。除非我们认识神的经纶，否则我们就无法明白圣经。

基督不仅是圣经的中心，也是神经纶的中心和普及。在这经纶中，基督成为肉体，上十字架，经过钉死；从死里出来，进入复活；在复活里，祂从神而生，成为神的长子，并且祂这末后的亚当成了赐生命的灵，重生祂所有的信徒，使他们在生命和性情上与祂一样，成为祂的众弟兄，并神的众子。这些神的众子，加上神的长子，就成了一个新人，以基督作头，召会作身体，以完成神永远的定旨，终极完成于新耶路撒冷。

我们若看见这个关于神经纶的启示，就能明白约伯记。约伯受神的剥夺和销毁，却不明白发生在他身上的事。约伯只能说，“然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”（伯十13。）他知道神有一个定旨，却不知道神的定旨是什么。

约伯和他三个朋友—以利法、比勒达和琐法—都是在善恶知识树的范围里。约伯的水平虽然比他的朋友高一点，但仍和他们在同一个范围里。神要把他们从那个范围里拯救出来，摆到生命树的范围里。神必须作的头一件事，就是把约伯剥夺、销毁并拆毁，使他在受苦之下成为一无所是。这成为一个根据，使神能用神圣的三一重建约伯，使约伯能成为一个新人，神新造的一部分，以完成神永远的经纶，使神得着彰显。（约伯记生命读经，六七至六八页。）

参读：约伯记生命读经，第九、三十一篇。

initiation and ends with the New Jerusalem, which is the mingling of the Triune God and all His chosen, redeemed, regenerated, transformed, conformed, and glorified tripartite people. The New Jerusalem is thus a constitution of God with man to express God for eternity.

To see this is to have an overview of the entire Bible. In our reading of the Bible, we need to focus our attention on God's eternal economy for the divine dispensing. Unless we know God's economy we will not understand the Bible.

Christ is not only the center of the Bible but also the centrality and universality of God's economy. It was in this economy that Christ became incarnated, that He went to the cross to pass through crucifixion, that He came out from death and entered into resurrection, and that in resurrection He was begotten of God to be God's firstborn Son and as the last Adam became the life-giving Spirit to regenerate all His believers to make them the same as He is in life and nature that they might become His brothers and the sons of God. These sons plus the Firstborn all become a new man, with Him as the Head and with the church as His Body, to carry out God's eternal purpose to consummate in the New Jerusalem.

If we see this revelation concerning God's economy, then we will be able to understand the book of Job. Job suffered God's stripping and consuming, but he did not understand what was happening to him. Job could say, "You have hidden these things in Your heart; / I know that this is with You" (Job 10:13). He knew that God had a purpose, but he did not know what God's purpose was.

Job and his three friends, Eliphaz, Bildad, and Zophar, were in the realm of the tree of the knowledge of good and evil. Even though Job was on a somewhat higher level than his friends, he and they were still in the same realm. God was trying to rescue them from that realm and put them into the realm of the tree of life. The first thing God had to do was to strip Job, consume him, and tear him down so that he would become nothing as a person under suffering. This became the base for God to rebuild Job with the Divine Trinity, that Job could be a new man, a part of God's new creation, to fulfill God's eternal economy for God's expression. (Life-study of Job, pp. 58-59)

Further Reading: Life-study of Job, msgs. 9, 31

第一周■周四

晨兴喂养

腓三 8 “不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

林后四 16 “...我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

苦难是所有住在地上之人的分。...有人以为，人若信靠主，过敬畏主的生活，就可免去一切祸患。然而，许多基督徒遭遇极重的患难，也有人与神联结有加，却一直受苦。（活神与复活的神，二四至二五页。）

（腓立比三章八节）的受苦是为着要赢得基督。（约伯记生命读经，一三七页。）

信息选读

早年我...研究苦难这个问题，...只能从研究中得到以下结论：（一）人倾向于犯错，所以必须借苦难予以改正。（二）我们需要经过苦难，才能安慰别人，因为只有亲身受过苦的人，才能真正帮助别人。（三）我们若要有忍耐，借苦难受管教是必须的。...（罗五 3。）（四）我们若要模成神合用的器皿，苦难是无法避免的。

我承认幼年所得的这四项结论都是正确的，但未能究其全义。所有苦难的终极目标，乃是要完成神永远的定旨。这定旨已由圣经向我们揭示，但只能借由苦难实化在我们身上。这包括在经历上认识神—不仅认识神是活神，也认识神是复活的神。

WEEK 1 — DAY 4

Morning Nourishment

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

2 Cor. 4:16 ...Though our outer man is decaying, yet our inner man is being renewed day by day.

Suffering is the lot of all the inhabitants of the earth.... Some people imagine that if you believe on the Lord and live in His fear, you will be immune from all ills, yet numbers of Christians are grievously afflicted, and some who live in vital touch with God are in constant suffering. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," p. 17)

The suffering [in Philippians 3:8] is for the gaining of Christ. (Life-study of Job, p. 119)

Today's Reading

[Looking into this problem of suffering], in my early days ... I was only able to draw these conclusions from my studies: (1) Man is prone to error; therefore, suffering is necessary for his correction. (2) Suffering is needful if we are to comfort others, for only they who themselves have suffered can truly help other people. (3) The discipline of suffering is essential if we are to acquire endurance [cf. Rom. 5:3].... (4) Suffering is inevitable if we are to be molded into vessels that will be of use to God.

These four conclusions that I came to in my youth are all correct, but they come short of the mark. The ultimate object of all suffering is the accomplishment of God's eternal purpose. That purpose has been revealed to us through the Scriptures, but it can be realized in us only through suffering. And its realization involves an experiential knowledge of God not only as the living God but also as the God of resurrection.

每位得救之人的经历，多少都证明神是活神。然而相对来说，少有得救的人领悟，住在他们里面的神乃是复活的神。我们若不清楚活神与复活的神的分别，在我们寻求往前时，经历上会产生许多难处。让我简单地说明这分别。

成为肉体开始了一个时代，其中神与人，人与神相调为一。…然而，成为肉体仅仅是这奥秘的一半，另一半是复活。…成为肉体将神圣的内容带进属人的生命；复活将属人的内容带进神圣的生命。神成为肉体以后，我们就可以说，地上有一人，祂的生命里有神圣的元素。然而，乃是在复活发生以后，我们才能说，天上的神里面有属人的元素。这是复活的意义！

我们为什么强调活神与复活的神之间的区别？原因乃是，活神虽然可以为人作许多事，活神的性情却无法与人的性情调和。另一面，当复活的神作工时，祂的性情就作到人的性情里。…即使活神为你作了一些事，在这之后，和先前一样，祂还是祂，你还是你。祂为你作事，一点不叫祂将自己的性情分授给你。活神可以为人作事，但活神的性情无法与人的性情联结。另一面，当复活的神作工时，祂就借着为人所作的事，把自己传输给人。

在这宇宙中，苦难的主要目的，特别对神的儿女来说，乃是要借此使神的性情得以作到人的性情里。…（林后四 16。）借着外面毁坏的过程，里面的过程得以发生，将新的构成成分加到我们的生命里。（活神与复活的神，二五至二七、三三页。）

参读：活神与复活的神，第三篇。

Every saved person [has] some evidence that God is the living God, but comparatively few of the saved realize that the God who dwells within them is the God of resurrection. If the distinction between the living God and the God of resurrection is not clear to us, many problems will arise in our experience as we seek to press on. Let me explain this distinction quite simply.

With the incarnation a dispensation began in which God and man, man and God, were blended into one.... But the incarnation is only one-half of the mystery. The other half is the resurrection....The incarnation brought divine content into human life; the resurrection brought human content into divine life. After the incarnation it was possible to say, "There is a man on earth in whose life there is a divine element." But not until after the resurrection was it possible to say, "There is a God in heaven in whom there is a human element." That is the meaning of the resurrection.

But why do we stress the distinction between the living God and the God of resurrection? It is because while the living God can perform many acts on man's behalf, the nature of the living God cannot blend with the nature of man. When, on the other hand, the God of resurrection works, His very nature is wrought into the nature of man.... Even when the living God has performed some act on your behalf, after that act as before it, He is still He, and you are still you. His working on your behalf does not impart anything of His nature into you. The living God can work on behalf of man, but the nature of the living God cannot unite with the nature of man. On the other hand, when the God of resurrection works, He communicates Himself to man by that which He does for him.

The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man [cf. 2 Cor. 4:16]....Through a process of outward decay, an inward process is taking place that is adding a new constituent to our lives. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 18-20, 24)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 3

第一周■周五

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

五 25 “我们若凭着灵活着，也就当凭着灵而行。”

六 18 “弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

加拉太三章十四节给我们看见，那灵是所赐我们福音（那总括一切、包罗万有）之神圣福分的集大成、总和。…这样的福分包括救赎、重生、神圣的生命、公义、称义、圣别、变化和更新。…今天在我们基督徒的生活中，我们基督徒该只摸这灵。我们既凭着灵得生并活着，就当凭着灵而行。（加五 25，罗八 4。）我们一切所作所是都该凭着灵、同着灵、在灵里并借着灵。

加拉太六章十八节指明，那灵作为包罗万有的恩，与我们的灵同在。我们必须宝贝加拉太书里的两个灵：神的灵，对我们是神圣福分的集大成；人的灵，作神的灵的接受器、容器、储存器。因此，我们需要顾到我们的灵，作一切事都要操练我们的灵。这样，我们就经历神的灵在我们里面活着、在我们里面安家、并变化我们。（约伯记生命读经，一〇八至一〇九页。）

信息选读

神的灵住在我们里面而祷告、读经、说神的话、爱我们的配偶、并传福音看望罪人。这样的生活就是经过过程的三一神，与得重生的三部分人的调和。

WEEK 1 — DAY 5

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

5:25 If we live by the Spirit, let us also walk by the Spirit.

6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Galatians 3:14 shows us that the Spirit is the aggregate, the totality, of the [all-embracing and all-inclusive] divine blessing of the gospel given to us.... Such a blessing includes redemption, regeneration, the divine life, righteousness, justification, sanctification, transformation, and renewing. Today in our Christian life we Christians should just deal with this Spirit. Since we have life and live by Him, we also should walk by Him (Gal. 5:25; Rom. 8:4). We should do everything and be everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit.

Galatians 6:18 indicates that the Spirit as the all-inclusive grace is with our spirit. We must treasure the two spirits in Galatians—the divine Spirit as the aggregate of the divine blessing to us and the human spirit as the receiver, the container, the keeper, of the divine Spirit. Thus, we need to take care of our spirit, doing everything by exercising our spirit. Then we will experience the divine Spirit living in us, making His home in us, and transforming us. (Life-study of Job, p. 94)

Today's Reading

The divine Spirit lives in us to pray, to read the Bible, to speak God's word, to love our spouse, and to visit sinners for the preaching of the gospel. Such a living is the mingling of the processed Triune God with the regenerated

这是新约的神圣启示，作为约伯受苦的答案，也是关于神创造人并对付祂选民之目的这个大问题的答案。

我们不该离开包罗万有的灵而有任何行动。我们不该离开那灵来面对任何处境或应付任何需要。…我们需要在我们的婚姻生活中实行这事。你若想要对你的配偶说话，应当等一段时间，直到你有把握你的说话就是那灵的行动。

急忙作事乃是亚当子孙的生活。过这种生活的人，说话、行动、和接触人都很快。但我们必须记住：身为基督徒，我们不是单独行动的人；相反的，我们是在另一位行动里行动，另一位也在我们的行动里行动。这种生活就是召会的构成；这种生活保守基督的身体在活的光景里。但我们若不在那灵的行动中行动，或是我们的行动里没有那灵，就会将死亡带进召会。

启示录二十二章十七节不是“那灵跟着新妇说”；乃是“那灵和新妇说”。二者是一起说。这指明我们不该只是跟着那灵说，乃该同那灵一起说。若是如此，我们的说话就是活的，且满有冲击力。今天我们必须走的路，乃是在那灵的行动里行动，并有那灵在我们的行动里行动。

新约嘱咐我们要由这灵重生，并借这灵得着神圣的生命。然后我们需要凭着这灵生活行动，也要照着灵作一切事，以经历基督，享受父神，甚至享受三一神的丰满。我们只要照着灵作一切事，就能经历基督的成为肉体、人性生活、钉死、复活、升天和那灵的浇灌。这会使我们成为神的召会、基督的身体、新人和三一神的生机体，终极完成于新耶路撒冷。（约伯记生命读经，一〇九、一五四至一五五、八三至八四页。）

参读：约伯记生命读经，第十二、十六、二十四、二十八篇。

tripartite man. This is the divine revelation in the New Testament as the answer to the sufferings of Job and to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people.

We should not take any action apart from the all-inclusive Spirit. We should not face any situation or meet any need apart from the Spirit... We need to practice this in our married life. If you desire to say something to your spouse, you should wait for a period of time, until you have the assurance that your speaking is the move of the Spirit.

Acting hastily is the living of a descendant of Adam. Those who live in that way are quick to speak, to act, and to deal with others. We must remember that, as Christians, we are not the only ones moving. On the contrary, we are moving in another One's moving, and another One is moving in our moving. This kind of life is a constituent of the church. This kind of life keeps the Body of Christ in a living condition. However, not to move in the Spirit's move and not to have the Spirit in our move will bring death into the church.

Revelation 22:17 does not say that the Spirit speaks with the bride; rather, this verse says, "The Spirit and the bride say..." The two speak together. This indicates that we should not merely speak with the Spirit; we and the Spirit should speak together. If this is the case, our speaking will be living and full of impact. The way we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move.

In the New Testament we are charged to be regenerated by this Spirit and to receive the divine life through this Spirit. Then we need to live, to walk, by this Spirit, and we need to experience Christ, to enjoy God the Father, and even to enjoy the fullness of the Triune God by doing everything according to the Spirit. As long as we do everything according to the Spirit, we can experience Christ's incarnation, human living, death, resurrection, and ascension with the outpouring of the Spirit. This will cause us to be the church of God, the Body of Christ, the new man, and the organism of the Triune God, which will consummate in the New Jerusalem. (Life-study of Job, pp. 94-95, 131, 71-72)

Further Reading: Life-study of Job, msgs. 12, 16, 24, 28

第一周■周六

晨兴喂养

伯四二5~6“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”

太五8“清心的人有福了，因为他们必看见神。”

约伯不知道他受苦的原因，但今天我们知道。不错，约伯是受苦，但他的受苦乃是神所允许的，为着一个目的：神要取去他一切的成就。约伯在物质上和道德上都非常成功。他达到了极高的完全和正直，那是他的纯全，他也以此为傲。…然而，神把这些都取去，为要叫约伯不追求其他的事物，只追求神。

至终约伯承认他从前只是“风闻”有神。（伯四二5上。）他听过神、相信神，却不曾看见神。但借着这一切的剥夺和销毁，到了一个时候，他亲眼看见了神。（5下。）

（在马太五章八节，）看见神是国度里的一大赏赐。照着新约清楚的异象，看见神就是把神接受到我们里面。如果看见神只是客观的看见，而没有别的，那就没有什么意义。但是看见神乃是接受神，这意思就是神进到我们的里面，作我们的元素，来更新我们、变化我们，因为神进来就将神圣的元素加到我们里面。这神圣的元素在我们身上，并在我们里面作工，为要更新我们，排除我们一切老旧的元素。至终，我们的全人就变成新的。这就是变化。（约伯记生命读经，一三三至一三四页。）

信息选读

（按照林后三章十八节，）我们首先观看神，就是看见神；然后就返照祂，而被变化。我们看见神时，

WEEK 1 — DAY 6

Morning Nourishment

Job 42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Job did not understand the reason for his sufferings, but today we know the reason. It was true that Job suffered, but his suffering was allowed by God for a purpose. God wanted to take away all his successes. Job was very successful, both materially and ethically. He had attained to a very high degree of perfection and uprightness. That was his integrity, and he was proud of it.... However, God took these away in order that Job would pursue God Himself instead of other things.

Eventually, Job recognized that he had known God only “by the hearing of the ear” (Job 42:5a). He had heard about God and he had believed in God, but he had never seen God. However, through all the strippings and consumings, the time came when Job saw God (42:5b).

[In Matthew 5:8] seeing God is a great reward in the kingdom. According to the clear view in the New Testament, to see God is to receive God into us. If seeing God is merely an objective seeing of God and nothing else, that means very little. But seeing God is to receive God, and this means that God comes into us as our element to renew us, to transform us, because God's coming in adds the divine element into our being. This divine element works on us and in us to renew us, discharging all our old element. Eventually, our entire being becomes new. This is transformation. (Life-study of Job, pp. 116-117)

Today's Reading

[According to 2 Corinthians 3:18], first we behold God, that is, see God; then we reflect Him and are transformed. In our seeing God we are being

就渐渐变化成为祂荣耀的形像，从一种程度的荣耀，到另一种程度的荣耀；这乃是从主灵变化成的。

约伯所看见的神也是灵，但那时神还在祂原来的状态中；神有神圣的元素和祂神圣的属性，但没有成为肉体、人性、和人性生活的元素。…我们今天所观看的这位神却大不相同，因为祂在成分上是更丰富了。（参林后三18。）因此，我们越观看祂，就越把祂的成分接受到我们里面，作我们里面的供应，在我们身上作工，排除旧的元素，使我们成为新的。这就是将我们变化成为神的形像。

今天我们观看神完全是在灵里的事。我们所观看的这位神，乃是终极完成的灵；我们能看见祂，乃是在我们的灵里。有时我们太忙或太轻忽，没有抓住机会观看主。我们早上晨兴，即使只有十五或二十分钟，也是与主同在，留在灵里的时间。在这段时间里，我们可以祷读主话，与祂谈话，用简短的话向祂祷告。这样，我们就有一个感觉，我们是在那里接受神的元素，吸收神的丰富到我们里面。这样，我们就逐日在神圣的变化之下。

我们基督徒的生活，不是仅仅有外面的改变，乃是从里面被变化，有神圣的元素加到我们里面，以顶替我们旧的元素。这完全是借着我们观看这位经过过程并终极完成的神，就是包罗万有的灵。

我们读了约伯在约伯记三十章末了的话，就能领悟，约伯和他的朋友乃是走在善恶知识树的路上。他们所在的范围，不是要竭力地看见神，好从神有所学习，特别是要接受祂，好被神的元素和素质变化，而在生命和性情上被作成与神一样。我们都需要在约伯和他的朋友所走的路，和新约所启示的路之间，看见这清楚的对比。（约伯记生命读经，一三五至一三六页。）

参读：约伯记生命读经，第二十一篇；基督徒的生活，第十五篇。

transformed into His glorious image, from one degree of glory to another. This is from the Lord Spirit.

The God whom Job saw was also the Spirit, but at that time God was still in His original state. God had His divine element with His divine attributes, but He did not have anything related to incarnation, humanity, and human living....The God whom we are looking at today is different, for He is much richer in His ingredients [cf. 2 Cor. 3:18]. Hence, the more we look at Him, the more we receive His ingredients into our being as our inner supply to work on us, to discharge the old, and to make us new. This is to transform us into God's image.

Our way of looking at God today is altogether a matter in the spirit. The God whom we may look at is the consummated Spirit, and we can look at Him in our spirit. Sometimes we are too busy or too careless to take the opportunity to look at the Lord. In our morning watch, even if only for fifteen or twenty minutes, we have time to be with the Lord, time to remain in the Spirit. At such a time we may pray-read His word, talk to Him, or pray to Him with short prayers. Then we will have the sense that we are receiving something of God's element, that we are absorbing the riches of God into our being. In this way we are under the divine transformation day by day.

Our Christian life is a life not of changing outwardly but of being transformed from within by having the divine element added into our inner being to replace our old element. This is altogether by our looking at the processed and consummated God, who is the all-inclusive Spirit.

By reading Job's final word in Job 30, we can realize that Job and his friends were walking on the way of the tree of the knowledge of good and evil. They were not in the realm of endeavoring to see God in order to learn of Him and especially to receive Him so that they could be transformed with His element and essence to be made the same as God in life and in nature. We all need to see a clear comparison between the way taken by Job and his friends and the way revealed in the New Testament. (Life-study of Job, pp. 117-118)

Further Reading: Life-study of Job, msg. 21; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 15

第一周诗歌

WEEK 1 — HYMN

464

十字架的道路 — 借死而生

8 7 8 7 副 (英 631)

D 大调

4/4

D A7 Bm G A7 D
3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 — |

一 我若认识 复活大能，必爱十架 的模型；

D Em A7 F#m Bm G A7 D
3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 — |

惟死能使 生命长成，若不死了，就不生。

D A7 A D
1 · 7 6 5 | 4 — — 0 | 7 · 6 5 4 | 3 — — 0 |

(副) 不死就不 生， 不死就不 生，

G G#° A7 D
3 · 4 6 5 | 1 · 7 7 6 | 5 · 4 3 2 | 1 — — 0 ||

惟死能使 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 惟愿神借永远的灵，
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 risen power. I must ever love the Cross;
Life from death alone arises; There's no gain except by loss.

Chorus
(C) If no death, no life, If no death, no life;
Life from death alone arises; 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.

第二周

神、人和撒但

诗歌：诗 637

读经：伯一 6～12，二 1～7，太十二 26，来二 14，罗十六 20，启十二 5，7～11

纲要

【周一】

壹 全本圣经就是记载神、人、和撒但的事；所以我们读圣经，不仅要懂得神的事和人的事，还必须懂得撒但的事——创一 1，26～28，三 1，4，15，赛十四 12～14，结二八 12～19：

一 撒但原是神在创造地以前所创造的一个天使和受膏的基路伯；他原是天使当中最高的一位——12～15 节，伯三八 4～7：

1 撒但原是“明亮之星，清晨之子”，（赛十四 12，）是神在宇宙之“晨”所创造最初期的天使之一，受神指派作了天使长。（结二八 14，犹 9。）

2 受膏的基路伯为神所派管理亚当以前的宇宙；（路四 6；）受膏的基路伯是最靠近神的，兼有君王职分和祭司职分，在神的造物中掌有最高的地位。（结二八 13。）

二 撒但对神的背叛启示于以赛亚十四章十三至

Week Two

God, Man, and Satan

Hymns: 885

Scripture Reading: Job 1:6-12; 2:1-7; Matt. 12:26; Heb. 2:14; Rom. 16:20; Rev. 12:5, 7-11

Outline

§Day 1

I. The entire Bible is a record of the things concerning God, man, and Satan; therefore, in our reading of the Bible, we need to know not only the things concerning God and man but also the things concerning Satan—Gen. 1:1, 26-28; 3:1, 4, 15; Isa. 14:12-14; Ezek. 28:12-19:

A. Satan was an angel and an anointed cherub created by God before God created the earth; he was the highest among the angels—vv. 12-15; Job 38:4-7:

1. Satan was the “Daystar, son of the dawn” (Isa. 14:12), one of the first angels created by God at the “dawn” of the universe, appointed by God to be the head of all the angels (Ezek. 28:14; Jude 9).

2. The anointed cherub was appointed by God to rule over the preadamic universe (Luke 4:6); the anointed cherub was the one closest to God, and having both the kingship and the priesthood, he held the highest position in God’s creation (Ezek. 28:13).

B. Satan’s rebellion against God is revealed in Isaiah 14:13-14 and

十四节和以西结二十八章十五至十八节：

- 1 撒但背叛神是由于他心里骄傲；他因美丽心中高傲—赛十四 13 ~ 14，结二八 17。
 - 2 撒但背叛的意图乃是要推翻神的权柄，高举自己与神同等；在他对神的背叛里，他要与神同等—赛十四 13。
- 三 因着背叛，撒但就成了神的对头，神的仇敌—亚三 1 ~ 2，启十二 9 上，二十 2 上：
- 1 “撒但”意“对头”；撒但是神的对头，是与神作对的—伯一 7，12，二 1，6，后二十 2。
 - 2 “仇敌”是指在神国之外的敌人，而“对头”则指在神国之内的敌人。
 - 3 撒但不仅在神国之外作神的仇敌，也在神国之内作神的对头，背叛神。

【周二】

贰 约伯记一至二章的景象描述在天上所举行关于约伯的两次会议—一 6 ~ 12，二 1 ~ 7：

- 一 因着神对约伯有爱的关切，所以就在天上举行两次会议讨论约伯—一 6，二 1。
- 二 “神的众子”，就是众天使，来侍立在耶和华面前，撒但，就是那对头，也来在其中—一 6，二 1，三八 7，参王上二二 19 ~ 23，诗八九 5 ~ 8：
 - 1 撒但背叛神以后，已经被神定罪，甚至受神判刑—赛十四 12 ~ 15，结二八 12 ~ 19。
 - 2 撒但进到神面前的权利仍未从他夺去—参后十二 10。

Ezekiel 28:15-18:

1. Satan rebelled against God because of the pride in his heart; his heart was lifted up because of his beauty—Isa. 14:13-14; Ezek. 28:17.
 2. Satan's intention was to overthrow God's authority and to exalt himself to be equal with God; in his rebellion against God, Satan wanted to be on the same level as God—Isa. 14:13.
- C. Because of his rebellion, Satan became God's adversary, God's enemy—Zech. 3:1-2; Rev. 12:9a; 20:2a:
1. Satan means "adversary"; as God's adversary, Satan opposes God—Job 1:7, 12; 2:1, 6; Rev. 20:2.
 2. Enemy refers to the foe outside of God's kingdom, whereas adversary refers to the foe from within God's kingdom.
 3. Satan is not only God's enemy outside of God's kingdom but also God's adversary from within God's kingdom, rebelling against God.

§Day 2

II. The scene in Job 1 and 2 depicts two councils held in heaven concerning Job—1:6-12; 2:1-7:

- A. Because of His loving concern for Job, God held two councils in the heavens to talk about Job—1:6; 2:1.
- B. The "sons of God," the angels, came to present themselves before Jehovah, and Satan, the adversary, also came among them—1:6; 2:1; 38:7; cf. 1 Kings 22:19-23; Psa. 89:5-8:
 1. After he rebelled against God, Satan was condemned and even sentenced by God—Isa. 14:12-15; Ezek. 28:12-19.
 2. Satan's right to enter into the presence of God has not yet been taken away from him—cf. Rev. 12:10.

三 神按祂的智慧和主宰的权柄，还未在撒但身上执行祂的审判，反而给撒但有限的时间，让他作些事，好应付一些消极的需要，以完成祂的经纶：

- 1 神不能，也不愿要求祂众多良好天使中的任何一位，来作伤害约伯所必须的事，就是剥夺他的一切，使他能被神充满—伯一 1，8，11 ~ 12，二 3 ~ 7。
- 2 撒但是宇宙中唯一的一位，能够且愿意完成神这目的，就是剥夺约伯的家产和道德成就—3 节。
- 3 约伯记一至二章的景象给我们看见，撒但仍是自由的，好被神特意用作丑恶的工具，以执行神对爱祂之人严厉的对付—参路二二 31 ~ 32。

【周三】

叁 撒但有他的国，就是黑暗的权势—太十二 26，徒二六 18，西一 13：

- 一 撒但有他的权势（徒二六 18）和他的使者，（太二五 41，）就是他的从属，是这黑暗世界的执政者、掌权者和管辖者；因此，他有他的国，就是黑暗的权势。（西一 13。）
- 二 撒但是这世界的王和空中掌权者的首领—约十二 31，弗二 2：
 - 1 “灵”（2）与“空中掌权者”是同位语，指集体的权势，就是一切邪恶天使权势的集合，由撒但为其首领。
 - 2 当我们死在过犯并罪之中，（1，）我们的行事为人随着“这世界的世代”，（2，）就是世界时髦的表现，现今的潮流，就是撒但的系统。

C. In His wisdom and sovereignty God did not execute His judgment on Satan but has given Satan a certain limited time to do something to meet some negative need in the fulfillment of His economy:

1. God could not and would not ask any of His many excellent angels to do what was needed to damage Job in order to strip him of everything so that he might be full of God—Job 1:1, 8, 11-12; 2:3-7.
2. Satan was the unique one in the universe who could and who would fulfill God's intention of stripping Job of his possessions and ethical attainment—v. 3.
3. The scene in chapters 1 and 2 of Job shows us that Satan remains free to be purposely used by God as an ugly tool to execute God's severe dealing with His loving ones—cf. Luke 22:31-32.

§Day 3

III. Satan has his kingdom, the authority of darkness—Matt. 12:26; Acts 26:18; Col. 1:13:

- A. Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness (Col. 1:13).
- B. Satan is the ruler of this world and the ruler of the authority of the air—John 12:31; Eph. 2:2:
 1. The spirit (v. 2), in apposition to the authority of the air, refers to the aggregate power, the aggregate of all the evil angelic authorities, over which Satan is the ruler.
 2. When we were dead in offenses and sins (v. 1), we walked according to “the age of this world” (v. 2), the modern appearance, the present course, of the world, the satanic system.

3 那些执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国——但十 20。

4 这指明魔鬼撒但有他的国，他在其中居于最高位，在他以下有背叛的天使。

肆 主耶稣借着祂在地上的职事和祂在十字架上的死，胜过了撒但——约壹三 8，太二七 51～53，西二 14～15，来二 14：

一 得胜的基督在祂地上的职事里击败魔鬼并消除魔鬼的作为——太四 1～11，约壹三 8：

1 主耶稣要为着诸天的国完成祂的职事，就必须击败神的仇敌，就是魔鬼撒但——太四 1，11：

a 祂必须以人的身分作这事；因此，祂站在人的地位上，面对神的仇敌——6～7 节。

b 魔鬼对头一个人亚当的试诱成功了，但他对第二个人基督的试诱，却完全失败了——11 节。

2 主耶稣在祂地上的职事里，消除了魔鬼的作为——约壹三 8：

a 在约壹三章八节，按原文，“消除”也可译为“解除”或“毁坏”。

b 为这缘故，神的儿子显现出来，要解除并毁坏魔鬼罪恶的作为，就是借着祂在十字架上的死，在肉体中定罪那恶者所起始的罪；毁坏罪的权势，就是魔鬼罪恶的性情；并且除去罪与诸罪——罗八 3，来二 14，约一 29。

二 得胜的基督在祂钉十字架时，赶出这世界的王，废除魔鬼，使执政的和掌权的被脱下，并

3. The rulers, the authorities, and the world-rulers of this darkness are the rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world——Dan. 10:20.

4. This indicates that the devil, Satan, has his kingdom in which he occupies the highest position and in which the rebellious angels are under him.

IV. Through His ministry on earth and His death on the cross, the Lord Jesus was victorious over Satan——1 John 3:8; Matt. 27:51-53; Col. 2:14-15; Heb. 2:14:

A. In His earthly ministry the victorious Christ defeated the devil and destroyed his works——Matt. 4:1-11; 1 John 3:8:

1. For Him to accomplish His ministry for the kingdom of the heavens, the Lord Jesus had to defeat God's enemy, the devil, Satan——Matt. 4:1, 11:

a. This He had to do as a man; hence, He stood as a man to confront the enemy of God——vv. 6-7.

b. The devil's temptation of the first man, Adam, was a success; his temptation of the second man, Christ, was an absolute failure——v. 11.

2. In His ministry on earth the Lord Jesus destroyed the works of the devil——1 John 3:8:

a. In 1 John 3:8 the Greek word translated "destroy" may also be translated "undo" or "dissolve."

b. For this purpose the Son of God was manifested, that He might undo and destroy the sinful deeds of the devil, that is, condemn, through His death on the cross in the flesh, sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil; and take away both sin and sins——Rom. 8:3; Heb. 2:14; John 1:29.

B. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped

把死废掉—十二 31，太二七 51，来二 14，西二 15，提后一 10：

1 基督在祂十字架的工作里，赶出这世界的王，并审判世界—约十二 31：

a 撒但因着基督在祂死里的工作被赶出去时，这世界的王就被赶出去；同时，与撒但有关的世界系统就受了审判—约壹五 19。

b 撒但背叛的根基动摇了，并且撒但属地之国的营垒崩溃了—太二七 51。

2 基督在钉十字架时，废除了魔鬼—来二 14：

a 在希伯来二章十四节里，“废除”这辞原文也可译为，使之归于无有，使之失效，废掉，消除，取消，弃绝。

b 基督在祂的人性里，借着祂在十字架上的工作，废除了魔鬼—约三 14。

3 基督在祂十字架的工作里，使神得以将执政的和掌权的天使脱下，把他们公然示众，并在凯旋中向他们夸胜—西二 15。

4 基督在祂十字架的工作里，借着祂废除魔鬼的死，（来二 14，）并祂吞灭死的复活，（林前十五 52～54，）把死废掉，使其失效—提后一 10。

三 借着国度的福音，神将人带到诸天掌权的管治之下，使他们成为祂的国度，就是受祂权柄管理的人—太二四 14，启一 5～6。

【周四】

伍 作为在基督耶稣里的信徒和神的儿女，我们需要学习在基督里胜过撒但—弗六 12，彼前五 8～9，约壹五 18：

off, and nullified death—12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10:

1. In His work on the cross, Christ cast out the ruler of this world and judged the world—John 12:31:

a. The ruler of this world was cast out when Satan was cast out by Christ's work in His death; simultaneously, the world system related to Satan was judged—1 John 5:19.

b. The base of Satan's rebellion was shaken, and the strongholds of Satan's earthly kingdom were broken—Matt. 27:51.

2. In His crucifixion Christ destroyed the devil—Heb. 2:14:

a. In verse 14 the Greek word translated “destroy” can also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.”

b. In His humanity and through His work on the cross, Christ has destroyed the devil—John 3:14.

3. In His work on the cross, Christ caused the angelic rulers and authorities to be stripped off, to be made a display of openly, and to be triumphed over by God—Col. 2:15.

4. In His work on the cross, Christ nullified death, making it of none effect, through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54)—2 Tim. 1:10.

C. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6.

§Day 4

V. As believers in Christ Jesus and children of God, we need to learn to be victorious in Christ over Satan—Eph. 6:12; 1 Pet. 5:8-9; 1 John 5:18:

一 我们不该不晓得撒但的阴谋——林后二 11:

- 1 译为“阴谋”的原文，意即计划、策略、企图、计谋、打算、目的。
- 2 那恶者撒但，在每件事的幕后藏着，在每件事，甚至在召会生活里面作祟。

二 我们需要穿戴神全副的军装，使我们能以站住，抵挡魔鬼的诡计——弗六 11:

- 1 魔鬼不但有邪恶的意图，也有狡诈的诡计来行出他的意图；这些诡计乃是他邪恶的计谋。
- 2 穿戴神全副的军装，就使我们能以站住，抵挡魔鬼的诡计——11 节。
- 3 撒但迫害至高者圣民的其中一个诡计是折磨他们；（但七 21，25；）当我们看见撒但正在折磨我们时，就有能力抵挡并反对他折磨人的计谋。

三 我们需要儆醒防备我们的对头，魔鬼，“如同吼叫的狮子，遍地游行，寻找可吞吃的人”——彼前五 8:

- 1 儆醒犹如战争中的警备，如同在前线的士兵。
- 2 彼前五章八节的“儆醒”一辞含示争战；我们乃是在争战之中，我们需要警备。
- 3 我们若警备，就会抵挡我们的对头，在信上坚固——9 节：
 - a 抵挡不是反抗，也不是苦斗，乃是在吼叫的魔鬼面前，在我们信的立场上站稳如磐石。
 - b 彼前五章九节里的信，实际是说你们的信，指信徒主观的信，就是相信神保护的能力和爱的关切。

四 我们胜过撒但最好的路乃是活在调和的灵里——林前六 17，约壹五 18:

A. We should not be ignorant of Satan's schemes—2 Cor. 2:11:

1. The Greek word translated “schemes” means “plans, plots, designs, wiles, intentions, purposes.”
2. The evil one, Satan, is behind the scenes in everything and works in everything, even in the church life.

B. We need to put on the whole armor of God so that we may be able to stand against the stratagems of the devil—Eph. 6:11:

1. The devil has not only evil intentions but also deceptive stratagems to work out his intentions; these stratagems are his evil plots.
2. Putting on the whole armor of God enables us to stand against the stratagems of the devil—v. 11.
3. One of Satan's stratagems against the saints of the Most High is to wear them out (Dan. 7:21, 25); when we see that Satan is wearing us out, we will have the power to withstand and oppose his wearing-out tactics.

C. We need to be watchful against our adversary, the devil, who “as a roaring lion, walks about, seeking someone to devour”—1 Pet. 5:8:

1. To be watchful is to be vigilant as in warfare, as with soldiers on the frontier.
2. The word watch in 1 Peter 5:8 implies fighting; we are involved in a warfare, and we need to be vigilant.
3. If we are vigilant, we will withstand our adversary, being firm in our faith—v. 9:
 - a. To withstand is not to resist nor to struggle against but to stand firmly, like a rock, on the ground of our faith before the roaring devil.
 - b. Your faith in 1 Peter 5:9 refers to the believers' subjective faith, their faith in God's protecting power and loving concern.

D. The best way for us to be victorious over Satan is to live in the mingled spirit—1 Cor. 6:17; 1 John 5:18:

- 1 只有一个地方是撒但不能侵入的，就是我们的灵——提后四 22。
- 2 我们是否在撒但的权下，不在于我们所作的事，乃在于我们是在灵里，还是在肉体里——加五 16 ~ 17。
- 3 只要我们留在调和的灵里，我们就蒙保守，撒但就对我们没有办法——林前六 17，约壹五 4 ~ 5，18 ~ 21。

【周五】

陆 “平安的神快要将撒但践踏在你们的脚下”——罗十六 20:

- A. 践踏撒但与召会生活有关；召会生活是神胜过撒但最有力的凭借——20, 1, 16 节下。
- B. 罗马十六章二十节的“你们的”在原文是复数，指基督的身体——十二 5:
 - 1 罗马十六章不是指宇宙的身体，乃是指身体在地方上实际的彰显。
 - 2 对付撒但乃是身体的事，不是个人的事。
 - 3 撒但只能被践踏在那实际彰显于众地方召会之基督身体的脚下——十二 5，十六 1，4，16 下。
 - 4 唯有当我们有正当的地方召会，作身体实际的出现，才会将撒但践踏在脚下——20 节。
- C. 将撒但践踏在我们脚下的那一位是平安的神，这是很有意义的——20 节:
 - 1 和平的神是那圣别人的，祂的圣别带来和平——帖前五 23。
 - 2 当我们从里面被祂全然圣别时，就在凡事上与祂与

1. There is only one place that Satan cannot invade—our spirit—2 Tim. 4:22.
2. Whether or not we are under Satan's authority is not determined by the things we do; rather, it is determined by whether we are in the spirit or in the flesh—Gal. 5:16-17.
3. As long as we remain in the mingled spirit, we will be kept, and Satan will have no way with us—1 Cor. 6:17; 1 John 5:4-5, 18-21.

§Day 5

VI. “The God of peace will crush Satan under your feet shortly”——Rom. 16:20:

- A. The crushing of Satan is related to the church life—the strongest means by which God overcomes Satan—vv. 20, 1, 16b.
- B. The Greek word rendered “your” in Romans 16:20 is plural; this points to the Body—12:5:
 1. Romans 16 does not refer to the Body in a universal sense but to the local and practical expression of the Body.
 2. Dealing with Satan is a Body matter, not an individual matter.
 3. Satan can be crushed only under the feet of the practical expression of the Body in the local churches—12:5; 16:1, 4, 16b.
 4. It is only when we have a proper local church as the practical expression of the Body that Satan is crushed under our feet—v. 20.
- C. It is significant that the One who crushes Satan under our feet is the God of peace—v. 20:
 1. The God of peace is the Sanctifier; His sanctification brings in peace—1 Thes. 5:23.
 2. When we are wholly sanctified by Him from within, we have peace with

人都有和平—13 节，罗六 19，22，来十三 12。

3 神的平安保卫（守卫）我们的心怀意念，因为平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁—腓四 7。

【周六】

柒 男孩子被提到神的宝座那里之后，天上就有争战，撒但和他的使者要被摔在地上，并且神的国要显明—启十二 5，7～11：

一 男孩子是由得胜者所组成，他们替召会站住，站在全召会所当站的地位上，替召会作事情—二 7 下，11 下，十二 5：

1 男孩子在地上总是不断从事与神仇敌撒但的争战。

2 天正等待男孩子—得胜者—到达那里，好进行争战，把撒但从天上摔下去：

a 得胜的信徒和撒但争战，实际上就是执行主对撒但的审判—约十二 31。

b 至终，借着他们的争战，撒但要从天上被摔下去—后十二 8～9。

二 魔鬼，那控告者，现今在神面前昼夜控告信徒，但构成男孩子并受神的仇敌撒但敌对且毁谤的得胜信徒，胜过他—10～11 节：

1 他们胜过他，是“因羔羊的血”—11 节上：

a 为着救赎我们之羔羊的血，在神面前答复魔鬼对我们一切的控告，使我们胜过他。

Him and with man in every way—v. 13; Rom. 6:19, 22; Heb. 13:12.

3. The peace of God guards, mounts guard over, our hearts and our thoughts because the God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil—Phil. 4:7.

§Day 6

VII. After the man-child is raptured to the throne of God, there is war in heaven, Satan and his angels are cast down to the earth, and the kingdom of God is manifested—Rev. 12:5, 7-11:

A. The man-child consists of the overcomers, who stand on behalf of the church, take the position that the whole church should take, and do the work of the church—2:7b, 11b; 12:5:

1. The man-child is always engaged in fighting against God's enemy, Satan, continually on earth.

2. Heaven is waiting for the man-child, the overcomers, to arrive so that a war may be waged to cast Satan out of heaven:

a. The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him—John 12:31.

b. Eventually, through their fighting, Satan is cast out of heaven—Rev. 12:8-9.

B. The devil, the accuser, is now accusing the believers before God day and night, but the overcoming believers who constitute the man-child and who have been opposed and slandered by God's enemy, Satan, overcome him—vv. 10-11:

1. They overcome him “because of the blood of the Lamb”—v. 11a:

a. The blood of the Lamb, which is for our redemption, answers before God all the accusations of the devil against us and gives us the victory over him.

- b 每当我们感觉魔鬼的控告，就需要应用这血—罗三 25，约壹一 7。
 - 2 他们胜过他，是“因自己所见证的话”—启十二 11 中：
 - a 自己所见证的话，就是见证魔鬼已经受主审判的话—约十二 31，来二 14。
 - b 每当我们感觉魔鬼的控告，就当发声宣告，主胜过他了。
 - 3 得胜者不爱自己的魂生命—启十二 11 下：
 - a 不爱自己的魂生命，乃是我们胜过撒但的根据。
 - b 不爱自己的魂生命，乃是能舍得自己的魂生命，不在乎自己的魂生命—可八 34 ~ 35。
 - c 撒但只怕一种人，就是那些不爱自己魂生命的人—启十二 11 下。
- 三 男孩子与神最重要的时代行动有关—太六 9 ~ 10，启十一 15，十二 10:**
- 1 神要结束这世代并带进国度时代；为此神必须得着男孩子作祂时代的凭借—5 节。
 - 2 男孩子被提，结束了召会时代，并引进国度时代—5，10 节。
 - 3 男孩子被提到神的宝座那里去，撒但被摔在地上，以及天上的宣告，表明男孩子要把国度带到地上；这是神最大的时代行动—5，9 ~ 10 节，十一 15。

- b. We need to apply this blood whenever we sense the accusation of the devil—Rom. 3:25; 1 John 1:7.
 - 2. They overcome him “because of the word of their testimony”—Rev. 12:11b:
 - a. The word of their testimony is their word that testifies that the devil has been judged by the Lord—John 12:31; Heb. 2:14.
 - b. Whenever we sense the devil’s accusation, we should declare with the uttered word the Lord’s victory over him.
 - 3. The overcomers do not love their soul-life—Rev. 12:11c:
 - a. Not loving our soul-life is the basis for overcoming Satan, for our victory over Satan.
 - b. Not loving our soul-life means that we are willing to give up our own soul-life and that we do not care for our own soul-life—Mark 8:34-35.
 - c. Satan is afraid of only one kind of people—those who do not love their own soul-life—Rev. 12:11c.
- C. The man-child is related to God’s most important dispensational move—Matt. 6:9-10; Rev. 11:15; 12:10:**
- 1. God wants to end this age and bring in the age of the kingdom, and for this He must have the man-child as His dispensational instrument—v. 5.
 - 2. The rapture of the man-child brings an end to the church age and introduces the age of the kingdom—vv. 5, 10.
 - 3. The rapture of the man-child to the throne of God, the casting of Satan to the earth, and the declaration in heaven signify that the man-child will bring the kingdom to the earth; this is God’s greatest dispensational move—vv. 5, 9-10; 11:15.

第二周■周一

晨兴喂养

赛十四 12 ~ 14 “明亮之星，清晨之子啊，你何竟从天坠落！…你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。我要坐在聚会的山上，在北方的极处。我要升到高云之上；我要使自己与至高者一样。”

圣经怎样讲到神，怎样讲到人，也同样讲到撒但。我们不要忘记了，在人刚刚造好之后，神是把人摆在两棵树跟前：一棵是生命树，一棵是善恶树。…生命树是指明神，善恶树是指明撒但。…全本圣经就是说到（神、撒但、和人）这三个人物的事。所以我们读圣经，不仅要懂得神的事和人的事，还必须懂得撒但的事。我们若是把神、人、和撒但这三条路线都读清楚，圣经对我们就相当透亮了。（圣经的十条路线，一八八页。）

信息选读

撒但的起始是美妙的，…他不只有君王职分，也有祭司职分，那是我们蒙救赎的人永远所有的地位。（启五 9 ~ 10，二十 4 ~ 6。）但是当他背叛神的时候，他的地位与职分就被夺去了。如今神拣选我们作祂的祭司与君王，以顶替撒但当初的地位与职分，使他蒙羞，并使神得荣耀。

WEEK 2 — DAY 1

Morning Nourishment

Isa. 14:12-14 How you have fallen from heaven, O Daystar, son of the dawn! How you have been hewn down to earth....You said in your heart: I will ascend to heaven; above the stars of God I will exalt my throne. And I will sit upon the mount of assembly in the uttermost parts of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.

Just as the Bible speaks about God and man, it also speaks about Satan. We should not forget that immediately after man was created, God put him in front of two trees: one was the tree of life, and the other was the tree of the knowledge of good and evil....The tree of life denotes God and the tree of the knowledge of good and evil denotes Satan....The entire Bible is a record of the things concerning these three characters: [God, Satan, and man]. Therefore, in reading the Bible, we should not only know the things concerning God and the things concerning man, we should also know the things concerning Satan. If we have a good grasp concerning these three lines—the line of God, the line of man, and the line of Satan—the Bible will become crystal clear to us. (CWWL, 1959, vol. 3, “Ten Lines in the Bible,” p. 521)

Today's Reading

Satan's origin was wonderful.... He had not only the kingship, but also the priesthood, the very position that we, God's redeemed people, have forever (Rev. 5:9-10; 20:4-6). But he was deprived of his position and offices when he rebelled against God. Now God has chosen us to be His priests and kings, to take over Satan's position and offices, to put him to shame, and to glorify God.

撒但背叛神是由于他心里骄傲。以西结二十八章十七节说，他因美丽心中高傲，又因荣光败坏智慧。他本是“满有智慧，全然美丽”，他“完美全备”。（12。）这是说，他有完满度量的完全，并且一无所缺。但是他注视自己的美丽，因而骄傲。他观看自己的荣光，就败坏了。注视神所使我们有的，而忘了神自己，总是试诱我们骄傲。骄傲就是撒但背叛的原因。所以使徒绝不让初信的人作召会的长老，“恐怕他为高傲所蒙蔽，就落在魔鬼所受的审判里。”（提前三6。）一切天然的美德和属性，以及一切属灵的恩赐，都可能被魔鬼利用，使我们骄傲。连使徒保罗都可能“因所得启示的超越，就过于高抬自己”。（林后十二7。）那骄傲的魔鬼仍在遍地游行，寻找可吞吃的人，就是骄傲的人。（彼前五8。）唯一“抵挡”他的办法，就是“降卑”自己，以谦卑束腰，因为“神敌挡狂傲的人，赐恩给谦卑的人”。（9，5~6。）在这事上主耶稣是一个好榜样。撒但是高抬自己，主耶稣是“降卑自己”。（腓二8。）因此，主胜过了撒但，撒但在祂里面毫无所有。（约十四30。）

撒但背叛的目的乃是要高举自己，与神同等。在以赛亚十四章十三至十四节我们读到，撒但在背叛之时五次说“我要…”。…撒但想要与神同等。那就是他背叛神的目的。…要求地位的野心，成了圣经所记载一切背叛的动机。巴别的背叛，（创十一4，）大坍、亚比兰、并以色列人中那二百五十个首领的背叛，（民十六1~3，）还有押沙龙的背叛，（撒下十五10~12，）都是由于要得地位的邪恶野心。但是主耶稣“反而倒空自己，取了奴仆的形状，…所以神将祂升为至高，又赐给祂那超乎万名之上的名”。（腓二7，9。）（创世记生命读经，二二至二四页。）

参读：圣经的十条路线，第十篇；圣经要道，第五十三题。

Satan rebelled against God because of pride in his heart. Ezekiel 28:17 says that his heart was lifted up because of his beauty, that he corrupted his wisdom by reason of his brightness. He was “full of wisdom and perfect in beauty”; he “sealed up perfection” (Ezek. 28:12), meaning that he had the full measure of completeness and was short of nothing. But he gazed on his beauty and was proud. He looked at his brightness and became corrupted. To look at what God has made us and forget God Himself always tempts us to be proud. Pride was the cause of Satan’s rebellion. So, the apostle would never allow “a new convert” to be an elder in the church, “lest being blinded with pride he fall into the judgment suffered by the devil” (1 Tim. 3:6). All the natural virtues and attributes, and all the spiritual gifts can be utilized by the devil to make us proud. Even the apostle Paul could be “exceedingly lifted up” by the “transcendence of the revelations” (2 Cor. 12:7). The proud devil is still prowling about on the earth, seeking the proud ones whom he may devour (1 Pet. 5:8). The only way to “withstand” him is to “humble” ourselves, to gird ourselves with humility because “God resists the proud but gives grace to the humble” (1 Pet. 5:9, 5-6). The Lord Jesus is a good example in this matter. Satan exalted himself, but the Lord Jesus “humbled Himself” (Phil. 2:8). Thus, the Lord overcame Satan, and Satan had nothing in Him (John 14:30).

The purpose of Satan’s rebellion was to exalt himself to be equal with God. In Isaiah 14:13-14 we find that five times Satan said “I will,” at the time of his rebellion.... Satan wanted to be equal with God. That was the purpose of his rebellion against God. Ambition for position was the motivation of every rebellion recorded in the Bible. The rebellion at Babel (Gen. 11:4), the rebellion of Dathan, Abiram, and the two hundred and fifty princes of the Israelites (Num. 16:1-3), and the rebellion of Absalom (2 Sam. 15:10-12) were all because of the evil ambition for position. But the Lord Jesus “emptied Himself, taking the form of a slave....Therefore also God highly exalted Him and bestowed on Him the name which is above every name” (Phil. 2:7, 9). (Life-study of Genesis, pp. 16-17)

Further Reading: CWWL, 1959, vol. 3, “Ten Lines in the Bible,” ch. 10; CWWL, 1932-1949, vol. 4, “Crucial Truths in the Holy Scriptures, Volume 6,” ch. 53

第二周■周二

晨兴喂养

伯二 4～7 “撒但…说，人…为了自己的性命，情愿付出一切所有的。你且伸手，伤他的骨头和他的肉；他必当面咒诅你。耶和华对撒但说，他在你手中；只要存留他的性命。于是撒但从耶和华面前退去，击打约伯，使他从脚掌到头顶都长了毒疮。”

在以赛亚十四章十五节和以西结二十八章十六至十七节，撒但已经被神定罪，甚至受神判刑。但神按祂的智慧和主宰的权柄，还未在撒但身上执行祂的审判。祂仍然给撒但有限的时间，使他能作些事，好应付一些消极的需要，以完成神的经纶。…没有撒但，就没有一位会作这丑恶的事来伤害约伯，就是剥夺他的一切，使他能被神充满。（约伯记生命读经，一四页。）

信息选读

需要有人来伤害约伯，不是审判他，而是剥夺他的一切。约伯在神的祝福下劳苦多年，累积了许多财富。他有七千只羊，三千只骆驼，五百对牛，五百匹母驴，并有许多奴婢。他有一个亲爱的妻子、七个儿子、三个女儿。不仅如此，约伯在完全、正直、持守纯全的事上，非常成功。他的家产、成功和成就，使他成为一个自满自足的人。约伯虽然满了家产，满有成就，但他里面没有神。神看约伯时，可能说，“约伯，我该在你身上作什么？你满有家产和成就，但你没有满了我。你在名义上有我，但你里面并没有我。”因此，神为了对付约伯，就需要撒但。撒但是宇宙中唯一的一位，能够且愿意完成神这目的，就是剥夺约伯的家产和道德

WEEK 2 — DAY 2

Morning Nourishment

Job 2:4-7 Then Satan...said,...Indeed all that a man has he will give for the sake of his life. But stretch forth Your hand, and touch his bone and his flesh; and he will surely curse You to Your face. And Jehovah said to Satan, Here he is, in your hand; only spare his life. And Satan went forth from Jehovah's presence and struck Job with severe boils from the sole of his foot to the crown of his head.

In Isaiah 14:15 and Ezekiel 28:16-17 Satan was condemned by God and even sentenced by God. Yet in His wisdom and sovereignty God did not execute His judgment over Satan. He still has given Satan a certain limited time so that he can do something to meet some negative need in the fulfillment of God's economy...Without Satan, there would have been no one to do the ugly work of damaging Job in order to strip him of everything that he might be full of God. (Life-study of Job, p. 11)

Today's Reading

There was the need for someone to damage Job, not to judge him but to strip him of everything. Job had been laboring under God's blessing for many years and he had accumulated many things. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a great many servants. He had a dear wife and seven sons and three daughters. Moreover, Job was very successful in being perfect and upright and in holding to his integrity. His possessions, success, and attainment made him a contented and satisfied person. Although Job was full of possessions and full of his attainment, he did not have God within him. As God looked upon Job, He might have said, "Job, what shall I do with you? You are full of your possessions and your attainment, but you are not full of Me. You have Me in name, but you do not have Me within you." Thus, for God's dealing with Job, Satan was needed. Satan was the unique one in the

成就。

“耶和华问撒但说，你曾用心察看我的仆人约伯没有？地上没有人象他完全且正直，敬畏神，远离恶事。”（伯一8。）神在这里向撒但夸奖约伯。我们若仔细读，就看见神在这里夸奖的目的，是要撒但为祂作点事。

撒但回答耶和华，问祂说，“约伯敬畏神，岂是无故呢？你岂不是四面圈上篱笆围护他和他的家，并他一切所有的么？他手所作的，你都赐福；他的家产也在地上大大增多。”（9～10。）神的确在四面圈上篱笆围护约伯，并赐福他手所作的。在十一节撒但继续说，“你且伸手，碰他一切所有的，他必当面咒诅你。”

“耶和华对撒但说，看哪，凡他所有的，都在你手中；只是不可伸手加害于他。”（12上。）我们不该认为神被撒但掌握，因为乃是撒但被神掌握，要为祂作点事—为神剥夺约伯。撒但这邪恶的天使，愿意作善良天使所不愿意作的；因此，他马上接受神的任务。

关于神对付寻求祂的人这件事，撒但的邪恶观念乃是基于他得失的商业原则。撒但是个生意人，是个商人，他的思想是照着他的商业原则。他不知道神对付爱祂的人，甚至使他们受损失，目的乃是要使他们最完满的得着祂，远超过他们在祂之外所亏损的一切，使祂能借着他们得以彰显，以成就祂造人的目的。（创一26。）（约伯记生命读经，一四至一七页。）

参读：约伯记生命读经，第二至三篇；神计划里的救赎，第三篇；倪柝声文集第二辑第二十四册，第九十篇；初信造就，第五十篇。

universe who could and who would fulfill God's intention of stripping Job of his possessions and his ethical attainment.

“Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil” (Job 1:8). Here God was boasting to Satan regarding Job. If we read this carefully, we will see that God's boasting here was with the intention that Satan would do something for Him.

Satan answered Jehovah, asking Him, “Does Job fear God without cause? Have You not set a hedge around him and his household and all that he has? You have blessed the work of his hands, so that his possessions are spread throughout the land” (vv. 9-10). God had set a hedge around Job, and He had blessed the work of his hands. In verse 11 Satan went on to say, “But stretch forth Your hand and touch all that he has, and he will surely curse You to Your face.”

“Jehovah said to Satan, Here is all that he has, in your hand; only do not stretch forth your hand against him” (v. 12a). We should not think that God was caught by Satan, for Satan was caught by God to do something for Him—to strip Job for God. Satan, an evil angel, was willing to do what none of the good angels was willing to do, and he immediately accepted God's commission.

Satan's evil concept concerning God's dealing with His seeking people is based on his commercial principle of gain or loss. Satan is a businessman, a merchant, and his thought is according to his commercial principle. He does not know that God's purpose in dealing with those who love Him, even in the way of loss, is that they may gain Him to the fullest extent, more than the loss of all that they have other than Him, that He might be expressed through them for the fulfillment of the purpose in His creation of man (Gen. 1:26). (Life-study of Job, pp. 11-13)

Further Reading: Life-study of Job, msgs. 2-3; CWWL, 1950-1951, vol. 2, “Redemption in God's Plan,” ch. 3; CWWN, vol. 44, ch. 90; CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 50

第二周■周三

晨兴喂养

约壹三 8 “…神的儿子显现出来，是要消除魔鬼的作为。”

来二 14 “…为要借着死，废除那掌死权的，就是魔鬼。”

得胜的人—除我们的主耶稣基督外，并无别人。“神的儿子显现出来，是要消除魔鬼的作为。”（约壹三 8。）“女人的后裔要伤你（蛇—撒但）的头。”（创三 15。）基督是得胜者，是消除魔鬼的作为的，是打破了蛇的头的。基督已得胜。时常承认这个事实，将自己联合在基督里，就要时常得胜。时常用口中的话语，对撒但作见证，（启十二 11，）宣告基督是得胜者，是撒但所最怕的。这样见证的话，要叫他逃走。基督得胜，阿利路亚！赞美主！（参可一 24，27，三 11。）（倪柝声文集第一辑第一册，一六九至一七〇页。）

信息选读

各各他的十字架，乃打败撒但及撒但权力的地方。各各他的得胜，在今日仍有它的力量。“既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”（西二 15。）“为要借着死，废除那掌死权的，就是魔鬼。”（来二 14。）人多以为主耶稣的被钉，是祂的失败；殊不知得胜的地方，就在乎此。世未有两军相遇，不交战而能决定谁胜谁负的。主钉死在十字架，而且从死里复活，是入于死以与死战，胜了死权，于是得胜大功告成。若主不死而复活，就说打败了

WEEK 2 — DAY 3

Morning Nourishment

1 John 3:8 ...The Son of God was manifested, that He might destroy the works of the devil.

Heb. 2:14 ...That through death He might destroy him who has the might of death, that is, the devil.

Other than our Lord Jesus Christ, no one is an overcomer. “The Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8). “He [the seed of the woman] will bruise you [the serpent, Satan] on the head” (Gen. 3:15). Christ is the Victor. He is the One who has destroyed the works of the devil and the One who has bruised the serpent’s head. Christ has overcome. If we acknowledge this fact continually and join ourselves to Christ, we will overcome continually. Satan is the most afraid of our continually speaking this word of our testimony (Rev. 12:11), acknowledging Christ as the Overcomer. Such a word of testimony will drive Satan away. Christ has overcome. Hallelujah! Praise the Lord! (See Mark 1:24, 27; 3:11.) (CWWN, vol. 1, p. 99)

Today’s Reading

The cross at Golgotha is the place where Satan and his power is defeated. The victory at Golgotha is still effective today. “Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it [the cross]” (Col. 2:15). “Through death He might destroy him who has the might of death, that is, the devil” (Heb. 2:14). Man may consider the Lord Jesus’ crucifixion as His failure, yet that was the very place of His victory. In the world, there is no way to determine the victor before the two armies have engaged one another and fought the battle. The Lord was crucified on the cross, and He resurrected from the dead. He went into death, fought with death, overcame the power of death, and then emerged victorious over

撒但，这是没有的事。所以主死，与掌死权的撒但战，也胜过了掌死权的撒但；主的复活就是祂得胜的凭据。基督面向各各他前行时，祂说，“现在这世界受审判，这世界的王要被赶出去。”（约十二31。）撒但已败在各各他了。凡在别处要与撒但交战的，都要失败。除了各各他以外，撒但到处都是得胜的。他只在各各他失败，他也永在各各他失败。所以，凡与各各他的羔羊联合的，而站立在各各他得胜的根基上——不是要重新争战得胜，乃是要将从前的得胜，显在这一次的争战里——都要得胜。失败是因靠己；得胜是因站立在各各他上面。各各他是得胜地！各各他是我们的家！我们还有什么可怕的呢？

我们是主的使者，是宣传各各他的得胜，及基督为得胜者。“我差你到他们那里去，叫他们…从撒但权下转向神。”（徒二六18。）各各他的得胜，今日仍有效力。救主耶稣仍是得胜者。撒但仍是失败者，对吾人已无权力，所以当脱离撒但的权柄而转向神。

基督是得胜者；我们在基督里，与基督联合，我们也就是得胜者。我们每日皆可以得胜，因主说，“我已经给你们权柄，可以践踏蛇和蝎子，并胜过仇敌一切的能力，…灵服了你们，”（路十19~20，）“在我的名里赶鬼。”（可十六17，参徒十六18，十九15。）我们离了主，就不能有所作为。我们宜常在主里，凡事在主的名里行之，撒但就常失败了。（倪柝声文集第一辑第一册，一七〇至一七一页。）

参读：国度，第八章；马太福音生命读经，第十一篇；约翰福音生命读经，第二十六篇；使徒行传生命读经，第十篇；歌罗西书生命读经，第二十三篇；神圣的经纶，第七章。

everything. It would be impossible to say that the Lord has overcome Satan if He had not died and resurrected. This is why the Lord had to die—to fight with Satan, he who has the might of death, and overcome him. The Lord's resurrection is the proof of His victory. When Christ was advancing toward Golgotha, He said, "Now is the judgment of this world; now shall the ruler of this world be cast out" (John 12:31). Satan was defeated at Golgotha. All those who want to fight against Satan elsewhere are destined to fail. Other than at Golgotha, Satan is always victorious. He was defeated only at Golgotha, and he was defeated at Golgotha forever. Hence, all those who are joined to the Lamb of Golgotha, who stand on the basis of His victory at Golgotha, not attempting to gain another new victory but expressing the one unique victory in the present battle, will overcome. Defeat comes when one trusts in the self, but victory comes when one stands on the ground of Golgotha. Golgotha is the place of victory! Golgotha is our home! What can cause us to fear?

We are the Lord's messengers declaring the victory at Golgotha and Christ as the Victor. "To whom I send you, ...to turn them...from the authority of Satan to God" (Acts 26:17-18). The victory at Golgotha is still effective today; Jesus the Savior is still the Victor. Satan is still the defeated one; he is powerless toward us. Hence, we all must turn away from the authority of Satan to God.

Christ is the Overcomer. When we are in Christ and are joined to Him, we will also be the overcomers. We can overcome every day because the Lord has said, "Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy...The spirits are subject to you" (Luke 10:19-20). "In My name they will cast out demons" (Mark 16:17; cf. Acts 16:18; 19:15). Apart from the Lord, we can do nothing. We should abide in the Lord all the time. If we do everything in the Lord's name, Satan will be defeated continually. (CWWN, vol. 1, pp. 100-101)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 8; Life-study of Matthew, msg. 11; Life-study of John, msg. 26; Life-study of Acts, msg. 10; Life-study of Colossians, msg. 23; CWWL, 1984, vol. 3, "The Divine Economy," ch. 7

第二周■周四

晨兴喂养

弗六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

约壹五 18 “…那从神生的，保守自己，那恶者也就不摸他。”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

魔鬼作工，不仅用法术作手法，也用诡计作谋略。他的诡计是多端的，我们需要穿戴神全副的军装，才能抵挡。他能利用我们各种的人事，各种的遭遇，作他陷害我们的阴谋。他也能从我们所是、所有、所能、所作、所爱、所好的一切里面，生出阴谋，来诱骗我们。而他一切的阴谋，又总是以实遮虚，借善施恶，是我们难以辨认的。所以我们需要儆醒、祷告，求神时常为我们揭穿他的阴谋，使我们作一个“并非不晓得他的阴谋”的人。（林后二 11。）（圣经要道，一四七〇至一四七一页。）

信息选读

我们要抵挡魔鬼，就必须穿戴神全副的军装。这不是单个信徒所能作到的，必须召会才可以。我们必须同着众圣徒，与魔鬼黑暗的权势争战。以弗所六章的争战，是召会与魔鬼黑暗权势的争战，所以以弗所六章的军装，也是召会的军装。我们若活在召会，就是基督的身体里，同众圣徒穿着这些军装抵挡魔鬼，就能胜过他，消灭他，而带进神的国度。

WEEK 2 — DAY 4

Morning Nourishment

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

1 John 5:18 ...He who has been begotten of God keeps himself, and the evil one does not touch him.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

The devil uses not only crafty ways in his work but also stratagems. His stratagems are always varied. We need the whole armor of God to stand against them. He can use all kinds of persons, things, and matters as his stratagems to trap us. He can also devise stratagems to deceive us and distract us from our true status before God, our true obtainments from God, our true service to God, our true love for God, and our true enjoyment of God. All his stratagems involve some element of truth being mixed with false and evil things; therefore, it is difficult to discern and recognize his stratagems. We need to be watchful and to pray, asking God to expose the devil's stratagems so that we would not be ignorant of his stratagems. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," p. 483)

Today's Reading

In order to stand against the devil, we must put on the whole armor of God. An individual Christian cannot wear the whole armor of God; it must be worn by the church. We must fight the devil's authority of darkness with all the saints. The warfare in Ephesians 6 is a warfare between the church and the devil's authority of darkness; therefore, the armor in Ephesians 6 must be worn by the church. If we live in the church, the Body of Christ, and put on the whole armor of God with all the saints in order to stand against the devil,

（圣经要道，一四七六页。）

忘掉老宗教。守晨更不值钱，祷告不值钱。很可能你的祷告是和撒但合作，你的晨更是给撒但渗透了，连你作长老都是给撒但作长老。这不是说你偶像带到召会来了，也不是说你带着弟兄犯罪去了；反而你是非常虔诚、殷勤，带着大家守晨更，努力操练，努力读经。哪知道你这一套完全在撒但渗透之下。只有一个地方是撒但不能侵入的，就是你的灵。

愿主怜悯我们每一个人，使我们能看见那从天上来的异象。并非热心就是好，并非事奉就是好。大数的扫罗也热心，也事奉神，但他那时是在撒但的权下；他的事奉神、热心、守律法，都是在撒但的权下。你敢说你今天热心、守晨更、努力作这作那，而不在撒但的权下么？到底你是否在撒但的权下，不是以你所作的事来定，乃是以你是否在灵里，或是在肉体里来定。有的弟兄五点半就起来晨更，我要问说，你这个守晨更是你天然的呢，还是在灵里？若是在天然里，连你的守晨更都会给撒但利用！但是一在灵里守晨更，那是另一个味道。

要回到灵中。不是圣洁问题，不是得胜问题，也不是不犯罪问题，只有一个问题，就是要活在你的主所在的灵里面。（李常受文集一九七五至一九七六年第一册，六三八至六三九页。）

参读：彼得前书生命读经，第三十三篇；活在灵中，第二篇；真理课程四级卷三，第四十三课；倪柝声文集第二辑第十八册，第五十一篇。

we will overcome him and bring in the kingdom of God. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," p. 487)

We should forget about old religion. Having morning watch is worthless and praying is useless if we are not in the spirit. It is possible that our prayers have been in cooperation with Satan, that our morning watch has been infiltrated by Satan, and that even our service as an elder has been for Satan. This is not to say that we have brought idols into the church or have brought the brothers into sin. On the contrary, we may be very pious and diligent in leading the saints to have morning watch, to endeavor in this practice, and to endeavor in reading the Word. However, we may not realize that Satan has infiltrated all these things. There is only one place that Satan cannot invade—our spirit.

May the Lord be merciful to every one of us and grant us the heavenly vision. Do not think that merely being zealous and serving God is sufficient. Saul of Tarsus was also zealous and also served God, yet he was under the authority of Satan. His service to God, his zeal, and his keeping of the law were all under Satan's authority. Can we say that our zeal, our having morning watch, and our endeavoring in doing many things are not under Satan's authority? Whether or not we are under Satan's authority is not determined by the things we do. Rather, it is determined by whether we are in the spirit or in the flesh. Do we have morning watch in our natural being or in our spirit? If we have morning watch in our natural being, then even though we may rise at 5:30 A.M., our morning watch can be utilized by Satan. However, if we have morning watch in the spirit, there will be a different flavor.

We need to turn to our spirit. Being holy, victorious, or freed from sin is not what matters. The only thing that matters is that we live in the spirit where the Lord dwells. (CWWL, 1975-1976, vol. 1, "Living in the Spirit," pp. 473-474)

Further Reading: Life-study of 1 Peter, msg. 33; CWWL, 1975-1976, vol. 1, "Living in the Spirit," ch. 2; Truth Lessons—Level Four, vol. 3, lsn. 43; CWWN, vol. 38, ch. 52

第二周■周五

晨兴喂养

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

十六 1 “我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事。”

罗马十六章二十节的“你们的”在原文是复数，指基督的身体。神要将撒但践踏在基督身体的脚下。罗马十六章不是指宇宙的身体，乃是指身体在地方实际的彰显。这就是说，撒但只能被践踏在那实际彰显于众地方召会之基督身体的脚下。我们若在道理上说到身体，就只有名词而已。唯有当我们有正当的地方召会，作身体实际的出现，才会将撒但践踏在我们的脚下。（罗马书生命读经，六二一页。）

信息选读

我们必须跟随使徒的脚踪；他借着推荐与问安，将我们带进基督身体全体相调等等生活中，使平安的神能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（罗十六 1～16，21～24，20。）在罗马十六章，使徒保罗将圣徒一一提名问安，至少有二十八位圣徒，…并且普遍的问圣徒的安。这给我们看见，他对每一位圣徒都相当的认识、了解、关心。这样的推荐和问安，不仅说到众圣徒之间的关切，也说到众召会之间的交通。因着召会这样在身体里的交通，就使平安的神能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（经

WEEK 2 — DAY 5

Morning Nourishment

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

12:5 So we who are many are one Body in Christ, and individually members one of another.

16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.

The Greek word rendered “your” in Romans 16:20 is plural; this points to the Body. God will crush Satan under the feet of the Body. Romans 16 does not refer to the Body in a universal sense, but it refers to the local and practical expression of the Body. This means that Satan can only be crushed under the feet of the practical expression of the Body in the local churches.... It is only when we have a proper local church as the practical expression of the Body that Satan is crushed under our feet. (Life-study of Romans, pp. 528-529)

Today's Reading

We must follow in the footsteps of the apostle. [Paul] brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and that we may enjoy the rich grace of Christ (Rom. 16:1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names.... Moreover, he greeted the saints generally. This shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy the rich

历神生机的救恩等于在基督的生命中作王，七五页。)

胜过撒但唯一的路，就是留在我们重生之灵的高台里。…我们一留在灵里，就实际地被建造在身体里。但我们若留在我们的脑子里，就会分裂。不但在召会生活里是这样，在婚姻生活里也是这样。我若留在我的脑子里，我的妻子也留在她的脑子里，我们就不可能是一。我已经学会对于留在我的脑子里有健康的畏惧。…每当我在灵里，一就没有问题。在召会生活和家庭生活里，我们必须惧怕我们那十分容易置于肉体的心思，惧怕由我们异议的思想和意见所引起的分裂。（见罗八6。）当我们发觉自己的思想在批评别人，就需要立刻转向在我们灵里的主，并且祷告。我们都必须学习转向灵并留在灵里的功课。

在灵里我们不但经历基督作生命，也经历身体。在灵里基督是我们个人的生命，也是身体的生命。所以，在灵里，凭着神圣的生命和基督的身体，就能胜过撒但，甚至将他践踏在我们的脚下。撒但不是被个人击败，乃是被身体击败。

绝不要忽略你重生的灵，就是你里面的高台，你能躲避撒但的地方。每当你受试诱要与你的妻子或丈夫争辩，你就该奔入这高台。婚姻生活里的争辩，都是发自心思，借着肉体的帮助而来的。每当弟兄对妻子有消极的思想，肉体就会尽力激动他与妻子争辩。这指明肉体总是预备好要在消极方面帮助心思。…我们该逃进我们重生之灵的高台，就是撒但不能摸我们的地方，也是我们享受基督作我们的生命并经历身体之实际的地方。我们一在这样的地方，撒但对我们就不能作什么。（罗马书生命读经，六二五至六二六页。）

参读：罗马书生命读经，第三十、四十九篇；真理课程二级卷三，第二十九课；四级卷二，第三十八课。

grace of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 516)

The only way to overcome Satan is to stay in the high tower of our regenerated spirit. When we stay in the spirit, we are built up in the Body in a practical way. But if we stay in our minds, we shall be divided. This is true not only in the church life, but also in married life. If I remain in my mind and my wife remains in her mind, it will be impossible for us to be one. I have learned to have a healthy fear of staying in my mind....Whenever I am in the spirit, there is no problem with oneness. Both in the church life and in our family life we must be afraid of our minds that are so easily set on the flesh, afraid of the division caused by our dissenting thoughts and opinions (see Romans 8:6). When we find ourselves thinking critically of others, we need to turn immediately to the Lord in our spirit and pray. We all must learn the lesson of turning to the spirit and staying there.

In the spirit we experience not only Christ as life, but also the Body. In the spirit Christ is both our life personally and the life of the Body. Therefore, in the spirit with the divine life and with the Body of Christ, Satan is overcome and even crushed under our feet. He is defeated not by individuals, but by the Body.

Never neglect your regenerated spirit, the high tower within you where you may hide from Satan. Whenever you are tempted to argue with your wife or husband, you should run into this tower. Arguments in married life come from the mind assisted by the flesh. Whenever a brother has negative thoughts about his wife, the flesh will try to provoke him to argue with her. This indicates that the flesh is always ready to help the mind in a negative way....We should escape into the high tower of our reborn spirit, the place where Satan cannot touch us, the place where we enjoy Christ as our life and experience the reality of the Body. When we are in such a place, Satan can do nothing to us. (Life-study of Romans, pp. 531-532)

Further Reading: Life-study of Romans, msgs. 30, 49; Truth Lessons—Level Two, vol. 3, lsn. 29; Truth Lessons—Level Four, vol. 2, lsn. 38

第二周■周六

晨兴喂养

启十二5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

11 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

男孩子被提到天上以后，米迦勒和他的使者就开始与撒但争战。这指明男孩子，就是神子民中较刚强的部分，总是从事与神仇敌撒但的争战。得胜者在地上不断与撒但争战，甚至争战至死，并且把撒但打败。如今天正等待他们到达那里，好进行争战，把撒但从天上摔下去。

主已把击败仇敌最有效的方法指示了我们。我们所要作的，就是取用神的约，就是神的话，将主为我们所作成的，向撒但传讲。比方说，已过每逢我们受自己的脾气困扰时，都是先向主认罪，求主赦免，然后再祷告求主帮助，最后立定心志不再发脾气。这样的事不知重复了多少次。但我们不该再这样。每当我们的脾气又要发作时，先不要管脾气，要向撒但传讲。我们要到问题的源头，就是撒但面前，向他传讲说，“撒但，你已经被钉在十字架上了。”你越向撒但传讲，你就越得释放。（启示录生命读经，五二三至五二四页。）

信息选读

当男孩子生出来，被提到（神的）宝座那里，他要说，“撒但，你在地上已被我打败，你还要躲

WEEK 2 — DAY 6

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Immediately after the man-child is raptured to heaven, a war commences with Michael and his angels against Satan. This indicates that the man-child, the stronger part of God's people, is always engaged in fighting God's enemy, Satan. The overcomers have been fighting Satan continually, even unto death, and have defeated him on earth. But heaven is still waiting for them to arrive there so that a war may be waged to cast Satan out of heaven.

The Lord has shown us the most effective way to defeat the enemy. What we need to do is to take the covenant, the word of God, and preach to Satan regarding what the Lord has accomplished for us. For example, whenever we were troubled by our temper in the past, we firstly confessed it, then asked the Lord for forgiveness, prayed to the Lord to help us, and finally made up our mind never to lose our temper again. I experienced this many times. But we should not do this anymore. When our temper is aroused, we should forget it and preach to Satan. Go to the source of the problem—Satan—and preach to him, saying, “Satan, you have been crucified on the cross.” The more you preach to Satan, the more you will be released. (Life-study of Revelation, p. 450)

Today's Reading

When the man-child is delivered and is raptured to the throne, he will say, “Satan, you were defeated by me on earth. Are you still here hiding in

在天上么？现在我到这里来向你传讲，你还记得我在地上对你讲的信息么？”…然后，男孩子会说，“撒但，你不应该再在这里，出去！”男孩子一宣布这话，天使长米迦勒就率领他的使者与龙争战。执行官一发命令，所有的警察就出来执行这命令。神在诸天之上正等待着这个执行者。谁是执行者？就是我们这班男孩子！盼望我们都到那里去向撒但传讲。但要在那里作这事，我们必须先在地上打败撒但。在地上打败撒但后，我们要争战到天上，至终还要从天上争战到地上。现在当我们面对撒但时，就要向他讲许多信息；以后到了天上遇见他时，还要再向他传讲。等到撒但被摔到地上破坏地的时候，我们还要下来对他说，“撒但，你还在这里么？我再向你讲一篇道，现在就是你下无底坑的时候了。”然后，千年国以后，要再向撒但讲第四篇道。那时，撒但要煽动人起来背叛神，而我们就要说，“撒但，听我们说！这是我们的最后一篇道，现在你要到你命定的地方——火湖——去。”

你若想够格有分于这事，现在就必须争战。不要无所谓。我盼望你读完这篇信息以后，能强有力地仇敌说，“撒但，你欺骗我多年，现在我（的）…眼睛已被开启，不能再无所谓了。撒但，你不仅是神的仇敌，也是我的仇敌。从今以后，我要绝对地为着主，再也不听你的话了。”…你若这样对撒但传讲，就会变成另一个人，并且很可能不久就包括在那妇人较刚强的部分里。从现在开始，我们都要够资格，装备好，被成全，在那些被提到天上，对撒但执行审判的人中间。（启示录生命读经，五二四至五二五页。）

参读：启示录生命读经，第三十五至三十六、三十八至三十九、四十五篇；圣洁没有瑕疵，第四章；新约总论，第二十二、一百三十九、四百二十一篇。

the heavens? Now I have come here to preach to you! Don't you remember the messages I gave you on earth?"...Then the man-child will say, "Satan, you should no longer be here! Get out!" As soon as this word is uttered by the man-child, Michael the archangel will lead all his angels to war against the dragon. After the executor gives the word, all the policemen will come to carry it out. God is waiting in the heavens for this executor. Who will be the executor? We, the man-child. Let us go there to preach to Satan. Before we can do this, however, we must first defeat him on earth. After defeating Satan on earth, we shall fight upward to heaven, and eventually we shall fight downward to earth. Now as we confront Satan, we must give him many messages. Later we shall go to the heavens, meet him there, and preach to him again. Then after he has been cast down to earth to damage it, we shall descend and say to him, "Satan, are you still here? Let me give you another sermon. Now is the time for you to go to the abyss." Then after the millennium there will be the fourth sermon given to Satan. At that time, Satan will instigate mankind to rebel against God. But we shall say, "Satan, listen to us. This is our last sermon. Now you must go to your destination—the lake of fire."

If you would be qualified to participate in this, you must fight now. Do not be indifferent. I hope that after you read this message you will give a strong word to the enemy, saying, "Satan, you have deceived me for years. But by reading these messages my eyes have been opened and I see that I must no longer be indifferent. Satan, you are not only God's enemy—you are also my enemy. From now on, I will be absolute for my Lord and I will never listen to you..." If you preach to Satan like this, you will become another person and will probably soon be included in the stronger part of the woman. Begin now to be qualified, equipped, and perfected to be among those who will be raptured to heaven to execute judgment upon Satan. (Life-study of Revelation, pp. 450-451)

Further Reading: Life-study of Revelation, msgs. 35-36, 38-39, 45; CWWN, vol. 34, "The Glorious Church," ch. 4; The Conclusion of the New Testament, msgs. 22, 139, 421

第二周诗歌

637

属灵的争战 — 在身体里

8 7 8 7 副 (英 885)

降 B 大调

3/4

一 争 战 要 在 身 体 里 面, 永 勿 单 独 去 迎 敌;
 同 着 身 体 联 于 元 首, 宝 座 之 上 将 敌 袭。
 (副) 争 战 要 在 身 体 里 面, 借 着 元 首 的 功 绩;
 同 着 身 体 站 得 稳 坚, 你 就 必 定 得 胜 利。

- | | |
|--------------|----------|
| 二 神的军装乃为身体, | 非为任何的个人; |
| 当你凭着身体争战, | 所有益处是你分。 |
| 三 教会建在基督身上, | 阴府权势难胜过; |
| 乃是身体得被建造, | 才能抵挡众恶魔。 |
| 四 凭着身体,靠着元首, | 坐在诸天的境界, |
| 与执政者并众恶魔, | 摔跤奋斗不松懈。 |
| 五 同众弟兄为神站住, | 作主身上一肢体; |
| 灵中随时多方祷告, | 靠着宝血取胜利。 |
| 六 坐在天上得胜有余, | 借主力量的大能, |
| 在主里面,同众作战, | 如同军队一兵丁。 |
| 七 凭着身体向前进攻, | 恶者必由你征服; |
| 照神旨意捆绑、释放, | 仇敌必作你食物。 |

WEEK 2 — HYMN

Fight the battle in the Body

Spiritual Warfare — In the Body

885

1. Fight the bat - tle in the Bo - dy, Nev - er fight it on your
 own; With the Bo - dy to the Head joined, Fight the bat - tle on the
 throne. (C) Fight the bat - tle in the Bo - dy! By the vir - tue of the
 Head; Stand - ing firm - ly with the Bo - dy, In - to vic - t'ry you'll be led.

- | | |
|---|--|
| 2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own. | 5. As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood. |
| 3. 'Tis the Church on Christ established
Satan shall not overpow'r;
'Tis the Body built together
Which resists the evil pow'r. | 6. In the heav'nlies more than conqueror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight. |
| 4. In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities. | 7. Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be. |

第三周

在旧约里约伯所经历神的
销毁和剥夺，
远不如在新约里保罗所经历的

诗歌：诗 461

读经：伯三 1，林后四 10～12，16～18，腓一 19～25，四 4

纲要

【周一】

壹 约伯受搅扰、困惑、迷惑到了极点，因为他虽然完全、正直且纯全，却有灾祸临到他的家产和儿女，且有灾病临到他的身体：

一 约伯咒诅自己的生日（即咒诅自己的母亲）时，必然不是完全、正直的，也没有持守他的纯全，反而在他的纯正上破产了——伯三 1。

二 神的目的是要拆毁那在自己的完全和正直里天然的约伯，使祂能建立一个有神的性情和属性，得更新的约伯，好使约伯成为属神的人，按着神的经纶由神所构成；这样的人（如保罗）绝不会受任何难处和问题所困惑，以致咒诅自己的生日，宁愿死不愿活——腓一 19～25，四 5～9。

Week Three

**Job's Experience of God's
Consuming and Stripping in the Old Testament
Being Far Behind That of Paul in the New Testament**

Hymns: 622

Scripture Reading: Job 3:1; 2 Cor. 4:10-12, 16-18; Phil. 1:19-25; 4:4

Outline

§Day 1

I. Job was disturbed, perplexed, and entangled to the uttermost by his suffering of the disasters that befell his possessions and his children and the plague on his body, in spite of his perfection, uprightness, and integrity:

A. When Job cursed the day of his birth, equivalent to cursing his mother, he surely was not perfect and upright, nor did he hold his integrity; rather, he became bankrupt in integrity—Job 3:1.

B. God's intention was to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes in order to make Job a man of God, constituted with God according to His economy; such a man (like Paul) would never be entangled by any troubles and problems so that he would curse his birth and prefer to die rather than to live—Phil. 1:19-25; 4:5-9.

三 约伯沉缅于他美好的过去，为他悲惨的现况叹息，（伯二九1～三十31，）并且坚持，甚至夸耀他的正直、公义、纯全与完全（二七1～7，三一1～40）：

- 1 然而，保罗却操练忘记背后已过的事，好赢得目前“今天的基督”到最完满的地步—腓三8，13～14。
- 2 不仅如此，保罗不是昨天的人，乃是今天的人；（来三7～8，14，诗九五7～8；）我们不该往前看将来，也不该回顾已往；我们乃是今天的人。（太六11，33～34，路十九9～10，二三43。）
- 3 我们所爱的基督乃是现在的基督、今日的基督，也是在诸天之上、宝座上的基督，作我们每天的救恩并时刻的供应，支持我们在地上过属天的生活—太二八20，彼前一8，来八2，四14～15，七26，林后六2，罗五10。
- 4 当我们完全成为新耶路撒冷时，我们所有的乃是今天，因为永世里的每一天都是今天；我们唯一拥有的日子是今天，不是明天。

【周二】

四 约伯借着八次对他三个朋友的讲话，暴露了自己是有以下特征的人：

- 1 约伯是自义的；（伯六30，九20，二七5～6，三二1；）他因自己天然人的成功和成就而昏暗，满意于自己所成为的，却不知道自己在神面前可怜的光景。（参腓三9，后三17～18。）
- 2 约伯只是在名义上承认神，却不是在实际里；他没有被神浸透，被神充满，也没有与神调和而与神成为

C. Job was dwelling on his excellent past and sighing over his miserable present (Job 29:1—30:31); he held fast insistently to, and even boasted of, his uprightness, righteousness, integrity, and perfection (27:1-7; 31:1-40):

1. Paul, however, exercised to forget the things that were behind in the past in order to gain the present “today Christ” to the fullest extent—Phil. 3:8, 13-14.
2. Furthermore, Paul was not a person of yesterday but a person of today (Heb. 3:7-8, 15; Psa. 95:7-8); we should not look ahead to the future and not look back to the past; we are people of today (Matt. 6:11, 33-34; Luke 19:9-10; 23:43).
3. The Christ whom we love is the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply, sustaining us to live a heavenly life on earth—Matt. 28:20; 1 Pet. 1:8; Heb. 8:2; 4:14-15; 7:26; 2 Cor. 6:2; Rom. 5:10.
4. When we fully become the New Jerusalem, we will have today since every day in eternity is today; the only day we have is today, not tomorrow.

§Day 2

D. Through his eight times of speaking to his three friends, Job exposed himself as a person with the following characteristics:

1. Job was self-righteous (Job 6:30; 9:20; 27:5-6; 32:1); he was darkened by the success and attainments of his natural being, contented with what he had become, yet he was unaware of his miserable situation before God (cf. Phil. 3:9; Rev. 3:17-18).
2. Job acknowledged God in name but not in reality; he was not saturated by God, filled with God, and mingled with God to become one with God—

一—诗九二 10，利二 4～5，罗八 16，提后四 22，林前六 17，弗三 19，五 18，26，来二 10～11。

3 约伯没有得着那作神的生机体、以活神并彰显神直到永远之新耶路撒冷某些方面和某些特征的任何元素；反之，神的名，新耶路撒冷的名，并主的新名，写在得胜者上面，指明神的所是、新耶路撒冷的性质、以及主的人位，都已作到得胜者里面——启三 12。

五 约伯和他的朋友们都不知道神对付约伯的目的，如使徒保罗向新约信徒所宣告的：信徒所受的苦楚是要为他们成就永远重大的荣耀，就是荣耀的神作他们荣耀的分，给他们得着并享受，直到永远——林后四 17。

【周三】

六 约伯和他的朋友们若花时间在谦卑的灵里寻求神，并在祷告里操练他们的灵，（赛五七 15，六六 2，西四 2，）神就可能给他们看见在基督里得重生、变化并荣化的圣徒，与天然的人无分无关，也不需要天然人的美德建立自己。

七 这属天的异象就会拯救他们，免去他们在约伯记三十五章经文里浪费时间、加添痛苦、并虚空的辩论；这些经文乃是一群瞎眼的人在黑暗中摸索的记载；他们谈论神，也说到他们的灵，（三二 8，）但在他们三回长篇的辩论中，他们运用他们的心思，而没有运用灵为约伯祷告并彼此交通，好叫他们都能摸着神，得着神作他们的生命、光和属灵的供应：

1 我们若要有活力排，就必须以约伯记里这些人的谈论为警戒；我们在约伯记中所看见的排聚会，提供我们

Psa. 92:10; Lev. 2:4-5; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17; Eph. 3:19; 5:18, 26; Heb. 2:10-11.

3. Job did not possess any element that indicated some aspect and some feature of the New Jerusalem as God's organism to live God and to express God for eternity; in contrast to this, the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer, indicating that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—Rev. 3:12.

E. Neither Job nor his friends knew the purpose of God's dealing with him, as the apostle Paul did in declaring to the New Testament believers that the affliction the believers are suffering works out for them an eternal weight of glory, which is the God of glory to be their glorious portion for them to gain and enjoy unto eternity—2 Cor. 4:17.

§Day 3

F. If Job and his friends had taken the time to seek God in a spirit of humility and by exercising their spirit in prayer (Isa. 57:15; 66:2; Col. 4:2), God could have shown them that a regenerated, transformed, and glorified saint in Christ has nothing to do with the natural man and does not need to build up himself with the natural virtues.

G. This heavenly vision would have saved them from the time-wasting, pain-increasing, and vain debates in thirty-five chapters as a record of a group of blind persons groping in darkness; they talked about God and also referred to their spirit (Job 32:8), but they exercised their mind in three rounds of long debates instead of exercising their spirit to pray for Job and to fellowship with one another so that all of them could touch God and receive God as their life, light, and spiritual supply:

1. If we are going to have vital groups, we must be warned by these talks in the book of Job; the group we see in the book of Job affords us a negative

一个消极的例子，是我们今天在召会生活中所不该有的排聚会；我们来在一起时，头一件必须作的事就是操练我们的灵祷告；活力排就是活力祷告的排—参徒十二5，11～12，来十24～25，三13。

- 2 活力排的活力在于这二灵：在于人的灵并在于神的灵；基督徒的生活就是终极完成的灵作为三一神的终极完成，住在我们重生的灵里，并且这二灵调和为一灵—约四24，罗八16，林前六17，加三14，六18。
- 3 我们要学习在我们的灵里接触神的灵；这是基督徒生活和工作的内在意义；这是神在人里的行动，以及人在神里的行动，以完成祂的经纶，祂的计划，就是将祂自己在基督里作为那灵分赐到人里面，为要建造基督的身体并预备祂的新妇，以终极完成新耶路撒冷—林后二13，腓三3，罗一9。
- 4 保罗在罗马书里强调凡我们所是的、（二29，八5～6，9、）我们所有的、（十16、）以及我们向神所作的、（一9，七6，八4，十二11，）都必须在我们的灵里；我们必须被成全、被建立成为在灵里的人；我们要作爱神的人，要作寻求基督的人，要作得胜者，除了在灵里以外，别无他途。（后一10，四2，十七3，二一10。）

【周四】

貳 在旧约里约伯所经历神的销毁和剥夺，远不如在新约里保罗所经历的—提前一16:

- 一 神的销毁是要消耗我们；神的剥夺是要拆毁并取去那顶替我们活出基督以彰显基督之天然纯

example; it is the kind of group meeting we should not have in the church life today; the first thing that we must do when we come together is to exercise our spirit to pray; the vital groups are groups of vital prayer—cf. Acts 12:5, 11-12; Heb. 10:24-25; 3:13.

2. The groups are vital in these two spirits—vital in our human spirit and vital in God's divine Spirit; the Christian life is a life of the consummated Spirit as the consummation of the Triune God dwelling in and mingled with our regenerated spirit to be one spirit—John 4:24; Rom. 8:16; 1 Cor. 6:17; Gal. 3:14; 6:18.
3. We need to learn to touch the divine Spirit in our spirit; this is the intrinsic significance of the Christian life and work; this is the move of God in man and the move of man in God to fulfill His economy, His plan, to dispense Himself in Christ as the Spirit into man in order to build up His Body and prepare His bride to consummate the New Jerusalem—2 Cor. 2:13; Phil. 3:3; Rom. 1:9.
4. Paul stresses in the book of Romans that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4; 12:11) must be in our spirit; we must be perfected and built up to be persons in the spirit; there is no other way to be a lover of God, to be a seeker of Christ, or to be an overcomer than to be in the spirit (Rev. 1:10; 4:2; 17:3; 21:10).

§Day 4

II. Job's experience of God's consuming and stripping in the Old Testament was far behind that of Paul in the New Testament—1 Tim. 1:16:

- A. God's consuming is to exhaust us, and God's stripping is to tear down and take away the totality of our natural integrity—our natural

全的总和——我们天然性格上的完全和正直——腓一 19~20, 三 4~9 上。

二 天天时时, 约伯一直被销毁, 他并不喜乐, 但在新约里, 神的销毁和剥夺成为可喜悦的事; 自保罗信主那天起, 他就是一个在神的销毁和剥夺之下主里的囚犯, 但他满了喜乐和欢乐——徒九 15~16, 林后四 16, 腓一 19~21 上, 弗三 1, 四 1, 腓一 4, 18, 25, 二 2, 17~18, 28~29, 三 1, 四 1, 4。

三 保罗已经与基督同钉十字架; 借着了结和新生的起头而再生, 就是重生时就钉了十字架; (约三 5, 罗六 4, 西二 12;) 我们就象保罗一样, 在重生时已经被钉十字架, 目的是从那时起, 不再是我们活着, 乃是基督在我们里面活着。(加二 20。)

四 现今我们基督徒的生活是借死而活; (20, 林前十五 31, 36, 约十二 24, 林后四 11;) 借死而活乃是背十字架的正确意义。(太十六 24~26, 诗歌四六一首。)

【周五】

五 保罗在经历神的销毁和剥夺时, 四面受压, 却不被困住; 打倒了, 却不至灭亡; 保罗没有咒诅自己的生日, 也没有说宁愿死, 不愿生; 相反的, 经过许多考量后, 保罗说, 他宁愿活着, 为使圣徒得到信仰上的进步(他们生命的长大)和喜乐(他们对基督的享受)——林后一 8~9, 加二 20, 腓一 21~25。

六 当保罗为基督的缘故受困苦时, (林后十二 10,) 他是喜悦快乐的, 甚至为着他的经历而在主里喜乐。(西一 24, 腓二 17~18。)

perfection and uprightness in our character—that replaces our living out Christ to express Christ—Phil. 1:19-20; 3:4-9a.

B. Day by day and hour by hour, Job was unhappily being consumed, but in the New Testament, God's consuming and stripping become pleasant things; since the day he was converted, Paul was a person under God's consuming and stripping as a prisoner in the Lord, but he was filled with joy and rejoicing—Acts 9:15-16; 2 Cor. 4:16; Phil. 1:19-21a; Eph. 3:1; 4:1; Phil. 1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

C. Paul was crucified with Christ; to be reborn through termination and germination is to be regenerated crucified (John 3:5; Rom. 6:4; Col. 2:12); we, like Paul, were reborn crucified for the purpose that from that time it would be no longer we who live but Christ who lives in us (Gal. 2:20).

D. Now in our Christian life we are dying to live (v. 20; 1 Cor. 15:31, 36; John 12:24; 2 Cor. 4:11); dying to live is the proper meaning of bearing the cross (Matt. 16:24-26; Hymns, #622).

§Day 5

E. In his experience of God's consuming and stripping, Paul was not constricted under the pressures on every side and did not perish despite his being cast down; Paul did not curse the day of his birth, and he did not say that he preferred to die rather than to live; on the contrary, after much consideration Paul said that he still preferred to live for the saints' progress (their growth in life) and for their joy of the faith (their enjoyment of Christ)—2 Cor. 1:8-9; Gal. 2:20; Phil. 1:21-25.

F. When Paul was suffering distresses for the sake of Christ (2 Cor. 12:10), he was well pleased, he was happy, and he was even rejoicing in the Lord for his experiences (Col. 1:24; Phil. 2:17-18).

七 保罗要认识基督、并祂复活的大能、以及同祂受苦的交通，好模成基督的死；（三 10；）他以基督的死作他生活的模子，模成基督的死是他极大的喜悦。

八 保罗借着耶稣基督之灵全备的供应，无论是生，是死，都借着活基督而显大基督；当神造人时，祂要人过的就是这种生活——19 ~ 21 上，创一 26。

九 保罗说，他身体上常带着耶稣的治死，杀死，常为耶稣被交于死，使耶稣的生命，在他那必死的肉身上显明出来；当我们在主死的杀死之下，祂复活的生命就借着我们分赐到别人里面——林后四 10 ~ 12：

1 在我们环境里耶稣的治死，与内住的灵合作，杀死我们天然的人（我们外面的人），包括我们的身体和魂；我们外面的人因着死的杀死工作而渐渐销毁，我们里面的人却因着复活生命新鲜的供应而日日在更新——16 节。

2 保罗说他是天天死；（林前十五 31；）他天天冒死、面对死，并向自己死。（林后十一 23，四 11，一 8 ~ 9，罗八 36。）

3 基督之死及其功效的应用是在于复合的灵，这灵住在我们灵里，分赐基督的死及其功效，从我们的灵到我们的魂，甚至到我们必死的身体里——出三十 22 ~ 25，罗八 6，9 ~ 11。

4 这分赐就是膏油的涂抹，（约壹二 20，27，）而膏油的涂抹就是内住之灵的运行；我们的祷告使内住之灵的运行发动，而在这运行之内有杀死的能力。

G. Paul wanted to know Christ, the power of His resurrection, and the fellowship of His sufferings in order to be conformed to Christ's death (3:10); he took Christ's death as a mold for his life, and it was his great pleasure to be molded in the death of Christ.

H. Paul magnified Christ by living Him, whether through life or through death, by the bountiful supply of the Spirit of Jesus Christ; when God created man, this was the kind of life He wanted man to live——1:19-21a; Gen. 1:26.

I. Paul said that he was always bearing about in the body the putting to death, the killing, of Jesus and being delivered unto death for Jesus' sake that the life of Jesus might be manifested in his mortal flesh; when we are under the killing of the Lord's death, His resurrection life is imparted through us into others——2 Cor. 4:10-12:

1. The putting to death of Jesus in our environment cooperates with the indwelling Spirit to kill our natural man (our outer man), comprising our body and our soul; as our outer man is being consumed by the killing work of death, our inner man is being renewed day by day with the fresh supply of the resurrection life——v. 16.

2. Paul said that he died daily (1 Cor. 15:31); daily he risked death, faced death, and died to self (2 Cor. 11:23; 4:11; 1:8-9; Rom. 8:36).

3. The application of Christ's death and its effectiveness is in the compounded Spirit, who dwells in our spirit to dispense Christ's death and its effectiveness from our spirit to our soul and even to our mortal body——Exo. 30:22-25; Rom. 8:6, 9-11.

4. This dispensing is the anointing (1 John 2:20, 27), and the anointing is the moving of the indwelling Spirit; our prayer activates the moving of the indwelling Spirit, and within this moving, there is the killing power.

十 保罗在经历神的销毁和剥夺时，他说我们那短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀；“永远”与“短暂”相对，“重大”与“轻微”相对，“荣耀”与“苦楚”相对——林后四 16～17，罗八 28～29。

十一 约伯认为他所受的苦楚非常沉重，但保罗认为他的苦楚是短暂轻微的；我们不需要在意我们的苦楚，倒需要关切我们被变化，从一种程度的荣耀到另一种程度的荣耀，借此神这重大的荣耀就在我们里面加增；只要我们更多得着神，这才是真正重要的事——徒七 2，林后三 18，西二 19：

1 我们就象保罗一样，是在受苦和受压的环境之下，这环境与那灵一同作工，杀死我们天然的人；我们应当在我们的灵、魂、体里与内住的灵合作，并接受外面的环境；因为我们不是顾念所见暂时苦楚的事，乃是顾念所不见永远荣耀的事——腓一 19～20，林后四 18，来十一 1，27，林后五 7。

2 我们需要操练我们的灵，而在杀死的环境中喜乐；（腓四 4；）主的主宰权柄在运行，将我们放在基督之死的杀死下，使祂的生命能显明在我们的身体上，以更新我们里面的人，使我们象新耶路撒冷一样的新。（林后四 10～12，16，五 17，加六 15，后二 1，2，5，10。）

J. In his experience of God's consuming and stripping, Paul said that our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory; eternal is in contrast to momentary, weight is in contrast to lightness, and glory is in contrast to affliction—2 Cor. 4:16-17; Rom. 8:28-29.

K. Job considered his suffering of affliction something very heavy, but Paul considered his affliction to be momentary and light; instead of caring about our affliction, we need to care for the increase of God as the weight of glory within us by our being transformed from one degree of glory to another; as long as we have more of God in us, this is what really matters—Acts 7:2; 2 Cor. 3:18; Col. 2:19:

1. Like Paul, we are in an environment of suffering and pressure that works with the Spirit to kill our natural man; we should cooperate with the indwelling Spirit and accept the outward environment in our spirit, soul, and body, because we do not regard the things of temporary affliction which are seen but the things of the eternal glory which are not seen—Phil. 1:19-20; 2 Cor. 4:18; Heb. 11:1, 27; 2 Cor. 5:7.

2. We need to exercise our spirit to rejoice in the midst of our killing environment (Phil. 4:4); the Lord's sovereignty is operating to put us under the killing of Christ's death so that His life may be manifested in our body in the renewing of our inner man to make us as new as the New Jerusalem (2 Cor. 4:10-12, 16; 5:17; Gal. 6:15; Rev. 21:2, 5, 10).

第三周■周一

晨兴喂养

腓一 19 ~ 21 “...这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着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，无论是生，是死，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。”

在约伯记三章约伯咒诅自己的生日。他是一个好人，想要持守自己的完全、正直和纯全；但因着烦恼，他不能控制自己，也不知道该怎么办。毫无疑问，他盼望有机会与神办交涉，但他不敢发起这事。他不愿失去自己的完全，就借着咒诅自己的生日发泄他的烦恼。

约伯受搅扰、困惑、迷惑到了极点，因为他虽然完全、正直且纯全，却有灾祸临到他的家产和儿女，且有灾病临到他的身体。约伯咒诅自己的生日时，必然不是完全、正直的，...反而因着咒诅自己的生日，在他的纯全上破产了。约伯咒诅自己的生日，就是咒诅自己的母亲。（约伯记生命读经，二九至三〇页。）

信息选读

约伯表示，他宁愿死，不愿生。（伯三 11 ~ 23。）我们很难相信约伯真地宁愿死，不愿生。...约伯没有（结束自己的性命），因为他想要持守自己的纯全。

在旧约里约伯所经历神的销毁和剥夺，远不如在新约里保罗所经历的。神的销毁是要消耗我们；神的剥夺是要从我们身上取去财富。神首先剥夺约伯的家产，然后销毁他这个人。约伯身体上所遭受的

WEEK 3 — DAY 1

Morning Nourishment

Phil. 1:19-21 ...For me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

In Job chapter 3 Job cursed the day of his birth. He was a good man and he was trying to keep his perfection, uprightness, and integrity, but due to his vexation he could not contain himself, and he did not know what to do. No doubt, he expected to have a time to deal with God, but this was not something that he dared to initiate. Not wanting to lose his perfection, he released his vexation by cursing his birthday.

Job was disturbed, perplexed, and entangled to the uttermost by his suffering of the disasters that befell his possessions and his children and the plague on his body, in spite of his perfection, uprightness, and integrity. When Job cursed his birthday, he surely was not perfect and upright. In doing this... he became bankrupt in integrity...To curse his birthday meant that he cursed his mother. (Life-study of Job, p. 25)

Today's Reading

Job indicated that he preferred death instead of life (Job 3:11-23). It is difficult to believe that Job actually preferred death instead of life.... Perhaps Job did not [put an end to himself] because he wanted to keep his integrity.

Job's experience of God's consuming and stripping in the Old Testament was far behind that of Paul in the New Testament. God's consuming is to exhaust us, and God's stripping is to take away our riches from us. First, God stripped Job of his possessions, and then God consumed him. Job's suffering

灾病是一种销毁。天天时时，约伯一直被销毁。在新约里，神的销毁和剥夺成为可喜悦的事。自保罗信主那天起，他就是一个在神的销毁和神的剥夺之下的人。（林后四 16。）

保罗生来命定要被钉十字架，他重生时已被钉十字架，使他活着不再是他，乃是基督在他里面活着。（加二 20 上。）我们就象保罗一样，在重生时已经被钉十字架；目的是从那时起，不再是我们活着，乃是基督在我们里面活着。

保罗在经历神的销毁和剥夺时，四面受压，却不被困住；打倒了，却不至灭亡。（林后四 8～9。）…保罗…每天都被打倒，他却不至灭亡。保罗没有咒诅自己的生日，也没有说宁愿死，不愿生。相反地，经过许多考量后，保罗说，他宁愿活着，不愿离世，因为在他活着就是基督。（腓一 21～25。）保罗活基督，乃是为着显大基督。他渴望无论是生，是死，都显大基督。（20。）

当保罗为基督的缘故受困苦时，他是喜悦快乐的，（林后十二 10，）甚至为着他的经历而在主里喜乐。（西一 24。）保罗对受苦的反应与约伯极为不同。约伯没有喜乐，乃是一直烦恼。

保罗追求在同基督受苦的交通中，模成祂的死。（腓三 10。）他以基督的死作他生活的模子。对保罗而言，模成基督的死是极大的喜悦。

保罗说，他身体上常带着耶稣的治死，常为耶稣被交于死，使耶稣的生命，在他那必死的肉身上显明出来。（林后四 10～11。）保罗在他每日的基督徒生活中被治死。他显明基督生命唯一的路，乃是经历基督的死。（约伯记生命读经，三〇至三三页。）

参读：约伯记生命读经，第四、十六篇；腓立比书生命读经，第七篇。

of the plague on his body was a consuming. Day by day and hour by hour, Job was being consumed. In the New Testament God's consuming and stripping become pleasant things. Since the day he was converted, Paul was a person under God's consuming and God's stripping (2 Cor. 4:16).

Paul was born destined to be crucified, and he was reborn crucified that it would be no longer he who lived but Christ who lived in him (Gal. 2:20a). When we were regenerated, we, like Paul, were reborn crucified for the purpose that from that time it would be no longer we who live but Christ who lives in us.

In his experience of God's consuming and stripping, Paul was not constricted under the pressures on every side and did not perish despite his being cast down (2 Cor. 4:8-9)... Every day he was cast down, but he did not perish. Paul did not curse the day of his birth, and he did not say that he preferred to die rather than to live. On the contrary, after much consideration Paul said that he still preferred to live, not to die, because to him to live was Christ (Phil. 1:21-25). Paul's living Christ was for him to magnify Christ. His desire was to magnify Christ whether through life or through death (v. 20).

When Paul was suffering distresses for the sake of Christ (2 Cor. 12:10), he was well pleased, he was happy, and he was even rejoicing in the Lord for his experiences (Col. 1:24). Paul's reaction to his sufferings was very different from Job's. Job did not rejoice but was all the time vexed.

Paul pursued to be conformed to Christ's death in the fellowship of His sufferings (Phil. 3:10). He took Christ's death as a mold for his life. To Paul it was a great pleasure to be molded in the death of Christ.

Paul said that he was always bearing about in the body the putting to death of Jesus and was always being delivered unto death for Jesus' sake that the life of Jesus might be manifested in his mortal flesh (2 Cor. 4:10-11). Every day in his Christian life Paul was put to death. The only way for him to manifest Christ's life was to experience Christ's death. (Life-study of Job, pp. 26-28)

Further Reading: Life-study of Job, msgs. 4, 16; Life-study of Philipians, msg. 7

第三周■周二

晨兴喂养

腓三 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。”

林后四 17 “因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。”

约伯借着八次对他三个朋友的讲话，暴露了自己…许多消极的事。…他暴露了自己是自义的，（伯六 30，九 20，二七 5～6，三二 1，）…也暴露了自己是个满了理由的人。一个自义的人总是准备好，就着他的光景讲许多理由。

约伯不知道自己在神面前可怜的光景。他只是在名义上承认神，却不是在实际里；他没有被神浸透，也没有被神充满；他没有与神调和，也没有与神是一。不仅如此，约伯没有得着那作神的生机体、以活神并彰显神直到永远之新耶路撒冷某些方面和某些特征的任何元素。约伯不认识自己的光景，也不认识新耶路撒冷。（约伯记生命读经，一四六至一四七、一四九至一五〇页。）

信息选读

保罗在经历神的销毁和剥夺时，并不丧胆。他外面的人虽然在毁坏，他里面的人却日日在更新。他说他那短暂轻微的苦楚，为他成就永远重大的荣耀。（林后四 16～17。）

保罗是期望天天被销毁的人，…因为他要得着更新。唯有借着销毁，更新才得以完成。…这种借着销毁而有的更新，加添你在要来时代中所分享永远重

WEEK 3 – DAY 2

Morning Nourishment

Phil. 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.

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory.

Through his eight times of speaking to his three friends, Job exposed... many negative things concerning himself.... [He] exposed himself as being self-righteous (Job 6:30; 9:20; 27:5-6; 32:1)... [and] as a person...full of reasons. A self-righteous person is always ready to give many reasons regarding his situation.

Job was unaware of his miserable situation before God. He acknowledged God in name but not in reality. He had not been saturated by God and filled with God. He had not been mingled with God and had not become one with God. Furthermore, Job did not possess any element that indicated some aspect and some feature of the New Jerusalem as God's organism to live God and to express God for eternity. Job did not know his situation, and he did not know the New Jerusalem. (Life-study of Job, pp. 126, 128)

Today's Reading

In his experience of God's consuming and stripping, Paul did not lose heart. Though his outer man was being consumed, yet his inner man was being renewed day by day. He said that his momentary lightness of affliction worked out for him an eternal weight of glory (2 Cor. 4:16-17).

[Paul] was such a man [who expected to be consumed every day] because he wanted to be renewed. Renewing can be consummated only by consuming.... This kind of renewing by consuming adds to the weight of glory that you will

大的荣耀。我们都要分享主的荣耀，但荣耀的重大程度在信徒之间会有所不同。借着神的销毁，我们所要分享的荣耀要成为永远重大的荣耀。…约伯认为他所受的苦楚非常沉重，但保罗认为他的苦楚是短暂轻微的。我们不需要在意我们的苦楚，倒需要关切重大荣耀的加增。我们会有多少重大的荣耀，在于我们为王的缘故，在今时遭受多少的苦楚。保罗…知道他越受苦，他在永世里所分享的荣耀就越重大。

保罗借着耶稣基督之灵全备的供应，无论是生，是死，都借着活基督而显大基督。（腓一 19 ~ 21 上。）这就是基督徒的生活。当神造人时，祂要人过的就是这种生活。

神在约伯身上的目的，是要销毁这个“完全且正直”的约伯，剥夺他在最高标准的道德上，所达到并成就的完全和正直。（伯一 1。）…神的目的也是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯。…至终，神的目的是要使约伯成为属神的人，（提前六 11，提后三 17，）充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神，而不是一个高道德标准的人，有天然的完全、天然的正直、和天然的纯全，那是约伯想要维持并持守的。（伯二 3，9 上。）这样一个按着神的经纶由神所构成的人，绝不会受任何难处和问题所困惑，以致咒诅自己的生日，宁愿死不愿活。（约伯记生命读经，三三至三五页。）

在希伯来书，这位现在的基督，现今在诸天之上作我们的执事（八 2）和大祭司，（四 14 ~ 15，七 26，）供应我们属天的生命、恩典、权柄和能力，并维持我们在地上过属天的生活。祂是现在的基督、今日的基督，也是在诸天之上、宝座上的基督，作我们每日的救恩并时刻的供应。（圣经恢复本，来一 3 注 5。）

参读：约伯记生命读经，第二十一、二十三、二十七至二十八篇。

share in the coming ages. We will all share the Lord's glory, but the weight of glory will differ among the believers. Through God's consuming, the glory that we will share will become an eternal weight. Job considered his suffering of affliction something very heavy, but Paul considered his affliction momentary and light. Instead of caring about our affliction, we need to care for the increase of the weight of glory. How much weight of glory we will have depends on how much we suffer in our present affliction for the Lord's sake. Paul...knew that the more he suffered, the more weight of glory he would share in eternity.

Paul magnified Christ by living Him, whether through life or through death, by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a). This is the Christian life. When God created man, this is the kind of life He wanted man to live.

God's intention with Job was to consume this "perfect and upright" person and to strip his attainments, his achievements, in the highest standard of ethics in perfection and uprightness (Job 1:1). God's intention was also to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes. Eventually, God's intention was to make Job a man of God (1 Tim. 6:11; 2 Tim. 3:17), filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ, not a man of the high standard of ethics in Job's natural perfection, natural uprightness, and natural integrity.... Such a person, constituted with God according to His economy, would never be entangled by any troubles and problems so that he would curse his birth and prefer to die rather than to live. (Life-study of Job, pp. 28-29)

In [Hebrews Christ] is the present Christ, who is now in the heavens as our Minister (Heb. 8:2) and our High Priest (4:14-15; 7:26), ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth. He is the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply. (Heb. 1:3, footnote 4)

Further Reading: Life-study of Job, msgs. 21, 23, 27-28

第三周■周三

晨兴喂养

赛五七 15 “…我必住在至高至圣的所在，也与灵里痛悔卑微的人同居，要使卑微之人的灵苏醒，也使痛悔之人的心苏醒。”

罗一 9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证…”。

启一 10 “当主日我在灵里，听见在我后面有大声音如吹号说。”

约伯在受苦，他的三个朋友来安慰他，以利户也来帮助他度过那个处境。然而，这些敬虔的人并没有为约伯祷告，也没有运用灵彼此交通，叫他们都能得着一点属灵的供应；那会帮助他们找出神对付约伯的真正目的。他们说到神，也说到他们的灵，但在他们所有的辩论中，看不出他们在运用灵。反之，他们一直运用心思，从天上、空中、空中的鸟、地上的牲畜、海里的鱼寻找话题来作他们的诗。（约伯记生命读经，一七六页。）

信息选读

今天我们若要有活力排，就必须以这些人的谈论为警戒。我们在约伯记中所看见的排聚会，提供我们一个消极的例子，是我们今天在召会生活中所不该有的排聚会。

我们来在一起聚活力排时，头一件必须作的事就是祷告；活力排就是活力祷告的排。在活力排里，要学习不照着自己的传统，用老套的话作陈旧的祷告；总要学习有新鲜的祷告。要操练灵，因为我们的神，我们今日的神，带着祂一切全备的供应，就在我们灵里。因此你来到活力排，就该留在你的灵

WEEK 3 – DAY 3

Morning Nourishment

Isa. 57:15 ...I will dwell in the high and holy place, and with the contrite and lowly of spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son...

Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet.

Job was suffering, and his three friends came to comfort him. Elihu was also there to help the situation. However, these godly people did not pray for Job nor did they fellowship with one another by exercising their spirit that all of them might receive a certain amount of spiritual supply. That would have helped them find out the real purpose of God's dealing with Job. They talked about God, and they also referred to their spirit, but in all their debates there is no hint that they were exercising their spirit. Rather, they were exercising their mind, searching for words from the heavens, from the air, from the birds in the air, from the beasts on the earth, and from the fish in the sea, to compose their poetry. (Life-study of Job, p. 149)

Today's Reading

If we would have vital groups today, we need to be warned by these talks. The group we see in the book of Job affords us a negative example, an example of the kind of group meeting we should not have in the church life today.

When we come together in the vital groups, the first thing we must do is to pray. The vital groups are groups of vital prayer. In the vital groups, learn not to pray old prayers with old terms, prayers according to your tradition. Learn always to pray new and fresh prayers. Try to exercise your spirit, because the very God, our present God, our God today, is right in our spirit with all His bountiful supply. Thus, when you come to the vital groups, you

里，操练你的灵。你在灵里，就会得着新的说法、新的发表。你能这样作，因为你有三一神这终极完成的灵在你的灵里。

活力排的活力在于这二灵。…从使徒行传到启示录，说到神的灵如今在我们的灵里，与我们的灵成为一灵。（林前六 17。）…神在人里行动，人在神里行动，都是在这二灵里。因此，你到活力排来，只该转到灵里，留在灵里并操练灵。

来到活力排，不要讲些亲密却是天然的话，那会杀死这个活力排。反之，要运用你的灵来赞美神，唱一节或几句诗歌。这种赞美和唱诗会挑旺活力排中每个人的灵，然后每个人都会跟着有祷告。

祷告之后，我们就该…在灵里，运用我们的灵来交通。我们说到一位圣徒生病时，不要用平常的话语，乃要用从那包罗万有、赐生命的灵而来的话语。…要尽力把这个排带到二灵里。这会产生极大的不同，也会为活力排打下在二灵里行动的基础。不仅如此，你探访人的时候，或是在你家里，或是在别人家里，或是在会所里，都要运用你的灵。

要学习在你的灵里接触神的灵；这是基督徒的生活，也该是基督徒的工作。这是神在人里的行动，以及人在神里的行动，以完成神的经纶，就是神对基督同祂身体的计划。我们在地上乃是为着这个；为此我们该照着这二灵而活，跟随这二灵，并照着这二灵作一切事。

要成为这样的人非常简单，路就是在我们的灵里。…我们都需要向约翰学习，在灵里看见异象，并在灵里享受主，享受身体，享受那灵对众召会的说话。（参启一 10，12。）（约伯记生命读经，一七六至一七八、一七二页。）

参读：一个在灵里之人的自传，第二章；实行主当前行动之路，第六章。

should remain in your spirit and exercise your spirit. In your spirit you will pick up some new terms and new expressions. You can do this because you have the Triune God as the consummated Spirit in your spirit.

The groups are vital in these two spirits.... Acts through Revelation [cover] the matter of the divine Spirit who is now in our spirit to become one spirit (1 Cor. 6:17)....God moves in man and man moves in God in these two spirits. Therefore, when you come to the vital groups, you should turn to the spirit, remain in the spirit, and exercise the spirit.

Do not come to the vital groups to talk naturally yet quite intimately. That kills the groups. Instead, exercise your spirit to praise God or to sing a stanza or a few lines of a hymn. This kind of praising and singing stirs up the spirits of those in the vital group. Then everyone will follow to pray.

After...prayer, we should fellowship...in our spirit by exercising our spirit. Our speaking concerning a saint who is sick should not be in ordinary words but in words from the all-inclusive life-giving Spirit....Try to bring the group into the two spirits. This will make a great difference, and...will help to lay the foundation for the vital group to move in the two spirits. Furthermore, when you visit others, at your home, in their home, or in the meeting hall, exercise your spirit.

Learn to touch the divine Spirit in your spirit. This is the Christian life, and this should also be the Christian work. This is the move of God in man and the move of man in God to fulfill God's economy, His plan concerning Christ with His Body. We are here on earth for this, and for this we should live by the two spirits, follow the two spirits, and do everything according to the two spirits.

The way to be such a person is very simple—the way is to be in our spirit....We all need to learn of John to be in our spirit [cf. Rev. 1:10, 12] to see the vision and to enjoy the Lord, to enjoy the Body, and to enjoy the speaking of the Spirit to the churches. (Life-study of Job, pp. 149-151, 146)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 2; CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 6

第三周■周四

晨兴喂养

约三 5 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

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。”

当我们重生时，我们就被钉了十字架。…没有一个人是在肉身上生来就被钉十字架的，但每一个信徒都是重生时就被钉十字架。这与主在约翰三章五节的话符合，那里说，“人若不是从水和灵生的，就不能进神的国。”…水是指约翰的职事，灵是指主的职事。

按照约翰的职事，从水而生是为着了结旧造的人。当我们在约翰职事的水里埋葬时，这指明我们领悟自己什么也不配，只配死。当人来到约翰那里悔改时，约翰就将他们投到水里，好埋葬他们，了结他们。当一个罪人向神悔改时，他该悔改到这样一个地步，看见他什么也不配，只配死。这样，他就将自己象尸首一样交给施浸的人。（基督徒的生活，一六八至一六九页。）

信息选读

当我们传福音，并领人悔改信入基督时，我们可以告诉他们，“你必须看见，你既是悔改信入基督的人，你这属旧造的人现今乃是死了的人。你已经将你自己象尸首一样交给我，我现在要把你放在水的坟墓里，了结你。”保罗在罗马六章四节和歌罗西二章十二节清楚告诉我们，在受浸的时候，我

WEEK 3 – DAY 4

Morning Nourishment

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

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.

When we were regenerated, we were crucified....No one was born crucified in a physical sense, but every believer is regenerated crucified. This corresponds with the Lord's word in John 3:5: "Unless one is born of water and the Spirit, he cannot enter into the kingdom of God."...The water refers to John's ministry, and the Spirit refers to the Lord's ministry.

To be born of water, according to John's ministry, is for the termination of people of the old creation. When we are buried in the water of John's ministry, this indicates that we realize that we are good for nothing but death. When people came to John to repent, John threw them into the water to bury them, to end them, to terminate them. When a sinner repents to God, he should repent to such an extent that he realizes he is good for nothing but death. Thus, he hands himself over like a corpse to the baptizer. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 463-464)

Today's Reading

When we preach the gospel and lead people to repent and believe into Christ, we may tell them, "You have to realize that as a person who has repented and believed into Christ, you, as a person of the old creation, are now a dead person. You have handed yourself over to me as a corpse, and I will now put you into a tomb of water to terminate you." Paul tells us clearly in Romans 6:4 and Colossians 2:12 that in baptism we are buried

们乃是与基督一同埋葬，浸入祂的死。当我们将受浸的人从水里扶上来时，那指明复活。现今在复活里，我们乃是在那灵里。借着了结人的死水，以及使人有新生起头的那灵，我们就在属灵上出生。借着了结和新生的起头而再生，就是重生。因此，每一个重生的人，都是重生时就钉了十字架的。

我们是重生时就已钉十字架的，也是借死而活的。（林前十五 36。）我们生来就是死的，现在我们乃是借死而活。“借死而活”的意思乃是，在基督的钉十字架之下活着。每一天我们都是死，保罗说他是天天死。（31，林后四 11。）我们的环境天天都将我们治死。我们的死乃是一件继续不断的事。基督徒的生活是长久受死的生活。每一天我们都借死而活。我们重生时就被钉了十字架，现今我们是借死而活。这就是在基督钉十字架下的生活。…在加拉太二章二十节，…一面，保罗已经被了结了；但另一面，复活的保罗，也就是得了重生的保罗，仍然活着。保罗已经与基督同钉十字架，但基督活在他里面，他也活基督。（腓一 21 上。）基督和保罗同有一个生命，和一个生活。

我们现在要再来看一次，谁死在十字架上。我们必须说，“我死在十字架上。”当基督成为肉体时，祂将我们穿在祂自己身上。祂穿上了血肉之体。（来二 14。）所以，当祂被钉十字架时，我们也与祂同钉十字架。我们都是基督的一部分，接受了祂在十字架上之死的注射。

在“重生时就已钉十字架，并借死而活”这句话里，“并”这个连接词将“重生”以及“死”连接在一起。我们是重生的，我们也一直在死。我们已经重生而钉了十字架，现今我们必须死，使我们可以活着。在我们受浸之后，我们是借死而活着。借死而活是背十字架的正确意义。（基督徒的生活，一六九至一七一、一七四页。）

参读：基督徒的生活，第九、十二至十四篇。

together with Christ into His death. When we raise up a baptized one from the water, that indicates resurrection. In resurrection we are now in the Spirit. Through the terminating water of death and the germinating Spirit, we are born spiritually. To be reborn through termination and germination is to be regenerated. Thus, every regenerated person is regenerated crucified.

We are regenerated crucified and are dying to live (1 Cor. 15:36). We were born dead, and now we are dying to live. Dying to live means to live under the crucifixion of Christ. Every day we are dying. Paul says that he died daily (v. 31; 2 Cor. 4:11). Our environment is putting us to death every day. Our dying is a continuous matter. The Christian life is a long life of dying. Every day we die to live. We were reborn crucified, and now we are dying to live. This is a living under the crucifixion of Christ. In Galatians 2:20..., on the one hand, Paul had been terminated, but on the other hand, a resurrected Paul, one who had been regenerated, still lived. Paul had been crucified with Christ, yet Christ lived in him and he lived Christ (Phil. 1:21a). Christ and Paul had one life and one living.

Now we need to consider once more who died on the cross. We need to say, “I died on the cross.” When Christ was incarnated, He took us upon Himself. He put on blood and flesh (Heb. 2:14). Therefore, when He was crucified, we were crucified with Him. All of us as a part of Christ, received the injection of His death on the cross.

In the phrase regenerated crucified and dying to live the conjunction and conjoins regenerated and dying. We are regenerated, and we are dying. We have been regenerated crucified, and now we need to die that we may live. After our baptism, we live by dying and we die to live. Dying to live is the proper meaning of bearing the cross. (CWWL, 1991-1992, vol. 2, “The Christian Life,” pp. 464-465, 469)

Further Reading: CWWL, 1991-1992, vol. 2, “The Christian Life,” chs. 9, 12-14

第三周■周五

晨兴喂养

林后四 11 ~ 12 “因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。”

在我们环境里耶稣的治死，与内住的灵合作，杀死我们天然的人（我们外面的人），包括我们的身体和魂。这是林后四章十至十二节里着重说到的。保罗说他身体上常带着耶稣的治死，使耶稣的生命也显明在他的身体上。…十六节说，“我们外面的人虽然在毁坏，我们里面的人却日日在更新。”“毁坏”的意思是销毁、消耗、磨损。我们外面的人因着死的杀死工作而渐渐销毁，我们里面的人却因着复活生命新鲜的供应而渐渐更新。（基督徒的生活，一三〇至一三二页。）

信息选读

我们都喜欢有好环境，凡事都是顺利的、平安的、甜美的、美好的。…（但相反地，）我们乃是在受苦和受压的环境之下，这环境与那灵一同作工，杀死我们天然的人。倪弟兄说到这种环境乃是圣灵的管治。…在说到应用基督之死的时候，罗马八章说到内住的灵，而林后四章说到外面的环境。外面的环境与内住的那灵合作，以杀死我们天然的人。

林后四章十节指明，基督的死杀死我们。使徒保罗常在基督之死的杀死之下。…他不断在犹太人、外邦人、和热中犹太教之人的逼迫下。…他天天冒死，面对死，并向自己死。（林后十一 23，四 11，一 8 ~ 9，罗八 36。）他身体上常带着耶稣的杀死，

WEEK 3 — DAY 5

Morning Nourishment

2 Cor. 4:11-12 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

The putting to death of Jesus in our environment cooperates with the indwelling Spirit to kill our natural man (our outer man), comprising our body and our soul. This is mentioned emphatically in 2 Corinthians 4:10-12. Paul says that he was bearing about in his body the putting to death of Jesus that the life of Jesus might be manifested in his body. Second Corinthians 4:16 says, “Our outer man is decaying, yet our inner man is being renewed day by day.” The word decaying means “being consumed, being wasted away, being worn out.”... As our outer man is being consumed by the killing work of death, our inner man is being renewed with the fresh supply of the resurrection life. (CWWL, 1991-1992, vol. 2, “The Christian Life,” pp. 438-439)

Today's Reading

We all like to have a nice environment, with everything smooth, peaceful, sweet, and nice.... [Instead], we are under an environment of sufferings and pressures that works with the Spirit to kill our natural man. Brother Nee referred to this kind of environment as the discipline of the Holy Spirit.... In speaking about the application of Christ's death, Romans 8 refers to the indwelling Spirit, and 2 Corinthians 4 refers to the outward environment. The outward environment cooperates with the inward Spirit to carry out the killing of our natural man.

Second Corinthians 4:10 indicates that the death of Christ kills us. The apostle Paul always was under the killing of Christ's death.... He was continually under the persecution of the Jews, the Gentiles, and the Judaizers.... Daily he risked death, faced death, and died to self (2 Cor. 11:23; 4:11; 1:8-9; Rom. 8:36). He was bearing about in his body the killing of Jesus

使耶稣的生命能在他身上显明出来。

用以复合那灵的基督之死及其功效，在那灵里成为有效的。基督的死若不是在那灵里，祂的死就无法发生功效。我们若享受并经历那灵，祂的死就在我们里面发生功效。基督的死乃是在那灵里。

这经过复合的灵住在我们的灵里，分赐基督的死及其功效，从我们的灵到我们的魂，甚至到我们必死的身体里。（6，9～10。）这分赐就是膏油的涂抹，（约壹二 20，27，）而膏油的涂抹就是内住之灵的运行。那些爱主并保持与主有交通的基督徒，常常感觉他们里面有东西在运行着。那运行就是膏油的涂抹，而那膏油的涂抹就是三一神、基督之死、和基督之复活的分赐。那分赐包括这一切元素：神性、基督的人性、基督的死、祂死的功效、基督的复活、和祂复活的大能。

当我们在这分赐之下，我们天然的生命就被杀死，我们的肉体就被钉十字架。在这分赐、这膏油涂抹、这内住之灵的运行之下，我们就经历到基督的死。正当我们要发脾气的时候，我们可能停下自己而去祷告。经过祷告之后，我们的怒气就过去了。这是因为我们的祷告使内住之灵的运行发动，而在这运行之内有杀死的能力。

我们应当在我们灵、魂、体里与运行的灵合作，并接受环境。我们必须乐意，在我们全人的每一部分里与内住的灵合作，并接受外面的环境。…这杀死乃是借着内住的灵，以及环境作为杀死的武器而完成的。…我们必须天天经历主的杀死，就是祂的治死，然后我们在基督的复活里就天天有得胜和喜乐。（基督徒的生活，一三一、一九一、一二九至一三〇、一三二、一三四页。）

参读：哥林多后书生命读经，第三十三至三十五章；倪柝声—今时代神圣启示的先见，第十五章；人的破碎与灵的到来，第六篇。

so that the life of Jesus could be manifested in him.

Christ's death and its effectiveness, with which the Spirit has been compounded, become prevailing in the Spirit.... If we enjoy and experience the Spirit, His death becomes prevailing in us. The death of Christ is in the Spirit.

The compounded Spirit dwells in our spirit to dispense Christ's death and its effectiveness from our spirit to our soul and even to our mortal body (Rom. 8:6, 9-10). This dispensing is the anointing (1 John 2:20, 27), and the anointing is the moving of the indwelling Spirit. Those Christians who love the Lord and maintain fellowship with the Lord, always have the feeling and sensation that something is moving within them. That moving is the anointing, and that anointing is the dispensing of the Triune God, of the death of Christ, and of the resurrection of Christ. That dispensing comprises all these elements: divinity, Christ's humanity, Christ's death, the effectiveness of His death, Christ's resurrection, and the power of His resurrection.

It is under this dispensing, this anointing, this moving of the indwelling Spirit, that we experience the death of Christ. When we are about to lose our temper, we may stop ourselves and go to pray. After our prayer, our anger is over. This is because our prayer activates the moving of the indwelling Spirit, and within this moving there is the killing power.

We should cooperate with the operating Spirit and accept the environment in our spirit, soul, and body. In every part of our being, we must be willing to cooperate with the indwelling Spirit and to accept the outward environment.... This killing is carried out by the indwelling Spirit with the environment as the killing weapon. We need to experience the Lord's killing, His putting to death, every day. Then we will daily have the victory and joy in Christ's resurrection. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 438-439, 480-481, 437-440)

Further Reading: Life-study of 2 Corinthians, msgs. 33-35; Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 15; CWWN, vol. 5, "The Breaking of the Outer Man and the Release of the Spirit," ch. 6

第三周■周六

晨兴喂养

林后四 10 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

16～17 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。”

对我们基督徒而言，我们不该有报复和为自己报仇的想法。…赦免并忘记别人的过错，就是模成基督的死。

我们里面有这样作的性能；这性能就是复活的大能。…在一粒小小的种子里面，不仅有生命，也有复活。这粒种子如果落在土里死了，至终就会从土底下长出苗来。那是复活的大能。我们都象小小的种子，我们越被置于死，就越有复活大能的彰显。这就是为什么我们愿意赦免人，并忘记人的过错。（基督徒的生活，二〇六至二〇七页。）

信息选读

借着受苦，我们就有机会更多得着神。至终，在经过许多受苦之后，神就更多在我们里面。只要我们更多得着神，这才是真正重要的事。

在〔保罗〕活着就是基督，而活基督就是显大基督。（腓一 20～21 上。）甚至当他在罗马监狱里，也没有一事叫他羞愧。…甚至当他在监狱里，人在他身上也看见基督。显出的基督乃是出于基督之杀死的生命，这就是在基督的钉十字架下生活行动的意思。

WEEK 3 — DAY 6

Morning Nourishment

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

16-17 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day. For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory.

To us Christians there should be no thought of revenge or avenging ourselves....To forgive and forget others' mistakes is the conformation to the death of Christ.

We have the capacity within us to do this, and this capacity is the power of resurrection....Within a small seed there is not only life but also resurrection. If that seed falls into the earth and dies, a sprout will eventually rise up from underneath the earth. That is the power of resurrection. We are like small seeds. The more we are put into death, the more we have the expression of the power of resurrection. This is why we like to forgive people and forget their mistakes. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 492-493)

Today's Reading

Through our sufferings, we have the opportunity to gain more of God. Eventually, after passing through many sufferings, we have more of God in us. As long as we have more of God, this is what really matters.

For [Paul], to live was Christ, and to live Christ was to magnify Christ (Phil. 1:20-21a). Even when he was in a Roman prison, he did not want to be put to shame.... Even when he was in prison, people saw Christ in him. The manifested Christ is the life that comes out of the killing of Christ. This is what it means to live and walk under the crucifixion of Christ.

如果基督徒的生活只是快乐的生活，使徒保罗就不必吩咐我们要喜乐。（四4。）当我们在受苦并擦去眼泪的时候，我们应当喜乐。我们要哭，并不需要任何鼓励。保罗没有吩咐我们要在主里哭泣，但他的确吩咐我们要在主里喜乐。我们若不操练我们的灵，而在杀死的环境中喜乐，我们就不能有任何的喜乐。

神在祂的主宰里，一直把我们摆在十字架的杀死之下。使徒保罗是在十字架的杀死之下，我们也是如此。…这是神的神圣安排。（基督徒的生活，二〇八、一九一至一九三页。）

当主所有的儿女都经过更新的过程，成为新耶路撒冷的时候，他们就会在完全更新的情形里。圣城叫作新耶路撒冷，因为那里没有神旧造的旧元素。我们经过患难的时候，在我们里面需要日日不断地有更新，使神能完成祂的心意。（日日在更新，二六页。）

在与我们日常生活有关的每一种情形中，我们必须问自己，我们是否凭神圣的生命活着，还是凭我们天然的生命活着。我们若这样作，往往就会看见，我们乃是凭我们天然的生命活着，凭我们的己活着。这时，我们就需要来到十字架。（路九23。）来到十字架就是被模成基督的死。…我们乃是蒙神拣选、呼召、并圣别的人，以实行祂的旨意。实行神的旨意对我们天然的生命完全是一种受苦。不仅如此，我们也是蒙拯救、重生、并分别出来的人，我们不凭天然的生命活着，乃凭神圣的生命活着。…我们喜欢凭自己作事。不凭我们的生命，却凭另一位的生命作事，乃是一种受苦。这就是基督徒的生活。（基督徒的生活，二一六至二一七页。）

参读：基督徒的生活，第十五至十六篇；日日在更新，第二章。

If the Christian life were merely a happy life, the apostle Paul would not have needed to charge us to rejoice (Phil. 4:4). While we are suffering and wiping away our tears, we should rejoice. In order to weep, we do not need any kind of encouragement. Paul does not charge us to weep in the Lord, but he does charge us to rejoice in the Lord. If we do not exercise our spirit to rejoice in the midst of our killing environment, we cannot have any joy.

God in His sovereignty is putting us all the time under the killing of the cross. The apostle Paul was under the killing of the cross, and so are we... This is God's divine arrangement. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 493, 481-482)

When all of the Lord's children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God's old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 363)

In every situation related to our daily living, we need to ask ourselves whether we are living by the divine life or by our natural life. If we do this, quite often we will realize that we are living by our natural life, our self. At such times we need to go to the cross (Luke 9:23). To go to the cross is to be conformed to the death of Christ...We are those who have been chosen, called, and sanctified by God to do His will. Doing the will of God is altogether a suffering to our natural life. Moreover, we are those who have been saved, regenerated, and separated to live not by our natural life but by the divine life...We like to do things by ourselves. To do something not by our life but by the life of another is a suffering. This is the Christian life. (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 500)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 15-16; CWWL, 1989, vol. 2, "Being Renewed Day by Day," ch. 2

第三周诗歌

WEEK 3 — HYMN

461

十字架的道路 — 十字架的意义

12 12 12 12 (英 622)

降 E 大调

4/4

E^b 3 - 3 3 | B^b 3 · 2 2 3 | A^b 4 4 B^b 3 2 | E^b 3 - - - |
 一 十 架 人 若 背 起, 岂 只 受 苦 而 已!
 A^b 6 - 6 6 | E^b 6 · 5 B^b_7 5 4 | E^b 3 3 2 1 | B^b 2 - - - |
 十 架 人 若 不 离, 终 必 被 置 死 地!
 E^b 1 - 1 2 | 3 · 3 B^b_7 3 4 | E^b 5 5 4 3 | A^b 6 - - - |
 因 为 十 架 用 意, 就 是 使 人 绝 气;
 B^b_7 7 - 6 5 | E^b 1 · 1 Fm_7 1 2 | E^b 3 3 4 7 | E^b 1 - - - ||
 所 以 十 架 经 历, 总 是 结 束 自 己。

二 这是神的救法, 将人十架治杀;
 象是残酷刑罚, 实是荣耀救拔;
 非让十架剪除, 不能经历基督;
 十架将我结束, 基督才能活出。

三 十架最终目的, 乃是成功神意;
 神意最大仇敌, 乃是人的自己;
 治死魂的生命, 自己才能除净;
 除去己的性情, 神意才得通行。

If we take up the cross, will we but suffer pain

The Way of the Cross — The Meaning of the Cross

622

E^b A^b B^b_7 E^b
 1. If we take up the cross, will we but suffer pain?
 A^b E^b/G B^b_7/F E^b F^7 B^b
 Nay, if we bear the cross, be sure that we will die!
 E^b B^b/D E^b B^b_7/F E^b/G E^b A^b
 The mean - ing of the cross is that we may be slain;
 B^b A^b E^b/G A^b E^b/B^b B^b_7 E^b
 The cross ex - pe - ri - enced the self will cru - ci - fy.

2. Divine deliverance e'er slays man by the cross;
 Though cruel it may seem, it is a grand release.
 Christ ne'er will be our life if we escape the cross;
 Christ ne'er will be expressed but by our sure decease.

3. The cross's final goal, that God's will be fulfilled;
 His will's arch enemy is but the self of man.
 If self be done away and all the soul-life killed,
 God's will shall then prevail and prospered be His plan.

第四周

约伯与两棵树

诗歌：补 209

读经：创二 9, 17, 启二二 1~2, 14, 伯一 1, 二 3, 四 7~8, 四二 1~6, 罗八 5~6

纲要

【周一】

壹 按照圣经的神圣启示，有两棵树、两个源头、两条路、两个原则、两个终结：

- 一 生命树表征三一神在人与神的关系上，作人的生命；善恶知识树表征魔鬼撒但，就是那恶者，在人于神面前堕落的事上，对人乃是死亡——创二 9, 17, 诗三六 9 上。
- 二 生命树是寻求神作生命，以得着供应与享受之人的源头；善恶知识树是跟随撒但作毒物，以至于死，并永远沉沦之人的源头——约一 4, 十五 1, 八 44。

【周二】

- 三 第一条路是生命的路，就是狭路，给人寻求神，得着神，并在神永远的生命里享受神作供应；第二条路是死亡并善恶的路，就是阔路，让人跟随撒但，作他的儿女——太七 13~14, 徒九 2,

Week Four

Job and the Two Trees

Hymns: 1143

Scripture Reading: Gen. 2:9, 17; Rev. 22:1-2, 14; Job 1:1; 2:3; 4:7-8; 42:1-6; Rom. 8:5-6

Outline

§Day 1

I. According to the divine revelation in the Scriptures, there are two trees, two sources, two ways, two principles, and two consummations:

- A. The tree of life signifies the Triune God as life to man in man's relationship with Him; the tree of the knowledge of good and evil signifies Satan, the devil, the evil one, as death to man in man's fall before God—Gen. 2:9, 17; Psa. 36:9a.
- B. The tree of life is the source of men who seek God as life for their supply and enjoyment; the tree of the knowledge of good and evil is the source of men who follow Satan as their poison unto death and eternal perdition—John 1:4; 15:1; 8:44.

§Day 2

- C. The first way is the way of life, the constricted way, for men to seek God, to gain God, and to enjoy God in His eternal life as the supply; the second way is the way of death and of good and evil, the broad way, for men to follow Satan to be his children—Matt. 7:13-14; Acts 9:2; 1

约壹三 10 上。

四 第一个原则是生命的原则——倚靠神的原则；第二个原则是死亡并善恶的原则——向神独立的原则——创四 3～4，耶十七 5～8，约十五 5。

五 两个终结乃是两棵树、两个源头、两条路、和两个原则的最终结果：

- 1 神生命之路的终结乃是生命水的城，也就是新耶路撒冷——启二一 2，9～11，二二 1～2。
- 2 死亡并善恶之路的终结乃是火湖——十九 20，二十 10，14～15。

【周三】

贰 神的目的是不是要得着一个在善恶知识树线上的约伯，乃是要得着一个在生命树线上的约伯：

- 一 约伯和他朋友们的逻辑是循着善恶知识树的线；他们都毫无神圣的启示，也无神圣生命的经历——伯二 11～三 1。
- 二 约伯象他的朋友一样，停顿在善恶的知识里，不认识神的经纶——四 7～8：
 - 1 约伯和他的朋友们都不在神所命定人该在的生命树线上——创二 9。
 - 2 他们对人与神关系的观念，是建立在善恶、对错之上，完全照着善恶知识树的原则，全然照着堕落之人属人道德的观念——伯八 1～20。

John 3:10a.

D. The first principle is the principle of life—the principle of dependence on God; the second principle is the principle of death and of good and evil—the principle of independence from God—Gen. 4:3-4; Jer. 17:5-8; John 15:5.

E. The two consummations are the final outcome of the two trees, the two sources, the two ways, and the two principles:

1. The consummation of God's way of life is a city of water of life, the New Jerusalem—Rev. 21:2, 9-11; 22:1-2.
2. The consummation of the way of death and of good and evil is a lake of fire—19:20; 20:10, 14-15.

§Day 3

II. God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life:

- A. The logic of Job and his friends was according to the line of the tree of the knowledge of good and evil; they were devoid of the divine revelation and of the experience of the divine life—Job 2:11—32:1.
- B. Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy—4:7-8:
 1. Neither Job nor his friends were in the line of the tree of life as God ordained man to be—Gen. 2:9.
 2. Their concept concerning man's relationship with God was built on good and evil, right and wrong, absolutely according to the principle of the tree of the knowledge of good and evil and absolutely according to the human, ethical concept of fallen man—Job 8:1-20.

三 约伯和他的朋友们都是在善恶知识树的范围里；神要把他们从那个范围里拯救出来，摆到生命树的范围里——1，二3，十九10。

四 神对付约伯的目的，乃是要将他从善恶的路上转到生命的路上，好使他最完满地得着神——四二1~6。

【周四】

叁 我们需要有生命树的异象——创二9，启二二1~2，14:

一 生命树表征三一神在基督里，以食物的形态将自己分赐到祂所拣选的人里面作生命——创二9。

二 生命树是宇宙的中心:

1 按着神的目的，地是宇宙的中心，伊甸园是地的中心，生命树又是伊甸园的中心；因此，宇宙乃是以生命树为中心。

2 没有什么比生命树对神和人更中心，更重要——三22，启二二14。

三 新约启示基督是生命树之表号的应验——约一4，十五5。

四 约翰福音所启示包罗万有之基督的各面，都是生命树的结果——六48，八12，十11，十一25，十四6。

五 享受生命树将成为神所有赎民永远的分——启二二1~2，14:

1 生命树实现了神原初对人的心意，直到永远——创一26，二9。

C. Job and his friends were in the realm of the tree of the knowledge of good and evil; God was trying to rescue them from that realm and put them into the realm of the tree of life——1:1; 2:3; 19:10.

D. God's purpose in dealing with Job was to turn him from the way of good and evil to the way of life so that he might gain God to the fullest extent——42:1-6.

§Day 4

III. We need a vision of the tree of life——Gen. 2:9; Rev. 22:1-2, 14:

A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food——Gen. 2:9.

B. The tree of life is the center of the universe:

1. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden; hence, the universe is centered on the tree of life.

2. Nothing is more central and crucial to both God and man than the tree of life——3:22; Rev. 22:14.

C. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life——John 1:4; 15:5.

D. All the aspects of the all-inclusive Christ revealed in the Gospel of John are the outcome of the tree of life——6:48; 8:12; 10:11; 11:25; 14:6.

E. The enjoyment of the tree of life will be the eternal portion of all of God's redeemed——Rev. 22:1-2, 14:

1. The tree of life fulfills for eternity what God intended for man from the beginning——Gen. 1:26; 2:9.

2 生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结——启二二 2。

【周五】

肆 创世记二章九节的两棵树——生命树与善恶知识树——代表两个生活的原则：

一 这两棵树表明基督徒能凭着两种不同的原则——是非的原则或生命的原则——而生活——林前八 1。

二 约伯和他的朋友们所追求的是道德范围里的东西，但我们在基督里的信徒，应当追求属神范围里的东西——十五 28，弗三 16～21。

三 基督徒不是讲是非的原则，善恶的原则，乃是讲生命——约壹五 11～13，20：

1 当我们接受主耶稣，得着新的生命之后，我们多了一个生活的原则——生命的原则；我们如果不知道，就会把生命的原则摆在一边，而跟从是非的原则。

2 在我们实际的生活上，我们也许不是在生命树的线上，而是在善恶知识树的线上——箴十六 25，二一 2。

3 在我们的日常生活中，我们不该在善恶知识树的范围里，乃该在赐生命之灵的范围里——林前十五 45 下，罗八 2。

4 我们要按照生命的原则生活，就需要跟随生命内里的感觉——6 节，弗四 18～19，赛四十 31：

a 在消极一面，生命的感觉是死的感受——罗八 6 上。

b 在积极一面，生命的感觉是生命平安的感觉，感觉

2. The fruits of the tree of life will be the food for God's redeemed in eternity; these fruits will be continually fresh, being produced every month——Rev. 22:2.

§Day 5

IV. The two trees in Genesis 2:9—the tree of life and the tree of the knowledge of good and evil—represent two principles of living:

A. The two trees show that a Christian can live according to two different principles—the principle of right and wrong or the principle of life——1 Cor. 8:1.

B. Job and his friends pursued something in the realm of ethics, but we, the believers in Christ, should pursue something in the realm of God——15:28; Eph. 3:16-21.

C. Being a Christian is not a matter of the principle of right and wrong, the principle of good and evil, but is a matter of life——1 John 5:11-13, 20:

1. When we received the Lord Jesus and gained a new life, we obtained another principle of living—the principle of life; if we do not know this principle, we will set the principle of life aside and follow the principle of right and wrong.

2. In our practical living we may not be in the line of the tree of life but in the line of the tree of the knowledge of good and evil——Prov. 16:25; 21:2.

3. In our daily living we should not be in the realm of the tree of the knowledge of good and evil but in the realm of the life-giving Spirit——1 Cor. 15:45b; Rom. 8:2.

4. In order to live according to the principle of the tree of life, we need to follow the inner sense of life——v. 6; Eph. 4:18-19; Isa. 40:31:

a. The sense of life on the negative side is the feeling of death——Rom. 8:6a.

b. The sense of life on the positive side is the feeling of life and peace, with a

刚强、饱足、平安、明亮、舒服—6 节下。

5 我们照着生命树的原则而活时，就不会在意善恶，乃在意生命；我们辨识事物，就不会照着对错，乃照着生命或死亡—创二 9，16～17，林后十一 3。

【周六】

伍 每一个在基督里的真信徒，都是一个小型的伊甸园，在他的灵里有神作生命树，在他的肉体里有撒但作善恶知识树—创二 9，罗八 2，5～6：

一 我们是小型的伊甸园，因为与神、人、和撒但有关的三角情形，现今就在我们里面—创一 27～29，二 9，16～17：

1 人堕落之前，善恶知识树和生命树乃是在人的身外—9，16～17 节。

2 经过堕落，善恶知识树就在我们里面；经过重生，生命树现今就在我们里面。

3 我们的灵是与三一神调和，而我们那成了肉体的身体，是与撒但罪恶的元素掺杂；（林前六 17，罗五 12，六 6，12；）这使基督徒成为小型的伊甸园。

二 我们这些由创世记二章的亚当所代表的人，在我们的灵里有生命树，在我们的肉体里有善恶知识树—9 节，启二 7 下，二二 14：

1 我们每逢接触善恶知识树，就死了；我们每逢接触生命树，就得着生命—罗八 5～6，10。

2 如果我们站在善恶知识树那一边，与撒但接触，我们会活出魔鬼撒但的生命，结果乃是死亡—林后

consciousness of strength, satisfaction, rest, brightness, and comfort—v. 6b.

5. When we live according to the principle of the tree of life, we will care not for good and evil but for life, and we will discern matters not according to right and wrong but according to life and death—Gen. 2:9, 16-17; 2 Cor. 11:3.

§Day 6

V. Every genuine believer in Christ is a miniature garden of Eden, with God as the tree of life in his spirit and Satan as the tree of the knowledge of good and evil in his flesh—Gen. 2:9; Rom. 8:2, 5-6:

A. We are a miniature garden of Eden because the triangular situation involving God, man, and Satan is now within us—Gen. 1:27-29; 2:9, 16-17:

1. Before man fell, the tree of the knowledge of good and evil and the tree of life were outside of man—vv. 9, 16-17.

2. Through the fall the tree of the knowledge of good and evil is in us, and through regeneration the tree of life is now in us.

3. Our spirit is mingled with the Triune God, and our body, which has become the flesh, is mixed with the sinful element of Satan (1 Cor. 6:17; Rom. 5:12; 6:6, 12); this makes the Christian a miniature garden of Eden.

B. As those who were represented by Adam in Genesis 2, we have the tree of life in our spirit and the tree of the knowledge of good and evil in our flesh—v. 9; Rev. 2:7b; 22:14:

1. Whenever we contact the tree of the knowledge of good and evil, we become dead; whenever we contact the tree of life, we gain life—Rom. 8:5-6, 10.

2. If we stand on the side of the tree of the knowledge of good and evil and contact Satan, we will live out the life of Satan, the devil, and the result

十一 3，罗三 23，约壹三 4。

3 如果我们站在生命树这一边，与神接触，我们就会活出神自己，结果乃是生命—约十一 25，十四 6，十五 1，4～5。

三 罗马八章五至六节给我们看见小型的伊甸园，一边有肉体与死，另一边有灵与生命，中间有心思：

1 我们从罗马八章知道，我们需要将我们这人转向那住在我们灵里活的一位，并保持与祂是一—6 节下，林前六 17。

2 我们将心思置于灵，就有生命、平安、亮光、安慰和力量；我们的干渴就得解除，我们的饥饿也得满足—罗八 5，6 下，约四 14，七 37～38，太五 6。

3 当我们将心思置于灵，我们的心思就满了生命与平安—罗八 6 下：

a 我们有平安，因为我们外在的行为与我们内里的所是之间，并无不一致—6 节下，赛九 6～7，二六 3。

b 当我们将心思置于灵而说话时，生命就具体化在我们的话语中，因为我们与主乃是一灵—箴十八 21，约六 63，弗四 29。

will be death—2 Cor. 11:3; Rom. 3:23; 1 John 3:4.

3. If we stand on the side of the tree of life and contact God, we will live out God, and the result will be life—John 11:25; 14:6; 15:1, 4-5.

C. Romans 8:5-6 shows a miniature garden of Eden, with the flesh and death on one side, the spirit and life on the other side, and the mind in the middle:

1. We learn from Romans 8 that we need to turn our being to the living One who dwells in our spirit and stay one with Him—v. 6b; 1 Cor. 6:17.

2. When we set our mind on the spirit, we have life, peace, light, comfort, and strength; our thirst is quenched, and our hunger is satisfied—Rom. 8:5, 6b; John 4:14; 7:37-38; Matt. 5:6.

3. When we set our mind on the spirit, our mind is full of life and peace—Rom. 8:6b:

a. We have peace because there is no discord between our outward behavior and our inner being—v. 6b; Isa. 9:6-7; 26:3.

b. When we speak with our mind set on the spirit, life is embodied in our words because we are one spirit with the Lord—Prov. 18:21; John 6:63; Eph. 4:29.

第四周■周一

晨兴喂养

创二 9 “耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

17 “只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

在创世记二章有两棵树—生命树和善恶知识树。但到了启示录二十一至二十二章，我们只看见一棵树—生命树—在一座圣城里。在这城的中心有神和羔羊的宝座，（二二 1，）指明神的行政。…从神和羔羊的宝座，就是从这一位神，流出一道河，在河两岸长着生命树。（2 上。）按原则说，若是生命树结束于水城，善恶知识树就必是结束于火湖。启示录二十二章里一切邪恶的东西，都联于火湖。因此，两个结局乃是水城和火湖。在这两个源头和两个结局之间，有两条线，成为两条路。每一个源头带进一条线，这条线成为一条路，终结于一个结局。（约伯记生命读经，二三二至二三三页。）

信息选读

圣经是神圣启示的全部记载，乃是一本表号的书。（启一 1 下。）…生命树，乃是最高的表号，表征神，就是三一神，在人与神的关系上，作人的生命。（诗三六 9 上。）…善恶知识树，是最高的消极表号，表征魔鬼撒但，就是那恶者，在人于神面前堕落的事上，对人乃是死亡。（创二 17。）

第一棵树表征神单单是生命，不包含别的元素。…第二棵树表征撒但是死亡，包含知识、善和

WEEK 4 — DAY 1

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

In Genesis 2 there are two trees—the tree of life and the tree of the knowledge of good and evil. However, in Revelation 21 and 22 we see only one tree—the tree of life—in a holy city. In the center of this city is the throne of God and of the Lamb (22:1), indicating God’s administration....Out of the throne of God and of the Lamb, that is, out of the one God, flows a river, and on the two sides of this river grows the tree of life (22:2a). According to the principle, if the tree of life ends in the city of water, the tree of the knowledge of good and evil must end in the lake of fire. All the evil things in Revelation 22 are involved with the lake of fire. Thus, the two ends are the city of water and the lake of fire. Between the two sources and the two ends are two lines, which become two ways. Each source issues in a line that becomes a way consummating in an end. (Life-study of Job, pp. 197-198)

Today’s Reading

The Bible, as a full record of the divine revelation, is a book of signs (Rev. 1:1b)....The tree of life, as the highest sign, signifies God, even the Triune God, as life to man in man’s relationship with Him (Psa. 36:9a)....The tree of the knowledge of good and evil, as the highest negative sign, signifies Satan the devil, even the evil one, as death to man in man’s fall before God (Gen. 2:17).

The first tree signifies God only as life, with no implications of other elements....The second tree signifies Satan as death, with the implications of

恶。神是简单的，撒但却很复杂。

照着神圣的启示，知识是撒但，善是撒但，恶也是撒但。今天的世界是个崇拜知识的世代。亚当和夏娃在吃善恶知识树以前是无知的，不知罪，所以没有罪。他们吃了知识树以后，眼睛明亮了，他们就有了知识，那就是罪。我们都认为犯罪是罪，却不认为知道罪也是罪。

真正的善乃是神自己；（太十九 17 中；）因此，得着神就等于得着真正的善。当那富有的青年官来到主耶稣那里，称祂为“良善的夫子”，主耶稣说，“你为什么称我是良善的？除了神一位以外，再没有良善的。”（可十 17～18。）我们若在神以外得着任何别的善，那是可怕的。我们若摸着神以外的善事，这就是说我们摸着撒但。

这两棵树不是为着产生材料，乃是为给人吃其上的果子。（创三 3, 6 下。）生命树的果子成为滋养人的食物，为着分赐生命；善恶知识树的果子成为杀死人的毒物。吃就是把外面的东西接受进来，消化并吸收。我们必须谨慎我们吃的是什么。今天的电视和许多种的报纸和杂志，无疑是善恶知识树的枝子。

两棵树，作为神与撒但的表号，乃是两类人的两个源头。第一棵树是寻求神作生命，以得着供应与享受之人的源头，其中亚伯是领头的人。（四 4。）第二棵树是跟随撒但作毒物，以至于死，并永远沉沦之人的源头。（约伯记生命读经，二三三至二三六页。）

参读：约伯记生命读经，第一、四至七、九、十二、十五、二十一、二十三至二十四、三十一、三十五至三十七篇；生命的基本功课，第二课。

knowledge, good, and evil.

Whereas God is simple, Satan is very complicated. According to the divine revelation, knowledge is Satan, good is Satan, and evil is Satan. Today the world is in an age that worships knowledge. Before eating of the fruit of the tree of the knowledge of good and evil, Adam and Eve were ignorant, not knowing, so they had no sin. After they ate of the tree of knowledge, their eyes were opened, and they became knowledgeable. That was sin. We all consider that to commit sin is sin, but we may not consider that knowing sin is sin.

The genuine good is God Himself (Matt. 19:17a); hence, gaining God equals gaining the genuine good. When the rich young ruler came to the Lord Jesus and called Him, “Good Teacher,” the Lord Jesus said, “Why do you call Me good? No one is good except One—God” (Mark 10:17-18). If besides God we gain any other good, that is terrible. If we touch the good things outside of God, this means that we touch Satan.

The two trees are not for producing materials but for man to eat their fruit (Gen. 3:3, 6b), the fruit of the tree of life becoming food to man for nourishing, for the dispensing of life, and the fruit of the tree of the knowledge of good and evil becoming poison to man for killing. To eat means to take in something that is outside of us and then digest and assimilate it. We must be careful concerning what we eat. Surely, today’s television and so many different kinds of newspapers and magazines are branches of the tree of the knowledge of good and evil.

The two trees, as signs of God and Satan, are the two sources of two categories of men. The first tree is the source of men who seek God as life for their supply and enjoyment, of whom Abel is the leading one (Gen. 4:4). The second tree is the source of men who follow Satan as their poison unto death and eternal perdition. (Life-study of Job, pp. 198-200)

Further Reading: Life-study of Job, msgs. 1, 4-7, 9, 12, 15, 21, 23-24, 31, 35-37; CWWL, 1979, vol. 1, “Basic Lessons on Life,” ch. 2; CWWL, 1950-1951, vol. 1, pp. 131-135

第四周■周二

晨兴喂养

启二二 1～2 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子…”

这两条线，就是两条路，是起源于两个源头。…第一条路是生命的路、狭路、（太七 14、）这道路、（徒九 2，十九 9，23，二二 4，二四 22、）正路、（彼后二 15、）义路、（21、）救人的道路、（徒十六 17、）神的道路、（太二二 16，徒十八 26、）以及主的道路，（25，）是为着给人寻求神，得着神，并在神永远的生命里享受神作供应，而以祂永远的生命为目标，使他们得以从神而生，有神的生命和性情，（约一 12～13，）被变化并模成神荣耀的形像，（林后三 18，罗八 29，）并在神这荣耀里得着荣耀，（30，彼前五 10 上，来二 10 上，）以得着祂并有分于祂，到最完满的地步。在这条生命的道路上，有亚伯、塞特、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各、摩西、大卫、撒母耳、旧约所有的申言者、以及新约所有的信徒。（十一 39～40。）神对付约伯的目的，乃是要将他从善恶的路上转到这条生命的路上，使他能得着神到最完满的地步。（约伯记生命读经，二三七至二三八页。）

信息选读

第二条路是善恶的路、死亡的路、阔路，（太七 13，）让人跟随撒但，作他的儿女，（约壹三 10 上，）以至于死，并作他的同伴，有分于他永远的沉沦。（太二五 41。）在这条死亡、善恶的路上，有该隐、拉麦、雅八、犹八、土八该隐、（犹 11 上，创四 16～24、）舍、

WEEK 4 — DAY 2

Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...

Two lines, as the two ways, originate from the two sources. The first way is the way of life, the constricted way (Matt. 7:14), the Way (Acts 9:2; 19:9, 23; 22:4; 24:22), the straight way (2 Pet. 2:15), the way of righteousness (2 Pet. 2:21), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), and the way of the Lord (Acts 18:25), for men to seek God, to gain God, and to enjoy God in His eternal life as the supply and unto His eternal life as the goal, that they may be born of God in His life and nature (John 1:12-13), transformed and conformed into His glorious image (2 Cor. 3:18; Rom. 8:29), and glorified in Him as glory (Rom. 8:30; 1 Pet. 5:10a; Heb. 2:10a) to gain Him and participate in Him to the fullest extent. In this way of life are Abel, Seth, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, Samuel, all the Old Testament prophets, and all the New Testament believers (Heb. 11:39-40). God's purpose in dealing with Job was to turn him from the way of good and evil to this way of life that he might gain God to the fullest extent. (Life-study of Job, p. 201)

Today's Reading

The second way is the way of good and evil, the way of death, the broad way (Matt. 7:13), for men to follow Satan to be his children (1 John 3:10a) unto death and his companions in his eternal perdition (Matt. 25:41). In this way of death and of good and evil are Cain, Lamech, Jabal, Jubal, Tubal-cain (Jude 11a; Gen. 4:16-24), Ham, Cush, Nimrod (Gen. 10:6-12), Korah, Balaam

古实、宁录、（十6～12、）可拉、巴兰、（彼后二15，犹11下、）扫罗、押沙龙、敌基督和他的跟从者、（启十九19～21、）以及所有的不信者。（二十15。）

这两条路，就是生命的路和死亡的路，分别将人引到神命定的两个结局—新耶路撒冷和火湖。

两条路，就是生命的路，和死亡并善恶的路，构成支配、管治、并规律人与神建立关系的两个原则。…第一个原则是生命的原则，按照这原则，所有在生命路上的人保持与神的接触，并且借着这原则一步一步地寻求神、得着神、拥有神并享受神，直至达到最完满的地步。…第二个原则是死亡并善恶的原则，在这原则里，所有在死亡路上的人都有意识或无意识地跟随撒但，并且借此弃绝神和祂生命的路，而成为撒但的同伴，以至于死和永远的沉沦。

神严厉对付约伯的目的，乃是要将他与神与人关系的逻辑，从按照道德的善恶原则，调整到按照神的生命原则，使约伯能成为得着神并有分于神的人，使神永远的经纶得着完成。

两个结局乃是在与神关系上所走之两条路的两个目的地。…新耶路撒冷是神生命之路最好、最荣耀的结局，乃是极有力的奖励，叫我们寻求神，直到我们照着祂的爱和恩，得着祂到最完满的地步；火湖乃是撒但的死亡并善恶之路最坏、最悲惨的结局，这应当是给在撒但敌挡神经纶的路上跟随撒但之人严肃的警告，要他们从撒但的死亡之路转到神的生命之路，使他们得以逃脱撒但按照神的公义和公平所受永远的审判和永远的沉沦。（约伯记生命读经，二三八至二四一页。）

参读：生命树，第一至十、十四至十六章；神永远的心意与撒但反抗的计谋，第一至二章。

(2 Pet. 2:15; Jude 11b), Saul, Absalom, Antichrist and his followers (Rev. 19:19-21), and all unbelievers (Rev. 20:15).

These two ways, the way of life and the way of death, lead men to the two God-ordained ends—the New Jerusalem and the lake of fire—respectively.

The two ways, the way of life and the way of death and of good and evil, constitute the two controlling, ruling, and regulating principles by which men have their relationship with God. The first principle is the principle of life, according to which all men in the way of life keep their contact with God, and by which they seek God, gain God, possess God, and enjoy God, step by step, until they reach the fullest extent. The second principle is the principle of death and of good and evil, in which all men in the way of death follow Satan either consciously or unconsciously, and through which they reject God and His way of life to be Satan's companions unto death and eternal perdition.

God's purpose in dealing with Job severely was to adjust his logic concerning his relationship with God from the principle of good and evil according to ethics to the principle of life according to God, that he might be one who gained God and participated in God for the fulfillment of God's eternal economy.

The two ends are the two destinations of the two ways men take in their relationship with God. The New Jerusalem, as the best and most glorious end of God's way of life, is a dynamic incentive for us to seek God until we gain Him to the fullest extent according to His love and grace; and the lake of fire, as the worst and most miserable end of Satan's way of death and of good and evil, should be a solemn warning to the men who follow Satan in his way against God's economy, to turn from his way of death to God's way of life that they may escape Satan's eternal judgment and eternal perdition, according to God's righteousness and justice. (Life-study of Job, pp. 201-203)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," chs. 1-10, 14-16; CWWL, 1981, vol. 1, "God's Eternal Intention and Satan's Counterplot," chs. 1-2

第四周■周三

晨兴喂养

伯二 3 “…你曾用心察看我的仆人约伯没有？地上没有人象他完全且正直，敬畏神，远离恶事；…他仍然持守他的纯全。”

约十一 25 “耶稣对她说，我是复活，我是生命…”

神的目的是不是要得着一个在善恶知识树线上的约伯，乃是要得着一个在生命树（创二 9）线上的约伯。

神造亚当后，把他摆在两棵树跟前，一棵是生命树，一棵是善恶知识树。…神要亚当吃生命树。亚当若吃了生命树，这棵树就要进到他里面，然后长在他里面。然而，亚当吃了善恶知识树。这棵树因而种到亚当里面，长在他里面，也长在亚当一切的后裔里面。在约伯的时代，善恶知识树只有两千年，但今天这棵树已经有六千年之久。今天整个人类都是由善恶知识树所构成。在每个人类社会中，不论道德如何，善恶知识树总是一直在生长。只要这棵树在人类当中生长，就没有和平。（约伯记生命读经，三五至三六页。）

信息选读

我们重生之前，都是在善恶知识树的线上。当我们重生时，基督就将祂自己这生命树栽种到我们里面。（参约十五 5，十一 25。）然而，在我们实际的日常生活中，我们是在善恶知识树的线上，还是在生命树的线上？比如，在我们的婚姻生活中，我们可能在知识树的线上；我们和配偶说话的方式，

WEEK 4 – DAY 3

Morning Nourishment

Job 2:3 ...Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity...

John 11:25 Jesus said to her, I am the resurrection and the life...

God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life (Gen. 2:9).

After God created Adam, He placed him in front of two trees—the tree of life and the tree of the knowledge of good and evil....God wanted Adam to eat of the tree of life. If Adam had eaten of the tree of life, this tree would have entered into him and then would have grown within him. However, Adam ate instead of the tree of the knowledge of good and evil. This tree was thus sown into Adam and grew within him, and it has been growing in all of Adam's descendants. At Job's time the tree of the knowledge of good and evil was only two thousand years old, but now it is six thousand years old. Today the entire human race is a race constituted according to the tree of the knowledge of good and evil. In every human society, regardless of the kind of ethics it has, the tree of the knowledge of good and evil is growing. As long as this tree is growing among the human race, there will be no peace. (Life-study of Job, pp. 29-30)

Today's Reading

Before we were regenerated, we were in the line of the tree of the knowledge of good and evil. When we were regenerated, Christ planted Himself into us as the tree of life [cf. John 15:5; 11:25]. However, in our practical, daily living, are we in the line of the tree of the knowledge of good and evil or in the line of the tree of life? In our married life, for example, we may be in the line of the tree of knowledge, and by the way we talk with our

可能叫我们不但生长这棵树，更对它浇灌、施肥。那么，我们该怎么办？我们需要记住保罗在加拉太二章二十节的话——“现在活着的，不再是我，乃是基督在我里面活着，”而从知识树转向生命树。我们若如此行，就会活基督并生长基督这生命树。

约伯象他的朋友一样，也停顿在善恶的知识里，不认识神的经纶，没有充分的看见神创造人的定旨。他和他的朋友都毫无神圣的启示，也无神圣生命的经历。他不知道神的目的不是要加增他的完全、正直、公义和纯全。相反地，神的目的是要剥夺他这些自以为满意的属人美德，好叫他只寻求神并得着神自己。他的朋友和他，都不在神所命定人该在的生命树线上。

在我们的日常生活中，我们不该在善恶知识树的范围里，乃该在赐生命之灵的范围里。我们不该照着善恶作任何事，反该与主成为一灵，借此照着灵作一切事。例如，我们需要在说话上与主成为一灵。我为主说话前，都有一个简单的祷告：“主，与我成为一灵，使我能与你成为一灵。主，在我的说话中说话，使我的说话成为你的说话。”这就是活在神永远经纶的分赐里。我们这样生活、说话，就享受神圣的分赐，基督就在我们里面加多。基督在我们里面增长，我们也在基督里面增长。

假定你和配偶之间有了难处，你不该作什么，因为你无论作什么，都是在善恶知识树的范围里。你只要祷读加拉太二章二十节。…不要注意难处或你的怒气，只要注意基督在你里面活着。我们在一切事上都该如此。（约伯记生命读经，三六、四七、八四页。）

参读：人的肉体与人的灵，第二章。

spouse we may not only grow this tree but also water it and fertilize it. What, then, should we do? We need to remember Paul's word in Galatians 2:20—"It is no longer I who live, but it is Christ who lives in me"—and turn from the tree of knowledge to the tree of life. If we do this, we will live Christ and grow Christ as the tree of life.

Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy, not realizing in an adequate way the purpose of God's creating of man. He and his friends were devoid of the divine revelation and of the experience of the divine life. He had no idea that God had no intention to increase his perfection, uprightness, righteousness, and integrity. Rather, God's intention was to strip all these human virtues which he had as his contentment, that he could seek and gain only God Himself. Neither his friends nor he were in the line of the tree of life as God ordained man to be.

In our daily living we should not be in the realm of the tree of the knowledge of good and evil but should be in the realm of the life-giving Spirit. We should not do anything according to good and evil. Instead, we should do everything according to the Spirit by being one spirit with the Lord. For instance, we need to be one spirit with the Lord in our speaking. Before I speak for the Lord, I pray one simple prayer: "Lord, be one spirit with me that I may be one spirit with You. Lord, speak in my speaking and make my speaking Your speaking." This is to live in the dispensing of the eternal economy of God. When we live and speak in this way, we enjoy the divine dispensing, and Christ increases within us. Christ grows in us and we grow in Christ.

Suppose there is a problem between you and your spouse. You should not do anything, for whatever you do will be in the realm of the tree of the knowledge of good and evil. You should simply pray-read Galatians 2:20.... Do not care for the problem or your anger—just care for Christ living in you. This should be our way in everything. (Life-study of Job, pp. 30, 40, 72)

Further Reading: CWWL, 1975-1976, vol. 1, "The Flesh and the Spirit," ch. 2

第四周■周四

晨兴喂养

启二二 14 “那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

约六 48 “我就是生命的粮。”

生命树是宇宙的中心。按着神的目的，地是宇宙的中心，伊甸园是地的中心，生命树又是伊甸园的中心。…没有什么比生命树对神和人更中心，更重要。园子里的生命树指明，神渴望以食物的形态作我们的生命。（新约总论第二册，二四〇页。）

信息选读

新约启示基督是生命树之表号的应验。约翰一章四节论到基督说，“生命在祂里面。”既然约翰一章三节指创世记一章的创造，四节提起生命，就该指创世记二章由生命树所指明的生命。这由约翰在启示录二十二章提起生命树所证实。创世记二章由生命树所展示的生命，就是具体化身在基督里的生命。主告诉我们，祂自己就是生命。（约十四 6。）不仅如此，约翰十五章启示基督是树，是葡萄树。一面，祂是树；另一面，祂是生命。我们若将一章四节和十五章五节放在一起，就会领悟基督是生命树。祂在六章说祂是生命的粮，这事实指明祂以食物的形态，作生命树临到我们。因此，基督，神的具体化身，乃是生命树。

关于基督是创世记二章九节里生命树这表号的应验，启示录二章七节说，“得胜的，我必将神乐园中生命树的果子赐给他吃。”神原初的心意是要人

WEEK 4 – DAY 4

Morning Nourishment

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

John 6:48 I am the bread of life.

The tree of life is the center of the universe. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden.... Nothing is more central and crucial to both God and man than the tree of life. The tree of life in the garden was an indicator that God desires to be our life in the form of food. (The Conclusion of the New Testament, p. 429)

Today's Reading

The New Testament reveals Christ as the fulfillment of the figure of the tree of life. Speaking of Christ, John 1:4 says, “In Him was life.” Since John 1:3 refers to the creation in Genesis 1, the mention of life in verse 4 should refer to the life indicated by the tree of life in Genesis 2. This is confirmed by John’s mention of the tree of life in Revelation 22. The life displayed by the tree of life in Genesis 2 was the life incarnated in Christ. The Lord told us that He Himself is life (John 14:6). Furthermore, John 15 reveals that Christ is a tree, the vine tree. On the one hand, He is a tree; on the other hand, He is life. If we put together John 1:4 and 15:5, we shall realize that Christ is the tree of life. The fact that He said in John 6 that He is the bread of life indicates that He has come to us as the tree of life in the form of food. Therefore, Christ, the embodiment of God, is the tree of life.

Concerning Christ as the fulfillment of the figure of the tree of life in Genesis 2:9, Revelation 2:7 says, “To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.” It was God’s

吃生命树。因着人堕落了，生命树就向人封闭。（创三 22 ~ 24。）借着基督的救赎，接触生命树（就是神自己在基督里作人生命）的路再次向人打开。（来十 19 ~ 20。）然而在召会的堕落中，宗教及其知识偷着进来打岔在基督里的信徒，使他们不能吃祂这棵生命树。因此，在启示录二章七节，主应许得胜者，要把祂自己这生命树的果子赐给他们吃。七节的“树”，原文不是一般所用的字，是与彼前二章二十四节的木头同字。我们看过，生命树乃指基督，就是三一神的具体化身，以食物的形态作我们的生命。在启示录二章七节这里，这辞指钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督是生命树，滋养神所有的赎民，直到永远。（启二 2, 14。）吃生命树不仅是神原初对人的心意，也是神救赎的永远结果。所有神的赎民，都要享受生命树，作他们永远的分。

生命树长在河的两岸，（2，）指明生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。这树实现了神原初的心意，直到永远。在永世里，神的赎民要享受生命树，就是神的儿子基督，救赎的羔羊，作他们永远生命的供应。

借着基督那满足神荣耀、圣别、公义之要求的救赎，通往生命树的路重新向信徒开启。因此凡用基督救赎的血洗净自己袍子的人，在永世里都有权利享受生命树，作他们永远的分。（新约总论第二册，二四〇至二四二页。）

参读：新约总论，第四十一篇；神的经营，第十二章。

original intention that man should eat of the tree of life. Due to the fall, the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way to touch the tree of life, which is God Himself in Christ as life to man, has been opened again (Heb. 10:19-20). However, in the church's degradation religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, in Revelation 2:7 the Lord promises to grant the overcomers to eat of Himself as the tree of life. The word for tree in Revelation 2:7, as in 1 Peter 2:24, is wood in Greek, not the usual word used for tree. We have seen that the tree of life refers to Christ as the embodiment of the Triune God to be our life in the form of food. Here in Revelation 2:7 this expression refers to the crucified (implied in the tree as a piece of wood—1 Peter 2:24) and resurrected (implied in the zoe life—John 11:25) Christ who is in the church today, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the enjoyment of all God's redeemed people for eternity (Rev. 22:2, 14). The eating of the tree of life not only was God's original intention concerning man; it will also be the eternal issue of Christ's redemption. For eternity God's redeemed people will enjoy the tree of life as their portion.

The tree of life growing on the two sides of the river [Rev. 22:2] indicates that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. It fulfills, for eternity, what God intended from the beginning. In eternity God's redeemed people will enjoy the tree of life; that is, they will enjoy Christ, the Son of God, the redeeming Lamb, as their eternal life supply.

Through Christ's redemption, which has fulfilled the requirements of God's glory, holiness, and righteousness, the way to the tree of life has been opened again to the believers. Hence, the believers who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion. (The Conclusion of the New Testament, pp. 429-430)

Further Reading: The Conclusion of the New Testament, msg. 41; CWWL, 1964, vol. 3, "The Economy of God," ch. 12

第四周■周五

晨兴喂养

约壹五 11 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。”

箴十六 25 “有一条路，人以为正，至终却是死亡之路。”

创世记二章的两棵树…摆在这里，是要给我们看见，人活在世界上，特别是基督徒活在世界上，是凭着两种不同的原则而生活：人活着，也许是凭着是非，也许是凭着生命。有的人作基督徒，他生活的原则是以是非为定准；有的人作基督徒，他生活的原则是以生命为定准。（倪柝声文集第三辑第十册，一八六页。）

信息选读

基督的信仰不是你在那里问：这件事是对，或者不对。基督的信仰是说，你作这件事，你里面的生命怎么说？神所赐给你的新生命，在你里面对于这件事怎么说？…基督的信仰不是问对不对，不是问善恶是非；乃是：你作一件事，你里面有生命，生命觉得爬起来，生命对你说话，里面觉得对，里面有生命，里面有力量，里面有膏油，你知道有生命。许多的事，凭着人的眼光来看是对的，凭着人的眼光来看是是的、是善的；但是，顶希奇，里面那一个生命不响应，里面那一个生命冷下去，里面那一个生命萎下去。…神的话告诉我们，我们基督徒的生活是凭着里面的生命，不是凭着外面的是非。世界的人，没有得救的人，他们生活的原则达到极点的时候，不过是是非；如果你，如果我，生活的原则也不过是是非，就我们和世界的人一样了。我们

WEEK 4 — DAY 5

Morning Nourishment

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

Prov. 16:25 There is a way which seems right to a man, but the end of it is the ways of death.

In Genesis 2...the two trees were put there to show us that man, especially a Christian, can live on earth according to two different principles. Man can live according to the principle of right and wrong or according to the principle of life. Some Christians take the principle of right and wrong as the standard for their living, while other Christians take the principle of life as their standard for living. (CWWN, vol. 56, p. 419)

Today's Reading

Christianity is not a matter of asking whether something is right or wrong. Christianity is a matter of checking with the life inside us whenever we do something. What does the new life which God has given us tell us inwardly about this matter?...Christianity does not require that we ask whether something is right or wrong, good or evil. On the contrary, whenever we do anything, there is a life within us which rises up to speak with us. When we feel right inwardly, when we feel the life inside of us moving, when we are strong within and sense the anointing, we know that we have life. Many times something is right and good in the eyes of man, but strangely the inner life has no response and grows cold and retreats. God's Word tells us that our Christian living is based on an inner life, not an outward standard of right and wrong. Many worldly people, who are not saved, live according to the best standard of living they can attain: the principle of right and wrong. If you or I also live by the principle of right or wrong, we are the same as worldly people. Christians are different from

和世人的不同就在这里：我们不是凭着外面的标准，我们不是凭着外面的律法，我们不是讲人的道德、人的观念，我们不是凭着人的批评、人的看法来看这是对的，或者这是不对的。今天我们只有一个问题，就是里面的生命如何？那一个生命在我里面有能力、是活着的，我就能够作；那一个生命在我里面是冷的、是萎的，我就不能作。

有的时候我碰着弟兄，他事情作得实在糊涂，按规矩，你应当好好地去劝他一下，或者好好地责备他一下。…你预备好了，某人这两天在这里，我非劝他不可。…他事情作错了，不劝他还怎么作？你去了，手也举起来要叩门了，但是，里面瘪了，手举起来又放下去了。你问对不对？不是对不对的问题，是神的生命让不让的问题。许多时候，你去劝他，他也顶客气，他说要听神的话；但是，你里面的气瘪了，越讲越没有气。你回去要说，我错了，劝人也错了！所以问题不是善或者恶，是说里面应当充满了生命。

前些日子，有一次我碰着一个很穷的弟兄。…在那里，各方面都没有人帮助他，所以我心里觉得说，无论如何，我应当帮助他。刚刚好，那个时候，我手里也并不丰裕，所以我很牺牲地帮助他，好象说是过于我力量的帮助。…我作了，应当快乐。但是，不知道什么缘故，要把钱拿出去（因为我已经答应他）的时候，里面瘪下来了，里面说，这也不过是急公好义，不是生命；这不过是人武侠、天然的好义，不是生命；是你自己作的，不是神要你作的。我…虽然把钱给他，但是回去之后，还得低下头来对神认罪说，你赦免我。（倪柝声文集第三辑第十册，一八九至一九〇、二〇〇至二〇一页。）

参读：我们急切的需要—灵与生命，第二章；神计划里的救赎，第二至三篇

non-Christians because we do not live by an outward standard or law. Our subject is not human morality or concepts. We do not determine whether something is right or wrong by subjecting it to human criticism or opinion. Today we have only one question: What does our inner life say? If the life is strong and active within us, we can do this; if the life is cold and retreating within us, we should not.

Sometimes we come across a brother who has acted very foolishly. According to what is proper, we should strongly exhort or rebuke him.... We prepare ourselves to face the situation.... He acted foolishly, so what can we do but exhort him? We have gone to his door and raised our hand to knock, but inwardly there is a problem. Our raised hand drops to our side. Even though we have convinced ourselves that we are right, this is not a matter of right or wrong. This is a matter of whether or not the life of God allows us. Many times when we go to exhort a brother, he will receive our exhortation with courtesy and promise to do what God says. Yet the more we preach to him, the more our inward being wilts. When we return home, we have to admit that we have been wrong in exhorting the brother! Therefore, it is not a matter of good or bad but a matter of being full of life inwardly.

I met a needy brother a few days ago... I thought that I certainly should do something for him because there was no prospect of help coming to him from any direction. Just at that point I had no surplus, so it was a great sacrifice to come to his aid. I seemed to be exceeding the limits of my strength to help him.... I should have been happy as I gave him some money. Yet for some unknown reason, I wilted inwardly as I gave him the money which I had promised to give him. A voice within said, "You are just acting on charity. That was not an act of life; it was merely human chivalry and natural kindness. It was not done in life but in yourself." God did not want me to do this... Even though I had given the brother money, I had to bow before God, confess my sin, and ask His forgiveness when I reached home. (CWWN, vol. 56, pp. 421-422, 429-430)

Further Reading: CWWL, 1988, vol. 3, "Our Urgent Need—Spirit and Life," ch. 2; CWWL, 1950-1951, vol. 2, "Redemption in God's Plan," chs. 2-3

第四周■周六

晨兴喂养

罗八5~6“因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

人有三部分：灵、魂和身体。灵是我们最里面的部分，体是我们最外面的部分，而魂是我们这人的主要部分，处于灵和体之间。堕落的结果，使撒但这知识树进到人的肉体中。我们相信基督的结果，使神这生命树进到我们的灵里。因此，那从前在人身外园子中的两棵树，现今到了我们的里面，一棵在我们的肉体里，另一棵在我们的灵中。我们仔细读罗马七章，就会看到保罗说，在他的肉体中没有善，只有罪。罪实在就是撒但那邪恶的性情。说罪住在我们的肉体中，意思就是说，撒但那邪恶者在我们的肉体中。八章十六节证明神在我们的里面。那里说，那灵自己同我们的灵见证。因此，每一个真正的基督徒都是伊甸园的缩影。你魂里的心思代表你自己，你肉体中的罪代表撒但，而你灵中的那灵代表神。就象在伊甸园里，这三方在我们里面形成了三角的局面。（创世记生命读经，二一七至二一八页。）

信息选读

这三角局面的种子撒在创世记二章，它的生长是在罗马八章，在那里我们看到那两棵树的出现。六节说，“心思置于肉体，就是死；心思置于灵，乃是生命平安。”创世记二章的两棵树是客观的，罗马八章的两棵树是主观的。我们绝不能说，这两棵树不再同我们在一起了。甚至在你读这篇信息时，它们就在你里面。…因此在八章我们看到一个今日

WEEK 4 — DAY 6

Morning Nourishment

Rom. 8:5-6 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Man is tripartite: he has a spirit, soul, and body. The spirit is our innermost part, the body is our outermost part, and the soul, the main part of our being, stands between them. As a result of the fall, Satan as the tree of knowledge came into man's flesh. As a result of our believing in Christ, God as the tree of life came into our spirit. Therefore, the two trees that were once in the garden outside of man are now within us, one in our flesh and the other in our spirit. If we read Romans 7 carefully, we will see that Paul said in his flesh nothing good dwells, only sin. Sin is actually the evil nature of Satan. To say that sin dwells in our flesh means that Satan, the evil one, is in our flesh. Romans 8:16, a verse which proves that God is in us, says that the Spirit of God witnesses with our spirit. Thus, every genuine Christian is a miniature garden of Eden. The mind of your soul represents your self, sin in your flesh represents Satan, and the Spirit in your spirit represents God. As in the garden of Eden, the three parties form a triangular situation within us. (Life-study of Genesis, p. 177)

Today's Reading

The seed of this triangular situation was sown in Genesis 2, and the growth of the seed is found in Romans 8, where we see the outcrop of the two trees. Romans 8:6 says that the mind set on the flesh is death and that the mind set on the spirit is life and peace. In Genesis 2 the two trees were objective; in Romans 8 they are subjective. We should never say that these two trees are no longer with us. Even as you read this message, they are within you....Thus, in Romans 8 we find a present-day garden of Eden.

的伊甸园。二节说到生命之灵的律，释放我们脱离了罪与死的律。所以，在第八章有两个律—生命的律和死的律。这两个律是在我们主观经历中两棵树的两个原则。（创世记生命读经，二一八页。）

在园子里，人一面是面对生命树，另一面是面对知识树。现今，我们这些由创世记二章的亚当所代表的人，在我们的灵里有生命树，在我们的肉体里有知识树。我们需要决定，我们要将心思置于肉体，受死的苦，还是将心思置于灵，享受生命平安。借着将心思置于灵，我们就住在基督里；祂是那住在我们灵里赐生命的灵。

我们已从罗马第八章知道，我们所需要作的一切，就是将我们这人转向那住在我们灵里活的一位，并与祂是一。我们转向祂，并将我们的心思置于祂，就有生命、平安、亮光、安慰、力量、和我们所需要的一切。我们的干渴就得解除，我们的饥饿也得饱足。

要将我们这人置于调和的灵，我们就需要祷告。我们何等容易受打岔，离开我们灵里神圣的灵！我们的心思很快就受其他事物的吸引。所以，我们需要祷告，主要地不是求主为我们作事，乃是使我们的心思置于灵。要确信，主会顾到你，并为你作每件事。因此，你在祷告中不需要被你的需要（就如爱或忍耐）占有；乃要祷告，与你灵里这活的一位保持接触。你越与祂保持接触，就越享受祂。…我们只该赞美主，祂是我们的爱、我们的忍耐、和我们的一切。我们若这样赞美祂，宣告主是何等美善，自然而然爱和忍耐会从我身上流出。…我们越将心思置于我们灵里这活的一位，祂就越从我们活出祂自己。（罗马书生命读经，五三一至五三四页。）

参读：创世记生命读经，第十三至十六篇；罗马书生命读经，第十九、二十一、三十七、三十九篇；生命的认识，第九篇；再论生命的认识，第十三篇。

Romans 8:2 mentions the law of the Spirit of life, which sets us free from the law of sin and death. Therefore, in Romans 8 we have two laws—the law of life and the law of death. These two laws are the two principles of the two trees in our subjective experience. (Life-study of Genesis, pp. 177-178)

In the garden man faced the tree of life on the one hand and the tree of knowledge on the other. Now, as those who were represented by Adam in Genesis 2, we have the tree of life in our spirit and the tree of knowledge in our flesh. We need to decide whether we shall set our mind on the flesh and suffer death or whether we shall set our mind on the spirit and enjoy life and peace. By setting our mind on the spirit we abide in Christ who as the life-giving Spirit dwells in our spirit.

We have learned from Romans 8 that all we need to do is turn our being to the living One who indwells our spirit and stay one with Him. When we turn to Him and set our mind on Him, we have life, peace, light, comfort, strength, and all we need. Our thirst is quenched and our hunger is satisfied.

In order to set our being on the mingled spirit, we need to pray. How easily we are distracted from the divine Spirit in our spirit! Our mind is so quickly drawn to other things. Therefore, we need to pray, not mainly to ask the Lord to do things for us, but to keep our mind set on the spirit. Be assured, the Lord will take care of you and do everything for you. Hence, in prayer you need not be occupied with your needs [such as love or patience]. Instead, pray to keep in touch with the living One in your spirit. The more you keep in contact with Him, the more you will enjoy Him...We should simply praise the Lord that He is our love, our patience, and our everything. If we praise Him in this way, declaring how good the Lord is, spontaneously love and patience will flow out of us...The more we set our mind on the living One in our spirit, the more He lives Himself out of us. (Life-study of Romans, pp. 452-454)

Further Reading: Life-study of Genesis, msgs. 13-16; Life-study of Romans, msgs. 19, 21, 37, 39; CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," ch. 13; CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 9

第四周诗歌

WEEK 4 — HYMN

补 209

生命树

G 大调

3/4

5̣ | 1̣ - 3̣ 1̣ | 3̣ - 2̣ | 1̣ - 6̣ | 5̣ - 5̣ | 1̣ - 3̣ 1̣ | 3̣ - 2̣ | 5̣ -

一、生命树果，甘甜之至，生命全丰全足。

3 | 5̣ · 3̣ | 5̣ 3̣ | 1̣ - 5̣ | 6̣ · 1̣ | 1̣ 6̣ | 5̣ - 5̣ | 1̣ - 3̣ 1̣ | 3̣ - 2̣ | 1̣ - ||

前我死枯，如今活着；前饿，如今吃喝。

- 二、是神领我到生命树， 享受基督自己。
其中滋味，开口一吃， 就觉甘甜无比！
- 三、基督是我生命供应， 祂作我的食物；
祂是惟一纯净享受， 祂外再无满足。
- 四、我今尽情吃生命树， 因为吃就是路！
生命借吃加我里头， 使我凭祂而活。

The tree of life, how sweet the fruit

Experience of Christ — As Food and Drink

1143

1. The tree of life, how sweet the fruit,
With God as life complete.
I once was dead, but now I live,
Was starved, but now I eat.

2. 'Twas God that brought me to the tree,
With Christ Himself as meat;
How precious did that tree become
When I began to eat.
3. The Lord Himself is food to me,
He is my life supply;
He will my pure enjoyment be,
None else can satisfy.
4. I freely eat this living tree,
For eating is the way
To put God's life inside of me,
To live by Him today.

第五周

神在约伯身上的目的— 好人成为神人

诗歌：诗 399

读经：伯一 1, 8, 二 3, 9, 二七 5, 三一 6, 四二 5~6,
约一 14, 罗一 3~4, 八 29

纲要

【周一、周二】

壹 约伯是一个好人，彰显自己的完全、正直和纯全—伯二七 5, 三一 6, 三二 1:

一 完全，与里面的人有关；正直，与外面的人有关—一 1。

二 约伯是一个纯全的人；纯全是完全和正直的总和—二 3, 9, 二七 5, 三一 6:

1 就约伯而言，纯全是他这人的总体表现。

2 在性格上，约伯是完全、正直的；在道德上，他有高标准的纯全。

三 约伯在积极一面敬畏神，在消极一面远离恶事—一 1:

1 神造人不仅是要人敬畏祂、不犯错；神乃是按着自己的形像，照着自己的样式造人，为叫人彰显祂—创一 26。

Week Five

God's Intention with Job— a Good Man Becoming a God-man

Hymns: 538

Scripture Reading: Job 1:1, 8; 2:3, 9; 27:5; 31:6; 42:5-6; John 1:14; Rom. 1:3-4; 8:29

Outline

§Day 1 & Day 2

I. Job was a good man, expressing himself in his perfection, uprightness, and integrity—Job 27:5; 31:6; 32:1:

A. Being perfect is related to the inner man, and being upright is related to the outer man—1:1.

B. Job was a man of integrity; integrity is the totality of being perfect and upright—2:3, 9; 27:5; 31:6:

1. With respect to Job, integrity is the total expression of what he was.

2. In character Job was perfect and upright, and in his ethics he had a high standard of integrity.

C. Job feared God positively and turned away from evil negatively—1:1:

1. God did not create man merely to fear Him and not do anything wrong; rather, God created man in His own image and according to His likeness that man may express God—Gen. 1:26.

2 彰显神比敬畏神和远离恶事更高。

3 约伯在他的完全、正直和纯全上所达到的，全是虚空，并没有完成神的定旨，也没有满足神的愿望；因此，神对约伯有爱的关切——伯一6~8，二1~3。

四 唯有神知道约伯有一个需要——他里面没有神；因此，神要约伯得着祂好彰显祂，以完成祂的定旨——四二5~6。

贰 神的目的是使约伯成为神人，在神的属性上彰显祂——二二24~25，三八1~3：

一 神把约伯引进另一个范围，神的范围里，使他能得着神，而不是得着他在自己的完全、公义和纯全上的成就——四二5~6。

二 神的目的是要使约伯成为属神的人，充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神——提前六11，提后三17。

三 神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人，在生命和性情上与神一样（但无分于祂的神格），好彰显神——弗三16~21。

四 神不要我们在基督里的信徒作好人；祂要我们作神人——约一12~13，罗八16：

1 神按祂自己的形像造了我们，目的是要我们彰显祂，并有祂的管治权以代表祂——创一26~28。

2 我们若只是好人，就无法彰显神或代表神。

3 彰显神并代表神的，不是好人，乃是神人——林后三18。

2. To express God is higher than fearing God and turning away from evil.

3. What Job had attained in his perfection, uprightness, and integrity was altogether vanity; it neither fulfilled God's purpose nor satisfied His desire, and thus, He was lovingly concerned for Job——Job 1:6-8; 2:1-3.

D. Only God knew that Job had a need——he did not have God within him; therefore, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose——42:5-6.

II. God's intention was that Job would become a God-man, expressing God in His attributes——22:24-25; 38:1-3:

A. God ushered Job into another realm, the realm of God, so that Job might gain God instead of his attainments in his perfection, righteousness, and integrity——42:5-6.

B. God's intention was to make Job a man of God, filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ——1 Tim. 6:11; 2 Tim. 3:17.

C. God's stripping and consuming were exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself so that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God——Eph. 3:16-21.

D. God does not want us, the believers in Christ, to be a good man; He wants us to be a God-man——John 1:12-13; Rom. 8:16:

1. God created us in His own image for the purpose of expressing God and with His dominion to represent Him——Gen. 1:26-28.

2. If we are merely a good man, we cannot express God or represent Him.

3. It is not a good man but a God-man who expresses God and represents God——2 Cor. 3:18.

4 彰显神的神人乃是神的代表，有神的权柄管理万有——创一 27 ~ 28。

【周三】

叁 基督（三一神的具体化身和彰显）的成为肉体，产生了一位神人——路一 31 ~ 32 上，约一 1, 14, 18, 51:

一 路加福音启示这位神人，祂过属人的生活，满有神圣的生命为其内容——一 35, 二 7 ~ 16, 34 ~ 35, 40, 49, 52。

二 在基督里，神与人成为一个实体，就是神人——一 35, 约一 14, 太一 18, 20 ~ 23:

1 因着主耶稣是由神圣的素质成孕，且从属人的素质所生，所以祂生为一个神人；因此，祂这位神人兼有两种素质——神圣的素质和属人的素质——18 节。

2 圣灵在童女里面的成孕，构成了神性与人性的调和，产生出一位神人，这一位既是完整的神，又是完全的人——路一 35。

3 这位神人既是完全的人，又是完整的神，有人性连同人性的美德，以盛装神并彰显神连同神圣的属性。

【周四】

三 主耶稣这位神人在地上生活，不是凭祂属人的生命，乃是凭神圣的生命——约五 18 ~ 19, 30, 六 57 上:

1 当主耶稣在地上时，虽然祂是人，但祂凭神活着——57 节上，五 19, 30, 六 38, 八 28, 七 16 ~ 18:

a 主耶稣在一切事上活神并彰显神；祂无论作什么，

4. God-men who express God are God's representative and have God's authority over all things—Gen. 1:27-28.

§Day 3

III. The incarnation of Christ, the embodiment and expression of the Triune God, produced a God-man—Luke 1:31-32a; John 1:1, 14, 18, 51:

A. The Gospel of Luke is a revelation of the God-man who lived a human life filled with the divine life as the content—1:35; 2:7-16, 34-35, 40, 49, 52.

B. In Christ, God and man have become one entity, the God-man—1:35; John 1:14; Matt. 1:18, 20-23:

1. Because the Lord Jesus was conceived of the divine essence and born of the human essence, He was born a God-man; hence, for His being as the God-man, He had two essences—the divine essence and the human essence—v. 18.

2. The conception of the Holy Spirit in a human virgin constituted a mingling of the divine nature with the human nature, producing the God-man, the One who is both the complete God and the perfect man—Luke 1:35.

3. As a perfect man and the complete God, the God-man has the human nature with its virtues to contain God and express Him with the divine attributes.

§Day 4

C. As the God-man, the Lord Jesus lived on earth not by His human life but by the divine life—John 5:18-19, 30; 6:57a:

1. When the Lord Jesus was on earth, although He was a man, He lived by God—v. 57a; 5:19, 30; 6:38; 8:28; 7:16-18:

a. The Lord Jesus lived God and expressed God in everything; whatever He did

都是神从祂里面并借着祂作出来——十四 10。

b 主耶稣凭神的生命，不凭人的生命，过神人的生活——六 57 上。

c 祂的为人生活不是凭属人的生命，乃是凭神圣的生命活出来的——一 4，十一 15，十四 6。

2 因着主耶稣是一直拒绝祂属人的生命，把祂自己一直摆在十字架底下而活着，祂的为人生活不是彰显人性，乃是有神圣的属性成为人性的美德而彰显神性——太十六 21，24。

3 祂在地上的日子，一直否认己，背起十字架，使祂能活神，有神圣的属性成为人性的美德而彰显神；这是第一个神人作为原型的生活——路一 31 ~ 32 上，七 11 ~ 16，十 25 ~ 37，十三 10 ~ 16，罗八 3，29。

【周五】

肆 起初圣经说到这位神人；这位神人借着祂的复活被复制为许多神人——罗一 3 ~ 4，八 29，来二 10：

一 第一个神人主耶稣乃是原型，为着产生许多神人，祂的复制——彼前二 21。

二 神成为人，为要得着祂自己的大量复制，因而产生新的一类；这新的一类乃是神人类——罗八 3，29，来二 10。

三 这位神人主耶稣，乃是一粒麦子落在地里，为要产生许多子粒作祂的复制——约十二 24：

1 头一个子粒——第一个神人——是原型，由这一子粒借着死与复活所产生的许多子粒——许多神人——乃是这第一个神人的复制。

was God's doing from within Him and through Him——14:10.

b. The Lord Jesus lived as a God-man by the life of God, not by the life of man——6:57a.

c. His human living was not lived out by the human life but by the divine life——1:4; 11:25; 14:6.

2. Because the Lord Jesus always lived by rejecting His human life——by always putting Himself under the cross——His human living did not express humanity but divinity in the divine attributes becoming human virtues——Matt. 16:21, 24.

3. All His days on the earth, He denied Himself and took up the cross so that He might live God to express God in His divine attributes becoming human virtues; this was the life of the first God-man as a prototype——Luke 1:31-32a; 7:11-16; 10:25-37; 13:10-16; Rom. 8:3, 29.

§Day 5

IV. Initially, the Bible speaks of the God-man; through His resurrection this God-man was reproduced as the many God-men——Rom. 1:3-4; 8:29; Heb. 2:10:

A. The Lord Jesus, the first God-man, is the prototype for the producing of the many God-men, His reproduction——1 Pet. 2:21.

B. God became man to have a mass reproduction of Himself and thereby to produce a new kind; this new kind is God-man kind——Rom. 8:3, 29; Heb. 2:10.

C. The Lord Jesus, the God-man, was a grain of wheat falling into the ground in order to produce many grains as His reproduction——John 12:24:

1. The first grain——the first God-man——was the prototype, and the many grains——the many God-men——produced by this one grain through death and resurrection are the reproduction of the first God-man.

- 2 许多子粒—许多神人—乃是神的复制；这样的复制使神喜乐，因为祂的复制看起来象祂，说话象祂，生活象祂—约壹二 6，三 2，四 17 下。
- 四 这位神人复制的第一步，乃是我们必须在我们的灵里，由是灵的基督，以祂神圣的生命和性情所重生—约三 3，6。
- 五 为着这位神人的复制，我们需要在我们的魂里被是灵的基督变化，以祂神圣的属性拔高、加强、丰富、并充满我们人性的美德，使祂在我们的人性里得着彰显—林后三 17～18，罗十二 2。
- 六 我们需要看见，我们是从神而生的神人，有神的生命和性情，属于神的种类—约一 12～13：
- 1 我们这些神的儿女，由神用神圣的生命所生，乃是神人，神圣的人；我们与生我们的那位一样—约壹三 1，五 1。
 - 2 我们既然已由神而生，就可以说我们在生命和性情上是神，只是无分于神格—约一 12～13，罗八 16，彼后一 4。
 - 3 想到自己是神人，认识且领悟自己是谁，会使我们在日常的经历中有革命性的改变—约壹二 20，三 1～2，五 13，20。
 - 4 我们不仅仅是基督徒，或在基督里的信徒；我们乃是神人，神人类，神的复制—约十二 24，罗八 16，29，来二 10～11。

【周六】

伍 基督的神人生活将祂构成一个原型，使祂在我们里面得着复制，并再次活在我们这

2. The many grains, as the many God-men, are the reproduction of God; such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him—1 John 2:6; 3:2; 4:17b.

D. The first step of the reproduction of the God-man is that we must be reborn of the pneumatic Christ in our spirit with His divine life and nature—John 3:3, 6.

E. For the reproduction of the God-man, we need to be transformed by the pneumatic Christ in our soul with His divine attributes to uplift, strengthen, enrich, and fill our human virtues for His expression in our humanity—2 Cor. 3:17-18; Rom. 12:2.

F. We need to see that we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—John 1:12-13:

1. As children of God, born of God with the divine life, we are God-men, divine persons; we are the same as the One of whom we are born—1 John 3:1; 5:1.

2. Since we have been born of God, we may say that we are God in life and in nature but not in the Godhead—John 1:12-13; Rom. 8:16; 2 Pet. 1:4.

3. To think of ourselves as God-men and to know and realize who we are revolutionizes us in our daily experience—1 John 2:20; 3:1-2; 5:13, 20.

4. We are not merely Christians or believers in Christ; we are God-men, God-man kind, the reproduction of God—John 12:24; Rom. 8:16, 29; Heb. 2:10-11.

§Day 6

V. Christ's God-man living constituted Him to be a prototype so that He might be reproduced in us and live again in us, the

些神人里面—约十四 19, 加二 20:

- 一 我们是这位神人的复制, 需要过神人的生活—腓一 19 ~ 21 上, 三 10。
- 二 基督的人性生活乃是人活神, 在人性美德里彰显神的属性; 祂的人性美德为神圣的属性所充满、调和并浸透—路一 26 ~ 35, 七 11 ~ 17, 十 25 ~ 37, 十九 1 ~ 10。
- 三 我们作为第一位神人的扩展、扩增、复制和继续, 应当过与祂所过同一种的生活—约壹二 6:
 - 1 主的神人生活为我们的神人生活设立了模型—被钉死而活, 好使神在人性里得着彰显—加二 20。
 - 2 我们需要否认己, 借着基督的灵全备的供应模成基督的死, 并显大祂—太十六 24, 腓三 10, 一 19 ~ 21 上。
 - 3 我们必须拒绝自我修养, 并且定罪建立天然的人; 我们需要领悟基督徒的美德在素质上与神圣的生命、神圣的性情、和神自己有关—加五 22 ~ 23。
 - 4 那位过神人生活者, 如今乃是那灵活在我们里面并借我们而活; 我们不该让这一位以外的任何事物充满并占有我们—林后三 17, 十三 5, 弗三 16 ~ 19。
- 四 腓立比一章二十一节上半的基督乃是二章五至八节的神人; 因此, 活基督就是借着耶稣基督之灵全备的供应活这位神人—一 19。
- 五 当我们向主敞开, 爱祂, 渴慕与祂联结为一, 我们就被祂充满, 被祂据有, 并活出神性的荣耀和人性的美德—林前二 9, 六 17, 腓四 4 ~ 9。

God-men—John 14:19; Gal. 2:20:

- A. As the reproduction of the God-man, we need to live the life of a God-man—Phil. 1:19-21a; 3:10.
- B. Christ's human living was man living God to express the attributes of God in the human virtues; His human virtues were filled, mingled, and saturated with the divine attributes—Luke 1:26-35; 7:11-17; 10:25-37; 19:1-10.
- C. As the expansion, increase, reproduction, and continuation of the first God-man, we should live the same kind of life that He lived—1 John 2:6:
 1. The Lord's God-man living set up a model for our God-man living—being crucified to live so that God might be expressed in humanity—Gal. 2:20.
 2. We need to deny ourselves, be conformed to Christ's death, and magnify Him by the bountiful supply of His Spirit—Matt. 16:24; Phil. 3:10; 1:19-21a.
 3. We must reject self-cultivation and condemn the building up of the natural man; we need to realize that the Christian virtues are related essentially to the divine life, to the divine nature, and to God Himself—Gal. 5:22-23.
 4. The One who lived the life of a God-man is now the Spirit living in us and through us; we should not allow anything other than this One to fill us and occupy us—2 Cor. 3:17; 13:5; Eph. 3:16-19.
- D. The Christ in Philippians 1:21a is the God-man in Philippians 2:5-8; therefore, to live Christ is to live the God-man by the bountiful supply of the Spirit of Jesus Christ—1:19.
- E. When we open ourselves to the Lord, love Him, and desire to be joined to Him as one, we are filled and possessed by Him and live out the glory of divinity and the virtues of humanity—1 Cor. 2:9; 6:17; Phil. 4:4-9.

第五周■周一

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…”。

伯二 3 “…你曾用心察看我的仆人约伯没有？…他仍然持守他的纯全。”

约壹三 2 “亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要象祂；因为我们必要看见祂，正如祂所是的。”

约伯记一章一节说，“乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。”完全，与我们里面的人有关；正直，与我们外面的人有关。不仅如此，正直也是不弯曲，不偏斜。约伯不仅里面完全、外面正直，更在积极一面敬畏神，在消极一面远离恶事。然而，…神造人不仅是要人敬畏祂、不犯错。圣经告诉我们，神乃是按着自己的形像，照着自己的样式造人，为叫人彰显祂。（创一 26。）这是一切积极事物中最积极的事。…最积极的事乃是彰显神。彰显神比敬畏神和远离恶事更高。（约伯记生命读经，一一至一二页。）

信息选读

另一个说到约伯这人的辞是“纯全”。在约伯记二章三节耶和華告诉撒但说，约伯“仍然持守他的纯全”。在九节约伯的妻子问他：“你仍然持守你的纯全么？”在二十七章五节约伯对他的朋友说，“我至死必不丢弃自己的纯全。”最后在三十一章六节约伯宣告说，“愿神…知道我的纯全。”纯全是完全和正直的总和，是完全加上正直的总和。就

WEEK 5 — DAY 1

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Job 2:3 ...Have you considered My servant Job?...He still holds fast his integrity...

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Job 1:1 says, “There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.” Being perfect is related to our inner man, and being upright is related to our outer man. Furthermore, to be upright means that we are not crooked or biased. In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively. However,...God did not create man merely to fear Him without doing anything wrong. The Bible tells us that God created man in His own image and after His likeness that man may express Him (Gen. 1:26). This is the most positive thing among all positive things....The most positive thing is to express God. To express God is higher than fearing God and turning away from evil. (Life-study of Job, p. 9)

Today's Reading

Another word used in relation to Job the man is integrity. In Job 2:3 Jehovah tells Satan that Job “still holds fast his integrity.” In verse 9 Job's wife asks him, “Do you still hold fast your integrity?” In 27:5 Job says to his friends, “Until I die, I will not put away my integrity from me.” Finally, in 31:6 Job declares, “Let God know my integrity.”... Integrity is the totality of being perfect and being upright; it is the totality of perfection plus uprightness. With respect to Job, integrity is the total expression of what he is. In

约伯而言，纯全是他这人的总体表现。在性格上，他是完全、正直的；在道德上，他有高标准的纯全。

约伯敬畏神，远离恶事，神要得着象他这样的人并不容易。然而约伯所达到的全是虚空，并没有完成神的定旨，也没有满足神的愿望。因此，神对约伯有爱的关切。…在道德上，约伯很好。按照人的看法，约伯没有问题。神甚至向撒但夸奖约伯如何好。（一 8，二 3。）唯有神知道约伯有一个需要，就是他缺少神。

至终，神的目的是要使约伯成为属神的人，（提前六 11，提后三 17，）充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神，而不是一个高道德标准的人，有天然的完全、天然的正直、和天然的纯全，那是约伯想要维持并持守的。（伯二 3，9 上。）这样一个按着神的经纶由神所构成的人，绝不会受任何难处和问题所困惑，以致咒诅自己的生日，宁愿死不愿活。

神在祂经纶里的心意，乃是要把祂自己分赐到我们里面，作我们的生命和性情，使我们在生命和性情上能成为与祂一样，以彰显祂。…神的剥夺和神的销毁是要拆毁我们。我们是堕落、天然的人；身为这样的人，我们需要被拆毁。…然后祂才有一个根据，有一条路来重新建造我们。

神在祂经纶里的心意，不是要使堕落的人成为健全，乃是要把我们拆毁，然后用祂自己重建我们，以祂自己作我们的生命和性情，好叫我们这人完完全全与祂成为一。

神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人。（约伯记生命读经，一二、二〇、一三、三五、四二页。）

参读：约伯记生命读经，第五、二十三篇；过照着神启示之高峰的生活，第五篇。

character he is perfect and upright, and in his ethics he has a high standard of integrity.

It was not easy for God to gain a person like Job who feared God and turned away from evil. Yet what Job had attained was altogether vanity. It did not fulfill God's purpose, and it did not satisfy God's desire. Thus, God was lovingly concerned for Job. Ethically speaking, Job was very good. According to human eyes, there was no problem with Job. God even boasted to Satan regarding how good Job was (v. 8; 2:3). Only God knew that Job had a need, that he was short of God.

Eventually, God's intention was to make Job a man of God (1 Tim. 6:11; 2 Tim. 3:17), filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ, not a man of the high standard of ethics in Job's natural perfection, natural uprightness, and natural integrity, which Job attempted to maintain and hold (Job 2:3, 9a). Such a person, constituted with God according to His economy, would never be entangled by any troubles and problems so that he would curse his birth and prefer to die rather than to live.

In His economy God's intention is to dispense Himself into us to be our life and our nature that we may be the same as He is in life and nature in order to express Him....God's stripping and God's consuming are to tear us down. We are fallen and natural men. As such men, we need to be torn down.... Then God can have a base, a way, to build us up again.

In His economy God's intention is not to make fallen man whole. Rather, God's intention is to tear us down and rebuild us with Himself as our life and our nature that we may be persons who are absolutely one with Him.

God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man. (Life-study of Job, pp. 9-10, 17, 10-11, 29, 34-35)

Further Reading: Life-study of Job, msgs. 5, 23; CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," ch. 5

第五周■周二

晨兴喂养

提前六 11 “但你这属神的人啊，要逃避这些事，竭力追求公义、敬虔、信、爱、忍耐、温柔。”

提后三 17 “叫属神的人得以完备，为着各样的善工，装备齐全。”

神人不仅有两个生命，也有人性与神性两种性情。…宗教总是培养人天然的性能，好建立人的自己。教育也是这样，只是建立人。圣经表面上也是作这事，但实际上并非如此。圣经不是建立天然的人，乃是建立神人。我们由神所生，乃是神的儿女。

我在主职事里的负担，不是要建立你们作温和的人、善良的人、或斯文的人。我释放了上千篇信息，说到如何作基督人，神人。在主的恢复里，我们的教导不是要栽培好人，…〔而〕是要培养神人。

我们需要借看见而认识，我们有神的生命和神的性情。这里有一个事实，就是神圣的生命与我们人的生命调和。所以，我们必须学习如何不凭我们人的生命活着，乃凭神的生命与我们人的生命相调而活，使我们成为神圣的。（神人，一〇至一一页。）

信息选读

我受教导要非常有德行。至终，我发现我不能爱人，我不能谦卑，我也不能有忍耐、仁慈、圣别或公义。我很失望，挣扎了许久。有一天，我看见…只有神是圣别的。一块黑铁不可能变成金子。我看见神所要的，乃是进到我里面，作我的内容，作我的圣别，作我的“金子”。当我看见并领悟这点，

WEEK 5 – DAY 2

Morning Nourishment

1 Tim. 6:11 But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

The God-men not only have two lives, but they also have two natures, humanity and divinity.... Religion always cultivates man's natural capacity in order to build up the self. Education does the same thing; it merely builds up the human being.... The Bible does not build up the natural man; rather, it builds up a God-man. We are born of God, and we are children of God.

My burden in the Lord's ministry is not to build you up to be a nice man, a good man, or a gentle man, but to be a God-man. I have given thousands of messages on how to be a Christman, a God-man. In the Lord's recovery our teaching is not to raise up good men... [but] to raise up God-men.

We need to know by seeing that we have God's life and possess God's nature. There is such a fact that the divine life is mingled with our human life. Therefore, we must learn how to live not by our human life but by God's life mingling with our human life to make us divine. (CWWL, 1994-1997, vol. 2, "The God-men," p. 439)

Today's Reading

I was taught that I should be very virtuous. Eventually, I discovered that I could not love, I could not be humble, and I could not be patient, kind, holy, or righteous. I became very disappointed and struggled for a long time. One day I saw that... only God can be holy. There is no possibility for a piece of black iron to be gold. I saw that what God wanted was to enter into me to be my contents, to be my holiness, to be my "gold." When I saw and realized this,

我极为兴奋。我想要告诉每一个人，我有神在我里面，神是我的内容。神是我的生命，我的圣别，我的爱，我的慢，和我的一切。我是一个器皿，一个容器，为要盛装神，并被神充满。

不要凭着自己去爱人。你越试着爱人，最后你会越恨人。你若试着要谦卑，你就会骄傲。你里面甚至可能有一种态度——“你难道不知道我是这么谦卑么？”这是骄傲。你以你的谦卑为傲。

伊甸园里有两棵树——生命树和善恶知识树。（创二9。）恶总是随着善；恨总是随着爱；骄傲总是随着谦卑。…神要的是生命。神不要你作好人，神要你作神人。…但你若仅仅是好人，你就绝不能成为神的彰显。神按祂自己的形像造人，目的是要彰显神。当我们成为充满神的神人，我们就彰显神。神人乃是神的彰显。

这样彰显神的神人乃是神的代表。他代表神，有神的权柄管理万有。神按着祂自己的形像造人来彰显祂，神也将祂的管治权给人，使人可以为祂掌权。（一26。）彰显神、代表神的，不是好人，乃是神人。神的形像是为使我们彰显神，神的管治权是为使我们代表神。我们有神自己在我们灵里，所以我们可以被神充满，作满了神的神人，来彰显神和代表神。这就是照着神圣的经纶，将神自己分赐到我们里面。…我必须见证，我唯一的负担和独一的兴趣，就是神的经纶。神要将祂自己分赐到我们里面，使我们成为神人，不是好人。基督徒不仅仅是好人，更是神人。我们是按着神的形像造的，有灵来接受神到我们里面，作我们的生命、生命的供应和一切，好成为我们的内容，使我们成为神人。（李常受文集一九八四年第三册，一三至一六页。）

参读：神人，第一章；长老训练第一册，第三章。

I became greatly excited. I wanted to tell everyone that I had God in me, that God was my contents. God is my life, my holiness, my love, my slowness, and my everything. I am a vessel, a container, to contain God and to be filled with God.

Do not try in yourself to love others. The more you try to love others, the more you will eventually hate others. If you try to be humble, you will be proud. You may even have the inward attitude—“Don't you know that I am so humble?” This is pride. You are proud of your humility.

In the garden of Eden there were two trees—the tree of life and the tree of the knowledge of good and evil (Gen. 2:9). Evil always goes with good. Hatred goes with love. Pride goes with humility....God wants life. God does not want you to be a good man, but God wants you to be a God-man....You can never be an expression of God if you are merely a good man. God made man in His own image for the purpose of expressing God. When we become a God-man who is filled with God, we express God. A God-man is an expression of God.

Such a God-man, expressing God, is God's representative. He represents God, and he has God's authority over all things. God created man in His own image to express Him, and God gave His dominion to man that man may reign for Him (Gen. 1:26). It is not a good man but a God-man who expresses God and represents God. God's image is for us to express God, and God's dominion is for us to represent God. We have God Himself in our spirit, and we can be filled with God and full of God to express Him and represent Him as a God-man. This is the dispensing of God Himself into us according to the divine economy. I must testify that my only burden and my unique interest is God's economy. God wants to dispense Himself into us to make us God-men, not good men. A Christian is not merely a good man but a God-man. We were made in God's image with a spirit to receive God into us as our life, our life supply, and our everything to be our very contents for us to be God-men. (CWWL, 1984, vol. 3, “The Divine Economy,” pp. 10-12)

Further Reading: CWWL, 1994-1997, vol. 2, “The God-men,” ch. 1; CWWL, 1984, vol. 2, “Elders' Training, Book 1: The Ministry of the New Testament,” ch. 3

第五周■周三

晨兴喂养

路一 35 “天使…说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

我们使用与神有关的“属性”，以及与人有关的“美德”。主耶稣兼有神圣的性情同神圣的属性，以及属人的性情同属人的美德。…因为主耶稣由带着神圣素质的圣灵成孕，祂有神圣的性情同神圣的属性。因为祂由带着属人素质的童女所生，祂有属人的美德。所以，当祂在地上的时候，祂是过着属人且神圣的生活。祂过为人生活，但在那生活中，神圣的属性得以彰显。（新约总论第三册，一四〇页。）

信息选读

在主耶稣里面，人与神，神与人调和，形成满了神圣属性和人性美德的组成。

在成为肉体时，基督这位神…由神成孕，有神圣的属性，祂由人类而生，有人性的美德。…在基督里面，神圣的属性与人性的美德成为一；就是说，…调和一起成为一。…所以，…祂在地上就过一种生活，有神的属性彰显在人的美德里。

今天活在我们里面的基督，仍有那由神圣属性所加强并丰富的人性美德。那分赐到我们里面的基督，

WEEK 5 – DAY 3

Morning Nourishment

Luke 1:35 And the angel...said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

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.

We use attributes in relation to God and virtues in relation to man. The Lord Jesus possesses both the divine nature with its divine attributes and the human nature with its human virtues.... Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes. Because He was born of a human virgin with the human essence, He possesses the human virtues. Therefore, while He was on earth, He lived a life that was both human and divine. He lived a human life, but in that life the divine attributes were expressed. (The Conclusion of the New Testament, p. 655)

Today's Reading

In the Lord Jesus man and God, God and man, are mingled to form a composition full of the divine attributes and the human virtues.

In His incarnation Christ, the very God,...was conceived of God to have the divine attributes, and He was born of mankind to have the human virtues.... In Christ the divine attributes and the human virtues are one; that is,... mingled together as one....Therefore,... He lived a life on earth with the attributes of God expressed in the virtues of man.

Today the Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes. The Christ who is

乃是神圣性情同神圣属性，以及属人性情同属人美德的组成。祂在地上的时候，过着这二者所组成的生活。等到祂复活以后，祂就寻求在信徒里面过祂在地上所过的这种生活。这就是说，今天基督在我们里面，仍要过一种生活，是神圣性情同神圣属性，以及属人性情同属人美德的组成。我们若看见这点，就会与保罗同说，“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）（新约总论第三册，一四〇至一四一页。）

在人救主的神人生活里，人的美德成了彰显神属性的外壳、形像，使神在人的生活里得着彰显。我们从这点看见，我们的人性美德—我们的爱、光、圣、义—只是外壳，是…神所创造的形像。（创一 26。）…如果我们看见这点，我们就能够回答…〔这〕问题：主耶稣受死完成救赎以前，为什么必须在地上生活三十三年半。如果祂在地上只生活很短的时间，在祂的生活里神圣的属性就只有短暂的彰显。…但人救主过了三十三年半完全的为人生活。在那些年间，证明祂是没有瑕疵、没有残缺的。祂在任何一面都没有失败。祂的美德是一种形像，为着彰显神的属性。因此，神在祂的生活里得着彰显。

主的神人生活…构成祂之于信徒的模型。…这模型是为着信徒里面神人的“大量生产”—复制。在工厂里，制造模型可能用去许多时间，…模型造好…就用来大量生产。同样的，人救主的神人生活将祂构成模型，使祂现今在我们里面得以复制。（路加福音生命读经，六〇七至六〇八页。）

参读：新约总论，第六十一至六十二篇；荣耀的异象与十字架的道路，第三至五篇；神人的生活，第一、九至十、十三篇。

being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues. While He was on earth, He lived a life that was a composition of these two. From the time of His resurrection He has been seeking to live in the believers the kind of life He lived on earth. This means that within us today Christ is still living a life that is a composition of the divine nature with its divine attributes and the human nature with its human virtues. If we see this, we shall say with Paul, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). (The Conclusion of the New Testament, pp. 655-656)

In the Man-Savior’s God-man living, man’s virtues became a shell, an image, to express God’s attributes so that God may be expressed in man’s living. From this we see that our human virtues—our love, brightness, holiness, and righteousness—are just a shell, the image created by God [Gen. 1:26]. If we see this, we shall have the answer to the question… concerning why it was necessary for the Lord Jesus to live on earth for thirty-three and a half years before He died to accomplish redemption. If He had lived on earth only a short time, there would have been only a momentary expression of the divine attributes in His living…The Man-Savior lived a full human life for thirty-three and a half years. During those years He was proved to be without defect or imperfection. He did not fail in any way. His virtues were an image for an expression of God’s attributes. Therefore, God was expressed in His living.

The Lord’s God-man living…constituted a prototype to His believers…This prototype is for the “mass production,” the reproduction, of the God-man in the believers. In a factory, a great deal of time may be spent to produce a prototype,… [which is] then used for mass production. In a similar way, the Man-Savior’s God-man living constituted Him a prototype so that He may now be reproduced in us. (Life-study of Luke, pp. 525-526)

Further Reading: The Conclusion of the New Testament, msgs. 61-62; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 3-5; CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 1, 9-10, 13

第五周■周四

晨兴喂养

约五 19 “…子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”

十四 10 “我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”

神愿意成为人，有一天，祂也成了一个人，在地上作为一个神人而生活。但是当祂这神人活在地上的时候，祂所过的生活不是凭祂属人的生命，乃是凭祂神圣的生命。祂是神圣的，祂要成为人，祂也成了人，但祂所过的人性生活，却不是凭着祂的人性，乃是凭着祂的神性。祂是带着神性而来的一个人，祂活在地上不仅是神，也是人。祂是个神人，但不是凭人的生命活着，乃是凭神的生命活着。所以祂的人性生活不是凭属人的生命活出来，乃是凭神圣的生命活出来的；但是在神圣的生命里，有人性的元素，并且在属人的生命里，有神性的元素。神圣的属性成了人性的美德。（过照着圣经中神圣启示高峰之生活实行的路，二四页。）

信息选读

〔神成为肉体〕产生一个神人，在地上过一种生活，不是凭祂属人的生命，乃是凭祂神圣的生命。祂在地上的日子，一直把自己摆在十字架上。祂留在十字架上死，好叫祂能凭神活，不是彰显人，乃是使神圣的属性成为人性的美德，而彰显神。这是第一个神人作为原型的生活。今天我们是祂的复制品，是祂的许多复本，所以我们该过同样的生活。

WEEK 5 – DAY 4

Morning Nourishment

John 5:19 ...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

God desired to become a man, and one day He became a man, living on earth as a God-man. Yet when He lived on earth as the God-man, He did not live by His human life but by His divine life. He was divine. He wanted to become human, and He was human. Yet He lived a human life not by His humanity but by His divinity. He was a human being who came with divinity. He lived on this earth not only as God but also as man. He lived as a God-man, yet not by the life of man but by the life of God. So His human living was not lived out by the human life but by the divine life. Yet within the divine life there was the element of humanity, and within the human life there was the element of divinity. The divine attributes became the human virtues. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 52-53)

Today's Reading

[The incarnation of God] produced a God-man, who lived on the earth not by His human life but by His divine life. All the days when He was on earth, He put Himself on the cross. He remained on the cross to die that He might live by God, not to express man but to express God in His divine attributes becoming man's virtues. This was the life of the first God-man as a prototype. Today we are His reproduction, His many copies, so we should live the same kind of life.

就内在的意义说，跟从耶稣乃是作这第一个神人复印的翻版。跟从耶稣就是要过神人的生活，不凭属人的生命，乃凭神圣的生命，好叫神能彰显或显现于肉体，使祂神圣的属性成为人性的美德。…所以，过照着圣经中神圣启示高峰之生活实行的路，就是你必须是个神人。你这位神人必须过一种生活，不是凭你自己，乃是凭另外一位；不是凭你属人的生命，乃是凭祂神圣的生命；不是彰显你自己，乃是彰显祂的神性，使祂神圣的属性，全都成为你人性的美德。

基督不凭祂属人的生命，乃凭祂神圣的生命，过人性的生活。…祂乃是死而活。祂整个三十三年半的生活，天天都是在那里死。祂向自己死，使祂得以向父活。（约五 19, 30, 八 28。）基督在地上的时候，一直在十字架底下，不彰显祂自己，乃彰显父。有一天，腓力对祂说，“主啊，将父显给我们看…”（十四 8。）主回答说，“腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父…”（9。）门徒看见主耶稣，但是他们看见祂时，就是看见父。这给我们看见，祂乃是父的彰显。

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄—许多神人。（罗八 29。）我作基督徒六十九年了。经过这么多年，神叫我只知道这一件事，就是神成为人，为要使人在生命和性情上，但不在神格上，成为神。这是我唯一的负担，我唯一的信息。神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷，那就是整本圣经的总结。（过照着圣经中神圣启示高峰之生活实行的路，二五至二八页。）

参读：圣经的四要素—基督、那灵、生命、召会，第三章。

Intrinsically speaking, to follow Jesus is to be a xerox copy of that first God-man. To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, so that God may be expressed, or manifested, in the flesh in all His divine attributes becoming the human virtues.... So the practical way to live a life according to the high peak of the divine revelation is that you must be a God-man. As a God-man, you need to live a life not by yourself but by another One, not by your human life but by His divine life, not to express yourself but to express His divinity in His divine attributes, which all become your human virtues.

Christ lived a life of humanity, not by His human life but by His divine life.... He died to live. He was dying every day during His whole life of thirty-three and a half years. He died to Himself that He might live to the Father (John 5:19, 30; 8:28). Christ was under the cross all the time on the earth, expressing not Himself but the Father. One day Philip asked Him, "Lord, show us the Father..." (John 14:8). The Lord responded, "Have I been so long a time with you, and you have not known Me...? He who has seen Me has seen the Father..." (v. 9). The disciples saw the Lord Jesus, but when they saw Him, they saw the Father. This shows that He was the expression of the Father.

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," pp. 53-55)

Further Reading: CWWL, 1984, vol. 1, "The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church," ch. 3

第五周■周五

晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

我们的第二个出生，使我们得进神的国，成为神的种类。动物和植物都有其特别的种类。我们是从神而生，所以我们是众神，属于神的种类。我们应当一直记得，我们是神人，属于神的种类。

我们既是从神而生的神人，且属于神的种类，我们对自己的配偶说话时，就不可随便。作丈夫的必须是神人，生活象神人。只是作好人，离神的喜悦太远了。我们必须看见，我们是神人，从神而生，并且属于神的种类。这是神人生活的开端。（神人的生活，一二至一三页。）

信息选读

主耶稣这神人说，祂是一粒麦子要落在地里死了，而成为许多子粒。（约十二 24。）这许多子粒实际上就是许多的神，作神的复制。头一个子粒—第一个神人—是原型，由这一子粒借着死与复活所产生的许多子粒—许多神人—是大量复制。这是神的复制。有些人听见神被复制，也许感到震惊，…然而，这正是约翰十二章二十四节所启示的。

神真正的嗜好是要在全地许多国家得着祂的复制。这样的复制使神喜乐，因为祂的复制看起来象祂，说话象祂，生活象祂。神在这复制里，祂的复制有祂的生命、祂的性情和祂的构成。

WEEK 5 — DAY 5

Morning Nourishment

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

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Our second birth caused us to enter into the kingdom of God to become the species of God. The animals and plants have their particular species. We are born of God, so we are gods belonging to the species of God. We should always remember that we are God-men belonging to the species of God.

As God-men born of God and belonging to God's species, we cannot speak to our spouse in a loose way. A husband must be a God-man, living as a God-man. To be merely a good man is far away from God's good pleasure. We need to see that we are God-men, born of God and belonging to God's species. This is the beginning of the God-man living. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 448)

Today's Reading

The Lord Jesus, the God-man, said that He was a grain of wheat falling into the ground to die in order to become many grains (John 12:24). These many grains are actually many gods as the reproduction of God. The first grain—the first God-man—was a prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the mass reproduction. This is the reproduction of God. When some hear that God has been reproduced, they may be shocked.... Nevertheless, this is what is revealed in John 12:24.

God's real hobby is to have His reproduction in many nations around the globe. Such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him. God is in this reproduction, and His reproduction has His life, His nature, and His constitution.

虽然我们是神的复制，但这复制—神的嗜好—不是这样完整或完全，因为我们许多有神生命的人，没有凭祂的生命而活。有些人的确凭神的生命而活，但他们没有不断凭祂的生命而活。可能早晨他们凭神的生命而活，但后来他们发了脾气，于是就活得象蝎子。…晚上他们也许变得更坏，活得象魔鬼撒但。…有一天，主耶稣转向爱祂的彼得，对他说，“撒但，退我后面去吧！”（太十六 23 上。）因为彼得成了撒但，他就需要背起他的十字架，使撒但被置于十字架。

在我们日常的生活中，我们也许有时候是神，有时候是蝎子，有时候象撒但。因为这是我们实际的情况，我们当然需要被变化。

自从一九六二年这职事到了美国以来，我实际上只传讲一件事—神成为人，为要使人在生命和性情上成为神。然而，直到一九九四年二月，我才得着这样清楚的看见，有沉重的负担要告诉神的子民，我们众人都在生命和性情上（但不在神格上）是神。认识我们是谁，并领悟我们是谁，会使我们有革命性的改变。假定某位活得象蝎子的弟兄，领悟他是神的儿女，在生命和性情上是神，这位弟兄立刻会有彻底的改变。与他有关的气氛和一切也会随之改变。倘若今天所有的基督徒都领悟，他们在生命和性情上是神，整个世界都会不一样。已往十个月里，我常查问自己：“一个神人是这样么？你说信徒已在生命和性情上成为神，但你现在是什么？你是神或是别的东西？”我的回答是要悔改，并求主赦免，因为至少有一些我作的事，不是在祂里面或照着祂作的。这种领悟使我有革命性的改变。（历代志生命读经，一二至一四页。）

参读：历代志生命读经，第二、四、十三篇；基督为父用神圣的荣耀所荣耀的结果，第一至三章。

Although we are God's reproduction, this reproduction—God's hobby—is not so complete or perfect, because many of us who have God's life do not live by His life. Some do live by God's life, but they do not live by His life continually. Perhaps in the morning they live by God's life, but later in the day they may lose their temper and live like a scorpion.... In the evening they may become even worse, living like the devil, Satan.... One day the Lord Jesus turned to Peter, someone who loved Him, and said to him, "Get behind Me, Satan!" (Matt. 16:23a). Because Peter had become Satan, he needed to bear his cross so that Satan could be put on the cross.

In our daily living we may be God at one time, a scorpion at another time, and Satan at yet another time. Because this is our actual situation, we surely need to be transformed.

Since the ministry began in the United States in 1962, I have actually ministered only one matter—God becoming a man that man may become God in life and in nature. However, it was not until February 1994 that I received such a clear view with a heavy burden to tell God's people that we all are God in life and in nature but not in the Godhead. To know who we are and to realize who we are revolutionizes us. Suppose a certain brother who has been living like a scorpion realizes that, as a child of God, he is God in life and in nature. Immediately this brother will be radically changed. The atmosphere and everything related to him will also be changed. If all of today's Christians realized that they were God in life and in nature, the whole world would be different. During the past ten months, I have often checked with myself: "Is a God-man like this? You have spoken that the believers have become God in life and in nature, yet what are you now? Are you God or are you something else?" My answer has been to repent and ask for the Lord's forgiveness because at least some of the things I did were not in Him or according to Him. This realization has revolutionized me. (Life-study of 1 & 2 Chronicles, pp. 11-12)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4,13; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1-3

第五周■周六

晨兴喂养

约三 6 “...从那灵生的，就是灵。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

我们在路加福音看见，基督如何成为肉体，过神人的生活。我们在腓立比书看见，基督如何从我们活出来，为要得着祂自己的许多翻版。所有的基督徒都应当是这独一神人的翻版。

我们如何能成为这样的翻版，这样的复制？首先，我们需要在我们的灵里从是灵的基督重生，然后我们需要在我们的魂里，逐渐被是灵的基督变化。这样我们自然会借着祂的灵全备的供应，活神人基督，接受祂的心思，好象发光之体照耀生命的话，返照祂的光。我们也要给人看出我们是在基督里面，有祂作我们超凡的义，在祂复活的大能里模成祂的死。然后我们就要在神为人所造的一切人性美德里彰显祂。这些美德是由神人的神圣属性所加强、丰富并充满的。（路加福音生命读经，六二九至六三〇页。）

信息选读

作为基督精华的那灵，包含最高标准道德的元素。当那灵在我们里面运行时，最高人性美德的元素也在我们里面运行。主拯救我们不发脾气，不是...神奇的作什么。祂乃是以住在我们里面者的身分，在我们里面运行，并使祂自己与我们调和，借此拯救我们。如果我们转向祂这位在我们灵里的，呼求祂的名，祂就会带着祂

WEEK 5 — DAY 6

Morning Nourishment

John 3:6 ...That which is born of the Spirit is spirit.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

In Luke we see how Christ was incarnated and lived the life of a God-man. In Philippians we see how Christ is lived out from us in order to have many duplicates of Himself. All Christians should be duplicates of the unique God-man.

How can we be such duplicates, such reproductions? First, we need to be reborn of the pneumatic Christ in our spirit, and then we need to be gradually transformed by the pneumatic Christ in our soul. Then spontaneously we shall live Christ, the God-man, by the bountiful supply of His Spirit, taking His mind and shining the word of life as luminaries reflecting His brightness. We shall also be found in Christ with Him as our surpassing righteousness, in the power of His resurrection, and conformed to His death. Then we shall express Him in all the human virtues created by God for man. With the divine attributes of the God-man these virtues are strengthened, enriched, and filled. (Life-study of Luke, p. 543)

Today's Reading

The Spirit as the extract of Christ contains the element of the highest standard of morality. As the Spirit moves within us, the element of the highest human virtues also moves in us. The Lord does not rescue us from our temper by doing something miraculously.... Instead, He rescues us by moving in us and mingling Himself with us as the One who indwells us. If we turn to Him as the One in our spirit and call on His name, He will move

的一切元素，在我们里面运行。祂是这样来拯救我们的。（路加福音生命读经，六一六至六一七页。）

我们所传的这位神，经过成为肉体，死而复活，成了那赐生命的灵。今天祂既是神又是人。当祂来成为人，活在地上时，祂并没有把神性放弃，…所以有的解经家就称祂作“神人”。…这位进到我们里面的灵，不仅有神性，也有人性。在得救以前，我们不只没有神性，连我们的人性也是堕落的。但我们得救以后，我们不仅有神性，我们也得着了最高的人性，使我们能过一种高超的生活。我们不是拘守什么外面的规条，乃是里面多了一个成分，就是主耶稣基督超越的人性。…因着祂的神性，我们就能活出神性一切的荣耀；因着祂的人性，我们就能活出人性一切的美德。所以一个真正得救，凭着里面的灵活着的人，在他身上就自然流露出神的荣耀和人的美德。

我们的主是神，又是人。在全世界所有的传记中，没有一个人象新约四福音所记载的主耶稣。当我们读的时候，不仅惊奇祂的神性，更受祂人性的美德所感动、所吸引。祂的为人、态度、待人实在太奇妙了，祂的人性实在超凡。我们赞美祂！这样一位神而人者，竟然乐意住在我们里面。祂经过成为肉体，死而复活，成为赐生命的灵。如今在等候人呼求祂，相信祂。我们一呼求祂的名，接受祂作救主，祂就进到我们里面，我们就和祂有生机的联结。当我们向祂敞开，爱祂，渴慕与祂联结为一，我们里面就天天被祂充满、被祂据有。这样我们所活出来的，就是神性的荣耀和人性的美德。这是何等荣耀，何等美好，何等甜美的生活！（李常受文集一九八三年第三册，一九七至一九八页。）

参读：路加福音生命读经，第六十二至六十三篇；基督奇妙的所是，第一章。

in us with all His elements. In this way He saves us. (Life-study of Luke, p. 533)

The God whom we preach has become the life-giving Spirit through incarnation, death, and resurrection. Today He is both God and man. When He came to be a man and lived on earth, He did not forsake His divinity... Therefore, some Bible expositors call Him the "God-man"...The Spirit who has entered into us possesses not only divinity but also humanity. Before we were saved, not only were we void of divinity, even our humanity was fallen. However, from the time we were saved, not only do we possess divinity, but we also have received the highest humanity for us to live a transcendent life. We do not merely adhere to outward regulations; rather, we have an element added to us, and that element is the excellent humanity of the Lord Jesus Christ.... Because of His divinity we can live out all the glory of divinity, and because of His humanity we can live out all the virtues of humanity. Therefore, the glory of God and the virtues of man flow out spontaneously from one who is truly saved and who lives by the Spirit within him.

Our Lord is both God and man. Of all the biographies of the world, there is none like that of the Lord Jesus recorded in the four Gospels of the New Testament. When we read these Gospels, not only do we marvel at His divinity, but even more we are moved and attracted by His human virtues. His behavior, His attitude, and the way He treated others were too wonderful; His humanity is unsurpassed. We praise Him! Such a God-man is pleased to indwell us. He passed through incarnation, death, and resurrection to become the life-giving Spirit. Now He is waiting for us to call on Him and believe into Him. Once we call on His name and receive Him as our Savior, He enters into us, and thereby we have an organic union with Him. When we open ourselves to Him, love Him, and desire to be joined with Him as one, we are filled and possessed by Him every day. In this way what we live out are the glory of divinity and the virtues of humanity. What a glorious, wonderful, and sweet life this is! (CWWL, 1983, vol. 3, "The Wonderful Being of Christ," p. 151)

Further Reading: Life-study of Luke, msg. 62-63; CWWL, 1983, vol. 3, "The Wonderful Being of Christ," ch. 1

第五周诗歌

399

经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

一 神的心意所喜所爱: 基督启示我灵中;
不是接受外面宗教, 乃让基督来居衷。

(副) 神的心意所喜所爱: 基督作到我里面;
不是有何外面成就, 乃让基督来扩展。

- 二 神的心意所喜所爱: 基督活在我里面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所爱: 基督成形我魂间;
不是跟随外面仪式, 乃让基督时加添。
- 四 神的心意所喜所爱: 基督安家心头;
不仅外面对祂事奉, 更让基督全占有。
- 五 神的心意所喜所爱: 基督成为我盼望;
不是外面客观荣耀, 乃是基督作荣光。
- 六 神的心意所喜所爱: 基督居衷作一切;
不是外面有何得着, 乃有基督作秘诀。

WEEK 5 — HYMN

It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538

- 2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.
- 3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
- 4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
- 5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
- 6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第六周

得着神，好为着神的目的 被神变化

诗歌：诗 425

读经：伯四二 1～6，林后三 8～9，四 10～12，16～18，五 18～20

纲要

【周一】

壹 神在约伯身上的目的，是要他成为活在属天异象和神经纶实际里的人：

一 约伯的经历乃是神在祂圣经纶里所采取的一个步骤，要对自满的约伯实行销毁并剥夺，好将约伯拆毁，使神能有一条路，用神自己重建约伯，并将约伯引进对神更深的追求，使他能得着神，而不是得着神的祝福，或他凭自己的完全和纯全而有的成就——腓三 10～14，林前二 9，八 3，出二十 6，代上十六 10～11，二二 19 上，代下十二 14，二六 3～5，三四 1～3 上，诗二四 6，二七 4，8，一〇五 4，一一九 2，10，来十一 6。

二 不在意神的人也许赢得许多事物，并且似乎也兴旺；（诗七三 1～15；）然而，在意神的人会受神限制，甚至被神剥夺许多事物；神对寻求祂者的目的，是要他们在祂里面得着一切，而不被

Week Six

Gaining God to Be Transformed by God for the Purpose of God

Hymns: 548

Scripture Reading: Job 42:1-6; 2 Cor. 3:8-9; 4:10-12, 16-18; 5:18-20

Outline

§Day 1

I. God's intention with Job was for him to become a person who lived in the heavenly vision and the reality of God's economy:

A. Job's experience was a step taken by God in His divine economy to carry out the consuming and stripping of the contented Job in order to tear Job down that God might have a way to rebuild him with God Himself and to usher him into a deeper seeking after God so that he might gain God instead of His blessings and his attainments in his perfection and integrity—Phil. 3:10-14; 1 Cor. 2:9; 8:3; Exo. 20:6; 1 Chron. 16:10-11; 22:19a; 2 Chron. 12:14; 26:3-5; 34:1-3a; Psa. 24:6; 27:4, 8; 105:4; 119:2, 10; Heb. 11:6.

B. The one who does not care for God may gain many things and may seem to prosper (Psa. 73:1-15); however, the one who cares for God will be restricted by God and even stripped by God of many things; God's intention with His seekers is that they may find everything in Him and

打岔离开对祂自己绝对的享受。(16~28。)

三 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；(腓三8，参诗七三25~26；) 神心头的愿望乃是要我们完满地得着祂作生命，作生命的供应，并作我们全人的一切。(罗八10, 6, 11, 参西一17下, 18下。)

四 我们要活在神经纶的实际同祂神圣的分赐里，就需要神将祂自己建造到我们内在的构成里，使我们全人被基督重新构成：

1 如保罗的书信所揭示的，神对付我们的目的，乃是要剥夺我们一切的事物，并销毁我们，好叫我们更多得着神——林后四16~18。

2 召会的建造，是借着基督安家在我们心里，就是借着祂将自己建造到我们里面，使我们的内心，我们内在的构成，成为祂的家——弗三16~21。

五 在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是这位神人；这含示神在祂神经纶里的目的，是要使祂自己成为人，为要使人生命和性情上成为神，但无分于神格——撒下七12~14上，罗一3~4，太二二41~45，约十四6上，十10下，林前十五45下，约六63，林后三6，约壹五16上。

【周二】

贰 神的神经纶乃是神借着成为肉体，成为在肉体里的人，好使人在那灵里借着变化成为神，为着把神建造到人里面，并把人建造到神里面，以得着一个团体的神人：

not be distracted from the absolute enjoyment of Himself (vv. 16-28).

C. God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain (Phil. 3:8; cf. Psa. 73:25-26); the desire of God's heart is that we would gain Him in full as life, as the life supply, and as everything to our being (Rom. 8:10, 6, 11; cf. Col. 1:17b, 18b).

D. In order to live in the reality of God's economy with His divine dispensing, we need God to build Himself into our intrinsic constitution so that our entire being will be reconstituted with Christ:

1. As unveiled in Paul's Epistles, God's purpose in dealing with us is to strip us of all things and to consume us so that we may gain God more and more——2 Cor. 4:16-18.

2. The building up of the church is by Christ's making His home in our hearts, that is, by His building Himself into us, making our heart, our intrinsic constitution, His home——Eph. 3:16-21.

E. In Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man; this implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature but not in the Godhead——2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:41-45; John 14:6a; 10:10b; 1 Cor. 15:45b; John 6:63; 2 Cor. 3:6; 1 John 5:16a.

§Day 2

II. God's economy is God becoming a man in the flesh through incarnation that man might become God in the Spirit through transformation for the building of God into man and man into God to gain a corporate God-man:

一 永远并三一的神成为人，所经过最奇妙、超越、奥秘、并包罗万有的变化，乃是神在人里面的行动，为着完成祂永远的经纶——弥五 2，约一 14，29，三 14，十二 24，徒十三 33，彼前一 3，林前十五 45 下，徒二 36，五 31，来四 14，九 15，七 22，八 2：

1 这些变化是三一神成为一个神人所经过的过程，将神性带进人性里，使神性与人性调和，作为原型，以大量复制许多神人；祂成了三一神具体的化身，将神带给人，使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的——约一 14，西二 9，罗八 28 ~ 29。

【周三】

2 在何西阿十一章四节神说到这些变化，说，“我用慈绳爱索牵引他们；”“慈绳〔直译，人的绳〕爱索”这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上；神的爱是神圣的，却是在人的绳里，也就是借着基督的人性，临到我们：

a 神所借以牵引我们的绳子（种种的变化，种种的过程），包括基督的成为肉体、人性生活、钉死、复活和升天；借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们——耶三一 3，约三 14，16，六 44，十二 32，罗五 5，8，约壹四 8 ~ 10，16，19。

b 在基督之外，神永远长存的爱，就是祂不变、征服人的爱，在我们身上就无法得胜；神不变的爱是得胜的，因为这爱是在基督里、同着基督、借着基督、并为着基督的。

c 神永远长存的爱总是得胜的；虽然我们有失败和错误，神的爱终必得胜——罗八 35 ~ 39。

A. The most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man are God's move in man for the accomplishment of His eternal economy——Micah 5:2; John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:

1. These transformations are the processes through which the Triune God passed in His becoming a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men; He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable——John 1:14; Col. 2:9; Rom. 8:28-29.

§Day 3

2. God speaks of these transformations in Hosea 11:4 by saying, “I drew them with cords of a man, / With bands of love”; the phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity:

a. The cords (the transformations, the processes) through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God's love in His salvation reaches us——Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.

b. Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.

c. God's everlasting love is always victorious; eventually, in spite of our failures and mistakes, God's love will gain the victory——Rom. 8:35-39.

二 三部分之人的变化，乃是神的行动，要使人成为神，使人被经过过程并终极完成的三一神所构成；在神向约伯的显现中，约伯看见了神，使他得着神，好为着神的目的被神变化——伯三八 1～3，四二 1～6，林后三 16～18，来十二 1～2 上：

- 1 看见神的结果是我们被变化成为神的形像；因此，我们越在灵里观看祂这终极完成的灵，就越将祂一切的成分作为神圣的元素接受到我们里面，以排除我们老旧的元素，使我们全人成为新的；我们的基督徒生活不在于外面的改变，乃在于从里面被变化——林后三 18，诗二七 4，加六 15～16。
- 2 我们借着心转向主，以没有帕子遮蔽的脸观看并返照祂，就能天天留在变化的过程中；没有帕子遮蔽的脸就是转向主的心——林后三 16，18：
 - a 心转向主，就是爱主；我们越爱主，我们的心向主就越敞开，祂就有路从我们的灵扩展到我们的各部分。
 - b 心转向主，把心向主敞开，是我们生命长大的秘诀；我们可以借着简单的告诉主：“主啊，我爱你，我要讨你喜悦，”而向主敞开我们的心。
 - c 我们一天过一天在一切的境遇中观看主，（诗二七 4，）就返照主的荣光，并渐渐变化成为主的形像，从荣耀到荣耀。
 - d 许多基督徒不喜乐，因为他们里面的圣灵不喜乐；（弗四 30，参诗十六 11，四三 4，徒三 19～20，出三三 11，14～17，来一 9，耶十五 16，约十五 9～11，约壹一 3～4，约贰 12，腓四 4；）我们的心

B. The transformation of the tripartite man is God's move to deify man, to constitute man with the processed and consummated Triune God; in God's appearing to him, Job saw God in order to gain God to be transformed by God for the purpose of God—Job 38:1-3; 42:1-6; 2 Cor. 3:16-18; Heb. 12:1-2a:

1. Seeing God issues in the transformation of our being into God's image; hence, the more we look at Him as the consummated Spirit in our spirit, the more we receive all His ingredients into our being as the divine element to discharge our old element so that our whole being becomes new; our Christian life is not a matter of changing outwardly but of being transformed from within—2 Cor. 3:18; Psa. 27:4; Gal. 6:15-16.
2. We can remain in the daily process of transformation by turning our heart to the Lord so that we can behold and reflect Him with an unveiled face; an unveiled face is a heart that turns to the Lord—2 Cor. 3:16, 18:
 - a. To turn our heart to the Lord is to love the Lord; the more we love the Lord, the more our heart will be open to the Lord, and He will have a way to spread out from our spirit into all the parts of our heart.
 - b. To turn our heart to the Lord, to open our heart to the Lord, is the key to our growing in life; we can open our heart to the Lord simply by telling the Lord, "O Lord, I love You; I want to please You."
 - c. As we behold the Lord day after day in all our situations (Psa. 27:4), we will reflect the Lord's glory and be transformed into His image from glory to glory.
 - d. Many Christians are not joyful because the Spirit within them is not joyful (Eph. 4:30; cf. Psa. 16:11; 43:4; Acts 3:19-20; Exo. 33:11, 14-17; Heb. 1:9; Jer. 15:16; John 15:9-11; 1 John 1:3-4; 2 John 12; Phil. 4:4); if we do not turn our heart to the Lord to let the Spirit of the Lord spread out of our spirit into our

若不转向主，不让主的灵从我们的灵扩展到我们的心里，我们定规是拘束、下沉的。

e 主的灵在哪里，哪里就有自由；（林后三 17；）若有人说聚会沉闷，我们就要领悟是他自己里面沉闷；然而当我们的灵转向主，我们就享受那灵作我们的自由。

f 释放的灵一有路扩展到我们心的各部分，我们就得释放、超脱且自由；这自由就是荣耀，就是神的同在和神的显出；我们觉得高尚、尊贵、光荣，因为我们正在被变化成为祂的形像—18 节，创一 26。

【周五】

三 变化使我们从一个形状，就是旧人的形状，迁移到另一个形状，就是新人的形状；主乃是借着基督之死的杀死来完成这变化的工作—林后四 10 ~ 12, 16 ~ 18:

1 在林后四章十节保罗说，我们身体上常带着耶稣的治死；“治死”的意思是杀死；基督的死杀死我们—林前十五 31, 36, 约十二 24 ~ 26, 林后一 8 ~ 9。

2 基督的死乃是在复合的灵里；那灵是基督之死及其功效的应用—出三十 22 ~ 25, 罗八 13。

3 基督徒的生活乃是一直在复合之灵的治死下的生活；这种每天的治死是由内住之灵以环境为治死的器械所完成的。

4 在神的神圣和主宰的安排之下，万有都互相效力，借着基督之死的杀死使我们变化，叫我们得益处；罗马八章二十八节里的“益处”，与物质的人事物无关；只有一位是有益处的，就是神—路十八 19：

a 一切与我们有关的人事物，都是圣灵作工叫我们得

heart, we will feel restrained and depressed.

e. Where the Spirit of the Lord is, there is freedom (2 Cor. 3:17); if someone says that a meeting is boring, we must realize that it is he himself who is bored within; but when we turn our heart to the Lord, we enjoy the Spirit as our freedom.

f. Once the liberating Spirit has the way to spread into all the parts of our heart, we are released, transcendent, and free; this freedom is glory, which is the presence of God and the expression of God; we feel noble, honorable, and glorious because we are being transformed into His image—v. 18; Gen. 1:26.

§Day 5

C. Transformation transfers us from one form, the form of the old man, to another form, the form of the new man; the Lord accomplishes this transformation work by the killing of Christ's death—2 Cor. 4:10-12, 16-18:

1. In 2 Corinthians 4:10 Paul says that we are always bearing about in our body the putting to death of Jesus; putting to death means killing; the death of Christ kills us—1 Cor. 15:31, 36; John 12:24-26; 2 Cor. 1:8-9.

2. The death of Christ is in the compound Spirit; the Spirit is the application of the death of Christ and its effectiveness—Exo. 30:22-25; Rom. 8:13.

3. The Christian life is a life that is all the time under the killing by the compound Spirit; this daily killing is carried out by the indwelling Spirit with the environment as the killing weapon.

4. Under God's divine and sovereign arrangement, everything works for our good, for our transformation, through the killing of Christ's death; the "good" in Romans 8:28 is not related to physical persons, matters, or things; only One is good—God—Luke 18:19:

a. All persons, all matters, and all things related to us are the means of the Holy

益处的凭借，好加给我们美福，（诗六八 19 上，）
就是三一神自己。（参创四五 5，五十 20。）

b 一切与我们有关的人和处境，都是神的灵所安排的，为要配合祂在我们里面的工作，使我们变化并模成神长子的形像—参太十 29 ~ 31。

四 我们经历圣灵的管治时，变化就在我们里面进行—罗八 2，28 ~ 29，来十二 5 ~ 14：

1 那灵在我们里面的工作，是为我们构成新的所是，但那灵外面的工作是借着我们的环境，拆毁我们天然所是的每一面—参耶四八 11。

2 我们应当与内里运行的灵合作，并接受神为我们所安排的环境—腓四 12，弗三 1，四 1，六 20，林前七 24。

【周六】

叁 职事是由启示加上苦难所产生的；我们所看见的，是借着苦难而作到我们里面；因此，我们所供应的乃是我们的所是：

一 执事的人数虽多，但只有一个职事，就是为着成就神新约经纶的新约职事；我们与基督同工，乃是要完成这唯一的职事，将基督供应人，以建造祂的身体—徒一 17，弗四 11 ~ 12，提前一 12，林后四 1，六 1 上。

二 整体而言，身体有一个唯一的团体职事，但因这职事乃是基督身体的事奉，而且因着身体有许多肢体，所以众肢体都有各自的职事，为着完成那唯一的职事—徒二十 24，二一 19，提后四 5，西四 17。

Spirit to work good for us so that we can be loaded with good (Psa. 68:19a), with the Triune God Himself (cf. Gen. 45:5; 50:20).

b. All persons and all situations related to us are arranged by the Spirit of God to match His work within us so that we may be transformed and conformed to the image of the firstborn Son of God—cf. Matt. 10:29-31.

D. Transformation is carried out in us as we experience the discipline of the Holy Spirit—Rom. 8:2, 28-29; Heb. 12:5-14:

1. The work of the Spirit within us is to constitute a new being for us, but the work of the Spirit without is to tear down every aspect of our natural being through our environment—cf. Jer. 48:11.

2. We should cooperate with the inner operating Spirit and accept the environment that God has arranged for us—Phil. 4:12; Eph. 3:1; 4:1; 6:20; 1 Cor. 7:24.

§Day 6

III. Ministry is the issue of revelation plus suffering—what we see is wrought into us through suffering; hence, what we minister is what we are:

A. Although the ministers are many, they have only one ministry—the ministry of the new covenant for the accomplishing of God's New Testament economy; our working together with Christ is to carry out this unique ministry, the ministering of Christ to people for the building up of His Body—Acts 1:17; Eph. 4:11-12; 1 Tim. 1:12; 2 Cor. 4:1; 6:1a.

B. As a whole, the Body has one, unique corporate ministry, but because this ministry is the service of the Body of Christ and because the Body has many members, all the members have their own ministry for the carrying out of the unique ministry—Acts 20:24; 21:19; 2 Tim. 4:5; Col. 4:17.

三 这职事是为着供应我们所经历的基督，并且是由对基督之丰富的经历，经过受苦、消耗的压力、以及十字架杀死的工作而构成、产生并形成的——徒九 15 ~ 16，西一 24，腓三 10，提前四 6，林后一 4 ~ 6，8 ~ 9，12，三 3，6:

- 1 那灵的职事使我们供应基督作那赐人生命的灵，我们借此就达到神圣启示的高峰——8 ~ 9，6，3 节，后二二 17 上。
- 2 义的职事使我们供应基督不仅作我们客观的义，也作我们主观活出的义，使基督得着真正的彰显，我们借此就进入神人的生活——罗五 17，腓三 9，后十九 8。
- 3 和好的职事使我们供应基督作和好的话语，好能将神的子民带到他们的灵，就是至圣所里，使他们成为在灵里的人，我们借此就在基督那牧养人的天上职事里与基督是一，按着神牧养人——林后五 18 ~ 20，约二一 15 ~ 17，彼前五 2 ~ 4，二 25，后一 12 ~ 13，来十 19，22，林前二 15。
- 4 我们完全进入这样一个美妙职事的三方面，主就有路带众召会进入一个新的复兴。

四 患难是恩典连同基督一切丰富的甜美眷临和化身；恩典主要是以患难的样式眷临我们——林后十二 7 ~ 10:

- 1 借着患难，基督的十字架在我们天然所是上治死的功效，就借着圣灵应用在我们身上，使复活的神有路将祂自己加到我们里面——一 8 ~ 9，四 16 ~ 18。
- 2 患难生忍耐，忍耐产生蒙称许的品质——蒙称许的品质或属性，是忍受并经历患难和试验的结果——罗五 3 ~ 4。

C. The ministry is for ministering the Christ whom we have experienced, and it is constituted with, and produced and formed by, the experiences of the riches of Christ gained through sufferings, consuming pressures, and the killing work of the cross——Acts 9:15-16; Col. 1:24; Phil. 3:10; 1 Tim. 4:6; 2 Cor. 1:4-6, 8-9, 12; 3:3, 6:

1. The ministry of the Spirit is for us to arrive at the high peak of the divine revelation by our ministering Christ as the Spirit, who gives life——vv. 8-9, 6, 3; Rev. 22:17a.
2. The ministry of righteousness is for us to enter into the God-man living by our ministering Christ not only as our objective righteousness but also as our subjective and lived-out righteousness for the genuine expression of Christ——Rom. 5:17; Phil. 3:9; Rev. 19:8.
3. The ministry of reconciliation is for us to shepherd people according to God (in oneness with Christ in His heavenly ministry of shepherding) by our ministering Christ as the word of reconciliation so that we can bring God's people into their spirit as the Holy of Holies for them to become persons in the spirit——2 Cor. 5:18-20; John 21:15-17; 1 Pet. 5:2-4; 2:25; Rev. 1:12-13; Heb. 10:19, 22; 1 Cor. 2:15.
4. By our fully entering into such a wonderful ministry in its three aspects, the Lord will have a way to bring the churches into a new revival.

D. Tribulation is the sweet visitation and incarnation of grace with all the riches of Christ; grace visits us mainly in the form of tribulation——2 Cor. 12:7-10:

1. Through tribulations the killing effect of the cross of Christ on our natural being is applied to us by the Holy Spirit, making the way for the God of resurrection to add Himself into us——1:8-9; 4:16-18.
2. Tribulation produces endurance, which brings forth the quality of approvedness——an approved quality or attribute resulting from the enduring and experiencing of tribulation and testing——Rom. 5:3-4.

五 神已将祂自己这爱随同所赐给我们的圣灵，浇灌在我们心里，作了我们里面的动力，叫我们在一切的患难中得胜有余；所以我们忍受任何的患难时，都不至于蒙羞，反而活基督，好显大祂—5节，八31~39，林后五14~15，腓一19~21上。

E. God poured out Himself as love in our hearts with the Holy Spirit, who has been given to us, as the motivating power within us, that we may more than conquer in all our tribulations; therefore, when we endure any kind of tribulation, we are not put to shame but live Christ for His magnification—v. 5; 8:31-39; 2 Cor. 5:14-15; Phil. 1:19-21a.

第六周■周一

晨兴喂养

腓三 13 ~ 14 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

诗七三 26 “我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。”

约伯的三个朋友说不出话来，因为他们不认识、不明白发生在约伯身上的事，目的是什么。这里的景象指明，约伯和他的三个朋友，对所发生的那极痛苦、极可怕的事毫不明白，而在他们的敬虔中感到困惑，无法洞悉其原因是什么，其目的是什么，其结果将如何。实际上，约伯的经历乃是神在祂神圣经纶里所采取的一个步骤，要对自满的约伯实行销毁并剥夺，好将约伯引进对神更深的追求，使他得着神，而不是得着神的祝福，或他凭自己的完全和纯全而有的成就。神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人，在生命和性情上与神一样（但无分于祂的神格），好彰显神。（圣经恢复本，伯二 13 注 1。）

信息选读

圣经里的神圣启示是渐进的。到了约伯的时候，神圣启示的进展只达到亚伯拉罕时代的水平，就是罪人需要神凭燔祭所流之血的救赎。（伯一 5，四二 8。）至于重生、（约三 6，彼前一 23、）更新、（林后四 16…、）变化、（罗十二 2…、）模成、

WEEK 6 — DAY 1

Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Psa. 73:26 My flesh and my heart fail, but God is the rock of my heart and my portion forever.

Job's three friends could not speak anything because they had no knowledge, no understanding, concerning the purpose of what had happened to Job. The scene here indicates that Job and his friends were ignorant concerning that most painful and most terrifying occurrence, and were puzzled in their godliness, unable to discern what the reason was, what the purpose was, and what the result would be. Actually, Job's experience was a step taken by God in His divine economy to carry out the consuming and stripping of the contented Job in order to usher Job into a deeper seeking after God, that he might gain God instead of His blessings and his attainments in his perfection and integrity. God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God. (Job 2:13, footnote 1)

Today's Reading

The divine revelation in the Bible is progressive. Up to Job's time the progression of the divine revelation had reached only the level of Abraham's time, that is, that sinners need God's redemption with the shedding of the blood of the burnt offering (Job 1:5; 42:8). The divine truths regarding such matters as regeneration (John 3:6; 1 Pet. 1:23), renewing (2 Cor. 4:16...),

(八 29、) 和得荣 (23, 30...) 等事的神圣真理, 在神旧约的经纶里, 还没有明确地启示给人。神无法向约伯和他的朋友讲说这些事, 因为他们是在神圣启示的原始阶段。(参约三 7 ~ 12, 十六 12 ~ 13。) 这些事乃是直到使徒保罗的时候, 才完整地启示出来。关于约伯和他朋友所不明白之事, 保罗领受了完满且明确的启示。(弗三 3 ~ 6, 9 ~ 11, 西一 25 ~ 27。) 若没有保罗的书信, 就难以明白约伯记, 因为关于神对付祂子民的目的, 约伯记的结语并没有给我们明确的观点。然而, 按新约的观点就非常清楚, 神对付祂圣民的目的, 乃是要使他们倒空一切, 单单接受神, 作他们所赢得的。(腓三 8, 参诗七三 25 ~ 26。) 神心头的愿望乃是要我们完满地得着祂作生命, 作生命的供应, 并作我们全人的一切。(圣经恢复本, 伯二 13 注 1。)

(诗篇七十六篇二十六节提到,) 在神的圣所里, 诗人受指教单单以神自己, 而不是神以外的任何事物, 为他的业分。不在意神的人也许赢得许多事物, 并且似乎也兴旺。然而, 在意神的人会受神限制, 甚至被神剥夺许多事物, 正如约伯(伯一 6 ~ 二 10) 和使徒保罗(腓三 7 ~ 8) 的例子一样。神对寻求祂者的目的, 是要他们在祂里面得着一切, 而不被打岔离开对祂自己绝对的享受。这不是遵行律法的问题, 象在诗篇一篇所说者, 也不是对错的问题, 乃是得着神并持守神作一切的问题。(诗七三 26 注 1。)

约伯记写于神圣启示进展的早期, ... 所以没有清楚启示神对付祂子民的目的。这启示没有给约伯, 乃是给了保罗。保罗的书信揭示, 神对付我们的目的, 乃是要剥夺我们一切的事物, 并销毁我们, 好叫我们更多得着神。(腓三 8, 林后四 16。)(伯一 1 注 1。)

参读: 约伯记生命读经, 第三十至三十一篇。

transformation (Rom. 12:2...), conformation (8:29), and glorification (vv. 23, 30...) were not explicitly revealed to man in God's Old Testament economy. God could not speak such things to Job and his friends because they were in a primitive stage of the divine revelation (cf. John 3:7-12; 16:12-13). These things were not revealed in completion until the apostle Paul's time. Paul received a full and explicit revelation of things concerning which Job and his friends had no understanding (Eph. 3:3-6, 9-11; Col. 1:25-27). Without the Epistles of Paul it would be difficult to understand the book of Job, because the conclusion of Job does not give us an explicit view concerning the purpose of God's dealing with His people. However, in the view of the New Testament it is very clear that God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain (Phil. 3:8; cf. Psa. 73:25-26). The desire of God's heart is that we would gain Him in full as life, as the life supply, and as everything to our being. (Job 2:13, footnote 1)

In God's sanctuary the psalmist was instructed to take only God Himself as his portion, not anything other than God. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things, as was the case with Job (Job 1:6—2:10) and the apostle Paul (Phil. 3:7-8). God's intention with His seekers is that they may find everything in Him and not be distracted from the absolute enjoyment of Himself. It is not a matter of keeping the law, as in Psalm 1, or of being right or wrong, but of gaining God and keeping God as everything. (Psa. 73:26, footnote 1)

The book of Job, written early in the progression of the divine revelation..., does not contain a clear revelation of God's purpose in dealing with His people. This revelation was given not to Job but to Paul. As unveiled in Paul's Epistles, God's purpose in dealing with us is to strip us of all things and to consume us so that we may gain God more and more (Phil. 3:8; 2 Cor. 4:16). (Job 1:1, footnote 1)

Further Reading: Life-study of Job, msgs. 30-31

第六周■周二

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间…”

林前十五 45 “…末后的亚当成了赐生命的灵。”

罗八 29 “…神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

我们要来看永远并三一的神成为人，所经过最奇妙、超越、奥秘、并包罗万有的变化。神是完整、完全、不变的，但祂经过了种种的变化。我年幼时，人教导我说，主耶稣昨日、今日、直到永远，是一样的。（来十三 8。）但是等到我深入圣经内在的深处之后，我发现只是这样说并不能充分解释有关基督深奥的奥秘，因为圣经给我们看见，神已经变化了。神成了人。这岂不是变化么？（罗马书的结晶，二二〇至二二一页。）

信息选读

三一神成了一个神人，将神性带进人性里，使神性与人性调和，作为原型，以大量复制许多神人。祂成了三一神具体的化身，（约一 14，）将神带给人，使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的。

神若没有变化成为人，就不可能过人性的生活。祂虽然过着人性的生活，但不凭祂属人的生命，乃凭祂神圣的生命活着，在祂人性的美德里，彰显神圣的属性。这样的生活，乃是祂大量复制所产生许多神人之人性生活的模型。（彼前二 21。）

WEEK 6 — DAY 2

Morning Nourishment

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

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

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

We want to see the most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man. God is complete, perfect, and unchanging, but He has had many transformations. In my youth I was taught that the Lord Jesus is the same yesterday, today, and forever (Heb. 13:8). But after I got into the intrinsic depths of the Scriptures, I found out that merely to say this is not adequate in the interpretation of the deep mysteries concerning Christ, because the Bible shows that God has been transformed. God became a man. Is this not a transformation? (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 378)

Today's Reading

The Triune God became a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men. He became the embodiment of the Triune God (John 1:14), bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable.

He could not have lived a human life unless He had been transformed into a man. He lived a human life, yet He lived not by His human life but by His divine life to express the divine attributes in His human virtues. Such a living is the model of the human living of His mass reproduction of the many God-men (1 Pet. 2:21).

（基督）的死不仅是包罗万有的死；…祂的死乃是解决一切问题的死。…为要完成这样的死，祂成了罪的肉体（但只有其样式—罗八3）。祂虽有罪之肉体的样式，但在祂里面并没有罪。（约壹三5。）祂乃是这样成为罪，（林后五21，）并在肉体里定罪了罪。（罗八3。）…我们必须全力注意这事：祂乃是神；首先，祂成了一个人；其次，祂成了神的具体化身，也就是真帐幕；然后，祂成了羔羊。（约一29。）

祂在成为人的时候，也成了蛇（只有其样式，如铜蛇—民二一4~9，约三14）。…借着成为蛇，祂废除了那掌死权的魔鬼，（来二14，）就是那古蛇；（启十二9，二十2；）祂也审判了世界，这世界是魔鬼（世界的王）的系统，就是由撒但系统化的工作所发明的系统。（约十二31。）身为末后的亚当，（林前十五45下，）祂终结了旧人。身为旧人的终结，祂钉死了旧人，（罗六6，）并了结了旧造。旧人是旧造的代表和中心；所以借着废除了旧人，祂就了结了旧造。

在祂胜过一切的复活里，祂成就了三件主要的事。第一，祂提高了祂的人性，使祂得以由神生为神的长子。（徒十三33，罗八29。）第二，…祂成为神的众子，就是祂许多的弟兄。（彼前一3，罗八29。）祂出生为神的长子，祂也成了神的众子。…在新人里，基督是一切肢体，又在一切肢体之内。（西三10下~11。）我们在基督的复活里成为基督…。第三，基督这末后的亚当，成了赐生命的灵，是灵的基督，包罗万有、复合的灵，作经过过程并终极完成之三一神的终极完成。（林前十五45下，出三十23~25。）（罗马书的结晶，二二一至二二五页。）

参读：罗马书的结晶，第十七篇。

His death was not merely the all-inclusive death. It...was the all-problems-solving death. To accomplish such a death, He became the flesh of sin (but only in its likeness—Rom. 8:3). He had the likeness of the flesh of sin, but within Him there is no sin (1 John 3:5). It was by this that He was made sin (2 Cor. 5:21) and condemned sin in the flesh (Rom. 8:3).... We need to pay our full attention to this. He was God. First, He became a man. Second, He became the embodiment of God, which was the real tabernacle. Then He became the Lamb [John 1:29].

In His becoming a man, He also became a serpent (only in its likeness as the bronze serpent—Num. 21:4-9; John 3:14).... By becoming a serpent, He destroyed the devil, the ancient serpent (Rev. 12:9; 20:2), who has the might of death (Heb. 2:14), and He judged the world, which is the system (invented by the satanic systematization), the cosmos, of the devil, its ruler (John 12:31). As the last Adam (1 Cor. 15:45b), He ended the old man. As the end of the old man, He crucified the old man (Rom. 6:6) and terminated the old creation. The old man is the representative, the center, of the old creation, so by destroying the old man He terminated the old creation.

In His all-conquering resurrection He accomplished three main things. First, He uplifted His humanity for Him to be begotten of God as God's firstborn Son (Acts 13:33; Rom. 8:29). Second, He became...the many sons of God as His many brothers (1 Pet. 1:3; Rom. 8:29). He was born to be the firstborn Son, and He became the many sons of God.... In the new man, Christ is all the members and in all the members [Col. 3:10b-11]. We became Christ in His resurrection....Third, Christ, as the last Adam, became the life-giving Spirit, the pneumatic Christ, the all-inclusive compounded Spirit, as the consummation of the processed and consummated Triune God (1 Cor. 15:45b; Exo. 30:23-25). (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 378-380)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msg. 17

第六周■周三

晨兴喂养

何十一 4 “我用慈绳爱索牵引他们…”。

罗八 37 ~ 39 “…借着那爱我们的，在这一切的事上，我们已经得胜有余了。…无论是死，是生，…是现今的事，是要来的事，是有能的，是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。”

“慈绳〔直译，人的绳〕爱索”这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上。神的爱是神圣的，却是在人的绳里，也就是借着基督的人性，临到我们。神所借以牵引我们的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天。借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们。（罗五 8，约壹四 9 ~ 10。）在基督之外，神永远长存的爱，就是祂不变、征服人的爱，在我们身上就无法得胜。神不变的爱是得胜的，因为这爱是在基督里、同着基督、借着基督、并为着基督的。（圣经恢复本，何十一 4 注 1。）

因着神对我们不变的爱，以及基督为我们成就的一切，患难逼迫不能压制或胜过我们；反而借着那爱我们的，我们胜过且征服这一切而有余。（罗八 37 注 1。）

信息选读

神的爱是祂永远救恩的源头。这爱乃是在基督里，由圣灵浇灌在我们心里的，（罗五 5，）什么都不能叫我们与神这爱隔绝。（38 ~ 39。）这爱在神

WEEK 6 — DAY 3

Morning Nourishment

Hosea 11:4 I drew them with cords of a man, with bands of love...

Rom. 8:37-39 ...In all these things we more than conquer through Him who loved us...Neither death nor life...nor things present nor things to come nor powers nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

The phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity. God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity. The cords through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension. It is by all these steps of Christ in His humanity that God's love in His salvation reaches us (Rom. 5:8; 1 John 4:9-10). Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us. God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ. (Hosea 11:4, footnote 1)

Because of God's unchanging love for us and the fact that Christ has accomplished everything on our behalf, neither tribulation nor persecution can suppress or defeat us; rather, in all these things we more than overcome and conquer through Him who loved us. (Rom. 8:37, footnote 1)

Today's Reading

The love of God is the source of His eternal salvation. This love is in Christ and has been poured out in our hearts through the Holy Spirit (Rom. 5:5). Nothing can separate us from this love of God (8:38-39). In God's salvation

的救恩里，成了基督对我们的爱，（35，）经过基督的恩，为我们作了许多奇妙的事，直到在我们身上完成神完整的救恩。这许多奇妙的事，惹起神的仇敌，用种种苦难灾害（35～36）攻击我们。但这些攻击，因着我们对神在基督里之爱的响应，都成了我们的益处。（28。）因此，我们在这一切苦难灾害上，都是得胜有余的。（37。）

罗马书到八章末，已将神在基督里救恩的前半讲完。这救恩已经把我们救到一个地步，一面在神的悦纳中，享受这救恩的源头，就是神在基督里，那任何人事物都不能隔绝的爱；一面在神的生命中，经过主灵的模式，而达到这救恩的终极目标，就是进入那神圣无比的荣耀里，与神同荣耀。（18，30。）（圣经恢复本，罗八 39 注 1。）

在〔基督〕超越一切的升天里，祂成为万有的元首，作基督身体的头。（弗一 22～23，西一 18。）祂被立为万有的元首，使祂可以作身体的头。祂也成为主和基督、（徒二 36、）（一切君王的）元首和救主、（五 31、）我们在神新约经纶里的大祭司、（来四 14，七 26，九 11、）新约的中保、（九 15、）更美之约的保证、（七 22、）新约信徒的辩护者（保惠师）、（约壹二 1，约十四 16，26，十五 26，十六 7、）新约信徒的代求者，在神右边也在信徒里面代求、（罗八 34，26、）和天上的执事。（来八 2。）在已过的永远里，祂不是这一切项目；乃是在祂超越一切的升天里，祂才成了这一切项目。

永远、三一之神成为人，所经过种种的变化，乃是为着完成神永远的经纶。这样的异象应当支配、指引、并成为我们一生的目标，直到我们见祂的时候。（罗马书的结晶，二二五至二二六页。）

参读：罗马书的结晶，第十七篇。

this love to us has become the love of Christ (v. 35), which does many marvelous things for us through the grace of Christ until God's complete salvation is accomplished in us. These marvelous things provoke God's enemy to attack us with all kinds of sufferings and calamities (vv. 35-36). However, because of our response to the love of God in Christ, these attacks have become benefits to us (v. 28). Hence, we more than conquer in all our afflictions and calamities (v. 37).

By the end of chapter 8 Romans has covered the first half of God's salvation in Christ. This salvation has saved us to the extent that, on the one hand, we are in God's acceptance enjoying the source of this salvation, which is God's love in Christ, from which we cannot be separated by any person, matter, or thing; and, on the other hand, we are in God's life being conformed by the Lord Spirit to reach the ultimate goal of this salvation, that is, to enter into the incomparable divine glory and be glorified together with God (vv. 18, 30). (Rom. 8:39, footnote 1)

In His all-transcending ascension He became the Head of all things to be the Head of the Body of Christ (Eph. 1:22-23; Col. 1:18). He was made the Head of all things that He might be the Head of the Body. He also became the Lord and Christ (Acts 2:36), the Leader (of all the kings) and Savior (5:31), our High Priest in God's New Testament economy (Heb. 4:14; 7:26; 9:11), the Mediator of the new covenant (v. 15), the surety of the better covenant (7:22), the Paraclete (Advocate, Comforter) of the New Testament believers (1 John 2:1; John 14:16, 26; 15:26; 16:7), the New Testament believers' Intercessor at the right hand of God and within them as well (Rom. 8:34, 26), and the heavenly Minister (Heb. 8:2). In eternity past He was not all these items. He became all these items in His all-transcending ascension.

The transformations of the eternal and Triune God in His becoming a man are for the accomplishment of God's eternal economy. Such a vision should control, direct, and be our goal for our whole life until we see Him. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 380-381)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msg. 17

第六周■周四

晨兴喂养

林后三 16～18 “但他们的心几时转向主，帕子就几时除去了。而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

（我们的）心怎样向主开启呢？每当我们要定规一件事，要有一个主张的时候，我们都该先转向主说，“主啊，我爱你，我愿意讨你的喜悦。”这样，我们的心志就向主打开了。这一打开，主就进到我们的心志里。每一次我们有所爱好，有所愿望时，我们都当在那里停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这样，我们的心情向主就开启了，主当然就进到我们的心情里了。同样的，每一次我们思想一件事时，先把我们的思想停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这就是我们在心思里，向主开了一个口，主就能从这个口，进到我们心思里。…我们如此一再地在心思…里，向主敞开，主的灵就能一再地得着机会，进到我们魂的各部分。（基督徒生命成熟的路，一五六至一五七页。）

信息选读

什么时候我们的心向主敞开，什么时候这个灵就会从我们里面，往外面扩展到我们的思想、心情、心志里。…（这事）有一个明显的证明，就是林后三章所说的自由。…（17。）你的心思里一有主的灵，你的思想定规有自由；你的心情里一有主的灵，你的心情也一定有自由；你的心志里一有主的灵，你的心志也必定是自由的。

WEEK 6 — DAY 4

Morning Nourishment

2 Cor. 3:16-18 ...Whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

How do we open our heart to the Lord? Whenever we have to make a determination or decision, we should first say to the Lord, “O Lord, I love You. I am willing to please You.” This kind of prayer opens our will to the Lord, and once our will is opened, the Lord will enter into it. In addition, whenever we love or desire something, we should stop for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This opens our emotion to the Lord. When we do this, the Lord will surely enter into our emotion. Similarly, whenever we begin to think about something, we should stop our thinking for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This kind of statement opens our mind to the Lord, and through this opening, the Lord will be able to enter into our mind. Whenever we open to the Lord in our mind, the Lord’s Spirit will gain the opportunity to enter into the different parts of our soul. (CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” pp. 307-308)

Today’s Reading

Whenever our heart opens to the Lord, this Spirit spreads out from within us into our mind, emotion, and will....One obvious proof [of this] is the freedom mentioned in 2 Corinthians 3:17....Once you have the Spirit of the Lord in your mind, your mind will have freedom. Once you have the Spirit of the Lord in your emotion, your emotion will also have freedom. And once you have the Spirit of the Lord in your will, it will surely be freed.

若有人说聚会沉闷，我们就要领悟是他自己里面沉闷，因为他的灵，他里面沉闷，就感觉一切都沉闷。…你若不让主的灵出来，你这个人定规是拘束、下沉的。…你的心思、心情、心志就都…不自由，而没有喜乐。…你不让灵通过，你自然没有自由。

林后三章十八节说，“好象镜子观看并返照。”我们这个面孔，若是有条帕子盖上去，我们和屋内的电光就有间隔，有遮蔽了；等我们把这个帕子拿去，我们的面孔和电光就面对面，就能看见那个电光；这就好象从镜子里返照。灵在我们里面，我们就有自由，就敞着脸，面对面朝着主，主的荣光照在我们脸孔上，我们就如同镜子返照祂的荣光。这是没法装假的。

我们一天天爱主，一天天给主机会，主一天天地从我们里面出来，我们就一天天地长大，一天天地变化，最终变成主的形状。…这个形状就是主自己。人在我们身上看见一种光景，说是主的形状也可以，说是荣耀也可以，说是自由、释放也可以，说是主或主的灵的同在也可以。因为这五个就是一个。主就是那灵，灵在哪里，哪里就有自由，有了自由就敞着脸，得以看见主的荣耀，从荣耀到荣耀，就变成主的形状。

主从我们里面活出来，我们就长大、成熟了。所以，我们的心要向主敞开，要让祂从我们的灵里出来，进到我们的思想、心情、心志里。…我们的思想象祂的思想，我们的爱好象祂的爱好，我们的主张象祂的主张，我们这些人就有祂的形状。（基督徒生命成熟的路，一五八至一六〇、一六四至一六六页。）

参读：基督徒生命成熟的路，第十至十二篇。

If someone says that a meeting is boring, we must realize that it is he himself who is bored within. Because his spirit, his inner being, is bored, he feels that everything is boring.... If you do not let the Spirit of the Lord spread out of you, you will be restrained and depressed.... Your mind, emotion, and will are not released and thus have no joy.... If you do not let the Spirit pass through you, surely you will not have freedom.

Second Corinthians 3:18... includes the phrase reflecting like a mirror. If we have our face covered with a veil, there will be a barrier between the light and us. It is not until we have the veil taken away that our face and the light can be face to face. Then we can see the light. This is like the reflecting of a mirror. Because the Spirit is in us, we have freedom, our face is unveiled to the Lord, and we are face to face with Him. His glory shines upon our face, and we reflect His glory like a mirror. We cannot pretend to do this.

If day by day we love the Lord and give Him the opportunities, day by day the Lord will spread out from within us. Then we will grow and be transformed day by day. Ultimately, we will be transformed into the image of the Lord.... This image is the Lord Himself. People will realize that we have a certain condition. This condition is the image of the Lord. We can also call this a condition of having glory, freedom, release, the presence of the Lord, and the Lord's Spirit. These five things are actually one. The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. When we have freedom, our face is unveiled to see the glory of the Lord. Then, from glory to glory, we are transformed into the image of the Lord.

When the Lord lives out from within us, we grow and become mature. Therefore, we need to open our heart to the Lord and let Him spread out from our spirit into our mind, emotion, and will.... When our mind is like His mind, our desires are like His desires, and our decisions are like His decisions, we will have His image. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 308-310, 313-315)

Further Reading: CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," chs. 17-19

第六周■周五

晨兴喂养

林后四 10 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

借着重生，借着第二次的出生，我们都成了新人。如今我们〔凭天然的出生，〕外面是老旧的，但我们里面乃是新的。然而神并不满足于把我们留在旧人里。祂要我们的旧人借着变化而更新。变化使我们从一个形状，就是从旧人的形状，迁移到另一个形状，就是新人的形状。…主乃是借着基督之死的杀死来完成这事。

在〔林后四章十节〕这里，“治死”的意思是“杀死”。基督的死杀死我们，祂的死就是我们里面那杀死的性能。（基督徒的生活，一八九至一九〇页。）

信息选读

我们不该忘记祂的死乃是包括在包罗万有、复合的灵里…，由出埃及三十章二十三至二十五节里复合的膏油所表征。这复合的灵有神作为基本的成分，由一欣的橄榄油所表征。这油复合着四种香料—没药、肉桂、菖蒲和桂皮。这四种香料表征基督之死和复活的元素。不仅如此，四这个数字表征受造的人。因此，膏油所表征的那灵乃是神与人的复合。神人耶稣已经与祂死和复活的元素复合在一起。

在今天的抗生素里，有一些元素是非常活跃的，可以杀死细菌。照样，在复合之灵这个大药剂里，有基督之死的元素，活跃地杀死我们里面一切消极的事物。

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Through regeneration,...the second birth, we all became a new man. Now outwardly we are old [by our natural birth], but inwardly we are new. However, God is not satisfied to leave us in the old man. He wants our old man to be renewed by transformation. Transformation transfers us from one form, the form of the old man, to another form, the form of the new man.... The Lord accomplishes this by the killing of Christ's death.

Putting to death here [in 2 Corinthians 4:10] means “killing.” The death of Christ kills us. His death is the killing capacity within us. (CWWL, 1991-1992, vol. 2, “The Christian Life,” pp. 479-480)

Today's Reading

We should not forget that His death is included in the all-inclusive, compound Spirit..., typified by the compound ointment in Exodus 30:23-25. This compound Spirit has God as the base, typified by one hin of olive oil. This oil is compounded with four spices—myrrh, cinnamon, calamus, and cassia. These spices typify the elements of Christ's death and resurrection. Furthermore, the number four typifies the created man. Thus, the Spirit, typified by the ointment, is a compound of God and man. The God-man, Jesus, has been compounded together with the elements of His death and resurrection.

Within today's antibiotics there is some element that is very active to kill the germs. In like manner, within this compound Spirit as a big dose, there is the element of Christ's death, which is active in killing all the negative things within us.

在神的神圣和主宰的安排之下，我们整个的环境都是一种杀死。…妻子、丈夫、儿女、弟兄、以及我们环境里的每一件事物，都是主所用来杀死我们的刀子。

十字架的杀死，就是基督之死的杀死，引进复活。当我们乐意受苦并被杀死的时候，我们就活基督，显大基督，并且基督也显明在我们身上。然后，我们就被变化。我们在祂死的杀死之下享受基督。

每一件和我们有关的事，都是在主的主宰安排之下。我们有什么样的工作，我们和谁结婚，完全都不在于我们。一位弟兄可能拣选一位姊妹作妻子，后来却可能想自己选错了。这就是为什么主吩咐作丈夫的要爱他们的妻子。（弗五 25。）在主的主宰安排下，我们每天都象羊被牵到宰杀之处。…每一天我们都在基督之死的杀死下，使祂的生命能显明在我们的身体上，以更新我们里面的人。（基督徒的生活，一九〇、一九二至一九三、一九五页。）

我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都是拦阻圣灵将神圣的生命构成到我们这人里面。为这缘故，我们天然的力量、天然的智慧、天然的聪明、天然的个性、天然的缺点、天然的美德、和天然的属性，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德、和新的属性。为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导、并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然的所是。（倪柝声—今时代神圣启示的先见，一一八页。）

参读：基督徒的生活，第九、十四至十五篇；一个在灵里之人的自传，第一至二章。

Under God's divine and sovereign arrangement, our entire environment is a killing....The wives, the husbands, the children, the brothers, and everything in our environment are used by the Lord as knives to kill us.

The killing of the cross, the killing of Christ's death, ushers in resurrection. When we are willing to suffer and be killed, we live Christ, we magnify Christ, and Christ is manifested in us. Then we are transformed. We enjoy Christ under the killing of His death.

Everything related to us is under the Lord's sovereign arrangement. What kind of job we have and whom we marry are altogether not up to us. A brother may choose a sister to be his wife, but later this brother may think that he made a mistake. This is why the Lord charges the husbands to love their wives (Eph. 5:25). Under the Lord's sovereign arrangement, we are like lambs brought to the slaughter every day.... Every day we are under the killing of Christ's death that His life may be manifested in our body in the renewing of our inner man. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 480-483)

Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down what we are naturally. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 115)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 9, 14-15; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," chs. 1-2

第六周■周六

晨兴喂养

林后四 1 “因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”

罗五 3～74 “不但如此，就是在患难中，我们也是夸耀，因为知道患难生忍耐，忍耐生老练，老练生盼望。”

职事出自启示加上苦难。人若没有启示，就…没有什么可供应的。人也许有启示，但若缺少苦难，他仍没有职事。…职事是〔比教训〕更高更深的。恩赐是肤浅的，价值低；职事是有分量的，价值高。你若从神领受了启示，祂就要将你摆在苦难中，为要使你有职事。

我们从使徒保罗的著作能看见，在他忍受苦难之前，他领受了启示。他领受了启示，没有立刻出去，将这启示当作教训或知识传给人。这样作不会是职事，乃是一种教训或恩赐的运用。他领受启示之后，主就将他摆在一些苦难中。因此，他所有的书信中都有这次序：第一是启示，第二是苦难，第三是出自前二者的职事。领受启示是一回事；将这启示作到我们这人里面是另一回事。（倪柝声—今时代神圣启示的先见，二一一至二一二页。）

信息选读

我们能供应别人的生命有多少，实际有多少，基督的丰富有多少，完全在于两个元素：我们领受了多少启示，以及我们为所得的启示经过了多少苦难。

WEEK 6 — DAY 6

Morning Nourishment

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart.

Rom. 5:3-4 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance; and endurance, approvedness; and approvedness, hope.

Ministry is the issue of revelation plus suffering. Without revelation, one... has nothing to minister. But though one may have revelation, if he lacks suffering, he still has no ministry...Ministry is something higher and deeper [than teaching]. Gift is superficial and costs little, while ministry is weighty and costly. If you have received revelation from God, He will put you into suffering in order that you may have ministry.

From the writings of the apostle Paul, we can see that before he endured suffering, he received revelation. When he received the revelation, he did not immediately go out to pass it on as teaching or knowledge. To do so would not have been ministry; it would have been a sort of teaching or an exercise of gift. But after receiving the revelation, the Lord put him into some suffering. Hence, in all his Epistles we have this sequence: first, the revelation; second, the sufferings; and third, the ministry which came out of the first two. To receive revelation is one thing; to have that revelation wrought into our being is something else. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 193)

Today's Reading

The measure of life, the amount of reality, and the riches of Christ we are able to minister to others depend entirely upon two elements: how much revelation we have received and how much suffering we have undergone regarding that which has been revealed to us.

我与倪弟兄在一起多年。…他是一个属于十字架的人。他从各方所接受的苦难就是十字架的工作，他所领受关于十字架的启示也作到他里面。…我能从我深处见证，他所作的就是职事；他所作的就是他所是的。（倪柝声—今时代神圣启示的先见，二一二至二一三页。）

我们天然的人需要圣别、变化并模成。所以，神带进某些患难和苦难，叫我们得益处。…患难和苦难是为着我们的变化。我们都宝贵平安、恩典和荣耀，但没有人喜欢患难。

患难实际上是恩典连同基督一切丰富的化身。…我们若说我们宝贵恩典却不宝贵患难，这就好象说我们爱神却不爱耶稣。然而，拒绝耶稣就是拒绝神。同样，拒绝患难就是拒绝恩典。…神成为肉体就是祂恩典的眷临。…我们若爱祂的眷临，就必须爱祂的成为肉体。恩典与患难是一样的；患难是眷临我们之恩典的化身。虽然我们爱神的恩典，但我们也必须亲吻患难，就是恩典的化身，恩典甜美的眷临。

患难的经历产生忍耐。（罗五3。）这里的忍耐，意思是坚忍；坚忍是耐心加上受苦的产物。我们没有人生来就有忍耐，忍耐是借着忍受患难所产生的。…忍耐生老练。（4。）老练是一种蒙称许的品质或属性，是忍受并经历患难和试验的结果。因此，老练是能被称许的品质或属性。有时候，年轻弟兄很难得着别人的称许。他们需要忍耐，这忍耐产生容易被别人称许的品质。患难带进忍耐，忍耐产生蒙称许的品质。（罗马书生命读经，一二二至一二四页。）

参读：倪柝声—今时代神圣启示的先见，第十四至十六、二十二章；倪柝声文集第三辑第十册，宝贝与瓦器；罗马书生命读经，第九篇。

I was with Watchman Nee for years.... He was a person of the cross. The sufferings he received from all directions were just the working of the cross, and the revelation he received concerning the cross was wrought into him.... I can testify from the depths of my being that what he did was a ministry; what he did was what he was. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 194-195)

Our natural being needs to be sanctified, transformed, and conformed. Therefore, God brings in certain tribulations and sufferings for our good.... Tribulation and suffering are for our transformation. We all appreciate peace, grace, and glory, but no one likes tribulation.

Tribulation is actually the incarnation of grace with all the riches of Christ.... If we say that we appreciate grace but not tribulation, it is like saying that we love God but not Jesus. However, to reject Jesus is to reject God. Likewise, to reject tribulation is to reject grace....The incarnation of God was His gracious visitation.... If we love His visit, we must love His incarnation. It is the same with grace and tribulation. Tribulation is the incarnation of grace visiting us. Although we love God's grace, we must also kiss the tribulation, which is the incarnation of grace, the sweet visitation of grace.

The experience of tribulation produces endurance (Rom. 5:3). Endurance is more than patience; it is the product of patience plus suffering. None of us was born with endurance; it is produced by the suffering of tribulation. Endurance produces approvedness (v. 4). Approvedness is an approved quality resulting from the endurance of tribulation and testing. Thus, approvedness is a quality or attribute that can be approved. At times, it is difficult for young brothers to have the approval of others. They need the endurance which produces a quality that is easily approved by others. Tribulation issues in endurance, and endurance brings forth the quality of approvedness. (Life-study of Romans, pp. 105-106)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 14-16, 22; Watchman Nee, The Treasure in Earthen Vessels (booklet); Life-study of Romans, msg. 9

WEEK 6 — HYMN

第六周诗歌

425

经历基督 — 盛着祂

7 7 7 7 (英 548)

F 大调

4/4

F B^b C⁷ F C F
 3 · 2 1 4 | 3 · 2 1 — | 2 · 1 7̣ 6 | 5 · 4 3 — |

一 我是受造的瓦器，宝贝基督放我里；

F B^b A⁷ Dm Gm C⁷ F
 3 · 2 1 4 | 3 · 2 1 1 | 2 4 3 2 | 1 — — — ||

我须作祂的器皿，祂作内容来藏隐。

- | | |
|------------------------|----------------------|
| 二 照祂形像我被造，
神使器皿的形状， | 适合基督来住着；
与其内容能相象。 |
| 三 祂今居留在我灵，
我得与祂成一灵， | 用祂大能来支撑；
受祂实际的供应。 |
| 四 天天居衷在感动，
所有脚步祂保守， | 时时调和相交通；
每一部分祂浸透。 |
| 五 让祂由衷得表现，
我须透明又透亮， | 使祂在我被人见；
祂可借我得显彰。 |
| 六 变化乃是我所需，
泥土得改原形状， | 全人破碎无所余；
变成宝贝的模样。 |

Earthen vessel I was made

Experience of Christ — Containing Him

548

1. Earth - en ves - sel I was made, Christ in me the trea - sure laid;
 His con-tain - er I must be, As the con - tent He in me.

2. In His image I was made,
Fit that Christ should all pervade;
Thus the vessel God did form
With the content uniform.
3. In my spirit He remains,
With His power He sustains;
As the Spirit one with me,
He is my reality.
4. Moving in me day by day,
Mingling with me all the way,
All my steps He regulates,
Every part He saturates.
5. Him expressing from within,
Making Him to others seen,
I transparent have to be
That He may be shown thru me.
6. Transformation is my need,
To be broken more indeed,
That the clay may change in form,
To the treasure to conform.

第七周

关于旧约里神同着人并在人中间的行动，
以及新约里神在人里的行动，
以成就神的心愿
并应付人在神面前的需要
之内在神圣的启示

诗歌：诗 763

读经：伯十 13，四二 1～6，弗三 9，约一 1，14，太一 23，林后三 18，四 16～17，罗八 29～30，西一 12，15～19，三 4 上，10～11，徒二六 16～18，弗三 16～19

纲要

【周一】

壹 在旧约里，神同着人并在人中间行动；神同着人并在人中间的行动，不是完成神为着基督与召会之永远经纶的直接行动，乃是在祂旧造里间接的行动，为着在祂新造里祂永远经纶的直接行动作准备——林后五 17，加六 15：

一 神按着自己的形像所造的人需要接受神（由生命树所象征）作生命，使他能活神、彰显神、并代表神；这样的一个人，需要被变化成为宝

Week Seven

The Intrinsic Divine Revelation concerning the Move of God with and among Men in the Old Testament and concerning the Move of God in Man in the New Testament to Accomplish God's Heart's Desire and to Meet Man's Need before God

Hymns: 949

Scripture Reading: Job 10:13; 42:1-6; Eph. 3:9; John 1:1, 14; Matt. 1:23; 2 Cor. 3:18; 4:16-17; Rom. 8:29-30; Col. 1:12, 15-19; 3:4a, 10-11; Acts 26:16-18; Eph. 3:16-19

Outline

§Day 1

I. The move of God with men and among men is in the Old Testament; God's move with men and among men was not the direct move to carry out His eternal economy for Christ and the church but the indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy——2 Cor. 5:17; Gal. 6:15:

A. As the man created by God in His image, man needed to take God (symbolized by the tree of life) as his life that he might live, express, and represent God; and as such a one, he needed to be transformed

贵的材料，并被建造为神的配偶—创一26～27，二9～12，18～24。

二 堕落的人需要接受基督作他的救赎（由祭物及其流出的血所预表），使他能在基督里被神称义（由祭牲皮子作的衣服所预表）；堕落的人也需要接受基督作女人的后裔，使他得拯救，脱离撒但这“蛇”死的权势—三8～9，15，21，来二14。

【周二】

三 神因着燔祭而看中人，悦纳人；基督是燔祭的实际，过一种绝对为着神并满足神的生活，作为怡爽的香气，使神喜悦并快乐—创四4，八20～22，利一9，赛四二1，太三17，十七5，十二18，约五30，六38，七18，八29，十四24，参林后二15，歌四10～16。

四 神应许亚伯拉罕，地上万国必因他的后裔（基督）得福—创二二18，加三8，14，16～17。

五 神所拣选的人需要接受并答应神的呼召，（创十二1～4，）借着基督作燔祭而活在神前，（7，十三18，二二13，）被律法暴露，知道自己是有罪的，没有能力遵守律法，（出十九8，21～二十21，）并借着以基督为帐幕、祭司和供物，与神一同活着，而得以进到神里面，同着基督并在基督里，享受神一切的所是。（出二五～利二七。）

六 按照约伯游牧的生活方式，（伯一3，）以及他为儿女献燔祭的方式，（5，）约伯和他的朋友们可能是活在亚伯拉罕的时代；（创二二13；）那时摩西五经连同律法尚未写成：

into precious materials and to be built up as a counterpart to God—Gen. 1:26-27; 2:9-12, 18-24.

B. As a fallen man, man needed to receive Christ for his redemption (typified by the sacrifice with its shed blood) that he might be justified by God in Christ (typified by the coats of the sacrifice's skins); fallen man also needed to receive Christ as the seed of the woman that he might be delivered from Satan the "serpent's" death-power—3:8-9, 15, 21; Heb. 2:14.

§Day 2

C. God regarded man and was pleased with man in the burnt offering; as the reality of the burnt offering, Christ lived a life that was absolutely for God and for God's satisfaction as a satisfying fragrance to God for His delight and pleasure—Gen. 4:4; 8:20-22; Lev. 1:9; Isa. 42:1; Matt. 3:17; 17:5; 12:18; John 5:30; 6:38; 7:18; 8:29; 14:24; cf. 2 Cor. 2:15; S. S. 4:10-16.

D. God promised Abraham that in his seed (Christ) all the nations of the earth would be blessed—Gen. 22:18; Gal. 3:8, 14, 16-17.

E. As a person chosen by God, man needed to receive and answer God's call (Gen. 12:1-4), to live before God through Christ as his burnt offering (v. 7; 13:18; 22:13), to be exposed by the law that he might know that he was sinful and did not have the capacity to keep the law (Exo. 19:8, 21—20:21), and to live with God by taking Christ as the tabernacle, the Priest, and the offerings so that he might enter into God and enjoy all that God is with Christ and in Christ (Exo. 25—Lev. 27).

F. According to the way of Job's nomadic living (Job 1:3) and the way he offered the burnt offering for his children (v. 5), it seems that Job and his friends probably lived in the age of Abraham (Gen. 22:13); at that time the Pentateuch of Moses with the law was not yet written:

- 1 约伯和他的朋友们必然在口头上从他们的先祖接受了一些神圣的启示；然而，他们从他们的先祖所接受的，最多只达到在亚伯拉罕时代之启示的水平。
- 2 因此，在他们关于神与人之关系的辩论中，没有一点迹象表明他们得着了超过有关神的审判，以及神因着人的燔祭而看中人的神圣启示。
- 3 约伯和他的朋友们也没有说到任何话含示关于基督和神的灵的事；他们乃是在神圣启示的原始阶段。
- 4 神向约伯显现时，似乎在说，“约伯，你事实上并不认识我是谁。你没有看见我是无限的；此外，你也无法想象我要给你什么。约伯，我要把我自己给你，使我自己成为你的享受，好叫你成为我的一部分。我不满意你有你自己的纯全、完全和正直。我要你得着我。我的目的是要将我自己分授到你里面，不是给你别的，乃是将我自己给你。”
- 5 因此，神所拣选并救赎的人，不需要在诸如完全、正直、纯全等人性的美德上建立自己，就如约伯所作的；乃需要象切慕溪水的鹿一样寻求神，并与神的子民在神的节期里一同享受神，（诗四二1～5，四三3～5，）好叫神能成为他们的一切，以顶替他们所达到并得着的；这该是给约伯三个朋友的答案，甚至是给以利户和约伯的答案。（伯十13，参弗三9。）
- 6 在约伯记末了，神终于进来，指明约伯在他人生中所缺少的乃是神自己；因这缘故，约伯记事实上并没有一个完成的结束，这结束应当是：神在基督里完全给约伯得着，使约伯与神成为一，好叫他能享受神在基督里作他的分；这样的启示只有在新约里才能完满地

1. Surely, Job and his friends had received some revelation from their forefathers verbally; however, what they had received of their forefathers could reach, at most, only the level of the revelation in the age of Abraham.
2. Hence, in their debates concerning God's relationship with man, there is no hint that indicates that they had received divine revelation beyond God's judgment and God's regard for man in his burnt offering.
3. Job and his friends did not speak any word that implies anything concerning Christ and the Spirit of God; they were in the primitive stage of the divine revelation.
4. In His appearing to Job, God seemed to be saying, "Job, you actually do not know who I am; you do not realize that I am unlimited; also, you cannot imagine what I intend to give you; Job, I intend to give you Myself, making Myself your enjoyment so that you can become a part of Me; I am not satisfied that you have your own integrity, perfection, and uprightness; I want you to have Me; My intention is to impart Myself into you and to give you nothing other than Myself."
5. Thus, God's chosen and redeemed people do not need to build up themselves in human virtues, such as perfection, uprightness, and integrity, as Job did, but they need to seek after God as a panting hart and to enjoy God with God's people in God's feasts (Psa. 42:1-5; 43:3-5) so that God can be everything to them to replace all that they have attained and obtained; this should be the answer to Job's three friends and even to Elihu and Job (Job 10:13; cf. Eph. 3:9).
6. At the end of the book of Job, God came in, indicating that what Job was short of in his human life was God Himself; for this reason, the book of Job does not actually have a completed ending, which should be God fully gained in Christ by Job to make him one with God so that he might enjoy God as his portion in Christ; such a revelation can be fully found only in

看到—四十 10 ~ 14，四二 1 ~ 6，十 13，参弗三 9。

【周四】

贰 在新约里，神在人里的行动应付人在神面前的需要；神在人里的行动是从基督第一次来至新天新地里新耶路撒冷的显现，这行动在人类历史上是前所未有的—约一 1，14，弗三 16 ~ 19，启二一 2，9 ~ 10：

一 神所拣选并呼召的人需要信入耶稣基督；祂是成为肉体的神，为他们并同着他们过了人性生活，受死，复活，又升天，并且成了赐生命的灵，向着他们成为是灵的基督，使祂能作他们的救恩、生命并一切（启示在马太福音至罗马书）：

- 1 神来在童女里面成孕，由她生为人，因而将神性带进人性里，并使神与人调和成为一个实体，但不是成为第三种本质—利二 4 ~ 5，约一 1，14，太一 20，23，提前三 16。
- 2 耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一；在祂的人性生活里，主已把祂受苦的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行；这不是指仅仅效法祂和祂的生活，乃是指我们要在受苦时享受祂作恩典，好使祂自己这内住的灵，带着祂生命一切的丰富，在我们里面繁殖（复制）祂自己，使我们成为祂的复制品—弗四 20 ~ 21，彼前二 21。

【周五】

3 耶稣基督，就是成为肉体的三一神，也是三一神的

the New Testament—40:10-14; 42:1-6; 10:13; cf. Eph. 3:9.

§Day 4

II. The move of God in man is in the New Testament to meet man's need before God; the move of God in man is from the first coming of Christ to the manifestation of the New Jerusalem in the new heaven and new earth; this move is unprecedented in human history—John 1:1, 14; Eph. 3:16-19; Rev. 21:2, 9-10:

A. As a person who has been chosen and called by God, man needs to believe into Jesus Christ, who is the incarnated God, who lived a human life, died, resurrected, and ascended for them and with them, and who became the life-giving Spirit as the pneumatic Christ to them, that He may be their salvation, life, and everything (which is revealed in Matthew through Romans):

1. God came to be conceived in a human virgin and to be born of her to be a man, thus bringing divinity into humanity and causing God and man to be mingled as one entity but not as a third substance—Lev. 2:4-5; John 1:1, 14; Matt. 1:20, 23; 1 Tim. 3:16.
2. 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; in His human living He has set His suffering life before us as a model so that we can copy it by tracing and following His steps; this does not refer to a mere imitation of Him and His life but to a reproduction of Him that comes from enjoying Him as grace in our sufferings, so that He Himself as the indwelling Spirit, with all the riches of His life, reproduces Himself in us—Eph. 4:20-21; 1 Pet. 2:21.

§Day 5

3. Jesus Christ, as the incarnated Triune God and as the embodiment of the

具体化身，（西二 9，）在祂的人性里经过了代替并包罗万有的死，将一切消极的事物了结，并将神圣的生命从祂里面释放出来给我们。（路十二 49 ~ 51，约十二 24。）

- 4 祂胜过了死，进入产生一切的复活，生为神的长子（将人性带进神性里），并成为赐生命的灵，以产生并构成基督的身体—徒二 23 ~ 24，32，十三 33，罗一 3 ~ 4，八 28 ~ 29，约二十 22，林前十五 45，十二 13。
- 5 祂完成了超越一切的升天，升到诸天之上，被立为主，为基督，为元首，为救主，（徒二 36，五 31，）使祂得着繁增，以建造召会作祂的国。（一 8，二六 16 ~ 18。）
- 6 祂在祂的死、复活和升天里，使所有信祂的人与祂成为一；因此，祂的死、复活和升天也都成了他们的；祂的经历就成了他们的历史—罗六 5 ~ 6，弗二 5 ~ 6，诗歌七六三首第四节。

二 作为在基督里的信徒，人需要在基督神圣的生命里长大，使他可以借着分赐生命的灵，变化成为基督的所是，好与众圣徒同被建造，成为基督的身体，就是在基督里彰显三一神的生机体，并成为新人，作神的新造，以完成神永远的经纶，终极完成新耶路撒冷，就是经过过程之三一神与得荣之三部分人的调和，成为团体的神人在永世里的显出（启示在哥林多前书至启示录）：

- 1 神在基督里救赎我们，赦免我们的罪，洗净我们，称义我们，并使我们与祂和好；神将我们摆在基督里，并使祂成为我们的公义、圣别和救赎—弗一 7，

Triune God (Col. 2:9), died in His humanity a vicarious and all-inclusive death to terminate all the negative things and to release the divine life from within Him for us (Luke 12:49-51; John 12:24).

4. He overcame death, entered into the all-producing resurrection, was begotten to be God's firstborn Son (bringing humanity into divinity), and became the life-giving Spirit for the producing and constituting of the Body of Christ—Acts 2:23-24, 32; 13:33; Rom. 1:3-4; 8:28-29; John 20:22; 1 Cor. 15:45; 12:13.
5. He accomplished the all-transcending ascension to the heavens and was made Lord, Christ, Leader, and Savior (Acts 2:36; 5:31) for His propagation and for the building up of the church as His kingdom (1:8; 26:16-18).
6. In His death, resurrection, and ascension He made all His believers one with Him; thus, His death, resurrection, and ascension all became theirs, and His experience became their history—Rom. 6:5-6; Eph. 2:5-6; Hymns, #949, stanza 4.

B. As a believer in Christ, man needs to grow in the divine life of Christ that he may be transformed into what Christ is through the life-dispensing Spirit, that he may be built up with the saints to be the Body of Christ, the organism to express the Triune God in Christ, and to be the new man as God's new creation to carry out God's eternal economy in the consummation of the New Jerusalem as a mingling of the processed Triune God with the glorified tripartite man, to be the corporate God-man's manifestation in eternity (which is revealed in 1 Corinthians through Revelation):

1. God redeemed us in Christ, forgave our sins, washed us, justified us, and reconciled us to Him; God has put us into Christ and made Him our righteousness, sanctification, and redemption—Eph. 1:7; 1 Cor. 6:11;

林前六 11，罗三 22，五 10，林前一 30。

- 2 神借着基督的复活，重生了我们，（彼前一 3，）并且现今正在更新我们，变化我们，并将我们模成祂荣耀的形像。（多三 5，罗十二 2，弗四 23，林后四 16，三 18，罗八 28 ~ 30，腓三 21。）
- 3 在祂的更新和变化里，祂销毁我们，将我们放在祂的死里，使我们有分于祂受苦的交通，这受苦为我们成就永远重大的荣耀，使我们在祂的复活里经历祂，并在祂那追测不尽的丰富里得着祂——林后四 16 ~ 18，10，腓三 10，8，弗三 8。

【周六】

- 4 父神化身在子神里，（西二 9，）子神实化为灵神，灵神作三一神的实际，来内住于我们；（约十四 16 ~ 20；）父、主、灵，就是三一神，成了召会这基督之身体的源头、元素和素质。（弗四 4 ~ 6。）
- 5 关于三一神在信徒里面是实际的奥秘，基督还有许多事要告诉祂的门徒，但他们那时担当不了，只等实际的灵来将这些事启示给他们；（约十六 12 ~ 15；）这主要的是由实际的灵在使徒保罗身上所作的；保罗完成了神的话，就是关于基督是神之奥秘，（西二 2 下，）以及召会是基督之奥秘（弗三 4）的神圣启示。（西一 25 ~ 27。）
- 6 基督作为神所分给众圣徒神圣的分，并作为信徒里面的生命，成了新人的一切肢体，又在新人一切肢体之内；这新人就是祂生机的身体；神要使基督，就是神的具体化身，作我们这些基督信徒的一切——12，15 ~ 19 节，三 4 上，10 ~ 11，林前十二 12 ~ 13。

Rom. 3:22; 5:10; 1 Cor. 1:30.

2. God has regenerated us through the resurrection of Christ (1 Pet. 1:3), and now He renews us, transforms us, and conforms us to His image of glory (Titus 3:5; Rom. 12:2; Eph. 4:23; 2 Cor. 4:16; 3:18; Rom. 8:28-30; Phil. 3:21).
3. In His renewing and transforming, He consumes us, putting us into His death for our fellowship of His sufferings, which work out for us an eternal weight of glory, that we may experience Him in His resurrection and gain Him in His unsearchable riches——2 Cor. 4:16-18, 10; Phil. 3:10, 8; Eph. 3:8.

§Day 6

4. God the Father is embodied in God the Son (Col. 2:9), God the Son is realized as God the Spirit, and God the Spirit comes to indwell us to be the reality of the Triune God (John 14:16-20); the Father, the Lord, and the Spirit as the Triune God have become the source, the element, and the essence of the church as the Body of Christ (Eph. 4:4-6).
5. Concerning the mystery of the Triune God being the reality in the believers, Christ had many things to tell His disciples, but they could not bear them until the Spirit of reality came to reveal these things to them (John 16:12-15); this was done by the Spirit of reality mainly with the apostle Paul, who completed the word of God, that is, the divine revelation (Col. 1:25-27) regarding Christ as the mystery of God (2:2b) and the church as the mystery of Christ (Eph. 3:4).
6. Christ, as the divine portion allotted to the saints by God and as life in the believers, has become all the members of the new man and is in all the members of the new man, which is His organic Body; God wants to make Christ, the embodiment of God, everything to us, the believers of Christ——Col. 1:12, 15-19; 3:4a, 10-11; 1 Cor. 12:12-13.

- 7 祂作为赐生命的灵，住在我们里面，使祂和祂所完成、所得着、以及所达到的一切，都成为我们的实际，使我们与祂是一，并且变化成为与主同样的形像，从荣耀到荣耀；我们将心转向主，借此就能观看主的荣光，就是我们自己看主，并返照主的荣光，就是叫别人经过我们看主——林后三 16 ~ 18。
- 8 神在基督里要完成祂在我们身上变化的工作，直到祂的变化终极完成于新耶路撒冷，先是在千年国里的得胜者身上，（启二 7，）至终要在新天新地里的众圣徒身上，使所有蒙祂拣选并救赎的人成为祂团体的彰显，在永世里极完满地显出祂自己，（二一 1 ~ 二二 5，）而不是任何一种仅仅属人的美德（如约伯所显出的）。

7. As the life-giving Spirit, He dwells in us to make Himself and all that He has accomplished, obtained, and attained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; by turning our heart to the Lord, we can behold the glory of the Lord to see the Lord ourselves and reflect the glory of the Lord to enable others to see Him through us—2 Cor. 3:16-18.
8. God in Christ will carry out His transforming work in us until His transformation consummates in the New Jerusalem, first with the overcomers in the millennial kingdom (Rev. 2:7) and consummately with all the saints in the new heaven and new earth, making all His chosen and redeemed people His corporate expression, manifesting Himself, not any kind of merely human virtues (as Job did), to the fullest extent in eternity (21:1—22:5).

第七周■周一

晨兴喂养

林后五 17 “因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”

加六 15 “受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

在旧约里，神同着人，并在人中间行动，但祂从未在人里面行动。…乃是到了新约时代，神才来到地上在人里面行动。在新约时代，神行动的第一步乃是进到人里面。神取了确定的步骤进到人里，这为祂在整个新约时代在人里的行动立下根基。神进到童女腹中，并留在其中九个月，为要从那童女而生。

当新约时代来临时，神的作法完全改变了。在旧约里，祂一直是同着人，并在人中间作工，却是在人的外面作工。…新约与旧约的不同，乃在于一个事实，就是神进到了人里面。神从人而生。马太一章二十节说，那生在马利亚里面的，乃是出于圣灵。神生在马利亚里面。有一天，神带着祂的神性从永远里出来，进到一个童女里面，生在她的腹中。（神在人里的行动，二至四页。）

信息选读

从成为肉体开始，神主要是在人里面行动。在新约里，神所作的一切，主要是在人里面。“在…里面”这短短几个字，可视为新约中最大的辞。你如果把这几个字拿走，新约就变成空的了。这就好象把开关从电器拿掉一样。没有开关，电器就不能运作，因为电流不能流进去。新约常常重复“在基督

WEEK 7 — DAY 1

Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

God moved with men and among men in the Old Testament, but He never moved in man. It was not until the age of the New Testament that God came to move on this earth in man. His first step to move in the New Testament age was to enter into man. God took a definite step to enter into man, and this laid a foundation for His move in man throughout the New Testament. God entered into the womb of a human virgin and stayed there for nine months to be born of that virgin.

When the New Testament age came, God's entire way changed. He was in the Old Testament working all the time with men and among men but outside of men...The New Testament is different from the Old Testament in the one fact that God entered into man. God was born of man. Matthew 1:20 says that what was begotten in Mary was of the Holy Spirit. God was born in Mary. One day God came out of eternity with His divinity and entered into a human virgin's womb to be born there. (CWWL, 1993, vol. 1, "The Move of God in Man," p. 398)

Today's Reading

Beginning from His incarnation, God moved mainly in man. In the New Testament whatever God did was mainly in man. The small preposition in may be considered as the greatest word in the New Testament. If you take this preposition away, the New Testament becomes empty. This is like taking the switch away from an electrical appliance. Without the switch, it will not work, because the electricity cannot flow into it. The phrase in Christ

里”这个辞。如果我们不在基督里，基督也不在我们里面，就没有基督徒的生活，也没有召会生活。

在创世记、出埃及记、利未记、民数记、和申命记里，神同着摩西行动。之后神又在约书亚记、士师记、和撒母耳记里行动。然后，在某种程度上，祂与所有的以色列王和申言者一同行动。但那不是完成神为着基督与召会之永远经纶的直接行动。

神同着人，并在人中间行动，乃是在祂旧造里间接的行动，为着在祂新造里祂永远经纶的直接行动作准备。因此，在旧约里没有提到召会。召会是隐藏的奥秘。旧约从来没有直接说到神永远的经纶。神在新约里的经纶，绝对是独一的。在旧约里，你看不见神为着祂永远经纶的直接行动。神间接作了许多准备，好使祂有一日能来直接的作工。（神在人里的行动，五至七页。）

神创造人，要人接受祂作生命，使人彰显祂，并变化成为宝贵的材料，为着祂的建造，且得以被建造为祂的配偶，与祂相配。（创一 26 ~ 27，二 9 ~ 12，18 ~ 24。）神从亚当身上取了一条肋骨，建造成一个女人，与亚当相配，作他的配偶。这是个预表，显示神在基督里如何是丈夫，需要一个配偶与祂相配。因此，在这预表的应验里，有东西从基督—神圣的生命—出来了，而成为召会，就是基督的新妇，与祂相配。

人堕落之后，神应许堕落的人，基督要来作女人的后裔，为人毁灭那“蛇”撒但，并用祭牲（预表基督）所流的血和祭牲的皮子作衣服，救赎并称义人。（三 8 ~ 9，15，21。）这些是神与我们之关系的一部分。（约伯记生命读经，一九九至二〇〇页。）

参读：神在人里的行动，第一章。

is repeated frequently in the New Testament. If we were not in Christ and Christ were not in us, there would be no Christian life or church life.

God moved in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy with Moses. Then God moved in the books of Joshua, Judges, and Samuel. Then He moved to a certain extent with all the kings of Israel and the prophets. But that was not God's direct move to carry out His eternal economy for Christ and the church.

God's move with men and among men was just the indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy. This is why the church is not mentioned in the Old Testament. The church was a hidden mystery. God's eternal economy was never directly touched in the Old Testament. God's economy in the New Testament is absolutely unique. In the Old Testament you cannot see God's move for His eternal economy directly. God did a lot indirectly to prepare for the day when He could come to do the direct work. (CWWL, 1993, vol. 1, "The Move of God in Man," p. 400)

God created man and wanted man to take Him as life that man might express Him, be transformed into precious materials for His building, and be built up to be His counterpart to match Him (Gen. 1:26-27; 2:9-12, 18-24). God took a rib out of Adam and built it up into a woman to match Adam to be his counterpart. This is a type showing how God in Christ is the Husband, needing a match, a counterpart. Therefore, in the fulfillment of this type, something came out of Christ—the divine life—to become the church, which is the bride to match Christ.

After man became fallen, God promised the fallen man that Christ would come as the seed of woman to destroy the "serpent," Satan, for man and to redeem and justify man with the shed blood and the coats of the skins of the sacrifice, typifying Christ (3:8-9, 15, 21). These things are a part of God's relationship with us. (Life-study of Job, pp. 169-170)

Further Reading: CWWL, 1993, vol. 1, "The Move of God in Man," ch. 1

第七周■周二

晨兴喂养

创四 4 “亚伯也从他羊群中头生的，从羊的脂油拿供物献上。耶和华看中了亚伯和他的供物。”

二二 18 “并且地上万国，都必因你的后裔得福；因为你听从了我的话。”

圣经中关于神与人的关系包括法前时代，其中一部分是从神创造人到呼召亚伯拉罕。…创世记四章四节和八章二十至二十二节说到预表基督的燔祭。神看中人（就是尊重人），悦纳人，不是因着人的善行，而是因着燔祭。这就是亚伯前来向神献燔祭，神看中他和他供物的原因。

第二个时代是从呼召亚伯拉罕到借着摩西颁布律法的这个时期。这个时代最重要的事，乃是神给亚伯拉罕的应许。因这缘故，圣经教师称这时代为应许时代。…神在这时代也是因着燔祭而看中人，（十二 7，十三 18，二二 13，三一 54，伯一 5，）这是前一个时代的继续。…此外，神也应许亚伯拉罕，地上万国（包括我们）必因他的后裔（要来的基督）得福。（创二二 18，加三 8，16。）至终，这应许完全应验了，如加拉太三章所启示的。（约伯记生命读经，一九九至二〇一页。）

信息选读

神按着自己的形像所造的人，（创一 26，）需要接受神（由生命树所象征）作生命，使他能活神、彰显神、并代表神；（二 9；）这样的一个人，需要被变化成为宝贵的材料，（十 ~ 十二，）并被建造成为神的配偶。（一八 ~ 二四。）

WEEK 7 – DAY 2

Morning Nourishment

Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

God's relationship with man in the Scriptures includes the dispensation, the section of time, before the law, part of which is the time from God's creation of man to the calling of Abraham. Genesis 4:4 and 8:20-22 speak of the burnt offering, a type of Christ. God regarded man, that is, respected man, and was pleased with man, not in man's good doing, but in the burnt offering. This is why Abel came to offer the burnt offering to God, and God regarded both him and his offering.

The second dispensation covers the period of time from the calling of Abraham to the decree of the law through Moses. As a continuation of the previous dispensation, God again regarded man in the burnt offering (12:7; 13:18; 22:13; 31:54; Job 1:5). In addition, God promised Abraham that in his seed, the coming Christ, all the nations of the earth, including us, would be blessed (Gen. 22:18; Gal. 3:8, 16). Eventually this promise was absolutely fulfilled, as revealed in Galatians 3. (Life-study of Job, pp. 169-171)

Today's Reading

As the man created by God in His image (Gen. 1:26), man needed to take God (symbolized by the tree of life) as his life that he might live God, express God, and represent God (2:9); and as such a one, he needed to be transformed into precious materials (vv. 10-12) and to be built up as a counterpart to God (vv. 18-24).

堕落的人需要接受基督作他的救赎（由祭物及其流出的血所预表），使他能在基督里被神称义（由祭牲皮子作的衣服所预表—三 21）。堕落的人也需要接受基督作女人的后裔，使他得拯救，脱离撒但这“蛇”死的权势。（15，来二 14。）…这几件事—祭物及其所流的血、祭牲皮子作的衣服、女人的后裔，都记载在创世记三章。我鼓励你们众人，尤其是青年人，要学习这些事，然后试着向别人陈明。比如，一位青年人去拜访一位比自己年幼的亲戚，就可以说到堕落的人需要在基督里被神称义，或是说到需要基督这女人的后裔。我们自己首先该消化这一切真理，然后该学习如何向别人陈明这些真理。

蒙救赎的人需要将基督献上作燔祭，使人能被神看中。（创四 4。）人也需要呼求耶和华的名，（26，）与神同行，（五 22，）为神作工，使人得着拯救，脱离败坏且被神定罪的世界，（六 11～18，）并借着基督作燔祭而活在神面前，使地能维持好的次序。（八 20～22。）

作为神所拣选的人，我们这些亚伯拉罕的后裔，就是神所拣选的族类，需要接受并答应神的呼召，（十二 1～4，）借着基督作燔祭而活在神前，（7，十三 18，二二 13，）被律法暴露，使我们知道自己是犯罪的，没有能力遵守律法，（出十九 8，21～二十 21，）并借着以基督为帐幕、祭司和供物，而与神一同活着，使我们得以进到神里面，同着基督并在基督里，享受神一切的所是。（二五～利二七。）

按照约伯游牧的生活方式，（伯一 3，）以及他为儿女献燔祭的方式，约伯记该是写于亚伯拉罕、以撒、雅各的时期，（5，创二二 13，三一 54，）约在主前二千年。这指明约伯记是写于摩西写五经以前五百年。（约伯记生命读经，二一八至二二〇、二至三页。）

参读：约伯记生命读经，第三十二篇。

As a fallen man, man needed to receive Christ for his redemption (typified by the sacrifice with its shed blood) that he might be justified by God in Christ (typified by the coats of the sacrifice's skins—3:21). Fallen man also needed to receive Christ as the seed of the woman that he might be delivered from Satan the "serpent's" death-power (v. 15; Heb. 2:14). All these matters—the sacrifice with its blood, the coats of skins, and the seed of the woman—are found in Genesis 3. I would encourage you all, even the young ones, to learn these things and then try to present them to others. For example, a young person may visit a younger relative and speak about the need of fallen man to be justified by God in Christ or about the need for Christ as the seed of woman. First, we should digest all these truths ourselves, and then we should learn how to present them to others.

As a redeemed person, man needed to offer Christ as the burnt offering that he might be regarded, respected, by God (Gen. 4:4). Man also needs to call on the name of Jehovah (v. 26), to walk with God (5:22), to work for God that he might be delivered from the corrupted and God-condemned world (6:11-18), and to live before God through Christ as the burnt offering that the earth could be kept in order (8:20-22).

As people chosen by God, we, the descendants of Abraham, the race chosen by God, need to receive and answer God's call (Gen. 12:1-4), to live before God through Christ as our burnt offering (v. 7; 13:18; 22:13), to be exposed by the law that we might know that we are sinful and do not have the capacity to keep the law (Exo. 19:8, 21—20:21), and to live with God by taking Christ as the tabernacle, the priest, and the offerings that we may enter into God and enjoy all that God is with Christ and in Christ (Exo. 25—Lev. 27).

According to the way of Job's nomadic living (Job 1:3) and the way he offered the burnt offering for his children, this book should have been written at the time of Abraham, Isaac, and Jacob (v. 5; Gen. 22:13; 31:54), about 2000 B.C. This means that Job was written five hundred years before Moses wrote the Pentateuch. (Life-study of Job, pp. 187-189, 2)

Further Reading: Life-study of Job, msg. 32

第七周■周三

晨兴喂养

伯一5 “筵席的日子轮过了，约伯…清早起来，
按着他们众人的数目献燔祭；因为约伯说，说
不定我儿子犯罪，心中咒诅了神。约伯常常这
样行。”

十13 “然而你待我的这些事，早已藏在你心里；
我知道这是你的意思。”

约伯和他的朋友们可能是活在亚伯拉罕的时代。那时摩西五经尚未写成；他们必然在口头上从他们的先祖接受了一些神圣的启示。然而，他们从他们的先祖所接受的，最多只能达到在亚伯拉罕时代之启示的水平。因此，在他们关于神与人之关系的辩论中，没有一点迹象指明他们得着了超过有关神的审判，以及神因着人的燔祭而看中人的神圣启示。他们也没有说到任何话含示关于基督和神的灵的事。他们乃是在神圣启示的原始阶段。（约伯记生命读经，二〇四页。）

信息选读

约伯，他的三个朋友和以利户都说完话之后，我们看见神以神圣的揭示向约伯显现。（伯三八4～四一34。）之后，圣经说到约伯在个人经历上得着神并厌恶自己。（伯四二1～6。）我担心你们注意许多其他的事，可能看不见神向约伯显现的中心点。这中心点就是关乎神借着向约伯显现，在约伯身上所要作的事。

神向约伯显现，目的是要帮助约伯领悟，神是无限、追溯不尽、无法追踪的。神问了约伯许多关于字

WEEK 7 – DAY 3

Morning Nourishment

Job 1:5 And when the days of feasting ran their course, Job...would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, Perhaps my children have sinned and have cursed God in their heart. Job did this continually.

10:13 But You have hidden these things in Your heart; I know that this is with You.

Job and his friends probably lived in the age of Abraham. At that time the Pentateuch of Moses was not yet written. Surely they had received some divine revelation from their forefathers verbally. However, what they had received of their forefathers could reach, at most, only the level of the revelation in the age of Abraham. Hence, in their debates concerning God's relationship with man, there was no hint that indicates that they had received divine revelation beyond the matters of God's judgment and God's regard for man in his burnt offering. And they did not speak any word that implies anything concerning Christ and the Spirit of God. They were in the primitive stage of the divine revelation. (Life-study of Job, pp. 172-173)

Today's Reading

After all the speaking of Job, his three friends, and Elihu, we have God's appearing to Job with the divine unveilings (Job 38:4—41:34). This is followed by a word concerning Job's gaining God in his personal experience and his abhorring of himself (42:1-6). I am concerned that, by paying attention to so many other things, you may not see the central point of God's appearing to Job. This central point concerns what God intended to do to Job by His appearing to him.

God appeared to Job in order to help him to realize that God is unlimited, unsearchable, and untraceable. God asked Job many questions about the

宙和动物的问题，为要叫他得着深刻的印象，就是神是无限的。神似乎在对他说话，“约伯，你事实上并不认识我是谁。你没有看见我是无限的；此外，你也无法想象我要给你什么。约伯，我要把我自己给你，使我自己成为你的享受，好叫你成为我的一部分。我不满意你有你自己的纯全、完全和正直。我要你得着我。我的目的不是给你别的，乃是将我自己给你。”

我们要明白神向约伯显现的目的，就需要整本圣经，特别是新约。神要把祂自己给约伯，不是一件简单的事；这包含一个漫长的过程，开始于基督的成为肉体，并且包括祂的人性生活、在十字架上包罗万有的死、祂的复活和祂的升天。因为约伯是在神圣启示的原始阶段，神无法对他说到这一切的事；神若说这些事，约伯也不可能明白。这一切事要到二千年后，在新约里才得着清楚的解释和记录。甚至今天，许多信徒对这些事仍然没有正确的领悟。

约伯和他的朋友们都没有以上的神圣启示。神用各样灾难对付约伯，并剥夺他一切的所是，乃是要除去他在敬虔成就和获得上的自满，并除去一切障碍和遮蔽，使他被倒空，好进一步寻求神，并能领悟他人生中非常缺少一些东西。在约伯记末了，神终于进来，指明约伯在他人生中所缺少的乃是神自己。但直到约伯的时代，还没有象在新约那样积极、清楚、并完全揭示的启示。因这缘故，约伯记事实上并没有一个完成的结束，这结束应当是：神在基督里完全给约伯得着，使约伯与神成为一，好叫他能享受神在基督里作他的分。这样的启示，只有在新约里才能完满地看到。（约伯记生命读经，二〇五至二〇六、二一七页。）

参读：约伯记生命读经，第三十三篇。

universe and about the animals to impress him with the fact that He is unlimited. God seemed to be saying to him, "Job, you actually do not know who I am. You do not realize that I am unlimited. Also, you cannot imagine what I intend to give you. Job, I intend to give you Myself, making Myself your enjoyment so that you can become a part of Me. I am not satisfied that you have your own integrity, perfection, and uprightness. I want you to have Me. My intention is to give you nothing other than Myself."

To understand God's intention in His appearing to Job, we need the entire Bible, especially the New Testament. For God to give Himself to Job was not a simple matter. This involved a long process beginning with Christ's incarnation and including His human living, His all-inclusive death on the cross, His resurrection, and His ascension. Because Job was in the primitive stage of the divine revelation, God could not have spoken to him about all these things. It would have been impossible for Job to understand them. All these matters were clearly defined and recorded in the New Testament two thousand years later. Even today, many believers do not have the proper understanding of these things.

Job and his friends were devoid of all the above divine revelations. God's dealing with Job in all the disasters and His stripping him of all that he was, were to take away his contentment in his godly attainments and obtainments and to remove all the barriers and coverings so that he could be emptied for some further seeking after God and could realize that he was very short of something in his human life. At the end of the book of Job, after all, God came in, indicating that what Job was short of in his human life was God Himself. But up to the age of Job, there was not a revelation like what is positively, clearly, and fully unveiled in the New Testament. For this reason, the book of Job does not actually have a completed ending, which should be God fully gained in Christ by Job to make him one with God that he might enjoy God as his portion in Christ. Such a revelation can be fully found only in the New Testament. (Life-study of Job, pp. 175-176, 185)

Further Reading: Life-study of Job, msg. 33

第七周■周四

晨兴喂养

诗四二 1～2 “神啊，我的魂切慕你，如鹿切慕溪水。我的魂渴想神，就是活神。我几时才可以来朝见神呢？”

旧约的帐幕预表基督的成为肉体。（约一 14。）真正的帐幕乃是神自己具体化身在基督里。这帐幕不仅是作为神的居所，也是作为神所拣选之人的居所。这意味着，神在成为肉体之后，是可进入的。在基督里，意思就是进入神里面享受神。…如今我们借着救赎的血，就能与神有交通。

这样一个人在成为肉体、作人帐幕的神里，不需要在诸如完全、正直、纯全等人性的美德上建立自己，就如约伯所作的；乃需要象切慕溪水的鹿一样寻求神，并与神的子民在神的节期里一同享受神，（诗四二 1～5，四三 3～5，）好叫神能成为人的一切，以顶替人所达到并得着的。这该是给约伯三个朋友的答案，甚至是给以利户和约伯的答案。我们再次看见，我们若要明白约伯记，就需要整本圣经。

神所拣选并呼召的人需要信入耶稣基督；祂是成为肉体的神，为我们并同着我们死了，复活了，升天了，并且成了赐生命的灵，向着我们成为是灵的基督，使祂能作我们的救恩、生命并一切。这事启示于新约，从马太福音到罗马书。（约伯记生命读经，二二〇至二二二页。）

信息选读

成为肉体、人性生活、钉十字架、复活、升天（这五个步骤）…乃是神在地上在人里面之行动所取的

WEEK 7 – DAY 4

Morning Nourishment

Psa. 42:1-2 As the hart pants after the streams of water, so my soul pants for You, O God. My soul thirsts for God, for the living God. When will I come and appear before God?

The tabernacle in the Old Testament is a type of Christ's incarnation (John 1:14). The real tabernacle is God Himself embodied in Christ. This tabernacle is a dwelling place not only for God but also for God's chosen people. This means that, after the incarnation, God is enterable. To be in Christ means to enter into God to enjoy God... Now through the redeeming blood we can have fellowship with God.

Such a man who is in the incarnated God as his tabernacle did not need to build up himself in human virtues, such as perfection, uprightness, and integrity, as Job did, but he needed to seek after God as a panting hart and to enjoy God with God's people in God's feasts (Psa. 42:1-5; 43:3-5) so that God could be everything to him to replace all that he had attained and obtained. This should be the answer to Job's three friends and even to Elihu and Job. Once again we see that if we would understand the book of Job, we need the entire Bible.

The ones who have been chosen and called by God need to believe into Jesus Christ, who is the incarnated God, who died, resurrected, and ascended for us and with us, and who became the life-giving Spirit as the pneumatic Christ to us, that He may be our salvation, life, and everything. This is revealed in the New Testament, in the books from Matthew through Romans. (Life-study of Job, pp. 189-190)

Today's Reading

The five steps...[of] incarnation, human living, crucifixion, resurrection, and ascension ... are the steps that God took in His move in man on this

步骤。祂在人里面成为肉体，祂也在人里面生活。在成为肉体里，祂进入马利亚腹中，留在那里九个月。祂出生后，经过三十三年半的人性生活。然后祂上到十字架，在人里面被钉死。耶稣是以人的身分被钉死在十字架上，但祂不只是人，祂乃是神自己。然后祂复活了。祂在人里面从死人中复起，并在人里面升到诸天之上。这是祂行动的五个步骤。这些步骤的五个结果，乃是召会、基督的身体、新人、经过过程并终极完成之三一神的生机体、以及新耶路撒冷。这五个步骤和五个结果，包括了整本新约所论到关于神在人里的行动。新约的头一页是说到成为肉体，而新约的末一页则说到新耶路撒冷。

神在人里的行动在历史上是前所未有的。在马太一章神成为肉体以前，历史上没有神在人里面行动这样的事。（神在人里的行动，四至五页。）

新约启示，神来在童女里面成孕，由她生为人，因而将神性带进人性里，并使神与人调和成为一个实体，但不是成为第三种本质。（约一 1, 14, 太一 20, 23, 提前三 16。）这是神所采取的第一步，为要借着分赐，将祂自己给约伯。（约伯记生命读经，二一一至二一二页。）

神在祂成为肉体里的行动，乃是将神性与人性调和成为一个实体，但这一个实体里的两种元素仍然保持分别，并没有产生第三种元素。过去有一个异端教导说，神性与人性调和在一起时，就产生第三种元素。…旧约里有素祭这美妙的预表，给我们看见在耶稣基督的身位里，神性与人性的调和。利未记二章四至五节说，素祭是“细面调油”。油表征圣灵，细面表征人性。圣灵将自己与人调和，产生素祭，好作神和祭司的食物。（神在人里的行动，一〇页。）

参读：约伯记生命读经，第三十四篇。

earth. He was incarnated in man, and He lived in man. In incarnation He entered into the womb of Mary and remained there for nine months. After His birth He passed through a human living of thirty-three and a half years. Then He went to the cross to be crucified in man. Jesus was crucified on the cross as a man, but He was not just a man. He was God Himself. Then He was resurrected. He rose up from the dead in man and ascended to the heavens in man. These are the five steps of His move. The five issues of these steps are the church, the Body of Christ, the new man, the organism of the processed and consummated Triune God, and the New Jerusalem. These five steps and five issues cover the entire New Testament concerning the move of God in man. The first page of the New Testament is on incarnation, and the last page of the New Testament is on the New Jerusalem.

The move of God in man is unprecedented in history. Before the time of God's incarnation in Matthew 1, there was not such a thing in history as God's move in man. (CWWL, 1993, vol. 1, "The Move of God in Man," p. 399)

The New Testament reveals that God came to be conceived in a human virgin to be born of her to be a man, thus bringing divinity into humanity and causing God and man to be mingled as one entity but not as a third substance (John 1:1, 14; Matt. 1:20, 23; 1 Tim. 3:16). This is the first step God took in order to give Himself to Job by the way of dispensing. (Life-study of Job, p. 181)

God's move in His incarnation was to mingle divinity with humanity into one entity, keeping the two elements distinguishable in the one entity without producing a third element. A heretical teaching in the past said that when divinity and humanity were mingled together, a third element was produced. In the Old Testament there is the marvelous type of the meal offering to show us the mingling of divinity with humanity in the person of Jesus Christ. Leviticus 2:4-5 says that the meal offering was of "fine flour mingled with oil." The oil is a sign of the Holy Spirit, and the fine flour is a sign of humanity. The Holy Spirit mingles Himself with man to produce a meal offering that is good for food both to God and to His priests. (CWWL, 1993, vol. 1, "The Move of God in Man," pp. 402-403)

Further Reading: Life-study of Job, msg. 34

第七周■周五

晨兴喂养

徒十三 32 ~ 33 “...那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”

五 31 “这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。”

耶稣的成为肉体，使祂成为一个人；祂在地上的为人生活，使祂有资格作人的救主；祂的钉十字架，为人成就了完全的救赎；祂的复活，称义了祂救赎的工作。...（来二 10，五 9。）...祂〔作元首和救主〕主宰的管治，引领并使神所拣选的人悔改；祂的救恩，基于祂的救赎，将赦罪赐给他们。（圣经恢复本，徒五 31 注 1，注 5。）

信息选读

耶稣基督，就是成为肉体的神，也是三一神的具体化身，（西二 9，）在祂的人性里经过了代替并包罗万有的死，将一切消极的事物了结，并将神圣的生命从祂里面释放出来给我们。...基督胜过了死，进入产生一切的复活，并生为神的长子，将人性带进神性里。（徒十三 33。）在复活里，基督也成为赐生命的灵，（林前十五 45，）以产生并构成基督的身体。...接着，基督完成了超越一切的升天，升到诸天之上，被立为主，为基督，为元首，为救主，（徒二 36，五 31，）使祂得着繁增，以建造召会作祂的国。...基督在祂的死、复活和升天里，使所有信祂的人与祂成为一。...祂的经历就成了他们的历史。

神将我们摆在基督里，并使祂成为我们的公义、

WEEK 7 — DAY 5

Morning Nourishment

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”

5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

Jesus' incarnation made Him a man, His human living on earth qualified Him to be man's Savior, His crucifixion accomplished full redemption for man, His resurrection vindicated His redemptive work...(Heb. 2:10; 5:9). (Acts 5:31, footnote 1) His sovereign ruling [as Leader and Savior] causes and leads God's chosen people to repent, and His salvation, which is based on His redemption, affords them forgiveness of sins. (Acts 5:31, footnote 3)

Today's Reading

Jesus Christ, as the incarnated God and as the embodiment of the Triune God (Col. 2:9), died in His humanity a vicarious and all-inclusive death to terminate all the negative things and to release the divine life from within Him for us. Christ overcame death and entered into the all-producing resurrection and was begotten to be God's firstborn Son, bringing humanity into divinity (Acts 13:33). In resurrection Christ also became the life-giving Spirit for the producing and the constituting of the Body of Christ (1 Cor. 15:45). Next, Christ accomplished the all-transcending ascension to the heavens and was made Lord, Christ, Leader, and Savior (Acts 2:36; 5:31) for His propagation and for the building up of the church as His kingdom. In His death, resurrection, and ascension Christ made all His believers one with Him.... His experiences have become their history.

God has put us into Christ and has made Him our righteousness,

圣别和救赎。（林前一 30。）借着基督作我们的公义（为着我们的已往），我们已经得神称义，使我们能在灵里重生，得着神的生命。借着基督作我们的圣别（为着我们的现在），我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因神圣的生命渐渐被变化。借着基督作我们的救赎（为着我们的将来），就是我们的身体得赎，（罗八 23，）我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式。（腓三 21。）

神借着基督的复活，重生了我们，（彼前一 3，）并且现今正在更新我们，变化我们，并将我们模成祂荣耀的形像，至终要在祂的荣耀里荣化我们。（多三 5，…罗八 29～30。）…在祂的更新和变化里，神销毁我们，将我们放在基督的死里，使我们有分于祂受苦的交通，这受苦为我们成就永远重大的荣耀，使我们在祂的复活里经历祂，并在祂那追溯不尽的丰富里得着祂。（林后四 16～17，10，腓三 10，8，弗三 8。）

作为在基督里的信徒，我们需要在基督神圣的生命里长大，使我们可以借着分赐生命的灵，变化成为基督的所是，好与众圣徒同被建造，成为基督的身体，就是三一神在基督里的生机体，并成为新人，作神的新造，以完成神永远的经纶，终极完成新耶路撒冷，就是经过过程之三一神与得荣之三部分的调和，成为团体的神人在永世里的显出。

这样一位在基督里得重生、变化并荣化的圣徒，与天然的人无分无关，也不需要天然人的美德建立自己。约伯和他的朋友们若活在认识这事的时代，他们就会蒙拯救，免去他们在约伯记三十五章经文（三～三七）里浪费时间、加添痛苦、并虚空的辩论；这些经文乃是一群瞎眼的人在黑暗中摸索的记载。（约伯记生命读经，二一二至二一四、二二二至二二三页。）

参读：约伯记生命读经，第三十五篇。

sanctification, and redemption (1 Cor. 1:30). By Christ as our righteousness (for our past) we have been justified by God that we might be reborn in our spirit to receive the divine life. By Christ as our sanctification (for our present) we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with the divine life. By Christ as our redemption (for our future), that is, the redemption of our body (Rom. 8:23), we will be transfigured in our body with the divine life to have His glorious likeness (Phil. 3:21).

God has regenerated us through the resurrection of Christ (1 Pet. 1:3), and now He renews us, transforms us, and conforms us to His image of glory, and ultimately He will glorify us in His glory (Titus 3:5;...Rom. 8:29-30). In His renewing and transforming, God consumes us, putting us into Christ's death for our fellowship of His sufferings, which work out for us an eternal weight of glory, that we may experience Him in His resurrection and gain Him in His unsearchable riches (2 Cor. 4:16-17, 10; Phil. 3:10, 8; Eph. 3:8).

As believers in Christ, we need to grow in the divine life of Christ that we may be transformed into what Christ is through the life-dispensing Spirit, that we may be built up with the saints to be the Body of Christ, the organism of the Triune God in Christ, and to be the new man as God's new creation to carry out God's eternal economy in the consummation of the New Jerusalem as the mingling of the processed Triune God with the glorified tripartite man, to be the corporate God-man's manifestation in eternity.

Such a regenerated, transformed, and glorified saint in Christ has nothing to do with the natural man and does not need to build up himself with the natural human virtues. If Job and his friends had lived at the time to know this, they would have been saved from their time-wasting, pain-increasing, and vain debates in thirty-five chapters as a record of a group of blind persons groping in darkness. (Life-study of Job, pp. 182-183, 190)

Further Reading: Life-study of Job, msg. 35

第七周■周六

晨兴喂养

弗四 4～6 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

约翰十四章十六至二十节启示，父神化身在子神里，子神实化为灵神，灵神作三一神的实际，内住于我们。这是神想要给约伯的礼物，就是祂的自己，那化身在子里并实化为那灵的神圣三一。

关于三一神在信徒里面是实际的奥秘，基督还有许多事要告诉祂的门徒，但他们那时担当不了，只等实际的灵来将这些事启示给他们。（约十六 12～15。）这主要的是由实际的灵在使徒保罗身上所作的；保罗完成了神的话，就是关于基督是神之奥秘，（西二 2 下，）以及召会是基督之奥秘（弗三 4）的神圣启示。（西一 25～27。）

以弗所四章四至六节启示，父、主、灵，就是三一神，成了召会这基督之身体的源头、元素和素质。父神乃是源头，子神乃是元素，灵神乃是素质。（约伯记生命读经，二一五页。）

信息选读

基督作为神所分给众圣徒神圣的分，并作为信徒的生命，成了新人（就是祂生机身体）的一切肢体。（西一 12，三 4 上，10～11，林前十二 12～13。）…神要使基督，就是神的具体化身，作我们这些基督信徒的一切。（西一 15～19。）

WEEK 7 — DAY 6

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

John 14:16-20 reveals that God the Father is embodied in God the Son, that God the Son is realized as God the Spirit, and that God the Spirit comes to indwell us to be the reality of the Triune God. This is the gift that God intended to give Job, that is, Himself in His Divine Trinity embodied in the Son and realized as the Spirit.

Concerning the mystery of the Triune God being the reality in the believers, Christ had many things to tell His disciples, but they could not bear them until the Spirit of reality came to reveal these things to them (John 16:12-15). This was done by the Spirit of reality mainly with the apostle Paul, who completed the word of God, that is, the divine revelation (Col. 1:25-27) regarding Christ as the mystery of God (Col. 2:2b) and the church as the mystery of Christ (Eph. 3:4).

Ephesians 4:4-6 reveals that the Father, the Son, and the Spirit as the Triune God have become the source, the element, and the essence of the church as the Body of Christ. God the Father is the source, God the Son is the element, and God the Spirit is the essence. (Life-study of Job, pp. 183-184)

Today's Reading

Christ as the divine portion allotted to the saints by God and as life to the believers has become all the members of the new man, which is His organic Body (Col. 1:12; 3:4a, 10-11; 1 Cor. 12:12-13). God wants to make Christ, the embodiment of God, everything to us, the believers of Christ [Col. 1:15-19].

神在基督里要完成祂在我们身上变化的工作，直到祂的变化终极完成于新耶路撒冷，先是在千年国里的得胜者身上，（启二7，）至终要在新天新地里的众圣徒身上，使所有蒙祂拣选并救赎的人成为祂团体的彰显，在永世里极完满地显出祂自己，（二一1～二二5，）而不是任何一种仅仅属人的美德。（约伯记生命读经，二一六至二一七页。）

按照新约的记载，神在地上在人里的行动，总是在成为肉体的原则里。我们的得救是神在人里的行动，也是神成为人的一部分的行动。如果神从来没有成为我们（就着神进到我们里面作我们生命的意义而言），我们绝不能得救。…得救或重生是什么？就是神在祂的神性里进到一个人里，把祂自己作成那人的一部分，并把那人作成祂的一部分。得救把神带进人里，并把人带进神里。得救使神成为人，使人能成为神（但没有神格）。这就是神成为肉体；这成为肉体的原则，应当应用在我们整个基督徒的生活里。

在基督徒的生活里，丈夫和妻子应当彼此相爱，但在他们天然的生命里，他们没有能力这样作。怎样的丈夫能够爱妻子，怎样的妻子能够爱丈夫？如果一个基督徒丈夫真是爱他的妻子，那不是他。这意思是说，他是活在加拉太二章二十节的原则里——“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。”一个丈夫这样爱妻子，乃是在成为肉体的原则里。除非神成为你，你成为神，否则你绝不能真正爱你的妻子。…我们所拥有的每一项基督徒美德，都是成为肉体的一部分。每一天，当我们过基督徒生活时，三一神就借着被作成我们，并把我们作成祂，而成为肉体。当一位弟兄真正爱他的妻子，那时他就是神（在神的生命和性情上，但在不是神的神格上）。换句话说，神已经成为他，并且他已经成为神。这是神在成为肉体的原则里，在人里的行动。（神在人里的行动，一四至一五页。）

参读：晨兴圣言—约伯记，四八至五三页。

God in Christ will carry out His transforming work on us until His transformation consummates in the New Jerusalem, firstly with the overcomers in the millennial kingdom (Rev. 2:7) and consummately with all the saints in the new heaven and new earth, making all His chosen and redeemed people His corporate expression, manifesting Himself, not any kind of merely human virtues, to the fullest extent in eternity (Rev. 21:1—22:5). (Life-study of Job, pp. 184-185)

According to the New Testament record, God's move on earth in man is always in the principle of incarnation. Our salvation is the move of God in man and is the move of God to be a part of man. If God had never become us in the sense of coming into us to be our very life, we could never have been saved.... What is salvation, or regeneration? It is God coming into a man in His divinity to make Himself a part of that man and to make that man a part of Him. Salvation brings God into man and brings man into God. Salvation makes God man so that man may be made God (but not the Godhead). This is incarnation, and this principle of incarnation should be applied to our entire Christian life.

In the Christian life the husbands and the wives should love each other, but in their natural life they are not capable of doing this. What husband can love his wife, and what wife can love her husband? If a Christian husband really loves his wife, that is not him. This means that he is living in the principle of Galatians 2:20—"I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." For a husband to love his wife in this way is in the principle of incarnation. Unless God is made you and you are made God, you can never really love your wife.... Every Christian virtue we have is a part of the incarnation. Every day as we live the Christian life, the Triune God is being incarnated by being made us and by making us Him. God is being made man, and man is being made God. When a brother really loves his wife, at that time he is God in God's life and nature but not in His Godhead. In other words, God has been made him, and he has been made God. This is the move of God in man in the principle of incarnation. (CWWL, 1993, vol. 1, "The Move of God in Man," pp. 405-406)

Further Reading: The Holy Word for Morning Revival: Job, pp. 44-49

第七周诗歌

WEEK 7 — HYMN

763

荣耀的盼望 — 基督作荣耀

降 B 大调

特副 (英 949)

6/8

一 荣 耀 盼 望 是 基 督, 我 的 生 命 是 祂;
 祂 已 将 我 灵 重 生, 现 将 我 魂 变 化;
 还 要 改 变 我 身 体, 用 祂 归 服 大 能,
 使 之 和 祂 身 体 同, 有 祂 荣 形。
 (副) 祂 来, 祂 来, 祂 来 将 我 荣 耀!
 将 我 身 体 改 变 形 状, 和 祂 身 体 相 肖。
 祂 来, 祂 来, 为 我 身 体 需 要!
 祂 是 我 们 荣 耀 盼 望 来 将 我 们 荣 耀。

二 荣 耀 盼 望 是 基 督,
 使 我 有 分 神 丰 满,
 祂 来 使 我 能 与 神
 使 我 有 分 祂 荣 耀,
 三 荣 耀 盼 望 是 基 督,
 将 我 身 体 来 救 赎,
 祂 来 使 我 的 身 体
 永 远 吞 灭 了 死 亡,
 四 荣 耀 盼 望 是 基 督,
 祂 的 生 命 我 经 历,
 祂 来 要 将 我 带 进
 完 全 与 祂 成 为 一,

祂 是 神 的 奥 秘;
 将 神 带 到 我 里。
 在 各 方 面 相 调,
 将 祂 返 照。
 祂 是 我 的 救 赎:
 脱 离 死 的 痛 苦。
 变 成 荣 耀 形 状;
 将 我 释 放。
 祂 是 我 的 履 历:
 祂 乃 与 我 合 一;
 祂 的 荣 耀、自 由,
 直 到 永 久。

Christ is the hope of glory, my very life is He

Hope of Glory — Christ as the Glorification

949

1. Christ is the hope of glo - ry, my ve - ry life is He, He has regen - e - rat - ed and sa - tur - at - ed
 me; He comes to change my bo - dy by His subdu - ing might Like to His glorious bo - dy in glo - ry
 bright! (C) He comes, He comes, Christ comes to glorify me! My bo - dy He'll transfigure, like His own it then will
 be. He comes, He comes, re - demp - tion to ap -
 ply! As Hope of glo - ry He will come, His saints to glo - ri - fy.

- Christ is the hope of glory, He is God's mystery;
 He shares with me God's fulness and brings God into me.
 He comes to make me blended with God in every way,
 That I may share His glory with Him for aye.
- Christ is the hope of glory, redemption full is He:
 Redemption to my body, from death to set it free,
 He comes to make my body a glorious one to be
 And swallow death forever in victory.
- Christ is the hope of glory, He is my history:
 His life is my experience, for He is one with me;
 He comes to bring me into His glorious liberty,
 That one with Him completely I'll ever be.

箴言结晶读经

第八周

神万般的智慧

诗歌：诗 20

读经：箴一 2，八 1～31，九 10，罗十一 33，林前一 24，30，西二 2～3，弗三 10

纲要

【周一】

壹 箴言强调我们借着接触神，从神所得的智慧——一 2，二 10，四 5，九 10，十一 2 下，十四 33 上：

一 箴言的主题是凭神的智慧过敬虔的生活——三 13～18，八 11。

二 箴言的中心思想是我们该寻求智慧，好叫我们在地上过蒙神悦纳的敬虔生活——二 1～9。

三 智慧来自于神：“耶和华赐人智慧；知识和聪明都由祂口而出”——6 节。

四 智慧比金子、银子和珊瑚更贵重、更强，比其他事物更可爱——三 14～15，八 11，19。

五 在箴言某些段落，神的智慧是人位化的——一 20，三 19，四 5～9，八 1～36：

Crystallization-Study of Proverbs

Week Eight

The Multifarious Wisdom of God

Hymns: 23

Scripture Reading: Prov. 1:2; 8:1-31; 9:10; Rom. 11:33; 1 Cor. 1:24, 30; Col. 2:2-3; Eph. 3:10

Outline

§Day 1

I. The book of Proverbs stresses wisdom that we receive from God through contacting God——1:2; 2:10; 4:5; 9:10; 11:2b; 14:33a:

A. The subject of Proverbs is living a godly life by God's wisdom——3:13-18; 8:11.

B. The central thought of Proverbs is that we should seek after wisdom so that we may live a godly life on earth that is acceptable to God——2:1-9.

C. Wisdom comes from God: "Jehovah gives wisdom; / From His mouth come knowledge and understanding"——v. 6.

D. Wisdom is more valuable and better than gold, silver, and corals, and is more desirable than anything else——3:14-15; 8:11, 19.

E. In certain portions of Proverbs the wisdom of God is personified——1:20; 3:19; 4:5-9; 8:1-36:

1 神的智慧这样人位化，是指神圣三一的第二者，祂成了从神给所有新约信徒的智慧—太十一 19，西二 3，林前一 24，30。

2 “耶和华以智慧立大地” —箴三 19 上：

a 耶和华借以立大地并定诸天的这一位，乃是基督，祂是神的智慧—林前一 24。

b 智慧是神创造万有的工师，为神所喜爱—箴八 30。

c 神借着这位是智慧且为神所喜爱的基督创造万有一—三 19，西一 16 ~ 17，来一 2。

【周二】

贰 罗马十一章三十三节上半说到神的智慧：“深哉，神的丰富、智慧和知识！”：

一 看见智慧与知识的不同是很重要的—33 节：

1 智慧是为着计划、定意—弗一 9，三 11。

2 智慧见于事物的创始，如罗马十一章三十六节所指明的：“万有都是本于祂、借着祂、并归于祂。”

3 神是唯一的创始者：“只有一位神，就是父，万物都本于祂” —林前八 6 上：

a 神创始了许多东西，不是凭祂的知识，乃是凭祂的智慧—箴三 19，八 12，22 ~ 31。

b 当神进来应用祂所创始的，祂就展示祂的知识。

二 神的智慧乃是“从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定

1. This personification of God's wisdom is a reference to the second of the Divine Trinity, who became wisdom from God to all the New Testament believers—Matt. 11:19; Col. 2:3; 1 Cor. 1:24, 30.

2. "Jehovah by wisdom founded the earth"—Prov. 3:19a:

a. This One by whom Jehovah founded the earth and established the heavens is Christ, who is the wisdom of God—1 Cor. 1:24.

b. Wisdom, as the master workman of God's creation of all things, is God's delight—Prov. 8:30.

c. God's creation of all things is through Christ, who is wisdom and God's delight—3:19; Col. 1:16-17; Heb. 1:2.

§Day 2

II. Romans 11:33a speaks of God's wisdom: "Oh, the depth of the riches and wisdom and knowledge of God!":

A. It is important to see the difference between wisdom and knowledge—v. 33:

1. Wisdom is for planning and purposing—Eph. 1:9; 3:11.

2. Wisdom is seen in the initiation of something, as indicated by Romans 11:36: "Out from Him and through Him and to Him are all things."

3. God is the unique Initiator: "One God, the Father, out from whom are all things"—1 Cor. 8:6a:

a. God has initiated many things, not by His knowledge but by His wisdom—Prov. 3:19; 8:12, 22-31.

b. When God comes in to apply what He has initiated, He displays His knowledge.

B. The wisdom of God is "God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our

的”——林前二 7:

- 1 基督作为神的中心和我们的分，给我们享受，乃是神奥秘中深奥的智慧——罗十一 33。
 - 2 在神里面有奥秘中的智慧；这智慧是在万世以前所隐藏，并为使我们得荣耀所预定的——林前二 7。
- 三 “愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们”——罗十六 27:
- 1 在全地各个地方召会中，我们都将荣耀归与这独一、智慧的神。
 - 2 这位智慧的神凭历世以来密而不宣之奥秘的启示，将耶稣基督赐给我们，使我们得救、重生，并且借着祂神圣的分赐，不断更新、变化我们，至终使我们得荣，模成神长子的形像，带我们进入荣耀——25 节，三 24 ~ 25，五 10，八 16，23，29，十二 1 ~ 2。

【周三】

叁 基督就是神的智慧——林前一 24:

- 一 在新约里，人位化之神的智慧乃是基督为其实质——箴八 1，12，九 1，路二 40，52，七 35，太十一 19:
- 1 基督神性的智慧按着祂身量长大的程度显明出来——西二 2 ~ 3，路二 40，52。
- 2 马太十一章十九节下半指明智慧就是基督：
 - a 凡基督所行的，都是凭着神的智慧，就是基督自己——林前一 24。
 - b 这智慧乃是从祂智慧的行为、智慧的行事，得称义、

glory”——1 Cor. 2:7:

1. As God's center and as our portion for our enjoyment, Christ is God's wisdom in a mystery that is deep and profound——Rom. 11:33.
 2. Within God there is wisdom in a mystery; this wisdom has been hidden and predestined before the ages for our glory——1 Cor. 2:7.
- C. “To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen”——Rom. 16:27:
1. In the local churches throughout the earth, we all give glory to the only wise God.
 2. The wise God has given Jesus Christ to us according to the revelation of the mystery, which has been kept in silence in the times of the ages, who also is the One who has saved us, regenerated us, and through His divine dispensing is continually renewing and transforming us, and who will eventually glorify us and conform us to the image of God's firstborn Son, bringing us into glory——v. 25; 3:24-25; 5:10; 8:16, 23, 29; 12:1-2.

§Day 3

III. Christ is the wisdom of God——1 Cor. 1:24:

- A. In the New Testament the personified wisdom of God is Christ as its reality——Prov. 8:1, 12; 9:1; Luke 2:40, 52; 7:35; Matt. 11:19:
 1. The wisdom of Christ's deity was revealed in proportion to the measure of His bodily growth——Col. 2:2-3; Luke 2:40, 52.
 2. Matthew 11:19b indicates that wisdom is Christ:
 - a. Whatever Christ did was done by the wisdom of God, which is Christ Himself——1 Cor. 1:24.
 - b. This wisdom was justified, vindicated, by His wise works, His wise deeds.

得表白。

3 在路加七章三十五节主耶稣说，“智慧从她所有的儿女得称为义”：

a 凡相信基督的人，都是智慧的儿女，就是那称义基督和祂的行事，以及跟随祂作他们智慧的人。

b 基督的工作乃是产生我们作智慧的儿女，顾到智慧的生命。

二 “一切智慧和知识的宝藏，都藏在祂〔基督〕里面”——西二 3:

1 神是智慧和知识的独一无二源头：

a 我们需要追溯智慧和知识的真源头乃是神——林前八 6。

b 一切智慧和知识的宝藏，都藏在那是神奥秘的基督里面——西二 2 ~ 3。

2 智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明：

a 在这两卷书中所记载主的话，包含最高的哲学。

b 主话语中的观念既深且奥。

3 智慧和知识既藏在基督这宝藏里面，我们若没有基督，就绝不能得着智慧和知识——西一 27，三 4，10 ~ 11。

4 我们若操练全人接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思；然后在我们的经历里，我们就有那藏在基督里的智慧和知识——二 3。

【周四】

3. In Luke 7:35 the Lord Jesus said, “Wisdom is justified by all her children”:

a. Those who believe in Christ are the children of wisdom, those who justify Christ and His deeds and who follow Him as their wisdom.

b. Christ’s work is to produce us as the children of wisdom caring for the life of wisdom.

B. In Christ “all the treasures of wisdom and knowledge are hidden”—Col. 2:3:

1. God is the unique source of wisdom and knowledge:

a. We need to trace wisdom and knowledge to their true source in God—1 Cor. 8:6.

b. All the treasures of wisdom and knowledge are hidden in Christ, who is the mystery of God—Col. 2:2-3.

2. The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John:

a. The Lord’s words recorded in these two books contain the highest philosophy.

b. The concept in the Lord’s words is deep and profound.

3. Since wisdom and knowledge are stored up in Christ as a treasure, we cannot have wisdom and knowledge unless we have Christ—Col. 1:27; 3:4, 10-11.

4. If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind, and we will have in our experience the wisdom and knowledge that are hidden in Christ—2:3.

§Day 4

肆 作为信徒，我们是在基督里，并且基督成了从神给我们的智慧—林前一 30:

一 我们信徒乃是新造，凡我们的所是和所有，都是出于神，不是出于我们自己—罗十一 36。

二 基督作我们的智慧乃是包罗万有的，在公义、圣别、和救赎上成为从神给我们的智慧—林前一 30:

1 基督是我们的公义，借此我们已经得神称义，使我们能在灵里重生，得着神的生命—罗五 18。

2 基督是我们的圣别，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化—六 19，22，十二 2，林后三 18。

3 基督是我们的救赎，为着我们的身体得赎，借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式—罗八 23，腓三 21。

三 林前一章三十节里“从神给我们”指有一种传输是现今的、实际的，也是经历的:

1 基督成了从神给我们的智慧，指明有一种传输，就是基督作为智慧，从神传输给我们，为着我们日常的经历—30 节。

2 基督作为智慧，应当不断地从神流到我们，在我们的经历上，作我们现时、实际的智慧。

3 我们若留在主面前接受祂的分赐，(约十五 4~5,) 祂就要传输到我们里面作智慧，以处理各种的难处和事情。

4 我们若与主是一，接受祂的分赐，我们就会日复一日，时时刻刻经历并享受祂作我们的智慧—林前六 17，一 30。

IV. As believers, we are in Christ, and Christ has become the wisdom from God to us—1 Cor. 1:30:

A. What we believers, as the new creation, are and have is of God, not of ourselves—Rom. 11:36.

B. As our wisdom, Christ is all-inclusive, becoming wisdom to us from God in righteousness, sanctification, and redemption—1 Cor. 1:30:

1. By Christ as our righteousness, we have been justified by God so that we might be reborn in our spirit to receive the divine life—Rom. 5:18.

2. By Christ as our sanctification, we are being sanctified in our soul, that is, transformed in our mind, emotion, and will with His divine life—6:19, 22; 12:2; 2 Cor. 3:18.

3. Christ as our redemption is for the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness—Rom. 8:23; Phil. 3:21.

C. To us from God in 1 Corinthians 1:30 refers to something present, practical, and experiential in the way of transmission:

1. For Christ to become wisdom to us from God indicates that there is a transmission of Christ as wisdom from God to us for our daily experience—v. 30.

2. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience.

3. If we remain with the Lord to receive His dispensing (John 15:4-5), He will be transmitted into us as the wisdom to handle various problems and matters.

4. If we are one with the Lord and receive His dispensing, we will experience and enjoy Him as our wisdom day by day and hour by hour—1 Cor. 6:17; 1:30.

伍 借着召会，就使诸天界里执政的、掌权的，得知神万般的智慧—弗三 10:

- 一 这些执政的和掌权的是指执政和掌权的天使，有良善的，也有邪恶的。
- 二 以弗所三章十节特别是指邪恶的，就是撒但和他的使者：
 - 1 撒但有他的国、他的使者、和他掌权的范围—太十二 26，二五 41，弗六 12：
 - a 撒但掌权的范围是在空中和在地上—二 2，约壹五 19。
 - b 但以理书指明地上的列国都在撒但空中的掌权之下—十 13。
 - 2 神借着召会显明祂的智慧，主要不是向人类，而是向那些背叛的天使，神仇敌的跟随者—启十二 7。
- 三 甚至撒但的背叛也是在神智慧的范围内—赛十四 12～14：
 - 1 如果没有撒但的背叛，神的智慧就不能完全地显明。
 - 2 撒但制造了许多机会，使神的智慧得以万般地彰显出来，也就是说，以不同的方式，在不同的方面，从不同的角度彰显出来—弗三 10。
 - 3 至终，神的仇敌撒但，要被征服并认识神万般的智慧—10 节。
- 四 当神所拣选并救赎的人有分于并享受基督的丰

V. Through the church the multifarious wisdom of God will be made known to the rulers and authorities in the heavenlies—Eph. 3:10:

- A. The rulers and authorities are the angelic rulers and authorities, both good and evil.
- B. Ephesians 3:10 especially refers to the evil ones—Satan and his angels:
 1. Satan has his kingdom, his angels, and his sphere of rule—Matt. 12:26; 25:41; Eph. 6:12:
 - a. Satan's sphere of rule is in the air and on the earth—2:2; 1 John 5:19.
 - b. The book of Daniel indicates that all nations on earth are under the rule of Satan in the air—10:13.
 2. Through the church God will make His wisdom known not mainly to human beings but to those rebellious angels who are the followers of God's enemy—Rev. 12:7.
- C. Even the rebellion of Satan is within the realm of God's wisdom—Isa. 14:12-14:
 1. If it were not for Satan's rebellion, God's wisdom could not be made known in a full way.
 2. Satan has created many opportunities for God's wisdom to be manifested in a multifarious way, that is, in various ways and aspects and from many angles—Eph. 3:10.
 3. Eventually, Satan, God's enemy, will be subdued and will come to know God's multifarious wisdom—v. 10.
- D. When God's chosen and redeemed people partake of and enjoy the

富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧—8～10节：

- 1 借着召会，撒但和他的使者蒙羞的日子即将来临。
- 2 那时他们要知道，他们所作的一切，不过是给神机会显明祂的智慧。

【周六】

陆 新耶路撒冷作为召会的终极完成，充满了智慧—启一 11，二一 2，9～11，二二 16：

一 新耶路撒冷乃是由神所设计并建筑的，神是“那座有根基的城”的设计者并建筑者—来十一 10：

- 1 这指明神既是一位巧妙的设计者，又是一位优秀的建筑者。
- 2 作为这样一位设计者和建筑者，神必然不是设计并建筑一座物质的城—启二一 9～11。
- 3 说新耶路撒冷是一座物质的城，贬低了神的智慧，也藐视了祂这位永远、智慧的设计者—来十一 10。
- 4 神乃是设计并建造了一个属灵的实体，作祂团体的彰显—启二一 9～11。
- 5 神在祂的智慧里，是借着将祂自己这设计者并建筑者分赐到我们里面，而建筑新耶路撒冷—来十一 10，林后十三 14，启二一 2，二二 1～2。

二 我们若领悟新耶路撒冷乃是一个表号，表征属灵和神圣的事物，就会开始看见在这城里的智慧—一 1，二一 9～11。

riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies—vv. 8-10:

1. The day is coming when, through the church, Satan and his angels will be put to shame.
2. They will realize that everything they have done has given God the opportunity to manifest His wisdom.

§Day 6

VI. The New Jerusalem, as the ultimate consummation of the church, will be full of wisdom—Rev. 1:11; 21:2, 9-11; 22:16:

A. The New Jerusalem is designed and constructed by God, the Architect and Builder of “the city which has the foundations”—Heb. 11:10:

1. This indicates that God is a skilled Designer and top Craftsman.
2. As such an Architect and Builder, God certainly has not designed and built a physical city—Rev. 21:9-11.
3. To say that the New Jerusalem is a physical city depreciates God's wisdom and belittles Him as the eternal, wise Architect—Heb. 11:10.
4. God has designed and built a spiritual entity for His corporate expression—Rev. 21:9-11.
5. In His wisdom God constructs the New Jerusalem by dispensing Himself as the Architect and Builder into our being—Heb. 11:10; 2 Cor. 13:14; Rev. 21:2; 22:1-2.

B. If we realize that the New Jerusalem is a sign that signifies spiritual and divine things, we will begin to see the wisdom of God in this city—1:1; 21:9-11.

三 神是一位智慧的设计者并建筑者，祂设计并建造这样一座城，作祂万般智慧的完满彰显——弗三 10，启二一 2，9～11。

C. God is a wise Architect and Builder who designs and builds such a city to be the full manifestation of His multifarious wisdom—Eph. 3:10; Rev. 21:2, 9-11.

第八周■周一

晨兴喂养

箴九 10 “敬畏耶和华是智慧的开端，认识至圣者便是聪明。”

三 19 “耶和华以智慧立大地，以聪明定诸天。”

八 30 “…我在祂〔耶和华〕旁边为工师，日日为祂所喜爱，常常在祂面前欢跃。”

智慧乃是神的灵，（参出二八 3，申三四 9，）也就是基督，所以能浇灌给人。（箴一 23。）这在新约里很清楚：每一个得着智慧的人，都是得着圣灵充满的人。（徒六 3，10。）林前十二章八节说，人乃是借着那灵得着智慧的言语；因此，箴言的话不能以我们天然的观念来接受，乃要让神的灵浇灌我们，好使我们能得着智慧。（李常受文集一九五六年第一册一中文尚未出书。）

信息选读

寻得智慧的，这人便为有福。…智慧比珊瑚更宝贵，我们一切所喜爱的，都不足与她比较。她右手有长寿，左手有财富与尊荣。她的道路是安乐的道路；她的路径全是平安。对持守她的人，她是生命树；持定她的是有福（或，快乐）的。（箴三 13～18，八 11。）

我们不可使智慧离开我们的眼目，乃要谨守真智慧和谋略。这些必作我们魂的生命，作我们颈项的美饰。（三 21～22。）真正的美丽是智慧和谋略。

在箴言某些段落，神的智慧是人位化的。神的智慧这样人位化，是指神圣三一的第二者，就是神的儿子基督。基督乃是人位化之神的智慧。

WEEK 8 — DAY 1

Morning Nourishment

Prov. 9:10 The fear of Jehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding.

3:19 Jehovah by wisdom founded the earth; He established the heavens by understanding.

8:30 ...I was by Him, as a master workman; and I was daily His delight, rejoicing always before Him.

Wisdom is the Spirit of God (cf. Exo. 28:3; Deut. 34:9), which is also Christ; thus, it can be poured out upon man (Prov. 1:23). This is very clear in the New Testament: those who receive wisdom are those who are filled with the Holy Spirit (Acts 6:3, 10). First Corinthians 12:8 says that a word of wisdom is given to man through the Spirit; thus, we cannot receive the words in Proverbs by our natural concepts. Rather, we need to let the Spirit of God be poured upon us so that we may receive wisdom. (CWWL, 1956, vol. 1, p. 506)

Today's Reading

Blessed is the man who finds wisdom.... She is more precious than corals, and nothing we desire compares with her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her, and happy are those who hold her fast (Prov. 3:13-18; 8:11).

We should not let wisdom depart from our sight, but we should keep sound wisdom and discretion. They will be life for our soul and a graceful ornament for our neck (3:21-22). The real beauty is wisdom and discretion.

In certain portions of Proverbs the wisdom of God is personified. This personification of God's wisdom is the second of the Trinity, the Son of God. Christ is the personified wisdom of God.

耶和華以智慧立大地，以聰明定諸天。（三19。）耶和華借以立大地并定諸天的這一位，乃是基督，祂是神的智慧。

在八章二十二至三十一節，人位化的智慧說，耶和華在祂造化的起頭，在太初造作萬物之先，就有了智慧。從亘古，從太初，未有大地以前，智慧已被立。未有深淵，未有滿溢的水泉以先，智慧已生出。大山未曾奠定，小山未有以先，智慧已生出；那時耶和華還沒有造出大地和田野，并世上最初的塵土。祂立諸天，智慧在那里；祂在淵面周圍，劃出圓圈，上使穹蒼堅硬，下使淵源穩固，為滄海定出界限，使水不越過祂的命令，劃定大地的根基；那時智慧在祂旁邊為工師，日日為祂所喜愛，常常在祂面前歡躍，歡躍於祂所預備居人之地；并且世人是智慧所喜愛的。這人位化的智慧再次是指基督。

十二至二十一節告訴我們，智慧與靈明同居，又尋得知識和謀略。她有計謀和真智慧；智慧乃聰明，智慧有能力。帝王借智慧掌權，君王借智慧定公平。首領和貴胄一世上一切公正的審判官，都是借智慧掌權。愛智慧的，智慧也愛他；殷切尋求智慧的，就必尋見。豐富和尊榮在智慧，恒久的賚財和公義也在智慧。智慧的果實勝過金子，強如精金；智慧的出產超乎精選的銀子。智慧走在公義的道路上，行在公平的途徑中，使愛智慧的承受資產，并充滿他們的府庫。這人位化的智慧再次表征基督。我們若有基督作智慧，就有一切，包括屬靈的事物和物質的事物。（箴言生命讀經，一三至一六頁。）

Jehovah by wisdom founded the earth; He established the heavens by understanding (3:19). This One by whom Jehovah founded the earth and established the heavens is Christ, who is the wisdom of God.

In 8:22-31 personified wisdom says that Jehovah possessed her in the beginning of His way, before His works of old. Wisdom was set up from eternity, from the beginning, before the earth was. When there were no depths, wisdom was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills, wisdom was brought forth; when He had not yet made the earth and the fields, nor the first dust of the world. When He established the heavens, wisdom was there; when He inscribed a circle upon the surface of the deep, when He made firm the skies above, when the fountains of the deep became strong, when He set for the sea its boundary, that the waters should not transgress His commandment, when He marked out the foundations of the earth; then wisdom was by Him, as a master workman. Wisdom was daily His delight, rejoicing always before Him, rejoicing in His habitable earth; and wisdom's delight was in the sons of men. Again, this personified wisdom refers to Christ.

In verses 12 through 21 we are told that wisdom dwells with prudence and finds knowledge and discretion. Counsel and sound wisdom are hers. Wisdom is understanding and has might. By wisdom kings reign, and rulers decree justice. By wisdom princes rule, and nobles—all who judge righteously. Wisdom loves those who love her, and those who seek wisdom diligently will find her. Riches and honor are with wisdom, enduring wealth and righteousness. Wisdom's fruit is better than gold, even fine gold; and her yield than choice silver. Wisdom walks in the way of righteousness, in the midst of the paths of justice, that wisdom may cause those who love her to inherit substance and that she may fill their treasuries. Once again, this personified wisdom signifies Christ. If we have Christ as wisdom, we have everything, including spiritual things and material things. (Life-study of Proverbs, pp. 9-11)

Further Reading: CWWL, 1953, vol. 2, pp. 213-223; CWWL, 1956, vol. 1, pp. 268-273, 501-507, 509-519

第八周■周二

晨兴喂养

罗十一 33 “深哉，神的丰富、智慧和知识！祂的判断何其难测，祂的道路何其难寻！”

十六 25 “…我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示…”

27 “愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。”

以弗所一章说到神的能力，（19～20，）二章说到神的恩典，（5～8，）三章说到神的智慧。神非常有智慧，而宇宙显出祂的智慧。

我们需要看见智慧与知识的不同。歌罗西二章三节把这二者并提。智慧比知识更高更深。智慧见于事物的创始，比如一种新发明的设计；而知识见于实际的应用。你若只有知识而缺少智慧，你就无法创始什么，也不会发明什么。神是唯一的创始者。祂创始了许多东西，不是凭祂的知识，乃是凭祂的智慧。当神进来应用祂所创始的，祂就展示祂的知识。

对我们来说，智慧是在我们的灵里，知识是在我们的心思里。你若不知道如何进入你的灵，即使你有许多知识，你也不会有智慧。但你若是一个在灵里的人，你就会有智慧。不仅如此，在你的心思里还有知识，就是明达。（以弗所书生命读经，三二三至三二四页。）

信息选读

智慧与聪明不同，比聪明更深。聪明而无智慧是不可能的。例如，罪犯也许非常聪明，但完全缺少智慧。（新约总论第一册，一〇六页。）

WEEK 8 — DAY 2

Morning Nourishment

Rom. 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

16:25 ...My gospel,...the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages.

27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.

Ephesians 1 speaks of the power of God (vv. 19-20), chapter 2, of the grace of God (vv. 5-8), and chapter 3, of the wisdom of God. God is very wise, and the universe reveals His wisdom.

We need to see the difference between wisdom and knowledge. In Colossians 2:3 the two are mentioned together. Wisdom is both higher and deeper than knowledge. Wisdom is seen in the initiation of something, for example, in the formulation of a new invention, and knowledge is seen in the practical application. If you have only knowledge and lack wisdom, you will not be able to initiate anything nor to invent anything. God is the unique Initiator. He has initiated many things, not by His knowledge, but by His wisdom. When He comes in to apply what He has initiated, He displays His knowledge.

In our case, wisdom is in our spirit, and knowledge is in our mind. If you do not know how to get into your spirit, you may have a great deal of knowledge, but you will not have any wisdom. But if you are a person in the spirit, you will be wise. Furthermore, in your mind you will have knowledge, prudence. (Life-study of Ephesians, pp. 267-268)

Today's Reading

Wisdom is different from cleverness and deeper than cleverness. It is possible to be clever without being wise. For example, a criminal may be very clever, but he is altogether lacking in wisdom.

借着圣灵所赐，关于基督的奥秘（召会）的启示，与神奥秘中的智慧有关。林前二章六至七节保罗说，“然而在长成的人中，我们也讲智慧，但不是这时代的智慧，也不是这时代有权有位正被废掉之人的智慧。我们讲的，乃是从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定的。”神的智慧就是基督，（一 24，）祂是隐藏的奥秘，乃是在万世以前，在永远里，为使我们得荣耀所预定、预派、预立的。按照二章七节，神的智慧是在奥秘中；这是奥秘的智慧。神的智慧是隐藏的智慧，也是在万世以前，为使我们得荣耀所预定的智慧。神的智慧是我们的定命，而这定命是神预先所决定的。在永远里神就决定我们的定命。祂预定祂的智慧，为使我们得荣耀。这就是说，在永远里，祂决定祂的智慧要成为我们的定命和荣耀。

基督作为神的中心和我们的分，给我们享受，乃是神奥秘中的智慧，是深奥的智慧，超过人的理解。在神里面有一样东西，保罗形容为奥秘中的智慧。这智慧是在万世以前所隐藏，并为使我们得荣耀所预定的。我们这些信徒有一个定命，这定命就是我们所享受之最后终极的分。神奥秘中的智慧不仅是隐藏的，也是神所预定的，成为我们的定命，为使我们得荣耀。（新约总论第七册，五一至五二页。）

当我们这样活在基督身体的一里，并将这身体彰显于各地的召会中，结果：（一）神就要将撒但践踏在我们脚下；（罗十六 20 上；）（二）我们享受基督的恩典和神的平安；（20 下；）（三）将荣耀归与我们独一、智慧的神。（25 ~ 27。）这是我们召会生活的最高点。无论地上有多少圣徒〔和〕地方召会，我们在各个地方都将荣耀归与这独一、智慧的神。（关于神圣分赐更深的研读，九九页。）

参读：箴言生命读经，第一至二篇。

The revelation of the mystery of Christ, the church, by the Holy Spirit concerns God's wisdom in a mystery. In 1 Corinthians 2:6 and 7 Paul says, "We do speak wisdom among those who are full-grown, yet a wisdom not of this age nor of the rulers of this age, who are being brought to nought; but we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory." God's wisdom is Christ (1 Cor. 1:24), who is the hidden mystery predestined, pre-designated, and foreordained before the ages, in eternity, for our glory. According to 2:7, God's wisdom is in a mystery; it is a mysterious wisdom. God's wisdom is the wisdom which has been hidden and which God predestinated before the ages for our glory. God's wisdom is our destiny, and this destiny was determined by God, decided by Him, beforehand. In eternity God determined our destiny. He predestined His wisdom to be for our glory. This means that in eternity He decided that His wisdom would be our destiny and glory.

As God's center and as our portion for our enjoyment, Christ is God's wisdom in a mystery, a wisdom that is deep and profound, beyond human understanding. Within God there is something which Paul describes as wisdom in a mystery. This wisdom has been hidden and predestined before the ages for our glory. As believers we have a destiny, and this destiny is the ultimate and consummate portion of our enjoyment. God's wisdom in a mystery has not only been hidden but also predestined by God to become our destiny for our glory. (The Conclusion of the New Testament, pp. 91, 2089)

When we live in the oneness of the Body of Christ and express this Body in the various local churches, the result will be: (1) God's crushing of Satan under our feet (Rom. 16:20a), (2) our enjoying the grace of Christ and the peace of God (v. 20b), and (3) the giving of glory to the only wise God (vv. 25-27). This is the peak of our church life. No matter how many saints or local churches there are on earth, in the various places we all give glory to the only wise God. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," p. 442)

Further Reading: Life-study of Proverbs, msgs. 1-2

第八周■周三

晨兴喂养

箴八 12 “我智慧与灵明同居，又寻得知识和谋略。”

林前一 24 “但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。”

西二 2～3 “…神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面。”

箴言八章一、十二节，和九章一节说到智慧，其实际就是基督。在马太十一章十九节，主耶稣论到自己说，“智慧从她的行为得称为义。”智慧就是基督。（林前一 24，30。）凡基督所行的，都是凭着神的智慧，就是祂自己。这智慧乃是从祂智慧的行事，得称义、得表白。

马太十一章十九节的行为，有些权威古卷作，儿女。（见路七 35。）作儿女是生命的事。我们不是智慧的学生，仅仅在乎智慧的知识。我们是智慧的儿女，在意智慧的生命。因为我们有基督的生命，我们就有智慧的生命。在基督里的信徒是智慧的儿女，他们称义基督和祂的行为，且跟从祂，以祂为他们的智慧。

基督不仅是神的能力，也是神的智慧。（林前一 24。）祂成了从神给我们的智慧。（30。）智慧是为着计划、定意，而能力是为着实现、完成所计划、定意的。在神的救恩里，钉十字架的基督是神的智慧，也是神的能力。我们需要基督作能力和智慧。（新约总论第二册，二九九、一〇七页。）

信息选读

〔保罗〕告诉歌罗西信徒，一切真智慧、真知识的宝藏，都藏在基督里面。这是关于基督与召会，

WEEK 8 — DAY 3

Morning Nourishment

Prov. 8:12 I, wisdom, dwell with prudence, and I find knowledge and discretion.

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Col. 2:2-3 ...The mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden.

Proverbs 8:1 and 12 and 9:1 speak of wisdom, the reality of which is Christ. In Matthew 11:19 the Lord Jesus, referring to Himself said, “Wisdom is justified by her works.” Wisdom is Christ (1 Cor. 1:24, 30). Whatever Christ did was done by the wisdom of God, which is Himself. This wisdom was justified, vindicated, by His wise deeds.

In Matthew 11:19 some authorities read “children” instead of “works” (see Luke 7:35). Being children is a matter of life. We are not students of wisdom caring merely for the knowledge of wisdom. We are children of wisdom caring for the life of wisdom. Because we have the life of Christ, we have the life of wisdom. As children of wisdom, the believers in Christ justify Christ and His deeds and follow Him as their wisdom.

Christ is not only God’s power, but also God’s wisdom (1 Cor. 1:24). He has been made wisdom to us from God (1 Cor. 1:30). Wisdom is for planning and purposing, whereas power is for carrying out and accomplishing what is planned and purposed. In God’s salvation Christ crucified is both God’s power and His wisdom. We need Christ as both power and wisdom. (The Conclusion of the New Testament, pp. 481, 315)

Today’s Reading

Paul told the Colossian believers that all the treasures of genuine wisdom and knowledge are hidden in Christ [Col. 2:3]. This is the spiritual wisdom and

圣经的属灵智慧和知识。智慧与我们的灵有关，知识与我们的心思有关。（弗一8，17。）

此外，智慧和知识是指神一切的“故事”说的。神一切的故事，就是智慧，就是知识。这一切关乎神故事的智慧和知识，都是藏在这位是神奥秘的基督里面。因此，歌罗西二章六至七节指明，我们这些接受了主基督耶稣的人，应当在祂里面行事为人，而在祂里面生根并被建造。

神是智慧和知识的独一无二源头。一切智慧和知识的宝藏，都藏在那是神奥秘的基督里。因为在歌罗西的召会受到异教哲学的侵入，保罗就帮助歌罗西人，使他们追溯智慧和知识的真源头乃是神。基督是神的奥秘；唯独神是一切智慧和知识的源头。

智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明。在这两卷书中，主说到国度和生命。在这两卷书中所记载主的话，包含最高的哲学。世上所有的哲学教训，包括孔子的伦理教训在内，都不能与其比拟。主话语中的观念既深又奥。任何对哲学有透彻研究的人都会承认，最高的哲学乃是在耶稣基督的教训里面。一切智慧和知识的宝藏，的确都在祂里面。一切智慧和知识既藏在基督这宝藏里面，我们若没有基督，就绝不能得着智慧和知识。

我们若操练全人接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思。然后在我们的经历里，我们就有那藏在基督里的智慧和知识。这样，我们就经历祂是神的奥秘。我们不该象歌罗西人，他们为外邦哲学所骗取，失去了那藏在基督里面的智慧和知识。（新约总论第十二册，九二至九三页。）

参读：召会的意义，第三篇。

knowledge of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17).

Moreover, wisdom and knowledge refer to all the “stories” of God. All the stories of God are wisdom and knowledge. All the wisdom and knowledge pertaining to God’s stories are hidden in this Christ who is the mystery of God. Therefore, Colossians 2:6-7 indicates that we who have received Christ Jesus the Lord should walk in Him and be rooted and built up in Him.

God is the unique source of wisdom and knowledge. All the treasures of wisdom and knowledge are hidden in the Christ who is the mystery of God. Because the church in Colossae had been invaded by pagan philosophy, Paul was helping the Colossians to trace wisdom and knowledge to their true source in God. Christ is the mystery of God, who alone is the source of all wisdom and knowledge.

The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John. In these books, the Lord spoke about the kingdom and about life. The Lord’s words recorded in these books contain the highest philosophy. None of the teachings of the philosophers, including the ethical teachings of Confucius, compare to them. The concept in the Lord’s words is deep and profound. Anyone who makes a thorough study of philosophy will have to admit that the highest philosophy is that found in the teachings of Jesus Christ. Truly all the treasures of wisdom and knowledge are in Him. Since wisdom and knowledge are stored up in Christ as a treasure, we cannot have wisdom and knowledge unless we have Christ.

If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind. Then we also will have in our experience the wisdom and knowledge that are hidden in Christ. In this way we will experience Him as the mystery of God. We should not be like the Colossians, who allowed pagan philosophy to defraud them of the wisdom and knowledge hidden in Christ. (The Conclusion of the New Testament, pp. 3557-3558)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1: The Meaning of the Church,” ch. 3

第八周■周四

晨兴喂养

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

罗八 23 “…我们…自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

基督作为神的智慧，不断地从神流向我们，并在我们的经历中，成为我们当下且实际的智慧。当我们面临某些难处，并且领会自己不知如何处理的时候，就该应用基督作我们的智慧。我们若留在主面前接受祂的分赐，祂就要传输到我们里面作智慧，以处理各种的难处和事情。这就是在我们日常生活中应用基督作智慧。

智慧可领会为作事的方法（路）。我们若有智慧，就会知道正确的作事方法；但我们若没有智慧，我们作事的方法就是愚昧的。我们在日常生活中作事要有最好的方法，就必须有智慧。事实上，基督作为信徒的智慧乃是神圣的道路。因此，林前一章三十节的智慧，等于约翰十四章六节的道路，在这节主耶稣说，“我就是道路。”神的道路就是祂的智慧。我们若享受基督并有分于祂，就会得着祂作我们的智慧，作我们的道路。这智慧来自我们对基督的享受。日复一日，每时每刻，我们应该活在灵里，运用灵呼求主耶稣的名。我们若这样行，就会享受基督并得着祂作我们的智慧，就是我们作事的方法。（新约总论第十册，一二七至一二八页。）

信息选读

基督成了从神给我们的智慧。保罗在林前一章三十节…不是说，基督成了我们的智慧；他乃是说，

WEEK 8 — DAY 4

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Rom. 8:23 ...We ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Christ as the wisdom of God flows unceasingly from God to us to be our present and practical wisdom in our experience. As we face certain problems and realize that we do not know how to handle them, we should apply Christ as our wisdom. If we remain with the Lord to receive His dispensing, He will be transmitted into us as the wisdom to handle all kinds of problems and matters. This is to apply Christ as wisdom in our daily life.

Wisdom may be understood as the way to do things. If we have wisdom, we will know the proper way to do things, but if we are not wise, our way of doing things will be foolish. In order to have the best way to do things in our daily life, we must have wisdom. Christ as wisdom to the believers is actually the divine way. Hence, wisdom in 1 Corinthians 1:30 is equal to the way in John 14:6, a verse in which the Lord Jesus says, “I am the way.” God’s way is His wisdom. If we enjoy Christ and participate in Him, we will have Him as our wisdom, as our way. This wisdom comes from our enjoyment of Christ. Day by day and hour by hour we should live in the spirit and exercise the spirit to call on the name of the Lord Jesus. If we do this, we will enjoy Christ and have Him as our wisdom, that is, our way of doing things. (The Conclusion of the New Testament, p. 3122)

Today’s Reading

Christ has become wisdom to us from God. In 1 Corinthians 1:30... Paul does not say that Christ became our wisdom; instead, he says that Christ became

基督成了“从神给我们”的智慧。“从神给我们”这个说法，指明有一种传输是现今的、实际的、经历的，也是持续进行的。基督成了从神给我们的智慧，指明基督这智慧是从神传输给我们，作我们每天的经历。保罗这样写三十节，为要向信徒指明，基督该不断地成为从神给我们的智慧。

在基督里，神自己就是给我们的智慧，不断地将基督—祂的智慧—传输到我们里面，作为神圣的元素，将我们构成智慧人。

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：(一)公义，为着我们的已往，...(二)圣别，为着我们的现在，...(三)救赎，为着我们的将来。...我们能有分于这样完整且完全的救恩，使我们的全人一灵、魂、体—在生机上与基督成为一，并使基督成为我们的一切，这全是出于神。

一面来说，公义、圣别、和救赎包含神救恩的三个阶段：灵里重生（为着我们的已往），魂里圣别（为着我们的现在），以及身体得赎（为着我们的将来）；另一面来说，公义、圣别、和救赎是指神救恩之性质的三方面，是我们要在每日的基督徒生活和工作中经历的。在我们今天的生活和工作里，我们需要基督作公义、圣别和救赎。每一天我们都需要是公义的，被圣别的，也需要在我们生活的一切事上蒙救赎。基督这神的智慧传输到我们里面，就在我们里面作一切事，使我们在行为上公义，并在我们的性情上圣别我们。因此，凡我们所作的，都必须是公义且圣别的。此外，基督这神的智慧还救赎我们脱离神以外的一切事物。（彼前一18。）我们每天的生活和工作都必须是公义、圣别、蒙救赎的。甚至我们全人都该是公义、圣别、蒙救赎的。（新约总论第十册，一二八至一三〇页。）

参读：倪柝声文集第二辑第十六册，基督成为我们的智慧。

wisdom “to us from God.” The expression to us from God indicates something present, practical, experiential, and ongoing in the way of transmission. For Christ to become wisdom to us from God indicates that there is the transmission of Christ as wisdom from God to us for our daily experience. Paul composed verse 30 in the particular way he did in order to point out to the believers that Christ should continually become wisdom to us from God.

God Himself in Christ is wisdom to us, constantly transmitting Christ, His wisdom, into us as the divine element that constitutes us wise persons.

Christ became wisdom to us from God as three vital things in God’s salvation: (1) righteousness (for our past), ...(2) sanctification (for our present), ...and (3) redemption (for our future).... It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us.

On the one hand, righteousness, sanctification, and redemption cover three stages of God’s salvation: regeneration in the spirit (for our past), sanctification in the soul (for our present), and redemption in the body (for our future). On the other hand, righteousness, sanctification, and redemption refer to three aspects of the nature of God’s salvation that we need to experience daily in our Christian living and work. Today in our living and work we need Christ as righteousness, sanctification, and redemption. Every day we need to be righteous, we need to be sanctified, and we need to be redeemed in all matters of our living. Christ, the wisdom of God transmitted into our being, is doing everything within us to make us righteous in our deeds and to sanctify us in our nature. Hence, whatever we do must be righteous and holy. Not only so, Christ as the wisdom of God redeems us from all things other than God (1 Pet. 1:18). Every day our living and work must be righteous, holy, and redeemed. Even our entire being should be righteous, holy, and redeemed. (The Conclusion of the New Testament, pp. 3122-3123)

Further Reading: CWWN, vol. 36, “Christ Becoming Our Wisdom,” pp. 165-185

第八周■周五

晨兴喂养

弗三 10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

以弗所三章十节说，借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。这些执政的和掌权的是指执政和掌权的天使，有良善的，也有邪恶的。这里特别是指邪恶的，就是撒但和他的使者。从新约来看，撒但有他的国、他的使者、和他掌权的范围。撒但掌权的范围是在空中和在地上。但以理书指明地上的列国都在撒但空中的掌权之下。所以借着召会，神不仅使人类，更使那些跟从神仇敌背叛的天使，得知祂的智慧。（以弗所书生命读经，三二四页。）

信息选读

如果你是一个满有智慧的人，麻烦、困难越多，你的智慧就越显出来。…你需要有麻烦，好展示你的智慧。…神也需要麻烦，祂甚至还需要一个对头，撒但。…我年轻时，常希奇为什么当撒但背叛时，神不立即把他丢到火湖里。我不懂为什么神给撒但这么多自由。我也问为什么神要把善恶知识树放在伊甸园。这树若不在那里，人就不会堕落。然而如果没有撒但，没有知识树，神的智慧就无法完全显明。撒但和知识树制造了许多机会，使神得以用万

WEEK 8 — DAY 5

Morning Nourishment

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

[Ephesians 3:10] says that through the church the multifarious wisdom of God is made known to the rulers and authorities in the heavenlies. These rulers and authorities are the angelic rulers and authorities, both good and evil. The passage here especially refers to the evil ones—Satan and his angels. According to the New Testament, Satan has his kingdom, his angels, and his sphere of rule. Satan's sphere of rule is in the air and on the earth. The book of Daniel indicates that all nations on earth are under the rule of Satan in the air. Therefore, through the church God makes His wisdom known not mainly to human beings but to those rebellious angels who are the followers of God's enemy. (Life-study of Ephesians, p. 268)

Today's Reading

If you are a person full of wisdom, the more troubles and difficulties you have, the more wisdom you will express....You need trouble in order to display your wisdom. God also needs trouble. He even needs an adversary, Satan.... When I was young, I wondered why God did not cast Satan into the lake of fire immediately when he rebelled against Him. I questioned why God gave Satan so much freedom. I also asked why God put the tree of the knowledge of good and evil in the garden of Eden. If this tree had not been there, man would not have fallen. But without Satan and without the tree of knowledge, God's wisdom cannot be fully manifested. Satan and the tree

般的方式，就是多面多方，并从许多角度，显明祂的智慧。“万般”这辞在原文的意思指明，神的智慧有许多方面、讲究和方向。只有借着难处，神智慧的各方面才能得着显明。

保罗在以弗所三章十节宣告，神要借着召会，使诸天界里执政的、掌权的，得知神万般的智慧。召会是基督的身体，是同为后嗣，同为应许的分享者。召会是由那些曾经被毁坏、败坏、受残害的人组成的。在我们得救之前，我们是有毒的虺蛇。不仅如此，我们原是死在过犯并罪之中，而且是分散、分裂的，完全不能成为一。因此，召会所有的肢体，原是在毫无指望的光景中。然而，神凭祂的智慧，能使我们成为召会。现今我们不仅得了救赎、拯救、洁净、自由、释放、重生，我们也是联结的。我们与神是一，也彼此是一。所以，我们是召会。召会是神最大的夸耀。你可能不那么在乎召会，但神却非常在乎召会。有时，神也许会说，“撒但，看看你所毁坏的那些人，我已经得着他们，把他们作成召会。你有没有智慧来作这事？你没有这个智慧，我却有。”

召会是神的杰作，使神的智慧得以如此奇妙地展示出来。在神眼中，宇宙中最奇妙的东西乃是召会，因为借着召会，撒但和他的使者就得知神万般的智慧。撒但和他的使者蒙羞的日子即将来临。那时他们要知道，他们所作的一切，不过是给神机会显明祂的智慧。同样的原则，我们的失败、错误、挫折、过犯，也都给神机会展示祂的智慧。（以弗所书生命读经，三二四至三二七、三二九至三三〇页。）

参读：以弗所书生命读经，第三十一篇；召会作基督身体的异象、实行与建造，第一、三章。

of knowledge have created many opportunities for God's wisdom to be manifested in a multifarious way, that is, in various ways and aspects and from many angles. The

Greek word translated “multifarious” indicates that God's wisdom has many sides, aspects, and directions. Only through problems can all the aspects of God's wisdom be manifested. In Ephesians 3:10 Paul declares that God's multifarious wisdom is made known to the rulers and authorities in the heavenlies through the church. The church is the Body of Christ, the joint-heirs, and the joint-partakers. The church is composed of those who once were ruined, corrupted, and damaged. Before we were saved, we were vipers, poisonous serpents. Furthermore, we were dead in trespasses and sins. Moreover, we were scattered and divided, utterly unable to be one. Thus, all the members of the church were in a hopeless situation. Nevertheless, God in His wisdom is able to make us the church. Now we are not only redeemed, saved, cleansed, freed, liberated, and regenerated—we are also united. We are one with God and with one another. Therefore, we are the church. The church is God's greatest boast. Although you may not care that much for the church, God cares very much for the church. Sometimes God may say, “Look, Satan, I have taken the very people whom you have ruined and I have made them into the church. Do you have the wisdom to do such a thing? You do not have this wisdom, but I have it.”

The church through which God's wisdom is so marvelously displayed is God's masterpiece. In the eyes of God the most wonderful thing in the universe is the church, for through the church God's multifarious wisdom is made known to Satan and his angels. The day is coming when Satan and his angels will be put to shame. They will realize that everything they have done has given God the opportunity to manifest His wisdom. In the same principle, our failures, mistakes, defeats, and wrongdoings have also given God opportunities to display His wisdom. (Life-study of Ephesians, pp. 268-270, 272-273)

Further Reading: Life-study of Ephesians, msg. 31; CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” chs. 1, 3

第八周■周六

晨兴喂养

来十一 10 “因为他等候那座有根基的城，其设计者并建筑者乃是神。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

新耶路撒冷乃是由神所设计并建筑的。希伯来十一章十节说到亚伯拉罕：“他等候那座有根基的城，其设计者并建筑者乃是神。”这指明神既是一位巧妙的设计者，又是一位优秀的建筑者。作为这样一位设计者和建筑者，神必然不是设计并建筑一座物质的城。

以弗所二章十节启示，召会是神的杰作。杰作，原文意为写成的诗章。诗章表达作者的智慧。借着召会作为神所写成的诗章，神使人得知祂万般的智慧。（三 10。）新耶路撒冷就是召会的终极完成，充满了智慧。神用祂的智慧设计了新耶路撒冷，这城要展示祂的智慧，直到永远。（新约总论第六册，五二〇页。）

信息选读

说新耶路撒冷是一座物质的城，贬低了神的智慧，也藐视了祂这位永远、智慧的设计者。我们若领悟新耶路撒冷乃是预表属灵和神圣的事物，就会开始看见神在这城里的智慧。神是一位智慧的设计者并建筑者，祂设计了这一座城作祂万般智慧的完满彰显。不仅如此，神在祂的智慧里，是借着将祂自己这设计者并建筑者分赐到我们里面，而建筑新耶路撒冷。（新约总论第六册，五二〇至五二一页。）

WEEK 8 — DAY 6

Morning Nourishment

Heb. 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The New Jerusalem is designed and constructed by God. Speaking of Abraham, Hebrews 11:10 says, “He eagerly waited for the city which has the foundations, whose Architect and Builder is God.” The Greek word for architect in this verse can also be translated either “builder” or “artificer.” This indicates that God is a skillful designer and a top craftsman. As such an Architect and Builder, God certainly has not designed and built a physical city.

Ephesians 2:10 reveals that the church is God’s masterpiece. The Greek word for masterpiece, poiema, means something which has been written or composed as a poem. Poetry expresses the writer’s wisdom. Through the church as a poem written by Him God makes known His multifarious wisdom (Eph. 3:10). The New Jerusalem, as the ultimate consummation of the church, will be full of wisdom. God designed the New Jerusalem with His wisdom, and this city will display His wisdom for eternity. (The Conclusion of the New Testament, p. 2029)

Today’s Reading

To say that the New Jerusalem is a physical city depreciates God’s wisdom and belittles Him as the eternal, wise Architect. If we realize that the New Jerusalem is a sign which signifies spiritual and divine things, we shall begin to see the wisdom of God in this city. God is a wise Designer and Craftsman who designs such a city to be a full manifestation of His multifarious wisdom. Furthermore, in His wisdom God constructs the New Jerusalem by dispensing Himself as the Architect and Builder into our being.

神的设计启示在以弗所书。…在一章和三章，保罗说到神的经纶，神的经纶乃是神有设计的计划。无疑的，神不会设计一座物质的城，神也没有打算要建造一座物质的城。神乃是设计并建造了一个属灵的实体，作祂团体的彰显。

活神的城，是旧约圣徒从远处望见，羡慕并等候的。（来十一 13 下，16 上，10 上。）…（亚伯拉罕）象旅客，甚至象放逐者，亡命国外者，寄居在应许之地，羡慕一个更美、属天的家乡。（16。）以撒和雅各同样跟随他的脚踪，在地上生活如同客旅和寄居的，等候神所建筑，那座有根基的城。

在已过的永远里，三一神定了一个计划；历代以来，祂一直在完成祂的经纶。子借着成为肉体而来，在地上生活三十三年半，死在十字架上，复活，然后升天。自祂升天之后，那灵一直在作许多奇妙的事。神当然不会建造一座物质的城给祂的赎民居住，来作这一切事的总结。新耶路撒冷是一座城，但不是一座物质的城。（新约总论第八册，一五三至一五四页。）

希伯来十一章十节指明，神是新耶路撒冷的设计者并建筑者。…这城就是活神的城，属天的耶路撒冷，（十二 22，）在上的耶路撒冷，（加四 26，）圣城新耶路撒冷，（启二一 2，三 12，）是神为祂子民所预备的；（来十一 16；）也是神的帐幕，神要在其中与人同住，直到永远。（启二一 3。）列祖怎样等候这座城，我们也照样寻求她。（来十三 14。）

想想新约里所启示的新耶路撒冷。在神以外，谁能设计这样一座城？唯有神这至高的设计者能设计这城。新耶路撒冷是永远、神圣的设计者所设计的。（新约总论第一册，六七至六八页。）

参读：新约总论，第六、九、二十九、四十五、一百八十七、一百九十、一百九十三、二百五十六、三百零七、三百三十七、三百四十四篇。

God's design is revealed in the book of Ephesians.... In chapters 1 and 3 Paul speaks of God's economy, which is God's plan with a design. Surely, God has not designed a material city, and He has no intention of building a material city. God has designed and built a spiritual entity for His corporate expression.

The city of the living God was seen from afar, longed after, and waited for by the Old Testament saints (Heb. 11:13b, 16a, 10a).... [Abraham] sojourned in the land of promise as a pilgrim, even as an exile and an expatriate, longing after a better country, a heavenly one (Heb. 11:16). Isaac and Jacob followed him in the same steps, living on earth as strangers and sojourners and waiting for the God-built city of foundations.

In eternity past the Triune God made a plan, and throughout the centuries He has been carrying out His economy. The Son came through incarnation, lived on earth for thirty-three and a half years, died on the cross, was resurrected, and then ascended. Since His ascension, the Spirit has been working out many wonderful things. Surely, as the conclusion of all this, God will not build a material city for His redeemed people to live in. The New Jerusalem is a city, but it is not a physical, material city.

Hebrews 11:10 indicates that God is the Architect and the Builder of the New Jerusalem.... This is "the city of the living God, the heavenly Jerusalem" (Heb. 12:22), "the Jerusalem above" (Gal. 4:26), "the holy city, New Jerusalem" (Rev. 21:2; 3:12), which God has prepared for His people (Heb. 11:16), and the tabernacle of God in which God will dwell with men for eternity (Rev. 21:3). As the patriarchs waited for this city, so we also seek it (Heb. 13:14).

Consider the New Jerusalem as it is revealed in the New Testament. Who other than God is capable of designing such a city? Only God as the supreme Architect is able to design it. The New Jerusalem was designed by the eternal, divine Architect. (The Conclusion of the New Testament, pp. 2029, 2683, 56)

Further Reading: The Conclusion of the New Testament, msgs. 6, 9, 29, 45, 187, 190, 193, 256, 307, 337, 344

第八周诗歌

20

敬拜父 — 祂的智慧

8 6 8 6 副 (英 23)

C 大调 4/4

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 3 | 4 5 6 7 | 5 —

一 父 神, 你 曾 凭 你 智 慧, 照 你 所 爱 心 愿,

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 2̣ | #1̣ 2̣ 3̣ 6 | 2̣ —

为 子 制 定 永 远 计 划: 万 有 由 祂 充 满。

5 | 3̣ · 3̣ 2̣ i | 1̣ · 7 7 i | 2̣ 7 6 5 | i —

(副) 深 哉、富 哉, 你 的 智 慧, 谁 能 测 度、追 寻?

C7 F C F G7 C

i | i · 6 6 i | i · 5 5 5 | 6 i 5 2̣ | i — ||

然 而 父 神, 因 这 智 慧, 我 蒙 恩 惠、怜 悯!

二 你造万有, 何其奇妙, 你心谁能洞鉴?
一切由你、靠你、归你, 在此你智我见。

三 你智让人全圈罪中, 为显怜悯之大;
使人无不心服、口服, 除你别无可夸。

四 你凭智慧、借十字架, 救赎为我作成;
好叫你的宝贝自己, 得以置于我灵。

五 空中执政, 借你教会, 得知你智丰富;
借她, 你的万般智慧, 在天给彼领悟。

六 将来在新耶路撒冷, 怜悯是我所夸;
你的智慧全得显明, 显得永无复加。

WEEK 8 — HYMN

In all Thy wisdom, Father God

Worship of the Father — His Wisdom

23

1. In all Thy wis - dom, Fa - ther God, Ac - cord - ing to Thy will, E -

ter - nal pur - pose Thou hast made That all Thy Son might

fill. (C) How deep and rich Thy wis - dom is, O who can search and trace? Yet,

Fa - ther God, in it we find Thy mer - cy and Thy grace!

2. How wondrously Thou mad'st all things,
O who can know Thy mind?
All are of Thee, thru Thee, to Thee,
Thy wisdom here we find.

3. Thy wisdom shuts up all in sin,
That mercy may be shown,
That none may boast in anything
But in Thyself alone.

4. In wisdom, by the cross, Thou hast
For us redemption made,
That in our spirit we may have
Thyself, the treasure, laid.

5. Thy wisdom thru Thy Church is known
By principalities,
Thru us Thy wisdom manifold
Shown in the heavenlies.

6. When in the new Jerusalem
In mercy we will boast,
Thy wisdom will be known for aye
Unto the uttermost.

第九周

用祷告的灵读箴言，
使之对我们成为金块和珠宝，
加强我们追求基督的生活，
以完成神的经纶

诗歌：诗 586

读经：箴一 1～7，弗四 22～24，六 17～18

纲要

【周一】

壹 箴言是智慧人之言语的汇集，（一 1～7，）强调人借着接触神，从神所得的智慧，（参代下 10～12，西二 2～3，一 28～29，）并且教导人如何行事为人，在为人生活中建立他们的性格（参腓一 20，加六 7～8，五 22～26）：

- 一 因为箴言主要是由律法时代两位犹太王（所罗门和希西家）所收集，所以箴言这卷书可视为律法的辅助。
- 二 律法是神的描绘，要求神的百姓遵守，使他们能成为神的复本，好叫神得着彰显和荣耀——参罗八 4。

Week Nine

**Reading the Book of Proverbs with a Praying Spirit
So That It Will Render Us Nuggets and Gems
to Strengthen Our Life of Pursuing Christ
for the Fulfillment of God's Economy**

Hymns: 811

Scripture Reading: Prov. 1:1-7; Eph. 4:22-24; 6:17-18

Outline

§Day 1

- I. Proverbs is a collection of the words of the wise (1:1-7); it stresses the wisdom that man receives of God through his contacting of God (cf. 2 Chron. 1:10-12; Col. 2:2-3; 1:28-29), and it teaches man how to behave and build up his character in his human life (cf. Phil. 1:20; Gal. 6:7-8; 5:22-26):
 - A. Since the proverbs were collected mainly by two kings (Solomon and Hezekiah) in the age of the law, the book of Proverbs may be considered a subsidiary to the law.
 - B. The law is the portrait of God; as such, it demands that God's people keep it so that they may be made copies of God for His expression and glorification—cf. Rom. 8:4.

三 箴言是律法的辅助，指导人如何照着神的属性，就是照着神的所是，行事为人并建立自己。

贰 箴言独有的特点，是向我们陈明古时许多智慧人智慧的话，所有读这卷书的人一致认为这些话是好的；但我们必须领悟，箴言之于我们是如何，乃在于我们是哪一种人，以及我们以何种方式接受箴言：

一 我们若是一个讲求伦理道德的人，有刚强的心思，并且渴慕象一个真正有道德的人那样完全，这卷书的确会帮助我们在追求完全的事上成功；然而，这卷书并不能帮助我们成为一个照着神那住在我们里面的灵而活在灵中的人（提后四 22，罗一 9，二 29，七 6，八 4～6，九～11，16，林前十六 18，林后二 13～14，腓三 3，加五 15～17，22～25，六 18，弗五 18，六 18）：

- 1 在旧约里，约伯满足于自己的纯全，满足于自己属人完全的追求；但这不是神在他身上所要的，反而顶替了神在他身上所要的；这就成了神的仇敌，使他这个神所创造的人受拦阻，不能完成神的定旨。
- 2 神的定旨是要约伯得着神，使神得荣耀，得彰显；我们对神最高的事奉，就是得着神到极点，被神充满，以彰显神而使祂得荣耀—腓三 7～8，12，赛四三 7，林前六 20，十 31，参约十七 1。
- 3 神创造人的定旨，是要人得着祂，被祂充满，好彰显祂，而不是彰显属人的完全；所以神来拆毁约伯在属人完全上的成功；然后神进来向约伯启示祂自己，指明祂自己才是约伯所该追求、得着并彰显

C. Proverbs, as a subsidiary to the law, instructs people how to behave and how to build themselves up according to God's attributes, that is, according to what God is.

II. Proverbs has a particular character; that is, it presents to us the words of wisdom by many ancient wise men, which is unanimously considered good by all the people who read it; but we have to realize that what the book of Proverbs is to us depends upon what kind of persons we are and by what way we take it:

A. If we are ethical persons with a strong mind and have a desire to be perfect as genuine moral persons, surely this book would help us to make a success in our pursuit of perfection; however, it would not help us to be persons who live in our spirit according to the Spirit of God (2 Tim. 4:22; Rom. 1:9; 2:29; 7:6; 8:4-6, 9-11, 16; 1 Cor. 16:18; 2 Cor. 2:13-14; Phil. 3:3; Gal. 5:15-17, 22-25; 6:18; Eph. 5:18; 6:18):

1. In the Old Testament Job was satisfied with his integrity, with his pursuit of human perfection, but that was not what God wanted of him; rather, it replaced what God wanted of him, and it became an enemy of God, frustrating Job as a man created by God to fulfill God's purpose.
2. God's purpose was for Job to gain Him for the glorification of God, the expression of God; the highest service that we can render to God is for us to gain God to the uttermost, to be filled with God, in order to express God for His glory—Phil. 3:7-8, 12; Isa. 43:7; 1 Cor. 6:20; 10:31; cf. John 17:1.
3. God's purpose in creating man is to have man gain Him and be filled with Him to be His expression, not an expression of human perfection; therefore, the success of Job in human perfection was torn down by God; then God came in to reveal Himself to Job, indicating that He Himself is

的一伯四二 1~6, 十 13, 弗三 9, 腓三 14, 林后三 18, 四 16~18。

【周二、周三】

二 我们来到箴言这卷书跟前, 需要在我们的灵里祷告, 将自己从心思转向灵; (弗六 18, 路十八 1, 西四 2;) 我们若这样来到箴言跟前, 就会凭着新人来摸主的话, 我们过生活就不是凭着我们天然的人、我们的旧人、和我们的己, 乃是凭着那活在我们灵里, 作我们生命和人位的主耶稣。(提后四 22, 约六 57, 63, 耶十五 16。)

三 我们必须拒绝自我修养, 定罪旧造天然人的建立, (参太十六 24, 罗六 6, 加二 20,) 并借着操练我们的灵同着那灵, 在祷告的灵里接触话, 作为新造重生的人(弗四 22~24, 林后四 16) 来读箴言; 这样, 箴言里的话就会对我们成为灵和生命。(约六 63, 太四 4, 弗六 17~18。)

四 我们新约信徒该相信, 箴言是圣经中神的圣言的一部分; 诗人说, “我要向你的诫命举手, 这些诫命是我所爱的;” (诗一一九 48;) 向神的话举手, 指明我们热诚欢乐地接受它, 并对它说“阿们”。(尼八 5~6。)

【周四】

五 箴言是神的呼出, 给我们吸入, 叫我们从神得着生命的供应; 圣经是神的呼出; 当我们借着各样的祷告读任何经文的时候, 这祷读就是我们吸入神的气—提后三 16, 弗六 17~18:

1 箴言里一切的话都是神的呼出, 而神的呼出完全具体化在基督里; 我们读箴言时, 需要吸入神所呼出

what Job should pursue, gain, and express—Job 42:1-6; 10:13; Eph. 3:9; Phil. 3:14; 2 Cor. 3:18; 4:16-18.

§Day 2 & Day 3

B. When we come to the book of Proverbs, we need to turn ourselves from the mind to the spirit by praying in our spirit (Eph. 6:18; Luke 18:1; Col. 4:2); if we come to Proverbs in this way, we will be touching the Word by the new man, and we will live a life not by our natural man, by our old man, and by our self but by the Lord Jesus, who is our life and person living in our spirit (2 Tim. 4:22; John 6:57, 63; Jer. 15:16).

C. We must reject self-cultivation, condemn the building up of the natural man in the old creation (cf. Matt. 16:24; Rom. 6:6; Gal. 2:20), and come to Proverbs as a regenerated man in the new creation (Eph. 4:22-24; 2 Cor. 4:16) by exercising our spirit with the Spirit to contact the word in the spirit of prayer so that the word in Proverbs will become spirit and life to us (John 6:63; Matt. 4:4; Eph. 6:17-18).

D. As New Testament believers, we should believe that Proverbs is a part of the holy word in God's Holy Scriptures; the psalmist says, "I will lift up my hand to Your commandments, which I love" (Psa. 119:48); to lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6).

§Day 4

E. Proverbs is the breath of God for us to breathe in that we may receive the life supply from God; the Bible is God's exhaling; when we read any verse by means of all prayer, this pray-reading becomes our inhaling of God's breath—2 Tim. 3:16; Eph. 6:17-18:

1. All the words in Proverbs are God's breathing, which is altogether embodied in Christ; as we read Proverbs, we need to inhale all that God

的一切；借着吸入箴言里神圣的气，我们越接受说话之神的气，就越享受基督—提后三 16，约二十 22。

2 以色列人受嘱遵守诫命、律例和典章，今天我们则需要持守基督；借着接受基督、持守基督、紧联于基督，我们会赢得祂、享受祂并活祂；我们需要爱基督、持守基督、教导基督、披戴基督、并书写基督—申六 1，5～9，腓三 9，一 19～21 上。

3 圣经是神的呼出，（提后三 16，）所以我们该借着各样的祷告，（弗六 17～18，）接受神的话，包括箴言这卷书，借此吸入圣经；我们教导圣经时，应当将神呼到人里面。

六 我们读箴言时，该在灵里被神的丰满所充满；（弗五 18～19，三 19；）不仅如此，我们该用重生的灵，（罗八 16，）在新约生命的灵里，（2，）调和着祷告来读箴言，（弗六 17～18，）好用灵和生命，与话调和。（参约六 63。）

叁 照着神的经纶，箴言的原则如金块，细则如珠宝，这些都不是为着建立我们的旧人；反之，这些乃是叫我们建立我们的新人，加强我们追求基督的生活，以完成神的经纶，就是产生并建造基督的身体，终极完成那作神心头愿望和终极目标的新耶路撒冷：

【周五】

一 我们需要以祷告的灵接受神那活而有功效的话，使我们得以建立我们的新人，并使我们得以辨明我们的灵与魂—来四 12：

has exhaled, all that He has breathed out; by inhaling the divine breath in Proverbs, the more we receive the breath of the speaking God, the more we will enjoy Christ—2 Tim. 3:16; John 20:22.

2. Whereas the children of Israel were charged to keep the commandments, statutes, and ordinances, we today need to keep Christ; by taking Christ, keeping Christ, and holding fast to Him, we will gain Him, enjoy Him, and live Him; we need to love Christ, keep Christ, teach Christ, wear Christ, and write Christ—Deut. 6:1, 5-9; Phil. 3:9; 1:19-21a.

3. Because the Scriptures are the breathing out of God, the exhaling of God (2 Tim. 3:16), we should inhale the Scriptures by receiving the word of God, including the book of Proverbs, by means of all prayer (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.

F. We should read Proverbs by being filled with the fullness of God in our spirit (Eph. 5:18-19; 3:19); furthermore, we should read Proverbs in the New Testament Spirit of life (Rom. 8:2), with our regenerated spirit (v. 16), and by mingling prayer with our reading (Eph. 6:17-18) in order to mingle the words with spirit and life (cf. John 6:63).

III. According to God's economy, the big proverbs, like nuggets, and the small ones, like gems, are not for us to build up our old man; rather, they are for us to build up our new man to strengthen our life of pursuing Christ for the fulfillment of God's economy in producing and building up the Body of Christ, which consummates the New Jerusalem as God's heart's desire and ultimate goal:

§Day 5

A. We need to receive the living and operative word of God with a praying spirit so that we can build up our new man and so that we may be able to discern our spirit from our soul—Heb. 4:12:

- 1 仇敌的计谋总是要使我们的灵与我们的魂搀杂在一起；搀杂是我们最大的难处；我们越被神的光——神的同在——所充满，就越认识神，也就越宝贵干净过于宝贵能力——太五 8，路十一 34 ~ 36，诗一一九 105，130。
- 2 除去这搀杂的路是借着圣灵的启示；灵与魂的分开，乃是有神的话光照我们，在我们里面照亮，给我们看见我们心中的思念和主意——三六 9，彼前二 9。
- 3 在神话语的光中所看见的，也就在光中杀死了；光杀死，乃是基督徒经历中最大的事；灵与魂的分开乃是靠着光照——赛六 1 ~ 8，徒九 1 ~ 4，十三 9 ~ 10。
- 4 启示就是我们看见神所看见的；启示就是神开我们的眼睛，叫我们认识我们的主意，认识我们里面最深处的思念，象祂认识我们一样；神只要将我们的思念显露，将我们心中的主意给我们看一下，我们的灵与魂就分开了。
- 5 若没有祷读，箴言就仅仅是格言的汇集，但我们带着祷告读箴言，也就是祷读箴言时，我们的祷读就使所有的箴言对我们成为灵和生命。

二 我们不该来到箴言跟前作一个守字句的人，乃该作一个寻求神的人；我们应当作全心寻求神，借着寻求神的面而求祂的恩，求神用脸光照我们，并且行在神面前的人——诗二七 8，一〇五 4，一一九 2，10，58，135，168，林后三 6。

肆 以弗所四章二十二至二十四节清楚地告诉我们，在基督里的信徒有两个人——旧人和

1. The enemy's strategy is always to mix our spirit up with our soul; our greatest problem is our mixture; the more we know God by being filled with His light, His presence, the more we will treasure purity over power——Matt. 5:8; Luke 11:34-36; Psa. 119:105, 130.
2. The way to purge such mixture is through the revelation of the Holy Spirit; the dividing of the soul and the spirit occurs when God's word illuminates us, shining within us to reveal the thoughts and intentions of our heart——36:9; 1 Pet. 2:9.
3. Whatever we see under the shining of God from the word of God is killed by the light; the greatest thing in the Christian experience is the killing that comes from light; the dividing of the soul and the spirit comes from the shining——Isa. 6:1-8; Acts 9:1-4; 13:9-10.
4. Revelation is seeing what God sees; it is God opening our eyes to see our intentions and the deepest thoughts in our being as God sees them; as soon as God exposes our thoughts and shows us the intentions of our heart, our soul will be separated, divided, from our spirit.
5. Apart from pray-reading, the book of Proverbs is merely a collection of proverbs, but when we read Proverbs prayerfully, that is, when we pray-read Proverbs, our pray-reading causes all the proverbs to become words of spirit and life to us.

B. We should not come to Proverbs as a letter-keeper but as a God-seeker; we should be those who seek God with all our heart, who seek God's favor by entreating His countenance, who ask God to cause His face to shine upon us, and who walk in God's presence——Psa. 27:8; 105:4; 119:2, 10, 58, 135, 168; 2 Cor. 3:6.

IV. Ephesians 4:22-24 tells us clearly that a believer in Christ has two men——the old man and the new man; the old man is of

新人；旧人借着我们天然的出生，乃是属亚当的，新人借着新生、重生，乃是属基督的；我们应当过脱去旧人，穿上新人的生活；照着神的经纶，箴言不该用来培养并建立我们的旧人，乃该培养并建立我们重生的新人：

- 一 为要照着神的经纶而进入箴言这卷书的内在意义，我们应当成为照着新造而活的人；（加六 15；）旧造是我们在亚当里的旧人，（弗四 22，）是我们与生俱来天然的人，没有神的生命和神的性情；新造是在基督里的新人，（24，）是我们由那灵重生的人，（约三 6，）有神的生命和神的性情作到其中，（36，彼后一 4，）有基督为其构成成分，（西三 10～11，）成为新的构成。

【周六】

- 二 在我们的灵里，有美妙、奇妙、经过过程、包罗万有、七倍加强、赐生命的灵；（腓一 19，启四 5，五 6，林前十五 45，林后三 6，罗八 16；）当我们操练我们的灵，在神写成的话中（约十 35）接触基督这神活的话，（一 1，五 39～40，）祂就成为神应用的话，对我们就是那灵；（弗六 17～18；）这样，凡我们所读圣经中的话就会对我们成为灵和生命，而使我们得复兴。（约六 63。）
- 三 我们需要在祷告的灵和气氛中接受圣经，借此将圣经从一本表面上教导我们培养己并建立天然人的书，转为满了光、生命、灵、和属灵滋养的书；这要拆毁我们的己，破碎我们天然的

Adam through our natural birth, and the new man is of Christ by a new birth, regeneration; we need to live a life of putting off the old man and putting on the new man; according to God's economy, Proverbs should not be used to cultivate and build up our old man but to cultivate and build up our regenerated new man:

- A. In order to enter into the intrinsic significance of the book of Proverbs according to God's economy, we need to be those who are living according to the new creation (Gal. 6:15); the old creation is our old man in Adam (Eph. 4:22), our natural being by birth, without God's life and the divine nature; the new creation is the new man in Christ (v. 24), our being that is regenerated by the Spirit (John 3:6), having God's life and the divine nature wrought into it (v. 36; 2 Pet. 1:4), having Christ as its constituent (Col. 3:10-11), and having become a new constitution.

§Day 6

- B. In our spirit there is the marvelous, wonderful, processed, all-inclusive, sevenfold intensified, life-giving Spirit (Phil. 1:19; Rev. 4:5; 5:6; 1 Cor. 15:45; 2 Cor. 3:6; Rom. 8:16); when we exercise our spirit to contact Christ as the living Word of God (John 1:1; 5:39-40) in the written word of God (10:35), He becomes the applied word of God as the Spirit to us (Eph. 6:17-18); then our reading of any word in the Bible will become spirit and life to us to revive us (John 6:63).
- C. We need to turn the Bible from a book that apparently teaches us to cultivate the self and to build up the natural man into a book that actually is full of light, life, spirit, and spiritual nourishment by receiving it in a spirit and atmosphere of prayer; this will tear down

人，并以三一神终极完成的灵供应我们。

伍 我们必须是这样的人：爱主并追求基督，而非追求自我完全，（参腓三 3～14，）并且爱整本圣经中主的话语，用祷告的灵来读经，不是要得着字句道理，乃是要寻求生命的灵与生命的话；（参约五 39～40，林后三 6；）我们来读箴言不该是要得任何帮助以自我修养，乃是要滋养我们的灵，好使我们过一种在神圣美德上，就是在神圣属性的彰显上是完全的基督徒生活。（加五 22～23，太五 5～9。）

our self, break our natural man, and supply us with the consummated Spirit of the Triune God.

V. We must be persons who love the Lord and pursue Christ, not self-perfection (cf. Phil. 3:3-14), and who love the Lord's word in the entire Bible and read it with a praying spirit, not to seek the doctrine of letters but to seek the Spirit and word of life (cf. John 5:39-40; 2 Cor. 3:6); we should read Proverbs not to gain any help for self-cultivation but to nourish our spirit so that we may live a Christian life that is perfect in the divine virtues, which are the expressions of the divine attributes (Gal. 5:22-23; Matt. 5:5-9).

第九周■周一

晨兴喂养

箴一 1 ~ 4 “…所罗门的箴言：要使人晓得智慧和训诲，辨识通达的言语；使人领受训诲，处事明智，有公义、公平和公正；使愚蒙人灵明，使少年人有知识和谋略。”

箴言是智慧人之言语的汇集。主要的著者及汇集者为所罗门（他写了箴言三千句—王上四 32，参传十二 9）和希西家（他在箴言二十五至二十九章加上一些先祖的箴言）。

箴言的主题是：智慧的话，教导人如何行事为人，并在为人生活中建立他们的性格。按人说，这是很大的题目。所有的宗教和哲学，都是论到这事。自从人类存在以来，行事为人和建立性格这两件事一直是人教导的主题。

箴言强调人借着接触神，从神所得的智慧，这智慧教导人如何在为人生活中行事为人。（箴言生命读经，一至二、五页。）

信息选读

因为箴言主要是由律法时代两位犹大王（所罗门和希西家）所收集，所以箴言这卷书可视为律法的辅助。律法是神的描绘，要求神的百姓遵守，使他们能成为神的复本，好叫神得着彰显和荣耀。箴言是律法的辅助，帮助神的百姓遵守律法。

因为律法是照着神的所是写的，所以律法告诉人该如何行事为人，并如何照着神的属性建立自己。神是爱和光，神也是圣别和公义的。这些是神的一些属性。神按着祂自己的形像造人，意思是神照着

WEEK 9 — DAY 1

Morning Nourishment

Prov. 1:1-4 The proverbs of Solomon...: For knowing wisdom and instruction; for discerning words of understanding; for receiving instruction in wise conduct, righteousness, justice, and equity; for giving prudence to the simple, knowledge and discretion to the young man.

Proverbs is a collection of the words of the wise. The main writers and collectors are Solomon, who wrote three thousand proverbs (1 Kings 4:32; cf. Eccl. 12:9), and Hezekiah, who added some proverbs of the forefathers in chapters 25 through 29.

The theme of Proverbs is that this book consists of words of wisdom teaching people how to behave and how to build up their character in the human life. Humanly speaking, this is the great subject, and all religions and philosophies are concerned with it. The matters of behavior and the building up of character have been the subjects of teaching ever since humankind came into being.

Proverbs stresses wisdom that man receives of God through his contacting of God and that teaches man how to behave in his human life. (Life-study of Proverbs, pp. 1-3)

Today's Reading

Since the proverbs were collected mainly by two kings of Judah in the age of the law, the book of Proverbs may be considered a subsidiary to the law. The law is the portrait of God, demanding God's people to keep it that they might be made copies of God for His expression and glorification. Proverbs, as a subsidiary to the law, helps God's people to keep the law.

Because the law was written according to what God is, the law tells man how to behave and how to build up himself according to God's attributes. God is love and light, and God is holy and righteous. These are some of God's attributes. For God to create man in His own image means that God

祂的所是，即照着祂的属性造人。照着神的属性所写的律法，要求人照着神行事为人并建立自己。就这点来看，箴言是律法的辅助，指导人如何照着神的所是行事为人并建立自己。这帮助我们看见，箴言在圣经神圣启示中大概占的地位。

箴言…独有的特点，是向我们陈明古时许多智慧人智慧的话，所有读这卷书的人一致认为这些话是好的；但这是否真的好，乃在于你是哪一种读者。

你若是一个讲求伦理道德的人，有刚强的心思，并且渴慕象一个真正有道德的人那样完全，这卷书会帮助你在追求完全的事上成功。但这卷书是帮助你培养自己，就是培养属人的“明德”，这明德是神照着祂的属性，就是照着祂的所是，为人所创造的。然而，这卷书并不能帮助你成为一个照着神那住在你里面的灵而活在灵中的人，以完成神永远的经纶，就是产生并建造基督的身体，终极完成那作神心头愿望和最终目标的新耶路撒冷。在旧约里，约伯正是这样一个人。他满足于自己的纯全，满足于自己属人完全的追求。但这不是神在他身上所要的，反而顶替了神在他身上所要的；这就成了神的仇敌，使他这个神所创造的人受拦阻，不能完成神的定旨。神创造人的定旨，是要人被祂充满，好彰显祂，而不是彰显属人的完全。所以神来拆毁约伯在属人完全上的成功。神这样的拆毁，也把约伯这人拆毁了。约伯感到困惑，不知如何是好。然后神进来向约伯启示祂自己，指明祂自己才是约伯所该追求、得着并彰显的。于是约伯有了极大的转变，从追求属人的完全转到追求神自己。（箴言生命读经，三至六页。）

参读：箴言生命读经，第一篇。

created man according to what He is, that is, according to His attributes. The law, which was written according to God's attributes, demands that man behave and build himself up according to God. Regarding this, Proverbs is a subsidiary part of the law, instructing people how to behave and how to build themselves up according to what God is. This helps us to see what the position of Proverbs probably is in the divine revelation in the Scriptures.

The book of Proverbs ... has a particular character; that is, it presents to us the words of wisdom by many ancient wise men, which is unanimously considered good by all the people who read it. But whether it is really good or not depends upon what kind of reader you are.

If you are an ethical person with a strong mind and have a desire to be perfect as a genuine moral person, surely this book would help you to make a success in your pursuit of perfection. But it helps you to cultivate yourself, that is, to cultivate the human "bright virtue" created for man by God according to His attributes, that is, according to what He is. However, it does not help you to be a person who lives in his spirit according to the Spirit of God who dwells in you for the accomplishment of God's eternal economy, that is, to produce and build up the Body of Christ which consummates the New Jerusalem as God's heart's desire and ultimate goal. In the Old Testament Job was exactly such a person. He was satisfied with his integrity, with his pursuit of human perfection. But that was not what God wanted of him; rather, it replaced what God wanted of him and then it became an enemy of God frustrating him, a man created by God to fulfill God's purpose. God's purpose in creating man is to have man be filled with Him to be His expression, not an expression of human perfection. So the success of Job in human perfection was torn down by God. In this tearing down by God, God tore down Job also. Job was perplexed, not knowing what to do. Then God came in to reveal Himself to Job, indicating that He Himself is what Job should pursue, gain, and express. Then Job had a big turn from pursuing human perfection to pursue God Himself. (Life-study of Proverbs, pp. 2-5)

Further Reading: Life-study of Proverbs, msg. 1

第九周■周二

晨兴喂养

诗一一九 48 “我要向你的诫命举手，这些诫命是我所爱的…”。

提后三 16～17 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

约六 63 “赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”

向神的话举手，指明我们热诚欢乐地接受它，并对它说，阿们。（尼八 5～6。）（圣经恢复本，诗一一九 48 注 1。）

你若是一个守律法的人，必定会珍赏箴言这卷书中一切智慧人的话，认为这些话能帮助你作一个好的、或者更好的守律法者。若是这样，你就不过是把这一切箴言当成许许多多的律法，象许多犹太人一样，落在守律法的网罗里；他们不认识神在律法时代的目的，乃是要暴露堕落之人的软弱。

你若是这样一个人：爱主并追求基督，而非追求自我完全；爱整本圣经中主的话语，用祷告的灵来读经，不是要得着字句道理，乃是要寻求生命的灵与生命的话，不是要得任何帮助以自我修养，乃是要滋养你的灵，好使你过一种不是在属人美德上完全，乃是在神圣美德上，就是在神圣属性的彰显上是完全的基督徒生活；箴言这卷书就会给你金块和珠宝，加强你追求基督的生活，以完成神的经纶，就是产生并建造基督的身体。（箴言生命读经，六至七页。）

WEEK 9 — DAY 2

Morning Nourishment

Psa. 119:48 And I will lift up my hand to Your commandments, which I love...

2 Tim. 3:16-17 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work.

John 6:63 It is the Spirit who gives life;...the words which I have spoken to you are spirit and are life.

To lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6). (Psa. 119:48, footnote 1)

If you are a person who is a law-keeper, surely you will appreciate all the proverbs in this book as words of wise men, thinking that they could help you to be a good or even better law-keeper. If so, you just make all the proverbs many, many laws and fall into the snare of keeping the law as many Jews do, who do not know God's purpose in the dispensation of His law, that is, to expose fallen man's weakness.

If you are a person who loves the Lord and pursues Christ, not self-perfection, and who loves the Lord's word in the entire Bible and reads it with a praying spirit, not for the seeking of the doctrine of letters but for seeking the Spirit and word of life, not to get any help for self-cultivation but for the nourishment of your spirit that you may live a Christian life which is perfect not in human virtues but in the divine virtues which are the expressions of the divine attributes, then this book will render you nuggets and gems to strengthen your life of pursuing Christ for the fulfillment of God's economy in producing and building up the Body of Christ. (Life-study of Proverbs, p. 5)

神不是要我们只在字句上寻求知识、道理、真理、神学和所谓的启示；神乃是要我们寻求祂，使我们得着祂，并被祂自己所充满，作祂的彰显。祂是那灵，我们是在我们的灵里敬拜并接触祂。字句杀死人，唯有那灵赐人生命。主对我们所说的话，对我们该成为灵和生命。（约六 63。）我们若凭字句而不凭那灵和生命研读圣经，不论是读哪一部分，都会使圣经成为一本字句的书。今天大多数的基督徒，将那属于灵和生命的新约，当作属于字句的旧约。对使徒保罗而言，甚至旧约也象新约一样，是属于灵和生命。太多的基督徒将新约当作字句的箴言、训辞、劝勉和指导。我们的生命读经已使全部旧约神的话，成为灵与生命的书。借此我们必须领悟，箴言之于我们是如何，乃在于我们是哪一种人，以及我们以何种方式接受箴言。

我们新约信徒该相信，箴言是圣经中神的圣言的一部分。…我们该认识箴言是神的呼出，给我们吸入，叫我们从神得着生命的供应。（提后三 16。）…其次，我们读箴言时，该在灵里被神的丰满所充满。（弗五 18，三 19。）我们该用重生的灵，在新约生命的灵里，（罗八 2，）调和着祷告来读箴言，好用灵和生命，与话调和。（参约六 63。）

我能见证，只要与主交通几分钟以后，我就得着喂养、滋养与挑旺。然后我来读圣经，每个字都成了珠宝。我们都需要这样来读箴言。这样，箴言的每个字对我们都会成为灵和生命。每个字都会是活的，并且成了珠宝，加强我们追求基督的生活，以产生并建造基督的身体，完成神的经纶。（箴言生命读经，七至九、二四至二五页。）

参读：箴言生命读经，第三篇。

God does not want us just to seek the knowledge, doctrine, truth, theology, and so-called revelation in letters. God wants us to seek after Him that we may gain Him and that He may fill us up with Himself for His expression. He is the Spirit, and we worship Him and contact Him in our spirit. The letter kills, but the Spirit gives life. The word spoken to us by the Lord should become the Spirit and the life to us (John 6:63). If we study the Bible by the way of letters, not by the way of the Spirit and of life, we make the Bible, regardless of what part, a book of letters. Most Christians today have made the New Testament of the Spirit and of life the Old Testament of letters. To Paul the apostle even the Old Testament was like the New Testament, of the Spirit and of life. Too many Christians have made the New Testament proverbs, precepts, exhortations, and instructions of letters. Our life-studies have made all of the Old Testament, as the Word of God, books of the Spirit and of life. By this we have to realize that what the book of Proverbs would be to us depends upon what kind of persons we are and by what way we take it.

As New Testament believers, we should believe that Proverbs is a part of the holy word in God's Holy Scriptures. We should realize that Proverbs is the breath of God for us to breathe in that we may receive the life supply from God (2 Tim. 3:16). Next, we should read Proverbs by being filled with the fullness of God in our spirit (Eph. 5:18-19), in the New Testament Spirit of life (Rom. 8:2), with our regenerated spirit, and by pray-reading to mingle it with spirit and life (cf. John 6:63).

I can testify that after just a few minutes of fellowship with the Lord, I am fed, nourished, and stirred up. Then when I come to the Bible, every word becomes a gem. We all need to read the book of Proverbs in this way. Then every word of Proverbs will become spirit and life to us. Every word will be living and become a gem to strengthen our life of pursuing Christ for the fulfillment of God's economy in producing and building up the Body of Christ. (Life-study of Proverbs, pp. 5-6, 18)

Further Reading: Life-study of Proverbs, msg. 3

第九周■周三

晨兴喂养

弗四 22～24 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

以弗所四章二十二至二十四节清楚地告诉我们，在基督里的信徒有两个人——旧人和新人。旧人借着我们天然的出生，乃是属亚当的；新人借着新生、重生，乃是属基督的。

照着我的观察，在基督里的信徒以及爱基督的人，极少有人过着不断脱去旧人，穿上新人的生活。在我们的日常生活中，我们主要是过伦理的生活，自然而然顾到对错。那些过这样一种伦理生活的人，尽所能要作对的事，避免作错的事。

你天天过怎样的生活？你的日常生活是新人的生活么？…在你的婚姻生活中，你的实行是凭着新人或凭着旧人爱你的妻子或丈夫？我们不该以为在旧人里爱人能得神称义。那样的爱是照着律法，照着旧的经纶，不是照着神新约的经纶，也不是照着新造。一位弟兄可能非常爱他的妻子，但他的爱也许属旧造，不属新造。（箴言生命读经，三五至三六页。）

信息选读

我们来到圣经跟前，需要有这种领悟。我们读圣经，不是凭着旧人，就是凭着新人。许多基督徒照着旧人，以天然的方式研读神的话。…我们若仅仅运用心思从神的话得知识，就是凭着旧人读。

WEEK 9 — DAY 3

Morning Nourishment

Eph. 4:22-24 ...Put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

Ephesians 4:22-24 tells us clearly that a believer in Christ has two men—the old man and the new man. The old man is of Adam through our natural birth, and the new man is of Christ by a new birth, regeneration.

According to my observation, very few believers in Christ and lovers of Christ live a life of continually putting off the old man and putting on the new man. In our daily life we mainly live an ethical life, spontaneously caring for matters of right and wrong. Those who live such an ethical life try their best to do what is right and to avoid doing what is wrong.

What kind of life do you live day by day? Is your daily life a life of the new man?... In your married life is it your practice to love your wife or husband by the new man or by the old man? We should not think that loving in the old man is justified by God. That kind of love is according to the law, according to the old dispensation, not according to God's New Testament economy and not according to the new creation. A brother may love his wife very much, but his love may be of the old creation, not of the new creation. (Life-study of Proverbs, p. 25)

Today's Reading

We need to have this realization when we come to the Bible. We may study the Bible either by the old man or by the new man. Many Christians study the Word in a natural way, according to their old man.... If we merely exercise our mind to get knowledge from the Word, we are reading it by the old man.

凭着新人读圣经则大不相同。在新人里的人甚至在读圣经以前，就运用他的灵接触主。他也许认罪说，“主，很亏欠，我这么活在我的旧人里，没有运用我的灵接触你，没有凭着我的新人，就是你新造的人而活。主，赦免这罪。”当我们这样就近圣经，运用我们的灵，就有极深的感觉和感受，我们是在就近、摸着并接触神。我不是说，圣经是神；但我们来到圣经跟前，该是来接触神。

箴言里有许多叫人过正确为人生活的详细训辞，每则训辞都是珠宝。即使人接受这一切珠宝，并且成功地持守这些珠宝，他也不过是凭着修养自己而建立自己成为完全人。但主耶稣说，无论谁要跟从祂，就必须否认己。（太十六 24。）

我们来到神的话跟前，必须学习作就近神的人，不是要接受格言和教训，乃是要接受滋养和光照，使我们认识，照着神的经纶，我们该一直凭着基督复活的大能，就是终极完成的灵，也就是基督复活的实际，模成祂的死。（腓三 10。）

我们必须拒绝自我修养，并且定罪天然人的建立。我们需要将圣经从教导我们培养己并建立天然人的书，转为满了生命、灵、属灵滋养、和属灵光照的书。这要拆毁我们的己，破碎我们天然的人，并以三一神终极完成的灵供应我们。这样，我们过生活就不是凭着我们天然的人、我们的旧人、和我们的己，乃是凭着主耶稣，就是活在我们灵里的生命和人位。

我们需要学习每天在日常生活中运用我们的灵，尤其是在我们研读圣经时。我们需要在我们的灵里祷告，将自己从心思转向灵。我们若这样来到圣经跟前，就会凭着新人来摸主的话，圣经对我们就成了一本生命和灵的书。（箴言生命读经，三六至三七、四〇至四一页。）

参读：箴言生命读经，第四、六篇。

To read the Bible by the new man is very different. Even before coming to the Bible, a person in the new man exercises his spirit to contact the Lord. He may confess, saying, "Lord, I am sorry that I live so much in my old man, not exercising my spirit to contact You, to live by my new man, as one of Your new creation. Lord, forgive this sin." When we approach the Bible in this way, exercising our spirit, we have the deep feeling and sense that we are approaching, touching, and contacting God. By this I do not mean that the Bible is God but that in coming to the Bible we are coming to contact God.

In Proverbs there are many detailed precepts for man to live a proper human life and ... every precept is a gem. Even if a person accepts all these gems and is successful in keeping them, he will only build up himself to be a perfect man by cultivating the self. But the Lord Jesus said that whoever would follow Him must deny himself (Matt. 16:24).

We must learn to come to the Word of God as those who are approaching God, not to receive proverbs and teachings but to receive nourishment and enlightenment, so that we may know that, according to God, we should always be conformed to the death of Christ by the power of His resurrection (Phil. 3:10), which is the consummated Spirit, who is the reality of the resurrection of Christ.

We must reject self-cultivation and condemn the building up of the natural man. We need to turn the Bible from a book that teaches us to cultivate the self and to build up the natural man to a book that is full of life, spirit, spiritual nourishment, and spiritual enlightenment. This will tear down our self, break our natural man, and supply us with the consummated Spirit of the Triune God. Then we will live a life not by our natural man, by our old man, and by our self but by the Lord Jesus, who is our life and person living in our spirit.

We need to learn to exercise our spirit every day in our daily life, especially in our Bible study. We need to turn ourselves from the mind to the spirit by praying in our spirit. If we come to the Bible in this way, we will be touching the Word by the new man, and it will become to us a book of Spirit and life. (Life-study of Proverbs, pp. 26, 28-29)

Further Reading: Life-study of Proverbs, msgs. 4, 6

第九周■周四

晨兴喂养

提后三 16 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

弗六 17～18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

我们来到圣经跟前接触神，不该只是读，乃该祷读神的话。无论我们是谁，只要我们读圣经而没有祷告，我们就是凭着旧人读。读圣经而没有祷告，就是凭着旧人接触神的话。真正凭着新人读圣经，是绝不能与祷告分开的。

“祷读”这辞使用不到三十年。（此信息讲于一九九五年一译注。）然而，这不是说，在我们发明这辞以前，没有祷读这样的事。许多圣徒实行祷读主话，而没有用这辞描述他们所作的。好些寻求的基督徒曾指出，读经上好的路就是用祷告来读。我读过某些书说，我们该以祷告的方式读圣经。用祷告读主的话，事实上就是祷读主的话。（箴言生命读经，三七至三八页。）

信息选读

我能见证，早在我们说到祷读以前，我就实行用祷告读主的话。比如，我记得当我读约翰三章十六节时，我祷告说，“神啊，感谢你。你这么爱世人。我的父神啊，你这么爱我，甚至将你的儿子，就是你的独生

WEEK 9 — DAY 4

Morning Nourishment

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

When we come to the Bible to contact God, we should not only read but pray-read the Word. No matter who we are, as long as we read the Bible without praying, we are reading by the old man. To read the Bible without praying is to contact the Word by the old man. The genuine reading of the Bible by the new man can never be separated from praying.

The term pray-reading has been in use for less than thirty years. This does not mean, however, that before we invented this term, there was no such thing as pray-reading. Many saints have practiced the pray-reading of the Word without using this expression to describe what they were doing. A number of seeking Christians have pointed out that the best way to read the Bible is to read it prayerfully. I have read certain books which said that we should read the Bible in a prayerful way. To read the Word prayerfully actually is to pray-read the Word. (Life-study of Proverbs, pp. 26-27)

Today's Reading

I can testify that long before we began to speak of pray-reading, it was my practice to read the Word with prayer. For example, I remember reading John 3:16 and praying, “O God, thank You. You loved the world so much. O God my Father, You loved me so much that You gave Your Son, the Only Begotten, to

子赐给我。”我感觉我摸着了神，祂也摸着了我。借着我的祷告，约翰三章十六节对我就成了灵和生命。

我在关于箴言这些信息中的负担，是要帮助你们凭着你们的新人，运用你们的灵祷告，来摸神的话。祷告使圣经从字句变为灵和生命。若没有祷告，箴言就仅仅是格言的汇集。但我们祷告箴言，我们的祷告就使所有的箴言对我们成为灵和生命。

以弗所六章十七至十八节揭示祷告这事，我们发明祷告这词的根据，就是这两节经文。十七至十八节告诉我们：“要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告。”这里我们看见，我们接受神的话，不仅仅该凭着运用我们的心思来领会，也该借着各样的祷告和祈求，运用我们的灵来祷告。祷告是一般的；祈求是专一的。…我们是借着读来接受话。然而，只接受（读）而没有祷告，全然是心里。随着我们的读，我们必须祷告。当我们凭着运用我们的灵来祷告主话，白纸黑字的话立刻成为灵。这样，灵与话就是一。当我们读的时候，那是话。当我们运用我们的灵祷告，话就成为灵和生命。每当我们来到主的话跟前，我们必须祷告，而我们的祷告不仅仅要用心思，也该用灵。

圣经乃是神的呼出。神将祂自己当作话呼出来。（提后三 16 上。）这就是说，圣经是神的呼出。神在圣经里呼出来，等着我们吸入。我们读任何经文而祷告的时候，这祷告就是我们吸入神的气。借此在我们的经历中，话对我们就成了灵和生命。我们若不是这样，那么甚至在读圣经时，我们也不在新人里，乃仍然在旧人里。（箴言生命读经，三八至三九页。）

参读：箴言生命读经，第八篇。

me.” I had the feeling that I had touched God and that He had touched me. Through my prayer John 3:16 became Spirit and life to me.

My burden in these messages on Proverbs is to help you touch the Word of God by your new man, by exercising your spirit to pray-read. Pray-reading changes the Bible from letters to Spirit and life. Apart from pray-reading, the book of Proverbs is merely a collection of proverbs. But when we pray-read Proverbs, our pray-reading causes all the proverbs to become words of Spirit and life to us.

Ephesians 6:17-18 unveils the matter of pray-reading, and our invention of the term pray-reading was based on these verses. Ephesians 6:17-18 tells us to “receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit.” Here we see that we should receive the word of God not merely by exercising our mind to understand but by means of all prayer and petition, praying by exercising our spirit. Prayer is general; petition particular. We receive the word by reading. However, to receive (read) without praying is altogether a matter in the mind. Along with our reading we must pray. When we pray-read the Word by exercising our spirit, the word in black and white immediately becomes the Spirit. In this way the Spirit and the word are one. When we read, it is a word. When we pray with the exercise of our spirit, the word becomes Spirit and life. Whenever we come to the Word we must pray, and we should pray not merely with the mind but with the spirit.

The Bible is God’s breathing. God is breathing out Himself as the word (2 Tim. 3:16a). This means that the Bible is God’s exhaling. The exhaling of God in the Bible is waiting for us to inhale. When we read any verse and pray, this praying becomes our inhaling of God’s breath. By this the Word becomes Spirit and life to us in our experience. If this is not our situation, then even in our reading of the Bible we are not in the new man but are still in the old man. (Life-study of Proverbs, pp. 27-28)

Further Reading: Life-study of Proverbs, msg. 8

第九周■周五

晨兴喂养

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

提后一 6～7 “为这缘故，我提醒你，将…你里面神的恩赐，再如火挑旺起来。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。”

希伯来信徒当时正不知如何对待他们老旧的希伯来宗教…。所以希伯来书作者说，神的话，就是引自旧约的话，象两刃的利剑，能刺入他们的犹疑，将他们的魂与灵剖开。骨髓如何深藏在骨节里，灵也照样深藏在魂里。要使骨髓与骨节分开，主要的是骨节必须破碎。同样的原则，要使灵与魂分开，魂也必须破碎。希伯来信徒的魂及其犹疑的心思，怀疑神救恩的法则，考虑到自己的利益，必须被神活的、有功效、能刺入的话破碎，好使他们的灵与魂分开。（圣经恢复本，来四 12 注 2。）

信息选读

希伯来四章十二节用了“辨明”这个辞。…我们的思念通常是欺骗人的。但我们若操练我们的灵，就会辨明我们的思念是邪恶的，因为在我们的思念背后有邪恶的主意。辨明心中的思念和主意，等于剖开灵与魂。…仇敌的计谋总是要使我们的灵一直与我们的魂搀杂在一起。在今天的世界上，几乎每一个人都在搀杂的情形里，他们的灵与魂搀杂在一起。什么时候有了这样的搀

WEEK 9 — DAY 5

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit,...able to discern the thoughts and intentions of the heart.

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God, which is in you....For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

The Hebrew believers were wondering what they should do with their old Hebrew religion.... So the writer of this book said that the word of God, that is, what was quoted from the Old Testament, could pierce into their wondering like a sharp two-edged sword and divide their soul from their spirit. As the marrow is concealed deep in the joints, so the spirit is deep in the soul. The dividing of the marrow from the joints requires mainly the breaking of the joints. In the same principle, the dividing of the spirit from the soul requires the breaking of the soul. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering of its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul. (Heb. 4:12, footnote 2)

Today's Reading

In Hebrews 4:12 the word discern is used....Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because behind our thoughts there is an evil intention. To discern the thoughts and intents of the heart equals the dividing of the soul from the spirit....The enemy's strategy is always to mix our spirit up with our soul. In today's world nearly everyone is in a mixed situation. They mix up their spirit with their soul. Whenever such mixing is there, the spirit loses

杂，灵就失败，魂就得胜。…一个弟兄开始要对他妻子说到另一个人时，他必须想一想：“这是出于我的灵，还是出于我的魂？”如果这是出于他的魂，他所说的就是闲话或批评。如果这是出于他的灵，他所说的必是受主的引导。这表明我们必须辨明我们的灵与魂。

事实上，我们的人位，我们的所是，是相当复杂的，…因为我们有三部分。我们有坏的肉体，有好的灵，也有介于中间的魂。我们应当一直跟随我们的灵，并且在一切事上照着我们的灵而行，这是根据罗马八章四节。我们应当一直保持警觉，辨明一切不是出于灵，而是出于魂的事。这样，我们就会一直留在灵里。这就是操练、使用、运用我们的灵。…我们很容易知道什么是出于肉体的，什么是出于灵的；但在什么是出于魂的与什么是出于灵的这二者之间，通常是混淆不清的。

我们基督徒的行事为人是非常细的。如果我们要照着灵而行，我们必须学习作事不要太快，说话也不要太快；等一等比较保险。我在回信的事上有这样的经历。有时候我写了信，等一天再寄出。第二天可能有新的想法临到我，要包括在那封信里，或者发现自己说了什么错的话。这样等，会帮助我们照着灵而行。

在我们里面，在灵与肉体之间也有争战；在灵与魂之间，更是这样。所以我们必须操练灵，运用灵，就是将我们的灵如火挑旺起来。然后我们该学习将心思置于灵，而控制我们的心思。我们也应当一直辨明什么是出于灵，什么是出于魂。如果一件事不是出于灵，我们就不要说，也不要作。这就是运用、操练我们的灵。盼望我们都操练用我们的灵，直到我们建立起操练灵的坚强习惯。（那灵同我们的灵，九六至九七页。）

参读：人的破碎与灵的到来，第七至八篇；那灵同我们的灵，第八章。

and the soul wins. Before a brother begins to talk to his wife about another brother, he has to consider, “Is this of my spirit or of my soul?” If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul.

Actually, our person, our being, is quite complicated ...because we have three parts. We have the flesh, which is bad; the spirit, which is good; and the soul, which is in between. We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Then we will remain in the spirit all the time. This is to exercise, to use, to employ, our spirit. It is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit.

Our Christian walk is a very fine walk. If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly. It is safe to wait awhile. I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter, or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit.

Within us there is a battle between the spirit and the flesh and even more between the spirit and the soul. So we have to exercise our spirit, to use our spirit, that is, to fan our spirit into flame. Then we should learn how to control our mind by setting our mind on our spirit. We should also always discern what is of the spirit and what is of the soul. If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. I hope that we will practice using our spirit until we build up a strong habit of exercising our spirit. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 186-187)

Further Reading: CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” chs. 7-8; CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 8

第九周■周六

晨兴喂养

约十 35 “经书是不能废掉的，若是神的话所临到的人，祂尚且称他们为神。”

一 1 “太初有话，话与神同在，话就是神。”

弗六 17 “…接受救恩的头盔，并那灵的剑，那灵就是神的话。”

按照罗马十章十七节，信来自听见话。因此，信的源头乃是话。…话有三方面：首先有神写出来的话—圣经；（约十 35；）然后有神活的话—基督；（一 1；）最后有神应用的话—那灵。（弗六 17，约六 63。）

借着那灵，活的话成了应用的话。神只有一种话。首先祂说话，而祂所说的写在一本书上，那就是圣经。只有一本书是神的话。…圣经乃是书中之书。在人类历史里，竟然产生了这样一本书—神的话，这是何等的怜悯，何等的希奇！世界今天是一团糟。在今天的报纸上报导这么多坏的事情。假使把圣经从人类拿走，我想人类没有神的话，就不能生存。（罗马书的结晶，一〇一至一〇二页。）

信息选读

我们必须读或听圣经。每一周我们聚集在一起好几次，就是要来读、讲、听圣经的话。当圣经的话讲给我们听的时候，写出来的话立即就成了活的话。那就是基督。当活的话应用在我们身上，被我们得着的

WEEK 9 — DAY 6

Morning Nourishment

John 10:35 If He said they were gods, to whom the word of God came, and the Scripture cannot be broken.

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Eph. 6:17 ...Receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God.

According to Romans 10:17, faith comes out of the hearing of the word. Thus, the source of faith is the word...There are three aspects of the word. First, there is the written word of God—the Bible (John 10:35). Then there is the living word of God—Christ (1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).

The living word becomes the applied word through the Spirit. God has only one kind of word. First, He spoke, and what He spoke was written in a book. That is the Bible. There is only one book that is the word of God....The Bible is the book of books. What a mercy and what a wonder that in human history such a book has been produced—the word of God! The world today is a mess. So many bad things are reported in today's newspapers. Suppose the Bible were taken away from mankind. I do not think that mankind could exist without the word of God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 286-287)

Today's Reading

We have to either read or hear the Bible. Every week we gather together a number of times just to read, speak, and hear the word. When the word of the Bible is spoken to us and heard by us, right away the written word becomes the living word. That is Christ. When the living word is applied to us and

时候，就成了那灵的话。然后我们所听见那灵的话，就成了我们信的源头。信是来自听见这出于写成的圣经，借着活的基督，并凭着那灵所应用的话。

你可能清晨读圣经，却没有祷告或呼求主的名。这样，神的话对你就不过是写出来的话。神的话在主观上与你无关。所以你必须借着呼求主并祷读主的话，与主有一些接触。当你呼求主，并祷读主的话，你立即有很深的感觉，基督活在你里面。然后你会说，“主，我爱你。我爱这里的话。我多么爱希伯来十一章六节：‘到神面前来的人，必须信神是（直译），且信祂赏赐那寻求祂的人。’”这写出来的话，对你立即成了活的话，也成了应用的话。然后你上车，开车到办公室。当你开车的时候，有一样活的东西应用在你身上，你就有信。信是来自这个源头。

这三者一写出来的话、活的话、应用的话—都指神自己。“太初有话，…话就是神。”（约一1。）在这里，话是个人位。神在圣经里写出来的话，成了基督这活的话，应用到我们里面作那灵，就是那灵的话；那就是神自己。你越是这样得着神，神就越成为你的信。

因此，信的源头乃是神。祂是称无为有，又叫死人复活的那一位。（罗四17。）…信的源头…乃是神在祂写出的话中给我们接触为活的话，并应用为那灵的话，使我们能得着那能称无为有、又赐生命给死人的三一神。这一位乃是具体化在基督里，并实化为那灵。所以信是具体化并实化的三一神。神在写出的话里，成了活的话，应用为那灵的话。因此，神具体化在基督里并实化为那灵，就是信。（罗马书的结晶，一〇二至一〇四页。）

参读：罗马书的结晶，第八篇。

received by us, it becomes the word of the Spirit. Then this word of the Spirit heard by us is the source of our faith. Faith comes from the hearing of this applied word by the Spirit through the living Christ out of the written Bible.

Early in the morning you may read the Bible but without prayer and without calling on the name of the Lord. Then the word of God is merely the written word to you. It has nothing to do with you subjectively. So you have to have some contact with the Lord by calling on Him and pray-reading the Word. When you call on Him and pray-read the Word, right away you have the deep sensation that Christ is living within you. Then you would say, “Lord, I love You. I love this word here. How I love Hebrews 11:6: ‘He who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.’” Right away this written word becomes a living word and then an applied word to you. Then you get into your car and drive to your office. While you are driving, you have something living applied to you. Then you have faith. Faith comes from this source.

All three—the written word, the living word, and the applied word—refer to God Himself. “In the beginning was the Word...and the Word was God” (John 1:1). The Word here is a person. God’s written word in the Bible becomes Christ as the living word, who is applied into us as the Spirit, the word of the Spirit. That is God Himself. The more that God is gained by you in this way, the more He becomes your faith.

Thus, the source of faith is God. He is the One who calls the things not being as being and gives life to the dead (Rom. 4:17). The source of faith is. God in His written word contacted as the living word and applied as the word of the Spirit so that we can gain the Triune God, who is able to call the things not being as being and give life to the dead. This One is embodied in Christ and realized as the Spirit. So faith is the Triune God embodied and realized. God in the written word becomes the living word applied as the word of the Spirit. Thus, God embodied in Christ and realized as the Spirit is faith. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 287-289)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 8

第九周诗歌

WEEK 9 — HYMN

586

读 经 — 从主话得喂养

降 B 大调

10 10 10 10 副 (英 811)

6/4

一 主啊,我心我灵 又渴又饥, 今来就你,求你
给我供给; 我所需要乃是 你的自己,
作我生命供应, 作我能力。 (副) 喂我饮我,主,
喂我饮我! 充我饥饿,主, 解我干渴! 使我快
乐,并且 有力生活, 喂我饮我,主, 喂我饮我!

- 二 你是我的食物、我的活水, 你能解我饥渴, 苏我困惫。
我今愿在这里吃你喝你, 借着读祷享受你的自己。
- 三 你乃是话,藏着神的丰盛; 你又是灵,就是神作生命。
你今是话,作我食物可享; 你今是灵,作我活水可尝。
- 四 为作食物,你已从天降下; 为流活水,你也受了击打。
食物是你作了我的供应; 活水是你为我所流之灵。
- 五 你今是话,是灵也是生命, 在这话里,我能得你供应;
你今是灵,住在我的灵里, 在这灵中,我能饮你自己。
- 六 我今到这话里来享受你; 也要在这灵中来吸取你。
愿将你话吃饱,免得饥饿; 愿将你灵喝足,免得干渴。
- 七 但愿我的读经乃是吃你; 也愿我的祷告就是喝你。
读读祷祷,我就将你吃饱; 祷祷读读,也就将你喝了。
- 八 但愿你的自己作我筵席; 你话你灵为我解渴充饥,
使我得在这里吃你喝你, 丰丰满满享受你的自己。

My heart is hungry, my spirit doth thirst

Study of the Word — Feeding on the Word

811

1. My heart is hung-ry, my spir - it doth thirst; I come to Thee, Lord, to seek Thy sup - ply;
All that I need is none oth - er but Thee, Thou canst my hung - er and thirst sat - is - fy.

Chorus
(C) Feed me, Lord Je - sus, give me to drink, Fill all my hung - er, quench all my thirst;
Flood me with joy, be the strength of my life, Fill all my hung - er, quench all my thirst.

2. Thou art the food and the water of life,
Thou canst revive me, my spirit upbear;
I long to eat and to drink here of Thee,
Thyself enjoy through my reading and prayer.
3. Thou art the Word with God's fulness in Thee,
Thou too the Spirit that God my life be;
Thee in the Word I enjoy as my food,
Thou as the Spirit art water to me.
4. Thou from the heavens as food camest down,
Thou to be drink hast been smitten for me;
Thou as the food, my exhaustless supply,
Thou as the water, a stream unto me.
5. Thou in the Word art the Spirit and life,
Thus by the Word I may feed upon Thee;
Thou dost as Spirit in my spirit live,
Thus I may drink in the spirit of Thee.
6. Now to enjoy Thee I come to Thy Word,
On Thee to feed till my hunger is o'er.
Now in my spirit I turn unto Thee,
Of Thee to drink till I'm thirsty no more.
7. Feeding and drinking, Lord Jesus, of Thee,
Feeding by reading, and drinking by prayer;
Reading and praying, I eat and I drink,
Praying and reading—Lord, Thou art my fare.
8. Here, O my Lord, may I feast upon Thee;
Flood with Thy Spirit and fill by Thy Word;
May, Lord, Thou be such a feast unto me
As man hath never enjoyed nor e'er heard.

第十周

过敬虔的生活

诗歌：诗 540

读经：箴二九 18 上，二三 23，二十 27，四 23，十 12 下，十七 9

纲要

【周一】

壹 “没有异象，民就放肆”——箴二九 18 上：

- 一 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，即荣耀、里面的看见，也是说到我们从神所看见的属灵景象——结一 1，4～28，但七 1，9～10，13～14。
- 二 我们要得着异象，就需要有启示、光和视力——弗一 17～18 上。
- 三 属天的异象支配我们、限制我们、管制我们、指引我们、保守我们、彻底翻转我们、保守我们在真正的一里、并给我们胆量往前——箴二九 18 上。
- 四 当我们看见这异象时，我们全人就从里面有个转变，并且我们的思想、观念、态度都改变了。
- 五 属天的异象推动我们，加力给我们，托住我们，赐我们忍耐，将我们带进主今日的行动里，并使我们的生命满了意义和目的——来一 8，十二 1～

Week Ten

Living a Godly Life

Hymns: 744

Scripture Reading: Prov. 29:18a; 23:23; 20:27; 4:23; 10:12b; 17:9

Outline

§Day 1

I. “Where there is no vision, the people cast off restraint”——Prov. 29:18a:

- A. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery that we see from God—Ezek. 1:1, 4-28; Dan. 7:1, 9-10, 13-14.
- B. In order to have a vision, we need revelation, light, and sight—Eph. 1:17-18a.
- C. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.
- D. When we see this vision, our entire inner being has an inward turn, and we are changed in thought, concept, and attitude.
- E. The heavenly vision motivates us, energizes us, holds us, gives us endurance, brings us into the Lord’s up-to-date move, and causes our life to be full of meaning and purpose—Heb. 1:8; 12:1-2; Eph. 3:11; 2

2, 弗三 11, 提后一 9, 三 10, 启一 9, 三 10。

六 每一个事奉主的人, 都必须是有异象的人; 里面的异象会将我们事奉主的方式翻转过来—徒二六 13~19, 罗一 9。

七 我们在属天的异象之下, 受指引朝向神的目的地, 我们的生活也受神的经纶所支配—腓三 13~14, 提前一 4。

八 圣经中管制的异象, 乃是一神将祂自己作到祂所拣选并救赎的人里面, 为要以神圣的一浸透他们全人, 好产生并建造基督的身体, 终极完成于新耶路撒冷—弗四 4~6, 启二一 2, 9~10。

【周二】

贰 “你当买真理, 不可出卖”—箴二三 23 上:

一 真理是需要买的, 是需要出代价的—23 节上:

1 买必须付代价。

2 我们如果要讨主的喜欢, 为着真理站住, 就得出代价—参启三 18。

3 我们的心如果准备好, 领受对真理的爱, 不惜出代价买真理, 我们就有福了—帖后二 10~11, 箴二三 23。

二 神圣的真理是绝对的, 我们必须对真理绝对, 并维持真理的绝对—约十四 6, 十八 37, 约叁 3~4, 8:

1 对真理绝对, 就是不顾情感, 就是不讲关系, 就是不为着个人—太十六 24~25, 彼前一 22。

Tim. 1:9; 3:10; Rev. 1:9; 3:10.

F. Everyone who serves the Lord must be a person with a vision; the inner vision will revolutionize the way we serve the Lord—Acts 26:13-19; Rom. 1:9.

G. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy—Phil. 3:13-14; 1 Tim. 1:4.

H. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the Body of Christ consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.

§Day 2

II. “Buy truth, and do not sell it”—Prov. 23:23a:

A. Truth is something that we have to buy, something that has a price—v. 23a:

1. Buying requires the paying of a price.

2. If we want to please the Lord and stand for the truth, we must pay the price—cf. Rev. 3:18.

3. If our hearts are ready to receive the love of the truth and buy the truth at any price, we will be blessed—2 Thes. 2:10-11; Prov. 23:23.

B. The divine truth is absolute, and we must be absolute for the truth and uphold the absoluteness of the truth—John 14:6; 18:37; 3 John 3-4, 8:

1. To be absolute for the truth means to set aside feelings, to ignore personal relationships, and to not stand for the self—Matt. 16:24-25; 1 Pet. 1:22.

2 真理是唯一的标准，我们必须站在真理一边反对自己；唯有当我们从自己里面得蒙拯救，才有可能维持真理的绝对—约八 32，约贰 2，约叁 3～4。

3 我们应当尊重神的真理，走真理的路，一点不委屈真理—彼后二 2。

三 为着终极完成神圣的经纶，我们需要对现有的真理绝对—一 12:

1 现有的真理，就是信徒所已经接受，并现在持有的真理—12 节。

2 现有的真理包括关于神永远的经纶、（弗一 10，三 9、）神圣的三一、（林后十三 14，后一 4～5、）包罗万有之基督的身位与工作、（西二 9，16～17，三 11、）终极完成之赐生命的灵、（约七 39，林前十五 45 下，后二二 17、）神永远的生命、（约三 15～16、）召会作为基督的身体、（弗一 22～23、）和新耶路撒冷（后二一 2，10～11）的启示。

3 现有的真理包括神圣启示的高峰—这启示就是神成为人，为要使人生命和性情上（但不在神格上）成为神，以产生并建造基督生机的身体，为着完成神的经纶，好结束这个时代，并把基督带回来，设立祂的国度—约一 12～14，约壹三 1～2，罗八 3，一 3～4，十二 4～5，后十一 15。

【周三】

叁 “人的灵是耶和华的灯，鉴察人的深处”—箴二十 27:

一 人的灵是神在人里面的灯—太二五 1:

1 在人重生之灵里面照耀的光，乃是神自己—约壹一 5。

2. The truth is the unique standard, and we must stand on the side of the truth to oppose ourselves; upholding the absoluteness of the truth is possible only when we are delivered from ourselves—John 8:32; 2 John 2; 3 John 3-4.

3. We should honor God's truth, take the way of the truth, and not compromise the truth in any way—2 Pet. 2:2.

C. For the consummation of the divine economy, we need to be absolute for the present truth—1:12:

1. The present truth is the truth that is present with the believers, which they have already received and now possess—v. 12.

2. The present truth includes the revelation concerning the eternal economy of God (Eph. 1:10; 3:9), the Divine Trinity (2 Cor. 13:14; Rev. 1:4-5), the person and work of the all-inclusive Christ (Col. 2:9, 16-17; 3:11), the consummated life-giving Spirit (John 7:39; 1 Cor. 15:45b; Rev. 22:17), the eternal life of God (John 3:15-16), the church as the Body of Christ (Eph. 1:22-23), and the New Jerusalem (Rev. 21:2, 10-11).

3. The present truth includes the high peak of the divine revelation—the revelation that God became man so that man may become God in life and nature but not in the Godhead—to produce and build up the organic Body of Christ for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 1:3-4; 12:4-5; Rev. 11:15.

§Day 3

III. “The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being”—Prov. 20:27:

A. Man's spirit is God's lamp within man—Matt. 25:1:

1. The light shining within man's regenerated spirit is God Himself—1 John 1:5.

- 2 就如灯盛装光并彰显光，照样，人的灵受造是要盛装神并彰显神。
- 3 为要让神圣的光照进人内里的各部分，神的灵作为油，必须浸润（调和）作为灯芯的人的灵，并与人的灵一同“焚烧”——罗八 16，十二 11。
- 4 我们若回应灵的照耀，就会照着灵而行——八 4。

二 神的灵也是灯，有祂七倍强度的照耀——启四 5:

- 1 我们重生的灵是有神的灵内住的灯，神的灵也是灯。
- 2 人的灵与神的灵都是灯，一同光照人内里的部分——箴二十 27，启四 5。
- 3 灵要光照我们魂的每一部分。

三 我们用我们的灵正确地祷告，就有照耀的灯——弗六 18，一 17~18，五 8~9:

- 1 我们祷告，我们的灵就尽功用，作照耀的灯，鉴察我们魂所有的部分——箴二十 27。
- 2 我们越用我们的灵祷告，就越蒙光照——林后四 6:
 - a 灯会照耀在我们的心思、情感和意志上。
 - b 我们内里的部分会彻底被主鉴察——诗一三九 23~24。
- 3 这样祷告以后，我们就会觉得光明、透亮、被神充满——弗五 8~9。

【周四】

肆 “你要切切保守你心，因为生命的果效发

2. Just as a lamp contains light and expresses it, man's spirit was created to contain God and express Him.
3. In order for the divine light to shine into man's inward parts, God's Spirit as the oil must soak (mingle with) man's spirit as the wick and "burn" together with man's spirit—Rom. 8:16; 12:11.
4. If we respond to the spirit's shining, we will walk according to the spirit—8:4.

B. The Spirit of God is also a lamp, with a sevenfold intensity to His shining—Rev. 4:5:

1. Our regenerated spirit is a lamp indwelt by the Spirit of God, who is also a lamp.
2. Man's spirit and God's spirit are both lamps, together enlightening the inward parts—Prov. 20:27; Rev. 4:5.
3. The spirit wants to enlighten every part of our soul.

C. When we exercise our spirit to pray properly, there is a lamp shining—Eph. 6:18; 1:17-18; 5:8-9:

1. As we pray, our spirit functions as a shining lamp, searching all the parts of our soul—Prov. 20:27.
2. The more we exercise our spirit in prayer, the more we are enlightened—2 Cor. 4:6:
 - a. The lamp may shine on our thoughts, emotions, and will.
 - b. Our inward parts will be thoroughly searched by the Lord—Psa. 139:23-24.
3. After such a time of prayer, we will feel bright and transparent, filled with God—Eph. 5:8-9.

§Day 4

IV. “Keep your heart with all vigilance, / For from it are the

之于心” —箴四 23:

一 魂是人位的本身，而心是采取行动的人位—路一 66，二 19，51，徒十一 23，弗三 17，帖前三 13:

- 1 我们里面的所是里有个代表我们的，就是我的心—路六 45，约十六 22，林后三 16。
- 2 我们与神的关系首先是在于心，因为心是我们表达自己的器官，也是我们借以决定接受或拒绝事物的器官—徒八 37，罗十 9 ~ 10。
- 3 我们的灵虽是纯净的，但灵所发表出来的乃在于我们的心—帖后二 17，三 5。

二 心是我们全人的出入口—太十三 19，十五 18 ~ 19:

- 1 我们真实的人乃是借着我们的心而出来，因为我们的交通是通过我们的心—路六 45。
- 2 我们的灵是我们这人的源头，但我们的心的通道，是出入口，我们这人里面的交通是从这里通过—太十二 34 ~ 35。
- 3 要作正确的基督徒，我们需要运用我们的灵，也需要切切保守我们的心，以护卫这心—箴四 23。

【周五】

三 箴言四章二十三节里“保守”的原文，意思是“护卫”：

- 1 我们应当护卫我们的心，胜过护卫一切，因为生命的果效发之于心。
- 2 二十三节里的“果效”，含示源头、泉源和流出：
 - a 生命的果效是生命的流出—参约四 14。

issues of life” —Prov. 4:23:

A. The soul is the person himself, but the heart is the person in action— Luke 1:66; 2:19, 51; Acts 11:23; Eph. 3:17; 1 Thes. 3:13:

1. We have something in our inner being that represents us, and this representative is our heart—Luke 6:45; John 16:22; 2 Cor. 3:16.
2. The relationship that we have with God first depends on our heart, because the heart is the organ by which we express ourselves and by which we make decisions to receive or reject things—Acts 8:37; Rom. 10:9-10.
3. Although our spirit is pure, what is expressed from our spirit depends on our heart—2 Thes. 2:17; 3:5.

B. The heart is the entrance and exit to our whole being—Matt. 13:19; 15:18-19:

1. It is through our heart that our real being comes out because the traffic of our being is through our heart—Luke 6:45.
2. Our spirit is the source of our being, but our heart is the passage, the entrance and the exit, through which the traffic in our being passes—Matt. 12:34-35.
3. In order to be a proper Christian, we need to exercise our spirit and guard our heart by keeping it with all vigilance—Prov. 4:23.

§Day 5

C. The Hebrew word rendered “keep” in Proverbs 4:23 means “guard”:

1. We should guard our heart above all because out of it are the issues of life.
2. Issues in Proverbs 4:23 implies sources and springs as well as issues:
 - a. The issues of life are the flowing out of life—cf. John 4:14.

b 心与生命的源头、生命的泉源、以及生命的流出都有关联—参赛十二3。

c 我们的所是，我们真实之人的泉源，源头，从我们的心流出—参约七37~38。

四 我们借着照顾我们的心，并在主面前以生命的路彻底对付我们的心，而护卫我们的心；我们越对付我们的心，就越护卫我们的心—诗二六2，一三九23~24，箴四23，罗八27，启二23，太十三18~23，五8。

五 我们要为着神的建造而在生命里长大，就必须爱主，留意我们的灵，切切护卫我们的心，而留在生命的途径上—彼前一8，二2，5，三4，15，箴二一2，四18~23，申十12，可十二30。

【周六】

伍 “爱能遮掩一切过错”—箴十12下：

一 “遮掩人过的，是寻求爱；重提旧事的，离间密友”—十七9。

二 遮盖是爱；揭露是没有爱—雅五20。

三 遮盖带进祝福，揭露带进咒诅—创九22~27：

1 揭露别人的人遭受咒诅。

2 遮盖别人的罪、缺点和短处的人，享受、得着并接受祝福。

四 爱是“凡事包容”，（林前十三7上，）意即遮盖一切，不仅遮盖好事，也遮盖坏事：

1 “作长老的必须知道，他们在牧养时，必须遮盖别

b. The heart is related to the sources of life, the springs of life, and the issues of life—cf. Isa. 12:3.

c. The fountain, the source, of what we are, of our real being, flows out from our heart—cf. John 7:37-38.

D. We guard our heart by caring for our heart and having a thorough dealing with our heart before the Lord in the way of life; the more we deal with our heart, the more we guard our heart—Psa. 26:2; 139:23-24; Prov. 4:23; Rom. 8:27; Rev. 2:23; Matt. 13:18-23; 5:8.

E. In order to grow in life for God's building, we need to love the Lord, take heed to our spirit, and guard our heart with all vigilance to stay on the pathway of life—1 Pet. 1:8; 2:2, 5; 3:4, 15; Prov. 21:2; 4:18-23; Deut. 10:12; Mark 12:30.

§Day 6

V. “Love covers all transgressions”—Prov. 10:12b:

A. “He who covers a transgression seeks love, / But he who repeats a matter separates close friends”—17:9.

B. To cover is love; to uncover is not love—James 5:20.

C. Covering brings in blessing, but uncovering brings in a curse—Gen. 9:22-27:

1. Those who uncover others suffer the curse.

2. Those who cover others' sins, defects, and shortcomings enjoy gain and receive blessing.

D. “Love covers all things” (1 Cor. 13:7a), not only the good things but also the bad things:

1. “The elders need to realize that in their shepherding, they have to cover

人的罪，不可计算别人的恶” —活力排，八九页：

- a “凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老” —九〇页。
 - b “我们若揭露在我们长老职分下，在我们牧养之下的肢体，这就废除了我们的资格” —九〇页。
- 2 我们需要按着神牧养人，有遮掩一切过错的爱—彼前五 2，箴十 12 下。
- 五 “最要紧的，是彼此热切相爱，因为爱能遮盖众多的罪” —彼前四 8。

others' sins, to not take account of others' evils” —The Vital Groups, p. 72:

- a. “Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership” —p. 72.
 - b. “Our uncovering of the members under our eldership, our shepherding, annuls our qualification” —p. 72.
2. We need to shepherd others according to God, with a love that covers all transgressions—1 Pet. 5:2; Prov. 10:12b.
- E. “Above all, have fervent love among yourselves, because love covers a multitude of sins” —1 Pet. 4:8.

第十周■周一

晨兴喂养

箴二九 18 “没有异象，民就放肆…”

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

箴言二十九章十八节说，“没有异象，民就放肆。”这意思是说，如果没有异象，百姓就会放肆，如同脱缰的野马发起野性。在新约里提起异象一辞，最明显的就是保罗。行传二十六章，保罗在亚基帕王面前申辩时，就在十九节冒出一句话说，“我故此没有违背那从天上来的异象。”保罗从前在犹太教事奉神，凭借的乃是遗传，不是异象。但自从他在往大马色路上遇见主、蒙召、被选定开始，他就成了一个有异象的人。从那时起，他的事奉就受那异象支配。（李常受文集一九八六年第二册，六至七页。）

信息选读

当神圣的光照明神圣的启示，神圣的启示就成了神圣的异象。（徒二六 19。）异象乃是一个景象，借此我们可以看见一些事物。一个人的眼睛若蒙上厚厚的帕子，尽管在他眼前有美景，他也无法看见。他看不见，因为他没有异象；但是当帕子除去时，他就能看见。

许多基督徒读经时，有帕子遮蔽。这就是为何保罗说，我们应当以没有帕子遮蔽的脸观看主。（林后三 18。）保罗…说，当以色列人诵读摩西书的时候，帕子还在他们心上，他们什么也没有看见。（13～15。）然后保罗说，但他们的心几时转向主，帕子就

WEEK 10 — DAY 1

Morning Nourishment

Prov. 29:18 Where there is no vision, the people cast off restraint...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Proverbs 29:18 says, “Where there is no vision, the people cast off restraint.” This means that without a vision, the people will become loose, like wild horses in their untamed state. The clearest instance in the New Testament where the word vision is mentioned is in the case of Paul. In Acts 26:19, while he was defending himself before King Agrippa, he uttered this word: “I was not disobedient to the heavenly vision.” When Paul was serving God in the Jewish religion, he was serving by tradition, not by vision, but from the day the Lord met him, called him, and chose him on the way to Damascus, he became a man with a vision. From that time onward, his service was governed by that vision. (CWWL, 1986, vol. 2, “Crucial Words of Leading in the Lord’s Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way,” pp. 4-5)

Today’s Reading

When the divine light shines over the divine revelation, the divine revelation becomes the divine vision (Acts 26:19). A vision is a view whereby we may see something. If a person’s eyes are covered by a thick veil, there may be some wonderful scenery in front of him, but he is not able to see it. He cannot see because he has no vision, but when the veil is taken away, he can see.

Many Christians read the Bible with a veil. This is why Paul says that we should look unto Christ with an unveiled face (2 Cor. 3:18)... Paul says that when the sons of Israel read the books of Moses, they have a veil upon them and see nothing (vv. 13-15). Paul then says that whenever their heart turns to the Lord, the veil is taken away and that wherever the Spirit is, there is

几时除去了；又说，主的灵在哪里，哪里就有自由。（16～17。）这意思是说，当我们被帕子遮蔽时，我们乃是被捆绑的；我们是被监禁的；我们是没有自由的。当帕子除去时，我们就得了释放；这自由来自神的灵。

我们必须学习每天借着来到神面前，而读圣经。我们应当承认自己的罪，使我们与神之间的光景是清爽的，好叫我们能在灵里与神有交通。然后我们该借着祷读来读祂的话。每一天我们都会得着启示；那灵也会照明这启示，这样我们就会得着异象。这里有一个进展，从话进展为启示，又从启示进展为异象。

在以弗所一章十七节，保罗求主赐给我们智慧和启示的灵。当那灵照明启示时，异象就在那里。没有光，即使帕子除去了，我们也无法得着异象。帕子必须除去；光必须来。不仅如此，我们也需要视力。我们若是眼瞎，即使帕子除去，也有光在这里，我们仍然无法看见什么。我们需要启示、光、借着光而有的异象、以及视力。这样，帕子除去了，异象在这里，并且有光和视力。我们也借着那灵的智慧，能以明白异象。

我们在我们的灵里与主是一，所以我们必须我们的灵里同着主重温神圣的启示。这样，光就要照耀，把异象带给我们。否则，我们最多不过得着启示，而没有异象。我们在灵里同着主自己一再重温神圣的启示之后，就会有更多的光，也就会有异象给我们看见。

保罗在以弗所一章十八节祷告，愿我们的心眼得着光照，使我们能看见。我们不仅需要光，也需要视力。…我们需要启示加上光，加上视力。光来自神；视力是在我们里面。启示加上神圣的光和我们的视力，就带给我们异象。（三一神的启示与行动，九至一〇、三二页。）

参读：三一神的启示与行动，第一至二、四篇。

freedom (vv. 16-17). This means that when we are veiled, we are bound; we are imprisoned; we do not have freedom. When the veil is gone, we are released. This freedom comes from the Spirit of God.

We need to learn to come to the Bible every day by coming to God. We should confess our sins to make a clear situation so that we can have fellowship with God in the Spirit. Then we should read His Word by pray-reading. Every day we will receive revelation; the Spirit will also shine over the revelation, and we will receive a vision. There is a progression from the Word to revelation and from revelation to vision.

In Ephesians 1:17 Paul asked the Lord to grant us a spirit of wisdom and revelation. When the Spirit shines over the revelation, the vision is here. Without the light we cannot receive the vision, even if the veil is taken away. The veil should be gone, and the light should come. Furthermore, we need the sight. If we are blind, we will not be able to see anything, even if the veil is removed and the light is here. We need the revelation, the light, the vision through the light, and the sight. Then the veil is gone, the vision is here, and we have the light with the sight. We also have the understanding of the vision through the Spirit's wisdom.

We are one with the Lord in our spirit, so we must review the divine revelation in our spirit with the Lord. Then the light shines to bring us the vision. Otherwise, at most we can have only revelation but no vision. After we review the divine revelation again and again in our spirit with the Lord Himself, more light comes, and the vision is here for us to see.

Paul prayed in Ephesians 1:18 that the eyes of our heart would be enlightened that we might see. We need not only the light but also the sight.... We need the revelation plus the light plus the sight. The light comes from God; the sight is within us. The revelation plus the divine light with our sight brings us the vision. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," pp. 68-69, 85-86)

Further Reading: CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," chs. 1-2, 4

第十周■周二

晨兴喂养

箴二三 23 “你当买真理，不可出卖；要买智慧、训诲和聪明。”

约叁 3 “有弟兄来见证你持守真理，就是你在真理中行事为人，我就大大欢乐。”

真理是要买的，是需要出代价的。如果你要讨主的喜欢，为着真理站住，你就得出代价。如果你看准了什么是真理，你就得顺服到底。啊！有多少基督徒，因着要讨人的喜欢，因着出不起代价，就在真理上拐弯了。…真理好比一所房子的柱子。柱子不象门窗那样，大了可以改小一点，太小也可以设法放大；柱子是不可移动的，不可以高一点，不可以低一点，更不可以歪一点。换句话说，真理是绝对不可改变的。我们对于有的真理，如果出不起代价，顺服不来，我们宁可定自己的罪，承认自己的软弱，我们断不能因为自己作不到的缘故，因为自己有利害得失的缘故，就把真理拉低一点，这在神面前是要负严重的责任的。（倪柝声文集第二辑第十七册，三二〇至三二一页。）

信息选读

每一个作主工作的人，总得维持真理的绝对。这个当然需要人得拯救，脱离自己，才能对真理绝对。有许多弟兄，有许多姊妹，对真理不够绝对，是受人事的影响，受情感的影响。对真理一不绝对，那他在工作上，就难免牺牲神的真理而为着人，难免牺牲神的真理而为着他自己，难免牺牲神的真理而为着他的情感。所以，事奉神有一个基本的要求，就是真理不能牺牲。…有多少作工的弟兄的困难是发生在他的朋

WEEK 10 — DAY 2

Morning Nourishment

Prov. 23:23 Buy the truth, and do not sell it; buy wisdom and instruction and understanding.

3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.

Truth is something that we have to buy; it is something that has a price. If we want to please the Lord and stand for the truth, we have to pay the price. If we are clear about the truth, we have to obey it all the way. Many Christians cannot pay the price because they want to please men; they try to dodge the truth...Truth is like a pillar in a house. A pillar is not like a window or a door, which can be enlarged or reduced at will. A pillar cannot be moved; it cannot be made higher or lower, and it cannot be tilted. In other words, truth can never be changed. If we cannot pay the price to obey any part of the truth, we can only condemn ourselves and confess our weakness; we cannot lower the standard of the truth just because we cannot make it or because it creates dire consequences for us. (CWWN, vol. 37, p. 254)

Today's Reading

Every worker of the Lord must uphold the absoluteness of the truth. This is possible only when a man is delivered from himself. Many brothers and sisters are not absolute to the truth; they are affected by people, things, and personal feelings. If a man is not absolute to the truth, he will, in the course of his work, sacrifice God's truth for man, himself, or his own desires. A basic requirement for being a servant of the Lord is to not sacrifice the truth...The problems with many workers stem from the relationship with their friends, intimate acquaintances, and family. The

友中，…发生在他所熟识的人中，有多少负责的弟兄的困难是发生在他的家庭中。他们因为家庭…朋友…亲属的缘故影响到真理。…因为真理如果是真理，那么不论是谁，不论这一个人是我自己的兄弟也好，…是我自己的亲戚也好，…是和我有亲密的关系也好，都不能影响真理。…比方说，在一个地方有一个争执，有一班人和某几个弟兄熟，…所以跟他们走，另外有一班人和另外的弟兄有交情，所以跟另外的弟兄走。他们不是坐下来计算真理的绝对，跟着真理走，而是为着情感，跟着情感走。这不是说他们绝口不提真理，…他们并没有一点不顾到真理，他们多少还顾到一点真理，但是，他们对真理不绝对。对真理的绝对，乃是在属灵的事情上没有情感的影响，就是自己的亲兄弟、亲姊妹也不能影响真理。在属灵的事情上，人的关系一摆进来，真理就不绝对。人的关系一加在里面，那么，神的话语、神的命令就因着人的缘故被减少了，那就是对于真理不绝对。

在圣经里面，有许多神所定规的和神所命令的，需要神的仆人把它们传开。我们…如果不能传（我们）所不能行的道，就不能作神的仆人。…因为真理是绝对的。人不能因为个人的造就没有那么高，而在那里降低神的话；人不能因为他自己行不来而更改神的话。…你要超越过你自己，…超越过你个人的感情…（和）你个人的关系来说话。这对于神的仆人是一个极大的要求。你不能在你的妻子…丈夫…儿女身上，是一种作法，可是你对于别的弟兄姊妹，又是一种作法。…神的话是这样的，那就无论是谁都得这样。…我们要学习维持真理的绝对。（主工人的性格，一八三至一八五页。）

参读：箴言生命读经，第五、七篇；创世记生命读经，第三十三篇；基础训练，第二章；生命信息，第三十一章。

truth is compromised by their friends, immediate family, or relatives.... If the truth is the truth, it should not be compromised, whether by our own brothers, our relatives, or our intimate friends.... [For example], in a certain place a controversy arises. A number of the saints may be favorably disposed toward a particular group of brothers and side with them, whereas a number of others may have a preference for another group of people and line up on their side. Instead of sitting down and counting the cost of being absolute for the truth and of following the truth, they are influenced and directed by their own emotions. This does not mean that the brothers are not speaking about the truth.... They have not brushed the truth completely aside; they still have some care for the truth. But they are not absolute to the truth. Being absolute to the truth means that no personal feelings or family relationships are allowed to stand in the way of the truth. In spiritual matters, the truth is compromised as soon as human relationships are taken into account. As soon as human relationships become involved, God's word and His commandments are discounted through human factors, and the truth is compromised.

The Bible contains many ordinances and commandments. These ordinances and commandments are from God, and God's servants need to preach and announce them.... We cannot be a servant of God if we cannot preach beyond what we can practice. This is because the truth is absolute. The standard of the divine Word must not be lowered to the level of our personal attainment. We cannot tamper with the truth in any way in order to justify our own deficiencies.... We have to transcend ourselves, our own feelings, and our own personal interest in our speaking. This is a high requirement for the servants of the Lord. We must beware of doing things one way as they affect other brothers and sisters but doing them another way as they are applied to our spouse or our children.... If God's Word says something, it is so, no matter who is involved.... We have to learn to uphold the absoluteness of the truth. (CWWN, vol. 52, "The Character of the Lord's Worker," pp. 151-153)

Further Reading: Life-study of Proverbs, msgs. 5, 7; Life-study of Genesis, msg. 33; CWWL, 1978, vol. 1, "Basic Training," ch. 2; CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 31

第十周■周三

晨兴喂养

箴二十 27 “人的灵是耶和华的灯，鉴察人的深处。”

启四 5 “…又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

“人的灵是耶和华的灯，鉴察人的深处。”（箴二十 27。）神的灵也是神的灯；（启四 5；）事实上，祂的照耀有七倍的强度。这是“七盏火灯…就是神的七灵”的意义。人的灵与神的灵都是灯，一同光照人内里的部分。（李常受文集一九七九年第一册，五六七页。）

信息选读

有些人是照着肉体而活的。他们唯一的关切就是片刻的享乐。…另有人照着他们的魂而活。事情顺利时，他们就得意；但环境不顺心时，他们就下沉。他们有时对同伴和蔼可悦，但有时却吹毛求疵，甚至令人厌恨。…还有些人也是照着他们的魂而活，却为认识他们的人所尊敬。他们不象天气易变，乃是行动合理，并且事先考虑要采取什么行动。他们的行为受他们的思想管制。

这三种人几乎包括所有的人。少有人照着灵而活。过去的你就在这三类人中，直到有一天你听见福音。神的灵摸着你的良心，就是灵的部分；你的灵活动起来，引导你悔改并承认你的罪。你的灵现今是有神的灵内住的灯，神的灵也是灯。灵要光照你魂的每一部分。借着回应灵的照耀，你就会“照着灵”而行。（罗八 4。）

WEEK 10 — DAY 3

Morning Nourishment

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner being.

Rev. 4:5 ...And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Man's spirit is the lamp of Jehovah, searching all the innermost parts of the inner being (Prov. 20:27). The Spirit of God is also God's lamp (Rev. 4:5); in fact, there is a sevenfold intensity to His shining. This is the meaning of the seven lamps of fire... which are the seven Spirits of God. Man's spirit and God's Spirit are both lamps, together enlightening the inward parts. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 424)

Today's Reading

There are some people who live according to the flesh. Their only concern is the pleasure of the moment. Others live according to their soul. They are elated when things go well for them but depressed when their circumstances are not favorable. Sometimes they are pleasant toward their associates, but other times they are critical or even hateful. There are others who also live according to their soul but are highly regarded by those who know them. Rather than being changeable like the weather, they act rationally and think ahead as to what course of action they will take. Their behavior is controlled by their thoughts.

These three kinds of people include almost everyone. There are very few who live according to the spirit. You were in one of these three categories until one day when you heard the gospel. The Spirit of God touched your conscience, which is part of the spirit. Your spirit was activated, leading you to repent and confess your sins. Your spirit is now a lamp indwelt by the Spirit of God, who is also a lamp. The spirit wants to enlighten every part of your soul. By responding to the spirit's shining, you will be walking "according to the spirit" (Rom. 8:4).

有时候神想要在我们里面照耀，我们却不愿向祂敞开。这就是为什么我们祷告片时以后，有时候就再也没有什么可说的。我们用我们的灵祷告，灵就尽功用，作照耀的灯，鉴察我们魂所有的部分。灵也许照耀在我们的心思上，但我们拒绝让主进到那里。…灵也许照耀在我们的情感上，尤其是姊妹们的情感，但我们关闭，有时候甚至哭泣，请求主不要摸那范围。同样的事也许发生于我们的意志，尤其是弟兄们的意志；我们若关闭我们的意志，灵就无法尽其照耀的功用。

我们用我们的灵正确地祷告，就有照耀的灯。我们若觉得这灯照耀在我们的心思上，我们就能说，“主，我向你敞开我的心思。求你照耀在我里面，暴露我的思想。”在祂的光中我们承认我们的罪。祂照耀在我们的情感上，我们就能敞开，并承认祂所显示我们的错处。然后祂会照耀在我们的意志上，我们也能向祂敞开这房间。我们将所有内室逐一敞开，灵就会照耀，我们就会承认我们的罪。…我们越祷告，就越蒙光照。我们内里的部分会彻底被主鉴察。这样祷告以后，我们就会觉得光明、透亮、被神充满。这是灯的一方面，就是我们的灵在里面的照耀。

另一方面是七灵的照耀。今天神的灵是七灯，加强地照耀在我们身上。我们许多人经历过这加强的照耀，定罪我们错误的思想或错误的动机，比普通良心的责备强得多。有些事已往不困扰我们，但现在我们不能再作了。我们若开口说笑话，七灵就照耀，我们的话就被中途打断。我们若开始批评论断某姊妹，七灵就照耀，我们的话就停止。甚至我们只偏离一点，那灵也在那里作照耀的灯。（李常受文集一九七九年第一册，五六七至五七〇页。）

参读：生命信息，第七十五章；神的启示和异象，第一篇。

Sometimes when God wants to shine in us, we will not open to Him. This is why, after we have been praying for a while, we sometimes have nothing more to say. When we use our spirit to pray, it functions as a shining lamp, searching all the parts of our soul. It may shine on our thoughts, but we refuse to have the Lord probe there....The spirit may shine on our emotions, especially the sisters', but we close up, sometimes even weeping, begging the Lord not to touch that area. The same thing may happen with our will, especially the brothers'; if we close our will, the spirit cannot fulfill its function of shining.

When we pray properly, using our spirit, there is a lamp shining. If we sense it shining on our thoughts, we can say, "Lord, I open my mind to You. Shine in me. Expose my thoughts." In His light we confess our sins. When He shines on our emotions, we can open and confess what He reveals to be wrong. Then He will shine on our will, and we can open this room also to Him. As we open all these chambers one by one, the spirit will shine, and we will confess our sins....The more we [keep praying], the more we are enlightened. Our inward parts will all be thoroughly searched by the Lord. After such a time of prayer, we will feel bright and transparent, filled with God. This is one aspect of the lamp—our spirit shining within.

The other aspect is that of the seven Spirits. The Spirit of God today is the seven lamps shining on us in an intensified way. Many of us have experienced this intensified shining, far stronger than a simple prick of the conscience, condemning a wrong thought or wrong motive. What did not bother us in the past we can no longer do. If we open our mouth to tell a joke, the seven Spirits shine, and our sentence is cut off in midair. If we begin to make some critical comments about a certain sister, the seven Spirits shine, and our words fail. Even when we are off just a little, the Spirit is there as the light shining. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 424-425)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," ch. 75; CWWL, 1986, vol. 3, "The Revelation and Vision of God," ch. 1

第十周■周四

晨兴喂养

箴四 23 “你要切切保守你心，因为生命的果效发之于心。”

太五 8 “清心的人有福了，因为他们必看见神。”

我们与神的关系首先是在于心，因为心是我们表达自己的器官，也是我们借以决定接受或拒绝事物的器官。…一栋建筑物的主要入口有守卫，管理着什么该留于外，什么该入于内。同样的，我们的心是我们的守卫。心是进入我们这个人里面的入口。无论什么东西进出，都是经过我们的心。圣经里至少有一节告诉我们这事。箴言四章二十三节说，“你要切切保守你心，因为生命的果效发之于心。”“保守你心”也可以翻作“守卫你的心”；生命的果效就是生命的流出。借着这一节我们能看见，心是我们全人的入口、守卫。我们相信主耶稣，但我们是什么器官相信？乃是凭我们的心，（罗十 10，）因为心是我们用以作决定，就是我们用以拒绝或接受事物的器官。（李常受文集一九六四年第四册，六一五至六一六页。）

信息选读

以西结三十六章二十六节说，我们悔改的时候，神更新了我们的心。神拯救我们，使我们悔改，我们里面被祂恢复并摸着的第一部分，不是灵，乃是心；灵被摸着是在心被摸着之后。在二十六节是先提到心，然后才是灵。心是神必须对付并摸着的第一样东西。我们来到一栋建筑物，所接触的头一样东西乃是入口；我们必须想办法通过入口。同样的，

WEEK 10 — DAY 4

Morning Nourishment

Prov. 4:23 Keep your heart with all vigilance, for from it are the issues of life.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

The relationship that we have with God first depends on the heart, because the heart is the very organ by which we express ourselves and by which we make decisions to receive or reject things...The main entrance of a building is its guard, controlling what should remain outside and what should come in. In the same way, our heart is our guard. It is the entrance into ourselves. Whatever goes out or comes in does so through our heart. There is at least one verse in the Scriptures that tells us this. Proverbs 4:23 says, “Keep your heart with all vigilance, / For from it are the issues of life.” This can also be translated “Guard your heart.” The issues of life are the flowing out of life. By this verse we can realize that the heart is the entrance, the guard, of our whole being. We believe in the Lord Jesus, but by what organ do we believe? It is by the heart (Rom. 10:10), because the heart is the organ that we use to make a decision, to reject or receive something. (CWWL, 1964, vol. 4, “Practical Lessons on the Experience of Life,” p. 459)

Today's Reading

Ezekiel 36:26 says that at the time of our conversion, God renewed our heart. In God's salvation, in His way of conversion, the first part within us that He recovered and touched was not the spirit but the heart; then the spirit follows. In verse 26 there is first the heart and then the spirit. The heart is the first thing God must deal with and touch. The first thing we touch when we come to a building is the entrance; we have to find a way to get through the entrance. In the same way, God must deal with us to open an

神必须对付我们，使我们向祂自己敞开入口。入口乃是心。当神来对付我们，祂乃是先对付我们的心。

我们有生命的交通、生命的感觉、里面生命的律，并且我们里面有三一神的膏油涂抹。然而，这需要我们的合作，而我们的合作首先乃是在于我们的心。我们说了许多关于操练灵的事，这很好；但我们学习如何操练灵之前，必须学习如何对付我们的心，就是在我们的脑子里得更新，有爱的情感，在良心里是正确的，并有服从的意志。

我们若对付我们的心思、情感、良心和意志，我们就会有正确的心，我们的心就会成为神有用的入口。我们会与主有好的往来，我们会让祂有立场和路，正确地对付我们。然后，我们会有三一神在我们里面作生命和膏油涂抹。这需要我们的合作。…（你们要）将这一切事付诸实行。你们要操练心思清明，用你们的情感爱主，有正确的良心，并且意志是柔软的。唯一能作到这样的路，乃是借着祷告。我们需要到主那里祷告说，“主，给我清明的心思，领悟的心。”雅歌一章四节里“愿你吸引我，我们就快跑跟随你”的祷告，乃是求一个有爱的心的祷告。我们也必须祷告：“主，赐给我一个爱你的心，和单单爱你的情感。”我们必须为此祷告，并为我们有正确的良心祷告。然后，当我们祷告时，我们会看见，我们的意志不仅是刚硬的，也是顽梗的；所以，我们需要为着我们的意志柔软祷告。…清心意即心思清明、情感爱慕、良心正确、意志柔软。这样的心是纯洁而正确的。这乃是正确的心。我们都需要这样对付我们的心。我们需要这样的心，并且我们必须为此祷告。（李常受文集一九六四年第四册，六一六、六二三至六二四页。）

参读：基督在信徒里面长大使神的定旨得完成，第六至九章；荣耀的异象与十字架的道路，第一至五篇。

entrance to Himself. What is the entrance? It is the heart. When God comes to deal with us, it is first to deal with our heart.

We have the fellowship of life, the sense of life, and the law of life within, and we have the anointing of the Triune God within us. However, this requires our cooperation, and our cooperation depends first on the heart. We speak much about the exercise of the spirit. This is good, but before we learn how to exercise our spirit, we must learn how to deal with our heart—to be renewed in our mind, to have a loving emotion, to be right in our conscience, and to have a soft will.

If we deal with our mind, emotion, conscience, and will, we will have a proper heart, and it will be a useful entrance for God. We will have a good dealing with the Lord, and we will allow Him to have the ground and the way to deal with us in a proper way. Then we will have the Triune God within us as life and the anointing. This requires our cooperation... Put all this into practice. Practice to be clear in your mind, love the Lord with your emotion, have a right conscience, and be softened in your will. The only way to do this is by praying. We need to go to the Lord to pray, “Lord, give me a clear mind, an understanding heart.” The prayer in Song of Songs 1:4, “Draw me; we will run after you,” is a prayer for a loving heart. We also have to pray, “Lord, give me a loving heart toward You and emotions that love only You.” We also must pray for this, and also pray for our conscience to be right. Then when we pray, we will see that our will is not only hardened but stubborn, so we need to pray for our will to be softened. What does it mean for a person to have a pure heart? It is these four matters—the mind is clear, the emotion is loving, the conscience is right, and the will is soft. This kind of heart is a pure and right heart. It is a proper heart. We all need to deal with our heart in this way. We need such a heart, so we must pray for this. (CWWL, 1964, vol. 4, “Practical Lessons on the Experience of Life,” pp. 459-460, 464-465)

Further Reading: CWWL, 1970, vol. 1, “The Fulfillment of God’s Purpose by the Growth of Christ in Us,” chs. 6-9; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 1-5

第十周■周五

晨兴喂养

申十 12 “以色列啊，现在耶和华你神向你所要的是什么？只要你敬畏耶和华你的神，行祂一切的道路，全心全魂爱祂并事奉祂。”

帖前三 13 “好使你们的心，当我们主耶稣同祂众圣徒来临的时候，在我们的神与父面前，得以坚固，在圣别上无可指摘。”

因为心是我们的代表，所以所罗门在箴言四章二十三节说，“你要切切保守你心，因为生命的果效发之于心。”…保守的原文意思是护卫。我们应当护卫我们的心，胜过护卫一切，因为生命的果效发之于心。…心与生命的源头、生命的泉源、以及生命的流出都有关联。我们首先有源头，其次有泉源，然后有流出。

我们日常生活所有的果效都是由心发出的。…电的流通怎样依赖开关；照样，我们的日常生活也依赖我们的心向什么东西打开，向什么东西关闭。我们的心是我们这个人的生命，我们日常生活和我们全人的开关。箴言四章二十三节的“生命”，含示生机的元素—生命的元素，也含示我们日常的生活行动，事实上就是我们整个人的生活。因此，这节经文里的“生命”是包罗一切的。我们人类都有人的一身，这人生有生机的元素，也有日常的生活。这生命的开关就是心。（帖撒罗尼迦前书生命读经，二一七至二一八页。）

信息选读

WEEK 10 — DAY 5

Morning Nourishment

Deut. 10:12 And now, O Israel, what does Jehovah your God ask of you except that you fear Jehovah your God so that you would walk in all His ways and love Him and serve Jehovah your God with all your heart and with all your soul.

1 Thes. 3:13 So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

Because the heart is our representative, Solomon says in Proverbs 4:23, “Keep your heart with all vigilance; for from it are the issues of life.”...The Hebrew word rendered “keep” means guard. We should guard our heart above all because out of it are the issues of life...The heart is related to the sources of life, the springs of life, and the issues of life. First we have the source, then the spring, and then the issue.

Out of the heart come all the issues of our daily life. As human beings, we have life, and this life acts through our heart.... As the flow of electricity depends on the switch, so our daily living is dependent on what our heart switches on and off. Our heart is the switch of our human life, of our daily life, of our being. The word life in Proverbs 4:23 implies an organic element, the element of life; it also implies our daily living and activities, in fact, our entire human life. Hence, the word life in this verse is inclusive. As human beings, we have a human life, and this human life has an organic element and also a daily living. The switch of this life is the heart. (Life-study of 1 Thessalonians, p. 182)

Today's Reading

假如一位弟兄正在读经，旁边有一只狗不停吠叫，很搅扰他。…当这位弟兄读经受到狗叫的搅扰时，他的心里有个东西催使他对狗喝斥。这样喝斥是从心的源头所发出的结果。这个例证说出心是我们全人行动的代表。我们物质身体的活动和行动依赖我们物质的心；照样，我们的日常生活依赖我们心理的心。我们如何行事为人，乃在于我们有何种的心。

要作一个活的信徒，关系到我们的灵和心。就着道理而言，我们可以说，我们运用我们的灵就活了；但是就着实行而言，运用我们的灵好象常常行不通。…运用灵没有果效的原因，乃是心没有活动。这意思是说，心出了问题。也许心思没有更新、圣别、变化，也许没有被主浸透并被祂占有，却充满属世的事物。我们可以运用我们的灵说，“赞美主！”但这样用灵也许不能叫我们活。当我们的心活跃时，运用灵才有用。

我们的心若是沉睡不醒，运用我们的灵呼求主名就没有果效。我们行动的机关—我们的心—若是沉睡的，这样的运用灵是行不通的。这就是为何我们必须彻底对付我们的心。这对付必须包括我们的心思、情感和意志。我们的心思必须是基督的心思，我们的情感必须被基督的爱浸透，我们的意志必须与祂的意志是一。我们心的光景若是这样，我们的心就是活跃的，并且是尽功用的。当我们的心—活跃，我们呼求主就会非常有果效。…我们需要祷告：“主，怜悯我。我要我的心思得着更新，我要我的情感充满你的爱，我要我的意志真实的与你的意志是一。”如果我们有这样的心，那作我们行动机关的心就会得坚固，在圣别上无可指摘，就是在成为圣别的光景里无可指摘。（帖撒罗尼迦前书生命读经，二一八、二三二至二三三页。）

参读：召会事奉的中心异象，第五篇。

Suppose as a brother is studying the Bible he is disturbed by the barking of a dog.... As he is reading the Bible and is disturbed by the dog's barking, something within this brother's heart motivates him to shout at the dog. This shouting is an issue that springs out from the source of the heart. This is an illustration of the heart as the acting representative of our entire being. The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have.

To be a living believer involves both our spirit and our heart. Doctrinally, we may say that we can become living by exercising our spirit. But in practice often it seems that the exercise of our spirit does not work....The reason the exercise of the spirit may not work is that the heart does not act. This means that there is something wrong in the heart. Perhaps the mind is not renewed, sanctified, transformed; it may not be saturated with the Lord and occupied by Him. Instead, it may be filled with worldly things. We may exercise our spirit and say, "Praise the Lord!" However, this exercise may not work to make us living. The exercise of the spirit works only when our heart is active.

If our heart is dormant or asleep, exercising our spirit to call on the name of the Lord will not be effective. This exercise cannot work if our acting agent, our heart, is dormant. This is the reason we need to deal thoroughly with our heart. This dealing must include our mind, emotion, and will. Our mind must be the mind of Christ, our emotion must be saturated with the love of Christ, and our will must be one with His will. If this is the condition of our heart, our heart will be active and functioning. Then if we call on the Lord when our heart is active, this calling will be very effective. We need to pray, "Lord, have mercy on me. I want to have my mind renewed. I want to have my emotion filled with Your love. I want to have a will that is truly one with Your will." If we have such a heart, then the heart as our acting agent will be established blameless in holiness, blameless in the state of being made holy. (Life-study of 1 Thessalonians, pp. 182-183, 194-195)

Further Reading: CWWL, 1975-1976, vol. 2, "The Central Vision for Serving the Church," ch. 5

第十周■周六

晨兴喂养

箴十 12 “恨能挑启争端；爱能遮掩一切过错。”

十七 9 “遮掩人过的，是寻求爱；重提旧事的，离间密友。”

彼前四 8 “最要紧的，是彼此热切相爱，因为爱能遮盖众多的罪。”

爱…是不轻易发怒。因着缺少爱，人很容易发怒。我们若充满了神圣的爱，无论我们多么受到斥责，我们也不会发怒。爱是不计算人的恶。我们必须承认，我们常计算别人的恶。有些妻子有一本记录，一本账簿，记下她们丈夫的失败和缺点。这个记录不一定是写下来的，却是在她们的头脑里。

作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶。爱是凡事包容，（林前十三 7，）意即遮盖一切，不仅遮盖好事，也遮盖坏事。凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老。我们若揭露在我们长老职分下，在我们牧养之下的肢体，这就废除了我们的资格。爱也是凡事忍耐，永不败落。林前十三章总结地说，“如今常存的，有信、望、爱这三样，其中最大的是爱。”（13。）

根据我多年的观察，大多数同工的灵都是“能力”的灵，而不是爱的灵。我们需要爱的灵，好征服今日召会的堕落。我们不该说什么或作什么去威吓人。反之，我们说话或行事，都该一直凭着已经如火挑旺起来的爱的灵。（活力排，八九至九〇、九二页。）

WEEK 10 — DAY 6

Morning Nourishment

Prov. 10:12 Hatred stirs up strife, but love covers all transgressions.

17:9 He who covers a transgression seeks love, but he who repeats a matter separates close friends.

1 Pet. 4:8 Above all, have fervent love among yourselves, because love covers a multitude of sins.

Love is not provoked. People are easily provoked because of the shortage of love. Regardless of how much we are rebuked, we will not be provoked if we are filled with the divine love. Love does not take account of evil. We have to confess that we have taken account of other people's evil. Some wives have a record, an account, of their husband's failures and defects. This record may not be written, but it is in their mind.

The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils. Love covers all things [1 Cor. 13:7], not only the good things but also the bad things. Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership. Our uncovering of the members under our eldership, our shepherding, annuls our qualification. Love also endures all things and never falls away. First Corinthians 13 concludes by saying, "Now there abide faith, hope, love, these three; and the greatest of these is love" (v. 13).

According to my observation throughout the years, most of the co-workers have a human spirit of "power" but not of love. We need a spirit of love to conquer the degradation of today's church. We should not say or do anything to threaten people. Instead, we should always say and do things with a spirit of love, which has been fanned into flame. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 123-125)

我们若彼此相恨，就会有无止境的争端；但是爱能遮掩，不仅遮掩一个罪，一些罪，乃是遮掩一切的罪。（箴十12。）雅各在他的著作末了说，“我的弟兄们，…那叫一个罪人从他错谬的路上转回的，必救他的魂脱离死亡，也必遮盖众多的罪。”（雅五19~20。）若有人达不到标准，受迷惑离开真理，我们该恨他，还是爱他？我们可能不爱那些无法过团体生活的人，而只爱在我们的弟兄姊妹之家过正确生活的特别一班人。这完全不是照着圣经中所启示主的灵。一位弟兄若是表现良好，就不太需要我们的爱，因为他已经得到充分的爱了。几乎人人都爱好人，那受迷惑离开真理的人怎么办？若是有一位弟兄受迷惑离开真理，到公会聚会，或是去看电影，我们的小排可能觉得我们不需要他，并且不接纳他，因为他不合格。这不是爱，乃是恨。爱能遮盖众多的罪。即使我们知道他去看电影，也不该告诉别人；这就是遮盖他。我们不喜欢揭露他或暴露他。揭露不是爱。恨能挑启争端；爱能遮盖众多的罪。我们宁可象挪亚的两个儿子，遮盖父亲因醉酒而有的赤身。我们不喜欢揭露别人。遮盖带进祝福，揭露带进咒诅。这不是一件小事。揭露别人的人遭咒诅，而遮盖别人的罪、缺点和短处的人，享受、得着并接受祝福。雅各书五章二十节的“遮盖众多的罪”，是雅各用旧约的说法，来指明使一个犯错的弟兄回转，就是遮盖他的罪，使他不被定罪。这里的“遮盖…罪”，等于十五节的“罪…蒙赦免”，正如诗篇三十二篇一节所说的：“得赦免其过，遮盖其罪的，这人是有福的。”（对同工长老们以及爱主寻求主者爱心的话，一八至一九页。）

参读：倪柝声文集第二辑第二十六册，第一百七十四篇；事奉主者的异象、职事与引导，第一篇。

If we hate each other, we will have endless strife, but love covers not only one sin or some sins but all sins [Prov. 10:12]. James ends his writing by saying, "My brothers,... he who turns a sinner back from the error of his way will save that one's soul from death and will cover a multitude of sins" (James 5:19-20). Should we hate one who is not up to the standard, who is led astray from the truth, or should we love him? We may not love those who are not able to live in corporate living. We may love only the particular group of those who live properly in our homes. This is altogether not according to the Spirit of the Lord as revealed in the Bible. If a brother is good, he does not need our love very much, because he has already been sufficiently loved. Nearly everyone loves a good person, but what about one who is led astray from the truth? If a brother is led astray from the truth to attend the denominations or go to the movies, our small group may feel that we do not need him, and we do not accept him because he is not qualified. This is not love; this is hate. Love covers many sins. Even if we know that he goes to the movies, we should not tell others. This is to cover him. We do not like to uncover him or expose him. To uncover is not love. Hatred stirs up strife, but love covers all sins. We would rather be like the sons of Noah who covered their father's nakedness, which was due to his drunkenness. We do not like to uncover others. Covering brings in blessing, but uncovering brings in a curse. This is not a small matter. Those who uncover suffer the curse, but those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing. Cover a multitude of sins in James 5:20 is an Old Testament expression used by James to indicate that turning an erring brother back is to cover his sins so that he is not condemned. Cover...sins here equals sins... forgiven in verse 15, as in Psalm 32:1, which says, "Blessed is he whose transgression is forgiven; / Whose sin is covered." (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," pp. 15-16)

Further Reading: CWWN, vol. 46, ch. 174; CWWL, 1952, vol. 2, "The Vision, Ministry, and Leading of the Lord's Serving Ones," ch. 1

第十周诗歌

WEEK 10 — HYMN

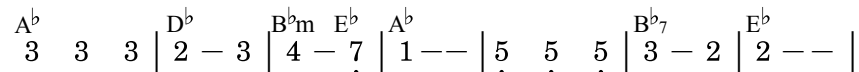
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里面生命的各方面 — 正确的心

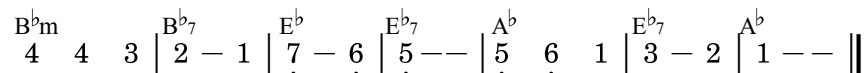
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降 A 大调

3/4



一 与主来往, 享主生命, 需一正确的心,



使主一切, 借祂恩典, 我们全都有分。

二 需要一心, 凡事纯洁, 心思纯正、清明,
使我明白主的心意, 常存恐惧、战兢。

三 需要一心, 富有爱情, 情感满了爱火,
对主热切, 爱慕追求, 不为其他所夺。

四 需要一心, 诚实、顺服, 意志降服归顺,
要刚则刚, 要柔则柔, 神旨惟从、惟遵。

五 需要一心, 毫无责备, 良心清洁、无亏,
凡事与神和谐相安, 借血脱尽定罪。

六 主, 赐我们这样的心, 时刻将你思恋,
使我得享你的丰富, 成为你的丰满。

In dealings with the Lord as life Various Aspects of the Inner Life — The Proper Heart

744



2. We need a heart in all things pure,
With mind both sound and clear,
To understand His mind and heart
In trembling and in fear.

3. We need a fervent, loving heart,
A heart on fire with love,
With an emotion filled with zeal
For Him, all else above.

4. We need a true, obedient heart,
With a submissive will,
A will made pliable, yet strong,
God's purpose to fulfill.

5. We need a heart condemning not,
In all things right with God;
A heart which has a conscience purged
And covered with the blood.

6. Lord, grant us such a heart as this,
Forever fixed on Thee,
That of Thyself we may partake
And Thy true fulness be.

第十一周

在神的经纶里， 敬畏主的内在意义

诗歌：诗 423

读经：箴一 1, 7, 二 4~5, 三 5~10, 八 13, 九 10, 十 27, 十四 2, 26~27, 十五 16, 33 上, 十六 6, 十九 23

纲要

【周一】

壹 过正确为人生活的第一个原则是敬畏主，尊崇主；敬畏主就是怕得罪主，怕失去祂的同在，怕在来世得不着祂作我们的赏赐；我们该怕在今世失去主的笑脸，在来世失去祂的赏赐——箴一 1, 7, 弗四 30, 林后五 9~10:

一 敬畏主就是在每件事上顾到并尊重祂，绝不忘记祂是创造我们的奇妙之神；（赛四三 7；）敬畏主会使我们停止作恶；敬畏主也会使我们感受别人的苦难，并向他们施怜悯，施怜恤。

二 敬畏主，不只是远离罪，并且更进一步，乃是拒绝自己；敬畏主不是仅仅怕我们犯罪或属世，乃是怕我们所作的是出于自己，不是出于主——

Week Eleven

The Intrinsic Significance of Fearing the Lord in the Economy of God

Hymns: 578

Scripture Reading: Prov. 1:1, 7; 2:4-5; 3:5-10; 8:13; 9:10; 10:27; 14:2, 26-27; 15:16, 33a; 16:6; 19:23

Outline

§Day 1

I. The first principle for man to live a proper human life is for him to fear the Lord, to revere the Lord; to fear the Lord is to be in fear of offending Him, of losing His presence, and of not receiving Him as our reward in the next age; we should be in fear of missing the Lord's smile in this age and His reward in the next—Prov. 1:1, 7; Eph. 4:30; 2 Cor. 5:9-10:

A. To fear the Lord is to consider and regard Him in everything, never forgetting that He is the wonderful God who has created us (Isa. 43:7); fearing the Lord stops us from doing evil; it also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

B. To fear the Lord is not only fleeing from sins but also, and even more, rejecting the self; fearing the Lord is not merely to fear that we have sinned or that we are worldly but to fear that what we are doing is out

太十六 24, 林后四 5。

三 敬畏神是知识和智慧的开端; 认识至圣者便是聪明; 知识、智慧和聪明都是从神而来; 我们若敬畏祂, 尊崇祂, 这些就会成为我们的产业—箴一 1, 7, 二 4~5, 三 5~10, 八 13, 九 10, 十 27, 十四 2, 26~27, 十五 16, 33 上, 十六 6, 十九 23。

贰 以赛亚预言耶和华的灵—智慧的灵、聪明的灵、谋略的灵、能力的灵、知识的灵、以及敬畏耶和华的灵—必安歇在基督身上—赛十一 1~2:

一 那灵一直与主耶稣同在, 与祂是一; 祂凭那灵行动, 过一种在那灵里、同着那灵、借着那灵、并经过那灵的生活; 以赛亚十一章二节给我们看见, 在主的的人性生活里, 那灵带着上述的一切属性得以显出—路四 1, 14, 十 21, 约一 32, 太十二 28。

二 耶稣在祂的人性生活里被尊崇、顺从而畏惧神的灵所充满; 祂也以敬畏耶和華為乐; 在祂的复活里祂现今是耶稣基督包罗万有、全备供应的灵, 作为敬畏耶和华的灵, 这灵包含主耶稣难以描述的人性生活与职事—赛十一 2~3, 腓一 19:

1 从来没有一个人象耶稣那样敬畏神; 主耶稣告诉我们, 在执行神新约的职事上, 祂从来不从自己作什么, (约五 19,) 祂不作自己的工, (四 34, 十七 4,) 祂不说自己的话, (十四 10, 24,) 祂不凭着自己的意思作什么, (五 30,) 祂也不寻求自己的荣耀。(七 18。)

2 耶稣在生活中总是在神里面, 同着神并为着神行事; 神是在祂的生活中, 并且祂与神是一; 这就是那在耶

of ourselves, not out of the Lord—Matt. 16:24; 2 Cor. 4:5.

C. The fear of God is the beginning of wisdom, and the knowledge of the Holy One is understanding; knowledge, wisdom, and understanding come from God; if we fear Him, revere Him, these will be our possessions—Prov. 1:1, 7; 2:4-5; 3:5-10; 8:13; 9:10; 10:27; 14:2, 26-27; 15:16, 33a; 16:6; 19:23.

II. Isaiah prophesied that the Spirit of Jehovah—the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel, the Spirit of might, the Spirit of knowledge, and the Spirit of the fear of Jehovah—would rest upon Christ—Isa. 11:1-2:

A. The Spirit was with the Lord Jesus all the time and was one with Him; He walked by the Spirit and lived a life in, with, by, and through the Spirit; Isaiah 11:2 shows that in the Lord's human living the Spirit was manifested with all the above attributes—Luke 4:1, 14; 10:21; John 1:32; Matt. 12:28.

B. In His human living, Jesus was filled with the Spirit of the reverential, obedient fear of the Lord; He also delighted in the fear of the Lord; in His resurrection He is now the all-inclusive, bountifully supplying Spirit of Jesus Christ as the Spirit of the fear of Jehovah, who includes the indescribable human living and ministry of the Lord Jesus—Isa. 11:2-3; Phil. 1:19:

1. No human being ever feared God as much as Jesus did; in carrying out God's New Testament ministry, the Lord Jesus told us that He never did anything out of Himself (John 5:19), He did not have His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did everything not by His own will (5:30), and He did not seek His own glory (7:18).

2. 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 the reality

稣身上是实际者；（弗四 20 ~ 21；）我们需要求主这实际的灵，引导我们进入对祂服从的生命和顺从父的生命之经历的实际。（约十六 13，腓二 5 ~ 11。）

3 一天过一天我们需要向父全然且绝对地敞开，求祂以复活的基督这包罗万有的灵充满我们；这灵也是那包含主耶稣人性生活与职事之敬畏耶和华的灵——路十一 5 ~ 13。

【周二】

叁 敬畏神就是信靠祂——箴三 5 ~ 8，十六 1，9，20，33，十九 21，三十 5 ~ 6：

一 箴言三章五至八节嘱咐我们，要全心信靠耶和华，不可倚靠自己的聪明；在我们一切的道路上，都要认定祂，祂必修直我们的途径；不要自以为有智慧；要敬畏耶和华，远离恶事；这便医治我们的身体，滋润我们的骨头。

二 “信靠耶和华，以耶和华为可信赖的，那人有福了。他必象树栽于水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在干旱之年毫无垂虑，而且结果不止”——耶十七 7 ~ 8：

1 按照神的经纶，信靠神的人象树栽于水旁；这表征神乃是活水的泉源——二 13。

2 树在河边，借着吸取水的一切丰富而生长；这是神借着祂的分赐完成祂经纶的一幅图画；我们这些树要接受神圣的分赐，就必须吸取神这水——参林前三 6。

3 这位供应之神的丰富，分赐到我们这些树里面，就以神的神性将我们构成，使我们长成神的度量；（西

in Jesus (Eph. 4:20-21); we need to ask the Lord as the Spirit of reality to guide us into the reality of experiencing His life of submission and His life of obedience to the Father (John 16:13; Phil. 2:5-11).

3. Day by day we need to completely and absolutely open to the Father and ask Him to fill us with the resurrected Christ as the all-inclusive Spirit, which is also the Spirit of the fear of the Lord that includes the human living and ministry of the Lord Jesus——Luke 11:5-13.

§Day 2

III. To fear God is to trust in Him——Prov. 3:5-8, 26; 16:1, 9, 20, 33; 19:21; 30:5-6:

A. Proverbs 3:5-8 charges us to trust in the Lord with all our heart and not rely on our own understanding; in all our ways we should acknowledge Him, and He will make our paths straight; we should not be wise in our own eyes; we should fear the Lord and depart from evil; this will be healing to our body and refreshment to our bones.

B. “Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit”——Jer. 17:7-8:

1. According to God’s economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters——2:13.

2. A tree grows beside a river by absorbing all the riches of the water; this is a picture of God’s economy, which is carried out by His dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the water——cf. 1 Cor. 3:6.

3. The riches of the supplying God dispensed into us as the trees constitute us with God’s divinity and cause us to grow into God’s measure (Col. 2:19);

二 19;) 这样,我们就与神成为一,有同样的元素、素质、构成和样子。(启四 3,二一 11。)

三 留心训言的必得好处,信靠主的便为有福;(箴十六 20;)主是我们所信靠的,祂必保守我们的脚不被缠住。(三 26。)

四 那些爱神的人,凭圣经来到主面前,借此学习敬畏神;(二 3~5,约五 39~40;)我们受吩咐要紧跟随并顺从神的话,作我们敬畏神的证明。(申六 2。)

【周三】

肆 敬畏主的意思也是尊荣祂:

一 箴言三章九至十节说,我们要以财物,和一切初熟的出产,尊荣耶和華;这样,我们的仓房必充满有余,我们的酒醪必盈溢新酒。

二 我们不该是赚得更多的钱,为着将来积存财宝的人;至少我们出产的十分之一(初熟果子)必须献给神;我们该一直将神所赐给我们的东西,慷慨地施与;这是尊荣神—玛二 7~12,林后九 6~8。

三 我们该恳求主使我们专心敬畏祂的名—“耶和華啊,求你将你的道路指教我;我要行在你的真理中。求你使我专心敬畏你的名”—诗八六 11。

四 我们需要“洁净自己,除去肉身和灵一切的玷污,敬畏神,以成全圣别”;这里的敬畏神,意思是不敢沾不属神或与神无关的事物—林后七 1,六 17。

五 敬畏基督就是怕得罪作头的基督;这与我们的

in this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).

C. He who gives heed to the word will find good, and blessed is he who trusts in the Lord (Prov. 16:20); the Lord will be our confidence, and He will keep our foot from being caught (3:26).

D. Those who love God learn the fear of God by coming to the Lord in the Scriptures (2:3-5; John 5:39-40); we are commanded to cleave to and obey the Word of God as the evidence of our fear of God (Deut. 6:2).

§Day 3

IV. To fear the Lord means that we also honor Him:

A. Proverbs 3:9-10 says that we must honor the Lord with our substance and with the firstfruits of all our produce; then our barns will be filled with plenty, and our vats will burst open with new wine.

B. We should not be those who make more money to lay up treasure for our future; at least one-tenth, the firstfruits, of our produce must be given to God; we should always be generous in giving of the things that God has given us; this honors God—Mal. 3:7-12; 2 Cor. 9:6-8.

C. We should beseech the Lord to make our heart single in fearing His name; “Teach me, O Jehovah, Your way; / I will walk in Your truth. / Make my heart single in fearing Your name”—Psa. 86:11.

D. We need to “cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God”; the fear of God here is not daring to touch things that do not belong to God or are not related to Him—2 Cor. 7:1; 6:17.

E. To be in the fear of Christ is to fear offending Him as the Head; this

彼此服从有关；我们需要存畏惧事奉主；然后我们会爱主，好在主里面欢乐并享受主—弗五 18～21，诗二 11～12，来十二 28。

【周四】

六 我们都该对神有正确的敬畏，因为我们在基督里的信徒都要显在基督的审判台前；那时基督要回来审判祂的信徒，这审判并不是关于他们永远的救恩，乃是关于他们时代的赏罚—林后五 10，林前四 4～5，三 13～15，罗十四 10。

七 敬畏主是使人延长年日的路；（箴十 27；）神爱、拯救、保护、祝福、并供应那些敬畏祂的人。（诗一〇三 11，13，17，八五 9，六十 4，箴十四 26～27，诗一一五 12～13，三四 9，一一一 5。）

八 敬畏主之人的榜样是挪亚、（来十一 7、）亚伯拉罕、（创二二 12、）约瑟、（四二 18、）大卫、（诗二 11～12，五 7、）尼希米、（尼一 11，五 9，15、）以及早期的召会。（徒九 31。）

伍 对主圣别的敬畏事实上是喜乐的源头，（诗二 11，）是生命的泉源，（箴十四 27，）也是生命树，（十一 30，）将神分赐到我们里面，好完成祂的经纶：

一 敬畏主是生命的泉源，可以使人离开死亡的网罗；敬畏主、信靠主、投靠主的名，就是走生命的路；（二 19，五 6，十 17，十四 27，十九 23，诗十六 11；）生命的路就是生命树的路，源头乃是神自己。（箴三 13，18，十一 30，十三 12，十五 4。）

二 敬畏主引到生命；这是引到生命的狭路（少人

involves our being subject to one another; we need to serve the Lord with fear; then we will love the Lord in order to rejoice in and enjoy the Lord—Eph. 5:18-21; Psa. 2:11-12; Heb. 12:28.

§Day 4

F. We all should have a proper fear of God because we believers in Christ will all appear before the judgment seat of Christ; at that time Christ will judge His believers at His coming back, not concerning their eternal salvation but concerning their dispensational reward—2 Cor. 5:10; 1 Cor. 4:4-5; 3:13-15; Rom. 14:10.

G. Fearing the Lord is a way to lengthen life (Prov. 10:27); God loves, saves, protects, blesses, and provides for those who fear Him (Psa. 103:11, 13, 17; 85:9; 60:4; Prov. 14:26-27; Psa. 115:12-13; 34:9; 111:5).

H. Examples of those who feared the Lord are Noah (Heb. 11:7), Abraham (Gen. 22:12), Joseph (42:18), David (Psa. 2:11-12; 5:7), Nehemiah (Neh. 1:11; 5:9, 15), and the early church (Acts 9:31).

V. The holy fear of the Lord is actually a source of joy (Psa. 2:11) as a fountain of life (Prov. 14:27) and as a tree of life (11:30) to dispense God into us for the carrying out of His economy:

A. The fear of the Lord is a fountain of life, that one may turn aside from the snares of death; to fear the Lord, to trust in the Lord, and to take refuge in the name of the Lord are to walk on the paths of life (2:19; 5:6; 10:17; 14:27; 19:23; Psa. 16:11); the paths of life are the paths of the tree of life, the source of which is God Himself (Prov. 3:13, 18; 11:30; 13:12; 15:4).

B. The fear of the Lord leads to life; it is the constricted way (the way of

走的路，不是多人走的路)；生命的途径乃是使我们活在神里面，而摸着并得着生命；这些途径就是神摆在我们心里使我们进入祂里面的大道—箴十九 23，太七 13～14，诗八四 5。

三 死亡的路就是善恶知识的路，源头是撒但，表显于我们的己；活在自己里面就是没有神的同在，行在黑暗的路上，并且没有生命—箴二 13，三 5～7，十四 12，十六 25，弗五 2，8～9。

【周五】

陆 神应许要赐给我们这些祂的子民一个心和一条路，好叫我们终身敬畏祂，使我们和我们以后的子孙得福乐，并且赐我们敬畏祂的心，使我们不转身离开祂—耶三二 39～40：

一 我们这些蒙神拣选的人，都该有一个心，要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；我们也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能—39 节，三一 33～34，约十四 6 上，罗八 2。

二 这一个心和一条路就是同心合意；（徒一 14，二 46，四 24，罗十五 6；）人心在基督以外另有所要，人走基督以外的路，都会导致分裂。

三 神立了永远的约，就是新约；凭着这约，神必不转身离开我们，并且祂必赐我们敬畏祂的心，使我们不转身离开祂—耶三二 40。

四 我们敬畏神，就蒙神指示当选择的道路，得知神亲密的指教和祂的约；唯有敬畏神的人才能得着神的约的启示，并且祂只将祂亲密的指教

the few, not of the many) that leads to life; the paths of life are for us to live in God and thus to touch and obtain life; these paths are the highways that God has put in our heart for us to enter into Him—19:23; Matt. 7:13-14; Psa. 84:5.

C. The ways of death are the ways of the tree of the knowledge of good and evil, the source of which is Satan and which is manifested in our self; to live in the self is to be without God's presence, to walk in the ways of darkness, and to be void of life—Prov. 2:13; 3:5-7; 14:12; 16:25; Eph. 5:2, 8-9.

§Day 5

VI. God promised to give us, His people, one heart and one way, to fear Him all the days, for our own good and for the good of our children after us, and He puts His fear into our hearts, so that we will not turn away from Him—Jer. 32:39-40:

A. We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity—v. 39; 31:33-34; John 14:6a; Rom. 8:2.

B. This one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6); divisions result from having a heart for something other than Christ and taking a way other than Christ.

C. God made an eternal covenant, the new covenant; it is by this covenant that God will not turn away from us, and He puts His fear into our hearts, so that we will not turn away from Him—Jer. 32:40.

D. When we fear God, we are instructed by God concerning the way that we should choose, and we are able to know God's intimate counsel and His covenant; only those who fear God can have God's revelation

赐给那些敬畏祂的人—诗二五 12, 14。

of His covenant, and He gives His intimate counsel only to those who fear Him—Psa. 25:12, 14.

柒 敬畏主和爱主是我们得着赦罪的两个美妙结果：

VII. The fear of the Lord and the love of the Lord are two wonderful results of the forgiveness of our sins:

一 神赦罪不会叫人胆大放肆；神赦罪之恩要叫人敬畏祂；“在你有赦免之恩，要叫人敬畏你”——一三〇4。

A. God's forgiveness does not cause man to become audacious and reckless; the grace of God's forgiveness brings man into the fear of the Lord; "With You there is forgiveness, / That You would be feared"—130:4.

二 神赦罪之恩也叫我们爱神；路加福音里那个有罪的女人所以爱主多，乃是因为她得着主的赦免多——七 39 ~ 50。

B. The grace of God's forgiveness also causes us to love God; the reason the sinful woman in Luke loved the Lord much is that she was forgiven much by the Lord—7:39-50.

三 主越赦免我们，我们就越敬畏祂；我们越敬畏祂，就越爱祂；在消极一面，我们因着敬畏祂，就不去作祂所不喜悦的事；在积极一面，我们因着爱祂，就作祂所喜悦的事。

C. The more the Lord forgives us, the more we fear Him; and the more we fear Him, the more we love Him; on the negative side, because we fear Him, we refrain from doing things that are displeasing to Him; on the positive side, because we love Him, we do things that are pleasing to Him.

【周六】

§Day 6

捌 箴言三十一章向我们陈明敬畏主之人的两个典范；一面，我们该象主一样是君王，是君尊的男子，有权柄施行管理；另一面，我们该是才德的妇人，知道在神的家中当如何安排、经营、料理、并供应圣徒的需要：

VIII. Proverbs 31 presents to us two models of those who fear the Lord; on the one hand, we should be like a king, a royal man like the Lord, having the authority to rule; on the other hand, we should be a worthy woman, knowing how to arrange, manage, take care of, and provide for the needs of the saints in the house of God:

一 三至九节说到掌权的君王——他不饮酒，并为人伸冤、秉持公理（预表基督和祂的得胜者）；这样的人才能掌权：

A. Proverbs 31:3 through 9 speaks of a reigning king—one who does not drink wine but who speaks for the rights of others and ministers justice (typifying Christ and His overcomers); only this kind of person can reign:

1 我们的主完全受神约束，所以祂能为神掌权；我们若能受神约束而对付自己，就能为神掌权。

1. Our Lord was fully under God's restriction; hence, He could reign for God; if we can be restricted by God and thus deal with ourselves, we will be

2 在治理百姓的事上，王首先要受神的话教导、管制、规律并支配；对召会中的长老们来说，原则也是一样——申十七 14 ~ 20：

a 长老们要管理、治理召会，就必须被神的圣言重新构成；结果，他们就在神的管理、神的规律和支配之下。

b 这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务；这种治理乃是神治。

二 箴言三十一章十至三十一节描绘一个才德的妇人（十二 4，十九 14，得三 11）——她是智慧、仁慈、勤劳且能干的，能安排、经营并供应她的家；“她的价值远胜过珠宝；”（箴三一 10；）她的荣耀超越群伦；（29；）这位才德的妇人预表召会和爱主的圣徒：

1 才德的妇人主要的特点是她敬畏主（恭敬的敬拜、顺从、服事并信靠主，满了畏惧的尊敬主）；“艳丽是虚假的，美容是虚浮的；唯敬畏耶和华的妇女，必得称赞”——30 节。

2 才德妇人的丈夫心里倚靠她；“她一生的日子使丈夫有益无损；”（12；）“她丈夫在城门口与本地的长老同坐，为众人所认识。”（23。）

3 这样才德又精明的妇人是从主来的，是她丈夫的冠冕；（十二 4；）她的儿女和丈夫起来称她有福；（三一 28；）她的丈夫也称赞她，说她超过众人。（29。）

4 丈夫该能亲眼看见他妻子“敬畏中纯洁的品行”；

able to reign for God.

2. In ruling over the people, the king first had to be instructed, governed, ruled, and controlled by the word of God; the principle should be the same with the elders in the churches—Deut. 17:14-20:

a. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God; as a result, they will be under God's government, under God's rule and control.

b. Then spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

B. Proverbs 31:10 through 31 describes a worthy woman (12:4; 19:14; Ruth 3:11)—one who is wise, kind, diligent, and capable and who can arrange, manage, and provide for her household; “Her price is far above corals” (Prov. 31:10); her glory surpasses all her peers (v. 29); this worthy woman typifies the church and the saints who love the Lord:

1. The main characteristic of a worthy woman is that she fears the Lord (reverently worshipping, obeying, serving, and trusting the Lord with awe-filled respect); “Grace is deceitful, and beauty is vain; / But a woman who fears Jehovah, she will be praised”—v. 30.

2. The heart of the husband of a worthy woman trusts in her; “She does him good and not evil / All the days of her life” (v. 12); “Her husband is known in the gates, / When he sits among the elders of the land” (v. 23).

3. Such a worthy and prudent woman is from the Lord as the crown of her husband (12:4); her children and husband rise up and call her blessed (31:28); her husband also praises her by saying that she surpasses all others (v. 29).

4. A husband should be able to see with his own eyes his wife's “pure

她的妆饰不要重于外面的辫头发、戴金饰、穿衣服，“乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的”——彼前三 1 ~ 4。

5 在正确的召会生活中，姊妹该“穿着正派合宜，以廉耻、自守〔自制〕，不以编发、黄金、珍珠、或贵价的衣服，妆饰自己，乃借着善行，以那适宜于自称是敬神之女人的为妆饰”；敬神是对神的尊敬，敬拜神者对神该有的尊崇与恭敬——提前二 9 ~ 10。

6 老年妇人在举止行动，就是行为上，要恭敬，“好训练年轻的妇人爱丈夫，爱儿女，清明自守，贞洁，料理家务，良善，服从自己的丈夫，免得神的话被毁谤”——多二 3 ~ 5。

三 在得胜方面，我们要象君王；在爱主方面，我们要象才德的妇人；我们若能如此，在主面前就有价值和荣耀。

manner of life in fear”; her adorning should not be the outward plaiting of hair and putting on of gold or clothing with garments, “but the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God”——1 Pet. 3:1-4.

5. In the proper church life the sisters should “adorn themselves in proper clothing with modesty and sobriety [self-restraint], not with braided hair and gold or pearls or costly clothing, but, what befits women professing godly reverence, by good works”; godly reverence is a godly fear toward God, a revering and honoring of God, as is fitting for one who worships God——1 Tim. 2:9-10.

6. Older women should be reverent in their behavior, their deportment, so that “they may train the young women to love their husbands, to love their children, to be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed”——Titus 2:3-5.

C. In the aspect of overcoming, we should be like a king; in the aspect of loving the Lord, we should be like a worthy woman; being like this will cause us to have value and glory before the Lord.

第十一周■周一

晨兴喂养

箴一 7 “敬畏耶和华是知识的开端…”。

十五 16 “少有财宝，敬畏耶和华，强如多有财宝，烦乱不安。”

赛十一 2 “耶和华的灵必安歇在祂身上，就是智慧和聪明的灵，谋略和能力的灵，认识和敬畏耶和华的灵。”

我们为人的第一个原则，乃是要敬畏主。（箴一 7，29，二 5，三 7，八 13，九 10。）任何事都可作，但必须不得罪主。敬畏主不仅仅是惧怕犯罪或属世，更是惧怕所作的是出于自己，而不是出于主。

箴言中提到神时，几乎都是用“耶和华”这辞，只有少数几处用“神”这字，因为这位神现今是和人发生关系的神。在箴言里，这位耶和华乃是人的智慧。我们不知道如何待人接物，但我们可以倚靠这位神。（李常受文集一九五六年第一册一中文尚未出书。）

耶和华的分枝全然是那灵的事。基督从那灵而生，（太一 18，20，路一 35，）意即祂是由那灵作祂神圣的素质所构成。…那灵一直与祂同在，与祂是一。（四 1，14，十 21，约一 32，太十二 28。）祂凭那灵行动，过一种在那灵里、同着那灵、借着那灵、并经过那灵的生活。（圣经恢复本，赛十一 2 注 1。）

信息选读

过正确为人生活的第一个原则是尊崇神。我们不但该敬拜神，也该尊崇祂。尊崇神就是在每件事上顾到并尊重神，绝不忘记祂是创造我们的奇妙之神。

WEEK 11 — DAY 1

Morning Nourishment

Prov. 1:7 The fear of Jehovah is the beginning of knowledge...

15:16 Better is a little with the fear of Jehovah than great treasure and turmoil with it.

Isa. 11:2 And the Spirit of Jehovah will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of the knowledge and fear of Jehovah.

The first principle of human conduct is fearing the Lord (Prov. 1:7, 29; 2:5; 3:7; 8:13; 9:10). We may do many things, but we must not offend the Lord. Fearing the Lord is not merely to fear that we have sinned or are worldly but to fear that what we are doing is out of ourselves, not out of the Lord.

Proverbs almost always refers to God as Jehovah—the word God is used in only a few places—because God today is the God who has a relationship with man. In Proverbs Jehovah is man’s wisdom. We do not know how to deal with people and things, but we can depend on God. (CWWL, 1956, vol. 1, p. 501)

The branching out of Jehovah is altogether a matter of the Spirit. Christ was born of the Spirit (Matt. 1:18, 20; Luke 1:35); that is, He was constituted of the Spirit as His divine essence....The Spirit was with Him all the time and was one with Him (Luke 4:1, 14; 10:21; John 1:32; Matt. 12:28). He walked by the Spirit and lived a life in, with, by, and through the Spirit. (Isa. 11:2, footnote 1)

Today’s Reading

The first principle for man to live a proper human life is revering God. We should not only worship God but also revere Him. To revere God is to consider and regard Him in everything, never forgetting that He is the wonderful God

我们要发脾气时，该尊崇神。尊崇神会使我们停止作恶。尊崇神也会使我们感受别人的苦难，并向他们施怜悯，施怜恤。

即使我生在基督教里，在我相信主以前，我也从不尊崇神。但从我得救那天起，我就开始尊崇神。在每件事上我都尊敬并尊重神。那在我的生活中引起很大的改变。

尊崇神就是敬畏神。敬畏耶和华是知识和智慧的开端，认识至圣者便是聪明。（箴一7，九10，十五33上。）知识、智慧和聪明都是从神而来。我们若敬畏祂，尊崇祂，这些就会成为我们的产业。我们若寻找智慧如寻找银子，搜求智慧如搜求隐藏的珍宝，我们就懂得敬畏耶和华，得以认识神。（二4～5。）敬畏耶和华就要恨恶邪恶。（八13。）敬畏耶和华使人日子加多；但恶人的年岁必被减少。（十27。）行动正直的，敬畏耶和华；行事乖僻的，却藐视祂。（十四2。）敬畏耶和华的，有坚固的倚靠，他的儿女也有避难所。敬畏耶和华是生命的泉源，可以使人离开死亡的网罗。（二六～二七。）少有财宝，敬畏耶和华，强如多有财宝，烦乱不安。（十五16。）我们若在敬畏耶和华上富足，就有平安。（箴言生命读经，一一至一二页。）

以赛亚预言，耶和华的灵—智慧的灵，聪明的灵，谋略的灵，能力的灵，知识的灵，和敬畏耶和华的灵—必安歇在基督身上。（赛十一2。）在耶稣这耶西枝子的人性生活中，人看见神的灵带着这一切属性。祂满了智慧、聪明、谋略、能力、知识、和敬畏耶和华的灵。从来没有一个人象耶稣那样敬畏神。（基督的人性结晶读经，九至一〇页。）

参读：箴言生命读经，第二篇；三一神作三部分人的生命，第十四章；包罗万有的基督，第十一章。

who has created us. When we are about to lose our temper, we should revere God. Revering God stops us from doing evil. Revering God also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

Even though I was born into Christianity, before I believed in the Lord Jesus I never revered God. But from the day I got saved, I began to revere God. In everything I respected and regarded God. That caused a great change in my life.

To revere God is to fear God. The fear of Jehovah is the beginning of knowledge and wisdom, and the knowledge of the Holy One is understanding (Prov. 1:7; 9:10; 15:33a). Knowledge, wisdom, and understanding come from God. If we fear Him, revering Him, these will be our possession. If we seek wisdom like silver and search for her like hidden treasures, then we will understand the fear of Jehovah and find the knowledge of God (2:4-5). The fear of Jehovah is to hate evil (8:13). The fear of Jehovah prolongs days, but the years of the wicked will be shortened (10:27). He who walks in his uprightness fears Jehovah, but he who is perverse in his ways despises Him (14:2). In the fear of Jehovah is strong confidence, and his children will have a place of refuge. The fear of Jehovah is a fountain of life, that one may turn aside from the snares of death (vv. 26-27). Better is a little with the fear of Jehovah, than great treasure and turmoil with it (15:16). If we are rich in the fear of Jehovah, we will have peace. (Life-study of Proverbs, pp. 7-8)

Isaiah prophesied that the Spirit of Jehovah—the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel, the Spirit of might, the Spirit of knowledge, and the Spirit of the fear of Jehovah—would rest upon Christ (Isa. 11:2). In the human living of Jesus, the branch of Jesse, people saw the Spirit of God with all these attributes. He was full of the Spirit of wisdom, understanding, counsel, might, knowledge, and the fear of Jehovah. No human being has ever feared God as much as Jesus did. (CWWL, 1994-1997, vol. 5, “Crystallization-study of the Humanity of Christ,” p. 378)

Further Reading: Life-study of Proverbs, msg. 2; CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” ch. 14; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 11

晨兴喂养

箴三5 “你要全心信靠耶和华，不可倚靠自己的聪明。”

7 “不要自以为有智慧；要敬畏耶和华…”。

耶十七7~8 “信靠耶和华，以耶和华为可信赖的，那人有福了。他必象树…沿河边扎根，…在干旱之年毫无挂虑，而且结果不止。”

尊崇神也是信靠祂。箴言三章五至八节嘱咐我们，要全心信靠耶和华，不可倚靠自己的聪明；在我们一切的道路上，都要认定祂，祂必修直我们的途径。不要自以为有智慧；要敬畏耶和华，远离恶事。这便医治我们的身体，滋润我们的骨头。

我经常搭飞机旅行，许多次撒但在里面恐吓我说，我搭的飞机会失事。那时我就对主说，“主，我不在飞机里；我在你里面。你是我的飞机。”这是信靠主。

照着二十六节，耶和华是我们所信靠的，祂必保守我们的脚不被缠住。神的言语，句句都是炼净的；投靠祂的，祂便作他们的盾牌。祂的言语，我们不可加添，恐怕祂责备我们，我们就显为说谎言的。（三十5~6。）我们不可改变祂的言语，照着我们的观点加添什么。（箴言生命读经，一二页。）

信息选读

按照神的经纶，信靠神的人象树栽于水旁；这表征神乃是活水的泉源。（耶二13上。）树在河边，借着吸取水的一切丰富而生长。这是神借着祂的分赐完成

Morning Nourishment

Prov. 3:5 Trust in Jehovah with all your heart, and do not rely on your own understanding.

7 Do not be wise in your own eyes; fear Jehovah...

Jer. 17:7-8 Blessed is the man who trusts in Jehovah and whose trust Jehovah is. And he will be like a tree..., which sends out its roots by a stream,... and it will not be anxious in the year of drought and will not cease to bear fruit.

To revere God is also to trust in Him. Proverbs 3:5-8 charges us to trust in Jehovah with all our heart and not to rely on our own understanding. In all our ways we should acknowledge Him, and He will make our paths straight. We should not be wise in our own eyes; we should fear Jehovah and depart from evil. This will be healing to our body and refreshment to our bones.

In my frequent travels by airplane, many times Satan has threatened me within by saying that my plane would crash. At those times I spoke to the Lord, saying, “Lord, I am not in a plane; I am in You. You are my plane.” This is to trust in the Lord.

According to 3:26, Jehovah will be our confidence, and He will keep our foot from being caught. Every word of God is tried; He is a shield to those who take refuge in Him. We should not add to His words, lest He reprove us and we be found a liar (30:5-6). We must not change His word by adding something to it according to our point of view. (Life-study of Proverbs, pp. 8-9)

Today's Reading

According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (Jer. 2:13a). A tree grows beside a river by absorbing all the riches of the water. This is a

祂经纶的一幅图画。我们这些树要接受神圣的分赐，就必须吸取神这水。（参林前三6。）这位供应之神的丰富，分赐到我们这些树里面，就以神的神性将我们构成，使我们长成神的度量。（西二19。）这样，我们就与神成为一，有同样的元素、素质、构成和样子。（启四3，二一11。）（圣经恢复本，耶十七8注1。）

敬畏和敬虔有两面的讲究。敬畏是旧约神的百姓该有的生活，敬虔是新约神子民该有的生活。人在活神面前要有敬畏，人对复活的神要有敬虔。换句话说，这里有一位活神，需要人敬畏；而这一位神也是复活的神，需要人敬虔。在旧约里，神特别显出为活神，所以神子民特别要有敬畏。在新约里，神特别显出为复活的神，因此新约信徒特别要有敬虔。…今天我们是新约之下神的子民，因此不仅要有敬畏，还得有敬虔。这意思是，我们在生活中，不仅要显出活神，更要显出复活的神。

敬畏就是在你的生活中，没有罪，没有肉体，也没有世界；敬虔乃是你不仅没有这些，还有神调在你里面，从你里面显出来。在有的人身上，你可以看出他是敬畏的。在有的人身上，你可以看出又进一步了，他是敬虔的。在这人身上不但看不见罪、肉体和世界，反倒看见另一种奥秘的情形，好象是人，却又是神。这就是神从人里面显出来了；这就是敬虔。

使徒保罗说，要操练自己以至于敬虔。（提前四7。）这意思是告诉我们，在一切的生活上，一面要敬畏，不敢动肉体，不敢摸罪，不敢有世界；另一面，还要随从神，而活出神。无论什么时候，神若不动，我就不动；神动了，我才动。这是一个非常大的功课，需要我們好好学习，好好操练。（活神与复活的神，三七、四〇页。）

参读：活神与复活的神，第一、四篇；箴言生命读经，第三、五篇。

picture of God's economy, which is carried out by His dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water (cf. 1 Cor. 3:6). The riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow into God's measure (Col. 2:19). In this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11). (Jer. 17:8, footnote 1)

We must make a distinction between reverence and godliness. God's people in the Old Testament revered Him, but in the New Testament His people have a godly living. With respect to the living God, man should have reverence, but with respect to the God of resurrection, man should express godliness. In the Old Testament God was manifested as the living God; hence, His people needed to revere Him. In the New Testament God is manifested as the God of resurrection; hence, the New Testament believers need godliness.... As God's New Testament people, we need not only reverence but also godliness. This means that in our living we should not only express the living God but also the God of resurrection.

To revere God is to deal with sin, the flesh, and the world in our living. To be godly is not only to have the absence of sin, the flesh, and the world but to be mingled with and to express God. Some believers revere God, but others possess godliness. Such believers do not exhibit sin, the flesh, or the world. On the contrary, they exhibit something mysterious, something that is both man and God. This is God being manifested in man. This is godliness.

The apostle Paul says, "Exercise yourself unto godliness" (1 Tim. 4:7). This means that, on the one hand, we should revere God and not touch sin, the flesh, or the world. On the other hand, we should follow God and express Him in our living. If God does not move, neither should we. We should move only when God moves. This is a great lesson that needs much learning and exercise. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 28, 30)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," chs. 1, 4; Life-study of Proverbs, msg. 3, 5; CWWL, 1932-1949, vol. 2, pp. 5-6

晨兴喂养

箴三 9 ~ 10 “你要以财物，和一切初熟的出产，尊荣耶和华。这样，你的仓房必充满有余，你的酒醉必盈溢新酒。”

尊崇神的意思也是尊荣神。箴言三章九至十节说，我们要以财物，和一切初熟的出产，尊荣耶和华。…我们若赚得更多的钱，为着将来积存财宝，那是很可伶的。至少我们出产的十分之一（初熟果子）必须献给神。我们该一直将神所赐给我们的东西，慷慨地施与。这是尊荣神。（箴言生命读经，一三页。）

信息选读

神对于祂的儿女们有一个圣别的要求。所以保罗在林后七章一节说，“我们既有这些应许，就当洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别。”可见我们得以成为圣别，是和我们对于神的敬畏有极大的关系。神是圣别的，人越就近祂就越感觉到自己的污秽，人越事奉祂就越怕有自己。所以在我们起首学习敬畏神的时候，就很自然地在一件事上怕有自己在里头。比方说，你的儿子来问你一件事该怎样作，如果你有敬畏神的心，你就怕在你的答复里有你自己的成分，这就叫作敬畏。再比方说，有一个弟兄要你帮助他，如果你有一个敬畏神的心，你就怕在帮助弟兄的事上有你自己的成分，同时又怕你因着自己的成分而不帮助弟兄，你在那里有一个怕自己的心。…当你要和一个弟兄或者姊妹来往的时候，你在神面前就怕还有你自己搀杂在里头。…敬畏，就是你对于事情有一个存心，怕在这事情里有你自己。再比方说，你在批评或者称赞弟兄的事上，怕你的批评是出于你自己，也怕你的称赞是出于你自己，你这样怕

Morning Nourishment

Prov. 3:9-10 Honor Jehovah with your substance and with the firstfruits of all your produce; then your barns will be filled with plenty, and your vats will burst open with new wine.

To revere God means that we also honor God. Proverbs 3:9-10 says that we must honor Jehovah with our substance and with the firstfruits of all our produce.... If we make more money to lay up treasure for our future, that is pitiful. At least one tenth, the firstfruits, of our produce must be given to God. We should always be very generous in giving of the things that God has given us. This honors God. (Life-study of Proverbs, p. 9)

Today's Reading

God demands that His children be holy. In 2 Corinthians 7:1, Paul says, “Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.” This verse shows us that our holiness is very much related to our fear of God. God is holy, and the more we draw near to Him, the more we feel our uncleanness. The more we serve God, the more we fear ourselves. When we first learn to fear the Lord, it is natural that we fear the self-element in everything we do. For example, your son may come and ask what he should do. If you fear God, you will be afraid of the self-element in your answer. This is the meaning of fear. Suppose a brother asks you for help. If you fear God, you will be afraid of yourself in rendering help to your brother. But at the same time, you will also be afraid of yourself in refusing to help your brother. You are constantly in fear of yourself.... In your acquaintance with the brothers and sisters, you may constantly be afraid of any mixture of the self.... To fear is to be afraid of the self in everything that you do. In criticizing or praising others, a person may have the fear that this criticism or praise comes from the self. Having a fearful

把你自己的成分放在这些事情的里面，就是你动了敬畏的心。（倪柝声文集第二辑第十七册，二一〇页。）

敬畏就是怕得罪神。敬畏是人堕落之后，不可或缺的…态度。…人堕落了，罪…进到人里头，人的天性成了肉体，又产生了世界；…罪、肉体、世界都是与神不两立的。人稍微不谨慎，容让这些有了地位，…就触犯…顶撞…得罪神。因此，…人绝对需要敬畏。（活神与复活的神，三七至三八页。）

（我们应当）敬畏基督。以弗所五章二十一节说，“凭着敬畏基督，彼此服从。”“凭着敬畏基督，”直译，在敬畏基督中。这表明我们的彼此服从，乃是在敬畏基督之心境、范围和空气里的。…保罗在这里说到凭着敬畏基督，是为着与周围的人彼此的关系、彼此的接触而说的。…我们彼此服从，乃是…要在敬畏基督中，才作得到。

在以弗所书里的基督乃是元首，是身体的头；而五章二十一节的“彼此”就是肢体的故事。彼此服从就是肢体与肢体之间，在头之下建立正常的关系。比方，手和胳膊闹别扭了，你说是手不服从胳膊呢？还是胳膊不服从手？我们天然的想法只以为小的该服从大的，因此手该服从胳膊。但如果是胳膊不要手，那就是胳膊不服从手了。我们常常有一种想法，妻子该服从丈夫，不是丈夫该服从妻子。…（然而，）丈夫要不要服从妻子？本节所说凭着敬畏基督，彼此服从，乃是总纲，底下就是说明：丈夫和妻子要彼此服从。因此，不仅妻子要在敬畏基督中服从丈夫，丈夫也要在敬畏基督中服从妻子。（从以弗所书看召会在圣灵里的生活与职责，二二〇至二二二页。）

参读：事奉主者的异象、职事与引导，第二篇；认识并经历神作生命，第十二篇。

heart is being afraid of the mixture of self-element. (CWWN, vol. 37, p. 163)

To revere God means to fear offending Him. Reverence is an indispensable attitude that fallen man should possess.... Man is fallen because sin has entered into man, human nature has become flesh, and the world has been produced. Sin, the flesh, and the world are incompatible with God. If man is slightly careless by giving room to sin, the flesh, or the world, he sins against, offends, opposes, and resists God. Therefore, there is a need for man to revere God. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 28-29)

We should fear Christ [Eph. 5:21]....Being in the fear of Christ indicates that our subjection to one another is in the mood, realm, and atmosphere of fearing Christ. Here Paul speaks of the fear of Christ for the sake of our relationships and contact with the people around us....We can only be subject to one another in the fear of Christ.

Ephesians emphasizes Christ as the Head of the Body. One another in verse 21 refers to the members of the Body. Being subject to one another establishes a normal relationship among the members under the Head. For example, if the hand has a problem with the arm, is the hand not subject to the arm or the arm not subject to the hand? According to our natural concept, the lesser should be subject to the greater, and thus, the hand should be subject to the arm. But if the arm does not want the hand, then the arm is not being subject to the hand. We often have the thought that wives should be subject to their husbands, not that husbands should be subject to their wives. However, should husbands be subject to their wives? "Being subject to one another in the fear of Christ" in verse 21 is the general subject, but only then does Paul speak of wives being subject to their own husbands. Therefore, not only should wives be subject to their husbands in the fear of Christ, but husbands should also be subject to their wives in the fear of Christ. (CWWL, 1953, vol. 2, pp. 467-469)

Further Reading: CWWL, 1952, vol. 2, "The Vision, Ministry, and Leading of the Lord's Serving Ones," ch. 2; CWWL, 1959, vol. 2, "Knowing and Experiencing Christ as Life," ch. 12

林前四 5 “所以在那时以前，什么都不要论断，直等主来，祂要照出暗中的隐情，也要显明人心的意图…”

林后五 10 “因为我们众人，必要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。”

使徒保罗说，“我虽不觉得自己有错，却也不能因此得称义，但察验我的乃是主。所以在那时以前，什么都不要论断，直等主来，祂要照出暗中的隐情，也要显明人心的意图。”（林前四 4～5。）我们都要站在神的审判台前，将自己的事向神陈明。（罗十四 10，12。）这些话告诉我们，每一个人将来都要经过神那个大的审判。今天你用口批评弟兄，论断弟兄，到了那一天，神就要你用自己的口，将这些批评论断的话，向神说明。主在马太十二章说，“人所说的每句闲话，在审判的日子，都必须供出来。”（36。）那日子何等可畏！神要凭我们的话，定罪或称义我们。无论谁，那一天都要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。（林后五 10。）（活神与复活的神，五五页。）

信息选读

我们所以敬畏，因为祂是活神；我们所以敬虔，因为祂是复活的神。然而，不仅如此，祂还是审判的神。当审判的日子，祂的眼目如同火焰，脚好象在炉中锻炼过明亮的铜，口中出来一把两刃的利剑，

1 Cor. 4:5 So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts...

2 Cor. 5:10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

The apostle Paul says, “I am conscious of nothing against myself; but I am not justified in this, but He who examines me is the Lord. So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts” (1 Cor. 4:4-5). In Romans Paul says that we will all stand before the judgment seat of God and give an account concerning ourselves to God (14:10, 12). Each one of us will come under God’s great judgment. Today we may criticize and judge our brothers, but in that day God will make us explain our words of criticism and judgment. The Lord said that we will render an account of every idle word on the day of judgment, for by our words we will be justified or condemned (Matt. 12:36-37). The day of judgment is awesome. Regardless of who we are, in that day “we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad” (2 Cor. 5:10). (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 40-41)

Today’s Reading

We revere God because He is the living God, and we express godliness because He is the God of resurrection. But He is also the judging God. On the day of judgment His eyes will be like a flame of fire, His feet will be like shining bronze that has been fired in a furnace, and out of His mouth will

(启一 14 ~ 16,) 那实在是可怕的。我们身上若还带着罪恶、肉体、人情、世界、自己、理由, 这些不属于神、不合于神的东西, 到那日都要被祂如火焰的眼目搜索出来, 都要被祂口中的利剑分割开来, 也都要被祂那象在炉中锻炼过明亮之铜的脚踏踏定罪!

然而感谢神, 当祂这最终的审判还未临到时, 祂就在我们一个段落接一个段落的人生过程里, 先来审判我们, 给我们有新的机会, 新的起头。这是祂的怜悯, 免得我们与世人一同被定罪。在这过程中, 每一次的小审判都是一个提醒, 都是一个拯救。如果我们因着神这些小的审判, 而有一个新的起头, 神就能重新向我们施恩。然而, 如果我们不受提醒, 不蒙拯救, 仍然一直地错下去, 将来就要遭到神最后的大审判。愿主怜悯我们, 叫我们看见祂是审判的神, 是轻重慢不得的。(活神与复活的神, 五五至五六页。)

生命的路与死亡的路成对比。…敬畏主、(箴十 27, 十四 2, 26 ~ 27, 十五 16, 33, 十六 6 下, 十九 23、) 信靠主、(十六 1, 9, 20, 33, 十九 21、) 投靠主的名,(十八 10,) 就是走生命的路。与此相对的, 就是走死亡的路。

箴言十四章十二节和十六章二十五节都说, “有一条路, 人以为正, 至终却是死亡之路。” 走死亡的路就是人自以为有智慧, 而倚靠自己的聪明。(三 5 ~ 7。)

生命的路就是生命树的路, 源头是神自己; 死亡的路就是善恶知识树的路, 源头是撒但, 表显于我们的己。因此, 我们必须学习脱离自己, 而活在神里面。箴言教导我们正确为人之路, 其秘诀乃在于拒绝自己, 而活在神里面。(李常受文集一九五六年第一册一中文尚未出书。)

参读: 建造召会的超越恩赐, 第一、六章。

proceed a sharp two-edged sword (Rev. 1:14-16; 19:12). He will indeed be frightening. If on the day of judgment we still have things that are not of God or are incompatible with God, such as sin, the flesh, natural affections, the world, and the self, they will be searched out by the flaming fire in His eyes, cut off by the sharp sword from His mouth, and trampled on by His feet of shining bronze.

We thank the Lord that today He is judging us in the course of our life in order to give us new opportunities and new beginnings before His consummate judging. This is His mercy; otherwise, we would be condemned along with the world. In this process every judgment is a reminder and a deliverance. With each new beginning, God gives us fresh grace. If we do not receive His judging, we will face His judgment on the ultimate day of His judgment. May the Lord have mercy on us so that we would know Him as the judging God who is not mocked. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," p. 41)

The paths of life are in contrast to the ways of death...To fear the Lord (Prov. 10:27; 14:2, 26-27; 15:16, 33; 16:6; 19:23), trust in the Lord (16:1, 9, 20, 33; 19:21), and take refuge in the name of the Lord (18:10) is to walk on the paths of life. The opposite of this is to walk in the ways of death.

Proverbs 14:12 and 16:25 both say, "There is a way which seems right to a man, / But the end of it is the ways of death." Walking in the ways of death is to be wise in our own eyes and rely on our own understanding (3:5-7).

The paths of life are the paths of the tree of life, the source of which is God Himself; the ways of death are the ways of the tree of the knowledge of good and evil, the source of which is Satan and which is manifested in our self. Thus, we must learn to be delivered from the self so as to live in God. Proverbs teaches us the proper way of human conduct; the secret is to reject the self to live in God. (CWWL, 1956, vol. 1, p. 514)

Further Reading: CWWL, 1988, vol. 4, "The Excelling Gift for the Building Up of the Church," chs. 1, 6

第十一周■周五

晨兴喂养

耶三二 39 ~ 40 “我要赐给他们一个心和一条路，好叫他们终身敬畏我，使他们和他们以后的子孙得福乐。我又要与他们立永远的约，必不转身离开他们，必善待他们，并且赐他们敬畏我的心，使他们不转身离开我。”

我们这些蒙神拣选的人，都该有一个心，要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；我们也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能。（耶三一 33 ~ 34，约十四 6 上。）这一个心和一条路就是同心合意。（徒一 14，二 46，四 24，罗十五 6。）人心在基督以外另有所要，人走基督以外的路，都会导致分裂。（圣经恢复本，耶三二 39 注 1。）

〔神〕永远的约就是新约。（耶三一 31 ~ 34，来十三 20。）凭着这约，神必不转身离开我们，反要将我们栽植在我们的美地基督里，（见申八 7 注 1，）并且我们得以买回基督的各方面，（耶三二 40 ~ 44，）也就是借着付代价，忘记背后，竭力追求基督，而赢得基督。（腓三 8 ~ 14。）（耶三二 40 注 1。）

信息选读

我们如何能真懂得神的约，真知道神的约呢？诗篇二十五篇十四节告诉我们说，“耶和華亲密地指教敬畏祂的人；祂必使他们得知祂的约。”…你可以听见人说到神的约，你也可以明白一些关于约的事；但是，如果没有神的启示，你仍旧没有能力，你仍旧抓不牢神的话。所以我们需要神在我们的灵里给我们一个指示。

WEEK 11 — DAY 5

Morning Nourishment

Jer. 32:39-40 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them. And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity (Jer. 31:33-34; John 14:6a). This one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6). Divisions result from having a heart for something other than Christ and taking a way other than Christ. (Jer. 32:39, footnote 1)

This eternal covenant is the new covenant (Jer. 31:31-34; Heb. 13:20). It is by this covenant that God will not turn away from us and will plant us in Christ, our good land..., and Christ in all His aspects will be bought by us (Jer. 32:40-44), that is, gained by us through our paying the price to forget the things that are behind and pursue Christ (Phil. 3:8-14). (Jer. 32:40, footnote 1)

Today's Reading

How can we truly know and understand God's covenant? Psalm 25:14 tells us: "The intimate counsel of Jehovah is to those who fear Him, / And His covenant will He make known to them."...You may hear others speak of God's covenant, and you may also know a little about the matter of a covenant, but unless God reveals it, you will still have no power, and you still cannot hold fast God's word. Therefore, God must show it to us in our spirit.

什么样的人能得着神的指示呢？…耶和華是親密地指教敬畏祂的人，祂使敬畏祂的人得知祂的約。…敬畏祂，就是尊祂為大，就是高舉祂。一心尋求神的旨意，完全順服神的旨意的人，就是敬畏祂的人。…懶惰的人、隨便的人、心懷二意的人、驕傲自是的人，就不要盼望神親密地指教他們，就不要盼望神把祂的約指示他們。耶和華親密地指教敬畏祂的人，使敬畏祂的人得知祂的約。…所以，我們要真知道神的約，我們就得學習敬畏神。（什麼是新約，三九至四〇頁。）

人是想神的赦罪，會叫人胆大放肆。哪知神赦罪之恩要叫人敬畏祂。（詩一三〇4。）經歷告訴我們，人越得着神的赦罪，人就越敬畏神；人越蒙神赦罪之恩，人就越向神有敬畏。只有那些未蒙神赦罪，未嘗过神赦罪之恩的人，才胆大放肆，任意妄為。人一嘗到神赦罪之恩，馬上就生敬畏之心，而恨惡罪惡。

神赦罪之恩，不只叫人敬畏祂，更叫人愛祂。敬畏是在消極方面，不去作神所不喜悅的事。愛是在積極方面，作祂所喜悅的事。…路加七章所記那個有罪的女人，蒙了主的恩免，不只不再去犯罪，並且來在主的身上，用她所有的和她所是的一切，表示出她向着主所有的愛。定罪的律法所不能叫人脫離的罪，赦罪的恩典能叫人脫離。…人越蒙神的赦罪，人就越愛神。那個有罪的女人所以向着主有那麼多的愛，乃是因為她得着主的恩免多。所以神赦免人的結果，乃是叫人敬畏祂並愛祂。（真理課程一級卷三，一五〇至一五一頁。）

參讀：真理課程一級卷三，第三十六課；神對召會的計劃，第四篇。

What kind of person can have God's revelation?...The Lord gives His intimate counsel only to those who fear Him and His covenant to those who fear Him....To fear means to magnify, to exalt, Him. A person who fears God is one who seeks God's will with a full heart, with the intention of completely submitting to God's way....Those who are lazy, careless, double-minded, proud, and complacent can never expect God to reveal His intimate counsel to them. Neither can they expect God to reveal His covenant to them. The Lord only gives His intimate counsel and reveals His covenant to those who fear Him....Therefore, if we truly want to know God's covenant, we need to learn to fear God. (The New Covenant, 2nd ed., pp. 37-38)

People think that God's forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God's forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God's forgiveness, the more we have the fear toward God. Only those who have never been forgiven by God and who have never tasted the grace of God's forgiveness can behave in an audacious and reckless manner, doing whatever they please. Once we have tasted the grace of God's forgiveness, we immediately have a fearful heart and we also hate sin.

The grace of God's forgiveness causes us not only to fear God but also to love God. On the negative side, because we fear Him, we refrain from doing things that are displeasing to God; on the positive side, because we love Him, we do things that are pleasing to Him.... In Luke 7, the sinful woman, having been forgiven by the Lord, not only ceased from her sinful living but also poured out all she had and all she was on the Lord to express her love toward Him. The law, which condemns us, cannot free us from sin, but grace, which forgives us, can.... The more we have been forgiven by God, the more we love God. The reason that sinful woman loved the Lord much was that she was forgiven much by the Lord. Therefore, God's forgiveness of man results in man's fearing Him and loving Him. (Truth Lessons—Level One, vol. 3, pp. 122-123)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 36; CWWL, 1957, vol. 1, "God's Plan concerning the Church," ch. 4

晨兴喂养

箴三一4 “…君王不可喝淡酒，绝对不可；首领也不可说，浓酒在哪里？”

9 “你当开口按公义审判，为困苦和穷乏人秉持公理。”

10～12 “才德的妇人谁能得着呢？她的价值远胜过珠宝。她丈夫心里倚靠她，必不缺少利益。她一生的日子使丈夫有益无损。”

箴言…末了一章举出两个典范—掌权的君王和才德的妇人。一面，我们该象主一样是君王，是君尊的男子，有权柄施行管理；另一面，我们该象才德的妇人，知道在神的家中当如何安排、经营、料理、并供应圣徒的需要。

三至九节说到掌权的君王，他不淫秽、不饮酒，并为人伸冤、秉持公理。这预表基督和祂的得胜者；这样的人才能掌权。许多弟兄不能约束自己，所以不能作王掌权。我们的主完全受神约束，所以祂能为神掌权。我们为人处事该象君尊的王子。…能叫人敬畏的人，必是自约的人。（参歌六4下。）我们若能受神约束而对付自己，就能为神掌权。

箴言三十一章十至三十一节描绘一个才德的妇人—她是智慧、仁慈、勤劳且能干的，能料理、安排、经营并供应她的家。“她的价值远胜过珠宝；”（10；）她的荣耀超越群伦。这位才德的妇人预表召会和爱主的圣徒。我们都该象这才德的妇人一样来爱主。（李常受文集一九五六年第一册—中文尚未出书。）

Morning Nourishment

Prov. 31:4 ...It is not for kings to drink wine; nor for princes to say, Where is strong drink?

9 Open your mouth; judge righteously, and minister justice to the poor and needy.

10-12 Who can find a worthy woman? For her price is far above corals. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not evil all the days of her life.

The last chapter [of Proverbs] presents two models: a reigning king and a worthy woman. On the one hand, we should be a king, a royal man like the Lord, having the authority to rule. On the other hand, we should be a worthy woman, knowing how to arrange, manage, take care of, and provide for the needs of the saints in the house of God.

Proverbs 31:3 through 9 speaks of a reigning king—one who is not licentious and does not drink wine but who speaks for the rights of others and ministers justice. This typifies Christ and His overcomers. Only this kind of person can reign. Many brothers cannot restrict themselves; therefore, they cannot reign as kings. Our Lord was fully under God’s restriction; hence, He could reign for God. We should conduct ourselves and handle our affairs like royal princes.... Those who restrict themselves are revered by others [cf. S. S. 6:4b]. If we can be restricted by God and thus deal with ourselves, we will be able to reign for God.

Proverbs 31:10 through 31 describes a worthy woman—one who is wise, kind, diligent, and capable and who can take care of, arrange, manage, and provide for her household. “Her price is far above corals” (v. 10); her glory surpasses all her peers. This worthy woman typifies the church and the saints who love the Lord. We should all be like this worthy woman in loving the Lord. (CWWL, 1956, vol. 1, p. 529)

〔箴言三十一章的〕两个典范表征我们一面要象君王，另一面要象才德的妇人。在得胜方面，我们要象君王；在爱主方面，我们要象才德的妇人。我们若能如此，在主面前就有价值和荣耀。

箴言并不是普通的规劝，乃是说到我们在神面前该如何为人。…唯有〔象这两个典范那样〕，我们才能够得上箴言里为人的标准。

箴言头三十章将各种为人的原则和细则，以及一般智慧的话都说过之后，末了一章举出我们为人的两个典范。这两个典范表征宇宙中的两个大人物—神和人；神是掌权的君王，而人该是才德的妇人。从创世记直到启示录，一直有一条线论到这两个大人物。在新约里这两个大人物就是基督和召会。我们的为人一面该象基督一样是掌权的君王，有权柄施行管理；另一面，我们该象才德的妇人，在神的家中知道当如何料理、经营、供应。这章里所说的两个典范含意很深，能使我们从为人、从预表、从属灵生活、从实用各方面，得着很多的教导，值得我们学习。（李常受文集一九五六年第一册一中文尚未出书。）

在尊重婚姻上，男人的忠信是基础。关于这点，箴言五章五至十九节给我们关于“淫妇”的警告：她的脚下入死地；她的脚步迈向阴间。她不走生命平坦的途径；她所行的变迁不定，自己却不知道。（5~6。）

在尊重婚姻上，男人的忠信是基础，妇人的美德是建立。恩德的妇女取得尊荣。（十一16上。）才德的妇人是丈夫的冠冕。（十二4上。）智慧妇人建立家室。（十四1上。）关于妇人的美德，我们需要读三十一章十至三十一节。（箴言生命读经，二一至二二页。）

These two models signify that we should be like a king on the one hand and like a worthy woman on the other hand. In the aspect of overcoming, we should be like a king; in the aspect of loving the Lord, we should be like a worthy woman. Being like this will cause us to have value and glory before the Lord.

The proverbs are not ordinary exhortations; rather, they speak of how we should conduct ourselves before God.... Only in this way can we match the standard of human conduct seen in the book of Proverbs.

After the first thirty chapters of Proverbs present the principles and details of human conduct as well as general words of wisdom, its last chapter shows two models for our human conduct. These two models signify two great figures in the universe—God and man. God is the reigning King, and man is the worthy woman. From Genesis to Revelation there is a line concerning these two great figures. In the New Testament these two great figures are Christ and the church. On the one hand, we should conduct ourselves as a reigning king, like Christ, having the authority to rule; on the other hand, we should conduct ourselves as a worthy woman, knowing how to arrange, manage, and provide for God's household. The meaning of these two models is very deep and can cause us to receive many teachings related to human conduct, typology, our spiritual life, and practical application. It is worthy of our learning. (CWWL, 1956, vol. 1, pp. 529-530, 535-536)

In holding marriage in honor man's faithfulness is the base. Regarding this, Proverbs 5:5-19 gives us a warning about the "strange woman," whose feet go down to death and whose steps hold fast to Sheol. She does not make straight the path of life. Her ways wander, and she does not know it (vv. 5-6).

Whereas in holding marriage in honor man's faithfulness is the base, woman's virtues are the building up. A gracious woman lays hold of honor (11:16a). A worthy woman is the crown of her husband (12:4a). The wise woman builds her house—14:1a. Regarding woman's virtues, we need to read 31:10-31. (Life-study of Proverbs, p. 15)

Further Reading: CWWL, 1956, vol. 1, pp. 529-536

第十一周诗歌

WEEK 11 — HYMN

423

经历基督 — 信靠祂

8 8 8 8 (英 578)

E 大调 3/4

E A F#m B E C#m F#7 B
3 3 3 | 4 - 3 | 2 - 2 | 2 - - | 5 5 4 | 3 - 1 | 1 7 6 | 5 - - |

一 意志薄弱, 能力 软弱, 盼望已经全都 消灭;

B7 E A F#m B7 F#m B7 E
5 6 5 | 1 - 7 | 7 6 5 | 4 - 3 | 2 - 1 | 4 - 3 | 2 6 7 | 1 - - ||

只有信托 你的 工作 将我 这人 温柔 提挈。

二 尽我所有, 所有失败, 失败至今, 失败频仍;
无何可信, 信你能耐, 能够抓我听你命令。

三 当我的心稍微高仰, 我就近乎跌倒危地;
我不敢作, 我不敢想, 事事处处, 我需要你。

四 你是救主...刚强...体贴, 哦主, 我今寻求你面;
虽然我是弱中弱者, 我的能力是你恩典。

My will is weak, my strength is frail

Experience of Christ — Trusting Him

578

1. My will is weak, my strength is frail,
And all my hope is near - - ly gone;
I can but trust Thy work - ing true To
gent - ly hold and lead me on.

2. I've tried my best, but still have failed,
E'en as before I've failed and erred;
Thy patience is my only trust
To hold and keep me to Thy word.

3. Whene'er my heart is lifted up,
How very near I am to fall;
I dare not do, I dare not think,
I need Thyself in great or small.

4. Thou art my Savior, strength and stay,
O Lord, I come to seek Thy face;
Though I'm the weakest of the weak,
My strength is nothing but Thy grace.

传道书结晶读经

第十二周

虚空的虚空，
那在耶稣身上的实际，
以及神的众子显示出来

诗歌：诗 767

读经：传一 2～11, 14, 二 17, 22, 三 11, 十二 8, 诗
三九 4～6, 弗四 17～21, 24, 约壹 5:20, 罗八 19～22

纲要

【周一】

壹 “虚空的虚空，凡事都是虚空”——传一 2 下：

一 在传道书一章二至十一节我们看，这卷书的主题是虚空的虚空：

- 1 传道书的中心思想是：在日光之下，堕落离开神的人生是虚空的虚空——2。
- 2 传道书的内容是对堕落人类在日光之下，在败坏世界中之人生的描绘——弗二 12。
- 3 所罗门在传道书里的教训，给我们看见败坏世界里的人生，都是虚空，都是捕风——14。
- 4 照传道书看，人的历史从起初到现今，都是虚空——

Crystallization-Study of Ecclesiastes

Week Twelve

Vanity of Vanities,
the Reality in Jesus,
and the Revelation of the Sons of God

Hymns: 970

Scripture Reading: Eccl. 1:2-11, 14; 2:17, 22; 3:11; 12:8; Psa. 39:4-6; Eph. 4:17-21, 24; 1 John 5:20; Rom. 8:19-22

Outline

§Day 1

I. “Vanity of vanities; all is vanity”——Eccl. 1:2b:

A. In Ecclesiastes 1:2-11 we see that the theme of this book is vanity of vanities:

1. The central thought of Ecclesiastes is the vanity of vanities of human life under the sun in its falling away from God——v. 2.
2. The contents of Ecclesiastes are a description of the human life of fallen mankind under the sun, a life in the corrupted world——Eph. 2:12.
3. The teachings of Solomon in Ecclesiastes show that the human life in the corrupted world is a vanity, a chasing after wind——1:14.
4. According to Ecclesiastes, human history, from its beginning to the

十二 8。

- 5 一件事无论多么美好、超绝、美妙、奇妙，只要是属旧造的，那就是日光之下虚空的虚空的一部分——一 9，二 11，17，22。
- 6 唯有那在诸天之上，不在“日光之下”（一 9）的新造，不是虚空，乃是实际——林后五 17，加六 15，弗四 24。

【周二】

二 在诗篇三十九篇四至六节，大卫领悟他生命的无有和虚幻：

- 1 在这篇诗里，大卫被神带到一个地步，领悟他是无有和虚幻；他学知各人站得稳妥的时候，不过尽是虚幻——5 节。
- 2 我们领悟我们的光景是罪恶的，（诗三八，）我们的处境是虚幻的，这就为基督开路，将我们钉十字架，并进到里面，使我们活出祂自己，并使我们在生机的联结里与祂同活，借此顶替我们，正如保罗在加拉太二章二十节所表达的。

三 人是神以最高、最尊贵的定旨造的，就是要凭神的神圣生命和性情，彰显神的形像——创一 26：

- 1 神的仇敌魔鬼撒但进来，将他自己作为罪，注入到神为着祂的定旨所造的人里面——三 1～6，罗五 18，三 23，约壹三 4。
- 2 因着人这堕落，人以及神所交托给人管理的一切受造物，都服在虚空之下；（罗八 20～21；）因此，在败坏世界里的人生，也成了虚空。

present, is vanity—12:8.

5. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities under the sun—1:9; 2:11, 17, 22.
6. Only the new creation, which is in the heavens and not “under the sun” (1:9), is not vanity but is reality—2 Cor. 5:17; Gal. 6:15; Eph. 4:24.

§Day 2

B. In Psalm 39:4-6 David realized the nothingness and vanity of his life:

1. In this psalm David was brought by God to realize that he was nothing and vanity; he learned that every man at his best is altogether vanity—v. 5.
2. Our realizing that our condition is sinful (Psa. 38) and that our situation is one of vanity opens the way for Christ to crucify us and enter into us to replace us by living Himself through us and causing us to live together with Him in an organic union, as expressed by Paul in Galatians 2:20.

C. Man was created by God with the highest and most noble purpose, that is, to express God in His image with His divine life and nature——Gen. 1:26:

1. God's enemy, Satan, the devil, came in to inject himself as sin into the man created by God for His purpose——3:1-6; Rom. 5:18; 3:23; 1 John 3:4.
2. Through this fall of man, man and all the created things that had been committed by God to his dominion were made subject to vanity (Rom. 8:20-21); thus, human life in the corrupted world also became vanity.

3 逃离这虚空的路，就是回到神那里，在基督里以神作救赎、生命、财富、享受、快乐和满足，使我们仍然可以为神所用，以成就神创造人时原初的定旨，而完成神永远的经纶——传十二 13 ~ 14。

四 虽然在败坏世界里的人生是虚空，是捕风，但我们需要领悟，神已将永远安置在人心里——三 11：

1 传道书三章十一节里的“永远”，是“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别无什么可以满足这感觉”。（The Amplified Bible，扩大本圣经。）

2 神按着自己的形像创造人，并在人里面造了灵，使人能接受祂并盛装祂，并且给人造了寻求神自己的心，使神能作人的满足——创一 26，二 7，亚十二 1。

3 虽然人堕落离开神，并且罪借着撒但进来，阻挠人接受神作人的满足，但在人心里仍存留着对神的渴望、对神的寻求——传三 11。

4 短暂的事物绝不能满足人；唯有永远的神，就是基督，能满足人心深处要有目的的感觉——参林后四 18。

【周三】

贰 在以弗所四章十七至二十一节和二十四节，保罗陈明那在耶稣身上的实际，使我们不再在心思的虚妄里行事为人：

一 在以弗所四章十七节保罗劝勉信徒“不要再象外邦人在他们心思的虚妄里行事为人”：

1 堕落人类日常生活的基本元素乃是心思的虚妄。

3. The way for us to escape this vanity is to come back to God and take God in Christ as redemption, life, wealth, enjoyment, pleasure, and satisfaction so that we may still be used by God to fulfill His original purpose in creating man for the fulfillment of His eternal economy——Eccl. 12:13-14.

D. Although the human life in the corrupted world is a vanity, a chasing after wind, we need to realize that God has put eternity in man's heart——3:11:

1. "Eternity" in Ecclesiastes 3:11 is "a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy" (The Amplified Bible).

2. God created man in His image and formed in him a spirit so that man may receive and contain Him and have a heart that seeks God Himself so that God can be man's satisfaction——Gen. 1:26; 2:7; Zech. 12:1.

3. Although man fell away from God, and sin through Satan came in to frustrate man from receiving God for his satisfaction, the desire for God, the seeking for God, still remains in man's heart——Eccl. 3:11.

4. Temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart——cf. 2 Cor. 4:18.

§Day 3

II. In Ephesians 4:17-21 and 24 Paul presents the reality in Jesus for a walk that is no longer in the vanity of the mind:

A. In Ephesians 4:17 Paul exhorts the believers to "no longer walk as the Gentiles also walk in the vanity of their mind":

1. The basic element in the daily life of fallen mankind is the vanity of the mind.

2 外邦人是堕落之人，在他们的推想上变为虚妄—罗一 21：

a 他们在心思的虚妄里，行事为人没有神，受他们虚妄思想的控制和摆布。

b 在神的眼中和使徒保罗的眼中，世人所想、所说、所作的，不过是虚妄。

3 外邦人在他们心思的虚妄里行事为人，因着心里的刚硬，就在悟性上昏暗了—弗四 18：

a 当堕落之人的心思充满虚妄，他们的悟性在神的事上就昏暗了—诗九四 11。

b 堕落之人心里的刚硬，乃是他悟性昏暗、心思虚妄的根源—弗四 17 ~ 18。

二 在以弗所四章十七节和二十一节，有那在耶稣身上的实际与在堕落之人心思里之虚妄的对照：

1 堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是实际。

2 那在耶稣身上的实际就是二十四节里所提到新人的“那实际”：

a 那迷惑（22）是撒但的人位化，那实际（24）是神的人位化；那迷惑是魔鬼，那实际乃是神。

b 神是那实际，展示在耶稣的生活里—21 节。

【周四】

3 那在耶稣身上的实际，是指四福音书所记载耶稣一生的真实光景：

a 耶稣的人性生活是照着这实际，就是照着神自己—弗四 24。

2. The Gentiles, the nations, are the fallen people, who have become vain in their reasonings—Rom. 1:21:

a. They walk without God in the vanity of their mind and are controlled and directed by their vain thoughts.

b. In the eyes of God and of the apostle Paul, whatever the people in the world think, say, and do is nothing but vanity.

3. The nations who walk in the vanity of the mind are darkened in their understanding because of the hardness of their heart—Eph. 4:18:

a. When the mind of fallen people is filled with vanity, their understanding is darkened in the things of God—Psa. 94:11.

b. The hardness of fallen man's heart is the source of the darkness in his understanding and the vanity of his mind—Eph. 4:17-18.

B. In Ephesians 4:17 and 21 there is a contrast between the reality in Jesus and the vanity of the fallen human mind:

1. In the godless walk of fallen man there is vanity, but in the godly life of Jesus there is reality.

2. The reality in Jesus is “the reality” of the new man mentioned in verse 24:

a. The deceit (v. 22) is the personification of Satan, and the reality (v. 24) is the personification of God; the deceit is the devil, and the reality is God.

b. God as the reality was exhibited in the life of Jesus—v. 21.

§Day 4

3. The reality in Jesus is the actual condition of the life of Jesus recorded in the four Gospels:

a. The human living of Jesus was according to the reality, that is, according to God Himself—Eph. 4:24.

- b 耶稣生活的素质就是实际；祂行事为人总是在实际中。
- c 主在祂人性生活中所作的一切，都是神的彰显，所以就是实际。
- 4 耶稣这种照着实际的生活，乃是信徒生活的模型——约贰 1～2，4，约叁 3～4：
 - a 我们需要学基督，并在祂里面受教导，过实际的生活——弗四 20～21，约贰 1，约四 23～24。
 - b 我们是基督身体的肢体，该过一种实际的生活，如同那在耶稣身上的实际——一种彰显神的生活。

三 我们能活在那在耶稣身上的实际里，因为“我们…在那位真实的里面”——约壹五 20：

- 1 “那位真实的”是指神对我们成了主观的，指客观的神在我们的生活和经历中成了那真实者。
- 2 在那位真实的——那真实者——里面，就是在祂儿子耶稣基督里面，因为神的儿子主耶稣就是真神——20 节。
- 3 那真实者就是神圣的实际；认识那真实者，意即借着经历、享受并拥有这实际，而认识这神圣的实际。

【周五】

叁 受造之物因着服在虚空之下，所以热切等待神的众子显示出来，“指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由”——罗八 19～22：

- 一 因着撒但将他自己作为罪注入到人里面，结果人和一切受造之物都被带到败坏的奴役之中，服在虚空之下——五 12，八 20：

- b. The essence of the life of Jesus was reality; He always walked in reality.
- c. Everything the Lord did in His human life was God expressed and therefore was reality.
- 4. The life of Jesus according to reality is the pattern for the believers' life——2 John 1-2, 4; 3 John 3-4:
 - a. We need to learn Christ and be taught in Him to live a life of reality——Eph. 4:20-21; 2 John 1; John 4:23-24.
 - b. As members of the Body of Christ, we should live a life of reality, as the reality is in Jesus——a life of expressing God.

C. We can live in the reality that is in Jesus because “we are in Him who is true”——1 John 5:20:

- 1. Him who is true refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience.
- 2. To be in the One who is true——the true One——is to be in His Son Jesus Christ, for the Lord Jesus, the Son of God, is the true God——v. 20.
- 3. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.

§Day 5

III. Because creation has been made subject to vanity, the creation eagerly awaits the revelation of the sons of God “in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God”——Rom. 8:19-22:

- A. As a result of Satan's injecting himself as sin into man, man and all created things were brought into the slavery of corruption and made subject to vanity——5:12; 8:20:

- 1 因着受造之物服在虚空和败坏的奴役之下，日光之下一切尽都虚空—传—2，十二8。
- 2 现今一切受造之物，都在腐朽与败坏之律下受奴役；唯一的指望，是当神的众子显示出来时，可以从败坏的奴役得着释放，得享神儿女之荣耀的自由—罗八20～21。

二 受造之物专切期望着，全神贯注地期望着，“热切等待神的众子显示出来”—19节：

- 1 显示出来意即揭露或显示出先前被遮盖或隐藏的事物—弗—17，三5，加—15～16，后—1。
- 2 到主再来时，我们要得着荣耀，身体完全得赎，那时幔子就要揭开—罗八18。
- 3 受造之物“一同叹息，一同受生产之苦，直到如今”，(22,)正在等待神的众子显示出来。(19。)
- 4 这样的显示，乃是我们现今所经历之标出过程的完成—见—4注6。

【周六】

三 虽然一切受造之物目前都被拘留在虚空和败坏的光景里，但神要带进祂的国，以对付现今这光景—启十一15：

- 1 要来的国将是神荣耀的国，主要由神显示出来的众子所组成—太六10，13，罗八19。
- 2 神的荣耀与神的国并行，并在神国的范围里得彰显—太六10，13下，诗—四五11～13。
- 3 神已经呼召我们进入祂的国和荣耀—帖前二12：
 - a 神的国乃是我们神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围—太六13下。

1. Because creation has been made subject to vanity and to the slavery of corruption, everything under the sun is vanity—Eccl. 1:2; 12:8.
2. At present the creation is enslaved under the law of decay and corruption; its only hope is to be freed from the slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed—Rom. 8:20-21.

B. The anxious watching—watching with full concentration—of the creation “eagerly awaits the revelation of the sons of God”—v. 19:

1. Revelation is an unveiling or an appearing of something previously covered or hidden—Eph. 1:17; 3:5; Gal. 1:15-16; Rev. 1:1.
2. At the Lord’s second coming, when we will be glorified and our bodies will be fully redeemed, the veil will be lifted—Rom. 8:18.
3. The creation, which “groans together and travails in pain together until now” (v. 22), is awaiting the revelation of the sons of God (v. 19).
4. This revelation will be the consummation of the process of designation that we are now passing through—cf. 1:4, footnote 1.

§Day 6

C. Although the entire creation is presently held in a condition of vanity and corruption, God will bring in His kingdom to deal with the present condition—Rev. 11:15:

1. The coming kingdom will be a kingdom of the glory of God, a kingdom composed primarily of the revealed sons of God—Matt. 6:10, 13; Rom. 8:19.
2. God’s glory goes with His kingdom and is expressed in the realm of His kingdom—Matt. 6:10, 13b; Psa. 145:11-13.
3. God has called us to enter into His kingdom and glory—1 Thes. 2:12:
 - a. The kingdom of God is the sphere for us to worship God and enjoy God under the divine ruling with the view of entering into God’s glory—Matt. 6:13b.

- b 国度是神施行祂权能的范围，使祂能彰显祂的荣耀—启五 10，13。
- c 国度的照耀乃是为使父得荣耀—太五 16。
- 4 神的国就是神为祂神圣的行政，在祂的荣耀里带着祂的权柄的显出；因此，进入神的国和进入神彰显出来的荣耀，是同时发生的一件事—来二 10，太五 20，帖前二 12，帖后一 9，启二一 9～11，二二 1，5。
- 5 受造之物正在专切期望着，热切等待神的国来临；神的国显示出来时，一切受造之物都要得着释放，神显示出来的众子要脱离虚空，并且“在他们父的国里，要发光如同太阳”—太十三 43。

- b. The kingdom is the realm for God to exercise His power so that He may express His glory—Rev. 5:10, 13.
- c. The shining of the kingdom is for the glorification of the Father—Matt. 5:16.
4. The kingdom of God is God's manifestation in His glory with His authority for His divine administration; hence, to enter into the kingdom of God and to enter into the expressed glory of God take place as one thing simultaneously—Heb. 2:10; Matt. 5:20; 1 Thes. 2:12; 2 Thes. 1:10; Rev. 21:9-11; 22:1, 5.
5. The creation is eagerly expecting and anxiously watching for God's kingdom to come; at the time of the revelation of the kingdom, the whole creation will be liberated, and the manifested sons of God will be delivered from vanity and “will shine forth like the sun in the kingdom of their Father”—Matt. 13:43.

晨兴喂养

传一 2 “传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。”

9 “已有的事，后必再有；已作的事，后必再作。日光之下并无新事。”

14 “我见日光之下所作的一切工，看哪，都是虚空，都是捕风。”

传道书的内容是所罗门在堕落离开神，又回转归向神之后，对堕落人类在日光之下，在败坏世界中的人生的描绘。他专心寻求、查究天下所作的一切，他观察到照着自然的现象，万事都是循环，一代又一代都是一样，令人厌烦，并无新事。他下结论说，对堕落人类的人生而言，这一切都是虚空的虚空，都是捕风。智慧的王，凭他的智慧所得这样的结论，可以看作是堕落之人虚空人生的历史。他在这卷书中的结论，就象结局悲惨之人的挽歌。（传道书生命读经，二页。）

信息选读

照传道书看，人的历史从起初到现今，都是虚空。…保罗在罗马八章二十至二十一节说到这点，与传道书所说的相符。今天每个人实际上不是在活，乃是在死。我们生而死，就是说，我们从出生之日，就一直在死。由此我们看见，在日光之下，人生是虚空的虚空。

所罗门有无比的智慧，至高的地位，凌驾众人的财富，又有成百的妃嫔，在放纵情欲上堕落到

Morning Nourishment

Ecc. 1:2 Vanity of vanities, says the Preacher; vanity of vanities; all is vanity.

9 What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.

14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.

The contents of Ecclesiastes are a description by Solomon, after his falling away from God and returning back to God, concerning the human life of fallen mankind under the sun, which is in the corrupted world. He set his heart to seek and to search out all that is done under the heavens, and he observed that according to the natural phenomena all the things done in cycle remain the same, generation after generation, all wearisome and nothing new. In his conclusion, this is all vanity of vanities and a chasing after wind to the human life of fallen mankind. Such a conclusion of the wise king by his wisdom may be considered a history of the vain life of a fallen man. His conclusion in this book is like a dirge to a man whose end is in misery. (Life-study of Ecclesiastes, pp. 1-2)

Today's Reading

According to Ecclesiastes, human history, from its beginning to the present, is vanity.... Paul's word concerning this in Romans 8:20-21 corresponds to Ecclesiastes. Today everyone is actually not living but dying. We have been born to die; that is, we have been dying since the day of our birth. From this we see that human life under the sun is vanity of vanities.

Solomon had unequaled wisdom, the supreme position, unsurpassed wealth, and hundreds of wives and concubines, and fell in the indulgence

无与伦比的地步。经过日光之下一切积极和消极的人生经历，他的思想中深深刻着且充满了这卷书的中心思想，就是在日光之下，堕落离开神的人生是虚空的虚空。人是神以最高、最尊贵的定旨造的，就是要在生命、性情、和彰显上与神相象而彰显神。但神的仇敌魔鬼撒但进来，将他自己作为罪，注入到神为着祂的定旨所造的人里面。因着人这堕落，人以及神所交托给人管理的一切受造之物，都被带进败坏的奴役之中，服在虚空之下。（罗八 20～21。）因此，在败坏世界里的人生，也成了虚空，成了捕风。著者所罗门完全领悟这事，就在他的描述里强调这事到极点。但他在这事上并没有完全失望，反而指教人一条脱离这虚空的路，就是回到神那里，以神作人的一切，人的救赎、生命、财富、享受、快乐和满足，（传十二 13，）使人仍然可以为神所用，以成就神创造人时原初的定旨，而完成神永远的经纶。（传道书生命读经，二至四页。）

箴言论真智慧；传道书论日光之下人生真实的意义，就是虚空的虚空，就是捕风。雅歌（歌中之歌）是满足中的满足。离了基督，整个宇宙就没有满足。作神具体化身的独一基督，不但是人独一的满足，也是那服在虚空之下（罗八 20）整个宇宙独一的满足。受造之物现今服在虚空之下，这事实的意思是，在日光之下，凡事都是虚空。今天神具体化身在基督里，基督实化为复合、七倍加强、包罗万有、赐生命的灵，就是经过过程之三一神的终极完成。这内住的一位乃是我们主观的满足。（箴言生命读经，六九页。）

参读：传道书生命读经，第一至二篇；福音题纲，第四十一题；箴言生命读经，第一、四、八篇。

of his lust to an unparalleled extent. Through all the positive and negative experiences of the human life under the sun, his thought was deeply impressed and occupied with the central thought of this book, that is, the vanity of vanities of the human life under the sun in its falling away from God. Man was created by God with the highest and most noble purpose, that is, to express Him in the resemblance of Him in His life, nature, and expression. But God's enemy, Satan the devil, came in to inject himself as sin into the man created by God for His purpose. Through this fall of man, man and all the created things that had been committed by God to his dominion were brought into the slavery of corruption, made subject to vanity (Rom. 8:20-21). Thus, the human life in the corrupted world also became a vanity, a chasing after wind. The writer Solomon had fully realized this and stressed this to the uttermost in his description. Yet he was not fully disappointed in this, but rather he instructed men that there is a way to get out of this vanity, that is, to come back to God and take God as man's everything, redemption, life, wealth, enjoyment, pleasure, and satisfaction, that man still may be used by God to fulfill His original purpose in man for the fulfillment of His eternal economy (Eccl. 12:13-14). (Life-study of Ecclesiastes, pp. 2-3)

Proverbs is on the real wisdom, and Ecclesiastes is on the real meaning of the human life under the sun, which is vanity of vanities, a chasing after wind. Song of Songs is the satisfaction of satisfactions. Apart from Christ, there is no satisfaction in the whole universe. The unique Christ, the embodiment of God, is the unique satisfaction not only to man but to the entire universe, which has been made subject to vanity (Rom. 8:20). The fact that the creation is now subject to vanity means that everything under the sun is vanity. Today God is embodied in Christ, and Christ is realized as the compounded, sevenfold, all-inclusive, life-giving Spirit, who is the consummation of the processed Triune God. This indwelling One is our subjective satisfaction. (Life-study of Proverbs, p. 54)

Further Reading: Life-study of Ecclesiastes, msgs. 1-2; CWWL, 1954, vol. 3, "Gospel Outlines," outl. 41; Life-study of Proverbs, msgs. 1, 4, 8

第十二周■周二

晨兴喂养

传三 11 “神造万物，各按其时成为美好，又将永远安置在世人们心里…”

林后四 18 “我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”

神…将永远（就是对永远之事的渴望）安置在世人们心里…。（传三 11。）神造人时，将所罗门所称为“永远”的东西放在人里面。这就是说，在人里面有一种对神的渴望，对永远之事的渴望。物质的事也许是可享受的，却是暂时的。

许多成功的人能见证，他们竭力在事业上晋升时，里面就觉得虚空。他们开始领悟，他们在寻求永远的事。他们得着所要得的东西以后，就觉得那算不得什么。这种感觉来自人们心里对永远之事的渴望。

照着我们自己的经历，我们知道，每当我们在人生中有所成功的时候，也有虚空的感觉。这指明在人里面有对永远之事的渴望。神已将这样的渴望，这样的寻求，放在人们的心里，使人寻求神。每个人，尤其每个有思想的人，里面都有这种对永远的渴望和寻求。（传道书生命读经，七至八页。）

信息选读

神按着祂的形像…创造人，并给人造灵，使人能接受并盛装祂。传道书三章十一节…说，神将永远安置在人们心里。在这宇宙中的事物，主要的有两类：暂时的事物和永远的事物。保罗在林后四章十八节说，“我

WEEK 12 – DAY 2

Morning Nourishment

Eccl. 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart...

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

God...has put eternity (an aspiration for the things in eternity) in man's heart...(Eccl. 3:11). In His creation of man, God put something into man which Solomon called "eternity." This means that in man there is a kind of aspiration for God, an aspiration for something eternal. Physical things may be enjoyable, but they are temporal.

Many successful people can testify that when they were endeavoring to advance in their career, they sensed that there was an emptiness within them. They began to realize that they were seeking something eternal. After they gained something they wanted, they felt that it was nothing. This feeling comes from the aspiration in man's heart for something eternal.

According to our own experience, we know that whenever we have a success in our human life, we also have an empty feeling. This indicates that within man there is an aspiration for eternal things. God has put such an aspiration, such a seeking, in man's heart so that he will seek God. Every person, especially every thoughtful person, has within him this longing and seeking for eternity. (Life-study of Ecclesiastes, pp. 5-6)

Today's Reading

God created man in His image and with a human spirit for man to receive and contain Him. Ecclesiastes 3:11 says that God put eternity in man's heart. The things in this universe are mainly of two categories: temporal things and eternal things. In 2 Corinthians 4:18 Paul says, "We do not regard the

们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”这一节是对所罗门在传道书三章十一节之话的正确解释。智慧的王说，神造万物，各按其时成为美好，又将永远安置在人心里。这与我们人的经历是相合的。一个人无论多么富有或成功，他仍然觉得虚空。人有一个深的渴望，要得着永久的事物，而唯有永远的事物才是永久的。扩大本英文圣经说，在人心里这永远，乃是“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别无什么可以满足这感觉”。我们有一种要有目的的感觉，是只有神才能满足的。唯独神才能满足我们心里这种要有目的的感觉。

神创造人的时候，有三个显著的东西：祂的形像；人的灵，使我们接受祂；以及神所栽种，历代以来就在我们心里运行的一种要有目的的感觉——在日光之下，除神以外，别无什么可以满足这种感觉。雅歌中所描绘的罗曼史，不是从主开始的，乃是从寻求者开始的。一个人成了这样一个寻求者，是因为在他里面有一种要有目的的感觉，要寻求永远的事物。除了神自己，就是基督之外，没有什么能填满或满足这个感觉。许多人认为我们在浪费时间，但事实上我们是在赎回光阴。那些追求短暂事物的人，才是在浪费时间。他们是无事而忙；他们所忙的事，都是暂时的，不是永远的。在全宇宙中，只有一位是永远的，就是永远的神。（神人的生活，六至七页。）

大卫说，人的行动实系幻影；他们忙乱，真是枉然。（诗三九6。）

神要我们成为无有。神要我们被基督顶替。…我与祂有生机的联结。祂生活、工作，我也与祂一同生活、工作。基督顶替我，借着活出祂自己。（诗篇生命读经，二六八至二六九页。）

参读：诗篇生命读经，第十七篇；神人的生活，第一篇。

things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.” This verse is the proper explanation of Solomon’s word in Ecclesiastes 3:11. The wise king said that God created everything beautiful in its own time and also put eternity in man’s heart. This matches our human experience. Regardless of how rich or successful a person becomes, he still feels empty. Man has a deep desire for permanent things, and the only things that are permanent are the eternal things. The Amplified Bible says that eternity in man’s heart is “a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy.” We have a sense of a purpose, which nothing can satisfy but God. Only God can satisfy the sense of purpose in our heart.

In God’s creation of man there are three striking things: His image, our human spirit to receive Him, and a divinely implanted sense of a purpose in our hearts working through the ages, which nothing under the sun, but only God, can satisfy. The romance depicted in Song of Songs does not start from the Lord but from the seeker. A person becomes such a seeker because within him there is a sense of purpose to seek something eternal. Nothing can fulfill or satisfy this sense of purpose but God Himself, who is Christ. Many people would think that we are wasting our time, but actually, we are redeeming the time. Those who pursue temporary things are wasting their time. They are busy for nothing. Anything they are busy for is temporary, not eternal. Only One in the whole universe is eternal—the eternal God. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 444-445)

David said that man goes about as a semblance, an empty show, and that people are bustling about in vain [Psa. 39:6].

God wants us to be nothing. God wants us to be replaced by Christ.... I have an organic union with Him. He lives and works, and I live and work with Him. Christ replaces me to live Himself through me. (Life-study of the Psalms, pp. 218-219)

Further Reading: Life-study of the Psalms, msg. 17; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 1

第十二周■周三

晨兴喂养

弗四 17 “所以我这样说，且在主里见证，你们行事为人，不要再象外邦人在他们心思的虚妄里行事为人。”

20～21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

外邦人是堕落的人，在他们的推想上变为虚妄。（罗一 21。）他们在心思的虚妄里，行事为人没有神，受他们虚妄思想的控制和摆布。凡他们照着堕落的心思所作的，都是虚妄，没有实际。…保罗在以弗所四章十七节的劝勉，含示我们信徒得救前在心思的虚妄里行事为人，得救后仍可能继续如此行。甚至在基督徒中间，那些不彰显神的宗教活动和作法—如圣诞节和复活节—乃是迷信、虚假、欺骗和虚妄。我们身为信徒，不该再在心思的虚妄里行事为人。相反地，我们应当让新人将神活出来；新人生活的每一细节，都必须是神彰显在我们的生活里。这就是不再在心思的虚妄里行事为人，乃照着那在耶稣身上是实际者，过新人的生活。（新约总论第十一册，二一九页。）

信息选读

在以弗所四章十七至三十二节我们看见，基督是实际与恩典为着新人的生活。…当神在基督里成为肉体成了一个人，祂带着恩典和实际而来；也就是说，基督来时，恩典和实际随着祂而来。在（约翰一章十四和十七节）我们看见，恩典与实际人位化在耶稣基督里；恩典和实际指一个人位，就是三一神成为肉体并

WEEK 12 — DAY 3

Morning Nourishment

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind.

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.

The Gentiles are the fallen people, who become vain in their reasonings (Rom. 1:21). They walk without God in the vanity of their mind, being controlled and directed by their vain thoughts. Whatever they do according to their fallen mind is vanity, void of reality.... Paul's exhortation in Ephesians 4:17 suggests that we the believers, who once walked in the vanity of the mind before we were saved, may continue to do so after we are saved. Even religious activities and practices among Christians which do not express God—such as Christmas and Easter—are superstition, falsehood, deception, and vanity. As believers, we should no longer walk in the vanity of the mind. Instead, we should allow the new man to live out God; every detail of the living of the new man must be God expressed in our living. This is to no longer walk in the vanity of the mind but to live the life of the new man as the reality is in Jesus. (The Conclusion of the New Testament, p. 3428)

Today's Reading

In Ephesians 4:17-32 we see that Christ is the reality and grace for the living of the new man....When God in Christ was incarnated as a man, He came with grace and reality; that is, when Christ came, grace and reality came with Him. [In John 1:14 and 17] we see that grace and reality are personified in Jesus Christ; grace and reality refer to a person, the Triune God incarnated and expressed in humanity.

彰显于人性。以弗所书陈明实际与恩典乃是一对，为着新人的生活。二章十五节告诉我们，基督创造了一个新人；今天这新人乃是在地上。四章十七至三十二节接着启示，新人生活的路乃是借着实际与恩典。…保罗在十七至二十一节以及二十四节陈明那在耶稣身上的实际，使我们不再在心思的虚妄里行事为人。

（在二十一节）保罗不是说，在基督身上是实际者；他乃是说，在耶稣身上是实际者。这是因为当主耶稣作为人在地上生活时，在祂身上总是实际。在耶稣身上，也就是在祂的人性生活和日常行事为人里—无论是作木匠或是尽祂的职事—实际总是在那里。要明白耶稣作为人在地上生活时，在祂的生活中所彰显的实际，我们需要读十七节；保罗在这节劝勉信徒不要再“象外邦人在他们心思的虚妄里行事为人”。这里我们看见，在耶稣身上是实际者与在外邦人心思的虚妄相对。在耶稣的人性生活里，没有虚妄，只有实际；然而，在我们无神的社会里，没有别的，只有虚空的虚空。我们也许可以用本仁约翰所著“天路历程”中的一句话来说，整体而言，今天的世界是一个“浮华世界”。今天世界上的财富、名声、地位、娱乐和财物都是虚空，但在那人耶稣日常生活中的一切都是实际。祂在为人生活中所作的一切都是实际；祂所说的话没有一句是虚妄的。（参彼前二 22。）

基督对我们不仅是生命，也是榜样。（约十三 15，彼前二 21。）在祂地上的生活中，祂设立了一个榜样，如福音书中所启示的。此后，祂钉死并复活成了赐生命的灵，使祂可以进到里面，作我们的生命。我们照着祂的榜样跟祂学，（太十一 29，）不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。我们学了基督，就是在基督这榜样的模子里，模成基督的形像。（罗八 29。）（新约总论第十一册，二一五至二一七页。）

参读：新约总论，第一百一十八、二百五十三、三百四十一篇；生命经历的实际功课，第五章。

Ephesians presents reality and grace as a pair for the living of the new man. Ephesians 2:15 tells us that Christ created the one new man; the new man is on the earth today. Ephesians 4:17-32 goes on to reveal that the way for the new man to live is by reality and grace. In Ephesians 4:17-21 and 24, Paul presents the reality in Jesus for a walk that is no longer in the vanity of the mind.

[In verse 21] Paul does not say that the reality is in Christ; rather, he says that the reality is in Jesus. The reason for this is that when the Lord Jesus lived on earth as a man, in Him there was always the reality. In Jesus, that is, in His human living and His daily walk—whether He worked as a carpenter or carried out His ministry—there was the reality at all times. In order to understand the reality expressed in the living of Jesus as a man on earth, we need to read verse 17, where Paul exhorts the believers to “no longer walk as the Gentiles also walk in the vanity of their mind.” Here we see a contrast between the reality in Jesus and the vanity of the Gentiles’ mind. In the human living of Jesus there was no vanity but only the reality; however, in our godless society there is nothing but vanity of vanities. Using a phrase from John Bunyan’s *The Pilgrim’s Progress*, we may say that, as a whole, today’s world is a “vanity fair.” Wealth, fame, position, entertainment, and material possessions in today’s world are all vanities, but everything in the daily living of the man Jesus is the reality. Whatever He did in His human living is the reality; not one of His words was vain (cf. 1 Pet. 2:22).

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). In His life on earth He set up a pattern, as revealed in the Gospels. Then He was crucified and resurrected to become the life-giving Spirit that He might enter into us to be our life. We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ (Rom. 8:29). (The Conclusion of the New Testament, pp. 3425-3426)

Further Reading: The Conclusion of the New Testament, msgs. 118, 253, 341; CWWL, 1964, vol. 4, “Practical Lessons on the Experience of Life,” ch. 5

第十二周■周四

晨兴喂养

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

约壹五 20 “我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。”

（在以弗所四章二十一节，）“那在耶稣身上是实际者”这说法是指耶稣一生的真实光景，如四福音书所记载的。外邦堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒既以基督作我们的生命得了重生，并在祂里面受过教导，就照着那在耶稣身上是实际者学了基督。（新约总论第十一册，二一七页。）

信息选读

耶稣这人在祂的日常行动中不仅伟大，也非常柔和。比如，祂用五饼二鱼食饱五千人时，…指示祂的门徒拾起剩下的零碎，免得有糟蹋的，共装满了十二篮子。（约六 12 ~ 13。）四福音启示，在主日常生活的每一个细节里，没有虚妄，只有实际。此外，几乎在四福音的每一页里，我们都看见耶稣敬虔生活里的实际，与祂周围之人一反对祂的人和祂的门徒们一生活里的虚妄，两者之间显著的对比。

主耶稣在地上的三十三年半中，形成了那些信祂之人要被模成的模子、模型。按照四福音的记载，

WEEK 12 — DAY 4

Morning Nourishment

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

The expression the reality is in Jesus [in Ephesians 4:21] refers to the actual condition of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity, but in the godly life of Jesus there is the 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, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus. (The Conclusion of the New Testament, pp. 3426-3427)

Today's Reading

In His daily walk the man Jesus was not only great but also very fine. For example, when He fed five thousand men with five loaves and two fish,... He instructed His disciples to gather the broken pieces left over that nothing may be lost, which amounted to twelve handbaskets full (John 6:12-13). The four Gospels reveal that in every detail of the Lord's daily living, there is no vanity but only the reality. Moreover, in nearly every page of the four Gospels, we see a striking contrast between the reality in the godly living of Jesus and the vanity in the living of others around Him, such as His opposers as well as His disciples.

In His thirty-three and a half years on earth, the Lord Jesus formed the mold, the pattern, to which all those who believe in Him are to be conformed.

主耶稣的生活乃是实际的生活。实际就是光的照耀。光是源头，实际是其彰显。希伯来一章三节说，主耶稣是神荣耀的光辉。这意思是，祂乃是那光之神的照耀。因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是实际的生活，就是神自己照耀的生活。这实际的生活就是神的彰显。因这缘故，保罗说，我们是照着那在耶稣身上是实际者，学了基督。换句话说，我们乃是照着耶稣生活的模子学了基督；耶稣生活的模子就是实际。

…基督设立了这个模子之后，就经过死与复活，并在复活里成了赐生命的灵。祂是这样一位灵，进到我們里面作我们的生命。当我们相信基督并受浸时，神就把我们摆在作模子的基督里面，如同面团被摆在模子里一样。借着被摆在模子里，我们就学了这模子。这意思是，借着被摆在基督里，我们就学了基督。一面，神把我们摆在基督里；另一面，基督进到我們里面作我们的生命。现今，我们能照着神把我们摆入的模子，凭祂而活。我们在作为模子的基督里面，祂作为我们的生命在我们里面。这样，我们就照着那在耶稣身上是实际者学了基督。

在以弗所四章这里，保罗在提到恩典（就是供应）之前，先陈明实际，就是原则、模型和标准。实际乃是光的照耀。我们这些在元首之下基督身体的肢体，应当照着那在耶稣身上是实际者学基督。但我们要活出这样实际的标准，就必须有恩典。在二十九节，保罗将恩典联于我们的说话。这指明我们不仅是在我们认为重要的事上需要恩典，更是在日常生活的细节上需要恩典。…例如，我们日常生活的言谈里也许缺少恩典。…我们若在我们生活的这一方面有恩典，在其余各方面就都有恩典了。在凡事上我们都需要恩典，好照着那在耶稣身上是实际者过生活。（新约总论第十一册，二一七至二一九、二二一页。）

参读：以弗所书生命读经，第四十六篇。

According to the record of the four Gospels, the life of the Lord Jesus was a life of reality. Reality is the shining of light. Light is the source, and reality is its expression. As Hebrews 1:3 says, the Lord Jesus is the effulgence of God's glory. This means that He is the shining of God who is light. Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of reality, a life of the shining of God Himself. That life of reality was the expression of God. For this reason Paul says that we learn Christ as the reality is in Jesus. In other words, we learn Christ according to the mold of the life of Jesus, which is the reality.

After Christ established this mold, He passed through death and resurrection, and in resurrection He became the life-giving Spirit. As such a Spirit, He comes into us to be our life. When we believed in Christ and were baptized, God put us into Him as the mold, just as dough is placed into a mold. By being put into the mold we learn the mold. This means that by being put into Christ, we learn Christ. On the one hand, God put us into Christ; on the other hand, Christ has come into us to be our life. Now we may live by Him according to the mold in which we have been placed by God. 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.

In Ephesians 4 before Paul mentions grace, that is, the supply, he presents the reality, that is, the principle, the pattern, and the standard. The reality is the shining of light; as members of the Body of Christ under the Head, we should learn Christ as the reality is in Jesus. Yet in order to live out this standard of the reality, we must have grace. In verse 29 Paul relates grace to our speaking. This indicates that we need grace for the details of our daily life, not merely for what we regard as important matters.... For instance, in our daily conversation we may be devoid of grace.... If we have grace in this aspect of our living, we will have grace in every other aspect. In all things we need grace to live a life according to the reality that is in Jesus. (The Conclusion of the New Testament, pp. 3427-3429)

Further Reading: Life-study of Ephesians, msg. 46

罗八 19 ~ 21 “受造之物正在专切期望着，热切等待神的众子显示出来。因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。”

（在罗马八章十九节，）“显示”指神的众子显明或显现。我们都是神的众子。…我们若在街上告诉人，我们是神的众子，他们会以为我们疯了。他们会说，“看看你和我。我们之间有什么不同？我们都是人。你与我没有不同。你只是另一个人。为什么你说你是神的儿子？”然而，日子将到，神的众子要显明出来。到那日不需要宣告：“从现在起我们是神的众子，”因为我们都会得荣耀。我们会在荣耀里，被神的荣耀标出为众子。那时，其他的人都必须承认我们是神的众子。他们会说，“看这些人！这些满了荣耀的人是谁？他们必是神的众子。”…整个受造之物正在用注视的眼目等待这事，因为受造之物热切等待神的众子显示出来。（罗马书生命读经，二六九页。）

信息选读

整个受造之物都在虚空之下。日光之下一切都是虚空。智慧的王所罗门说，“虚空的虚空，凡事都是虚空。”（传一 2。）受造之物服在虚空之下。

我们需要留意（罗马八章二十一节的）两个辞：“奴役”和“败坏”。在整个宇宙中，除了虚空和败坏之外，没有别的。这败坏是一种辖制，是辖制整个受造之物的奴役。受造之物服在虚空之下，指望着自

Rom. 8:19-21 For the anxious watching of the creation eagerly awaits the revelation of the sons of God. For the creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

[In Romans 8:19 “the revelation”] denotes the manifestation or the appearing of the sons of God. We all are the sons of God... If we tell people on the street that we are sons of God, they will think that we are crazy. They will say, “Look at you and me. What is the difference between us? We are both human beings. You are not different from me. You are just another person. Why do you say that you are a son of God?” However, the day will come when the sons of God will be manifested. In that day there will be no need to make the declaration, “From now on we are the sons of God,” because we all shall be glorified. We shall be in glory, designated as sons by the glory of God. Then all other people will have to admit that we are the sons of God. They will say, “Look at these people. Who are these people so full of glory? They must be sons of God.”...The entire creation is waiting for this with watching eyes, for the creation eagerly expects the revelation of the sons of God. (Life-study of Romans, p. 226)

Today's Reading

The entire creation is under vanity. Everything under the sun is vanity. The wise king Solomon said, “Vanity of vanities; all is vanity” (Eccl. 1:2). Creation is subject to vanity.

We need to notice two...words [in Romans 8:21], “slavery” and “corruption.” In the entire universe there is nothing except vanity and corruption. This corruption is a kind of bondage, a slavery that binds the whole creation. Creation has been made subject to vanity in the hope that

己要从败坏的奴役得着释放，得享神儿女之荣耀的自由。有一天，神的儿女要得荣耀，要被带进荣耀里。那荣耀会有自由，那自由将是一个国度、范围。那整个荣耀将是我们要被带进的国度、范围。我们被带进那自由或荣耀的国度时，受造之物就要得拯救脱离虚空、败坏和奴役。这是整个受造之物在等待那时候的原因。我们与受造之物关系密切，因为受造之物将来的定命在于我们。我们若成熟得慢，受造之物就会责怪我们，并埋怨我们。受造之物会说，“神亲爱的儿女，你们长得太慢了。我们在等待你们成熟的时候，就是你们进入荣耀的时候，那将是我们得释放脱离虚空、败坏、和奴役的时候。”我们必须对受造之物忠信，不使受造之物失望。

二十二节说，“我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。”…受造之物不但一同叹息，也一同受生产之苦。

二十三节接着说，“不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”虽然我们已借着重生生为神的众子，并有那灵作初熟的果子，但我们也叹息，因为我们仍在联于旧造的身体里。…我们的身体既属于旧造，还没有得赎，我们就在其中叹息，和受造之物一样。然而，我们叹息的时候，有那灵的初熟果子。那灵的初熟果子是给我们享受的；这是对要来之收成的预尝。这初熟果子是圣灵，作我们完满享受神，享受神之于我们一切所是的样品。…全享会在荣耀的日子来临。然而，在全享来临之前，神今天已给我们预尝。（罗马书生命读经，二七〇至二七一页。）

参读：罗马书生命读经，第十九、二十一篇；长老训练第六册，第二章。

it will be freed from the slavery of corruption into the freedom of the glory of the children of God. One day the children of God will be glorified, brought into glory. With that glory there will be freedom, and that freedom will be a kingdom, sphere, or realm. The whole glory will be a kingdom, a sphere, into which we will be brought. When we are brought into that freedom or kingdom of glory, creation will be delivered from vanity, corruption, and slavery. This is the reason that the entire creation is awaiting that time. We have very much to do with the creation, for the future destiny of the creation rests upon us. If we mature slowly, the creation will blame us and murmur against us. It will say, “Dear children of God, you are growing too slowly. We are waiting for the time of your maturity, the time when you will enter into glory, the time when we will be freed from vanity, corruption, and slavery.” We must be faithful to the creation and not disappoint it.

Verse 22 says, “For we know that the whole creation groans together and travails in pain together until now.”… Not only does the creation groan together, it also travails as in the pangs of childbirth.

Verse 23 follows, “And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.” Although we have been born through regeneration as the sons of God and have the Spirit as the firstfruits, we also groan because we are still in the body which is linked to the old creation.... Since our body belongs to the old creation and has not yet been redeemed, we are groaning in it as the creation does. However, while we are groaning we have the firstfruits of the Spirit. The firstfruits of the Spirit are for our enjoyment; they are a foretaste of the coming harvest. The firstfruits are the Holy Spirit as a sampling of the full taste of God as our enjoyment, of all that God is to us.... The full taste will come in the day of glory. Nevertheless, before the full taste comes, God has given us a foretaste today. (Life-study of Romans, pp. 226-228)

Further Reading: Life-study of Romans, msgs. 19, 21; CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” ch. 2

晨兴喂养

罗八 22 ~ 23 “...一切受造之物一同叹息，...我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

13 “...因为国度、能力、荣耀，都是你的，直到永远。阿们。”

你若与不信者谈话，他们会承认，就一面说，他们在跳舞和赌博这样的娱乐中有一些享受。然而，他们也会告诉你，他们不喜乐。...他们也叹息，但只有叹息，没有别的。我们却不一样，我们叹息时，里面有那灵作初熟的果子，作为对神自己的预尝。甚至我们受苦时，我们也有享受。我们尝到主的同在。主的同在就是那灵作初熟的果子给我们享受。所以我们与属世的人不同。他们经历叹息，没有内里的享受；然而，我们外面叹息，里面却欢乐。...我们欢乐，因为我们有那灵的初熟果子。我们里面神圣的灵乃是对神的预尝，将我们引到对神的全享。这是儿子名分的福分中很大的一项。（罗马书生命读经，二七一至二七二页。）

信息选读

我们叹息并享受那灵的初熟果子时，期望儿子的名分。...虽然我们里面有儿子名分，但这儿子名分还没有成为完满的。...完满的儿子名分是什么？就是我们的身体得赎。我们借着重生，灵里得着儿子的名分；我们借着变化，魂里也可能得着儿子的名分。但我们还没有借

Morning Nourishment

Rom. 8:22-23 ...The whole creation groans together... We ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

13 ...For Yours is the kingdom and the power and the glory forever. Amen.

If you talk with unbelievers, they will admit that, in a sense, they have some enjoyment in their entertainments, like dancing and gambling. However, they will also tell you that they are unhappy....They also are groaning, but only groaning; there is nothing else. We, on the contrary, as we are groaning, have within us the Spirit as the firstfruits, as the foretaste of God Himself. Even as we are suffering, we have the enjoyment. We have the taste of the presence of the Lord. The presence of the Lord is simply the Spirit as the firstfruits for our enjoyment. So, we are different from worldly people. They experience groaning without the inward enjoyment. We, however, groan outwardly, but rejoice inwardly....We rejoice because we have the firstfruits of the Spirit. The divine Spirit within us is the foretaste of God which leads us to the full taste of the enjoyment of God. This is a great item in the blessings of sonship. (Life-study of Romans, p. 228)

Today's Reading

While we are groaning and enjoying the firstfruits of the Spirit, we are expecting sonship.... Although we have sonship within us, this sonship has not yet become full....What is full sonship? It is the redemption of our body. We have sonship in our spirit through regeneration and we may also have sonship in our soul through transformation, but we do not as

着改变形状，在我们的身体里得着儿子的名分。在要来的日子，我们也要在我们的身体里得着儿子的名分。这是完满的儿子名分，是我们所专切期望的。

我们来看得荣的事。…罗马八章十九节说，“受造之物正在专切期望着，热切等待神的众子显示出来。”…“显示”…意思是揭开幔子。…我们虽是神的众子，却被遮蔽，还未显示出来。主耶稣在地上时，祂是神的儿子，但祂被属人的肉体所遮蔽。有一天在山上祂除去幔子，并显示出来。（太十七1～2。）我们也是一样。我们虽是神的众子，却在幔子之下。有一天这幔子要挪去—那将是我们的得荣。…然后全宇宙都要观看神的众子。

受造之物正在专切期望着，热切等待要看见神的众子这样显示出来，因为“受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由”。（罗八20～21。）…受造之物唯一的盼望，就是神的众子显示出来时，受造之物就要从这败坏的奴役得着释放，得享神儿女之荣耀的自由。虽然一切受造之物目前都被拘留在虚空和败坏的光景里，但神要带进一个国度，顶替目前这光景。目前的光景是虚空和败坏之奴役的光景；要来的国将是神荣耀的国，主要由神显示出来的众子所组成。当这国显示出来的时候，一切受造之物都要得着释放。受造之物正在专切期望着，热切等待这国来临。因此，“一切受造之物一同叹息，一同受生产之苦，直到如今。”（22。）宇宙在叹息并受生产之苦，等待神的众子显示出来。不但如此，就是我们“这有那灵作初熟果子的”，也是自己叹息，热切等待儿子的名分，就是我们的身体得赎。（23。）（罗马书生命读经，二七二、二九八至二九九页。）

参读：帖撒罗尼迦前书生命读经，第十一至十二篇；帖撒罗尼迦后书生命读经，第一篇。

yet have sonship in our body through transfiguration. In the coming day we will also have sonship in our body. This is full son-ship, our longing expectation.

We come...to the matter of glorification.... [Romans 8:19 says], “For the anxious watching of the creation eagerly awaits the revelation of the sons of God.”... Revelation means to open the veil.... Although we are the sons of God, we are veiled, not yet revealed. When the Lord Jesus was on earth, He was the Son of God, but He was veiled by His human flesh. One day on the mountain He was unveiled and revealed (Matt. 17:1-2). It is the same with us. Although we are sons of God, yet we are under a veil. One day this veil will be removed—that will be our glorification....Then the whole universe will behold the sons of God.

The creation is eagerly expecting and anxiously watching to see this revelation of the sons of God, because “the creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God” (Rom. 8:20-21)....Creation’s only hope is to be freed from this slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed. Although the entire creation is presently held in a condition of vanity and corruption, God will bring in a kingdom to replace this present condition. The present condition is a condition of vanity and slavery of corruption; the coming kingdom will be a kingdom of the glory of God, a kingdom composed primarily of revealed sons of God. At the time of the revelation of this kingdom the whole creation will be liberated. The creation is eagerly expecting and anxiously watching for this kingdom to come. Thus, “the whole creation groans together and travails in pain together until now” (v. 22). The universe is groaning and travailing in birth awaiting the revelation of the sons of God. Furthermore, we ourselves, “who have the firstfruits of the Spirit,” also groan as we expect sonship, the redemption of our body (v. 23). (Life-study of Romans, pp. 228-229, 251-252)

Further Reading: Life-study of 1 Thessalonians, msgs. 11-12; Life-study of 2 Thessalonians, msg. 1

第十二周诗歌

WEEK 12 — HYMN

767

荣耀的盼望 — 神众子的显出

8 7 8 7 (英 970)

降 E 大调

4/4

E^b A^b E^b | 5 6 5 4 3 4 | A^b E^b | 5 6 5 4 3 | B^b F | 5 5 6 7 1 | F7 B^b | 7 6 5 - |

一 受造之物 切望等候 神的众子 显出来，

B^b7 E^b | 2 3 2 3 4 4 | A^b E^b | 3 4 3 4 5 5 | 1 7 6 5 1 6 5 4 | 3 2 1 - ||

指望进入神子自由，脱离虚空与败坏。

二 一切受造都在叹息， 劳苦服在虚空下，
指望得着完全释放， 脱离败坏的管辖。

三 甚至我们也在叹息， 等候儿子的名分；
我们须有基督身量， 成为长大成熟人。

四 为此圣灵替我叹息， 愿我变成神子像；
祂使万事互相效力， 将我模成主模样。

五 神要将我带进荣耀， 那时我要被荣耀；
用祂自己将我浸透， 全然圣别成新造。

六 所有受造要被释放， 得进“荣耀”的自由；
豹子与山羊羔同卧， 狮子吃草好象牛。

七 长大与主同作后嗣， 承受儿子的名分；
作祂弟兄与祂同荣， 神的荣耀显我身。

For the glorious revelation

Hope of Glory — The Manifestation of the Sons of God

970

1. For the glo - rious rev - e - la - tion Of the sons of God to come,
All the crea - tures wait, ex - pect - ing, That they all may free be - come.

2. All creation groans together,
Subject now to vanity,
Looking for their full deliv'rance
From corruption's slavery.

3. Even we ourselves are groaning,
Till we reach maturity;
We are growing to adoption,
With Christ in conformity.

4. 'Tis for this the Spirit groaneth,
That to Christ we be conformed;
All things also work together,
That in life we be transformed.

5. God will bring us into glory,
We will then be glorified;
Fully saturated with Him,
We'll be wholly sanctified.

6. To the freedom of this glory,
All creation will be freed;
With the kid shall lie the leopard,
And the cow with bear shall feed.

7. Heirs with Christ in full adoption,
We'll His heritage possess,
Glorified with Him as brethren,
God's full glory we'll express.

