

二〇二〇年十二月  
半年度訓練

約伯記·箴言·傳道書  
結晶讀經

晨興聖言

**2020 December**  
**Semiannual Training**

**Crystallization-Study of**  
**Job, Proverbs and Ecclesiastes**

**Holy Word Morning Revival**

## 標語

- ①神對付愛祂的人，目的乃是要使他們最完滿的得着祂，遠超過他們在祂之外所虧損的一切，使祂能藉着他們得着彰顯，以成就祂造人的目的。
- ②約伯是一個好人，彰顯自己的完全、正直和純全，但神的目的是要將約伯削減至一無所有，但維持他的生存，使神得以分賜到他裏面，並使他成為神人，彰顯神聖的屬性。
- ③神對付祂聖民的目的，乃是要使他們倒空一切，單單接受神，作他們所贏得的；神心頭的願望乃是要他們完滿的得着祂作生命，作生命的供應，並作他們全人的一切。
- ④當神所揀選並救贖的人經歷基督作為從神給他們的智慧，有分於並享受基督的豐富時，這些豐富就把他們構成召會；藉着召會，諸天界裏執政和掌權的天使，就得知神萬般的智慧。

## 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.

## 二〇二〇年冬季訓練標語詩歌

C大調

6/4

C G7 C Dm  
1 | 3 - 3 3 4 2 | 1 · 1̣ 7̣ 1 2 3 | 4 4 4 4 5 3 |

① 神 對 付 愛 祂 的 人, 目的 乃 是 要 使 他 們 最 完 滿

G C G7 Am F  
2 1 2 2 - 1 | 3 - 3 3 4 2 | 1 - 1 5 - 5 | 5 - 1

的 得 着 祂, 遠 超 過 他 們 在 祂 之 外 所 虧 損

G C F C  
1 - 7̣ | 1̣ - - 1 - 1 | 6 - 6 6̣ 5 4 | 5 - 5 5 4 3 |

的 一 切, 使 祂 能 藉 着 他 們 得 着 彰

G7 C F G Am  
4 · 4̣ 4 2 3 4 | 3 - 5 5 - 1 | 6 - 6 5 - 7 | 1̣ · 7̣ 1̣

顯(藉 着 他 們 得 着 彰 顯), 以 成 就 祂 造 人 的 目

Dm G7 C C  
5 - 5 | 4 3 1 1 · 1̣ 7̣ | 1 - - - - - | 5 3 3 3 2 3 |

的[成 就 祂 造 人 的 目 的]。 ② 約 伯 是 一 個 好

C7 F  
5 - - 3 2 3 | 5 3 3 3̣ 2 3 | 5 3 2 3 - - | 6 4 4

人, 彰 顯 自 己 的 完 全、正 直 和 純 全, 但 神 的

Dm G C  
4 3 4 | 6 5 1 6 5 1 | 3 - 3 3 - 4 | 2 - - - - - | 5 3 3

目 的 是 要 將 約 伯 削 減 至 一 無 所 有, 但 維 持

C7 F  
3̣ 2̣ 3 | 5 - - 5 - - | 1̣ 6 6 6 5 6 | 1̣ 6 5 6 - 6 |

他 的 生 存, 使 神 得 以 分 賜 到 他 裏 面, 並

Em Am Dm G7 C  
5 - 5 7 - 2̣ | 1̣ - - 5 - - | 6 1 3 2 · 1̣ 7̣ | 1̣ - - 1 -

使 他 成 為 神 人, 彰 顯 神 聖 的 屬 性。

C G7 C Dm G  
1 | 3-3 3-2 | 1·1̣ 7̣ 1 2 3 | 4-4 4 5 3 | 2-1

③ 神對付祂聖民的目的,乃是要使他們倒空一

C G7 Am F G7  
2-1 | 3--3-2 | 1·7̣ 1 5-5 | 5 5 1 1-7̣ |

切,單單接受神(接受神),作他們所贏得

C F C G7  
1̣---1-1 | 6·6̣ 6 6̣5 4 | 5-5 5 i 3 | 4·4̣ 4

的; 神心頭的願望乃是要他們完滿的

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,作生命的供應,並作他們

Dm G7 C C  
4-i 7-i | i----- | 5 3 3 3 2 3 | 5 3 2

全人的一切。 ④ 當神所揀選並救贖的

C7 F  
3-- | 5 3 3 3 2 3 | 5 3 3 3 2 3 | 1--1-1 |

人經歷基督作為從神給他們的智慧,有

C G C  
6 5 1 6 5 1 | 3-3 3-4 | 2---2-3 4 | 5 3 3

分於並享受基督的豐富時, 這些豐富就

Em F D7  
3 2 3 | 5 5 3 5-- | i 6 6 6̣5 6 | i 6 6 6 5 6 |

把他們構成召會; 藉着召會, 諸天界裏執政和

G7 Am F C G7 C  
5-5 7-2̣ | i-5 6̣7 i | i 2̣ 3̣ 2̣·i 2̣ | i---i- ||

掌權的天使,就得知神萬般的智慧。

## 篇題

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- 第二週 神、人和撒但
- 第三週 在舊約裏約伯所經歷神的銷毀和剝奪，遠不如在新約裏保羅所經歷的
- 第四週 約伯與兩棵樹
- 第五週 神在約伯身上的目的—好人成為神人
- 第六週 得着神，好為着神的目的被神變化
- 第七週 關於舊約裏神同着人並在人中間的行動，以及新約裏神在人裏的行動，以成就神的心願並應付人在神面前的需要之內在神聖的啓示
- 第八週 神萬般的智慧
- 第九週 用禱告的靈讀箴言，使之對我們成為金塊和珠寶，加強我們追求基督的生活，以完成神的經綸
- 第十週 過敬虔的生活
- 第十一週 在神的經綸裏，敬畏主的內在意義
- 第十二週 虛空的虛空，那在耶穌身上的實際，以及神的眾子顯示出來

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# 約伯記結晶讀經

## 第一週

### 約伯記裏重大的問題 及其重大的答案

詩歌：詩 464

讀經：伯一 1，十 2 下，13，弗三 9，伯四二 5～6

## 綱要

### 【週一】

壹 約伯記的四十二章經文留給我們一個重大的問題，這個問題有兩部分：神創造人的目的是甚麼，以及神對付祂選民的目的是甚麼？——一 1，十 2 下，12～13，參十一 12，十三 4：

一 約伯對神說，『要指示我，你為何與我爭辯；』（十 2 下；）『你待我的這些事，早已藏在你的心裏；我知道這是你的意思。』（13。）

二 這指明約伯找不出神這樣對待他的理由，但他相信，神心裏隱藏着一些理由；隱藏在神心裏的，就是歷世歷代的奧秘——神永遠的經綸——弗三 9。

### 【週二、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

貳 對這個重大問題的重大答案，乃是歷世歷代隱藏在神裏的奧秘，神永遠的經綸，就是神永遠的目的同祂心頭的願望，要將祂自己在祂神聖的三一裏，作為父在子裏藉着那靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們成爲一個生機體，基督的身體，就是新人，作神的豐滿，神的彰顯，這要終極完成於新耶路撒冷——提前一 3～4，弗一 22～23，三 9，19，創一 26，賽四三 7，羅八 29，約壹三 2：

一 約伯和他的朋友認爲，約伯受苦是遭受神的審判；然而，約伯的受苦不是神的審判，乃是神的剝奪和銷毀，使神可以得着約伯，好使他更多得着神。

二 神雖然剝奪約伯，但神的確沒有向他發怒；神並沒有以約伯爲敵人，乃以他爲親密的朋友——伯十九 11，參十 13。

三 神知道約伯經過一段受苦的時間，就會由神聖三一重新建立起來，成爲另一個人——新人，新造，（加六 15，）以成就神永遠的經綸，使神得着彰顯；（林後五 17；）這是給約伯記裏重大問題的重大答案。

四 我們讀聖經時，需要將我們的注意力集中在神那爲着神聖分賜的永遠經綸上；除非我們認識神的經綸，否則我們就無法明白聖經；神在約伯身上的目的是要使約伯成爲屬神的人，按着神的神聖經綸由神所構成：

1 聖經六十六卷書只爲着一件事：神在基督裏藉着那靈，要將祂自己分賜到我們裏面，作我們的生命、

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，好使我們能活基督並彰顯基督；這該是管制我們生活的原則—約十 10 下，林前十五 45 下，羅八 2，10，6，11，腓一 19～21 上，林後三 6。

- 2 神對付約伯是要把他從道德的範圍帶出來，帶進得着神的範圍裏，好使他從尋求道德的完全，轉向尋求並得着神，而不是任何別的事物；人能在神前站立，乃是基於人得着神有多少—詩二七 8，一〇五 4，腓三 8，太二五 3～4，9，箴二三 23，啓三 18，林後三 18，四 17，彼前二 7，但五 27，九 23，十 11，19。
- 3 神對付祂聖民的目的，乃是要使他們倒空一切，單單接受神，作他們所贏得的；祂要祂的子民越過越多的得着祂、有分於祂、擁有祂並享受祂，而不是其他一切的事物，直到他們的享受達到最完滿的地步，使他們成爲新耶路撒冷—太五 3，詩四三 4，七三 25～26，腓三 8～9，啓二一 2。
- 4 這是全本新約的內在意義，作爲對於約伯記裏，關於神創造人並祂對付祂選民的目的之重大問題的重大答案。

#### 【週四】

叁 約伯的基本難處是他缺少神；在神向約伯一切的對付中，神的目的是要將約伯削減至一無所有，但維持他的生存，（伯二 6，）使神可以有時間，將祂自己分賜到約伯裏面；神只在意一件事，就是祂自己被作到我們裏面（弗三 16～19）：

- 一 約伯是自義的，（伯六 30，九 20，二七 5～6，三二 1，）並且滿意於自己所成爲的人，（十三 3，二三 3～4，三一 6，）卻不知道自己在神面前可憐的光景。（參啓三 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 約伯的榮耀就是他的完全、正直，他的冠冕就是他的純全；神剝去他的榮耀，摘去他頭上的冠冕；（伯十九 9；）約伯原先的指望是要建立他純全的『樹』，但神不容許這樣一棵樹在約伯裏面生長；反之，神將這棵樹，這指望拔出來，（10，）好使約伯被帶進得着神的範圍裏。

三 神要約伯認識他是在錯誤的範圍裏，這範圍就是在他的完全、正直和純全上建立自己作為舊造裏的人；約伯以這些事為榮，但神認為這些事乃是攔阻，需要被剝奪，使約伯能接受神的性情、生命、元素和素質，因而新陳代謝的變化成為神人，就是在新造裏彰顯神並將神分賜給別人的人——林後三 18，彼前四 10，弗三 2。

四 神在約伯身上的目的，是要拆毀那在自己的完全和正直裏天然的約伯，使神能建立一個有神的性情和屬性，得更新的約伯；聖靈的管治是拆毀我們天然的人，構成更新的人——林後四 16～18，羅八 28～29。

五 那靈在我們裏面的工作，是要為我們構成一個新人；而那靈在外面的工作，是要藉着環境拆毀我們天然所是的每一方面；我們該與運行的靈合作，接受神為我們所安排的环境——腓四 12，弗三 1，四 1，六 20，林前七 24。

六 在這宇宙中，苦難的主要目的，特別對神的兒女來說，乃是要藉此使神的性情得以作到人的性情裏，好使人能得着神到最完滿的地步——林後一 8～9，四 16：

1 活神雖然可以為人作許多事，活神的性情卻沒有作到人裏面；當復活的神作工時，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

作到人裏面—16節。

- 2 神不是以外面的作為叫人認識神的權能，乃是作工將祂自己分授並作到人裏面；神使用環境好將祂的生命和性情作到我們裏面—加四 19，林後四 7～12，帖前三 3，約十六 33。
- 3 爲了要在復活裏生活並被復活的神構成，我們必須藉着『萬有』被模成神長子基督的形像—羅八 28～29，來十二 10，參耶四八 11。
- 4 當我們在受苦中，我們也許向神抱怨，但我們的抱怨也許是向神最好的禱告，最蒙悅納的禱告；當我們抱怨時，神就歡樂，因爲祂使萬有互相効力，叫我們得益處，使我們模成祂長子的形像—參詩一〇二標題。

### 【週五】

肆 三一神使人成爲神，好成就祂的經綸，以得着祂團體的彰顯，這行動全然是調和的靈裏；這調和的靈就是神的靈與我們人的靈調和爲一—林前六 17，啓一 10，四 2，十七 3，二一 10，參伯十二 10，三二 8：

- 一 在我們基督徒的生活中，我們該憑着靈而活並憑着靈而行；我們一切所作所是都該憑着靈、同着靈、在靈裏並藉着靈；因此，我們需要顧到我們的靈，作一切事都要操練我們的靈，以經歷神的靈在我們裏面活着、在我們裏面安家、並變化我們—加五 16，25，腓三 3，羅八 4，6，林後二 12～14，瑪二 15～16。
- 二 我們不該離開包羅萬有的靈而有任何行動；我們不該離開那靈來面對任何處境或應付任何需

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；我們必須學習在我們的靈裏接觸神的靈；這就是為着完成神的經綸之基督徒生活和基督徒工作的內在意義—亞四 6，林後三 3，6，羅一 9，七 6，腓三 3。

三 作基督徒和得勝者不僅困難，而且不可能；惟有那位經過過程並終極完成，作為我們靈裏包羅萬有之靈的三一神活在我們裏面，纔能作基督徒和得勝者—路一 37～38 上，林後四 13，羅八 2。

四 我們只要照着靈作一切事，就能經歷基督的成為肉體、人性生活、釘死、復活、升天和那靈的澆灌；這會使我們成為神的召會、基督的身體、新人、以及葡萄樹和枝子作為三一神的生機體，終極完成於新耶路撒冷—腓一 19，珥二 28～32，徒二 16～21，弗一 22～23，二 15，四 4，23～24，約十五 1～11，啓三 12，十九 7～9，二一 2，10。

### 【週六】

伍 神向約伯顯現時，約伯看見神，在他個人的經歷中得着神，而厭惡自己—伯三八 1～3，四二 1～6：

一 今天我們的神乃是包羅萬有的靈，作為經過過程並終極完成之三一神的終極完成；我們今天觀看的這一位神，乃是終極完成的靈，我們能設在靈裏觀看祂—林後二 10，提後四 22：

1 我們看見神，使我們能被神構成；看見神使我們變化，並且看見神等於得着神—林後三 16，18，太五 8，啓二 24。

2 我們越看見神並愛神，就越否認自己並厭惡自己—伯四二 5～6，賽六 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 我們要看見神，就必須操練我們的靈—弗一 17～18，三 16～17，林前二 9～16，林後四 13，提前四 7，提後一 6～7：

- 1 我們越在靈裏觀看祂，就越接受祂一切的成分到我們裏面，作我們裏面的供應—林後三 16～18。
- 2 我們在患難中，必須留意我們的靈，以主為我們的居所，作我們知足的祕訣—二 13，七 5～6，瑪二 15～16，詩九一 1，腓四 11～13，詩九十一 1～12，三一 20，賽三二 2。

三 我們要看見神，就必須對付我們的心—林後三 16，18，太五 8，十三 18～23：

- 1 我們必須在我們心思的靈裏得以更新，被神的聖言所重構，而受神的話所教導、管制、規律並支配—弗四 23，申十七 18～20，腓二 2，5。
- 2 我們必須有主的愛而火熱，情感被祂充滿，為祂的家心裏焦急—一 8，林後五 14，提後一 6～7，約二 17，可十二 30。
- 3 我們必須讓我們的意志被基督征服，並藉着苦難被基督變化，使其服從基督的元首權柄，（腓二 13，參歌四 1，4，七 4 上，5，）並且必須靠基督那無價、洗淨並潔淨的血，維持無虧、清潔的良心。（徒二四 16，提前三 9，來九 14，十 22。）

陸 神對付愛祂的人，目的乃是要使他們最完滿的得着祂，遠超過他們在祂之外所虧損的一切，（腓三 7～8，）使祂能藉着他們得着彰顯，以成就祂造人的目的。（創一 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).



# 第一週■週一

## 晨興餽養

伯十 2『我要對神說，不要定我為惡；要指示我，你為何與我爭辯。』

13『然而你待我的這些事，早已藏在你心裏；我知道這是你的意思。』

約伯埋怨神，說神知道他不行惡，卻不赦免他的罪孽，反無理的惡待他，並且照着藏在神心裏的，一再的攻擊他。（伯十 1～17。）約伯對神說，『要指示我，你為何與我爭辯。』（2 下。）在十三節他繼續說，『然而你待我的這些事，早已藏在你心裏；我知道這是你的意思。』這指明約伯找不出神這樣對待他的理由，但他相信，神心裏隱藏着一些理由。約伯是對的；有件事隱藏在神心裏。以弗所三章九節告訴我們隱藏在神裏的奧祕，這是個歷世歷代的奧祕。（約伯記生命讀經，五八頁。）

神按着自己的形像，照着自己的樣式造人（創一 26）之後，歷世歷代以來將祂的目的隱藏起來；在新約時代以前，沒有向任何人揭示祂的定旨。（弗三 4～5。）（聖經恢復本，伯十 13 註 1。）

## 信息選讀

許多讀約伯記的人，特別是基要派和弟兄會的人，試着為本卷書的真確性辯護，他們強調某些『金句』，如十九章二十五節：『我知道我的救贖主活着，末了祂必站立在地上。』這一節包含一些關於基督這救贖主的啓示。另一節金句是四十二章五節：『我從前風聞有你，現在親眼看見你。』這一節當然是絕妙佳句。然而，即使有這樣的金句，約

# 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.

伯記總共四十二章，留給我們一個緊要的問題，這問題有兩部分：神創造人的目的是甚麼，以及神對付祂選民的目的目的是甚麼？要回答這問題，就需要整本聖經。新約特別是回應約伯記裏這個問題的長篇答案。

約伯說他要與神理論，甚至與神在『法庭』上『訴訟』，他作原告，神作被告。但約伯沒有機會這樣作，所以關於他受苦的問題就沒有答案。新約乃是神給約伯的答案。我們可以說，新約是從神『傳真』給約伯的信息。這個『傳真』，這個答案，啓示神並非審判或懲罰約伯，乃是要剝奪並銷毀他，好叫約伯能由三一神重新建造起來。雖然千千萬萬的人讀過新約聖經，但明白裏面所記載之答案的人卻不多。因此，我們來看新約所啓示給約伯之答案的緊要方面，是極其重要的。（約伯記生命讀經，六九至七〇頁。）

這隱藏在神心裏的奧祕乃是神永遠的經綸，（弗一10，三9，提前一4，）就是神永遠的目的同祂心頭的願望，要將祂自己在祂神聖的三一裏，作為父在子裏藉着那靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們與祂一樣，作祂的複製，（羅八29，約壹三2，）成爲一個生機體，基督的身體，就是新人，（弗二15～16，）作神的豐滿，神的彰顯，（一22～23，三19，）這要終極完成於新耶路撒冷。（啓二一2～二二5。）約伯不知道神的目的，所以誤會了神，以爲神向他發怒，正在審判並懲罰他。神的目的不是要審判或懲罰約伯，乃是要把他拆毀，然後以神自己重新建造約伯，使他成爲神新造裏的新人。（林後五17，加六15。）這是給約伯、約伯記和約伯之表白的答案。（聖經恢復本，伯十13註1。）

參讀：約伯記生命讀經，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



# 第一週■週二

## 晨興餽養

弗三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

提前一 3～4『…囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

按照約伯記三十八章七節，當神立大地根基的時候，神的天使（神的眾子）都歡呼。這些天使可能不明白神造大地和造人的定旨是甚麼。亞當自己也不知道，神為甚麼按着自己的形像，照着自己的樣式造他。（創一 26。）神歷世歷代以來將祂的目的隱藏起來，沒有告訴以諾、挪亞、亞伯拉罕、摩西、大衛、所羅門、以賽亞、或任何一位申言者。創造主在祂的創造中作了許多，但在新約時代以前，沒有向任何人揭示祂的定旨。（約伯記生命讀經，五八至五九頁。）

## 信息選讀

約伯記四十二章七節告訴我們，神定罪約伯的三個朋友，因為他們議論祂，不如祂的僕人約伯說的是。約伯說他的受苦不是因受神的審判，這樣說是對的。照着他的良心，約伯覺得他並未作任何事，以致要神審判他或懲罰他。但他的確在受苦，所以他與神探究他的處境。然而，約伯的三個朋友卻堅持約伯的受苦是證明他作錯了事，並且受神審判。因此，神進來定罪約伯的三個朋友，並且在某種程度上為約伯表白。

# 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.

就着神對付祂子民的目的這點，約伯的三個朋友是不對的，因為他們的觀念乃是基於善惡的原則，基於善惡知識樹，在生命樹這主線之旁的側線上。

約伯是對的，因為大體而言，他的觀念不是基於善惡的原則；然而，就着神對付祂子民的目的這點，他是在摸索。在消極一面，他是對的；在積極一面，他缺少神聖的啓示，不知道神對付祂子民的目的，乃是要祂的子民越過越多的得着祂、有分於祂、擁有祂並享受祂，而不是其他一切的事物，直到他們的享受達到最完滿的地步，如新約裏神聖啓示至終所揭示的，就是祂的子民至終要成為新耶路撒冷。新耶路撒冷乃是神的擴大；我們都要成為新耶路撒冷的一部分。

在約伯的時候，神在祂漸進的啓示上，還沒有對約伯清楚啓示祂對付祂子民的目的；然而，神卻在新約裏清楚啓示給信徒。…神在祂回答約伯的話裏，沒有在意以利戶，因為他的觀念雖然沒有錯，但也沒有達到神終極標準的水平。以利戶這個青年人以為他是重要人物，但事實上他甚麼也不是。

神用這一切物質的福分祝福約伯，乃是在約伯晚年向他顯明神的慈愛和信實。（伯四二 10～17。）這指明神在對付愛祂之人的事上是完全的、恩慈的。甚至今天，神藉着剝奪和銷毀來對付我們之後，並在祂的目的完成之後，神也給我們物質的福分。然而，神對付祂子民的目的，不是要給他們物質的福分，乃是要把祂自己給他們，作他們的永分，至終完成於新耶路撒冷。（啓二一～二二。）（約伯記生命讀經，一八六至一八九頁。）

參讀：約伯記生命讀經，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

# 第一週■週三

## 晨興餽養

約十 10『…我來了，是要叫羊〔人〕得生命，並且得的更豐盛。』

林前十五 45『…末後的亞當成了賜生命的靈。』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

聖經六十六卷書只為着一件事：神在基督裏藉着那靈，要將祂自己分賜到我們裏面，作我們的生命、性情和一切，好使我們能活基督並彰顯基督。這該是管制我們生活的原則。在實際一面，這該是今天作我們享受的生命樹。

聖經主要不是一本豫言、教訓或豫表的書；聖經乃是一本神經綸的書。單單說聖經前後一貫都論到基督，這是不彀的；聖經乃是論到在神經綸裏的基督。神的經綸是要將祂自己在祂神聖的三一裏，在基督裏藉着那靈，分賜到我們裏面，使我們得着祂作我們的生命、性情和一切。當我們經歷這個，現在活着的，就不再是我們，乃是基督在我們裏面活着。（加二 20。）這就是生命樹。（約伯記生命讀經，五九至六〇頁。）

## 信息選讀

重生的人在人性裏帶着神性，又在神性裏帶着人性，自然而然成了一個生機體，就是基督的身體；基督的身體就是神的召會作神新造裏的新人，以完成神的新『事業』，就是建造基督的身體，作三一神的豐滿和彰顯。這豐滿乃是三一神的生機體，要終極完成於新耶路撒冷。聖經開始於神在祂的創造

# 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

裏，這乃是起初；聖經結束於新耶路撒冷，就是三一神和一切祂所揀選、救贖、重生、變化、模成、並榮化之三部分人的調和。因此，新耶路撒冷乃是神和人的構成，要彰顯神，直到永遠。

這樣的看見，就是對整本聖經的概覽。我們讀聖經時，需要將我們的注意力集中在神那為着神聖分賜的永遠經綸上。除非我們認識神的經綸，否則我們就無法明白聖經。

基督不僅是聖經的中心，也是神經綸的中心和普及。在這經綸中，基督成為肉體，上十字架，經過釘死；從死裏出來，進入復活；在復活裏，祂從神而生，成為神的長子，並且祂這末後的亞當成了賜生命的靈，重生祂所有的信徒，使他們在生命和性情上與祂一樣，成為祂的眾弟兄，並神的眾子。這些神的眾子，加上神的長子，就成了一個新人，以基督作頭，召會作身體，以完成神永遠的定旨，終極完成於新耶路撒冷。

我們若看見這個關於神經綸的啓示，就能明白約伯記。約伯受神的剝奪和銷毀，卻不明白發生在他身上的事。約伯只能說，『然而你待我的這些事，早已藏在你心裏；我知道這是你的意思。』（伯十13。）他知道神有一個定旨，卻不知道神的定旨是甚麼。

約伯和他三個朋友—以利法、比勒達和瑣法—都是在善惡知識樹的範圍裏。約伯的水平雖然比他的朋友高一點，但仍和他們在同一個範圍裏。神要把他們從那個範圍裏拯救出來，擺到生命樹的範圍裏。神必須作的頭一件事，就是把約伯剝奪、銷毀並拆毀，使他在受苦之下成為一無所是。這成為一個根據，使神能用神聖的三一重建約伯，使約伯能成為一個新人，神新造的一部分，以完成神永遠的經綸，使神得着彰顯。（約伯記生命讀經，六七至六八頁。）

參讀：約伯記生命讀經，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

# 第一週■週四

## 晨興餽養

腓三 8『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

林後四 16『…我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

苦難是所有住在地上之人的分。…有人以為，人若信靠主，過敬畏主的生活，就可免去一切禍患。然而，許多基督徒遭遇極重的患難，也有人與神聯結有加，卻一直受苦。（活神與復活的神，二四至二五頁。）

（腓立比三章八節）的受苦是為着要贏得基督。（約伯記生命讀經，一三七頁。）

## 信息選讀

早年我…研究苦難這個問題，…只能從研究中得到以下結論：（一）人傾向於犯錯，所以必須藉苦難予以改正。（二）我們需要經過苦難，纔能安慰別人，因為只有親身受過苦的人，纔能真正幫助別人。（三）我們若要有忍耐，藉苦難受管教是必須的。…（羅五 3。）（四）我們若要模成神合用的器皿，苦難是無法避免的。

我承認幼年所得的這四項結論都是正確的，但未能究其全義。所有苦難的終極目標，乃是要完成神永遠的定旨。這定旨已由聖經向我們揭示，但只能藉由苦難實化在我們身上。這包括在經歷上認識神—不僅認識神是活神，也認識神是復活的神。

# 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.

每位得救之人的經歷，多少都證明神是活神。然而相對來說，少有得救的人領悟，住在他們裏面的神乃是復活的神。我們若不清楚活神與復活的神的分別，在我們尋求往前時，經歷上會產生許多難處。讓我簡單的說明這分別。

成爲肉體開始了一個時代，其中神與人，人與神相調爲一。…然而，成爲肉體僅僅是這奧祕的一半，另一半是復活。…成爲肉體將神聖的內容帶進屬人的生命；復活將屬人的內容帶進神聖的生命。神成爲肉體以後，我們就可以說，地上有一人，祂的生命裏有神聖的元素。然而，乃是在復活發生以後，我們纔能說，天上的神裏面有屬人的元素。這是復活的意義！

我們爲甚麼強調活神與復活的神之間的區別？原因乃是，活神雖然可以爲人作許多事，活神的性情卻無法與人的性情調和。另一面，當復活的神作工時，祂的性情就作到人的性情裏。…即使活神爲你作了一些事，在這之後，和先前一樣，祂還是祂，你還是你。祂爲你作事，一點不叫祂將自己的性情分授給你。活神可以爲人作事，但活神的性情無法與人的性情聯結。另一面，當復活的神作工時，祂就藉着爲人所作的事，把自己傳輸給人。

在這宇宙中，苦難的主要目的，特別對神的兒女來說，乃是要藉此使神的性情得以作到人的性情裏。…（林後四 16。）藉着外面毀壞的過程，裏面的過程得以發生，將新的構成成分加到我們的生命裏。（活神與復活的神，二五至二七、三三頁。）

參讀：活神與復活的神，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

# 第一週■週五

## 晨興餽養

加三 14『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

五 25『我們若憑着靈活着，也就當憑着靈而行。』

六 18『弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。』

加拉太三章十四節給我們看見，那靈是所賜我們福音（那總括一切、包羅萬有）之神聖福分的集大成、總和。…這樣的福分包括救贖、重生、神聖的生命、公義、稱義、聖別、變化和更新。…今天在我們基督徒的生活中，我們基督徒該只摸這靈。我們既憑着靈得生並活着，就當憑着靈而行。（加五 25，羅八 4。）我們一切所作所是都該憑着靈、同着靈、在靈裏並藉着靈。

加拉太六章十八節指明，那靈作為包羅萬有的恩，與我們的靈同在。我們必須寶貝加拉太書裏的兩個靈：神的靈，對我們是神聖福分的集大成；人的靈，作神的靈的接受器、容器、儲存器。因此，我們需要顧到我們的靈，作一切事都要操練我們的靈。這樣，我們就經歷神的靈在我們裏面活着、在我們裏面安家、並變化我們。（約伯記生命讀經，一〇八至一〇九頁。）

## 信息選讀

神的靈住在我們裏面而禱告、讀經、說神的話、愛我們的配偶、並傳福音看望罪人。這樣的生活就是經過過程的三一神，與得重生的三部分人的調和。

# 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

這是新約的神聖啓示，作為約伯受苦的答案，也是關於神創造人並對付祂選民之目的這個大問題的答案。

我們不該離開包羅萬有的靈而有任何行動。我們不該離開那靈來面對任何處境或應付任何需要。…我們需要在我們的婚姻生活中實行這事。你若想要對你的配偶說話，應當等一段時間，直到你有把握你的說話就是那靈的行動。

急忙作事乃是亞當子孫的生活。過這種生活的人，說話、行動、和接觸人都很快。但我們必須記住：身為基督徒，我們不是單獨行動的人；相反的，我們是在另一位行動裏行動，另一位也在我們的行動裏行動。這種生活就是召會的構成；這種生活保守基督的身體在活的光景裏。但我們若不在那靈的行動中行動，或是我們的行動裏沒有那靈，就會將死亡帶進召會。

啓示錄二十二章十七節不是『那靈跟着新婦說』；乃是『那靈和新婦說』。二者是一起說。這指明我們不該只是跟着那靈說，乃該同那靈一起說。若是如此，我們的說話就是活的，且滿有衝擊力。今天我們必須走的路，乃是在那靈的行動裏行動，並有那靈在我們的行動裏行動。

新約囑咐我們由這靈重生，並藉這靈得着神聖的生命。然後我們需要憑着這靈生活行動，也要照着靈作一切事，以經歷基督，享受父神，甚至享受三一神的豐滿。我們只要照着靈作一切事，就能經歷基督的成為肉體、人性生活、釘死、復活、升天和那靈的澆灌。這會使我們成為神的召會、基督的身體、新人和三一神的生機體，終極完成於新耶路撒冷。（約伯記生命讀經，一〇九、一五四至一五五、八三至八四頁。）

參讀：約伯記生命讀經，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



# 第一週■週六

## 晨興餽養

伯四二5～6『我從前風聞有你，現在親眼看見你。因此我厭惡自己，在塵土和爐灰中懊悔。』

太五8『清心的人有福了，因為他們必看見神。』

約伯不知道他受苦的原因，但今天我們知道。不錯，約伯是受苦，但他的受苦乃是神所允許的，為着一個目的：神要取去他一切的成就。約伯在物質上和道德上都非常成功。他達到了極高的完全和正直，那是他的純全，他也以此為傲。…然而，神把這些都取去，為要叫約伯不追求其他的事物，只追求神。

至終約伯承認他從前只是『風聞』有神。（伯四二5上。）他聽過神、相信神，卻不曾看見神。但藉着這一切的剝奪和銷毀，到了一個時候，他親眼看見了神。（5下。）

（在馬太五章八節，）看見神是國度裏的一大賞賜。照着新約清楚的異象，看見神就是把神接受到我們裏面。如果看見神只是客觀的看見，而沒有別的，那就沒有甚麼意義。但是看見神乃是接受神，這意思就是神進到我們裏面，作我們的元素，來更新我們、變化我們，因為神進來就將神聖的元素加到我們裏面。這神聖的元素在我們身上，並在我們裏面作工，為要更新我們，排除我們一切老舊的元素。至終，我們的全人就變成新的。這就是變化。（約伯記生命讀經，一三三至一三四頁。）

## 信息選讀

（按照林後三章十八節，）我們首先觀看神，就是看見神；然後就返照祂，而被變化。我們看見神時，

# 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

就漸漸變化成為祂榮耀的形像，從一種程度的榮耀，到另一種程度的榮耀；這乃是從主靈變化成的。

約伯所看見的神也是靈，但那時神還在祂原來的狀態中；神有神聖的元素和祂神聖的屬性，但沒有成為肉體、人性、和人性生活的元素。…我們今天所觀看的這一位神卻大不相同，因為祂在成分上是更豐富了。（參林後三 18。）因此，我們越觀看祂，就越把祂的成分接受到我們裏面，作我們裏面的供應，在我們身上作工，排除舊的元素，使我們成為新的。這就是將我們變化成為神的形像。

今天我們觀看神完全是在靈裏的事。我們所觀看的這一位神，乃是終極完成的靈；我們能看見祂，乃是在我們的靈裏。有時我們太忙或太輕忽，沒有抓住機會觀看主。我們早上晨興，即使只有十五或二十分鐘，也是與主同在，留在靈裏的時間。在這段時間裏，我們可以禱讀主話，與祂談話，用簡短的話向祂禱告。這樣，我們就有一個感覺，我們是在那裏接受神的元素，吸收神的豐富到我們裏面。這樣，我們就逐日在神聖的變化之下。

我們基督徒的生活，不是僅僅有外面的改變，乃是從裏面被變化，有神聖的元素加到我們裏面，以頂替我們舊的元素。這完全是藉着我們觀看這位經過過程並終極完成的神，就是包羅萬有的靈。

我們讀了約伯在約伯記三十章末了的話，就能領悟，約伯和他的朋友乃是走在善惡知識樹的路上。他們所在的範圍，不是要竭力的看見神，好從神有所學習，特別是要接受祂，好被神的元素和素質變化，而在生命和性情上被作成與神一樣。我們都需要在約伯和他的朋友所走的路，和新約所啓示的路之間，看見這清楚的對比。（約伯記生命讀經，一三五至一三六頁。）

參讀：約伯記生命讀經，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

# 第一週詩歌

# WEEK 1 — HYMN

464

## 十字架的道路—藉死而生

8 7 8 7 副 (英 631)

D 大調

4/4

D 3 · 3 4 3 | A7 2 · 2 3 2 | Bm 1 · 1 4 3 | G 2 3 1 - |  
 一 我 若 認 識 復 活 大 能, 必 愛 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 長 成, 若 不 死 了, 就 不 生。  
 D A7 A D  
 1̇ · 7 6 5 | 4 - - 0 | 7 · 6 5 4 | 3 - - 0 |  
 (副) 不 死 就 不 生, 不 死 就 不 生,  
 G #° A7 D  
 3 · 4 6 5 | 1̇ · 7 7 6 | 5 · 4 3 2 | 1 - - 0 ||  
 惟 死 能 使 生 命 長 成, 不 死 就 不 生。

二 基督要在我心成形,  
我就必須死乾淨,  
天天活在十架陰影,  
時時治死魂生命。

三 惟願神藉永遠的靈,  
使我與主永同釘;  
死在我身發動運行,  
生在我身就顯明。

## If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631

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

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

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



## 第二週

### 神、人和撒但

詩歌：詩 637

讀經：伯一 6～12，二 1～7，太十二 26，來二 14，羅十六 20，啓十二 5，7～11

### 綱要

#### 【週一】

壹 全本聖經就是記載神、人、和撒但的事；所以我們讀聖經，不僅要懂得神的事和人的事，還必須懂得撒但的事——創一 1，26～28，三 1，4，15，賽十四 12～14，結二八 12～19：

一 撒但原是神在創造地以前所創造的一個天使和受膏的基路伯；他原是天使當中最高的一位——12～15 節，伯三八 4～7：

1 撒但原是『明亮之星，清晨之子』，（賽十四 12，）是神在宇宙之『晨』所創造最初期的天使之一，受神指派作了天使長。（結二八 14，猶 9。）

2 受膏的基路伯為神所派管理亞當以前的宇宙；（路四 6；）受膏的基路伯是最靠近神的，兼有君王職分和祭司職分，在神的造物中掌有最高的地位。（結二八 13。）

二 撒但對神的背叛啓示於以賽亞十四章十三至

## 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

十四節和以西結二十八章十五至十八節：

- 1 撒但背叛神是由於他心裏驕傲；他因美麗心中高傲—賽十四 13 ~ 14，結二八 17。
  - 2 撒但背叛的意圖乃是要推翻神的權柄，高舉自己與神同等；在他對神的背叛裏，他要與神同等—賽十四 13。
- 三 因着背叛，撒但就成了神的對頭，神的仇敵—亞三 1 ~ 2，啓十二 9 上，二十 2 上：
- 1 『撒但』意『對頭』；撒但是神的對頭，是與神作對的—伯一 7，12，二 1，6，啓二十 2。
  - 2 『仇敵』是指在神國之外的敵人，而『對頭』則指在神國之內的敵人。
  - 3 撒但不僅在神國之外作神的仇敵，也在神國之內作神的對頭，背叛神。

## 【週二】

貳 約伯記一至二章的景象描述在天上所舉行關於約伯的兩次會議—一 6 ~ 12，二 1 ~ 7：

- 一 因着神對約伯有愛的關切，所以就在天上舉行兩次會議討論約伯—一 6，二 1。
- 二 『神的眾子』，就是眾天使，來侍立在耶和華面前，撒但，就是那對頭，也來在其中—一 6，二 1，三八 7，參王上二二 19 ~ 23，詩八九 5 ~ 8：
  - 1 撒但背叛神以後，已經被神定罪，甚至受神判刑—賽十四 12 ~ 15，結二八 12 ~ 19。
  - 2 撒但進到神面前的權利仍未從他奪去—參啓十二 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權柄，還未在撒但身上執行祂的審判，反而給撒但有限的時間，讓他作些事，好應付一些消極的需要，以完成祂的經綸：

- 1 神不能，也不願要求祂眾多良好天使中的任何一位，來作傷害約伯所必須的事，就是剝奪他的一切，使他能被神充滿—伯一 1，8，11 ~ 12，二 3 ~ 7。
- 2 撒但是宇宙中惟一的一位，能毅且願意完成神這目的，就是剝奪約伯的家產和道德成就—3 節。
- 3 約伯記一至二章的景象給我們看見，撒但仍是自由的，好被神特意用作醜惡的工具，以執行神對愛祂之人嚴厲的對付—參路二二 31 ~ 32。

### 【週三】

叁 撒但有他的國，就是黑暗的權勢—太十二 26，徒二六 18，西一 13：

- 一 撒但有他的權勢（徒二六 18）和他的使者，（太二五 41，）就是他的從屬，是這黑暗世界的執政者、掌權者和管轄者；因此，他有他的國，就是黑暗的權勢。（西一 13。）
- 二 撒但是這世界的王和空中掌權者的首領—約十二 31，弗二 2：
  - 1 『靈』（2）與『空中掌權者』是同位語，指集體的權勢，就是一切邪惡天使權勢的集合，由撒但為其首領。
  - 2 當我們死在過犯並罪之中，（1，）我們的行事為人隨着『這世界的世代』，（2，）就是世界時髦的表現，現今的潮流，就是撒但的系統。

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 那些執政的、掌權的、和管轄這黑暗世界的，乃是背叛的天使；他們跟從撒但一同背叛、抵擋神，現今在諸天界裏管轄世上的列國——但十 20。

4 這指明魔鬼撒但有他的國，他在其中居於最高位，在他以下有背叛的天使。

**肆 主耶穌藉着祂在地上的職事和祂在十字架上的死，勝過了撒但——約壹三 8，太二七 51～53，西二 14～15，來二 14：**

一 得勝的基督在祂地上的職事裏擊敗魔鬼並消除魔鬼的作為——太四 1～11，約壹三 8：

1 主耶穌要為着諸天的國完成祂的職事，就必須擊敗神的仇敵，就是魔鬼撒但——太四 1，11：

a 祂必須以人的身分作這事；因此，祂站在人的地位上，面對神的仇敵——6～7 節。

b 魔鬼對頭一個人亞當的試誘成功了，但他對第二個人基督的試誘，卻完全失敗了——11 節。

2 主耶穌在祂地上的職事裏，消除了魔鬼的作為——約壹三 8：

a 在約壹三章八節，按原文，『消除』也可譯為『解除』或『毀壞』。

b 為這緣故，神的兒子顯現出來，要解除並毀壞魔鬼罪惡的作為，就是藉着祂在十字架上的死，在肉體中定罪那惡者所起始的罪；毀壞罪的權勢，就是魔鬼罪惡的性情；並且除去罪與諸罪——羅八 3，來二 14，約一 29。

二 得勝的基督在祂釘十字架時，趕出這世界的王，廢除魔鬼，使執政的和掌權的被脫下，並

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



把死廢掉—十二 31，太二七 51，來二 14，西二 15，提後一 10：

1 基督在祂十字架的工作裏，趕出這世界的王，並審判世界—約十二 31：

a 撒但因着基督在祂死裏的工作被趕出去時，這世界的王就被趕出去；同時，與撒但有關的世界系統就受了審判—約壹五 19。

b 撒但背叛的根基動搖了，並且撒但屬地之國的營壘崩潰了—太二七 51。

2 基督在釘十字架時，廢除了魔鬼—來二 14：

a 在希伯來二章十四節裏，『廢除』這辭原文也可譯為，使之歸於無有，使之失效，廢掉，消除，取消，棄絕。

b 基督在祂的人性裏，藉着祂在十字架上的工作，廢除了魔鬼—約三 14。

3 基督在祂十字架的工作裏，使神得以將執政的和掌權的天使脫下，把他們公然示眾，並在凱旋中向他們誇勝—西二 15。

4 基督在祂十字架的工作裏，藉着祂廢除魔鬼的死，（來二 14，）並祂吞滅死的復活，（林前十五 52～54，）把死廢掉，使其失效—提後一 10。

三 藉着國度的福音，神將人帶到諸天掌權的管治之下，使他們成為祂的國度，就是受祂權柄管理的人—太二四 14，啓一 5～6。

#### 【週四】

伍 作為在基督耶穌裏的信徒和神的兒女，我們需要學習在基督裏勝過撒但—弗六 12，彼前五 8～9，約壹五 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 我們不該不曉得撒但的陰謀——林後二 11:

- 1 譯為『陰謀』的原文，意即計畫、策畧、企圖、計謀、打算、目的。
- 2 那惡者撒但，在每件事的幕後藏着，在每件事，甚至在召會生活裏面作祟。

二 我們需要穿戴神全副的軍裝，使我們能以站住，抵擋魔鬼的詭計——弗六 11:

- 1 魔鬼不但有邪惡的意圖，也有狡詐的詭計來行出他的意圖；這些詭計乃是他邪惡的計謀。
- 2 穿戴神全副的軍裝，就使我們能以站住，抵擋魔鬼的詭計——11 節。
- 3 撒但迫害至高者聖民的其中一個詭計是折磨他們；（但七 21，25；）當我們看見撒但正在折磨我們時，就有能力抵擋並反對他折磨人的計謀。

三 我們需要做醒防備我們的對頭，魔鬼，『如同吼叫的獅子，徧地遊行，尋找可吞喫的人』——彼前五 8:

- 1 做醒猶如戰爭中的警備，如同在前線的士兵。
- 2 彼前五章八節的『做醒』一辭含示爭戰；我們乃是在爭戰之中，我們需要警備。
- 3 我們若警備，就會抵擋我們的對頭，在信上堅固——9 節：
  - a 抵擋不是反抗，也不是苦鬪，乃是在吼叫的魔鬼面前，在我們信的立場上站穩如磐石。
  - b 彼前五章九節裏的信，實際是說你們的信，指信徒主觀的信，就是相信神保護的能力和愛的關切。

四 我們勝過撒但最好的路乃是活在調和的靈裏——林前六 17，約壹五 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 只有一個地方是撒但不能侵入的，就是我們的靈——提後四 22。
- 2 我們是否在撒但的權下，不在於我們所作的事，乃在於我們是在靈裏，還是在肉體裏——加五 16 ~ 17。
- 3 只要我們留在調和的靈裏，我們就蒙保守，撒但就對我們沒有辦法——林前六 17，約壹五 4 ~ 5，18 ~ 21。

### 【週五】

陸『平安的神快要將撒但踐踏在你們的腳下』——羅十六 20:

- 一 踐踏撒但與召會生活有關；召會生活是神勝過撒但最有力的憑藉——20, 1, 16 節下。
- 二 羅馬十六章二十節的『你們的』在原文是複數，指基督的身體——十二 5:
  - 1 羅馬十六章不是指宇宙的身體，乃是指身體在地方上實際的彰顯。
  - 2 對付撒但乃是身體的事，不是個人的事。
  - 3 撒但只能被踐踏在那實際彰顯於眾地方召會之基督身體的腳下——十二 5，十六 1，4，16 下。
  - 4 惟有當我們有正當的地方召會，作身體實際的出現，纔會將撒但踐踏在腳下——20 節。
- 三 將撒但踐踏在我們腳下的那一位是平安的神，這是很有意義的——20 節:
  - 1 和平的神是那聖別人的，祂的聖別帶來和平——帖前五 23。
  - 2 當我們從裏面被祂全然聖別時，就在凡事上與祂與

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 節，羅六 19，22，來十三 12。

- 3 神的平安保衛（守衛）我們的心懷意念，因為平安的神在基督裏，在我們的心懷意念前巡查，保守我們平靜安寧—腓四 7。

### 【週六】

柒 男孩子被提到神的寶座那裏之後，天上就有爭戰，撒但和他的使者要被摔在地上，並且神的國要顯明—啓十二 5，7～11：

- 一 男孩子是由得勝者所組成，他們替召會站住，站在全召會所當站的地位上，替召會作事情—二 7 下，11 下，十二 5：

1 男孩子在地上總是不斷從事與神仇敵撒但的爭戰。

2 天正等待男孩子—得勝者—到達那裏，好進行爭戰，把撒但從天上摔下去：

a 得勝的信徒和撒但爭戰，實際上就是執行主對撒但的審判—約十二 31。

b 至終，藉着他們的爭戰，撒但要從天上被摔下去—啓十二 8～9。

二 魔鬼，那控告者，現今在神面前晝夜控告信徒，但構成男孩子並受神的仇敵撒但敵對且毀謗的得勝信徒，勝過他—10～11 節：

1 他們勝過他，是『因羔羊的血』—11 節上：

a 為着救贖我們之羔羊的血，在神面前答覆魔鬼對我們一切的控告，使我們勝過他。

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 每當我們感覺魔鬼的控告，就需要應用這血—羅三 25，約壹一 7。
  - 2 他們勝過他，是『因自己所見證的話』—啓十二 11 中：
    - a 自己所見證的話，就是見證魔鬼已經受主審判的話—約十二 31，來二 14。
    - b 每當我們感覺魔鬼的控告，就當發聲宣告，主勝過了他。
  - 3 得勝者不愛自己的魂生命—啓十二 11 下：
    - a 不愛自己的魂生命，乃是我們勝過撒但的根據。
    - b 不愛自己的魂生命，乃是能捨得自己的魂生命，不在乎自己的魂生命—可八 34 ~ 35。
    - c 撒但只怕一種人，就是那些不愛自己魂生命的人—啓十二 11 下。
- 三 男孩子與神最重要的時代行動有關—太六 9 ~ 10，啓十一 15，十二 10:
- 1 神要結束這世代並帶進國度時代；爲此神必須得着男孩子作祂時代的憑藉—5 節。
  - 2 男孩子被提，結束了召會時代，並引進國度時代—5，10 節。
  - 3 男孩子被提到神的寶座那裏去，撒但被摔在地上，以及天上的宣告，表明男孩子要把國度帶到地上；這是神最大的時代行動—5，9 ~ 10 節，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.



## 第二週■週一

### 晨興餽養

賽十四 12 ~ 14 『明亮之星，清晨之子阿，你何竟從天墜落！…你心裏曾說，我要升到天上；我要高舉我的寶座在神眾星以上。我要坐在聚會的山上，在北方的極處。我要升到高雲之上；我要使自己與至高者一樣。』

聖經怎樣講到神，怎樣講到人，也同樣講到撒但。我們不要忘記了，在人剛剛造好之後，神是把人擺在兩棵樹跟前：一棵是生命樹，一棵是善惡樹。…生命樹是指明神，善惡樹是指明撒但。…全本聖經就是說到（神、撒但、和人）這三個人物的事。所以我們讀聖經，不僅要懂得神的事和人的事，還必須懂得撒但的事。我們若是把神、人、和撒但這三條路線都讀清楚，聖經對我們就相當透亮了。（聖經的十條路線，一八八頁。）

### 信息選讀

撒但的起始是美妙的，…他不只有君王職分，也有祭司職分，那是我們蒙救贖的人永遠所有的地位。（啓五 9 ~ 10，二十 4 ~ 6。）但是當他背叛神的時候，他的地位與職分就被奪去了。如今神揀選我們作祂的祭司與君王，以頂替撒但當初的地位與職分，使他蒙羞，並使神得榮耀。

## 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.

撒但背叛神是由於他心裏驕傲。以西結二十八章十七節說，他因美麗心中高傲，又因榮光敗壞智慧。他本是『滿有智慧，全然美麗』，他『完美全備』。（12。）這是說，他有完滿度量的完全，並且一無所缺。但是他注視自己的美麗，因而驕傲。他觀看自己的榮光，就敗壞了。注視神所使我們有的，而忘了神自己，總是試誘我們驕傲。驕傲就是撒但背叛的原因。所以使徒絕不讓初信的人作召會的長老，『恐怕他為高傲所蒙蔽，就落在魔鬼所受的審判裏。』（提前三6。）一切天然的美德和屬性，以及一切屬靈的恩賜，都可能被魔鬼利用，使我們驕傲。連使徒保羅都可能『因所得啓示的超越，就過於高擡自己』。（林後十二7。）那驕傲的魔鬼仍在徧地遊行，尋找可吞喫的人，就是驕傲的人。（彼前五8。）惟一『抵擋』他的辦法，就是『降卑』自己，以謙卑束腰，因為『神敵擋狂傲的人，賜恩給謙卑的人』。（9，5～6。）在這事上主耶穌是一個好榜樣。撒但是高擡自己，主耶穌是『降卑自己』。（腓二8。）因此，主勝過了撒但，撒但在祂裏面毫無所有。（約十四30。）

撒但背叛的目的乃是要高舉自己，與神同等。在以賽亞十四章十三至十四節我們讀到，撒但在背叛之時五次說『我要…』。…撒但想要與神同等。那就是他背叛神的目的。…要求地位的野心，成了聖經所記載一切背叛的動機。巴別的背叛，（創十一4，）大坍、亞比蘭、並以色列人中那二百五十個首領的背叛，（民十六1～3，）還有押沙龍的背叛，（撒下十五10～12，）都是由於要得地位的邪惡野心。但是主耶穌『反而倒空自己，取了奴僕的形狀，…所以神將祂升為至高，又賜給祂那超乎萬名之上的名』。（腓二7，9。）（創世記生命讀經，二二至二四頁。）

參讀：聖經的十條路線，第十篇；聖經要道，第五十三題。

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



## 第二週■週二

### 晨興餽養

伯二 4～7『撒但…說，人…爲了自己的性命，情願付出一切所有的。你且伸手，傷他的骨頭和他的肉；他必當面咒詛你。耶和華對撒但說，他在你手中；只要存留他的性命。於是撒但從耶和華面前退去，擊打約伯，使他從腳掌到頭頂都長了毒瘡。』

在以賽亞十四章十五節和以西結二十八章十六至十七節，撒但已經被神定罪，甚至受神判刑。但神按祂的智慧和主宰的權柄，還未在撒但身上執行祂的審判。祂仍然給撒但有限的時間，使他能作些事，好應付一些消極的需要，以完成神的經綸。…沒有撒但，就沒有一位會作這醜惡的事來傷害約伯，就是剝奪他的一切，使他能被神充滿。（約伯記生命讀經，一四頁。）

### 信息選讀

需要有人來傷害約伯，不是審判他，而是剝奪他的一切。約伯在神的祝福下勞苦多年，累積了許多財富。他有七千隻羊，三千隻駱駝，五百對牛，五百匹母驢，並有許多僕婢。他有一個親愛的妻子、七個兒子、三個女兒。不僅如此，約伯在完全、正直、持守純全的事上，非常成功。他的家產、成功和成就，使他成爲一個自滿自足的人。約伯雖然滿了家產，滿有成就，但他裏面沒有神。神看約伯時，可能說，『約伯，我該在你身上作甚麼？你滿有家產和成就，但你沒有滿了我。你在名義上有我，但你裏面並沒有我。』因此，神爲了對付約伯，就需要撒但。撒但是宇宙中惟一的一位，能毅且願意完成神這目的，就是剝奪約伯的家產和道德

## 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。

『耶和華問撒但說，你曾用心察看我的僕人約伯沒有？地上沒有人像他完全且正直，敬畏神，遠離惡事。』（伯一8。）神在這裏向撒但誇獎約伯。我們若仔細讀，就看見神在這裏誇獎的目的，是要撒但為祂作點事。

撒但回答耶和華，問祂說，『約伯敬畏神，豈是無故呢？你豈不是四面圈上籬笆圍護他和他的家，並他一切所有的麼？他手所作的，你都賜福；他的家產也在地上大大增多。』（9～10。）神的確在四面圈上籬笆圍護約伯，並賜福他手所作的。在十一節撒但繼續說，『你且伸手，碰他一切所有的，他必當面咒詛你。』

『耶和華對撒但說，看哪，凡他所有的，都在你手中；只是不可伸手加害於他。』（12上。）我們不該認為神被撒但掌握，因為乃是撒但被神掌握，要為祂作點事—為神剝奪約伯。撒但這邪惡的天使，願意作善良天使所不願意作的；因此，他馬上接受神的任務。

關於神對付尋求祂的人這件事，撒但的邪惡觀念乃是基於他得失的商業原則。撒但是個生意人，是個商人，他的思想是照着他的商業原則。他不知道神對付愛祂的人，甚至使他們受損失，目的乃是要使他們最完滿的得着祂，遠超過他們在祂之外所虧損的一切，使祂能藉着他們得以彰顯，以成就祂造人的目的。（創一26。）（約伯記生命讀經，一四至一七頁。）

參讀：約伯記生命讀經，第二至三篇；神計畫裏的救贖，第三篇；倪柝聲文集第二輯第二十四冊，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

## 第二週■週三

### 晨興餽養

約壹三 8『…神的兒子顯現出來，是要消除魔鬼的作為。』

來二 14『…為要藉着死，廢除那掌死權的，就是魔鬼。』

得勝的人—除我們的主耶穌基督外，並無別人。『神的兒子顯現出來，是要消除魔鬼的作為。』（約壹三 8。）『女人的後裔要傷你（蛇—撒但）的頭。』（創三 15。）基督是得勝者，是消除魔鬼的作為的，是打破了蛇的頭的。基督已得勝。時常承認這個事實，將自己聯合在基督裏，就要時常得勝。時常用口中的話語，對撒但作見證，（啓十二 11，）宣告基督是得勝者，是撒但所最怕的。這樣見證的話，要叫他逃走。基督得勝，阿利路亞！讚美主！（參可一 24，27，三 11。）（倪柝聲文集第一輯第一冊，一六九至一七〇頁。）

### 信息選讀

各各他的十字架，乃打敗撒但及撒但權力的地方。各各他的得勝，在今日仍有它的力量。『既將執政的和掌權的脫下，神就把他們公然示眾，仗着十字架在凱旋中向他們誇勝。』（西二 15。）『為要藉着死，廢除那掌死權的，就是魔鬼。』（來二 14。）人多以為主耶穌的被釘，是祂的失敗；殊不知得勝的地方，就在乎此。世未有兩軍相遇，不交戰而能決定誰勝誰負的。主釘死在十字架，而且從死裏復活，是入於死以與死戰，勝了死權，於是得勝大功告成。若主不死而復活，就說打敗了

## 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，這是沒有的事。所以主死，與掌死權的撒但戰，也勝過了掌死權的撒但；主的復活就是祂得勝的憑據。基督面向各各他前行時，祂說，『現在這世界受審判，這世界的王要被趕出去。』（約十二31。）撒但已敗在各各他了。凡在別處要與撒但交戰的，都要失敗。除了各各他以外，撒但到處都是得勝的。他只在各各他失敗，他也永在各各他失敗。所以，凡與各各他的羔羊聯合的，而站立在各各他得勝的根基上——不是要重新爭戰得勝，乃是要將從前的得勝，顯在這一次的爭戰裏——都要得勝。失敗是因靠己；得勝是因站立在各各他上面。各各他是得勝地！各各他是我們的家！我們還有甚麼可怕的呢？

我們是主的使者，是宣傳各各他的得勝，及基督為得勝者。『我差你到他們那裏去，叫他們…從撒但權下轉向神。』（徒二六18。）各各他的得勝，今日仍有效力。救主耶穌仍是得勝者。撒但仍是失敗者，對吾人已無權力，所以當脫離撒但的權柄而轉向神。

基督是得勝者；我們在基督裏，與基督聯合，我們也就是得勝者。我們每日皆可以得勝，因主說，『我已經給你們權柄，可以踐踏蛇和蠍子，並勝過仇敵一切的能力，…靈服了你們，』（路十19～20，）『在我的名裏趕鬼。』（可十六17，參徒十六18，十九15。）我們離了主，就不能有所作為。我們宜常在主裏，凡事在主的名裏行之，撒但就常失敗了。（倪柝聲文集第一輯第一冊，一七〇至一七一頁。）

參讀：國度，第八章；馬太福音生命讀經，第十一篇；約翰福音生命讀經，第二十六篇；使徒行傳生命讀經，第十篇；歌羅西書生命讀經，第二十三篇；神聖的經綸，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

## 第二週■週四

### 晨興餽養

弗六 12『因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

約壹五 18『…那從神生的，保守自己，那惡者也就不摸他。』

提後四 22『願主與你的靈同在。願恩典與你們同在。』

魔鬼作工，不僅用法術作手法，也用詭計作謀畧。他的詭計是多端的，我們需要穿戴神全副的軍裝，纔能抵擋。他能利用我們各種的人事，各種的遭遇，作他陷害我們的陰謀。他也能從我們所是、所有、所能、所作、所愛、所好的一切裏面，生出陰謀，來誘騙我們。而他一切的陰謀，又總是以實遮虛，藉善施惡，是我們難以辨認的。所以我們需要儆醒、禱告，求神時常為我們揭穿他的陰謀，使我們作一個『並非不曉得他的陰謀』的人。（林後二 11。）（聖經要道，一四七〇至一四七一頁。）

### 信息選讀

我們要抵擋魔鬼，就必須穿戴神全副的軍裝。這不是單個信徒所能作到的，必須召會纔可以。我們必須同着眾聖徒，與魔鬼黑暗的權勢爭戰。以弗所六章的爭戰，是召會與魔鬼黑暗權勢的爭戰，所以以弗所六章的軍裝，也是召會的軍裝。我們若活在召會，就是基督的身體裏，同眾聖徒穿着這些軍裝抵擋魔鬼，就能勝過他，消滅他，而帶進神的國度。

## 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,

（聖經要道，一四七六頁。）

忘掉老宗教。守晨更不值錢，禱告不值錢。很可能你的禱告是和撒但合作，你的晨更是給撒但滲透了，連你作長老都是給撒但作長老。這不是說你把偶像帶到召會來了，也不是說你帶着弟兄犯罪去了；反而你是非常虔誠、殷勤，帶着大家守晨更，努力操練，努力讀經。那知道你這一套完全在撒但滲透之下。只有一個地方是撒但不能侵入的，就是你的靈。

願主憐憫我們每一個人，使我們能看見那從天上來的異象。並非熱心就是好，並非事奉就是好。大數的掃羅也熱心，也事奉神，但他那時是在撒但的權下；他的事奉神、熱心、守律法，都是在撒但的權下。你敢說你今天熱心、守晨更、努力作這作那，而不在撒但的權下麼？到底你是否在撒但的權下，不是以你所作的事來定，乃是以你是否在靈裏，或是在肉體裏來定。有的弟兄五點半就起來晨更，我要問說，你這個守晨更是你天然的呢，還是在靈裏？若是在天然裏，連你的守晨更都會給撒但利用！但是一在靈裏守晨更，那是另一個味道。

要回到靈中。不是聖潔問題，不是得勝問題，也不是不犯罪問題，只有一個問題，就是要活在你的主所在的靈裏面。（李常受文集一九七五至一九七六年第一冊，六三八至六三九頁。）

參讀：彼得前書生命讀經，第三十三篇；活在靈中，第二篇；真理課程四級卷三，第四十三課；倪柝聲文集第二輯第十八冊，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

## 第二週■週五

### 晨興餽養

羅十六 20『平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。』

十二 5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

十六 1『我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事。』

羅馬十六章二十節的『你們的』在原文是複數，指基督的身體。神要將撒但踐踏在基督身體的腳下。羅馬十六章不是指宇宙的身體，乃是指身體在地方上實際的彰顯。這就是說，撒但只能被踐踏在那實際彰顯於眾地方召會之基督身體的腳下。我們若在道理上說到身體，就只有名詞而已。惟有當我們有正當的地方召會，作身體實際的出現，纔會將撒但踐踏在我們的腳下。（羅馬書生命讀經，六二一頁。）

### 信息選讀

我們必須跟隨使徒的腳蹤；他藉着推薦與問安，將我們帶進基督身體全體相調等等生活中，使平安的神能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。（羅十六 1～16，21～24，20。）在羅馬十六章，使徒保羅將聖徒一一題名問安，至少有二十八位聖徒，…並且普遍的問聖徒的安。這給我們看見，他對每一位聖徒都相當的認識、瞭解、關心。這樣的推薦和問安，不僅說到眾聖徒之間的關切，也說到眾召會之間的交通。因着召會這樣在身體裏的交通，就使平安的神能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。（經

## 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

歷神生機的救恩等於在基督的生命中作王，七五頁。)

勝過撒但惟一的路，就是留在我們重生之靈的高臺裏。…我們一留在靈裏，就實際的被建造在身體裏。但我們若留在我們的心思裏，就會分裂。不但在召會生活裏是這樣，在婚姻生活裏也是這樣。我若留在我的心思裏，我的妻子也留在她的心思裏，我們就不可能是一。我已經學會對於留在我的心思裏有健康的畏懼。…每當我在靈裏，一就沒有問題。在召會生活和家庭生活裏，我們必須懼怕我們那十分容易置於肉體的心思，懼怕由我們異議的思想和意見所引起的分裂。（見羅八6。）當我們發覺自己的思想在批評別人，就需要立刻轉向在我們靈裏的主，並且禱告。我們都必須學習轉向靈並留在靈裏的功課。

在靈裏我們不但經歷基督作生命，也經歷身體。在靈裏基督是我們個人的生命，也是身體的生命。所以，在靈裏，憑着神聖的生命和基督的身體，就能勝過撒但，甚至將他踐踏在我們的腳下。撒但不是被個人擊敗，乃是被身體擊敗。

絕不要忽畧你重生的靈，就是你裏面的高臺，你能躲避撒但的地方。每當你受試誘要與你的妻子或丈夫爭辯，你就該奔入這高臺。婚姻生活裏的爭辯，都是發自心思，藉着肉體的幫助而來的。每當弟兄對妻子有消極的思想，肉體就會盡力激動他與妻子爭辯。這指明肉體總是豫備好要在消極方面幫助心思。…我們該逃進我們重生之靈的高臺，就是撒但不能摸我們的地方，也是我們享受基督作我們的生命並經歷身體之實際的地方。我們一在這樣的地方，撒但對我們就不能作甚麼。（羅馬書生命讀經，六二五至六二六頁。）

參讀：羅馬書生命讀經，第三十、四十九篇；真理課程二級卷三，第二十九課；四級卷二，第三十八課。

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



## 第二週■週六

### 晨興餽養

啓十二 5『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

11『弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。』

男孩子被提到天上以後，米迦勒和他的使者就開始與撒但爭戰。這指明男孩子，就是神子民中較剛強的部分，總是從事與神仇敵撒但的爭戰。得勝者在地上不斷與撒但爭戰，甚至爭戰至死，並且把撒但打敗。如今天正等待他們到達那裏，好進行爭戰，把撒但從天上摔下去。

主已把擊敗仇敵最有效的方法指示了我們。我們所要作的，就是取用神的約，就是神的話，將主為我們所作成的，向撒但傳講。比方說，已過每逢我們受自己的脾氣困擾時，都是先向主認罪，求主赦免，然後再禱告求主幫助，最後立定心志不再發脾氣。這樣的事不知重複了多少次。但我們不該再這樣。每當我們的脾氣又要發作時，先不要管脾氣，要向撒但傳講。我們要到問題的源頭，就是撒但面前，向他傳講說，『撒但，你已經被釘在十字架上。』你越向撒但傳講，你就越得釋放。（啓示錄生命讀經，五二三至五二四頁。）

### 信息選讀

當男孩子生出來，被提到（神的）寶座那裏，他要說，『撒但，你在地上已被我打敗，你還要躲

## 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

在天上麼？現在我到這裏來向你傳講，你還記得我在地上對你講的信息麼？』…然後，男孩子會說，『撒但，你不應該再在這裏，出去！』男孩子一宣佈這話，天使長米迦勒就率領他的使者與龍爭戰。執行官一發命令，所有的警察就出來執行這命令。神在諸天之上正等待着這個執行者。誰是執行者？就是我們這班男孩子！盼望我們都到那裏去向撒但傳講。但要在那裏作這事，我們必須先在地上打敗撒但。在地上打敗撒但後，我們要爭戰到天上，至終還要從天上爭戰到地上。現在當我們面對撒但時，就要向他講許多信息；以後到了天上遇見他時，還要再向他傳講。等到撒但被摔到地上破壞地的時候，我們還要下來對他說，『撒但，你還在這裏麼？我再向你講一篇道，現在就是你下無底坑的時候了。』然後，千年國以後，要再向撒但講第四篇道。那時，撒但要煽動人起來背叛神，而我們就要說，『撒但，聽我們說！這是我們的最後一篇道，現在你要到你命定的地方—火湖—去。』

你若想穀格有分於這事，現在就必須爭戰。不要無所謂。我盼望你讀完這篇信息以後，能強有力的向仇敵說，『撒但，你欺騙我多年，現在我（的）…眼睛已被開啓，不能再無所謂了。撒但，你不僅是神的仇敵，也是我的仇敵。從今以後，我要絕對的爲着主，再也不聽你的話了。』…你若這樣對撒但傳講，就會變成另一個人，並且很可能不久就包括在那婦人較剛強的部分裏。從現在開始，我們都要穀資格，裝備好，被成全，在那些被提到天上，對撒但執行審判的人中間。（啓示錄生命讀經，五二四至五二五頁。）

參讀：啓示錄生命讀經，第三十五至三十六、三十八至三十九、四十五篇；聖潔沒有瑕疵，第四章；新約總論，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

## 第二週詩歌

637

### 屬靈的爭戰—在身體裏

8 7 8 7 副 (英 885)

降 B 大調

3/4

一 爭戰要在身體裏面，永勿單獨去迎敵；  
 同着身體聯於元首，寶座之上將敵襲。

(副) 爭戰要在身體裏面，藉着元首的功績；  
 同着身體站得穩堅，你就必定得勝利。

- 二 神的軍裝乃為身體，非為任何的個人；  
 當你憑着身體爭戰，所有益處是你分。
- 三 召會建在基督身上，陰府權勢難勝過；  
 乃是身體得被建造，纔能抵擋眾惡魔。
- 四 憑着身體，靠着元首，坐在諸天的境界，  
 與執政者並眾惡魔，摔跤奮鬪不鬆懈。
- 五 同眾弟兄為神站住，作主身上一肢體；  
 靈中隨時多方禱告，靠着寶血取勝利。
- 六 坐在天上得勝有餘，藉主力量的大能，  
 在主裏面，同眾作戰，如同軍隊一兵丁。
- 七 憑着身體向前進攻，惡者必由你征服；  
 照神旨意捆綁、釋放，仇敵必作你食物。

## 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.
3. 'Tis the Church on Christ established  
 Satan shall not overpow'r;  
 'Tis the Body built together  
 Which resists the evil pow'r.
4. In the Body, by the Headship,  
 Sitting in the heavenlies,  
 Struggle with the wicked spirits  
 And the principalities.
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.
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.
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.



## 第三週

在舊約裏約伯所經歷神的  
銷毀和剝奪，  
遠不如在新約裏保羅所經歷的

詩歌：詩 461

讀經：伯三 1，林後四 10～12，16～18，腓一 19～25，四 4

### 綱要

#### 【週一】

壹 約伯受攪擾、困惑、迷惑到了極點，因為他雖然完全、正直且純全，卻有災禍臨到他的家產和兒女，且有災病臨到他的身體：

一 約伯咒詛自己的生日（即咒詛自己的母親）時，必然不是完全、正直的，也沒有持守他的純全，反而在他的純正上破產了——伯三 1。

二 神的目的是要拆毀那在自己的完全和正直裏天然的約伯，使祂能建立一個有神的性情和屬性，得更新的約伯，好使約伯成為屬神的人，按着神的經綸由神所構成；這樣的人（如保羅）絕不會受任何難處和問題所困惑，以致咒詛自己的生日，寧願死不願活——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 約伯沉緬於他美好的過去，為他悲慘的現況歎息，（伯二九 1～三十 31，）並且堅持，甚至誇耀他的正直、公義、純全與完全（二七 1～7，三一 1～40）：

- 1 然而，保羅卻操練忘記背後已過的事，好贏得目前『今天的基督』到最完滿的地步—腓三 8，13～14。
- 2 不僅如此，保羅不是昨天的人，乃是今天的人；（來三 7～8，14，詩九五 7～8；）我們不該往前看將來，也不該回顧已往；我們乃是今天的人。（太六 11，33～34，路十九 9～10，二三 43。）
- 3 我們所愛的基督乃是現在的基督、今日的基督，也是在諸天之上、寶座上的基督，作我們每天的救恩並時刻的供應，支持我們在地上過屬天的生活—太二八 20，彼前一 8，來八 2，四 14～15，七 26，林後六 2，羅五 10。
- 4 當我們完全成為新耶路撒冷時，我們所有的乃是今天，因為永世裏的每一天都是今天；我們惟一擁有的日子是今天，不是明天。

## 【週二】

四 約伯藉着八次對他三個朋友的講話，暴露了自己是有以下特徵的人：

- 1 約伯是自義的；（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，滿意於自己所成為的，卻不知道自己在神面前可憐的光景。（參腓三 9，啓三 17～18。）
- 2 約伯只是在名義上承認神，卻不是在實際裏；他沒有被神浸透，被神充滿，也沒有與神調和而與神成為

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—詩九二 10，利二 4～5，羅八 16，提後四 22，林前六 17，弗三 19，五 18，26，來二 10～11。

3 約伯沒有得着那作神的生機體、以活神並彰顯神直到永遠之新耶路撒冷某些方面和某些特徵的任何元素；反之，神的名，新耶路撒冷的名，並主的新名，寫在得勝者上面，指明神的所是、新耶路撒冷的性質、以及主的人位，都已作到得勝者裏面—啓三 12。

五 約伯和他的朋友們都不知道神對付約伯的目的，如使徒保羅向新約信徒所宣告的：信徒所受的苦楚是要為他們成就永遠重大的榮耀，就是榮耀的神作他們榮耀的分，給他們得着並享受，直到永遠—林後四 17。

### 【週三】

六 約伯和他的朋友們若花時間在謙卑的靈裏尋求神，並在禱告裏操練他們的靈，（賽五七 15，六六 2，西四 2，）神就可能給他們看見在基督裏得重生、變化並榮化的聖徒，與天然的人無分無關，也不需要天然人的美德建立自己。

七 這屬天的異象就會拯救他們，免去他們在約伯記三十五章經文裏浪費時間、加添痛苦、並虛空的辯論；這些經文乃是一羣瞎眼的人在黑暗中摸索的記載；他們談論神，也說到他們的靈，（三二 8，）但在他們三回長篇的辯論中，他們運用他們的心思，而沒有運用靈為約伯禱告並彼此交通，好叫他們都能摸着神，得着神作他們的生命、光和屬靈的供應：

1 我們若要有活力排，就必須以約伯記裏這些人的談論為警戒；我們在約伯記中所看見的排聚會，提供我們

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

一個消極的例子，是我們今天在召會生活中所不該有的排聚會；我們來在一起時，頭一件必須作的事就是操練我們的靈禱告；活力排就是活力禱告的排—參徒十二5，11～12，來十24～25，三13。

- 2 活力排的活力在於這二靈：在於人的靈並在於神的靈；基督徒的生活就是終極完成的靈作為三一神的終極完成，住在我們重生的靈裏，並且這二靈調和為一靈—約四24，羅八16，林前六17，加三14，六18。
- 3 我們要學習在我們的靈裏接觸神的靈；這是基督徒生活和工作的內在意義；這是神在人裏的行動，以及人在神裏的行動，以完成祂的經綸，祂的計畫，就是將祂自己在基督裏作為那靈分賜到人裏面，為要建造基督的身體並豫備祂的新婦，以終極完成新耶路撒冷—林後二13，腓三3，羅一9。
- 4 保羅在羅馬書裏強調凡我們所是的、（二29，八5～6，9、）我們所有的、（十16、）以及我們向神所作的、（一9，七6，八4，十二11，）都必須在我們的靈裏；我們必須被成全、被建立成為在靈裏的人；我們要作愛神的人，要作尋求基督的人，要作得勝者，除了在靈裏以外，別無他途。（啓一10，四2，十七3，二一10。）

#### 【週四】

貳 在舊約裏約伯所經歷神的銷毀和剝奪，遠不如在新約裏保羅所經歷的—提前一16：

- 一 神的銷毀是要消耗我們；神的剝奪是要拆毀並取去那頂替我們活出基督以彰顯基督之天然純

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



全的總和——我們天然性格上的完全和正直——腓一 19 ~ 20, 三 4 ~ 9 上。

二 天天時時，約伯一直被銷毀，他並不喜樂，但在新約裏，神的銷毀和剝奪成爲可喜悅的事；自保羅信主那天起，他就是一個在神的銷毀和剝奪之下主裏的囚犯，但他滿了喜樂和歡樂——徒九 15 ~ 16, 林後四 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 保羅已經與基督同釘十字架；藉着了結和新生的起頭而再生，就是重生時就釘了十字架；（約三 5, 羅六 4, 西二 12；）我們就像保羅一樣，在重生時已經被釘十字架，目的是從那時起，不再是我們活着，乃是基督在我們裏面活着。（加二 20。）

四 現今我們基督徒的生活是藉死而活；（20, 林前十五 31, 36, 約十二 24, 林後四 11；）藉死而活乃是背十字架的正確意義。（太十六 24 ~ 26, 詩歌四六一首。）

### 【週五】

五 保羅在經歷神的銷毀和剝奪時，四面受壓，卻不被困住；打倒了，卻不至滅亡；保羅沒有咒詛自己的生日，也沒有說寧願死，不願生；相反的，經過許多考量後，保羅說，他寧願活着，爲使聖徒得到信仰上的進步（他們生命的長大）和喜樂（他們對基督的享受）——林後一 8 ~ 9, 加二 20, 腓一 21 ~ 25。

六 當保羅爲基督的緣故受困苦時，（林後十二 10,）他是喜悅快樂的，甚至爲着他的經歷而在主裏喜樂。（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 保羅要認識基督、並祂復活的大能、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，模成基督的死是他極大的喜悅。

八 保羅藉着耶穌基督之靈全備的供應，無論是生，是死，都藉着活基督而顯大基督；當神造人時，祂要人過的就是這種生活——19～21 上，創一 26。

九 保羅說，他身體上常帶着耶穌的治死，殺死，常為耶穌被交於死，使耶穌的生命，在他那必死的肉身上顯明出來；當我們在主死的殺死之下，祂復活的生命就藉着我們分賜到別人裏面——林後四 10～12：

- 1 在我們環境裏耶穌的治死，與內住的靈合作，殺死我們天然的人（我們外面的人），包括我們的身體和魂；我們外面的人因着死的殺死工作而漸漸銷毀，我們裏面的人卻因着復活生命新鮮的供應而日日在更新——16 節。
- 2 保羅說他是天天死；（林前十五 31；）他天天冒死、面對死，並向自己死。（林後十一 23，四 11，一 8～9，羅八 36。）
- 3 基督之死及其功效的應用是在於複合的靈，這靈住在我們靈裏，分賜基督的死及其功效，從我們的靈到我們的魂，甚至到我們必死的身體裏——出三十 22～25，羅八 6，9～11。
- 4 這分賜就是膏油的塗抹，（約壹二 20，27，）而膏油的塗抹就是內住之靈的運行；我們的禱告使內住之靈的運行發動，而在這運行之內有殺死的能力。

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 保羅在經歷神的銷毀和剝奪時，他說我們那短暫輕微的苦楚，要極盡超越的為我們成就永遠重大的榮耀；『永遠』與『短暫』相對，『重大』與『輕微』相對，『榮耀』與『苦楚』相對——林後四 16～17，羅八 28～29。

十一 約伯認為他所受的苦楚非常沉重，但保羅認為他的苦楚是短暫輕微的；我們不需要在意我們的苦楚，倒需要關切我們被變化，從一種程度的榮耀到另一種程度的榮耀，藉此神這重大的榮耀就在我們裏面加增；只要我們更多得着神，這纔是真正重要的事——徒七 2，林後三 18，西二 19：

1 我們就像保羅一樣，是在受苦和受壓的環境之下，這環境與那靈一同作工，殺死我們天然的人；我們應當在我們的靈、魂、體裏與內住的靈合作，並接受外面的環境；因為我們不是顧念所見暫時苦楚的事，乃是顧念所不見永遠榮耀的事——腓一 19～20，林後四 18，來十一 1，27，林後五 7。

2 我們需要操練我們的靈，而在殺死的環境中喜樂；（腓四 4；）主的主宰權柄在運行，將我們放在基督之死的殺死下，使祂的生命能顯明在我們的身體上，以更新我們裏面的人，使我們像新耶路撒冷一樣的新。（林後四 10～12，16，五 17，加六 15，啓二一 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).



## 第三週■週一

### 晨興餽養

腓一 19 ~ 21 『…這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

在約伯記三章約伯咒詛自己的生日。他是一個好人，想要持守自己的完全、正直和純全；但因着煩惱，他不能控制自己，也不知道該怎麼辦。毫無疑問，他盼望有機會與神辯交涉，但他不敢發起這事。他不願失去自己的完全，就藉着咒詛自己的生日發洩他的煩惱。

約伯受攪擾、困惑、迷惑到了極點，因為他雖然完全、正直且純全，卻有災禍臨到他的家產和兒女，且有災病臨到他的身體。約伯咒詛自己的生日時，必然不是完全、正直的，…反而因着咒詛自己的生日，在他的純全上破產了。約伯咒詛自己的生日，就是咒詛自己的母親。（約伯記生命讀經，二九至三〇頁。）

### 信息選讀

約伯表示，他寧願死，不願生。（伯三 11 ~ 23。）我們很難相信約伯真的寧願死，不願生。…約伯沒有（結束自己的性命），因為他想要持守自己的純全。

在舊約裏約伯所經歷神的銷毀和剝奪，遠不如在新約裏保羅所經歷的。神的銷毀是要消耗我們；神的剝奪是要從我們身上取去財富。神首先剝奪約伯的家產，然後銷毀他這個人。約伯身體上所遭受的

## 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

災病是一種銷毀。天天時時，約伯一直被銷毀。在新約裏，神的銷毀和剝奪成爲可喜悅的事。自保羅信主那天起，他就是一個在神的銷毀和神的剝奪之下的人。（林後四 16。）

保羅生來命定要被釘十字架，他重生時已被釘十字架，使他活着不再是他，乃是基督在他裏面活着。（加二 20 上。）我們就像保羅一樣，在重生時已經被釘十字架；目的是從那時起，不再是我們活着，乃是基督在我們裏面活着。

保羅在經歷神的銷毀和剝奪時，四面受壓，卻不被困住；打倒了，卻不至滅亡。（林後四 8～9。）…保羅…每天都被打倒，他卻不至滅亡。保羅沒有咒詛自己的生日，也沒有說寧願死，不願生。相反的，經過許多考量後，保羅說，他寧願活着，不願離世，因爲在他活着就是基督。（腓一 21～25。）保羅活基督，乃是爲着顯大基督。他渴望無論是生，是死，都顯大基督。（20。）

當保羅爲基督的緣故受困苦時，他是喜悅快樂的，（林後十二 10，）甚至爲着他的經歷而在主裏喜樂。（西一 24。）保羅對受苦的反應與約伯極爲不同。約伯沒有喜樂，乃是一直煩惱。

保羅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。對保羅而言，模成基督的死是極大的喜悅。

保羅說，他身體上常帶着耶穌的治死，常爲耶穌被交於死，使耶穌的生命，在他那必死的肉身上顯明出來。（林後四 10～11。）保羅在他每日的基督徒生活中被治死。他顯明基督生命惟一的路，乃是經歷基督的死。（約伯記生命讀經，三〇至三三頁。）

參讀：約伯記生命讀經，第四、十六篇；腓立比書生命讀經，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

## 第三週■週二

### 晨興餽養

腓三 9『並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義。』

林後四 17『因為我們這短暫輕微的苦楚，要極盡超越的為我們成就永遠重大的榮耀。』

約伯藉着八次對他三個朋友的講話，暴露了自己…許多消極的事。…他暴露了自己是自義的，（伯六 30，九 20，二七 5～6，三二 1，）…也暴露了自己是個滿了理由的人。一個自義的人總是準備好，就着他的光景講許多理由。

約伯不知道自己在神面前可憐的光景。他只是在名義上承認神，卻不是在實際裏；他沒有被神浸透，也沒有被神充滿；他沒有與神調和，也沒有與神是一。不僅如此，約伯沒有得着那作神的生機體、以活神並彰顯神直到永遠之新耶路撒冷某些方面和某些特徵的任何元素。約伯不認識自己的光景，也不認識新耶路撒冷。（約伯記生命讀經，一四六至一四七、一四九至一五〇頁。）

### 信息選讀

保羅在經歷神的銷毀和剝奪時，並不喪膽。他外面的人雖然在毀壞，他裏面的人卻日日在更新。他說他那短暫輕微的苦楚，為他成就永遠重大的榮耀。（林後四 16～17。）

保羅是期望天天被銷毀的人，…因為他要得着更新。惟有藉着銷毀，更新纔得以完成。…這種藉着銷毀而有的更新，加添你在要來時代中所分享永遠重

## 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

大的榮耀。我們都要分享主的榮耀，但榮耀的重大程度在信徒之間會有所不同。藉着神的銷毀，我們所要分享的榮耀要成爲永遠重大的榮耀。…約伯認爲他所受的苦楚非常沉重，但保羅認爲他的苦楚是短暫輕微的。我們不需要在意我們的苦楚，倒需要關切重大榮耀的加增。我們會有多少重大的榮耀，在於我們爲主的緣故，在今時遭受多少的苦楚。保羅…知道他越受苦，他在永世裏所分享的榮耀就越重大。

保羅藉着耶穌基督之靈全備的供應，無論是生，是死，都藉着活基督而顯大基督。（腓一 19 ~ 21 上。）這就是基督徒的生活。當神造人時，祂要人過的就是這種生活。

神在約伯身上的目的，是要銷毀這個『完全且正直』的約伯，剝奪他在最高標準的道德上，所達到並成就的完全和正直。（伯一 1。）…神的目的也是要拆毀那在自己的完全和正直裏天然的約伯，使神能建立一個有神的性情和屬性，得更新的約伯。…至終，神的目的是要使約伯成爲屬神的人，（提前六 11，提後三 17，）充滿了作神具體化身的基督，成爲神的豐滿，好在基督裏彰顯神，而不是一個高道德標準的人，有天然的完全、天然的正直、和天然的純全，那是約伯想要維持並持守的。（伯二 3，9 上。）這樣一個按着神的經綸由神所構成的人，絕不會受任何難處和問題所困惑，以致咒詛自己的生日，寧願死不願活。（約伯記生命讀經，三三至三五頁。）

在希伯來書，這位現在的基督，現今在諸天之上作我們的執事（八 2）和大祭司，（四 14 ~ 15，七 26，）供應我們屬天的生命、恩典、權柄和能力，並維持我們在地上過屬天的生活。祂是現在的基督、今日的基督，也是在諸天之上、寶座上的基督，作我們每日的救恩並時刻的供應。（聖經恢復本，來一 3 註 5。）

參讀：約伯記生命讀經，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



## 第三週■週三

### 晨興餽養

賽五七 15『…我必住在至高至聖的所在，也與靈裏痛悔卑微的人同居，要使卑微之人的靈甦醒，也使痛悔之人的心甦醒。』

羅一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證…。』

啓一 10『當主日我在靈裏，聽見在我後面有大聲音如吹號說。』

約伯在受苦，他的三個朋友來安慰他，以利戶也來幫助他度過那個處境。然而，這些敬虔的人並沒有為約伯禱告，也沒有運用靈彼此交通，叫他們都能得着一點屬靈的供應；那會幫助他們找出神對付約伯的真正目的。他們說到神，也說到他們的靈，但在他們所有的辯論中，看不出他們在運用靈。反之，他們一直運用心思，從天上、空中、空中的鳥、地上的牲畜、海裏的魚尋找話題來作他們的詩。（約伯記生命讀經，一七六頁。）

### 信息選讀

今天我們若要有活力排，就必須以這些人的談論為警戒。我們在約伯記中所看見的排聚會，提供我們一個消極的例子，是我們今天在召會生活中所不該有的排聚會。

我們來在一起聚活力排時，頭一件必須作的事就是禱告；活力排就是活力禱告的排。在活力排裏，要學習不照着自己的傳統，用老套的話作陳舊的禱告；總要學習有新鮮的禱告。要操練靈，因為我們的神，我們今日的神，帶着祂一切全備的供應，就在我們靈裏。因此你來到活力排，就該留在你的靈

## 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

裏，操練你的靈。你在靈裏，就會得着新的說法、新的發表。你能這樣作，因為你有三一神這終極完成的靈在你的靈裏。

活力排的活力在於這二靈。…從使徒行傳到啓示錄，說到神的靈如今在我們的靈裏，與我們的靈成爲一靈。（林前六 17。）…神在人裏行動，人在神裏行動，都是在這二靈裏。因此，你到活力排來，只該轉到靈裏，留在靈裏並操練靈。

來到活力排，不要講些親密卻是天然的話，那會殺死這個活力排。反之，要運用你的靈來讚美神，唱一節或幾句詩歌。這種讚美和唱詩會挑旺活力排中每個人的靈，然後每個人都會跟着有禱告。

禱告之後，我們就該…在靈裏，運用我們的靈來交通。我們說到一位聖徒生病時，不要用平常的話語，乃要用從那包羅萬有、賜生命的靈而來的話語。…要盡力把這個排帶到二靈裏。這會產生極大的不同，也會爲活力排打下在二靈裏行動的基礎。不僅如此，你探訪人的時候，或是在你家裏，或是在別人家裏，或是在會所裏，都要運用你的靈。

要學習在你的靈裏接觸神的靈；這是基督徒的生活，也該是基督徒的工作。這是神在人裏的行動，以及人在神裏的行動，以完成神的經綸，就是神對基督同祂身體的計畫。我們在地上乃是爲着這個；爲此我們該照着這二靈而活，跟隨這二靈，並照着這二靈作一切事。

要成爲這樣的人非常簡單，路就是在我們的靈裏。…我們都需要向約翰學習，在靈裏看見異象，並在靈裏享受主，享受身體，享受那靈對眾召會的說話。（參啓一 10，12。）（約伯記生命讀經，一七六至一七八、一七二頁。）

參讀：一個在靈裏之人的自傳，第二章；實行主當前行動之路，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

## 第三週■週四

### 晨興餽養

約三 5『耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

當我們重生時，我們就被釘了十字架。…沒有一個人是在肉身上生來就被釘十字架的，但每一個信徒都是重生時就被釘十字架。這與主在約翰三章五節的話符合，那裏說，『人若不是從水和靈生的，就不能進神的國。』…水是指約翰的職事，靈是指主的職事。

按照約翰的職事，從水而生是為着了結舊造的人。當我們在約翰職事的水裏埋葬時，這指明我們領悟自己甚麼也不配，只配死。當人來到約翰那裏悔改時，約翰就將他們投到水裏，好埋葬他們，了結他們。當一個罪人向神悔改時，他該悔改到這樣一個地步，看見他甚麼也不配，只配死。這樣，他就將自己像屍首一樣交給施浸的人。（基督徒的生活，一六八至一六九頁。）

### 信息選讀

當我們傳福音，並領人悔改信入基督時，我們可以告訴他們說，『你必須看見，你既是悔改信入基督的人，你這屬舊造的人現今乃是死了的人。你已經將你自己像屍首一樣交給我，我現在要把你放在水的墳墓裏，了結你。』保羅在羅馬六章四節和歌羅西二章十二節清楚告訴我們，在受浸的時候，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

們乃是與基督一同埋葬，浸入祂的死。當我們將受浸的人從水裏扶上來時，那指明復活。現今在復活裏，我們乃是在那靈裏。藉着了結人的死水，以及使人有新生起頭的那靈，我們就在屬靈上出生。藉着了結和新生的起頭而再生，就是重生。因此，每一個重生的人，都是重生時就釘了十字架的。

我們是重生時就已釘十字架的，也是藉死而活的。（林前十五 36。）我們生來就是死的，現在我們乃是藉死而活。『藉死而活』的意思乃是，在基督的釘十字架之下活着。每一天我們都是在死，保羅說他是天天死。（31，林後四 11。）我們的環境天天都將我們治死。我們的死乃是一件繼續不斷的事。基督徒的生活是長久受死的生活。每一天我們都藉死而活。我們重生時就被釘了十字架，現今我們是藉死而活。這就是在基督釘十字架下的生活。…在加拉太二章二十節，…一面，保羅已經被了結了；但另一面，復活的保羅，也就是得了重生的保羅，仍然活着。保羅已經與基督同釘十字架，但基督活在他裏面，他也活基督。（腓一 21 上。）基督和保羅同有一個生命，和一個生活。

我們現在要再來看一次，誰死在十字架上。我們必須說，『我死在十字架上。』當基督成爲肉體時，祂將我們穿在祂自己身上。祂穿上了血肉之體。（來二 14。）所以，當祂被釘十字架時，我們也與祂同釘十字架。我們都是基督的一部分，接受了祂在十字架上之死的注射。

在『重生時就已釘十字架，並藉死而活』這句話裏，『並』這個連接詞將『重生』以及『死』連接在一起。我們是重生的，我們也一直在死。我們已經重生而釘了十字架，現今我們必須死，使我們可以活着。在我們受浸之後，我們是藉死而活着。藉死而活是背十字架的正確意義。（基督徒的生活，一六九至一七一、一七四頁。）

參讀：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

## 第三週■週五

### 晨興餽養

林後四 11 ~ 12『因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。這樣，死是在我們身上發動，生命卻在你們身上發動。』

在我們環境裏耶穌的治死，與內住的靈合作，殺死我們天然的人（我們外面的人），包括我們的身體和魂。這是林後四章十至十二節裏着重說到的。保羅說他身體上常帶着耶穌的治死，使耶穌的生命也顯明在他的身體上。…十六節說，『我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』『毀壞』的意思是銷毀、消耗、磨損。我們外面的人因着死的殺死工作而漸漸銷毀，我們裏面的人卻因着復活生命新鮮的供應而漸漸更新。（基督徒的生活，一三〇至一三二頁。）

### 信息選讀

我們都喜歡有好環境，凡事都是順利的、平安的、甜美的、美好的。…（但相反的，）我們乃是在受苦和受壓的環境之下，這環境與那靈一同作工，殺死我們天然的人。倪弟兄說到這種環境乃是聖靈的管治。…在說到應用基督之死的時候，羅馬八章說到內住的靈，而林後四章說到外面的環境。外面的環境與內住的那靈合作，以殺死我們天然的人。

林後四章十節指明，基督的死殺死我們。使徒保羅常在基督之死的殺死之下。…他不斷在猶太人、外邦人、和熱中猶太教之人的逼迫下。…他天天冒死，面對死，並向自己死。（林後十一 23，四 11，一 8 ~ 9，羅八 36。）他身體上常帶着耶穌的殺死，

## 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

使耶穌的生命能在他身上顯明出來。

用以複合那靈的基督之死及其功效，在那靈裏成爲有效的。基督的死若不是在那靈裏，祂的死就無法發生功效。我們若享受並經歷那靈，祂的死就在我們裏面發生功效。基督的死乃是在那靈裏。

這經過複合的靈住在我們的靈裏，分賜基督的死及其功效，從我們的靈到我們的魂，甚至到我們必死的身體裏。（6，9～10。）這分賜就是膏油的塗抹，（約壹二 20，27，）而膏油的塗抹就是內住之靈的運行。那些愛主並保持與主有交通的基督徒，常常感覺他們裏面有東西在運行着。那運行就是膏油的塗抹，而那膏油的塗抹就是三一神、基督之死、和基督之復活的分賜。那分賜包括這一切元素：神性、基督的人性、基督的死、祂死的功效、基督的復活、和祂復活的大能。

當我們在這分賜之下，我們天然的生命就被殺死，我們的肉體就被釘十字架。在這分賜、這膏油塗抹、這內住之靈的運行之下，我們就經歷到基督的死。正當我們要發脾氣的時候，我們可能停下自己而去禱告。經過禱告之後，我們的怒氣就過去了。這是因爲我們的禱告使內住之靈的運行發動，而在這運行之內有殺死的能力。

我們應當在我們靈、魂、體裏與運行的靈合作，並接受環境。我們必須樂意，在我們全人的每一部分裏與內住的靈合作，並接受外面的環境。…這殺死乃是藉着內住的靈，以及環境作爲殺死的武器而完成的。…我們必須天天經歷主的殺死，就是祂的治死，然後我們在基督的復活裏就天天有得勝和喜樂。（基督徒的生活，一三一、一九一、一二九至一三〇、一三二、一三四頁。）

參讀：哥林多後書生命讀經，第三十三至三十五章；倪柝聲—今時代神聖啓示的先見，第十五章；人的破碎與靈的出來，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

## 第三週■週六

### 晨興餽養

林後四 10『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』

16～17『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。因為我們這短暫輕微的苦楚，要極盡超越的為我們成就永遠重大的榮耀。』

對我們基督徒而言，我們不該有報復和為自己報仇的想法。…赦免並忘記別人的過錯，就是模成基督的死。

我們裏面有這樣作的性能；這性能就是復活的大能。…在一粒小小的種子裏面，不僅有生命，也有復活。這粒種子如果落在土裏死了，至終就會從土底下長出苗來。那是復活的大能。我們都像小小的種子，我們越被置於死，就越有復活大能的彰顯。這就是為甚麼我們願意赦免人，並忘記人的過錯。（基督徒的生活，二〇六至二〇七頁。）

### 信息選讀

藉着受苦，我們就有機會更多得着神。至終，在經過許多受苦之後，神就更多在我們裏面。只要我們更多得着神，這纔是真正重要的事。

在〔保羅〕活着就是基督，而活基督就是顯大基督。（腓一 20～21 上。）甚至當他在羅馬監獄裏，也沒有一事叫他羞愧。…甚至當他在監獄裏，人在他身上也看見基督。顯出的基督乃是出於基督之殺死的生命，這就是在基督的釘十字架下生活行動的意思。

## 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樂的生活，使徒保羅就不必吩咐我們要喜樂。（四 4。）當我們在受苦並擦去眼淚的時候，我們應當喜樂。我們要哭，並不需要任何鼓勵。保羅沒有吩咐我們要在主裏哭泣，但他的確吩咐我們要在主裏喜樂。我們若不操練我們的靈，而在殺死的環境中喜樂，我們就不能有任何的喜樂。

神在祂的主宰裏，一直把我們擺在十字架的殺死之下。使徒保羅是在十字架的殺死之下，我們也是如此。…這是神的神聖安排。（基督徒的生活，二〇八、一九一至一九三頁。）

當主所有的兒女都經過更新的过程，成為新耶路撒冷的時候，他們就會在完全更新的情形裏。聖城叫作新耶路撒冷，因為那裏沒有神舊造的舊元素。我們經過患難的時候，在我們裏面需要日日不斷的有更新，使神能完成祂的心意。（日日在更新，二六頁。）

在與我們日常生活有關的每一種情形中，我們必須問自己，我們是否憑神聖的生命活着，還是憑我們天然的生命活着。我們若這樣作，往往就會看見，我們乃是憑我們天然的生命活着，憑我們的己活着。這時，我們就需要來到十字架。（路九 23。）來到十字架就是被模成基督的死。…我們乃是蒙神揀選、呼召、並聖別的人，以實行祂的旨意。實行神的旨意對我們天然的生命完全是一種受苦。不僅如此，我們也是蒙拯救、重生、並分別出來的人，我們不憑天然的生命活着，乃憑神聖的生命活着。…我們喜歡憑自己作事。不憑我們的生命，卻憑另一位的生命作事，乃是一種受苦。這就是基督徒的生活。（基督徒的生活，二一六至二一七頁。）

參讀：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



## 第三週詩歌

## WEEK 3 — HYMN

### 461 十字架的道路—十字架的意義

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降 E 大調

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$E^b$  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, 豈 只 受 苦 而 已!  
 $A^b$  6 - 6 6 |  $E^b$  6 · 5  $B^b7$  5 4 |  $E^b$  3 3  $F7$  2 1 |  $B^b$  2 - - - |  
 十 架 人 若 不 離, 終 必 被 置 死 地!  
 $E^b$  1 - 1 2 | 3 · 3  $B^b7$  3 4 | 5 5  $Fm$  4 3 |  $A^b$  6 - - - |  
 因 爲 十 架 用 意, 就 是 使 人 絕 氣;  
 $B^b7$  7 - 6 5 |  $E^b$  1 · 1  $Fm7$  1 2 |  $E^b$  3 3  $B^b7$  4 7 |  $E^b$  1 - - - ||  
 所 以 十 架 經 歷, 總 是 結 束 自 己。

二 這是神的救法，  
 像是殘酷刑罰，  
 非讓十架剪除，  
 十架將我結束，  
 將人十架治殺；  
 實是榮耀救拔；  
 不能經歷基督；  
 基督纔能活出。

三 十架最終目的，  
 神意最大仇敵，  
 治死魂的生命，  
 除去己的性情，  
 乃是成功神意；  
 乃是人的自己；  
 自己纔能除淨；  
 神意纔得通行。

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

The Way of the Cross — The Meaning of the Cross

622

$E^b$  1. If we take up the cross, will we but suffer pain?  
 $A^b$   $E^b/G$   $B^b7/F$   $E^b$   $F7$   $B^b$   
 5 Nay, if we bear the cross, be sure that we will die!  
 $E^b$   $B^b/D$   $E^b$   $B^b7/F$   $E^b/G$   $E^b$   $A^b$   
 9 The mean - ing of the cross is that we may be slain;  
 $B^b$   $A^b$   $E^b/G$   $A^b$   $E^b/B^b$   $B^b7$   $E^b$   
 13 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.



## 第四週

### 約伯與兩棵樹

詩歌：補 209

讀經：創二 9, 17, 啓二二 1~2, 14, 伯一 1, 二 3, 四 7~8, 四二 1~6, 羅八 5~6

### 綱要

#### 【週一】

壹 按照聖經的神聖啓示，有兩棵樹、兩個源頭、兩條路、兩個原則、兩個終結：

- 一 生命樹表徵三一神在人與神的關係上，作人的生命；善惡知識樹表徵魔鬼撒但，就是那惡者，在人於神面前墮落的事上，對人乃是死亡——創二 9, 17, 詩三六 9 上。
- 二 生命樹是尋求神作生命，以得着供應與享受之人的源頭；善惡知識樹是跟隨撒但作毒物，以至於死，並永遠沉淪之人的源頭——約一 4, 十五 1, 八 44。

#### 【週二】

- 三 第一條路是生命的路，就是狹路，給人尋求神，得着神，並在神永遠的生命裏享受神作供應；第二條路是死亡並善惡的路，就是闊路，讓人跟隨撒但，作他的兒女——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

約壹三 10 上。

四 第一個原則是生命的原則——倚靠神的原則；第二個原則是死亡並善惡的原則——向神獨立的原則——創四 3～4，耶十七 5～8，約十五 5。

五 兩個終結乃是兩棵樹、兩個源頭、兩條路、和兩個原則的最終結果：

- 1 神生命之路的終結乃是生命水的城，也就是新耶路撒冷——啓二一 2，9～11，二二 1～2。
- 2 死亡並善惡之路的終結乃是火湖——十九 20，二十 10，14～15。

### 【週三】

貳 神的目的不是要得着一個在善惡知識樹線上的約伯，乃是要得着一個在生命樹線上的約伯：

- 一 約伯和他朋友們的邏輯是循着善惡知識樹的線；他們都毫無神聖的啓示，也無神聖生命的經歷——伯二 11～三 1。
- 二 約伯像他的朋友一樣，停頓在善惡的知識裏，不認識神的經綸——四 7～8：
  - 1 約伯和他的朋友們都不在神所命定人該在的生命樹線上——創二 9。
  - 2 他們對人與神關係的觀念，是建立在善惡、對錯之上，完全照着善惡知識樹的原則，全然照着墮落之人屬人道德的觀念——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 約伯和他的朋友們都是在善惡知識樹的範圍裏；神要把他們從那個範圍裏拯救出來，擺到生命樹的範圍裏——1，二3，十九10。

四 神對付約伯的目的，乃是要將他從善惡的路上轉到生命的路上，好使他最完滿的得着神——四二1～6。

#### 【週四】

叁 我們需要有生命樹的異象——創二9，啓二二1～2，14：

一 生命樹表徵三一神在基督裏，以食物的形態將自己分賜到祂所揀選的人裏面作生命——創二9。

二 生命樹是宇宙的中心：

1 按着神的目的，地是宇宙的中心，伊甸園是地的中心，生命樹又是伊甸園的中心；因此，宇宙乃是以生命樹為中心。

2 沒有甚麼比生命樹對神和人更中心，更重要——三22，啓二二14。

三 新約啓示基督是生命樹之表號的應驗——約一4，十五5。

四 約翰福音所啓示包羅萬有之基督的各面，都是生命樹的結果——六48，八12，十11，十一25，十四6。

五 享受生命樹將成為神所有贖民永遠的分——啓二二1～2，14：

1 生命樹實現了神原初對人的心意，直到永遠——創一26，二9。

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 生命樹的果子要作神贖民的食物，直到永遠；這些果子始終是新鮮的，每月都結—啓二二 2。

## 【週五】

肆 創世記二章九節的兩棵樹—生命樹與善惡知識樹—代表兩個生活的原則：

一 這兩棵樹表明基督徒能憑着兩種不同的原則—是非的原則或生命的原則—而生活—林前八 1。

二 約伯和他的朋友們所追求的是道德範圍裏的東西，但我們在基督裏的信徒，應當追求屬神範圍裏的東西—十五 28，弗三 16～21。

三 基督徒不是講是非的原則，善惡的原則，乃是講生命—約壹五 11～13，20：

1 當我們接受主耶穌，得着新的生命之後，我們多了一個生活的原則—生命的原則；我們如果不知道，就會把生命的原則擺在一邊，而跟從是非的原則。

2 在我們實際的生活上，我們也許不是在生命樹的線上，而是在善惡知識樹的線上—箴十六 25，二一 2。

3 在我們的日常生活中，我們不該在善惡知識樹的範圍裏，乃該在賜生命之靈的範圍裏—林前十五 45 下，羅八 2。

4 我們要按照生命的原則生活，就需要跟隨生命內裏的感覺—6 節，弗四 18～19，賽四十 31：

a 在消極一面，生命的感覺是死的感覺—羅八 6 上。

b 在積極一面，生命的感覺是生命平安的感覺，感覺

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

剛強、飽足、平安、明亮、舒服—6 節下。

5 我們照着生命樹的原則而活時，就不會在意善惡，乃在意生命；我們辨識事物，就不會照着對錯，乃照着生命或死亡—創二 9，16～17，林後十一 3。

### 【週六】

伍 每一個在基督裏的真信徒，都是一個小型的伊甸園，在他的靈裏有神作生命樹，在他的肉體裏有撒但作善惡知識樹—創二 9，羅八 2，5～6：

一 我們是小型的伊甸園，因為與神、人、和撒但有關的三角情形，現今就在我們裏面—創一 27～29，二 9，16～17：

- 1 人墮落之前，善惡知識樹和生命樹乃是在人的身外—9，16～17 節。
- 2 經過墮落，善惡知識樹就在我們裏面；經過重生，生命樹現今就在我們裏面。
- 3 我們的靈是與三一神調和，而我們那成了肉體的身體，是與撒但罪惡的元素攙雜；（林前六 17，羅五 12，六 6，12；）這使基督徒成為小型的伊甸園。

二 我們這些由創世記二章的亞當所代表的人，在我們的靈裏有生命樹，在我們的肉體裏有善惡知識樹—9 節，啓二 7 下，二二 14：

- 1 我們每逢接觸善惡知識樹，就死了；我們每逢接觸生命樹，就得着生命—羅八 5～6，10。
- 2 如果我們站在善惡知識樹那一邊，與撒但接觸，我們就會活出魔鬼撒但的生命，結果乃是死亡—林後

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，羅三 23，約壹三 4。

3 如果我們站在生命樹這一邊，與神接觸，我們就會活出神自己，結果乃是生命—約十一 25，十四 6，十五 1，4～5。

三 羅馬八章五至六節給我們看見小型的伊甸園，一邊有肉體與死，另一邊有靈與生命，中間有心思：

1 我們從羅馬八章知道，我們需要將我們這人轉向那住在我們靈裏活的一位，並保持與祂是一—6 節下，林前六 17。

2 我們將心思置於靈，就有生命、平安、亮光、安慰和力量；我們的乾渴就得解除，我們的飢餓也得飽足—羅八 5，6 下，約四 14，七 37～38，太五 6。

3 當我們將心思置於靈，我們的心思就滿了生命與平安—羅八 6 下：

a 我們有平安，因為我們外在的行為與我們內裏的所是之間，並無不一致—6 節下，賽九 6～7，二六 3。

b 當我們將心思置於靈而說話時，生命就具體化在我們的話語中，因為我們與主乃是一靈—箴十八 21，約六 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.



## 第四週■週一

### 晨興餽養

創二 9『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

17『只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。』

在創世記二章有兩棵樹—生命樹和善惡知識樹。但到了啓示錄二十一至二十二章，我們只看見一棵樹—生命樹—在一座聖城裏。在這城的中心有神和羔羊的寶座，（二二 1，）指明神的行政。…從神和羔羊的寶座，就是從這一位神，流出一道河，在河兩岸長着生命樹。（2 上。）按原則說，若是生命樹結束於水城，善惡知識樹就必是結束於火湖。啓示錄二十二章裏一切邪惡的東西，都聯於火湖。因此，兩個結局乃是水城和火湖。在這兩個源頭和兩個結局之間，有兩條線，成爲兩條路。每一個源頭帶進一條線，這條線成爲一條路，終結於一個結局。（約伯記生命讀經，二三二至二三三頁。）

### 信息選讀

聖經是神聖啓示的全部記載，乃是一本表號的書。（啓一 1 下。）…生命樹，乃是最高的表號，表徵神，就是三一神，在人與神的關係上，作人的生命。（詩三六 9 上。）…善惡知識樹，是最高的消極表號，表徵魔鬼撒但，就是那惡者，在人於神面前墮落的事上，對人乃是死亡。（創二 17。）

第一棵樹表徵神單單是生命，不包含別的元素。…第二棵樹表徵撒但是死亡，包含知識、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

惡。神是簡單的，撒但卻很複雜。

照着神聖的啓示，知識是撒但，善是撒但，惡也是撒但。今天的世界是個崇拜知識的世代。亞當和夏娃在喫善惡知識樹以前是無知的，不知罪，所以沒有罪。他們喫了知識樹以後，眼睛明亮了，他們就有了知識，那就是罪。我們都認為犯罪是罪，卻不認為知道罪也是罪。

真正的善乃是神自己；（太十九 17 中；）因此，得着神就等於得着真正的善。當那富有的青年官來到主耶穌那裏，稱祂為『良善的夫子』，主耶穌說，『你為甚麼稱我是良善的？除了神一位以外，再沒有良善的。』（可十 17～18。）我們若在神以外得着任何別的善，那是可怕的。我們若摸着神以外的善事，這就是說我們摸着撒但。

這兩棵樹不是為着產生材料，乃是為給人喫其上的果子。（創三 3，6 下。）生命樹的果子成為滋養人的食物，為着分賜生命；善惡知識樹的果子成為殺死人的毒物。喫就是把外面的東西接受進來，消化並吸收。我們必須謹慎我們喫的是甚麼。今天的電視和許多種的報紙和雜誌，無疑是善惡知識樹的枝子。

兩棵樹，作為神與撒但的表號，乃是兩類人的兩個源頭。第一棵樹是尋求神作生命，以得着供應與享受之人的源頭，其中亞伯是領頭的人。（四 4。）第二棵樹是跟隨撒但作毒物，以至於死，並永遠沉淪之人的源頭。（約伯記生命讀經，二三三至二三六頁。）

參讀：約伯記生命讀經，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；生命的基本功課，第二課。

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

## 第四週■週二

### 晨興餽養

啓二二 1～2『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子…。』

這兩條線，就是兩條路，是起源於兩個源頭。…第一條路是生命的路、狹路、（太七 14、）這道路、（徒九 2，十九 9，23，二二 4，二四 22、）正路、（彼後二 15、）義路、（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，）是為着給人尋求神，得着神，並在神永遠的生命裏享受神作供應，而以祂永遠的生命為目標，使他們得以從神而生，有神的生命和性情，（約一 12～13，）被變化並模成神榮耀的形像，（林後三 18，羅八 29，）並在神這榮耀裏得着榮耀，（30，彼前五 10 上，來二 10 上，）以得着祂並有分於祂，到最完滿的地步。在這條生命的道路上，有亞伯、塞特、以挪士、以諾、挪亞、亞伯拉罕、以撒、雅各、摩西、大衛、撒母耳、舊約所有的申言者、以及新約所有的信徒。（十一 39～40。）神對付約伯的目的，乃是要將他從善惡的路上轉到這條生命的路上，使他能得着神到最完滿的地步。（約伯記生命讀經，二三七至二三八頁。）

### 信息選讀

第二條路是善惡的路、死亡的路、闊路，（太七 13，）讓人跟隨撒但，作他的兒女，（約壹三 10 上，）以至於死，並作他的同伴，有分於他永遠的沉淪。（太二五 41。）在這條死亡、善惡的路上，有該隱、拉麥、雅八、猶八、土八該隱、（猶 11 上，創四 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

古實、寧錄、（十6～12、）可拉、巴蘭、（彼後二15，猶11下、）掃羅、押沙龍、敵基督和他的跟從者、（啓十九19～21、）以及所有的不信者。（二十15。）

這兩條路，就是生命的路和死亡的路，分別將人引到神命定的兩個結局—新耶路撒冷和火湖。

兩條路，就是生命的路，和死亡並善惡的路，構成支配、管治、並規律人與神建立關係的兩個原則。…第一個原則是生命的原則，按照這原則，所有在生命路上的人保持與神的接觸，並且藉着這原則一步一步的尋求神、得着神、擁有神並享受神，直至達到最完滿的地步。…第二個原則是死亡並善惡的原則，在這原則裏，所有在死亡路上的人都有意識或無意識的跟隨撒但，並且藉此棄絕神和祂生命的路，而成爲撒但的同伴，以至於死和永遠的沉淪。

神嚴厲對付約伯的目的，乃是要將他對神與人關係的邏輯，從按照道德的善惡原則，調整到按照神的生命原則，使約伯能成爲得着神並有分於神的人，使神永遠的經綸得着完成。

兩個結局乃是在與神關係上所走之兩條路的兩個目的地。…新耶路撒冷是神生命之路最好、最榮耀的結局，乃是極有力的獎勵，叫我們尋求神，直到我們照着祂的愛和恩，得着祂到最完滿的地步；火湖乃是撒但的死亡並善惡之路最壞、最悲慘的結局，這應當是給在撒但敵擋神經綸的路上跟隨撒但之人嚴肅的警告，要他們從撒但的死亡之路轉到神的生命之路，使他們得以逃脫撒但按照神的公義和公平所受永遠的審判和永遠的沉淪。（約伯記生命讀經，二三八至二四一頁。）

參讀：生命樹，第一至十、十四至十六章；神永遠的心意與撒但反抗的計謀，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

## 第四週■週三

### 晨興餽養

伯二 3『…你曾用心察看我的僕人約伯沒有？地上沒有人像他完全且正直，敬畏神，遠離惡事；…他仍然持守他的純全。』

約十一 25『耶穌對她說，我是復活，我是生命…。』

神的目的是不是要得着一個在善惡知識樹線上的約伯，乃是要得着一個在生命樹（創二 9）線上的約伯。

神造亞當後，把他擺在兩棵樹跟前，一棵是生命樹，一棵是善惡知識樹。…神要亞當喫生命樹。亞當若喫了生命樹，這棵樹就要進到他裏面，然後長在他裏面。然而，亞當喫了善惡知識樹。這棵樹因而種到亞當裏面，長在他裏面，也長在亞當一切的後裔裏面。在約伯的時代，善惡知識樹只有兩千年，但今天這棵樹已經有六千年之久。今天整個人類都是由善惡知識樹所構成。在每個人類社會中，不論道德如何，善惡知識樹總是一直在生長。只要這棵樹在人類當中生長，就沒有和平。（約伯記生命讀經，三五至三六頁。）

### 信息選讀

我們重生之前，都是在善惡知識樹的線上。當我們重生時，基督就將祂自己這生命樹栽種到我們裏面。（參約十五 5，十一 25。）然而，在我們實際的日常生活中，我們是在善惡知識樹的線上，還是在生命樹的線上？譬如，在我們的婚姻生活中，我們可能在知識樹的線上；我們和配偶說話的方式，

## 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

可能叫我們不但生長這棵樹，更對它澆灌、施肥。那麼，我們該怎麼辦？我們需要記住保羅在加拉太二章二十節的話—『現在活着的，不再是我，乃是基督在我裏面活着，』而從知識樹轉向生命樹。我們若如此行，就會活基督並生長基督這生命樹。

約伯像他的朋友一樣，也停頓在善惡的知識裏，不認識神的經綸，沒有充分的看見神創造人的定旨。他和他的朋友都毫無神聖的啓示，也無神聖生命的經歷。他不知道神的目的不是要加增他的完全、正直、公義和純全。相反的，神的目的就是要剝奪他這些自以為滿意的屬人美德，好叫他只尋求神並得着神自己。他的朋友和他，都不在神所命定人該在的生命樹線上。

在我們的日常生活中，我們不該在善惡知識樹的範圍裏，乃該在賜生命之靈的範圍裏。我們不該照着善惡作任何事，反該與主成爲一靈，藉此照着靈作一切事。例如，我們需要在說話上與主成爲一靈。我爲主說話前，都有一個簡單的禱告：『主，與我成爲一靈，使我能與你成爲一靈。主，在我的說話中說話，使我的說話成爲你的說話。』這就是活在神永遠經綸的分賜裏。我們這樣生活、說話，就享受神聖的分賜，基督就在我們裏面加多。基督在我們裏面增長，我們也在基督裏面增長。

假定你和配偶之間有了難處，你不該作甚麼，因爲你無論作甚麼，都是在善惡知識樹的範圍裏。你只要禱讀加拉太二章二十節。…不要注意難處或你的怒氣，只要注意基督在你裏面活着。我們在一切事上都該如此。（約伯記生命讀經，三六、四七、八四頁。）

參讀：人的肉體與人的靈，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

## 第四週■週四

### 晨興餽養

啓二二 14『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。』

約六 48『我就是生命的糧。』

生命樹是宇宙的中心。按着神的目的，地是宇宙的中心，伊甸園是地的中心，生命樹又是伊甸園的中心。…沒有甚麼比生命樹對神和人更中心，更重要。園子裏的生命樹指明，神渴望以食物的形態作我們的生命。（新約總論第二冊，二四〇頁。）

### 信息選讀

新約啓示基督是生命樹之表號的應驗。約翰一章四節論到基督說，『生命在祂裏面。』既然約翰一章三節指創世記一章的創造，四節題起生命，就該指創世記二章由生命樹所指明的生命。這由約翰在啓示錄二十二章題起生命樹所證實。創世記二章由生命樹所展示的生命，就是具體化身在基督裏的生命。主告訴我們，祂自己就是生命。（約十四 6。）不僅如此，約翰十五章啓示基督是樹，是葡萄樹。一面，祂是樹；另一面，祂是生命。我們若將一章四節和十五章五節放在一起，就會領悟基督是生命樹。祂在六章說祂是生命的糧，這事實指明祂以食物的形態，作生命樹臨到我們。因此，基督，神的具體化身，乃是生命樹。

關於基督是創世記二章九節裏生命樹這表號的應驗，啓示錄二章七節說，『得勝的，我必將神樂園中生命樹的果子賜給他喫。』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

喫生命樹。因着人墮落了，生命樹就向人封閉。（創三 22～24。）藉着基督的救贖，接觸生命樹（就是神自己在基督裏作人生命）的路再次向人打開。（來十 19～20。）然而在召會的墮落中，宗教及其知識偷着進來打岔在基督裏的信徒，使他們不能喫祂這棵生命樹。因此，在啓示錄二章七節，主應許得勝者，要把祂自己這生命樹的果子賜給他們喫。七節的『樹』，原文不是一般所用的字，是與彼前二章二十四節的木頭同字。我們看過，生命樹乃指基督，就是三一神的具體化身，以食物的形態作我們的生命。在啓示錄二章七節這裏，這辭指釘十字架（由樹，就是木頭所含示—彼前二 24）並復活（由神的生命所含示—約十一 25）的基督；今天祂是在召會中，這召會的完成乃是新耶路撒冷，在其中這位釘死並復活的基督是生命樹，滋養神所有的贖民，直到永遠。（啓二 2，14。）喫生命樹不僅是神原初對人的心意，也是神救贖的永遠結果。所有神的贖民，都要享受生命樹，作他們永遠的分。

生命樹長在河的兩岸，（2，）指明生命樹是一種藤蔓，沿着生命水的流伸展、蔓延，給神的子民接受並享受。這樹實現了神原初的心意，直到永遠。在永世裏，神的贖民要享受生命樹，就是神的兒子基督，救贖的羔羊，作他們永遠生命的供應。

藉着基督那滿足神榮耀、聖別、公義之要求的救贖，通往生命樹的路重新向信徒開啓。因此凡用基督救贖的血洗淨自己袍子的人，在永世裏都有權利享受生命樹，作他們永遠的分。（新約總論第二冊，二四〇至二四二頁。）

參讀：新約總論，第四十一篇；神的經營，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



## 第四週■週五

### 晨興餽養

約壹五 11『這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。』

箴十六 25『有一條路，人以爲正，至終卻是死亡之路。』

創世記二章的兩棵樹…擺在這裏，是要給我們看見，人活在世界上，特別是基督徒活在世界上，是憑着兩種不同的原則而生活：人活着，也許是憑着是非，也許是憑着生命。有的人作基督徒，他生活的原則是是非爲定準；有的人作基督徒，他生活的原則是生命爲定準。（倪柝聲文集第三輯第十冊，一八六頁。）

### 信息選讀

基督的信仰不是你在那裏問：這件事是對，或者不對。基督的信仰是說，你作這件事，你裏面的生命怎麼說？神所賜給你的新生命，在你裏面對於這件事怎麼說？…基督的信仰不是問對不對，不是問善惡是非；乃是：你作一件事，你裏面有生命，生命覺得爬起來，生命對你說話，裏面覺得對，裏面有生命，裏面有力量，裏面有膏油，你知道有生命。許多的事，憑着人的眼光來看是對的，憑着人的眼光來看是是的、是善的；但是，頂希奇，裏面那一個生命不響應，裏面那一個生命冷下去，裏面那一個生命萎下去。…神的話告訴我們，我們基督徒的生活是憑着裏面的生命，不是憑着外面的是非。世界的人，沒有得救的人，他們生活的原則達到極點的時候，不過是是非；如果你，如果我，生活的原則也不過是是非，就我們和世界的人一樣了。我們

## 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

和世人的不同就在這裏：我們不是憑着外面的標準，我們不是憑着外面的律法，我們不是講人的道德、人的觀念，我們不是憑着人的批評、人的看法來看這是對的，或者這是不對的。今天我們只有一個問題，就是裏面的生命如何？那一個生命在我裏面有能力、是活着的，我就能彀作；那一個生命在我裏面是冷的、是萎的，我就不能作。

有的時候我碰着弟兄，他事情作得實在糊塗，按規矩，你應當好好的去勸他一下，或者好好的責備他一下。…你豫備好了，某人這兩天在這裏，我非勸他不可。…他事情作錯了，不勸他還怎麼作？你去了，手也舉起來要叩門了，但是，裏面癟了，手舉起來又放下了。你問對不對？不是對不對的問題，是神的生命讓不讓的問題。許多時候，你去勸他，他也頂客氣，他說要聽神的話；但是，你裏面的氣癟了，越講越沒有氣。你回去要說，我錯了，勸人也錯了！所以問題不是善或者惡，是說裏面應當充滿了生命。

前些日子，有一次我碰着一個很窮的弟兄。…在那裏，各方面都沒有人幫助他，所以我心裏覺得說，無論如何，我應當幫助他。剛剛好，那個時候，我手裏也並不豐裕，所以我很犧牲的幫助他，好像說是過於我力量的幫助。…我作了，應當快樂。但是，不知道甚麼緣故，要把錢拿出去（因為我已經答應他）的時候，裏面癟下來了，裏面說，這也不過是急公好義，不是生命；這不過是人武俠、天然的好義，不是生命；是你自己作的，不是神要你作的。我…雖然把錢給他，但是回去之後，還得低下頭來對神認罪說，你赦免我。（倪柝聲文集第三輯第十冊，一八九至一九〇、二〇〇至二〇一頁。）

參讀：我們急切的需要—靈與生命，第二章；神計畫裏的救贖，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

## 第四週■週六

### 晨興餽養

羅八 5～6『因為照着肉體的人，思念肉體的事；照着靈的人，思念那靈的事。因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

人有三部分：靈、魂和身體。靈是我們最裏面的部分，體是我們最外面的部分，而魂是我們這人的主要部分，處於靈和體之間。墮落的結果，使撒但這知識樹進到人的肉體中。我們相信基督的結果，使神這生命樹進到我們的靈裏。因此，那從前在人身外園子中的兩棵樹，現今到了我們的裏面，一棵在我們的肉體裏，另一棵在我們的靈中。我們仔細讀羅馬七章，就會看到保羅說，在他的肉體中沒有善，只有罪。罪實在就是撒但那邪惡的性情。說罪住在我們的肉體中，意思就是說，撒但那邪惡者在我們的肉體中。八章十六節證明神在我們的裏面。那裏說，那靈自己同我們的靈見證。因此，每一個真正的基督徒都是伊甸園的縮影。你魂裏的心思代表你自己，你肉體中的罪代表撒但，而你靈中的那靈代表神。就像在伊甸園裏，這三方在我們裏面形成了三角的局面。（創世記生命讀經，二一七至二一八頁。）

### 信息選讀

這三角局面的種子撒在創世記二章，它的生長是在羅馬八章，在那裏我們看到那兩棵樹的出現。六節說，『心思置於肉體，就是死；心思置於靈，乃是生命平安。』創世記二章的兩棵樹是客觀的，羅馬八章的兩棵樹是主觀的。我們絕不能說，這兩棵樹不再同我們在一起了。甚至在你讀這篇信息時，它們就在你裏面。…因此在八章我們看到一個今日

## 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.

的伊甸園。二節說到生命之靈的律，釋放我們脫離了罪與死的律。所以，在八章有兩個律—生命的律和死的律。這兩個律是在我們主觀經歷中兩棵樹的兩個原則。（創世記生命讀經，二一八頁。）

在園子裏，人一面是面對生命樹，另一面是面對知識樹。現今，我們這些由創世記二章的亞當所代表的人，在我們的靈裏有生命樹，在我們的肉體裏有知識樹。我們需要決定，我們要將心思置於肉體，受死的苦，還是將心思置於靈，享受生命平安。藉着將心思置於靈，我們就住在基督裏；祂是那住在我們靈裏賜生命的靈。

我們已從羅馬八章知道，我們所需要作的一切，就是將我們這人轉向那住在我們靈裏活的一位，並與祂是一。我們轉向祂，並將我們的心思置於祂，就有生命、平安、亮光、安慰、力量、和我們所需要的一切。我們的乾渴就得解除，我們的飢餓也得飽足。

要將我們這人置於調和的靈，我們就需要禱告。我們何等容易受打岔，離開我們靈裏神聖的靈！我們的心思很快就受其他事物的吸引。所以，我們需要禱告，主要的不是求主為我們作事，乃是使我們的心思置於靈。要確信，主會顧到你，並為你作每件事。因此，你在禱告中不需要被你的需要（就如愛或忍耐）佔有；乃要禱告，與你靈裏這活的一位保持接觸。你越與祂保持接觸，就越享受祂。…我們只該讚美主，祂是我們的愛、我們的忍耐、和我們的一切。我們若這樣讚美祂，宣告主是何等美善，自然而然愛和忍耐會從我們身上流出。…我們越將心思置於我們靈裏這活的一位，祂就越從我們活出祂自己。（羅馬書生命讀經，五三一至五三四頁。）

參讀：創世記生命讀經，第十三至十六篇；羅馬書生命讀經，第十九、二十一、三十七、三十九篇；生命的認識，第九篇；再論生命的認識，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

## 第四週詩歌

補209

### 生命樹

(英1143)

G 大調

3/4

5 | 1 - 3 1 | 3 - 2 | 1 - 6̣ | 5 - 5̣ | 1 - 3 1 | 3 - 2 | 5 -  
 一 生 命 樹 果, 甘 甜 之 至, 生 命 全 豐 全 足。  
 3 | 5̣ . 3̣ 5̣ 3̣ | 1 - 5̣ | 6̣ . 1̣ 1̣ 6̣ | 5̣ - 5̣ | 1 - 3 1 | 3 - 2 | 1 - ||  
 前 我 死 枯, 如 今 活 着; 前 餓, 如 今 喫 喝。

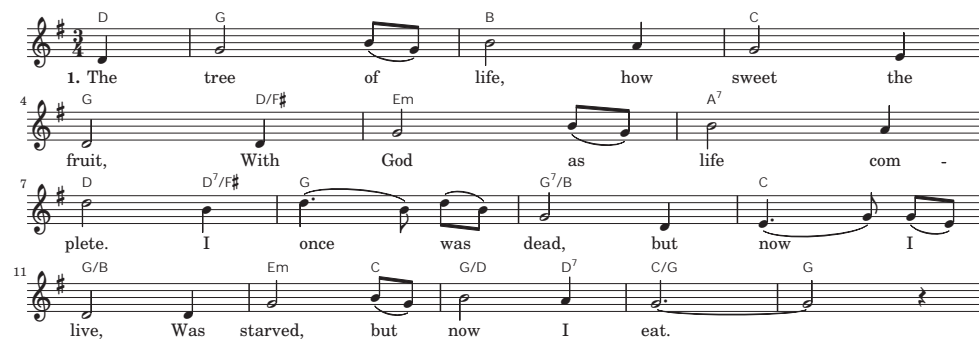
- 二 是神領我到生命樹， 享受基督自己。  
 其中滋味，開口一喫， 就覺甘甜無比！
- 三 基督是我生命供應， 祂作我的食物；  
 祂是惟一純淨享受， 祂外再無滿足。
- 四 我今盡情喫生命樹， 因為喫就是路！  
 生命藉喫加我裏頭， 使我憑祂而活。

## WEEK 4 — HYMN

### 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.



## 第五週

### 神在約伯身上的目的— 好人成爲神人

詩歌：詩 399

讀經：伯一 1, 8, 二 3, 9, 二七 5, 三一 6, 四二 5～6,  
約一 14, 羅一 3～4, 八 29

### 綱要

#### 【週一、週二】

壹 約伯是一個好人，彰顯自己的完全、正直和純全—伯二七 5, 三一 6, 三二 1:

一 完全，與裏面的人有關；正直，與外面的人有關—一 1。

二 約伯是一個純全的人；純全是完全和正直的總和—二 3, 9, 二七 5, 三一 6:

1 就約伯而言，純全是他這人的總體表現。

2 在性格上，約伯是完全、正直的；在道德上，他有高標準的純全。

三 約伯在積極一面敬畏神，在消極一面遠離惡事—一 1:

1 神造人不僅是要人敬畏祂、不犯錯；神乃是按着自己的形像，照着自己的樣式造人，爲叫人彰顯祂—創一 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 彰顯神比敬畏神和遠離惡事更高。

3 約伯在他的完全、正直和純全上所達到的，全是虛空，並沒有完成神的定旨，也沒有滿足神的願望；因此，神對約伯有愛的關切——伯一6～8，二1～3。

四 惟有神知道約伯有一個需要——他裏面沒有神；因此，神要約伯得着祂好彰顯祂，以完成祂的定旨——四二5～6。

貳 神的目的是使約伯成爲神人，在神的屬性上彰顯祂——二二24～25，三八1～3：

一 神把約伯引進另一個範圍，神的範圍裏，使他能得着神，而不是得着他在自己的完全、公義和純全上的成就——四二5～6。

二 神的目的是要使約伯成爲屬神的人，充滿了作神具體化身的基督，成爲神的豐滿，好在基督裏彰顯神——提前六11，提後三17。

三 神在約伯身上施行剝奪和銷毀，好將他拆毀，使神能有一個根據和一條路，用神自己重建約伯，使他成爲神人，在生命和性情上與神一樣（但無分於祂的神格），好彰顯神——弗三16～21。

四 神不要我們在基督裏的信徒作好人；祂要我們作神人——約一12～13，羅八16：

1 神按祂自己的形像造了我們，目的是要我們彰顯祂，並有祂的管治權以代表祂——創一26～28。

2 我們若只是好人，就無法彰顯神或代表神。

3 彰顯神並代表神的，不是好人，乃是神人——林後三18。

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 彰顯神的神人乃是神的代表，有神的權柄管理萬有——創一 27 ~ 28。

### 【週三】

叁 基督（三一神的具體化身和彰顯）的成爲肉體，產生了一位神人——路一 31 ~ 32 上，約一 1, 14, 18, 51:

一 路加福音啓示這位神人，祂過屬人的生活，滿有神聖的生命爲其內容——一 35, 二 7 ~ 16, 34 ~ 35, 40, 49, 52。

二 在基督裏，神與人成爲一個實體，就是神人——一 35, 約一 14, 太一 18, 20 ~ 23:

1 因着主耶穌是由神聖的素質成孕，且從屬人的素質所生，所以祂生爲一個神人；因此，祂這位神人兼有兩種素質——神聖的素質和屬人的素質——18 節。

2 聖靈在童女裏面的成孕，構成了神性與人性的調和，產生出一位神人，這一位既是完整的神，又是完全的人——路一 35。

3 這位神人既是完全的人，又是完整的神，有人性連同人性的美德，以盛裝神並彰顯神連同神聖的屬性。

### 【週四】

三 主耶穌這位神人在地上生活，不是憑祂屬人的生命，乃是憑神聖的生命——約五 18 ~ 19, 30, 六 57 上:

1 當主耶穌在地上時，雖然祂是人，但祂憑神活着——57 節上，五 19, 30, 六 38, 八 28, 七 16 ~ 18:

a 主耶穌在一切事上活神並彰顯神；祂無論作甚麼，

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

都是神從祂裏面並藉着祂作出來—十四 10。

b 主耶穌憑神的生命，不憑人的生命，過神人的生活—六 57 上。

c 祂的為人生活不是憑屬人的生命，乃是憑神聖的生命活出來的—一 4，十一 15，十四 6。

2 因着主耶穌是一直拒絕祂屬人的生命，把祂自己一直擺在十字架底下而活着，祂的為人生活不是彰顯人性，乃是有神聖的屬性成爲人性的美德而彰顯神性—太十六 21，24。

3 祂在地上的日子，一直否認己，背起十字架，使祂能活神，有神聖的屬性成爲人性的美德而彰顯神；這是第一個神人作爲原型的生活—路一 31 ~ 32 上，七 11 ~ 16，十 25 ~ 37，十三 10 ~ 16，羅八 3，29。

### 【週五】

肆 起初聖經說到這位神人；這位神人藉着祂的復活被複製爲許多神人—羅一 3 ~ 4，八 29，來二 10：

一 第一個神人主耶穌乃是原型，爲着產生許多神人，祂的複製—彼前二 21。

二 神成爲人，爲要得着祂自己的大量複製，因而產生新的一類；這新的一類乃是神人類—羅八 3，29，來二 10。

三 這位神人主耶穌，乃是一粒麥子落在地裏，爲要產生許多子粒作祂的複製—約十二 24：

1 頭一個子粒—第一個神人—是原型，由這一子粒藉着死與復活所產生的許多子粒—許多神人—乃是這第一個神人的複製。

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 許多子粒—許多神人—乃是神的複製；這樣的複製使神喜樂，因為祂的複製看起來像祂，說話像祂，生活像祂—約壹二 6，三 2，四 17 下。

四 這位神人複製的第一步，乃是我們必須在我們的靈裏，由是靈的基督，以祂神聖的生命和性情所重生—約三 3，6。

五 爲着這位神人的複製，我們需要在我們的魂裏被是靈的基督變化，以祂神聖的屬性拔高、加強、豐富、並充滿我們人性的美德，使祂在我們的人性裏得着彰顯—林後三 17～18，羅十二 2。

六 我們需要看見，我們是從神而生的神人，有神的生命和性情，屬於神的種類—約一 12～13：

1 我們這些神的兒女，由神用神聖的生命所生，乃是神人，神聖的人；我們與生我們的那位一樣—約壹三 1，五 1。

2 我們既然已由神而生，就可以說我們在生命和性情上是神，只是無分於神格—約一 12～13，羅八 16，彼後一 4。

3 想到自己是神人，認識且領悟自己是誰，會使我們在日常的經歷中有革命性的改變—約壹二 20，三 1～2，五 13，20。

4 我們不僅僅是基督徒，或在基督裏的信徒；我們乃是神人，神人類，神的複製—約十二 24，羅八 16，29，來二 10～11。

## 【週六】

伍 基督的神人生活將祂構成一個原型，使祂在我們裏面得着複製，並再次活在我們這

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

## 些神人裏面—約十四 19, 加二 20:

- 一 我們是這位神人的複製，需要過神人的生活—腓一 19 ~ 21 上，三 10。
- 二 基督的人性生活乃是人活神，在人性美德裏彰顯神的屬性；祂的人性美德為神聖的屬性所充滿、調和並浸透—路一 26 ~ 35，七 11 ~ 17，十 25 ~ 37，十九 1 ~ 10。
- 三 我們作為第一位神人的擴展、擴增、複製和繼續，應當過與祂所過同一種的生活—約壹二 6:
  - 1 主的神人生活為我們的神人生活設立了模型—被釘死而活，好使神在人性裏得着彰顯—加二 20。
  - 2 我們需要否認己，藉着基督的靈全備的供應模成基督的死，並顯大祂—太十六 24，腓三 10，一 19 ~ 21 上。
  - 3 我們必須拒絕自我修養，並且定罪建立天然的人；我們需要領悟基督徒的美德在素質上與神聖的生命、神聖的性情、和神自己有關—加五 22 ~ 23。
  - 4 那位過神人生活者，如今乃是那靈活在我們裏面並藉我們而活；我們不該讓這一位以外的任何事物充滿並佔有我們—林後三 17，十三 5，弗三 16 ~ 19。
- 四 腓立比一章二十一節上半的基督乃是二章五至八節的神人；因此，活基督就是藉着耶穌基督之靈全備的供應活這位神人—一 19。
- 五 當我們向主敞開，愛祂，渴慕與祂聯結為一，我們就被祂充滿，被祂據有，並活出神性的榮耀和人性的美德—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.

# 第五週■週一

## 晨興餽養

創一 26『神說，我們要按着我們的形像，照着我們的樣式造人…。』

伯二 3『…你曾用心察看我的僕人約伯沒有？…他仍然持守他的純全。』

約壹三 2『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

約伯記一章一節說，『烏斯地有一個人名叫約伯；這人完全且正直，敬畏神，遠離惡事。』完全，與我們裏面的人有關；正直，與我們外面的人有關。不僅如此，正直也是不彎曲，不偏斜。約伯不僅裏面完全、外面正直，更在積極一面敬畏神，在消極一面遠離惡事。然而，…神造人不僅是要人敬畏祂、不犯錯。聖經告訴我們，神乃是按着自己的形像，照着自己的樣式造人，為叫人彰顯祂。（創一 26。）這是一切積極事物中最積極的事。…最積極的事乃是彰顯神。彰顯神比敬畏神和遠離惡事更高。（約伯記生命讀經，一一至一二頁。）

## 信息選讀

另一個說到約伯這人的辭是『純全』。在約伯記二章三節耶和華告訴撒但說，約伯『仍然持守他的純全』。在九節約伯的妻子問他：『你仍然持守你的純全麼？』在二十七章五節約伯對他的朋友說，『我至死必不丟棄自己的純全。』最後在三十一章六節約伯宣告說，『願神…知道我的純全。』純全是完全和正直的總和，是完全加上正直的總和。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

約伯而言，純全是他這人的總體表現。在性格上，他是完全、正直的；在道德上，他有高標準的純全。

約伯敬畏神，遠離惡事，神要得着像他這樣的人並不容易。然而約伯所達到的全是虛空，並沒有完成神的定旨，也沒有滿足神的願望。因此，神對約伯有愛的關切。…在道德上，約伯很好。按照人的看法，約伯沒有問題。神甚至向撒但誇獎約伯如何好。（一 8，二 3。）惟有神知道約伯有一個需要，就是他缺少神。

至終，神的目的是要使約伯成為屬神的人，（提前六 11，提後三 17，）充滿了作神具體化身的基督，成為神的豐滿，好在基督裏彰顯神，而不是一個高道德標準的人，有天然的完全、天然的正直、和天然的純全，那是約伯想要維持並持守的。（伯二 3，9 上。）這樣一個按着神的經綸由神所構成的人，絕不會受任何難處和問題所困惑，以致咒詛自己的生日，寧願死不願活。

神在祂經綸裏的心意，乃是要把祂自己分賜到我們裏面，作我們的生命和性情，使我們在生命和性情上能成為與祂一樣，以彰顯祂。…神的剝奪和神的銷毀是要拆毀我們。我們是墮落、天然的人；身為這樣的人，我們需要被拆毀。…然後祂纔有一個根據，有一條路來重新建造我們。

神在祂經綸裏的心意，不是要使墮落的人成為健全，乃是要把我們拆毀，然後用祂自己重建我們，以祂自己作我們的生命和性情，好叫我們這人完完全全與祂成為一。

神在約伯身上施行剝奪和銷毀，好將他拆毀，使神能有一個根據和一條路，用神自己重建約伯，使他成為神人。（約伯記生命讀經，一二、二〇、一三、三五、四二頁。）

參讀：約伯記生命讀經，第五、二十三篇；過照着神啓示之高峯的生活，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

## 第五週■週二

### 晨興餽養

提前六 11『但你這屬神的人阿，要逃避這些事，竭力追求公義、敬虔、信、愛、忍耐、溫柔。』

提後三 17『叫屬神的人得以完備，為着各樣的善工，裝備齊全。』

神人不僅有兩個生命，也有人性與神性兩種性情。…宗教總是培養人天然的性能，好建立人的自己。教育也是這樣，只是建立人。聖經表面上也是作這事，但實際上並非如此。聖經不是建立天然的人，乃是建立神人。我們由神所生，乃是神的兒女。

我在主職事裏的負擔，不是要建立你們作溫和的人、善良的人、或斯文的人。我釋放了上千篇信息，說到如何作基督人，神人。在主的恢復裏，我們的教導不是要栽培好人，…〔而〕是要培養神人。

我們需要藉看見而認識，我們有神的生命和神的性情。這裏有一個事實，就是神聖的生命與我們人的生命調和。所以，我們必須學習如何不憑我們人的生命活着，乃憑神的生命與我們人的生命相調而活，使我們成為神聖的。（神人，一〇至一一頁。）

### 信息選讀

我受教導要非常有德行。至終，我發現我不能愛人，我不能謙卑，我也不能有忍耐、仁慈、聖別或公義。我很失望，掙扎了許久。有一天，我看見…只有神是聖別的。一塊黑鐵不可能變成金子。我看見神所要的，乃是進到我裏面，作我的內容，作我的聖別，作我的『金子』。當我看見並領悟這點，

## 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,

我極爲興奮。我想要告訴每一個人，我有神在我裏面，神是我的內容。神是我的生命，我的聖別，我的愛，我的慢，和我的一切。我是一個器皿，一個容器，爲要盛裝神，並被神充滿。

不要憑着自己去愛人。你越試着愛人，最後你會越恨人。你若試着要謙卑，你就會驕傲。你裏面甚至可能有一種態度—『你難道不知道我是這麼謙卑麼？』這是驕傲。你以你的謙卑爲傲。

伊甸園裏有兩棵樹—生命樹和善惡知識樹。（創二9。）惡總是隨着善；恨總是隨着愛；驕傲總是隨着謙卑。…神要的是生命。神不要你作好人，神要你作神人。…但你若僅僅是好人，你就絕不能成爲神的彰顯。神按祂自己的形像造人，目的是要彰顯神。當我們成爲充滿神的神人，我們就彰顯神。神人乃是神的彰顯。

這樣彰顯神的神人乃是神的代表。他代表神，有神的權柄管理萬有。神按着祂自己的形像造人來彰顯祂，神也將祂的管治權給人，使人可以爲祂掌權。（一26。）彰顯神、代表神的，不是好人，乃是神人。神的形像是爲使我們彰顯神，神的管治權是爲使我們代表神。我們有神自己在我們靈裏，所以我們可以被神充滿，作滿了神的神人，來彰顯神和代表神。這就是照着神聖的經綸，將神自己分賜到我們裏面。…我必須見證，我惟一的負擔和獨一的興趣，就是神的經綸。神要將祂自己分賜到我們裏面，使我們成爲神人，不是好人。基督徒不僅僅是好人，更是神人。我們是按着神的形像造的，有靈來接受神到我們裏面，作我們的生命、生命的供應和一切，好成爲我們的內容，使我們成爲神人。（李常受文集一九八四年第三冊，一三至一六頁。）

參讀：神人，第一章；長老訓練第一冊，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



## 第五週■週三

### 晨興餽養

路一 35『天使…說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

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

我們使用與神有關的『屬性』，以及與人有關的『美德』。主耶穌兼有神聖的性情同神聖的屬性，以及屬人的性情同屬人的美德。…因為主耶穌由帶着神聖素質的聖靈成孕，祂有神聖的性情同神聖的屬性。因為祂由帶着屬人素質的童女所生，祂有屬人的美德。所以，當祂在地上的時候，祂是過着屬人且神聖的生活。祂過為人生活，但在那生活中，神聖的屬性得以彰顯。（新約總論第三冊，一四〇頁。）

### 信息選讀

在主耶穌裏面，人與神，神與人調和，形成滿了神聖屬性和人性美德的組成。

在成為肉體時，基督這位神…由神成孕，有神聖的屬性，祂由人類而生，有人性的美德。…在基督裏面，神聖的屬性與人性的美德成爲一；就是說，…調和一起成爲一。…所以，…祂在地上就過一種生活，有神的屬性彰顯在人的美德裏。

今天活在我們裏面的基督，仍有那由神聖屬性所加強並豐富的人性美德。那分賜到我們裏面的基督，

## 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

乃是神聖性情同神聖屬性，以及屬人性情同屬人美德的組成。祂在地上的時候，過着這二者所組成的生活。等到祂復活以後，祂就尋求在信徒裏面過祂在地上所過的這種生活。這就是說，今天基督在我們裏面，仍要過一種生活，是神聖性情同神聖屬性，以及屬人性情同屬人美德的組成。我們若看見這點，就會與保羅同說，『現在活着的，不再是我，乃是基督在我裏面活着。』（加二 20。）（新約總論第三冊，一四〇至一四一頁。）

在人救主的神人生活裏，人的美德成了彰顯神屬性的外殼、形像，使神在人的生活裏得着彰顯。我們從這點看見，我們的人性美德—我們的愛、光、聖、義—只是外殼，是…神所創造的形像。（創一 26。）…如果我們看見這點，我們就能穀回答…（這）問題：主耶穌受死完成救贖以前，為甚麼必須在地上生活三十三年半。如果祂在地上只生活很短的時間，在祂的生活裏神聖的屬性就只有短暫的彰顯。…但人救主過了三十三半年完全的為人生活。在那些年間，證明祂是沒有瑕疵、沒有殘缺的。祂在任何一面都沒有失敗。祂的美德是一種形像，為着彰顯神的屬性。因此，神在祂的生活裏得着彰顯。

主的神人生活…構成祂之於信徒的模型。…這模型是為着信徒裏面神人的『大量生產』—複製。在工廠裏，製造模型可能用去許多時間，…模型造好…就用來大量生產。同樣的，人救主的神人生活將祂構成模型，使祂現今在我們裏面得以複製。（路加福音生命讀經，六〇七至六〇八頁。）

參讀：新約總論，第六十一至六十二篇；榮耀的異象與十字架的道路，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

## 第五週■週四

### 晨興餽養

約五 19『…子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。』

十四 10『我在父裏面，父在我裏面，你不信麼？我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』

神願意成爲人，有一天，祂也成了一個人，在地上作爲一個神人而生活。但是當祂這神人活在地上的時候，祂所過的生活不是憑祂屬人的生命，乃是憑祂神聖的生命。祂是神聖的，祂要成爲人，祂也成了人，但祂所過的人性生活，卻不是憑着祂的人性，乃是憑着祂的神性。祂是帶着神性而來的一個人，祂活在地上不僅是神，也是人。祂是個神人，但不是憑人的生命活着，乃是憑神的生命活着。所以祂的人性生活不是憑屬人的生命活出來，乃是憑神聖的生命活出來的；但是在神聖的生命裏，有人性的元素，並且在屬人的生命裏，有神性的元素。神聖的屬性成了人性的美德。（過照着聖經中神聖啓示高峯之生活實行的路，二四頁。）

### 信息選讀

〔神成爲肉體〕產生一個神人，在地上過一種生活，不是憑祂屬人的生命，乃是憑祂神聖的生命。祂在地上的日子，一直把自己擺在十字架上。祂留在十字架上死，好叫祂能憑神活，不是彰顯人，乃是使神聖的屬性成爲人性的美德，而彰顯神。這是第一個神人作爲原型的生活。今天我們是祂的複製品，是祂的許多複本，所以我們該過同樣的生活。

## 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.

就內在的意義說，跟從耶穌乃是作這第一個神人複印的翻版。跟從耶穌就是要過神人的生活，不憑屬人的生命，乃憑神聖的生命，好叫神能彰顯或顯現於肉體，使祂神聖的屬性成爲人性的美德。…所以，過照着聖經中神聖啓示高峯之生活實行的路，就是你必須是個神人。你這位神人必須過一種生活，不是憑你自己，乃是憑另外一位；不是憑你屬人的生命，乃是憑祂神聖的生命；不是彰顯你自己，乃是彰顯祂的神性，使祂神聖的屬性，全都成爲你人性的美德。

基督不憑祂屬人的生命，乃憑祂神聖的生命，過人性的生活。…祂乃是死而活。祂整個三十三年半的生活，天天都是在那裏死。祂向自己死，使祂得以向父活。（約五 19, 30, 八 28。）基督在地上的時候，一直在十字架底下，不彰顯祂自己，乃彰顯父。有一天，腓力對祂說，『主阿，將父顯給我們看…。』（十四 8。）主回答說，『腓力，我與你們同在這樣長久，你還不認識我麼？人看見了我，就是看見了父…。』（9。）門徒看見主耶穌，但是他們看見祂時，就是看見父。這給我們看見，祂乃是父的彰顯。

基督使祂自己這第一個神人成爲一個原型，好大量複製許多弟兄—許多神人。（羅八 29。）我作基督徒六十九年了。經過這麼多年，神叫我只知道這一件事，就是神成爲人，爲要使人在生命和性情上，但不在神格上，成爲神。這是我惟一的負擔，我惟一的信息。神與人要成爲一個實體，而這一個實體，就是神性與人性的調和。這個調和要終極完成於新耶路撒冷，那就是整本聖經的總結。（過照着聖經中神聖啓示高峯之生活實行的路，二五至二八頁。）

參讀：聖經的四要素—基督、那靈、生命、召會，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

## 第五週■週五

### 晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

羅八 16『那靈自己同我們的靈見證我們是神的兒女。』

我們的第二個出生，使我們得進神的國，成爲神的種類。動物和植物都有其特別的種類。我們是從神而生，所以我們是眾神，屬於神的種類。我們應當一直記得，我們是神人，屬於神的種類。

我們既是從神而生的神人，且屬於神的種類，我們對自己的配偶說話時，就不可隨便。作丈夫的必須是神人，生活像神人。只是作好人，離神的喜悅太遠了。我們必須看見，我們是神人，從神而生，並且屬於神的種類。這是神人生活的開端。（神人的生活，一二至一三頁。）

### 信息選讀

主耶穌這神人說，祂是一粒麥子要落在地裏死了，而成爲許多子粒。（約十二 24。）這許多子粒實際上就是許多的神，作神的複製。頭一個子粒——第一個神人——是原型，由這一子粒藉着死與復活所產生的許多子粒——許多神人——是大量複製。這是神的複製。有些人聽見神被複製，也許感到震驚，…然而，這正是約翰十二章二十四節所啓示的。

神真正的嗜好是要在全地許多國家得着祂的複製。這樣的複製使神喜樂，因爲祂的複製看起來像祂，說話像祂，生活像祂。神在這複製裏，祂的複製有祂的生命、祂的性情和祂的構成。

## 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.

雖然我們是神的複製，但這複製—神的嗜好—不是這樣完整或完全，因為我們許多有神生命的人，沒有憑祂的生命而活。有些人的確憑神的生命而活，但他們沒有不斷憑祂的生命而活。可能早晨他們憑神的生命而活，但後來他們發了脾氣，於是就活得像蠍子。…晚上他們也許變得更壞，活得像魔鬼撒但。…有一天，主耶穌轉向愛祂的彼得，對他說，『撒但，退我後面去罷！』（太十六 23 上。）因為彼得成了撒但，他就需要背起他的十字架，使撒但被置於十字架。

在我們日常的生活，我們也許有時候是神，有時候是蠍子，有時候像撒但。因為這是我們實際的情況，我們當然需要被變化。

自從一九六二年這職事到了美國以來，我實際上只傳講一件事—神成為人，為要使人在生命和性情上成為神。然而，直到一九九四年二月，我纔得着這樣清楚的看見，有沉重的負擔要告訴神的子民，我們眾人都在生命和性情上（但不在神格上）是神。認識我們是誰，並領悟我們是誰，會使我們有革命性的改變。假定某位活得像蠍子的弟兄，領悟他是神的兒女，在生命和性情上是神，這位弟兄立刻會有徹底的改變。與他有關的氣氛和一切也會隨之改變。倘若今天所有的基督徒都領悟，他們在生命和性情上是神，整個世界都會不一樣。已往十個月裏，我常查問自己：『一個神人是這樣麼？你說信徒已在生命和性情上成為神，但你現在是甚麼？你是神或是別的東西？』我的回答是要悔改，並求主赦免，因為至少有一些我作的事，不是在祂裏面或照着祂作的。這種領悟使我有革命性的改變。（歷代志生命讀經，一二至一四頁。）

參讀：歷代志生命讀經，第二、四、十三篇；基督為父用神聖的榮耀所榮耀的結果，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

## 第五週■週六

### 晨興餽養

約三 6『…從那靈生的，就是靈。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

我們在路加福音看見，基督如何成爲肉體，過神人的生活。我們在腓立比書看見，基督如何從我們活出來，爲要得着祂自己的許多翻版。所有的基督徒都應當是這獨一神人的翻版。

我們如何能成爲這樣的翻版，這樣的複製？首先，我們需要在我們的靈裏從是靈的基督重生，然後我們需要在我們的魂裏，逐漸被是靈的基督變化。這樣我們自然會藉着祂的靈全備的供應，活神人基督，接受祂的心思，好像發光之體照耀生命的話，返照祂的光。我們也要給人看出我們是在基督裏面，有祂作我們超凡的義，在祂復活的大能裏模成祂的死。然後我們就要在神爲人所造的一切人性美德裏彰顯祂。這些美德是由神人的神聖屬性所加強、豐富並充滿的。（路加福音生命讀經，六二九至六三〇頁。）

### 信息選讀

作爲基督精華的那靈，包含最高標準道德的元素。當那靈在我們裏面運行時，最高人性美德的元素也在我們裏面運行。主拯救我們不發脾氣，不是…神奇的作甚麼。祂乃是以住在我們裏面者的身分，在我們裏面運行，並使祂自己與我們調和，藉此拯救我們。如果我們轉向祂這位在我們靈裏的，呼求祂的名，祂就會帶着祂

## 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，在我們裏面運行。祂是這樣來拯救我們的。（路加福音生命讀經，六一六至六一七頁。）

我們所傳的這位神，經過成爲肉體，死而復活，成了那賜生命的靈。今天祂既是神又是人。當祂來成爲人，活在地上時，祂並沒有把神性放棄，…所以有的解經家就稱祂作『神人』。…這位進到我們裏面的靈，不僅有神性，也有人性。在得救以前，我們不只沒有神性，連我們的人性也是墮落的。但我們得救以後，我們不僅有神性，我們也得着了最高的人性，使我們能過一種高超的生活。我們不是拘守甚麼外面的規條，乃是裏面多了一個成分，就是主耶穌基督超越的人性。…因着祂的神性，我們就能活出神性一切的榮耀；因着祂的人性，我們就能活出人性一切的美德。所以一個真正得救，憑着裏面的靈活着的人，在他身上就自然流露出神的榮耀和人的美德。

我們的主是神，又是人。在全世界所有的傳記中，沒有一個人像新約四福音所記載的主耶穌。當我們讀的時候，不僅驚奇祂的神性，更受祂人性的美德所感動、所吸引。祂的爲人、態度、待人實在太奇妙了，祂的人性實在超凡。我們讚美祂！這樣一位神而人者，竟然樂意住在我們裏面。祂經過成爲肉體，死而復活，成爲賜生命的靈。如今在等候人呼求祂，相信祂。我們一呼求祂的名，接受祂作救主，祂就進到我們裏面，我們就和祂有生機的聯結。當我們向祂敞開，愛祂，渴慕與祂聯結爲一，我們裏面就天天被祂充滿、被祂據有。這樣我們所活出來的，就是神性的榮耀和人性的美德。這是何等榮耀，何等美好，何等甜美的生活！（李常受文集一九八三年第三冊，一九七至一九八頁。）

參讀：路加福音生命讀經，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



# 第五週詩歌

399

經歷基督—作內住者

8 7 8 7 副 (英 538)

降 A 大調

3/4

1. 2 | 3. 1 2 3 | 2 1 1. 6 | 5. 1 7 1 | 2 -  
 一 神 的 心 意 所 喜 所 愛: 基 督 啓 示 我 靈 中;  
 1. 2 | 3. 1 2 3 | 2 1 1. 6 | 5. 1 2 7 | 1 -  
 不 是 接 受 外 面 宗 教, 乃 讓 基 督 來 居 衷。  
 3. 4 | 5. 3 4 3 | 3 2 2. 3 | 4. 2 3 4 | 3 -  
 (副) 神 的 心 意 所 喜 所 愛: 基 督 作 到 我 裏 面;  
 3. 2 | 1. 2 1 7 | 6. 1 1. 2 | 3 1 2 7 | 1 - ||

- 二 神的心意所喜所愛: 基督活在我裏面;  
 不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所愛: 基督成形我魂間;  
 不是跟隨外面儀式, 乃讓基督時加添。
- 四 神的心意所喜所愛: 基督安家在心頭;  
 不僅外面對祂事奉, 更讓基督全佔有。
- 五 神的心意所喜所愛: 基督成爲我盼望;  
 不是外面客觀榮耀, 乃是基督作榮光。
- 六 神的心意所喜所愛: 基督居衷作一切;  
 不是外面有何得着, 乃有基督作祕訣。

# WEEK 5 — HYMN

It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538

1. It is God's in - tent and plea - sure To have Christ re - vealed in  
 me; Noth - ing out - ward as re - li - gion, But His Christ with - in to  
 be. (C) It is God's in - tent and plea - sure That His Christ be wrought in  
 me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.

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.



## 第六週

### 得着神，好爲着神的目的 被神變化

詩歌：詩 425

讀經：伯四二 1～6，林後三 8～9，四 10～12，16～18，五 18～20

### 綱要

#### 【週一】

壹 神在約伯身上的目的，是要他成爲活在屬天異象和神經綸實際裏的人：

一 約伯的經歷乃是神在祂神聖經綸裏所採取的一個步驟，要對自滿的約伯實行銷毀並剝奪，好將約伯拆毀，使神能有一條路，用神自己重建約伯，並將約伯引進對神更深的追求，使他能得着神，而不是得着神的祝福，或他憑自己的完全和純全而有的成就——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，詩二四 6，二七 4，8，一〇五 4，一一九 2，10，來十一 6。

二 不在意神的人也許贏得許多事物，並且似乎也興旺；（詩七三 1～15；）然而，在意神的人會受神限制，甚至被神剝奪許多事物；神對尋求祂者的目的，是要他們在祂裏面得着一切，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

打岔離開對祂自己絕對的享受。(16~28。)

三 神對付祂聖民的目的，乃是要使他們倒空一切，單單接受神，作他們所贏得的；(腓三8，參詩七三25~26；) 神心頭的願望乃是要我們完滿的得着祂作生命，作生命的供應，並作我們全人的一切。(羅八10, 6, 11, 參西一17下, 18下。)

四 我們要活在神經綸的實際同祂神聖的分賜裏，就需要神將祂自己建造到我們內在的構成裏，使我們全人被基督重新構成：

1 如保羅的書信所揭示的，神對付我們的目的，乃是要剝奪我們一切的事物，並銷毀我們，好叫我們更多得着神——林後四16~18。

2 召會的建造，是藉着基督安家在我們心裏，就是藉着祂將自己建造到我們裏面，使我們的心，我們內裏的構成，成為祂的家——弗三16~21。

五 在基督裏，神構成到人裏面，人也構成到神裏面，神與人調和在一起成為一個實體，就是這位神人；這含示神在祂經綸裏的目的，是要使祂自己成為人，為要使人生命和性情上成為神，但無分於神格——撒下七12~14上，羅一3~4，太二二41~45，約十四6上，十10下，林前十五45下，約六63，林後三6，約壹五16上。

## 【週二】

貳 神的經綸乃是神藉着成為肉體，成為在肉體裏的人，好使人在那靈裏藉着變化成為神，為着把神建造到人裏面，並把人建造到神裏面，以得着一個團體的神人：

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 永遠並三一的神成爲人，所經過最奇妙、超越、奧秘、並包羅萬有的變化，乃是神在人裏面的行動，爲着完成祂永遠的經綸—彌五 2，約一 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，來四 14，九 15，七 22，八 2：

1 這些變化是三一神成爲一個神人所經過的過程，將神性帶進人性裏，使神性與人性調和，作爲原型，以大量複製許多神人；祂成了三一神具體的化身，將神帶給人，使神成爲可接觸、可摸着、可接受、可經歷、可進入、並可享受的—約一 14，西二 9，羅八 28 ~ 29。

### 【週三】

2 在何西阿十一章四節神說到這些變化，說，『我用慈繩愛索牽引他們；』『慈繩〔直譯，人的繩〕愛索』這辭指明神用祂神聖的愛愛我們，不是在神性的水平上，乃是在人性的水平上；神的愛是神聖的，卻是在人的繩裏，也就是藉着基督的人性，臨到我們：

a 神所藉以牽引我們的繩子（種種的變化，種種的過程），包括基督的成爲肉體、人性生活、釘死、復活和升天；藉着基督在祂人性裏的這一切步驟，神在祂救恩裏的愛纔臨到我們—耶三一 3，約三 14，16，六 44，十二 32，羅五 5，8，約壹四 8 ~ 10，16，19。

b 在基督之外，神永遠長存的愛，就是祂不變、征服人的愛，在我們身上就無法得勝；神不變的愛是得勝的，因爲這愛是在基督裏、同着基督、藉着基督、並爲着基督的。

c 神永遠長存的愛總是得勝的；雖然我們有失敗和錯誤，神的愛終必得勝—羅八 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 三部分之人的變化，乃是神的行動，要使人成為神，使人被經過過程並終極完成的三一神所構成；在神向約伯的顯現中，約伯看見了神，使他得着神，好為着神的目的被神變化—伯三八 1～3，四二 1～6，林後三 16～18，來十二 1～2 上：

- 1 看見神的結果是我們被變化成為神的形像；因此，我們越在靈裏觀看祂這終極完成的靈，就越將祂一切的成分作為神聖的元素接受到我們裏面，以排除我們老舊的元素，使我們全人成為新的；我們的基督徒生活不在於外面的改變，乃在於從裏面被變化—林後三 18，詩二七 4，加六 15～16。
- 2 我們藉着心轉向主，以沒有帕子遮蔽的臉觀看並返照祂，就能天天留在變化的過程中；沒有帕子遮蔽的臉就是轉向主的心—林後三 16，18：
  - a 心轉向主，就是愛主；我們越愛主，我們的心向主就越敞開，祂就有路從我們的靈擴展到我們心的各部分。
  - b 心轉向主，把心向主敞開，是我們生命長大的祕訣；我們可以藉着簡單的告訴主：『主阿，我愛你，我要討你喜悅，』而向主敞開我們的心。
  - c 我們一天過一天在一切的境遇中觀看主，（詩二七 4，）就返照主的榮光，並漸漸變化成為主的形像，從榮耀到榮耀。
  - d 許多基督徒不喜樂，因為他們裏面的聖靈不喜樂；（弗四 30，參詩十六 11，四三 4，徒三 19～20，出三三 11，14～17，來一 9，耶十五 16，約十五 9～11，約壹一 3～4，約貳 12，腓四 4；）我們的心

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

若不轉向主，不讓主的靈從我們的靈擴展到我們的心裏，我們定規是拘束、下沉的。

- e 主的靈在那裏，那裏就有自由；（林後三 17；）若有人說聚會沉悶，我們就要領悟是他自己裏面沉悶；然而當我們的心轉向主，我們就享受那靈作我們的自由。
- f 釋放的靈一有路擴展到我們心的各部分，我們就得釋放、超脫且自由；這自由就是榮耀，就是神的同在和神的顯出；我們覺得高尚、尊貴、光榮，因為我們正在被變化成為祂的形像—18 節，創一 26。

### 【週五】

三 變化使我們從一個形狀，就是舊人的形狀，遷移到另一個形狀，就是新人的形狀；主乃是藉着基督之死的殺死來完成這變化的工作—林後四 10 ~ 12, 16 ~ 18:

- 1 在林後四章十節保羅說，我們身體上常帶着耶穌的治死；『治死』的意思是殺死；基督的死殺死我們—林前十五 31, 36, 約十二 24 ~ 26, 林後一 8 ~ 9。
- 2 基督的死乃是在複合的靈裏；那靈是基督之死及其功效的應用—出三十 22 ~ 25, 羅八 13。
- 3 基督徒的生活乃是一直在複合之靈的治死下的生活；這種每天的治死是由內住之靈以環境為治死的器械所完成的。
- 4 在神的神聖和主宰的安排之下，萬有都互相効力，藉着基督之死的殺死使我們變化，叫我們得益處；羅馬八章二十八節裏的『益處』，與物質的人事物無關；只有一位是有益處的，就是神—路十八 19：
  - a 一切與我們有關的人事物，都是聖靈作工叫我們得

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

益處的憑藉，好加給我們美福，（詩六八 19 上，）  
就是三一神自己。（參創四五 5，五十 20。）

b 一切與我們有關的人和處境，都是神的靈所安排的，為要配合祂在我們裏面的工作，使我們變化並模成神長子的形像—參太十 29～31。

四 我們經歷聖靈的管治時，變化就在我們裏面進行—羅八 2，28～29，來十二 5～14：

1 那靈在我們裏面的工作，是為我們構成新的所是，但那靈外面的工作是藉着我們的環境，拆毀我們天然所是的每一面—參耶四八 11。

2 我們應當與內裏運行的靈合作，並接受神為我們所安排的環境—腓四 12，弗三 1，四 1，六 20，林前七 24。

### 【週六】

叁 職事是由啓示加上苦難所產生的；我們所看見的，是藉着苦難而作到我們裏面；因此，我們所供應的乃是我們的所是：

一 執事的人數雖多，但只有一個職事，就是為着成就神新約經綸的新約職事；我們與基督同工，乃是要完成這惟一的職事，將基督供應人，以建造祂的身體—徒一 17，弗四 11～12，提前一 12，林後四 1，六 1 上。

二 整體而言，身體有一個惟一的團體職事，但因這職事乃是基督身體的事奉，而且因着身體有許多肢體，所以眾肢體都有各自的職事，為着完成那惟一的職事—徒二十 24，二一 19，提後四 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 這職事是為着供應我們所經歷的基督，並且是由對基督之豐富的經歷，經過受苦、消耗的壓力、以及十字架殺死的工作而構成、產生並形成的——徒九 15 ~ 16，西一 24，腓三 10，提前四 6，林後一 4 ~ 6，8 ~ 9，12，三 3，6：

- 1 那靈的職事使我們供應基督作那賜人生命的靈，我們藉此就達到神聖啓示的高峯——8 ~ 9，6，3 節，啓二二 17 上。
- 2 義的職事使我們供應基督不僅作我們客觀的義，也作我們主觀活出的義，使基督得着真正的彰顯，我們藉此就進入神人的生活——羅五 17，腓三 9，啓十九 8。
- 3 和好的職事使我們供應基督作和好的話語，好能將神的子民帶到他們的靈，就是至聖所裏，使他們成為在靈裏的人，我們藉此就在基督那牧養人的天上職事裏與基督是一，按着神牧養人——林後五 18 ~ 20，約二一 15 ~ 17，彼前五 2 ~ 4，二 25，啓一 12 ~ 13，來十 19，22，林前二 15。
- 4 我們完全進入這樣一個美妙職事的三方面，主就有路帶眾召會進入一個新的復興。

四 患難是恩典連同基督一切豐富的甜美眷臨和化身；恩典主要是以患難的樣式眷臨我們——林後十二 7 ~ 10：

- 1 藉着患難，基督的十字架在我們天然所是上治死的功效，就藉着聖靈應用在我們身上，使復活的神有路將祂自己加到我們裏面——一 8 ~ 9，四 16 ~ 18。
- 2 患難生忍耐，忍耐產生蒙稱許的品質——蒙稱許的品質或屬性，是忍受並經歷患難和試驗的結果——羅五 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 神已將祂自己這愛隨同所賜給我們的聖靈，澆灌在我們心裏，作了我們裏面的動力，叫我們在一切的患難中得勝有餘；所以我們忍受任何的患難時，都不至於蒙羞，反而活基督，好顯大祂—5節，八31～39，林後五14～15，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.

## 第六週■週一

### 晨興餽養

腓三 13～14『弟兄們，我不是以為自己已經取得了，我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

詩七三 26『我的肉體和我的心腸衰殘，但神是我心裏的磐石，又是我的業分，直到永遠。』

約伯的三個朋友說不出話來，因為他們不認識、不明白發生在約伯身上的事，目的是甚麼。這裏的景象指明，約伯和他的三個朋友，對所發生的那極痛苦、極可怕的事毫不明白，而在他們的敬虔中感到困惑，無法洞悉其原因是甚麼，其目的是甚麼，其結果將如何。實際上，約伯的經歷乃是神在祂神聖經綸裏所採取的一個步驟，要對自滿的約伯實行銷毀並剝奪，好將約伯引進對神更深的追求，使他得着神，而不是得着神的祝福，或他憑自己的完全和純全而有的成就。神在約伯身上施行剝奪和銷毀，好將他拆毀，使神能有一個根據和一條路，用神自己重建約伯，使他成為神人，在生命和性情上與神一樣（但無分於祂的神格），好彰顯神。（聖經恢復本，伯二 13 註 1。）

### 信息選讀

聖經裏的神聖啓示是漸進的。到了約伯的時候，神聖啓示的進展只達到亞伯拉罕時代的水平，就是罪人需要神憑燔祭所流之血的救贖。（伯一 5，四二 8。）至於重生、（約三 6，彼前一 23、）更新、（林後四 16…、）變化、（羅十二 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、) 和得榮 (23, 30...) 等事的神聖真理，在神舊約的經綸裏，還沒有明確的啓示給人。神無法向約伯和他的朋友講說這些事，因為他們是在神聖啓示的原始階段。(參約三 7 ~ 12, 十六 12 ~ 13。) 這些事乃是直到使徒保羅的時候，纔完整的啓示出來。關於約伯和他朋友所不明白之事，保羅領受了完滿且明確的啓示。(弗三 3 ~ 6, 9 ~ 11, 西一 25 ~ 27。) 若沒有保羅的書信，就難以明白約伯記，因為關於神對付祂子民的目的，約伯記的結語並沒有給我們明確的觀點。然而，按新約的觀點就非常清楚，神對付祂聖民的目的，乃是要使他們倒空一切，單單接受神，作他們所贏得的。(腓三 8, 參詩七三 25 ~ 26。) 神心頭的願望乃是要我們完滿的得着祂作生命，作生命的供應，並作我們全人的一切。(聖經恢復本，伯二 13 註 1。)

(詩篇七十六篇二十六節題到，) 在神的聖所裏，詩人受指教單單以神自己，而不是神以外的任何事物，為他的業分。不在意神的人也許贏得許多事物，並且似乎也興旺。然而，在意神的人會受神限制，甚至被神剝奪許多事物，正如約伯 (伯一 6 ~ 二 10) 和使徒保羅 (腓三 7 ~ 8) 的例子一樣。神對尋求祂者的目的，是要他們在祂裏面得着一切，而不被打岔離開對祂自己絕對的享受。這不是遵行律法的問題，像在詩篇一篇所說者，也不是對錯的問題，乃是得着神並持守神作一切的問題。(詩七三 26 註 1。)

約伯記寫於神聖啓示進展的早期，...所以沒有清楚啓示神對付祂子民的目的。這啓示沒有給約伯，乃是給了保羅。保羅的書信揭示，神對付我們的目的，乃是要剝奪我們一切的事物，並銷毀我們，好叫我們更多得着神。(腓三 8, 林後四 16。)(伯一 1 註 1。)

參讀：約伯記生命讀經，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

## 第六週■週二

### 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間…。』

林前十五 45『…末後的亞當成了賜生命的靈。』

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

我們要來看永遠並三一的神成爲人，所經過最奇妙、超越、奧祕、並包羅萬有的變化。神是完整、完全、不變的，但祂經過了種種的變化。我年幼時，人教導我說，主耶穌昨日、今日、直到永遠，是一樣的。（來十三 8。）但是等到我深入聖經內在的深處之後，我發現只是這樣說並不能充分解釋有關基督深奧的奧祕，因爲聖經給我們看見，神已經變化了。神成了人。這豈不是變化麼？（羅馬書的結晶，二二〇至二二一頁。）

### 信息選讀

三一神成了一個神人，將神性帶進人性裏，使神性與人性調和，作爲原型，以大量複製許多神人。祂成了三一神具體的化身，（約一 14，）將神帶給人，使神成爲可接觸、可摸着、可接受、可經歷、可進入、並可享受的。

神若沒有變化成爲人，就不可能過人性的生活。祂雖然過着人性的生活，但不憑祂屬人的生命，乃憑祂神聖的生命活着，在祂人性的美德裏，彰顯神聖的屬性。這樣的生活，乃是祂大量複製所產生許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）的死不僅是包羅萬有的死；…祂的死乃是解決一切問題的死。…為要完成這樣的死，祂成了罪的肉體（但只有其樣式—羅八3）。祂雖有罪之肉體的樣式，但在祂裏面並沒有罪。（約壹三5。）祂乃是這樣成為罪，（林後五21，）並在肉體裏定罪了罪。（羅八3。）…我們必須全力注意這事：祂乃是神；首先，祂成了一個人；其次，祂成了神的具體化身，也就是真帳幕；然後，祂成了羔羊。（約一29。）

祂在成為人的時候，也成了蛇（只有其樣式，如銅蛇—民二一4～9，約三14）。…藉着成為蛇，祂廢除了那掌死權的魔鬼，（來二14，）就是那古蛇；（啓十二9，二十2；）祂也審判了世界，這世界是魔鬼（世界的王）的系統，就是由撒但系統化的工作所發明的系統。（約十二31。）身為末後的亞當，（林前十五45下，）祂終結了舊人。身為舊人的終結，祂釘死了舊人，（羅六6，）並了結了舊造。舊人是舊造的代表和中心；所以藉着廢除了舊人，祂就了結了舊造。

在祂勝過一切的復活裏，祂成就了三件主要的事。第一，祂提高了祂的人性，使祂得以由神生為神的長子。（徒十三33，羅八29。）第二，…祂成為神的眾子，就是祂許多的弟兄。（彼前一3，羅八29。）祂出生為神的長子，祂也成了神的眾子。…在新人裏，基督是一切肢體，又在一切肢體之內。（西三10下～11。）我們在基督的復活裏成為基督…。第三，基督這末後的亞當，成了賜生命的靈，是靈的基督，包羅萬有、複合的靈，作經過過程並終極完成之三一神的終極完成。（林前十五45下，出三十23～25。）（羅馬書的結晶，二二一至二二五頁。）

參讀：羅馬書的結晶，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

## 第六週■週三

### 晨興餽養

何十一 4『我用慈繩愛索牽引他們…。』

羅八 37～39『…藉着那愛我們的，在这一切的事上，我們已經得勝有餘了。…無論是死，是生，…是現今的事，是要來的事，是有能的，是高，是深，或是別的受造之物，都不能叫我們與神的愛隔絕，這愛是在我們的主基督耶穌裏的。』

『慈繩（直譯，人的繩）愛索』這辭指明神用祂神聖的愛愛我們，不是在神性的水平上，乃是在人性的水平上。神的愛是神聖的，卻是在人的繩裏，也就是藉着基督的人性，臨到我們。神所藉以牽引我們的繩子，包括基督的成爲肉體、人性生活、釘死、復活和升天。藉着基督在祂人性裏的這一切步驟，神在祂救恩裏的愛纔臨到我們。（羅五 8，約壹四 9～10。）在基督之外，神永遠長存的愛，就是祂不變、征服人的愛，在我們身上就無法得勝。神不變的愛是得勝的，因爲這愛是在基督裏、同着基督、藉着基督、並爲着基督的。（聖經恢復本，何十一 4 註 1。）

因着神對我們不變的愛，以及基督爲我們成就的一切，患難逼迫不能壓制或勝過我們；反而藉着那愛我們的，我們勝過且征服這一切而有餘。（羅八 37 註 1。）

### 信息選讀

神的愛是祂永遠救恩的源頭。這愛乃是在基督裏，由聖靈澆灌在我們心裏的，（羅五 5，）甚麼都不能叫我們與神這愛隔絕。（38～39。）這愛在神

## 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

的救恩裏，成了基督對我們的愛，（35，）經過基督的恩，為我們作了許多奇妙的事，直到在我們身上完成神完整的救恩。這許多奇妙的事，惹起神的仇敵，用種種苦難災害（35～36）攻擊我們。但這些攻擊，因着我們對神在基督裏之愛的響應，都成了我們的益處。（28。）因此，我們在這一切苦難災害上，都是得勝有餘的。（37。）

羅馬書到八章末，已將神在基督裏救恩的前半講完。這救恩已經把我們救到一個地步，一面在神的悅納中，享受這救恩的源頭，就是神在基督裏，那任何人事物都不能隔絕的愛；一面在神的生命中，經過主靈的模成，而達到這救恩的終極目標，就是進入那神聖無比的榮耀裏，與神同榮耀。（18，30。）（聖經恢復本，羅八 39 註 1。）

在〔基督〕超越一切的升天裏，祂成為萬有的元首，作基督身體的頭。（弗一 22～23，西一 18。）祂被立為萬有的元首，使祂可以作身體的頭。祂也成為主和基督、（徒二 36、）（一切君王的）元首和救主、（五 31、）我們在神新約經綸裏的大祭司、（來四 14，七 26，九 11、）新約的中保、（九 15、）更美之約的保證、（七 22、）新約信徒的辯護者（保惠師）、（約壹二 1，約十四 16，26，十五 26，十六 7、）新約信徒的代求者，在神右邊也在信徒裏面代求、（羅八 34，26、）和天上的執事。（來八 2。）在已過的永遠裏，祂不是這一切項目；乃是在祂超越一切的升天裏，祂纔成了這一切項目。

永遠、三一之神成為人，所經過種種的變化，乃是為着完成神永遠的經綸。這樣的異象應當支配、指引、並成為我們一生的目標，直到我們見祂的時候。（羅馬書的結晶，二二五至二二六頁。）

參讀：羅馬書的結晶，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



## 第六週■週四

### 晨興餽養

林後三 16～18『但他們的心幾時轉向主，帕子就幾時除去了。而且主就是那靈；主的靈在那裏，那裏就有自由。但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

（我們的）心怎樣向主開啓呢？每當我們要定規一件事，要有一個主張的時候，我們都該先轉向主說，『主阿，我愛你，我願意討你的喜悅。』這樣，我們的心志就向主打開了。這一打開，主就進到我們的心志裏。每一次我們有所愛好，有所願望時，我們都當在那裏停一停，對主說，『主阿，我愛你，我要討你的喜悅。』這樣，我們的心情向主就開啓了，主當然就進到我們的心情裏了。同樣的，每一次我們思想一件事時，先把我們的思想停一停，對主說，『主阿，我愛你，我要討你的喜悅。』這就是我們在心思裏，向主開了一個口，主就能從這個口，進到我們心思裏。…我們如此一再的在心思…裏，向主敞開，主的靈就能一再的得着機會，進到我們魂的各部分。（基督徒生命成熟的路，一五六至一五七頁。）

### 信息選讀

甚麼時候我們的心向主敞開，甚麼時候這個靈就會從我們裏面，往外面擴展到我們的心思、心情、心志裏。…（這事）有一個明顯的證明，就是林後三章所說的自由。…（17。）你的心思裏一有主的靈，你的心思定規有自由；你的心情裏一有主的靈，你的心情也一定有自由；你的心志裏一有主的靈，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.

若有人說聚會沉悶，我們就要領悟是他自己裏面沉悶，因為他的靈，他裏面沉悶，就感覺一切都沉悶。…你若不讓主的靈出來，你這個人定規是拘束、下沉的。…你的心思、心情、心志就都…不自由，而沒有喜樂。…你不讓靈通過，你自然沒有自由。

林後三章十八節說，『好像鏡子觀看並返照。』我們這個面孔，若是有條帕子蓋上去，我們和屋內的電光就有間隔，有遮蔽了；等我們把這個帕子拿去，我們的面孔和電光就面對面，就能看見那個電光；這就好像從鏡子裏返照。靈在我們裏面，我們就有自由，就敞着臉，面對面朝着主，主的榮光照在我們臉孔上，我們就如同鏡子返照祂的榮光。這是沒法裝假的。

我們一天天愛主，一天天給主機會，主一天天的從我們裏面出來，我們就一天天的長大，一天天的變化，最終變成主的形狀。…這個形狀就是主自己。人在我們身上看見一種光景，說是主的形狀也可以，說是榮耀也可以，說是自由、釋放也可以，說是主或主的靈的同在也可以。因為這五個就是一個。主就是那靈，靈在那裏，那裏就有自由，有了自由就敞着臉，得以看見主的榮耀，從榮耀到榮耀，就變成主的形狀。

主從我們裏面活出來，我們就長大、成熟了。所以，我們的心要向主敞開，要讓祂從我們的靈裏出來，進到我們的心思、心情、心志裏。…我們的思想像祂的思想，我們的愛好像祂的愛，我們的主張像祂的主張，我們這些人就有祂的形狀。（基督徒生命成熟的路，一五八至一六〇、一六四至一六六頁。）

參讀：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

## 第六週■週五

### 晨興餽養

林後四 10『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』

16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

藉着重生，藉着第二次的出生，我們都成了新人。如今我們〔憑天然的出生，〕外面是老舊的，但我們裏面乃是新的。然而神並不滿意於把我們留在舊人裏。祂要我們的舊人藉着變化而更新。變化使我們從一個形狀，就是從舊人的形狀，遷移到另一個形狀，就是新人的形狀。…主乃是藉着基督之死的殺死來完成這事。

在〔林後四章十節〕這裏，『治死』的意思是『殺死』。基督的死殺死我們，祂的死就是我們裏面那殺死的性能。（基督徒的生活，一八九至一九〇頁。）

### 信息選讀

我們不該忘記祂的死乃是包括在包羅萬有、複合的靈裏…，由出埃及三十章二十三至二十五節裏複合的膏油所表徵。這複合的靈有神作為基本的成分，由一欣的橄欖油所表徵。這油複合着四種香料—沒藥、肉桂、菖蒲和桂皮。這四種香料表徵基督之死和復活的元素。不僅如此，四這個數字表徵受造的人。因此，膏油所表徵的那靈乃是神與人的複合。神人耶穌已經與祂死和復活的元素複合在一起。

在今天的抗生素裏，有一些元素是非常活躍的，可以殺死細菌。照樣，在複合之靈這個大藥劑裏，有基督之死的元素，活躍的殺死我們裏面一切消極的事物。

## 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.

在神的神聖和主宰的安排之下，我們整個的環境都是一種殺死。…妻子、丈夫、兒女、弟兄、以及我們環境裏的每一件事物，都是主所用來殺死我們的刀子。

十字架的殺死，就是基督之死的殺死，引進復活。當我們樂意受苦並被殺死的時候，我們就活基督，顯大基督，並且基督也顯明在我們身上。然後，我們就被變化。我們在祂死的殺死之下享受基督。

每一件和我們有關的事，都是在主的主宰安排之下。我們有甚麼樣的工作，我們和誰結婚，完全都不在於我們。一位弟兄可能揀選一位姊妹作妻子，後來卻可能想自己選錯了。這就是為甚麼主吩咐作丈夫的要愛他們的妻子。（弗五 25。）在主的主宰安排下，我們每天都像羊被牽到宰殺之處。…每一天我們都在基督之死的殺死下，使祂的生命能顯明在我們的身體上，以更新我們裏面的人。（基督徒的生活，一九〇、一九二至一九三、一九五頁。）

我們與生俱來的所是，無論好壞，無論有沒有用，都是天然的，都是攔阻聖靈將神聖的生命構成到我們這人裏面。為這緣故，我們天然的力量、天然的智慧、天然的聰明、天然的個性、天然的缺點、天然的美德、和天然的屬性，加上我們的性格和習慣，都必須被拆毀，好使聖靈在我們裏面形成新的個性、新的性格、新的習慣、新的美德、和新的屬性。為了完成這重新構成的工作，神的聖靈在我們裏面運行，用神聖的生命光照、感動、引導、並浸透我們；祂也在我們的環境裏作工，安排我們處境裏的每一細節和人事物，好拆毀我們天然的所是。（倪柝聲—今時代神聖啓示的先見，一一八頁。）

參讀：基督徒的生活，第九、十四至十五篇；一個在靈裏之人的自傳，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

## 第六週■週六

### 晨興餽養

林後四 1『因此，我們既照所蒙的憐憫，受了這職事，就不喪膽。』

羅五 3～74『不但如此，就是在患難中，我們也是誇耀，因為知道患難生忍耐，忍耐生老練，老練生盼望。』

職事出自啓示加上苦難。人若沒有啓示，就…沒有甚麼可供應的。人也許有啓示，但若缺少苦難，他仍沒有職事。…職事是〔比教訓〕更高更深的。恩賜是膚淺的，價值低；職事是有分量的，價值高。你若從神領受了啓示，祂就要將你擺在苦難中，為要使你有職事。

我們從使徒保羅的著作能看見，在他忍受苦難之前，他領受了啓示。他領受了啓示，沒有立刻出去，將這啓示當作教訓或知識傳給人。這樣作不會是職事，乃是一種教訓或恩賜的運用。他領受啓示之後，主就將他擺在一些苦難中。因此，他所有的書信中都有這次序：第一是啓示，第二是苦難，第三是出自前二者的職事。領受啓示是一回事；將這啓示作到我們這人裏面是另一回事。（倪柝聲—今時代神聖啓示的先見，二一一至二一二頁。）

### 信息選讀

我們能供應別人的生命有多少，實際有多少，基督的豐富有多少，完全在於兩個元素：我們領受了多少啓示，以及我們為所得的啓示經過了多少苦難。

## 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.

我與倪弟兄在一起多年。…他是一個屬於十字架的人。他從各方所接受的苦難就是十字架的工作，他所領受關於十字架的啓示也作到他裏面。…我能從我深處見證，他所作的就是職事；他所作的就是他所是的。（倪柝聲—今時代神聖啓示的先見，二一二至二一三頁。）

我們天然的人需要聖別、變化並模成。所以，神帶進某些患難和苦難，叫我們得益處。…患難和苦難是爲着我們的變化。我們都寶貴平安、恩典和榮耀，但沒有人喜歡患難。

患難實際上是恩典連同基督一切豐富的化身。…我們若說我們寶貴恩典卻不寶貴患難，這就好像說我們愛神卻不愛耶穌。然而，拒絕耶穌就是拒絕神。同樣，拒絕患難就是拒絕恩典。…神成爲肉體就是祂恩典的眷臨。…我們若愛祂的眷臨，就必須愛祂的成爲肉體。恩典與患難是一樣的；患難是眷臨我們之恩典的化身。雖然我們愛神的恩典，但我們也必須親吻患難，就是恩典的化身，恩典甜美的眷臨。

患難的經歷產生忍耐。（羅五3。）這裏的忍耐，意思是堅忍；堅忍是耐心加上受苦的產物。我們沒有人生來就有忍耐，忍耐是藉着忍受患難所產生的。…忍耐生老練。（4。）老練是一種蒙稱許的品質或屬性，是忍受並經歷患難和試驗的結果。因此，老練是能被稱許的品質或屬性。有時候，年輕弟兄很難得着別人的稱許。他們需要忍耐，這忍耐產生容易被別人稱許的品質。患難帶進忍耐，忍耐產生蒙稱許的品質。（羅馬書生命讀經，一二二至一二四頁。）

參讀：倪柝聲—今時代神聖啓示的先見，第十四至十六、二十二章；倪柝聲文集第三輯第十冊，寶貝與瓦器；羅馬書生命讀經，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

# 第六週詩歌

425

## 經歷基督—盛着祂

7 7 7 7 (英 548)

F 大調

4/4

F B<sup>b</sup> C<sup>7</sup> 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，寶貝基督放我裏；

F B<sup>b</sup> A<sup>7</sup> Dm Gm C<sup>7</sup> F  
3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 - - - ||

我須作祂的器皿，祂作內容來藏隱。

- |                        |                      |
|------------------------|----------------------|
| 二 照祂形像我被造，<br>神使器皿的形狀， | 適合基督來住着；<br>與其內容能相像。 |
| 三 祂今居留在我靈，<br>我得與祂成一靈， | 用祂大能來支撐；<br>受祂實際的供應。 |
| 四 天天居衷在感動，<br>所有腳步祂保守， | 時時調和相交通；<br>每一部分祂浸透。 |
| 五 讓祂由衷得表現，<br>我須透明又透亮， | 使祂在我被人見；<br>祂可藉我得顯彰。 |
| 六 變化乃是我所需，<br>泥土得改原形狀， | 全人破碎無所餘；<br>變成寶貝的模樣。 |

# WEEK 6 — HYMN

## 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.





## 第七週

關於舊約裏神同着人並在人中間的行動，  
以及新約裏神在人裏的行動，  
以成就神的心願  
並應付人在神面前的需要  
之內在神聖的啓示

詩歌：詩 763

讀經：伯十 13，四二 1～6，弗三 9，約一 1，14，太一 23，林後三 18，四 16～17，羅八 29～30，西一 12，15～19，三 4 上，10～11，徒二六 16～18，弗三 16～19

### 綱要

#### 【週一】

壹 在舊約裏，神同着人並在人中間行動；神同着人並在人中間的行動，不是完成神爲着基督與召會之永遠經綸的直接行動，乃是在祂舊造裏間接的行動，爲着在祂新造裏祂永遠經綸的直接行動作準備——林後五 17，加六 15：

一 神按着自己的形像所造的人需要接受神（由生命樹所象徵）作生命，使他能活神、彰顯神、並代表神；這樣的一個人，需要被變化成爲寶

## 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

貴的材料，並被建造為神的配偶—創一 26 ~ 27, 二 9 ~ 12, 18 ~ 24。

二 墮落的人需要接受基督作他的救贖（由祭物及其流出的血所豫表），使他能在基督裏被神稱義（由祭牲皮子作的衣服所豫表）；墮落的人也需要接受基督作女人的後裔，使他得拯救，脫離撒但這『蛇』死的權勢—三 8 ~ 9, 15, 21, 來二 14。

## 【週二】

三 神因着燔祭而看中人，悅納人；基督是燔祭的實際，過一種絕對為着神並滿足神的生活，作為怡爽的香氣，使神喜悅並快樂—創四 4, 八 20 ~ 22, 利一 9, 賽四二 1, 太三 17, 十七 5, 十二 18, 約五 30, 六 38, 七 18, 八 29, 十四 24, 參林後二 15, 歌四 10 ~ 16。

四 神應許亞伯拉罕，地上萬國必因他的後裔（基督）得福—創二二 18, 加三 8, 14, 16 ~ 17。

五 神所揀選的人需要接受並答應神的呼召，（創十二 1 ~ 4, ）藉着基督作燔祭而活在神前，（七, 十三 18, 二二 13, ）被律法暴露，知道自己是有罪的，沒有能力遵守律法，（出十九 8, 21 ~ 二十 21, ）並藉着以基督為帳幕、祭司和供物，與神一同活着，而得以進到神裏面，同着基督並在基督裏，享受神一切的所是。（出二五 ~ 利二七。）

六 按照約伯遊牧的生活方式，（伯一 3, ）以及他為兒女獻燔祭的方式，（五, ）約伯和他的朋友們可能是活在亞伯拉罕的時代；（創二二 13; ）那時摩西五經連同律法尚未寫成：

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 約伯和他的朋友們必然在口頭上從他們的先祖接受了一些神聖的啓示；然而，他們從他們的先祖所接受的，最多只達到在亞伯拉罕時代之啓示的水平。
- 2 因此，在他們關於神與人之關係的辯論中，沒有一點迹象指明他們得着了超過有關神的審判，以及神因着人的燔祭而看中人的神聖啓示。
- 3 約伯和他的朋友們也沒有說到任何話含示關於基督和神的靈的事；他們乃是在神聖啓示的原始階段。
- 4 神向約伯顯現時，似乎在說，『約伯，你事實上並不認識我是誰。你沒有看見我是無限的；此外，你也無法想像我要給你甚麼。約伯，我要把我自己給你，使我自己成爲你的享受，好叫你成爲我的一部分。我不滿意你有你自己的純全、完全和正直。我要你得着我。我的目的是要將我自己分授到你裏面，不是給你別的，乃是將我自己給你。』
- 5 因此，神所揀選並救贖的人，不需要在諸如完全、正直、純全等人性的美德上建立自己，就如約伯所作的；乃需要像切慕溪水的鹿一樣尋求神，並與神的子民在神的節期裏一同享受神，（詩四二 1～5，四三 3～5，）好叫神能成爲他們的一切，以頂替他們所達到並得着的；這該是給約伯三個朋友的答案，甚至是給以利戶和約伯的答案。（伯十 13，參弗三 9。）
- 6 在約伯記末了，神終於進來，指明約伯在他人生中所缺少的乃是神自己；因這緣故，約伯記事實上並沒有一個完成的結束，這結束應當是：神在基督裏完全給約伯得着，使約伯與神成爲一，好叫他能享受神在基督裏作他的分；這樣的啓示只有在新約裏纔能完滿的

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 13，參弗三 9。

### 【週四】

貳 在新約裏，神在人裏的行動應付人在神面前的需要；神在人裏的行動是從基督第一次來至新天新地裏新耶路撒冷的顯現，這行動在人類歷史上是前所未有的—約一 1，14，弗三 16 ~ 19，啓二一 2，9 ~ 10：

一 神所揀選並呼召的人需要信入耶穌基督；祂是成爲肉體的神，爲他們並同着他們過了人性生活，受死，復活，又升天，並且成了賜生命的靈，向着他們成爲是靈的基督，使祂能作他們的救恩、生命並一切（啓示在馬太福音至羅馬書）：

- 1 神來在童女裏面成孕，由她生爲人，因而將神性帶進人性裏，並使神與人調和成爲一個實體，但不是成爲第三種本質—利二 4 ~ 5，約一 1，14，太一 20，23，提前三 16。
- 2 耶穌在生活中總是在神裏面，同着神並爲着神行事；神是在祂的生活中，並且祂與神是一；在祂的人性生活裏，主已把祂受苦的生活擺在我們面前，作我們臨摹的範本，叫我們跟隨祂的腳蹤行；這不是指僅僅效法祂和祂的生活，乃是指我們要在受苦時享受祂作恩典，好使祂自己這內住的靈，帶着祂生命一切的豐富，在我們裏面繁殖（複製）祂自己，使我們成爲祂的複製品—弗四 20 ~ 21，彼前二 21。

### 【週五】

3 耶穌基督，就是成爲肉體的三一神，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

具體化身，（西二 9，）在祂的人性裏經過了代替並包羅萬有的死，將一切消極的事物了結，並將神聖的生命從祂裏面釋放出來給我們。（路十二 49 ~ 51，約十二 24。）

- 4 祂勝過了死，進入產生一切的復活，生為神的長子（將人性帶進神性裏），並成為賜生命的靈，以產生並構成基督的身體—徒二 23 ~ 24，32，十三 33，羅一 3 ~ 4，八 28 ~ 29，約二十 22，林前十五 45，十二 13。
- 5 祂完成了超越一切的升天，升到諸天之上，被立為主，為基督，為元首，為救主，（徒二 36，五 31，）使祂得着繁增，以建造召會作祂的國。（一 8，二 六 16 ~ 18。）
- 6 祂在祂的死、復活和升天裏，使所有信祂的人與祂成為一；因此，祂的死、復活和升天也都成了他們的；祂的經歷就成了他們的歷史—羅六 5 ~ 6，弗二 5 ~ 6，詩歌七六三首第四節。

二 作為在基督裏的信徒，人需要在基督神聖的生命裏長大，使他可以藉着分賜生命的靈，變化成為基督的所是，好與眾聖徒同被建造，成為基督的身體，就是在基督裏彰顯三一神的生機體，並成為新人，作神的新造，以完成神永遠的經綸，終極完成新耶路撒冷，就是經過過程之三一神與得榮之三部分人的調和，成為團體的神人在永世裏的顯出（啓示在哥林多前書至啓示錄）：

- 1 神在基督裏救贖我們，赦免我們的罪，洗淨我們，稱義我們，並使我們與祂和好；神將我們擺在基督裏，並使祂成為我們的公義、聖別和救贖—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，羅三 22，五 10，林前一 30。

- 2 神藉着基督的復活，重生了我們，（彼前一 3，）並且現今正在更新我們，變化我們，並將我們模成祂榮耀的形像。（多三 5，羅十二 2，弗四 23，林後四 16，三 18，羅八 28～30，腓三 21。）
- 3 在祂的更新和變化裏，祂銷毀我們，將我們放在祂的死裏，使我們有分於祂受苦的交通，這受苦為我們成就永遠重大的榮耀，使我們在祂的復活裏經歷祂，並在祂那追測不盡的豐富裏得着祂——林後四 16～18，10，腓三 10，8，弗三 8。

### 【週六】

- 4 父神化身在子神裏，（西二 9，）子神實化為靈神，靈神作三一神的實際，來內住於我們；（約十四 16～20；）父、主、靈，就是三一神，成了召會這基督之身體的源頭、元素和素質。（弗四 4～6。）
- 5 關於三一神在信徒裏面是實際的奧祕，基督還有許多事要告訴祂的門徒，但他們那時擔當不了，只等實際的靈來將這些事啓示給他們；（約十六 12～15；）這主要的是由實際的靈在使徒保羅身上所作的；保羅完成了神的話，就是關於基督是神之奧祕，（西二 2 下，）以及召會是基督之奧祕（弗三 4）的神聖啓示。（西一 25～27。）
- 6 基督作為神所分給眾聖徒神聖的分，並作為信徒裏面的生命，成了新人的一切肢體，又在新人一切肢體之內；這新人就是祂生機的身體；神要使基督，就是神的具體化身，作我們這些基督信徒的一切——12，15～19 節，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 祂作為賜生命的靈，住在我們裏面，使祂和祂所完成、所得着、以及所達到的一切，都成為我們的實際，使我們與祂是一，並且變化成為與主同樣的形像，從榮耀到榮耀；我們將心轉向主，藉此就能觀看主的榮光，就是我們自己看主，並返照主的榮光，就是叫別人經過我們看主——林後三 16 ~ 18。
- 8 神在基督裏要完成祂在我們身上變化的工作，直到祂的變化終極完成於新耶路撒冷，先是在千年國裏的得勝者身上，（啓二 7，）至終要在新天新地裏的眾聖徒身上，使所有蒙祂揀選並救贖的人成為祂團體的彰顯，在永世裏極完滿的顯出祂自己，（二一 1 ~ 二二 5，）而不是任何一種僅僅屬人的美德（如約伯所顯出的）。

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).





# 第七週■週一

## 晨興餽養

林後五 17『因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。』

加六 15『受割禮不受割禮，都無關緊要，要緊的乃是作新造。』

在舊約裏，神同着人，並在人中間行動，但祂從未在人裏面行動。…乃是到了新約時代，神纔來到地上在人裏面行動。在新約時代，神行動的第一步乃是進到人裏面。神取了確定的步驟進到人裏，這為祂在整個新約時代在人裏的行動立下根基。神進到童女腹中，並留在其中九個月，為要從那童女而生。

當新約時代來臨時，神的作法完全改變了。在舊約裏，祂一直是同着人，並在人中間作工，卻是在人的外面作工。…新約與舊約的不同，乃在於一個事實，就是神進到了人裏面。神從人而生。馬太一章二十節說，那生在馬利亞裏面的，乃是出於聖靈。神生在馬利亞裏面。有一天，神帶着祂的神性從永遠裏出來，進到一個童女裏面，生在她的腹中。（神在人裏的行動，二至四頁。）

## 信息選讀

從成為肉體開始，神主要是在人裏面行動。在新約裏，神所作的一切，主要是在人裏面。『在…裏面』這短短幾個字，可視為新約中最大的辭。你如果把這幾個字拿走，新約就變成空的了。這就好像把開關從電器拿掉一樣。沒有開關，電器就不能運作，因為電流不能流進去。新約常常重複『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

裏』這個辭。如果我們不在基督裏，基督也不在我們裏面，就沒有基督徒的生活，也沒有召會生活。

在創世記、出埃及記、利未記、民數記、和申命記裏，神同着摩西行動。之後神又在約書亞記、士師記、和撒母耳記裏行動。然後，在某種程度上，祂與所有的以色列王和申言者一同行動。但那不是完成神為着基督與召會之永遠經綸的直接行動。

神同着人，並在人中間行動，乃是在祂舊造裏間接的行動，為着在祂新造裏祂永遠經綸的直接行動作準備。因此，在舊約裏沒有題到召會。召會是隱藏的奧祕。舊約從來沒有直接說到神永遠的經綸。神在新約裏的經綸，絕對是獨一的。在舊約裏，你看不見神為着祂永遠經綸的直接行動。神間接作了許多準備，好使祂有一日能來直接的作工。（神在人裏的行動，五至七頁。）

神創造人，要人接受祂作生命，使人彰顯祂，並變化成為寶貴的材料，為着祂的建造，且得以被建造為祂的配偶，與祂相配。（創一 26～27，二 9～12，18～24。）神從亞當身上取了一條肋骨，建造成一個女人，與亞當相配，作他的配偶。這是個豫表，顯示神在基督裏如何是丈夫，需要一個配偶與祂相配。因此，在這豫表的應驗裏，有東西從基督—神聖的生命—出來了，而成為召會，就是基督的新婦，與祂相配。

人墮落之後，神應許墮落的人，基督要來作女人的後裔，為人毀壞那『蛇』撒但，並用祭牲（豫表基督）所流的血和祭牲的皮子作衣服，救贖並稱義人。（三 8～9，15，21。）這些是神與我們之關係的一部分。（約伯記生命讀經，一九九至二〇〇頁。）

參讀：神在人裏的行動，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

## 第七週■週二

### 晨興餽養

創四 4『亞伯也從他羊羣中頭生的，從羊的脂油拿供物獻上。耶和華看中了亞伯和他的供物。』

二二 18『並且地上萬國，都必因你的後裔得福；因為你聽從了我的話。』

聖經中關於神與人的關係包括法前時代，其中一部分是從神創造人到呼召亞伯拉罕。…創世記四章四節和八章二十至二十二節說到豫表基督的燔祭。神看中人（就是尊重人），悅納人，不是因着人的善行，而是因着燔祭。這就是亞伯前來向神獻燔祭，神看中他和他供物的原因。

第二個時代是從呼召亞伯拉罕到藉着摩西頒佈律法的這個時期。這個時代最重要的事，乃是神給亞伯拉罕的應許。因這緣故，聖經教師稱這時代為應許時代。…神在這時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，）這是前一個時代的繼續。…此外，神也應許亞伯拉罕，地上萬國（包括我們）必因他的後裔（要來的基督）得福。（創二二 18，加三 8，16。）至終，這應許完全應驗了，如加拉太三章所啓示的。（約伯記生命讀經，一九九至二〇一頁。）

### 信息選讀

神按着自己的形像所造的人，（創一 26，）需要接受神（由生命樹所象徵）作生命，使他能活神、彰顯神、並代表神；（二 9；）這樣的一個人，需要被變化成爲寶貴的材料，（十 ~ 十二，）並被建造成爲神的配偶。（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).

墮落的人需要接受基督作他的救贖（由祭物及其流出的血所豫表），使他能 在基督裏被神稱義（由祭牲皮子作的衣服所豫表—三 21）。墮落的人也需要接受基督作女人的後裔，使他得拯救，脫離撒但這『蛇』死的權勢。（15，來二 14。）…這幾件事—祭物及其所流的血、祭牲皮子作的衣服、女人的後裔，都記載在創世記三章。我鼓勵你們眾人，尤其是青年人，要學習這些事，然後試着向別人陳明。譬如，一位青年人去拜訪一位比自己年幼的親戚，就可以說到墮落的人需要在基督裏被神稱義，或是說到需要基督這女人的後裔。我們自己首先該消化這一切真理，然後該學習如何向別人陳明這些真理。

蒙救贖的人需要將基督獻上作燔祭，使人能被神看中。（創四 4。）人也需要呼求耶和華的名，（26，）與神同行，（五 22，）為神作工，使人得着拯救，脫離敗壞且被神定罪的世界，（六 11～18，）並藉着基督作燔祭而活在神面前，使地能維持好的次序。（八 20～22。）

作為神所揀選的人，我們這些亞伯拉罕的後裔，就是神所揀選的族類，需要接受並答應神的呼召，（十二 1～4，）藉着基督作燔祭而活在神前，（7，十三 18，二二 13，）被律法暴露，使我們知道自己是 有罪的，沒有能力遵守律法，（出十九 8，21～二十 21，）並藉着以基督為帳幕、祭司和供物，而與神一同活着，使我們得以進到神裏面，同着基督並在基督裏，享受神一切的所是。（二五～利二七。）

按照約伯遊牧的生活方式，（伯一 3，）以及他為兒女獻燔祭的方式，約伯記該是寫於亞伯拉罕、以撒、雅各的時期，（5，創二二 13，三一 54，）約在主前二千年。這指明約伯記是寫於摩西寫五經以前五百年。（約伯記生命讀經，二一八至二二〇、二至三頁。）

參讀：約伯記生命讀經，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

## 第七週■週三

### 晨興餽養

伯一5『筵席的日子輪過了，約伯…清早起來，  
按着他們眾人的數目獻燔祭；因為約伯說，說  
不定我兒子犯罪，心中咒詛了神。約伯常常這  
樣行。』

十13『然而你待我的這些事，早已藏在你心裏；  
我知道這是你的意思。』

約伯和他的朋友們可能是活在亞伯拉罕的時代。  
那時摩西五經尚未寫成；他們必然在口頭上從他們的  
先祖接受了一些神聖的啓示。然而，他們從他們的  
先祖所接受的，最多只能達到在亞伯拉罕時代之  
啓示的水平。因此，在他們關於神與人之關係的辯  
論中，沒有一點迹象指明他們得着了超過有關神的  
審判，以及神因着人的燔祭而看中人的神聖啓示。  
他們也沒有說到任何話含示關於基督和神的靈的  
事。他們乃是在神聖啓示的原始階段。（約伯記生  
命讀經，二〇四頁。）

### 信息選讀

約伯，他的三個朋友和以利戶都說完話之後，我  
們看見神以神聖的揭示向約伯顯現。（伯三八4～  
四一34。）之後，聖經說到約伯在個人經歷上得着  
神並厭惡自己。（伯四二1～6。）我擔心你們注意  
許多其他的事，可能看不見神向約伯顯現的中心點。  
這中心點就是關乎神藉着向約伯顯現，在約伯身上  
所要作的事。

神向約伯顯現，目的是要幫助約伯領悟，神是無  
限、追測不盡、無法追蹤的。神問了約伯許多關於宇

## 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

宙和動物的問題，爲要叫他得着深刻的印象，就是神是無限的。神似乎在對他說，『約伯，你事實上並不認識我是誰。你沒有看見我是無限的；此外，你也無法想像我要給你甚麼。約伯，我要把我自己給你，使我自己成爲你的享受，好叫你成爲我的一部分。我不滿意你有你自己的純全、完全和正直。我要你得着我。我的目的不是給你別的，乃是將我自己給你。』

我們要明白神向約伯顯現的目的，就需要整本聖經，特別是新約。神要把祂自己給約伯，不是一件簡單的事；這包含一個漫長的過程，開始於基督的成爲肉體，並且包括祂的人性生活、在十字架上包羅萬有的死、祂的復活和祂的升天。因爲約伯是在神聖啓示的原始階段，神無法對他說到這一切的事；神若說這些事，約伯也不可能明白。這一切事要到二千年後，在新約裏纔得着清楚的解釋和記錄。甚至今天，許多信徒對這些事仍然沒有正確的領悟。

約伯和他的朋友們都沒有以上的神聖啓示。神用各樣災難對付約伯，並剝奪他一切的所是，乃是要除去他在敬虔成就和獲得上的自滿，並除去一切障礙和遮蔽，使他被倒空，好進一步尋求神，並能領悟他人生中非常缺少一些東西。在約伯記末了，神終於進來，指明約伯在他人生中所缺少的乃是神自己。但直到約伯的時代，還沒有像在新約那樣積極、清楚、並完全揭示的啓示。因這緣故，約伯記事實上並沒有一個完成的結束，這結束應當是：神在基督裏完全給約伯得着，使約伯與神成爲一，好叫他能享受神在基督裏作他的分。這樣的啓示，只有在新約裏纔能完滿的看到。（約伯記生命讀經，二〇五至二〇六、二一七頁。）

參讀：約伯記生命讀經，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

## 第七週■週四

### 晨興餽養

詩四二 1 ~ 2『神阿，我的魂切慕你，如鹿切慕溪水。我的魂渴想神，就是活神。我幾時纔可以來朝見神呢？』

舊約的帳幕豫表基督的成爲肉體。（約一 14。）真正的帳幕乃是神自己具體化身在基督裏。這帳幕不僅是作爲神的居所，也是作爲神所揀選之人的居所。這意思是，神在成爲肉體之後，是可進入的。在基督裏，意思就是進入神裏面享受神。…如今我們藉着救贖的血，就能與神有交通。

這樣一個人在成爲肉體、作人帳幕的神裏，不需要在諸如完全、正直、純全等人性的美德上建立自己，就如約伯所作的；乃需要像切慕溪水的鹿一樣尋求神，並與神的子民在神的節期裏一同享受神，（詩四二 1 ~ 5，四三 3 ~ 5，）好叫神能成爲人的一切，以頂替人所達到並得着的。這該是給約伯三個朋友的答案，甚至是給以利戶和約伯的答案。我們再次看見，我們若要明白約伯記，就需要整本聖經。

神所揀選並呼召的人需要信入耶穌基督；祂是成爲肉體的神，爲我們並同着我們死了，復活了，升天了，並且成了賜生命的靈，向着我們成爲是靈的基督，使祂能作我們的救恩、生命並一切。這事啓示於新約，從馬太福音到羅馬書。（約伯記生命讀經，二二〇至二二二頁。）

### 信息選讀

成爲肉體、人性生活、釘十字架、復活、升天（這五個步驟）…乃是神在地上在人裏面之行動所取的

## 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

步驟。祂在人裏面成爲肉體，祂也在人裏面生活。在成爲肉體裏，祂進入馬利亞腹中，留在那裏九個月。祂出生後，經過三十三年半的人性生活。然後祂上到十字架，在人裏面被釘死。耶穌是以人的身分被釘死在十字架上，但祂不只是人，祂乃是神自己。然後祂復活了。祂在人裏面從死人中復起，並在人裏面升到諸天之上。這是祂行動的五個步驟。這些步驟的五個結果，乃是召會、基督的身體、新人、經過過程並終極完成之三一神的生機體、以及新耶路撒冷。這五個步驟和五個結果，包括了整本新約所論到關於神在人裏的行動。新約的頭一頁是說到成爲肉體，而新約的末一頁則說到新耶路撒冷。

神在人裏的行動在歷史上是前所未有的。在馬太一章神成爲肉體以前，歷史上沒有神在人裏面行動這樣的事。（神在人裏的行動，四至五頁。）

新約啓示，神來在童女裏面成孕，由她生爲人，因而將神性帶進人性裏，並使神與人調和成爲一個實體，但不是成爲第三種本質。（約一 1, 14, 太一 20, 23, 提前三 16。）這是神所採取的第一步，爲要藉着分賜，將祂自己給約伯。（約伯記生命讀經，二一一至二一二頁。）

神在祂成爲肉體裏的行動，乃是將神性與人性調和成爲一個實體，但這一個實體裏的兩種元素仍然保持分別，並沒有產生第三種元素。過去有一個異端教導說，神性與人性調和在一起時，就產生第三種元素。…舊約裏有素祭這美妙的豫表，給我們看見在耶穌基督的身位裏，神性與人性的調和。利未記二章四至五節說，素祭是『細麵調油』。油表徵聖靈，細麵表徵人性。聖靈將自己與人調和，產生素祭，好作神和祭司的食物。（神在人裏的行動，一〇頁。）

參讀：約伯記生命讀經，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



## 第七週■週五

### 晨興餽養

徒十三 32 ~ 33 『…那給祖宗的應許，神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』

五 31 『這一位，神已將祂高舉在自己的右邊，作元首，作救主，將悔改和赦罪賜給以色列人。』

耶穌的成爲肉體，使祂成爲一個人；祂在地上的爲人生活，使祂有資格作人的救主；祂的釘十字架，爲人成就了完全的救贖；祂的復活，稱義了祂救贖的工作。…（來二 10，五 9。）…祂〔作元首和救主〕主宰的管治，引領並使神所揀選的人悔改；祂的救恩，基於祂的救贖，將赦罪賜給他們。（聖經恢復本，徒五 31 註 1，註 5。）

### 信息選讀

耶穌基督，就是成爲肉體的神，也是三一神的具體化身，（西二 9，）在祂的人性裏經過了代替並包羅萬有的死，將一切消極的事物了結，並將神聖的生命從祂裏面釋放出來給我們。…基督勝過了死，進入產生一切的復活，並生爲神的長子，將人性帶進神性裏。（徒十三 33。）在復活裏，基督也成爲賜生命的靈，（林前十五 45，）以產生並構成基督的身體。…接着，基督完成了超越一切的升天，升到諸天之上，被立爲主，爲基督，爲元首，爲救主，（徒二 36，五 31，）使祂得着繁增，以建造召會作祂的國。…基督在祂的死、復活和升天裏，使所有信祂的人與祂成爲一。…祂的經歷就成了他們的歷史。

神將我們擺在基督裏，並使祂成爲我們的公義、

## 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,

聖別和救贖。（林前一 30。）藉着基督作我們的公義（爲着我們的已往），我們已經得神稱義，使我們能在靈裏重生，得着神的生命。藉着基督作我們的聖別（爲着我們的現在），我們在魂裏漸漸被聖別，也就是在我們的心思、情感和意志裏，因神聖的生命漸漸被變化。藉着基督作我們的救贖（爲着我們的將來），就是我們的身體得贖，（羅八 23，）我們的身體要因祂神聖的生命改變形狀，有祂榮耀的樣式。（腓三 21。）

神藉着基督的復活，重生了我們，（彼前一 3，）並且現今正在更新我們，變化我們，並將我們模成祂榮耀的形像，至終要在祂的榮耀裏榮化我們。（多三 5，…羅八 29～30。）…在祂的更新和變化裏，神銷毀我們，將我們放在基督的死裏，使我們有分於祂受苦的交關，這受苦爲我們成就永遠重大的榮耀，使我們在祂的復活裏經歷祂，並在祂那追測不盡的豐富裏得着祂。（林後四 16～17，10，腓三 10，8，弗三 8。）

作爲在基督裏的信徒，我們需要在基督神聖的生命裏長大，使我們可以藉着分賜生命的靈，變化成爲基督的所是，好與眾聖徒同被建造，成爲基督的身體，就是三一神在基督裏的生機體，並成爲新人，作神的新造，以完成神永遠的經綸，終極完成新耶路撒冷，就是經過過程之三一神與得榮之三部分的調和，成爲團體的神人在永世裏的顯出。

這樣一位在基督裏得重生、變化並榮化的聖徒，與天然的人無分無關，也不需要天然人的美德建立自己。約伯和他的朋友們若活在認識這事的時代，他們就會蒙拯救，免去他們在約伯記三十五章經文（三～三七）裏浪費時間、加添痛苦、並虛空的辯論；這些經文乃是一羣瞎眼的人在黑暗中摸索的記載。（約伯記生命讀經，二一二至二一四、二二二至二二三頁。）

參讀：約伯記生命讀經，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

# 第七週■週六

## 晨興餽養

弗四 4～6『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

約翰十四章十六至二十節啓示，父神化身在子神裏，子神實化為靈神，靈神作三一神的實際，內住於我們。這是神想要給約伯的禮物，就是祂的自己，那化身在子裏並實化為那靈的神聖三一。

關於三一神在信徒裏面是實際的奧祕，基督還有許多事要告訴祂的門徒，但他們那時擔當不了，只等實際的靈來將這些事啓示給他們。（約十六 12～15。）這主要的是由實際的靈在使徒保羅身上所作的；保羅完成了神的話，就是關於基督是神之奧祕，（西二 2 下，）以及召會是基督之奧祕（弗三 4）的神聖啓示。（西一 25～27。）

以弗所四章四至六節啓示，父、主、靈，就是三一神，成了召會這基督之身體的源頭、元素和素質。父神乃是源頭，子神乃是元素，靈神乃是素質。（約伯記生命讀經，二一五頁。）

## 信息選讀

基督作為神所分給眾聖徒神聖的分，並作為信徒的生命，成了新人（就是祂生機身體）的一切肢體。（西一 12，三 4 上，10～11，林前十二 12～13。）…神要使基督，就是神的具體化身，作我們這些基督信徒的一切。（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].

神在基督裏要完成祂在我們身上變化的工作，直到祂的變化終極完成於新耶路撒冷，先是在千年國裏的得勝者身上，（啓二7，）至終要在新天新地裏的眾聖徒身上，使所有蒙祂揀選並救贖的人成為祂團體的彰顯，在永世裏極完滿的顯出祂自己，（二一1～二二5，）而不是任何一種僅僅屬人的美德。（約伯記生命讀經，二一六至二一七頁。）

按照新約的記載，神在地上在人裏的行動，總是在成為肉體的原則裏。我們的得救是神在人裏的行動，也是神成為人的一部分的行動。如果神從來沒有成為我們（就着神進到我們裏面作我們生命的意義而言），我們絕不能得救。…得救或重生是甚麼？就是神在祂的神性裏進到一個人裏，把祂自己作成那人的一部分，並把那人作成祂的一部分。得救把神帶進人裏，並把人帶進神裏。得救使神成為人，使人能成為神（但沒有神格）。這就是神成為肉體；這成為肉體的原則，應當應用在我們整個基督徒的生活裏。

在基督徒的生活裏，丈夫和妻子應當彼此相愛，但在他們天然的生命裏，他們沒有能力這樣作。怎樣的丈夫能愛妻子，怎樣的妻子能愛丈夫？如果一個基督徒丈夫真是愛他的妻子，那不是他。這意思是說，他是活在加拉太二章二十節的原則裏——『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』一個丈夫這樣愛妻子，乃是在成為肉體的原則裏。除非神成為你，你成為神，否則你絕不能真正愛你的妻子。…我們所擁有的每一項基督徒美德，都是成為肉體的一部分。每一天，當我們過基督徒生活時，三一神就藉着被作成我們，並把我們作成祂，而成為肉體。當一位弟兄真正愛他的妻子，那時他就是神（在神的生命和性情上，但在神的神格上）。換句話說，神已經成為他，並且他已經成為神。這是神在成為肉體的原則裏，在人裏的行動。（神在人裏的行動，一四至一五頁。）

參讀：晨興聖言—約伯記，四八至五三頁。

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

# 第七週詩歌

# WEEK 7 — HYMN

763

榮耀的盼望—基督作榮耀

降 B 大調

特副 (英 949)

6/8

一 榮 耀 盼 望 是 基 督， 我 的 生 命 是 祂；  
 祂 已 將 我 靈 重 生， 現 將 我 魂 變 化；  
 還 要 改 變 我 身 體， 用 祂 歸 服 大 能，  
 使 之 和 祂 身 體 同， 有 祂 榮 形。  
 (副) 祂 來， 祂 來， 祂 來 將 我 榮 耀！  
 將 我 身 體 改 變 形 狀， 和 祂 身 體 相 肖。  
 祂 來， 祂 來， 為 我 身 體 需 要！  
 祂 是 我 們 榮 耀 盼 望 來 將 我 們 榮 耀。

二 榮耀盼望是基督，  
 使我有分神豐滿，  
 祂來使我能與神  
 使我有分祂榮耀，

祂是神的奧秘；  
 將神帶到我裏。  
 在各方面相調，  
 將祂返照。

三 榮耀盼望是基督，  
 將我身體來救贖，  
 祂來使我的身體  
 永遠吞滅了死亡，

祂是我的救贖：  
 脫離死的痛苦。  
 變成榮耀形狀；  
 將我釋放。

四 榮耀盼望是基督，  
 祂的生命我經歷，  
 祂來要將我帶進  
 完全與祂成爲一，

祂是我的履歷：  
 祂乃與我合一；  
 祂的榮耀、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.



# 箴言結晶讀經

## 第八週

### 神萬般的智慧

詩歌：詩 20

讀經：箴一 2，八 1～31，九 10，羅十一 33，林前一 24，30，西二 2～3，弗三 10

## 綱要

### 【週一】

壹 箴言強調我們藉着接觸神，從神所得的智慧——一 2，二 10，四 5，九 10，十一 2 下，十四 33 上：

一 箴言的主題是憑神的智慧過敬虔的生活——三 13～18，八 11。

二 箴言的中心思想是我們該尋求智慧，好叫我們在地上過蒙神悅納的敬虔生活——二 1～9。

三 智慧來自於神：『耶和華賜人智慧；知識和聰明都由祂口而出』——6 節。

四 智慧比金子、銀子和珊瑚更貴重、更強，比任何其他事物更可喜愛——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 神的智慧這樣人位化，是指神聖三一的第二者，祂成了從神給所有新約信徒的智慧—太十一 19，西二 3，林前一 24，30。

2 『耶和華以智慧立大地』—箴三 19 上：

a 耶和華藉以立大地並定諸天的這一位，乃是基督，祂是神的智慧—林前一 24。

b 智慧是神創造萬有的工師，為神所喜愛—箴八 30。

c 神藉着這位是智慧且為神所喜愛的基督創造萬有一—三 19，西一 16 ~ 17，來一 2。

## 【週二】

貳 羅馬十一章三十三節上半說到神的智慧：  
『深哉，神的豐富、智慧和知識！』：

一 看見智慧與知識的不同是很重要的—33 節：

1 智慧是為着計畫、定意—弗一 9，三 11。

2 智慧見於事物的創始，如羅馬十一章三十六節所指明的：『萬有都是本於祂、藉着祂、並歸於祂。』

3 神是獨一的創始者：『只有一位神，就是父，萬物都本於祂』—林前八 6 上：

a 神創始了許多東西，不是憑祂的知識，乃是憑祂的智慧—箴三 19，八 12，22 ~ 31。

b 當神進來應用祂所創始的，祂就展示祂的知識。

二 神的智慧乃是『從前所隱藏，神奧秘中的智慧，就是神在萬世以前，為使我們得榮耀所豫定

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 基督作為神的中心和我們的分，給我們享受，乃是神奧秘中深奧的智慧—羅十一 33。
  - 2 在神裏面有奧秘中的智慧；這智慧是在萬世以前所隱藏，並為使我們得榮耀所豫定的—林前二 7。
- 三 『願榮耀藉着耶穌基督，歸與這位獨一、智慧的神，直到永永遠遠。阿們』—羅十六 27:
- 1 在全地各個地方召會中，我們都將榮耀歸與這獨一、智慧的神。
  - 2 這位智慧的神憑歷世以來密而不宣之奧秘的啓示，將耶穌基督賜給我們，使我們得救、重生，並且藉着祂神聖的分賜，不斷更新、變化我們，至終使我們得榮，模成神長子的形像，帶我們進入榮耀—25 節，三 24 ~ 25，五 10，八 16，23，29，十二 1 ~ 2。

### 【週三】

叁 基督就是神的智慧—林前一 24:

- 一 在新約裏，人位化之神的智慧乃是基督為其實際—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長大的程度顯明出來—西二 2 ~ 3，路二 40，52。
- 2 馬太十一章十九節下半指明智慧就是基督：
  - a 凡基督所行的，都是憑着神的智慧，就是基督自己—林前一 24。
  - b 這智慧乃是從祂智慧的行為、智慧的行事，得稱義、

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 在路加七章三十五節主耶穌說，『智慧從她所有的兒女得稱為義』：

a 凡相信基督的人，都是智慧的兒女，就是那稱義基督和祂的行事，以及跟隨祂作他們智慧的人。

b 基督的工作乃是產生我們作智慧的兒女，顧到智慧的生命。

二 『一切智慧和知識的寶藏，都藏在祂〔基督〕裏面』—西二 3：

1 神是智慧和知識的獨一源頭：

a 我們需要追溯智慧和知識的真源頭乃是神—林前八 6。

b 一切智慧和知識的寶藏，都藏在那是神奧祕的基督裏面—西二 2 ~ 3。

2 智慧和知識都具體化在基督裏面，這事實由主自己所說的話，特別是記載在馬太福音和約翰福音中的話，得着證明：

a 在這兩卷書中所記載主的話，包含最高的哲學。

b 主話語中的觀念既深且奧。

3 智慧和知識既藏在基督這寶藏裏面，我們若沒有基督，就絕不能得着智慧和知識—西一 27，三 4，10 ~ 11。

4 我們若操練全人接觸主，基督這賜生命的靈就要浸透我們的靈和我們的心思；然後在我們的經歷裏，我們就有那藏在基督裏的智慧和知識—二 3。

【週四】

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 作為信徒，我們是在基督裏，並且基督成了從神給我們的智慧—林前一 30:

- 一 我們信徒乃是新造，凡我們的所是和所有，都是出於神，不是出於我們自己—羅十一 36。
- 二 基督作我們的智慧乃是包羅萬有的，在公義、聖別、和救贖上成為從神給我們的智慧—林前一 30:
  - 1 基督是我們的公義，藉此我們已經得神稱義，使我們能在靈裏重生，得着神的生命—羅五 18。
  - 2 基督是我們的聖別，藉此我們在魂裏漸漸被聖別，也就是在我們的心思、情感和意志裏，因祂神聖的生命漸漸被變化—六 19，22，十二 2，林後三 18。
  - 3 基督是我們的救贖，為着我們的身體得贖，藉此我們的身體要因祂神聖的生命改變形狀，有祂榮耀的樣式—羅八 23，腓三 21。
- 三 林前一章三十節裏『從神給我們』指有一種傳輸是現今的、實際的，也是經歷的:
  - 1 基督成了從神給我們的智慧，指明有一種傳輸，就是基督作為智慧，從神傳輸給我們，為着我們日常的經歷—30 節。
  - 2 基督作為智慧，應當不斷的從神流到我們，在我們的經歷上，作我們現時、實際的智慧。
  - 3 我們若留在主面前接受祂的分賜，(約十五 4~5,) 祂就要傳輸到我們裏面作智慧，以處理各種的難處和事情。
  - 4 我們若與主是一，接受祂的分賜，我們就會日復一日，時時刻刻經歷並享受祂作我們的智慧—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 藉着召會，就使諸天界裏執政的、掌權的，得知神萬般的智慧—弗三 10:

- 一 這些執政的和掌權的是指執政和掌權的天使，有良善的，也有邪惡的。
- 二 以弗所三章十節特別是指邪惡的，就是撒但和他的使者：
  - 1 撒但有他的國、他的使者、和他掌權的範圍—太十二 26，二五 41，弗六 12：
    - a 撒但掌權的範圍是在空中和在地上—二 2，約壹五 19。
    - b 但以理書指明地上的列國都在撒但空中的掌權之下—十 13。
  - 2 神藉着召會顯明祂的智慧，主要不是向人類，而是向那些背叛的天使，神仇敵的跟隨者—啓十二 7。
- 三 甚至撒但的背叛也是在神智慧的範圍內—賽十四 12～14：
  - 1 如果沒有撒但的背叛，神的智慧就不能完全的顯明。
  - 2 撒但製造了許多機會，使神的智慧得以萬般的彰顯出來，也就是說，以不同的方式，在不同的方面，從不同的角度彰顯出來—弗三 10。
  - 3 至終，神的仇敵撒但，要被征服並認識神萬般的智慧—10 節。
- 四 當神所揀選並救贖的人有分於並享受基督的豐

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

富時，這些豐富就把他們構成召會；藉着召會，諸天界裏執政和掌權的天使，就得知神萬般的智慧—8～10節：

- 1 藉着召會，撒但和他的使者蒙羞的日子即將來臨。
- 2 那時他們要知道，他們所作的一切，不過是給神機會顯明祂的智慧。

### 【週六】

陸 新耶路撒冷作為召會的終極完成，充滿了智慧—啓一 11，二一 2，9～11，二二 16：

- 一 新耶路撒冷乃是由神所設計並建築的，神是『那座有根基的城』的設計者並建築者—來十一 10：
  - 1 這指明神既是一位巧妙的設計者，又是一位優秀的建築者。
  - 2 作為這樣一位設計者和建築者，神必然不是設計並建築一座物質的城—啓二一 9～11。
  - 3 說新耶路撒冷是一座物質的城，貶低了神的智慧，也藐視了祂這位永遠、智慧的设计者—來十一 10。
  - 4 神乃是設計並建造了一個屬靈的實體，作祂團體的彰顯—啓二一 9～11。
  - 5 神在祂的智慧裏，是藉着將祂自己這設計者並建築者分賜到我們裏面，而建築新耶路撒冷—來十一 10，林後十三 14，啓二一 2，二二 1～2。
- 二 我們若領悟新耶路撒冷乃是一個表號，表徵屬靈和神聖的事物，就會開始看見在這城裏的智慧—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 神是一位智慧的設計者並建築者，祂設計並建造這樣一座城，作祂萬般智慧的完滿彰顯——弗三 10，啓二一 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.

# 第八週■週一

## 晨興餽養

箴九 10『敬畏耶和華是智慧的開端，認識至聖者便是聰明。』

三 19『耶和華以智慧立大地，以聰明定諸天。』

八 30『…我在祂〔耶和華〕旁邊為工師，日日為祂所喜愛，常常在祂面前歡躍。』

智慧乃是神的靈，（參出二八 3，申三四 9，）也就是基督，所以能澆灌給人。（箴一 23。）這在新約裏很清楚：每一個得着智慧的人，都是得着聖靈充滿的人。（徒六 3，10。）林前十二章八節說，人乃是藉着那靈得着智慧的言語；因此，箴言的話不能以我們天然的觀念來接受，乃要讓神的靈澆灌我們，好使我們能得着智慧。（李常受文集一九五六年第一冊一中文尚未出書。）

## 信息選讀

尋得智慧的，這人便為有福。…智慧比珊瑚更寶貴，我們一切所喜愛的，都不足與她比較。她右手有長壽，左手有財富與尊榮。她的道路是安樂的道路；她的路徑全是平安。對持守她的人，她是生命樹；持定她的是有福（或，快樂）的。（箴三 13～18，八 11。）

我們不可使智慧離開我們的眼目，乃要謹守真智慧和謀畧。這些必作我們魂的生命，作我們頸項的美飾。（三 21～22。）真正的美麗是智慧和謀畧。

在箴言某些段落，神的智慧是人位化的。神的智慧這樣人位化，是指神聖三一的第二者，就是神的兒子基督。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。）耶和華藉以立大地並定諸天的這一位，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。從亙古，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，並世上最初的塵土。祂立諸天，智慧在那裏；祂在淵面周圍，畫出圓圈，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，畫定大地的根基；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，歡躍於祂所豫備居人之地；並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，又尋得知識和謀畧。她有計謀和真智慧；智慧乃聰明，智慧有能力。帝王藉智慧掌權，君王藉智慧定公平。首領和貴胄一世上一切公正的審判官，都是藉智慧掌權。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，恆久的賞財和公義也在智慧。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，並充滿他們的府庫。這人位化的智慧再次表徵基督。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



## 第八週■週二

### 晨興餽養

羅十一 33『深哉，神的豐富、智慧和知識！祂的判斷何其難測，祂的道路何其難尋！』

十六 25『…我的福音，就是關於耶穌基督的傳揚，照歷世以來密而不宣之奧祕的啓示…。』

27『願榮耀藉着耶穌基督，歸與這位獨一、智慧的神，直到永永遠遠。阿們。』

以弗所一章說到神的能力，（19～20，）二章說到神的恩典，（5～8，）三章說到神的智慧。神非常有智慧，而宇宙顯出祂的智慧。

我們需要看見智慧與知識的不同。歌羅西二章三節把這二者並題。智慧比知識更高更深。智慧見於事物的創始，譬如一種新發明的設計；而知識見於實際的應用。你若只有知識而缺少智慧，你就無法創始甚麼，也不會發明甚麼。神是獨一的創始者。祂創始了許多東西，不是憑祂的知識，乃是憑祂的智慧。當神進來應用祂所創始的，祂就展示祂的知識。

對我們來說，智慧是在我們的靈裏，知識是在我們的心思裏。你若不知道如何進入你的靈，即使你有許多知識，你也不會有智慧。但你若是一個在靈裏的人，你就會有智慧。不僅如此，在你的心思裏還有知識，就是明達。（以弗所書生命讀經，三二三至三二四頁。）

### 信息選讀

智慧與聰明不同，比聰明更深。聰明而無智慧是不可能的。例如，罪犯也許非常聰明，但完全缺少智慧。（新約總論第一冊，一〇六頁。）

## 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.

藉着聖靈所賜，關於基督的奧祕（召會）的啓示，與神奧祕中的智慧有關。林前二章六至七節保羅說，『然而在長成的人中，我們也講智慧，但不是這世代的智慧，也不是這世代有權有位正被廢掉之人的智慧。我們講的，乃是從前所隱藏，神奧祕中的智慧，就是神在萬世以前，為使我們得榮耀所豫定的。』神的智慧就是基督，（一 24，）祂是隱藏的奧祕，乃是在萬世以前，在永遠裏，為使我們得榮耀所豫定、豫派、豫立的。按照二章七節，神的智慧是在奧祕中；這是奧祕的智慧。神的智慧是隱藏的智慧，也是在萬世以前，為使我們得榮耀所豫定的智慧。神的智慧是我們的定命，而這定命是神豫先所決定的。在永遠裏神就決定我們的定命。祂豫定祂的智慧，為使我們得榮耀。這就是說，在永遠裏，祂決定祂的智慧要成為我們的定命和榮耀。

基督作為神的中心和我們的分，給我們享受，乃是神奧祕中的智慧，是深奧的智慧，超過人的理解。在神裏面有一樣東西，保羅形容為奧祕中的智慧。這智慧是在萬世以前所隱藏，並為使我們得榮耀所豫定的。我們這些信徒有一個定命，這定命就是我們所享受之最後終極的分。神奧祕中的智慧不僅是隱藏的，也是神所豫定的，成為我們的定命，為使我們得榮耀。（新約總論第七冊，五一至五二頁。）

當我們這樣活在基督身體的一裏，並將這身體彰顯於各地的召會中，結果：（一）神就要將撒但踐踏在我們腳下；（羅十六 20 上；）（二）我們享受基督的恩典和神的平安；（20 下；）（三）將榮耀歸與我們獨一、智慧的神。（25 ~ 27。）這是我們召會生活的最高點。無論地上有多少聖徒〔和〕地方召會，我們在各個地方都將榮耀歸與這獨一、智慧的神。（關於神聖分賜更深的研讀，九九頁。）

參讀：箴言生命讀經，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

## 第八週■週三

### 晨興餽養

箴八 12『我智慧與靈明同居，又尋得知識和謀畧。』

林前一 24『但對那蒙召的，無論是猶太人、或希利尼人，基督總是神的能力，神的智慧。』

西二 2～3『…神的奧秘，就是基督；一切智慧和知識的寶藏，都藏在祂裏面。』

箴言八章一、十二節，和九章一節說到智慧，其實際就是基督。在馬太十一章十九節，主耶穌論到自己說，『智慧從她的行為得稱為義。』智慧就是基督。（林前一 24，30。）凡基督所行的，都是憑着神的智慧，就是祂自己。這智慧乃是從祂智慧的行事，得稱義、得表白。

馬太十一章十九節的行為，有些權威古卷作，兒女。（見路七 35。）作兒女是生命的事。我們不是智慧的學生，僅僅在乎智慧的知識。我們是智慧的兒女，在意智慧的生命。因為我們有基督的生命，我們就有智慧的生命。在基督裏的信徒是智慧的兒女，他們稱義基督和祂的行為，且跟從祂，以祂為他們的智慧。

基督不僅是神的能力，也是神的智慧。（林前一 24。）祂成了從神給我們的智慧。（30。）智慧是為着計畫、定意，而能力是為着實現、完成所計畫、定意的。在神的救恩裏，釘十字架的基督是神的智慧，也是神的能力。我們需要基督作能力和智慧。（新約總論第二冊，二九九、一〇七頁。）

### 信息選讀

（保羅）告訴歌羅西信徒，一切真智慧、真知識的寶藏，都藏在基督裏面。這是關於基督與召會，

## 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

神聖經綸的屬靈智慧和知識。智慧與我們的靈有關，知識與我們的心思有關。（弗一8，17。）

此外，智慧和知識是指神一切的『故事』說的。神一切的故事，就是智慧，就是知識。這一切關乎神故事的智慧和知識，都是藏在這位是神奧祕的基督裏面。因此，歌羅西二章六至七節指明，我們這些接受了主基督耶穌的人，應當在祂裏面行事為人，而在祂裏面生根並被建造。

神是智慧和知識的獨一源頭。一切智慧和知識的寶藏，都藏在那是神奧祕的基督裏。因為在歌羅西的召會受到異教哲學的侵入，保羅就幫助歌羅西人，使他們追溯智慧和知識的真源頭乃是神。基督是神的奧祕；惟獨神是一切智慧和知識的源頭。

智慧和知識都具體化在基督裏面，這事實由主自己所說的話，特別是記載在馬太福音和約翰福音中的話，得着證明。在這兩卷書中，主說到國度和生命。在這兩卷書中所記載主的話，包含最高的哲學。世上所有的哲學教訓，包括孔子的倫理教訓在內，都不能與其比擬。主話語中的觀念既深又奧。任何對哲學有透徹研究的人都會承認，最高的哲學乃是在耶穌基督的教訓裏面。一切智慧和知識的寶藏，的確都在祂裏面。一切智慧和知識既藏在基督這寶藏裏面，我們若沒有基督，就絕不能得着智慧和知識。

我們若操練全人接觸主，基督這賜生命的靈就要浸透我們的靈和我們的心思。然後在我們的經歷裏，我們就有那藏在基督裏面的智慧和知識。這樣，我們就經歷祂是神的奧祕。我們不該像歌羅西人，他們為外邦哲學所騙取，失去了那藏在基督裏面的智慧和知識。（新約總論第十二冊，九二至九三頁。）

參讀：召會的意義，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

## 第八週■週四

### 晨興餽養

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

羅八 23『…我們…自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』

基督作為神的智慧，不斷的從神流向我們，並在我們的經歷中，成為我們當下且實際的智慧。當我們面臨某些難處，並且領會自己不知如何處理的時候，就該應用基督作為我們的智慧。我們若留在主面前接受祂的分賜，祂就要傳輸到我們裏面作智慧，以處理各種的難處和事情。這就是在我們日常的生活應用基督作智慧。

智慧可領會為作事的方法（路）。我們若有智慧，就會知道正確的作事方法；但我們若沒有智慧，我們作事的方法就是愚昧的。我們在日常生活中作事要有最好的方法，就必須有智慧。事實上，基督作為信徒的智慧乃是神聖的道路。因此，林前一章三十節的智慧，等於約翰十四章六節的道路，在這節主耶穌說，『我就是道路。』神的道路就是祂的智慧。我們若享受基督並有分於祂，就會得着祂作我們的智慧，作我們的道路。這智慧來自我們對基督的享受。日復一日，每時每刻，我們應該活在靈裏，運用靈呼求主耶穌的名。我們若這樣行，就會享受基督並得着祂作我們的智慧，就是我們作事的方法。（新約總論第十冊，一二七至一二八頁。）

### 信息選讀

基督成了從神給我們的智慧。保羅在林前一章三十節…不是說，基督成了我們的智慧；他乃是說，

## 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『從神給我們』的智慧。『從神給我們』這個說法，指明有一種傳輸是現今的、實際的、經歷的，也是持續進行的。基督成了從神給我們的智慧，指明基督這智慧是從神傳輸給我們，作我們每天的經歷。保羅這樣寫三十節，為要向信徒指明，基督該不斷的成為從神給我們的智慧。

在基督裏，神自己就是給我們的智慧，不斷的將基督—祂的智慧—傳輸到我們裏面，作為神聖的元素，將我們構成智慧人。

基督成了從神給我們的智慧，作為在神救恩裏三件重要的事物：(一)公義，為着我們的已往，...(二)聖別，為着我們的現在，...(三)救贖，為着我們的將來。...我們能有分於這樣完整且完全的救恩，使我們的全人一靈、魂、體—在生機上與基督成為一，並使基督成為我們的一切，這全是出於神。

一面來說，公義、聖別、和救贖包含神救恩的三個階段：靈裏重生（為着我們的已往），魂裏聖別（為着我們的現在），以及身體得贖（為着我們的將來）；另一面來說，公義、聖別、和救贖是指神救恩之性質的三方面，是我們需要在每日的基督徒生活和工作中經歷的。在我們今天的生活和工作裏，我們需要基督作公義、聖別和救贖。每一天我們都需要是公義的，被聖別的，也需要在我們生活的一切事上蒙救贖。基督這神的智慧傳輸到我們裏面，就在我們裏面作一切事，使我們在行為上公義，並在我們的性情上聖別我們。因此，凡我們所作的，都必須是公義且聖別的。此外，基督這神的智慧還救贖我們脫離神以外的一切事物。（彼前一18。）我們每天的生活和工作都必須是公義、聖別、蒙救贖的。甚至我們全人都該是公義、聖別、蒙救贖的。（新約總論第十冊，一二八至一三〇頁。）

參讀：倪柝聲文集第二輯第十六冊，基督成為我們的智慧。

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

## 第八週■週五

### 晨興餽養

弗三 10『為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

六 12『因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

以弗所三章十節說，藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。這些執政的和掌權的是指執政和掌權的天使，有良善的，也有邪惡的。這裏特別是指邪惡的，就是撒但和他的使者。從新約來看，撒但有他的國、他的使者、和他掌權的範圍。撒但掌權的範圍是在空中和在地上。但以理書指明地上的列國都在撒但空中的掌權之下。所以藉着召會，神不僅使人類，更使那些跟從神仇敵背叛的天使，得知祂的智慧。（以弗所書生命讀經，三二四頁。）

### 信息選讀

如果你是一個滿有智慧的人，麻煩、困難越多，你的智慧就越顯出來。…你需要有麻煩，好展示你的智慧。…神也需要麻煩，祂甚至還需要一個對頭，撒但。…我年輕時，常希奇為甚麼當撒但背叛時，神不立即把他丟到火湖裏。我不懂為甚麼神給撒但這麼多自由。我也問為甚麼神要把善惡知識樹放在伊甸園。這樹若不在那裏，人就不會墮落。然而如果沒有撒但，沒有知識樹，神的智慧就無法完全顯明。撒但和知識樹製造了許多機會，使神得以用萬

## 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，並從許多角度，顯明祂的智慧。『萬般』這辭在原文的意思指明，神的智慧有許多方面、講究和方向。只有藉着難處，神智慧的各方面纔能得着顯明。

保羅在以弗所三章十節宣告，神要藉着召會，使諸天界裏執政的、掌權的，得知神萬般的智慧。召會是基督的身體，是同為後嗣，同為應許的分享者。召會是由那些曾經被毀壞、敗壞、受殘害的人組成的。在我們得救之前，我們是有毒的虺蛇。不僅如此，我們原是死在過犯並罪之中，而且是分散、分裂的，完全不能成為一。因此，召會所有的肢體，原是在毫無指望的光景中。然而，神憑祂的智慧，能使我們成為召會。現今我們不僅得了救贖、拯救、潔淨、自由、釋放、重生，我們也是聯結的。我們與神是一，也彼此是一。所以，我們是召會。召會是神最大的誇耀。你可能不那麼在乎召會，但神卻非常在乎召會。有時，神也許會說，『撒但，看看你所毀壞的那些人，我已經得着他們，把他們作成召會。你有沒有智慧來作這事？你沒有這個智慧，我卻有。』

召會是神的傑作，使神的智慧得以如此奇妙的展示出來。在神眼中，宇宙中最奇妙的東西乃是召會，因為藉着召會，撒但和他的使者就得知神萬般的智慧。撒但和他的使者蒙羞的日子即將來臨。那時他們要知道，他們所作的一切，不過是給神機會顯明祂的智慧。同樣的原則，我們的失敗、錯誤、挫折、過犯，也都給神機會展示祂的智慧。（以弗所書生命讀經，三二四至三二七、三二九至三三〇頁。）

參讀：以弗所書生命讀經，第三十一篇；召會作基督身體的異象、實行與建造，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



## 第八週■週六

### 晨興餽養

來十一 10『因為他等候那座有根基的城，其設計者並建築者乃是神。』

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

新耶路撒冷乃是由神所設計並建築的。希伯來十一章十節說到亞伯拉罕：『他等候那座有根基的城，其設計者並建築者乃是神。』這指明神既是一位巧妙的設計者，又是一位優秀的建築者。作為這樣一位設計者和建築者，神必然不是設計並建築一座物質的城。

以弗所二章十節啓示，召會是神的傑作。傑作，原文意為寫成的詩章。詩章表達作者的智慧。藉着召會作為神所寫成的詩章，神使人得知祂萬般的智慧。（三 10。）新耶路撒冷就是召會的終極完成，充滿了智慧。神用祂的智慧設計了新耶路撒冷，這城要展示祂的智慧，直到永遠。（新約總論第六冊，五二〇頁。）

### 信息選讀

說新耶路撒冷是一座物質的城，貶低了神的智慧，也藐視了祂這位永遠、智慧的設計者。我們若領悟新耶路撒冷乃是豫表屬靈和神聖的事物，就會開始看見神在這城裏的智慧。神是一位智慧的設計者並建築者，祂設計了這一座城作祂萬般智慧的完滿彰顯。不僅如此，神在祂的智慧裏，是藉着將祂自己這設計者並建築者分賜到我們裏面，而建築新耶路撒冷。（新約總論第六冊，五二〇至五二一頁。）

## 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.

神的設計啓示在以弗所書。…在一章和三章，保羅說到神的經綸，神的經綸乃是神有設計的計畫。無疑的，神不會設計一座物質的城，神也沒有打算要建造一座物質的城。神乃是設計並建造了一個屬靈的實體，作祂團體的彰顯。

活神的城，是舊約聖徒從遠處望見，羨慕並等候的。（來十一 13 下，16 上，10 上。）…（亞伯拉罕）像旅客，甚至像放逐者，亡命國外者，寄居在應許之地，羨慕一個更美、屬天的家鄉。（16。）以撒和雅各同樣跟隨他的腳蹤，在地上生活如同客旅和寄居的，等候神所建築，那座有根基的城。

在已過的永遠裏，三一神定了一個計畫；歷代以來，祂一直在完成祂的經綸。子藉着成爲肉體而來，在地上生活三十三年半，死在十字架上，復活，然後升天。自祂升天之後，那靈一直在作許多奇妙的事。神當然不會建造一座物質的城給祂的贖民居住，來作這一切事的總結。新耶路撒冷是一座城，但不是一座物質的城。（新約總論第八冊，一五三至一五四頁。）

希伯來十一章十節指明，神是新耶路撒冷的設計者並建築者。…這城就是活神的城，屬天的耶路撒冷，（十二 22，）在上的耶路撒冷，（加四 26，）聖城新耶路撒冷，（啓二一 2，三 12，）是神爲祂子民所豫備的；（來十一 16；）也是神的帳幕，神要在其中與人同住，直到永遠。（啓二一 3。）列祖怎樣等候這座城，我們也照樣尋求她。（來十三 14。）

想想新約裏所啓示的新耶路撒冷。在神以外，誰能設計這樣一座城？惟有神這至高的設計者能設計這城。新耶路撒冷是永遠、神聖的設計者所設計的。（新約總論第一冊，六七至六八頁。）

參讀：新約總論，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

# 第八週詩歌

20

## 敬拜父—祂的智慧

8 6 8 6 副 (英 23)

C 大調 4/4

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 3 | 4 5 6 7 | 5 —

一 父 神, 你 曾 憑 你 智 慧, 照 你 所 愛 心 願,

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 2̣ | #1̣ 2̣ 3̣ 6 | 2̣ —

為 子 制 定 永 遠 計 畫: 萬 有 由 祂 充 滿。

5 | 3̣ · 3̣ 2̣ 1̣ | 1̣ · 7 7 1̣ | 2̣ 7 6 5 | 1̣ —

(副) 深 哉、富 哉, 你 的 智 慧, 誰 能 測 度, 追 尋?

C7 F C F G7 C

1̣ | 1̣ · 6 6 1̣ | 1̣ · 5 5 5 | 6 1̣ 5 2̣ | 1̣ — ||

然 而 父 神, 因 這 智 慧, 我 蒙 恩 惠、憐 憫!

- 二 你造萬有, 何其奇妙, 你心誰能洞鑿?  
一切由你、靠你、歸你, 在此你智我見。
- 三 你智讓人全圈罪中, 為顯憐憫之大;  
使人無不心服、口服, 除你別無可誇。
- 四 你憑智慧、藉十字架, 救贖為我作成;  
好叫你的寶貝自己, 得以置於我靈。
- 五 空中執政, 藉你召會, 得知你智豐富;  
藉她, 你的萬般智慧, 在天給彼領悟。
- 六 將來在新耶路撒冷, 憐憫是我所誇;  
你的智慧全得顯明, 顯得永無復加。

# 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.



## 第九週

用禱告的靈讀箴言，  
使之對我們成爲金塊和珠寶，  
加強我們追求基督的生活，  
以完成神的經綸

詩歌：詩 586

讀經：箴一 1～7，弗四 22～24，六 17～18

### 綱要

#### 【週一】

壹 箴言是智慧人之言語的彙集，（一 1～7，）強調人藉着接觸神，從神所得的智慧，（參代下 10～12，西二 2～3，一 28～29，）並且教導人如何行事爲人，在爲人生活中建立他們的性格（參腓一 20，加六 7～8，五 22～26）：

- 一 因爲箴言主要是由律法時代兩位猶大王（所羅門和希西家）所收集，所以箴言這卷書可視爲律法的輔助。
- 二 律法是神的描繪，要求神的百姓遵守，使他們能成爲神的複本，好叫神得着彰顯和榮耀——參羅八 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 箴言是律法的輔助，指導人如何照着神的屬性，就是照着神的所是，行事為人並建立自己。

貳 箴言獨有的特點，是向我們陳明古時許多智慧人智慧的話，所有讀這卷書的人一致認為這些話是好的；但我們必須領悟，箴言之於我們是如何，乃在於我們是那一種人，以及我們以何種方式接受箴言：

一 我們若是一個講求倫理道德的人，有剛強的心思，並且渴慕像一個真正有道德的人那樣完全，這卷書的確會幫助我們在追求完全的事上成功；然而，這卷書並不能幫助我們成為一個照着神那住在我們裏面的靈而活在靈中的人（提後四 22，羅一 9，二 29，七 6，八 4～6，九～11，16，林前十六 18，林後二 13～14，腓三 3，加五 15～17，22～25，六 18，弗五 18，六 18）：

- 1 在舊約裏，約伯滿足於自己的純全，滿足於自己屬人完全的追求；但這不是神在他身上所要的，反而頂替了神在他身上所要的；這就成了神的仇敵，使他這個神所創造的人受攔阻，不能完成神的定旨。
- 2 神的定旨是要約伯得着神，使神得榮耀，得彰顯；我們對神最高的事奉，就是得着神到極點，被神充滿，以彰顯神而使祂得榮耀—腓三 7～8，12，賽四三 7，林前六 20，十 31，參約十七 1。
- 3 神創造人的定旨，是要人得着祂，被祂充滿，好彰顯祂，而不是彰顯屬人的完全；所以神來拆毀約伯在屬人完全上的成功；然後神進來向約伯啓示祂自己，指明祂自己纔是約伯所該追求、得着並彰顯

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, 林後三 18, 四 16 ~ 18。

### 【週二、週三】

二 我們來到箴言這卷書跟前，需要在我們的靈裏禱告，將自己從心思轉向靈；（弗六 18, 路十八 1, 西四 2;）我們若這樣來到箴言跟前，就會憑着新人來摸主的話，我們過生活就不是憑着我們天然的人、我們的舊人、和我們的己，乃是憑着那活在我們靈裏，作我們生命和人位的主耶穌。（提後四 22, 約六 57, 63, 耶十五 16。）

三 我們必須拒絕自我修養，定罪舊造天然人的建立，（參太十六 24, 羅六 6, 加二 20,）並藉着操練我們的靈同着那靈，在禱告的靈裏接觸話，作為新造重生的人（弗四 22 ~ 24, 林後四 16）來讀箴言；這樣，箴言裏的話就會對我們成為靈和生命。（約六 63, 太四 4, 弗六 17 ~ 18。）

四 我們新約信徒該相信，箴言是聖經中神的聖言的一部分；詩人說，『我要向你的誠命舉手，這些誠命是我所愛的；』（詩一一九 48;）向神的話舉手，指明我們熱誠歡樂的接受它，並對它說『阿們』。（尼八 5 ~ 6。）

### 【週四】

五 箴言是神的呼出，給我們吸入，叫我們從神得着生命的供應；聖經是神的呼出；當我們藉着各樣的禱告讀任何經文的時候，這禱讀就是我們吸入神的氣—提後三 16, 弗六 17 ~ 18:

1 箴言裏一切的話都是神的呼出，而神的呼出完全具體化在基督裏；我們讀箴言時，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；藉着吸入箴言裏神聖的氣，我們越接受說話之神的氣，就越享受基督—提後三 16，約二十 22。

2 以色列人受囑遵守誡命、律例和典章，今天我們則需要持守基督；藉着接受基督、持守基督、緊聯於基督，我們就會贏得祂、享受祂並活祂；我們需要愛基督、持守基督、教導基督、披戴基督、並書寫基督—申六 1，5～9，腓三 9，一 19～21 上。

3 聖經是神的呼出，（提後三 16，）所以我們該藉着各樣的禱告，（弗六 17～18，）接受神的話，包括箴言這卷書，藉此吸入聖經；我們教導聖經時，應當將神呼到人裏面。

六 我們讀箴言時，該在靈裏被神的豐滿所充滿；（弗五 18～19，三 19；）不僅如此，我們該用重生的靈，（羅八 16，）在新約生命的靈裏，（2，）調和着禱告來讀箴言，（弗六 17～18，）好用靈和生命，與話調和。（參約六 63。）

叁 照着神的經綸，箴言的原則如金塊，細則如珠寶，這些都不是為着建立我們的舊人；反之，這些乃是叫我們建立我們的新人，加強我們追求基督的生活，以完成神的經綸，就是產生並建造基督的身體，終極完成那作神心頭願望和終極目標的新耶路撒冷：

### 【週五】

一 我們需要以禱告的靈接受神那活而有功效的話，使我們得以建立我們的新人，並使我們得以辨明我們的靈與魂—來四 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 仇敵的計謀總是要使我們的靈與我們的魂攙雜在一起；攙雜是我們最大的難處；我們越被神的光——神的同在一所充滿，就越認識神，也就越寶貴乾淨過於寶貴能力——太五 8，路十一 34 ~ 36，詩一一九 105，130。

2 除去這攙雜的路是藉着聖靈的啓示；靈與魂的分開，乃是有神的話光照我們，在我們裏面照亮，給我們看見我們心中的思念和主意——三六 9，彼前二 9。

3 在神話語的光中所看見的，也就在光中殺死了；光殺死，乃是基督徒經歷中最大的事；靈與魂的分開乃是靠着光照——賽六 1 ~ 8，徒九 1 ~ 4，十三 9 ~ 10。

4 啓示就是我們看見神所看見的；啓示就是神開我們的眼睛，叫我們認識我們的主意，認識我們裏面最深處的思念，像祂認識我們一樣；神只要將我們的思念顯露，將我們心中的主意給我們看一下，我們的靈與魂就分開了。

5 若沒有禱讀，箴言就僅僅是格言的彙集，但我們帶着禱告讀箴言，也就是禱讀箴言時，我們的禱讀就使所有的箴言對我們成爲靈和生命。

二 我們不該來到箴言跟前作一個守字句的人，乃該作一個尋求神的人；我們應當作全心尋求神，藉着尋求神的面而求祂的恩，求神用臉光照我們，並且行在神面前的人——詩二七 8，一〇五 4，一一九 2，10，58，135，168，林後三 6。

肆 以弗所四章二十二至二十四節清楚的告訴我們，在基督裏的信徒有兩個人——舊人和

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；舊人藉着我們天然的出生，乃是屬亞當的，新人藉着新生、重生，乃是屬基督的；我們應當過脫去舊人，穿上新人的生活；照着神的經綸，箴言不該用來培養並建立我們的舊人，乃該培養並建立我們重生的新人：

- 一 為要照着神的經綸而進入箴言這卷書的內在意義，我們應當成為照着新造而活的人；（加六 15；）舊造是我們在亞當裏的舊人，（弗四 22，）是我們與生俱來天然的人，沒有神的生命和神的性情；新造是在基督裏的新人，（24，）是我們由那靈重生的人，（約三 6，）有神的生命和神的性情作到其中，（36，彼後一 4，）有基督為其構成成分，（西三 10～11，）成為新的構成。

### 【週六】

- 二 在我們的靈裏，有美妙、奇妙、經過過程、包羅萬有、七倍加強、賜生命的靈；（腓一 19，啓四 5，五 6，林前十五 45，林後三 6，羅八 16；）當我們操練我們的靈，在神寫成的話中（約十 35）接觸基督這神活的話，（一 1，五 39～40，）祂就成為神應用的話，對我們就是那靈；（弗六 17～18；）這樣，凡我們所讀聖經中的話就會對我們成為靈和生命，而使我們得復興。（約六 63。）
- 三 我們需要在禱告的靈和氣氛中接受聖經，藉此將聖經從一本表面上教導我們培養己並建立天然人的書，轉為滿了光、生命、靈、和屬靈滋養的書；這要拆毀我們的己，破碎我們天然的

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，並以三一神終極完成的靈供應我們。

伍 我們必須是這樣的人：愛主並追求基督，而非追求自我完全，（參腓三 3～14，）並且愛整本聖經中主的話語，用禱告的靈來讀經，不是要得着字句道理，乃是要尋求生命的靈與生命的話；（參約五 39～40，林後三 6；）我們來讀箴言不該是要得任何幫助以自我修養，乃是要滋養我們的靈，好使我們過一種在神聖美德上，就是在神聖屬性的彰顯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).



# 第九週■週一

## 晨興餽養

箴一 1 ~ 4 『…所羅門的箴言：要使人曉得智慧和訓誨，辨識通達的言語；使人領受訓誨，處事明智，有公義、公平和公正；使愚蒙人靈明，使少年人有知識和謀略。』

箴言是智慧人之言語的彙集。主要的著者及彙集者為所羅門（他寫了箴言三千句—王上四 32，參傳十二 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）。

箴言的主題是：智慧的話，教導人如何行事為人，並在為人生活中建立他們的性格。按人說，這是很大的題目。所有的宗教和哲學，都是論到這事。自從人類存在以來，行事為人和建立性格這兩件事一直是人教導的主題。

箴言強調人藉着接觸神，從神所得的智慧，這智慧教導人如何在為人生活中行事為人。（箴言生命讀經，一至二、五頁。）

## 信息選讀

因為箴言主要是由律法時代兩位猶大王（所羅門和希西家）所收集，所以箴言這卷書可視為律法的輔助。律法是神的描繪，要求神的百姓遵守，使他們能成為神的複本，好叫神得着彰顯和榮耀。箴言是律法的輔助，幫助神的百姓遵守律法。

因為律法是照着神的所是寫的，所以律法告訴人該如何行事為人，並如何照着神的屬性建立自己。神是愛和光，神也是聖別和公義的。這些是神的一些屬性。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，即照着祂的屬性造人。照着神的屬性所寫的律法，要求人照着神行事為人並建立自己。就這點來看，箴言是律法的輔助，指導人如何照着神的所是行事為人並建立自己。這幫助我們看見，箴言在聖經神聖啓示中大概佔的地位。

箴言…獨有的特點，是向我們陳明古時許多智慧人智慧的話，所有讀這卷書的人一致認為這些話是好的；但這是否真的好，乃在於你是那一種讀者。

你若是一個講求倫理道德的人，有剛強的心思，並且渴慕像一個真正有道德的人那樣完全，這卷書會幫助你在追求完全的事上成功。但這卷書是幫助你培養自己，就是培養屬人的『明德』，這明德是神照着祂的屬性，就是照着祂的所是，為人所創造的。然而，這卷書並不能幫助你成為一個照着神那住在你裏面的靈而活在靈中的人，以完成神永遠的經綸，就是產生並建造基督的身體，終極完成那作神心頭願望和最終目標的新耶路撒冷。在舊約裏，約伯正是這樣一個人。他滿足於自己的純全，滿足於自己屬人完全的追求。但這不是神在他身上所要的，反而頂替了神在他身上所要的；這就成了神的仇敵，使他這個神所創造的人受攔阻，不能完成神的定旨。神創造人的定旨，是要人被祂充滿，好彰顯祂，而不是彰顯屬人的完全。所以神來拆毀約伯在屬人完全上的成功。神這樣的拆毀，也把約伯這人拆毀了。約伯感到困惑，不知如何是好。然後神進來向約伯啓示祂自己，指明祂自己纔是約伯所該追求、得着並彰顯的。於是約伯有了極大的轉變，從追求屬人的完全轉到追求神自己。（箴言生命讀經，三至六頁。）

參讀：箴言生命讀經，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

## 第九週■週二

### 晨興餽養

詩一一九 48『我要向你的誠命舉手，這些誠命是我所愛的…。』

提後三 16～17『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，叫屬神的人得以完備，為着各樣的善工，裝備齊全。』

約六 63『賜人生命的乃是靈，…我對你們所說的話，就是靈，就是生命。』

向神的話舉手，指明我們熱誠歡樂的接受它，並對它說，阿們。（尼八 5～6。）（聖經恢復本，詩一一九 48 註 1。）

你若是一個守律法的人，必定會珍賞箴言這卷書中一切智慧人的話，認為這些話能幫助你作一個好的、或者更好的守律法者。若是這樣，你就不過是把這一切箴言當成許許多多的律法，像許多猶太人一樣，落在守律法的網羅裏；他們不認識神在律法時代的目的，乃是要暴露墮落之人的軟弱。

你若是這樣一個人：愛主並追求基督，而非追求自我完全；愛整本聖經中主的話語，用禱告的靈來讀經，不是要得着字句道理，乃是要尋求生命的靈與生命的話，不是要得任何幫助以自我修養，乃是要滋養你的靈，好使你過一種不是在屬人美德上完全，乃是在神聖美德上，就是在神聖屬性的彰顯上是完全的基督徒生活；箴言這卷書就會給你金塊和珠寶，加強你追求基督的生活，以完成神的經綸，就是產生並建造基督的身體。（箴言生命讀經，六至七頁。）

## 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)

神不是要我們只在字句上尋求知識、道理、真理、神學和所謂的啓示；神乃是要我們尋求祂，使我們得着祂，並被祂自己所充滿，作祂的彰顯。祂是那靈，我們是在我們的靈裏敬拜並接觸祂。字句殺死人，惟有那靈賜人生命。主對我們所說的話，對我們該成爲靈和生命。（約六 63。）我們若憑字句而不憑那靈和生命研讀聖經，不論是讀那一部分，都會使聖經成爲一本字句的書。今天大多數的基督徒，將那屬於靈和生命的新約，當作屬於字句的舊約。對使徒保羅而言，甚至舊約也像新約一樣，是屬於靈和生命。太多的基督徒將新約當作字句的箴言、訓辭、勸勉和指導。我們的生命讀經已使全部舊約神的話，成爲靈與生命的書。藉此我們必須領悟，箴言之於我們是如何，乃在於我們是那一種人，以及我們以何種方式接受箴言。

我們新約信徒該相信，箴言是聖經中神的聖言的一部分。…我們該認識箴言是神的呼出，給我們吸入，叫我們從神得着生命的供應。（提後三 16。）…其次，我們讀箴言時，該在靈裏被神的豐滿所充滿。（弗五 18，三 19。）我們該用重生的靈，在新約生命的靈裏，（羅八 2，）調和着禱告來讀箴言，好用靈和生命，與話調和。（參約六 63。）

我能見證，只要與主交通幾分鐘以後，我就得着餵養、滋養與挑旺。然後我來讀聖經，每個字都成了珠寶。我們都需要這樣來讀箴言。這樣，箴言的每個字對我們都會成爲靈和生命。每個字都會是活的，並且成了珠寶，加強我們追求基督的生活，以產生並建造基督的身體，完成神的經綸。（箴言生命讀經，七至九、二四至二五頁。）

參讀：箴言生命讀經，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



## 第九週■週三

### 晨興餽養

弗四 22～24『在從前的生活樣式上，脫去了舊人，這舊人是照着那迷惑的情慾敗壞的；而在你們心思的靈裏得以更新，並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

以弗所四章二十二至二十四節清楚的告訴我們，在基督裏的信徒有兩個人—舊人和新人。舊人藉着我們天然的出生，乃是屬亞當的；新人藉着新生、重生，乃是屬基督的。

照着我的觀察，在基督裏的信徒以及愛基督的人，極少有人過着不斷脫去舊人，穿上新人的生活。在我們的日常生活中，我們主要是過倫理的生活，自然而然顧到對錯。那些過這樣一種倫理生活的人，盡所能要作對的事，避免作錯的事。

你天天過怎樣的生活？你的日常生活是新人的生活麼？…在你的婚姻生活中，你的實行是憑着新人或憑着舊人愛你的妻子或丈夫？我們不該以為在舊人裏愛人能得神稱義。那樣的愛是照着律法，照着舊的經綸，不是照着神新約的經綸，也不是照着新造。一位弟兄可能非常愛他的妻子，但他的愛也許屬舊造，不屬新造。（箴言生命讀經，三五至三六頁。）

### 信息選讀

我們來到聖經跟前，需要有這種領悟。我們讀聖經，不是憑着舊人，就是憑着新人。許多基督徒照着舊人，以天然的方式研讀神的話。…我們若僅僅運用心思從神的話得知識，就是憑着舊人讀。

## 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.

憑着新人讀聖經則大不相同。在新人裏的人甚至在讀聖經以前，就運用他的靈接觸主。他也許認罪說，『主，很虧欠，我這麼活在我的舊人裏，沒有運用我的靈接觸你，沒有憑着我的新人，就是你新造的人而活。主，赦免這罪。』當我們這樣就近聖經，運用我們的靈，就有極深的感覺和感受，我們是在就近、摸着並接觸神。我不是說，聖經是神；但我們來到聖經跟前，該是來接觸神。

箴言裏有許多叫人過正確為人生活的詳細訓辭，每則訓辭都是珠寶。即使人接受這一切珠寶，並且成功的持守這些珠寶，他也不過是憑着修養自己而建立自己成爲完全人。但主耶穌說，無論誰要跟從祂，就必須否認己。（太十六 24。）

我們來到神的話跟前，必須學習作就近神的人，不是要接受格言和教訓，乃是要接受滋養和光照，使我們認識，照着神的經綸，我們該一直憑着基督復活的大能，就是終極完成的靈，也就是基督復活的實際，模成祂的死。（腓三 10。）

我們必須拒絕自我修養，並且定罪天然人的建立。我們需要將聖經從教導我們培養己並建立天然人的書，轉爲滿了生命、靈、屬靈滋養、和屬靈光照的書。這要拆毀我們的己，破碎我們天然的人，並以三一神終極完成的靈供應我們。這樣，我們過生活就不是憑着我們天然的人、我們的舊人、和我們的己，乃是憑着主耶穌，就是活在我們靈裏的生命和人位。

我們需要學習每天在日常生活中運用我們的靈，尤其是在我們研讀聖經時。我們需要在我們的靈裏禱告，將自己從心思轉向靈。我們若這樣來到聖經跟前，就會憑着新人來摸主的話，聖經對我們就成了一本生命和靈的書。（箴言生命讀經，三六至三七、四〇至四一頁。）

參讀：箴言生命讀經，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

## 第九週■週四

### 晨興餽養

提後三 16『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的。』

弗六 17～18『還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』

我們來到聖經跟前接觸神，不該只是讀，乃該禱讀神的話。無論我們是誰，只要我們讀聖經而沒有禱告，我們就是憑着舊人讀。讀聖經而沒有禱告，就是憑着舊人接觸神的話。真正憑着新人讀聖經，是絕不能與禱告分開的。

『禱讀』這辭使用不到三十年。（此信息講於一九九五年一譯註。）然而，這不是說，在我們發明這辭以前，沒有禱讀這樣的事。許多聖徒實行禱讀主話，而沒有用這辭描述他們所作的。好些尋求的基督徒曾指出，讀經上好的路就是用禱告來讀。我讀過某些書說，我們該以禱告的方式讀聖經。用禱告讀主的話，事實上就是禱讀主的話。（箴言生命讀經，三七至三八頁。）

### 信息選讀

我能見證，早在我們說到禱讀以前，我就實行用禱告讀主的話。譬如，我記得當我讀約翰三章十六節時，我禱告說，『神阿，感謝你。你這麼愛世人。我的父神阿，你這麼愛我，甚至將你的兒子，就是你的獨生

## 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

子賜給我。』我感覺我摸着了神，祂也摸着了我。藉着我的禱告，約翰三章十六節對我就成了靈和生命。

我在關於箴言這些信息中的負擔，是要幫助你們憑着你們的新人，運用你們的靈禱讀，來摸神的話。禱讀使聖經從字句變為靈和生命。若沒有禱讀，箴言就僅僅是格言的彙集。但我們禱讀箴言，我們的禱讀就使所有的箴言對我們成為靈和生命。

以弗所六章十七至十八節揭示禱讀這事，我們發明禱讀這辭的根據，就是這兩節經文。十七至十八節告訴我們：『要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告。』這裏我們看見，我們接受神的話，不僅僅該憑着運用我們的心思來領會，也該藉着各樣的禱告和祈求，運用我們的靈來禱告。禱告是一般的；祈求是專一的。…我們是藉着讀來接受話。然而，只接受（讀）而沒有禱告，全然是心思裏。隨着我們的讀，我們必須禱告。當我們憑着運用我們的靈來禱讀主話，白紙黑字的話立刻成為靈。這樣，靈與話就是一。當我們讀的時候，那是話。當我們運用我們的靈禱告，話就成為靈和生命。每當我們來到主的話跟前，我們必須禱告，而我們的禱告不僅僅要用心思，也該用靈。

聖經乃是神的呼出。神將祂自己當作話呼出來。（提後三 16 上。）這就是說，聖經是神的呼出。神在聖經裏呼出來，等着我們吸入。我們讀任何經文而禱告的時候，這禱告就是我們吸入神的氣。藉此在我們的經歷中，話對我們就成了靈和生命。我們若不是這樣，那麼甚至在讀聖經時，我們也不在新人裏，乃仍然在舊人裏。（箴言生命讀經，三八至三九頁。）

參讀：箴言生命讀經，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

## 第九週■週五

### 晨興餽養

來四 12『因為神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈，骨節與骨髓，連心中的思念和主意都能辨明。』

提後一 6～7『為這緣故，我題醒你，將…你裏面神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

希伯來信徒當時正不知如何對待他們老舊的希伯來宗教…。所以希伯來書作者說，神的話，就是引自舊約的話，像兩刃的利劍，能刺入他們的猶疑，將他們的魂與靈剖開。骨髓如何深藏在骨節裏，靈也照樣深藏在魂裏。要使骨髓與骨節分開，主要的是骨節必須破碎。同樣的原則，要使靈與魂分開，魂也必須破碎。希伯來信徒的魂及其猶疑的心思，懷疑神救恩的法則，考慮到自己的利益，必須被神活的、有功效、能刺入的話破碎，好使他們的靈與魂分開。（聖經恢復本，來四 12 註 2。）

### 信息選讀

希伯來四章十二節用了『辨明』這個辭。…我們的思念通常是欺騙人的。但我們若操練我們的靈，就會辨明我們的思念是邪惡的，因為在我們的思念背後有邪惡的主意。辨明心中的思念和主意，等於剖開靈與魂。…仇敵的計謀總是要使我們的靈一直與我們的魂攙雜在一起。在今天的世界上，幾乎每一個人都在攙雜的情形裏，他們的靈與魂攙雜在一起。甚麼時候有了這樣的攙

## 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

雜，靈就失敗，魂就得勝。…一個弟兄開始要對他妻子說到另一個人時，他必須想一想：『這是出於我的靈，還是出於我的魂？』如果這是出於他的魂，他所說的就是閒話或批評。如果這是出於他的靈，他所說的必是受主的引導。這表明我們必須辨明我們的靈與魂。

事實上，我們的人位，我們的所是，是相當複雜的，…因為我們有三部分。我們有壞的肉體，有好的靈，也有介於中間的魂。我們應當一直跟隨我們的靈，並且在一切事上照着我們的靈而行，這是根據羅馬八章四節。我們應當一直保持警覺，辨明一切不是出於靈，而是出於魂的事。這樣，我們就會一直留在靈裏。這就是操練、使用、運用我們的靈。…我們很容易知道甚麼是出於肉體的，甚麼是出於靈的；但在甚麼是出於魂的與甚麼是出於靈的這二者之間，通常是混淆不清的。

我們基督徒的行事為人是非常細的。如果我們要照着靈而行，我們必須學習作事不要太快，說話也不要太快；等一等比較保險。我在回信的事上有這樣的經歷。有時候我寫了信，等一天再寄出。第二天可能有新的想法臨到我，要包括在那封信裏，或者發現自己說了甚麼錯的話。這樣等，會幫助我們照着靈而行。

在我們裏面，在靈與肉體之間也有爭戰；在靈與魂之間，更是這樣。所以我們必須操練靈，運用靈，就是將我們的靈如火挑旺起來。然後我們該學習將心思置於靈，而控制我們的心思。我們也應當一直辨明甚麼是出於靈，甚麼是出於魂。如果一件事不是出於靈，我們就不要說，也不要作。這就是運用、操練我們的靈。盼望我們都操練用我們的靈，直到我們建立起操練靈的堅強習慣。（那靈同我們的靈，九六至九七頁。）

參讀：人的破碎與靈的出來，第七至八篇；那靈同我們的靈，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

## 第九週■週六

### 晨興餽養

約十 35 『經書是不能廢掉的，若是神的話所臨到的人，祂尚且稱他們為神。』

一 1 『太初有話，話與神同在，話就是神。』

弗六 17 『…接受救恩的頭盔，並那靈的劍，那靈就是神的話。』

按照羅馬十章十七節，信來自聽見話。因此，信的源頭乃是話。…話有三方面：首先有神寫出來的話—聖經；（約十 35；）然後有神活的話—基督；（一 1；）最後有神應用的話—那靈。（弗六 17，約六 63。）

藉着那靈，活的話成了應用的話。神只有一種話。首先祂說話，而祂所說的寫在一本書上，那就是聖經。只有一本書是神的話。…聖經乃是書中之書。在人類歷史裏，竟然產生了這樣一本書—神的話，這是何等的憐憫，何等的希奇！世界今天是一團糟。在今天的報紙上報導這麼多壞的事情。假使把聖經從人類拿走，我想人類沒有神的話，就不能生存。（羅馬書的結晶，一〇一至一〇二頁。）

### 信息選讀

我們必須讀或聽聖經。每一週我們聚集在一起好幾次，就是要來讀、講、聽聖經的話。當聖經的話講給我們聽的時候，寫出來的話立即就成了活的話。那就是基督。當活的話應用在我們身上，被我們得着的

## 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

時候，就成了那靈的話。然後我們所聽見那靈的話，就成了我們信的源頭。信是來自聽見這出於寫成的聖經，藉着活的基督，並憑着那靈所應用的話。

你可能清晨讀聖經，卻沒有禱告或呼求主的名。這樣，神的話對你就不過是寫出來的話。神的話在主觀上與你無關。所以你必须藉着呼求主並禱讀主的話，與主有一些接觸。當你呼求主，並禱讀主的話，你立即有很深的感覺，基督活在你裏面。然後你會說，『主，我愛你。我愛這裏的話。我多麼愛希伯來十一章六節：「到神面前來的人，必須信神是（直譯），且信祂賞賜那尋求祂的人。」』這寫出來的話，對你立即成了活的話，也成了應用的話。然後你上車，開車到辦公室。當你開車的時候，有一樣活的東西應用在你身上，你就有信。信是來自這個源頭。

這三者一寫出來的話、活的話、應用的話—都指神自己。『太初有話，…話就是神。』（約一1。）在這裏，話是個人位。神在聖經裏寫出來的話，成了基督這活的話，應用到我們裏面作那靈，就是那靈的話；那就是神自己。你越是這樣得着神，神就越成爲你的信。

因此，信的源頭乃是神。祂是稱無爲有，又叫死人復活的那一位。（羅四17。）…信的源頭…乃是神在祂寫出的話中給我們接觸爲活的話，並應用爲那靈的話，使我們能得着那能稱無爲有、又賜生命給死人的三一神。這一位乃是具體化在基督裏，並實化爲那靈。所以信是具體化並實化的三一神。神在寫出的話裏，成了活的話，應用爲那靈的話。因此，神具體化在基督裏並實化爲那靈，就是信。（羅馬書的結晶，一〇二至一〇四頁。）

參讀：羅馬書的結晶，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



# 第九週詩歌

586

讀經—從主話得餵養

10 10 10 10 副 (英 811)

降 B 大調

6/4

一 主阿,我心我靈 又渴又飢, 今來就你,求你  
給我供給; 我所需要乃是 你的自己,  
作我生命供應, 作我能力。 (副) 餵我飲我,主,  
餵我飲我! 充我飢餓,主, 解我乾渴! 使我快  
樂,並且 有力生活, 餵我飲我,主, 餵我飲我!

- 二 你是我的食物、我的活水, 你能解我飢渴, 甦我困憊。  
我今願在這裏喫你喝你, 藉着讀禱享受你的自己。
- 三 你乃是話, 藏着神的豐盛; 你又是靈, 就是神作生命。  
你今是話, 作我食物可享; 你今是靈, 作我活水可嘗。
- 四 爲作食物, 你已從天降下; 爲流活水, 你也受了擊打。  
食物是你作了我的供應; 活水是你爲我所流之靈。
- 五 你今是話, 是靈也是生命, 在這話裏, 我能得你供應;  
你今是靈, 住在我的靈裏, 在這靈中, 我能飲你自己。
- 六 我今到這話裏來享受你; 也要在這靈中來吸取你。  
願將你話喫飽, 免得飢餓; 願將你靈喝足, 免得乾渴。
- 七 但願我的讀經乃是喫你; 也願我的禱告就是喝你。  
讀讀禱禱, 我就將你喫飽; 禱禱讀讀, 也就將你喝了。
- 八 但願你的自己作我筵席; 你話你靈爲我解渴充飢,  
使我得在這裏喫你喝你, 豐豐滿滿享受你的自己。

# WEEK 9 — HYMN

## My heart is hungry, my spirit doth thirst

Study of the Word — Feeding on the Word

811

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.



## 第十週

### 過敬虔的生活

詩歌：詩 540

讀經：箴二九 18 上，二三 23，二十 27，四 23，十 12 下，十七 9

### 綱要

#### 【週一】

壹 『沒有異象，民就放肆』—箴二九 18 上：

- 一 在聖經裏，『異象』是指一個特殊的景象；它是說到一種特別的看見，即榮耀、裏面的看見，也是說到我們從神所看見的屬靈景象—結一 1，4～28，但七 1，9～10，13～14。
- 二 我們要得着異象，就需要有啓示、光和視力—弗一 17～18 上。
- 三 屬天的異象支配我們、限制我們、管制我們、指引我們、保守我們、徹底翻轉我們、保守我們在真正的一裏、並給我們膽量往前—箴二九 18 上。
- 四 當我們看見這異象時，我們全人就從裏面有個轉變，並且我們的思想、觀念、態度都改變了。
- 五 屬天的異象推動我們，加力給我們，托住我們，賜我們忍耐，將我們帶進主今日的行動裏，並使我們的生命滿了意義和目的—來一 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, 提後一 9, 三 10, 啓一 9, 三 10。

六 每一個事奉主的人, 都必須是有異象的人; 裏面的異象會將我們事奉主的方式翻轉過來—徒二六 13~19, 羅一 9。

七 我們在屬天的異象之下, 受指引朝向神的目的地, 我們的生活也受神的經綸所支配—腓三 13~14, 提前一 4。

八 聖經中管制的異象, 乃是一神將祂自己作到祂所揀選並救贖的人裏面, 為要以神聖的一浸透他們全人, 好產生並建造基督的身體, 終極完成於新耶路撒冷—弗四 4~6, 啓二一 2, 9~10。

## 【週二】

貳 『你當買真理, 不可出賣』—箴二三 23 上:

一 真理是需要買的, 是需要出代價的—23 節上:

1 買必須付代價。

2 我們如果要討主的喜歡, 為着真理站住, 就得出代價—參啓三 18。

3 我們的心如果準備好, 領受對真理的愛, 不惜出代價買真理, 我們就有福了—帖後二 10~11, 箴二三 23。

二 神聖的真理是絕對的, 我們必須對真理絕對, 並維持真理的絕對—約十四 6, 十八 37, 約叁 3~4, 8:

1 對真理絕對, 就是不顧情感, 就是不講關係, 就是不為着個人—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 真理是惟一的標準，我們必須站在真理一邊反對自己；惟有當我們從自己裏面得蒙拯救，纔有可能維持真理的絕對—約八 32，約貳 2，約叁 3～4。

3 我們應當尊重神的真理，走真理的路，一點不委屈真理—彼後二 2。

三 為着終極完成神聖的經綸，我們需要對現有的真理絕對—一 12:

1 現有的真理，就是信徒所已經接受，並現在持有的真理—12 節。

2 現有的真理包括關於神永遠的經綸、（弗一 10，三 9、）神聖的三一、（林後十三 14，啓一 4～5、）包羅萬有之基督的身位與工作、（西二 9，16～17，三 11、）終極完成之賜生命的靈、（約七 39，林前十五 45 下，啓二二 17、）神永遠的生命、（約三 15～16、）召會作為基督的身體、（弗一 22～23、）和新耶路撒冷（啓二一 2，10～11）的啓示。

3 現有的真理包括神聖啓示的高峯—這啓示就是神成為人，為要使人生命和性情上（但不在神格上）成為神，以產生並建造基督生機的身體，為着完成神的經綸，好結束這個時代，並把基督帶回來，設立祂的國度—約一 12～14，約壹三 1～2，羅八 3，一 3～4，十二 4～5，啓十一 15。

### 【週三】

叁 『人的靈是耶和華的燈，鑒察人的深處』— 箴二十 27:

一 人的靈是神在人裏面的燈—太二五 1:

1 在人重生之靈裏面照耀的光，乃是神自己—約壹一 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 就如燈盛裝光並彰顯光，照樣，人的靈受造是要盛裝神並彰顯神。
- 3 為要讓神聖的光照進人內裏的各部分，神的靈作為油，必須浸潤（調和）作為燈芯的人的靈，並與人的靈一同『焚燒』—羅八 16，十二 11。
- 4 我們若回應靈的照耀，就會照着靈而行—八 4。

## 二 神的靈也是燈，有祂七倍強度的照耀—啓四 5：

- 1 我們重生的靈是有神的靈內住的燈，神的靈也是燈。
- 2 人的靈與神的靈都是燈，一同光照人內裏的部分—箴二十 27，啓四 5。
- 3 靈要光照我們魂的每一部分。

## 三 我們用我們的靈正確的禱告，就有照耀的燈—弗六 18，一 17～18，五 8～9：

- 1 我們禱告，我們的靈就盡功用，作照耀的燈，鑒察我們魂所有的部分—箴二十 27。
- 2 我們越用我們的靈禱告，就越蒙光照—林後四 6：
  - a 燈會照耀在我們的心思、情感和意志上。
  - b 我們內裏的部分會徹底被主鑒察—詩一三九 23～24。
- 3 這樣禱告以後，我們就會覺得光明、透亮、被神充滿—弗五 8～9。

### 【週四】

肆 『你要切切保守你心，因為生命的果效發

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

## 之於心』—箴四 23:

一 魂是人位的本身，而心是採取行動的人位—路一 66，二 19，51，徒十一 23，弗三 17，帖前三 13:

- 1 我們裏面的所是裏有個代表我們的，就是我們的心—路六 45，約十六 22，林後三 16。
- 2 我們與神的關係首先是在於心，因為心是我們表達自己的器官，也是我們藉以決定接受或拒絕事物的器官—徒八 37，羅十 9 ~ 10。
- 3 我們的靈雖是純淨的，但靈所發表出來的乃在於我們的心—帖後二 17，三 5。

二 心是我們全人的出入口—太十三 19，十五 18 ~ 19:

- 1 我們真實的人乃是藉着我們的心而出來，因為我們這人的交通是通過我們的心—路六 45。
- 2 我們的靈是我們這人的源頭，但我們的心是通道，是出入口，我們這人裏面的交通是從這裏通過—太十二 34 ~ 35。
- 3 要作正確的基督徒，我們需要運用我們的靈，也需要切切保守我們的心，以護衛這心—箴四 23。

### 【週五】

三 箴言四章二十三節裏『保守』的原文，意思是『護衛』:

- 1 我們應當護衛我們的心，勝過護衛一切，因為生命的果效發之於心。
- 2 二十三節裏的『果效』，含示源頭、泉源和流出：
  - a 生命的果效是生命的流出—參約四 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 心與生命的源頭、生命的泉源、以及生命的流出都有關聯—參賽十二 3。

c 我們的所是，我們真實之人的泉源，源頭，從我們的心流出—參約七 37 ~ 38。

四 我們藉着照顧我們的心，並在主面前以生命的路徹底對付我們的心，而護衛我們的心；我們越對付我們的心，就越護衛我們的心—詩二六 2，一三九 23 ~ 24，箴四 23，羅八 27，啓二 23，太十三 18 ~ 23，五 8。

五 我們要為着神的建造而在生命裏長大，就必須愛主，留意我們的靈，切切護衛我們的心，而留在生命的途徑上—彼前一 8，二 2，5，三 4，15，箴二一 2，四 18 ~ 23，申十 12，可十二 30。

### 【週六】

伍 『愛能遮掩一切過錯』—箴十 12 下：

一 『遮掩人過的，是尋求愛；重題舊事的，離間密友』—十七 9。

二 遮蓋是愛；揭露是沒有愛—雅五 20。

三 遮蓋帶進祝福，揭露帶進咒詛—創九 22 ~ 27：

1 揭露別人的人遭受咒詛。

2 遮蓋別人的罪、缺點和短處的人，享受、得着並接受祝福。

四 愛是『凡事包容』，（林前十三 7 上，）意即遮蓋一切，不僅遮蓋好事，也遮蓋壞事：

1 『作長老的必須知道，他們在牧養時，必須遮蓋別

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，不可計算別人的惡』—活力排，八九頁：

- a 『凡揭露召會中肢體的缺點、短處和罪惡的，就沒有資格作長老』—九〇頁。
  - b 『我們若揭露在我們長老職分下，在我們牧養之下的肢體，這就廢除了我們的資格』—九〇頁。
- 2 我們需要按着神牧養人，有遮掩一切過錯的愛—彼前五 2，箴十 12 下。
- 五 『最要緊的，是彼此熱切相愛，因為愛能遮蓋眾多的罪』—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.



# 第十週■週一

## 晨興餽養

箴二九 18『沒有異象，民就放肆…。』

徒二六 19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

箴言二十九章十八節說，『沒有異象，民就放肆。』這意思是說，如果沒有異象，百姓就會放肆，如同脫韁的野馬發起野性。在新約裏題起異象一辭，最明顯的就是保羅。行傳二十六章，保羅在亞基帕王面前申辯時，就在十九節冒出一句話說，『我故此沒有違背那從天上來的異象。』保羅從前在猶太教事奉神，憑藉的乃是遺傳，不是異象。但自從他在往大馬色路上遇見主、蒙召、被選定開始，他就成了一個有異象的人。從那時起，他的事奉就受那異象支配。（李常受文集一九八六年第二冊，六至七頁。）

## 信息選讀

當神聖的光照明神聖的啓示，神聖的啓示就成了神聖的異象。（徒二六 19。）異象乃是一個景象，藉此我們可以看見一些事物。一個人的眼睛若蒙上厚厚的帕子，儘管在他眼前有美景，他也無法看見。他看不見，因為他沒有異象；但是當帕子除去時，他就能看見。

許多基督徒讀經時，有帕子遮蔽。這就是為何保羅說，我們應當以沒有帕子遮蔽的臉觀看主。（林後三 18。）保羅…說，當以色列人誦讀摩西書的時候，帕子還在他們心上，他們甚麼也沒有看見。（13～15。）然後保羅說，但他們的心幾時轉向主，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

幾時除去了；又說，主的靈在那裏，那裏就有自由。（16～17。）這意思是說，當我們被帕子遮蔽時，我們乃是被捆綁的；我們是被監禁的；我們是沒有自由的。當帕子除去時，我們就得了釋放；這自由來自神的靈。

我們必須學習每天藉着來到神面前，而讀聖經。我們應當承認自己的罪，使我們與神之間的光景是清爽的，好叫我們能在靈裏與神有交通。然後我們該藉着禱讀來讀祂的話。每一天我們都會得着啓示；那靈也會照明這啓示，這樣我們就會得着異象。這裏有一個進展，從話進展為啓示，又從啓示進展為異象。

在以弗所一章十七節，保羅求主賜給我們智慧和啓示的靈。當那靈照明啓示時，異象就在那裏。沒有光，即使帕子除去了，我們也無法得着異象。帕子必須除去；光必須來。不僅如此，我們也需要視力。我們若是眼瞎，即使帕子除去，也有光在這裏，我們仍然無法看見甚麼。我們需要啓示、光、藉着光而有的異象、以及視力。這樣，帕子除去了，異象在這裏，並且有光和視力。我們也藉着那靈的智慧，能以明白異象。

我們在我們的靈裏與主是一，所以我們必須在我們的靈裏同着主重溫神聖的啓示。這樣，光就要照耀，把異象帶給我們。否則，我們最多不過得着啓示，而沒有異象。我們在靈裏同着主自己一再重溫神聖的啓示之後，就會有更多的光，也就會有異象給我們看見。

保羅在以弗所一章十八節禱告，願我們的心眼得着光照，使我們能看見。我們不僅需要光，也需要視力。…我們需要啓示加上光，加上視力。光來自神；視力是在我們裏面。啓示加上神聖的光和我們的視力，就帶給我們異象。（三一神的啓示與行動，九至一〇、三二頁。）

參讀：三一神的啓示與行動，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

## 第十週■週二

### 晨興餽養

箴二三 23『你當買真理，不可出賣；要買智慧、訓誨和聰明。』

約叁 3『有弟兄來見證你持守真理，就是你在真理中行事為人，我就大大歡樂。』

真理是要買的，是需要出代價的。如果你要討主的喜歡，為着真理站住，你就得出代價。如果你看準了甚麼是真理，你就得順服到底。阿！有多少基督徒，因着要討人的喜歡，因着出不起代價，就在真理上拐彎了。…真理好比一所房子的柱子。柱子不像門窗那樣，大了可以改小一點，太小也可以設法放大；柱子是不可移動的，不可以高一點，不可以低一點，更不可以歪一點。換句話說，真理是絕對不可改變的。我們對於有的真理，如果出不起代價，順服不來，我們寧可定自己的罪，承認自己的軟弱，我們斷不能因為自己作不到的緣故，因為自己有利害得失的緣故，就把真理拉低一點，這在神面前是要負嚴重的責任的。（倪柝聲文集第二輯第十七冊，三二〇至三二一頁。）

### 信息選讀

每一個作主工作的人，總得維持真理的絕對。這個當然需要人得拯救，脫離自己，纔能對真理絕對。有許多弟兄，有許多姊妹，對真理不穀絕對，是受人事的影響，受情感的影響。對真理一不絕對，那他在工作上，就難免犧牲神的真理而為着人，難免犧牲神的真理而為着他自己，難免犧牲神的真理而為着他的情感。所以，事奉神有一個基本的要求，就是真理不能犧牲。…有多少作工的弟兄的困難是發生在他的朋

## 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，…發生在他所熟識的人中，有多少負責的弟兄的困難是發生在他的家庭中。他們因為家庭…朋友…親屬的緣故影響到真理。…因為真理如果是真理，那麼不論是誰，不論這一個人是我自己的兄弟也好，…是我自己的親戚也好，…是和我有親密的關係也好，都不能影響真理。…比方說，在一個地方有一個爭執，有一班人和某幾個弟兄熟，…所以跟他們走，另外有一班人和另外的弟兄有交情，所以跟另外的弟兄走。他們不是坐下來計算真理的絕對，跟着真理走，而是為着情感，跟着情感走。這不是說他們絕口不題起真理，…他們並沒有一點不顧到真理，他們多少還顧到一點真理，但是，他們對真理不絕對。對真理的絕對，乃是在屬靈的事情上沒有情感的影響，就是自己的親兄弟、親姊妹也不能影響真理。在屬靈的事情上，人的關係一擺進來，真理就不絕對。人的關係一加在裏面，那麼，神的話語、神的命令就因着人的緣故被減少了，那就是對於真理不絕對。

在聖經裏面，有許多神所定規的和神所命令的，需要神的僕人把它們傳開。我們…如果不能傳（我們）所不能行的道，就不能作神的僕人。…因為真理是絕對的。人不能因為個人的造就沒有那麼高，而在那裏降低神的話；人不能因為他自己行不來而更改神的話。…你要超越過你自己，…超越過你個人的感情…（和）你個人的關係來說話。這對於神的僕人是一個極大的要求。你不能在你的妻子…丈夫…兒女身上，是一種作法，可是你對於別的弟兄姊妹，又是一種作法。…神的話是這樣的，那就無論是誰都得這樣。…我們要學習維持真理的絕對。（主工人的性格，一八三至一八五頁。）

參讀：箴言生命讀經，第五、七篇；創世記生命讀經，第三十三篇；基礎訓練，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

## 第十週■週三

### 晨興餽養

箴二十 27『人的靈是耶和華的燈，鑒察人的深處。』

啓四 5『…又有七盞火燈在寶座前點着，這七燈就是神的七靈。』

『人的靈是耶和華的燈，鑒察人的深處。』（箴二十 27。）神的靈也是神的燈；（啓四 5；）事實上，祂的照耀有七倍的強度。這是『七盞火燈…就是神的七靈』的意義。人的靈與神的靈都是燈，一同光照人內裏的部分。（李常受文集一九七九年第一冊，五六七頁。）

### 信息選讀

有些人是照着肉體而活的。他們惟一的關切就是片刻的享樂。…另有人照着他們的魂而活。事情順利時，他們就得意；但環境不順心時，他們就下沉。他們有時對同伴和藹可悅，但有時卻吹毛求疵，甚至令人厭恨。…還有些人也是照着他們的魂而活，卻為認識他們的人所尊敬。他們不像天氣易變，乃是行動合理，並且事先考慮要採取甚麼行動。他們的行為受他們的思想管制。

這三種人幾乎包括所有的人。少有人照着靈而活。過去的你就在這三類人中，直到有一天你聽見福音。神的靈摸着你的良心，就是靈的部分；你的靈活動起來，引導你悔改並承認你的罪。你的靈現今是有神的靈內住的燈，神的靈也是燈。靈要光照你魂的每一部分。藉着回應靈的照耀，你就會『照着靈』而行。（羅八 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).

有時候神想要在我們裏面照耀，我們卻不願向祂敞開。這就是為甚麼我們禱告片時以後，有時候就再也沒有甚麼可說的。我們用我們的靈禱告，靈就盡功用，作照耀的燈，鑒察我們魂所有的部分。靈也許照耀在我們的心思上，但我們拒絕讓主進到那裏。…靈也許照耀在我們的情感上，尤其是姊妹們的情感，但我們關閉，有時候甚至哭泣，請求主不要摸那範圍。同樣的事也許發生於我們的意志，尤其是弟兄們的意志；我們若關閉我們的意志，靈就無法盡其照耀的功用。

我們用我們的靈正確的禱告，就有照耀的燈。我們若覺得這燈照耀在我們的心思上，我們就能說，『主，我向你敞開我的心思。求你照耀在我裏面，暴露我的思想。』在祂的光中我們承認我們的罪。祂照耀在我們的情感上，我們就能敞開，並承認祂所顯示我們的錯處。然後祂會照耀在我們的意志上，我們也能向祂敞開這房間。我們將所有內室逐一敞開，靈就會照耀，我們就會承認我們的罪。…我們越禱告，就越蒙光照。我們內裏的部分會徹底被主鑒察。這樣禱告以後，我們就會覺得光明、透亮、被神充滿。這是燈的一方面，就是我們的靈在裏面的照耀。

另一方面是七靈的照耀。今天神的靈是七燈，加強的照耀在我們身上。我們許多人經歷過這加強的照耀，定罪我們錯誤的思想或錯誤的動機，比普通良心的責備強得多。有些事已往不困擾我們，但現在我們不能再作了。我們若開口說笑話，七靈就照耀，我們的話就被中途打斷。我們若開始批評論斷某姊妹，七靈就照耀，我們的話就停止。甚至我們只偏離一點，那靈也在那裏作照耀的燈。（李常受文集一九七九年第一冊，五六七至五七〇頁。）

參讀：生命信息，第七十五章；神的啓示和異象，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



## 第十週■週四

### 晨興餽養

箴四 23 『你要切切保守你心，因為生命的果效發之於心。』

太五 8 『清心的人有福了，因為他們必看見神。』

我們與神的關係首先是在於心，因為心是我們表達自己的器官，也是我們藉以決定接受或拒絕事物的器官。…一棟建築物的主要入口有守衛，管理着甚麼該留於外，甚麼該入於內。同樣的，我們的心是我們的守衛。心是進入我們這個人裏面的入口。無論甚麼東西進出，都是經過我們的心。聖經裏至少有一節告訴我們這事。箴言四章二十三節說，『你要切切保守你心，因為生命的果效發之於心。』『保守你心』也可以繙作『守衛你的心』；生命的果效就是生命的流出。藉着這一節我們能看見，心是我們全人的入口、守衛。我們相信主耶穌，但我們是憑甚麼器官相信？乃是憑我們的心，（羅十 10，）因為心是我們用以作決定，就是我們用以拒絕或接受事物的器官。（李常受文集一九六四年第四冊，六一五至六一六頁。）

### 信息選讀

以西結三十六章二十六節說，我們悔改的時候，神更新了我們的心。神拯救我們，使我們悔改，我們裏面被祂恢復並摸着的第一部分，不是靈，乃是心；靈被摸着是在心被摸着之後。在二十六節是先題到心，然後纔是靈。心是神必須對付並摸着的第一樣東西。我們來到一棟建築物，所接觸的頭一樣東西乃是入口；我們必須想辦法通過入口。同樣的，

## 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

神必須對付我們，使我們向祂自己敞開入口。入口乃是心。當神來對付我們，祂乃是先對付我們的心。

我們有生命的交通、生命的感覺、裏面生命的律，並且我們裏面有三一神的膏油塗抹。然而，這需要我們的合作，而我們的合作首先乃是在於我們的心。我們說了許多關於操練靈的事，這很好；但我們學習如何操練靈之前，必須學習如何對付我們的心，就是在我們的心思裏得更新，有愛的情感，在良心裏是正確的，並有服從的意志。

我們若對付我們的心思、情感、良心和意志，我們就會有正確的心，我們的心就會成為神有用的入口。我們會與主有好的往來，我們會讓祂有立場和路，正確的對付我們。然後，我們會有三一神在我們裏面作生命和膏油塗抹。這需要我們的合作。…（你們要）將這一切事付諸實行。你們要操練心思清明，用你們的情感愛主，有正確的良心，並且意志是柔順的。惟一能作到這樣的路，乃是藉着禱告。我們需要到主那裏禱告說，『主，給我清明的心思，領悟的心。』雅歌一章四節裏『願你吸引我，我們就快跑跟隨你』的禱告，乃是求一個有愛的心禱告。我們也必須禱告：『主，賜給我一個愛你的心，和單單愛你的情感。』我們必須為此禱告，並為我們有正確的良心禱告。然後，當我們禱告時，我們會看見，我們的意志不僅是剛硬的，也是頑梗的；所以，我們需要為着我們的意志柔順禱告。…清心意即心思清明、情感愛慕、良心正確、意志柔順。這樣的心是純潔而正確的。這乃是正確的心。我們都需要這樣對付我們的心。我們需要這樣的心，並且我們必須為此禱告。（李常受文集一九六四年第四冊，六一六、六二三至六二四頁。）

參讀：基督在信徒裏面長大使神的定旨得完成，第六至九章；榮耀的異象與十字架的道路，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

# 第十週■週五

## 晨興餽養

申十 12『以色列阿，現在耶和華你神向你所要的是甚麼？只要你敬畏耶和華你的神，行祂一切的道路，全心全魂愛祂並事奉祂。』

帖前三 13『好使你們的心，當我們主耶穌同祂眾聖徒來臨的時候，在我們的神與父面前，得以堅固，在聖別上無可指摘。』

因為心是我們的代表，所以所羅門在箴言四章二十三節說，『你要切切保守你心，因為生命的果效發之於心。』…保守的原文意思是護衛。我們應當護衛我們的心，勝過護衛一切，因為生命的果效發之於心。…心與生命的源頭、生命的泉源、以及生命的流出都有關聯。我們首先有源頭，其次有泉源，然後有流出。

我們日常生活所有的果效都是由心發出的。…電的流通怎樣依賴開關；照樣，我們的日常生活也依賴我們的心向甚麼東西打開，向甚麼東西關閉。我們的心是我們這個人的生命，我們日常生活和我們全人的開關。箴言四章二十三節的『生命』，含示生機的元素—生命的元素，也含示我們日常的生活行動，事實上就是我們整個人的生活。因此，這節經文裏的『生命』是包羅一切的。我們人類都有人的一身，這人生有生機的元素，也有日常的生活。這生命的開關就是心。（帖撒羅尼迦前書生命讀經，二一七至二一八頁。）

## 信息選讀

# 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

假如一位弟兄正在讀經，旁邊有一隻狗不停吠叫，很攪擾他。…當這位弟兄讀經受到狗叫的攪擾時，他的心裏有個東西催使他對狗喝斥。這樣喝斥是從心的源頭所發出的結果。這個例證說出心是我們全人行動的代表。我們物質身體的活動和行動依賴我們物質的心；照樣，我們的日常生活依賴我們心理的心。我們如何行事為人，乃在於我們有何種的心。

要作一個活的信徒，關係到我們的靈和心。就着道理而言，我們可以說，我們運用我們的靈就活了；但是就着實行而言，運用我們的靈好像常常行不通。…運用靈沒有果效的原因，乃是心沒有活動。這意思是說，心出了問題。也許心思沒有更新、聖別、變化，也許沒有被主浸透並被祂佔有，卻充滿屬世的事物。我們可以運用我們的靈說，『讚美主！』但這樣用靈也許不能叫我們活。當我們的心活躍時，運用靈纔有用。

我們的心若是沉睡不醒，運用我們的靈呼求主名就沒有果效。我們行動的機關—我們的心—若是沉睡的，這樣的運用靈是行不通的。這就是為何我們必須徹底對付我們的心。這對付必須包括我們的心思、情感和意志。我們的心思必須是基督的心思，我們的情感必須被基督的愛浸透，我們的意志必須與祂的意志是一。我們心的光景若是這樣，我們的心就是活躍的，並且是盡功用的。當我們的心一活躍，我們呼求主就會非常有果效。…我們需要禱告：『主，憐憫我。我要我的心思得着更新，我要我的情感充滿你的愛，我要我的意志真實的與你的意志是一。』如果我們有這樣的心，那作我們行動機關的心就會得堅固，在聖別上無可指摘，就是在成為聖別的光景裏無可指摘。（帖撒羅尼迦前書生命讀經，二一八、二三二至二三三頁。）

參讀：召會事奉的中心異象，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

# 第十週■週六

## 晨興餽養

箴十 12『恨能挑啓爭端；愛能遮掩一切過錯。』

十七 9『遮掩人過的，是尋求愛；重題舊事的，離間密友。』

彼前四 8『最要緊的，是彼此熱切相愛，因為愛能遮蓋眾多的罪。』

愛…是不輕易發怒。因着缺少愛，人很容易發怒。我們若充滿了神聖的愛，無論我們多麼受到斥責，我們也不會發怒。愛是不計算人的惡。我們必須承認，我們常計算別人的惡。有些妻子有一本記錄，一本賬簿，記下她們丈夫的失敗和缺點。這個記錄不一定是寫下來的，卻是在她們的頭腦裏。

作長老的必須知道，他們在牧養時，必須遮蓋別人的罪，不可計算別人的惡。愛是凡事包容，（林前十三 7，）意即遮蓋一切，不僅遮蓋好事，也遮蓋壞事。凡揭露召會中肢體的缺點、短處和罪惡的，就沒有資格作長老。我們若揭露在我們長老職分下，在我們牧養之下的肢體，這就廢除了我們的資格。愛也是凡事忍耐，永不敗落。林前十三章總結的說，『如今常存的，有信、望、愛這三樣，其中最大的是愛。』（13。）

根據我多年的觀察，大多數同工的靈都是『能力』的靈，而不是愛的靈。我們需要愛的靈，好征服今日召會的墮落。我們不該說甚麼或作甚麼去威嚇人。反之，我們說話或行事，都該一直憑着已經如火挑旺起來的愛的靈。（活力排，八九至九〇、九二頁。）

# 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)

我們若彼此相恨，就會有無止境的爭端；但是愛能遮掩，不僅遮掩一個罪，一些罪，乃是遮掩一切的罪。（箴十12。）雅各在他的著作末了說，『我的弟兄們，…那叫一個罪人從他錯謬的路上轉回的，必救他的魂脫離死亡，也必遮蓋眾多的罪。』（雅五19～20。）若有人達不到標準，受迷惑離開真理，我們該恨他，還是愛他？我們可能不愛那些無法過團體生活的人，而只愛在我們的弟兄姊妹之家過正確生活的特別一班人。這完全不是照着聖經中所啓示主的靈。一位弟兄若是表現良好，就不太需要我們的愛，因為他已經得到充分的愛了。幾乎人人都愛好人，那受迷惑離開真理的人怎麼辦？若是有一位弟兄受迷惑離開真理，到公會聚會，或是去看電影，我們的小排可能覺得我們不需要他，並且不接納他，因為他不合格。這不是愛，乃是恨。愛能遮蓋眾多的罪。即使我們知道他去看電影，也不該告訴別人；這就是遮蓋他。我們不喜歡揭露他或暴露他。揭露不是愛。恨能挑啓爭端；愛能遮蓋眾多的罪。我們寧可像挪亞的兩個兒子，遮蓋父親因醉酒而有的赤身。我們不喜歡揭露別人。遮蓋帶進祝福，揭露帶進咒詛。這不是一件小事。揭露別人的人遭咒詛，而遮蓋別人的罪、缺點和短處的人，享受、得着並接受祝福。雅各書五章二十節的『遮蓋眾多的罪』，是雅各用舊約的說法，來指明使一個犯錯的弟兄回轉，就是遮蓋他的罪，使他不被定罪。這裏的『遮蓋…罪』，等於十五節的『罪…蒙赦免』，正如詩篇三十二篇一節所說的：『得赦免其過，遮蓋其罪的，這人是有福的。』（對同工長老們以及愛主尋求主者愛心的話，一八至一九頁。）

參讀：倪柝聲文集第二輯第二十六冊，第一百七十四篇；事奉主者的異象、職事與引導，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

# 第十週詩歌

540

裏面生命的各方面－正確的心

8 6 8 6 (英 744)

降 A 大調

3/4

A<sup>b</sup> 3 3 3 | D<sup>b</sup> 2 - 3 | B<sup>b</sup>m E<sup>b</sup> 4 - 7 | A<sup>b</sup> 1 - - | 5 5 5 | B<sup>b</sup>7 3 - 2 | E<sup>b</sup> 2 - - |

一 與主來往，享主生命，需一正確的心，

B<sup>b</sup>m 4 4 3 | B<sup>b</sup>7 2 - 1 | E<sup>b</sup> 7 - 6 | E<sup>b</sup>7 5 - - | A<sup>b</sup> 5 6 1 | E<sup>b</sup>7 3 - 2 | A<sup>b</sup> 1 - - ||

使主一切，藉祂恩典，我們全都有分。

二 需要一心，凡事純潔，心思純正、清明，  
使我明白主的心意，常存恐懼、戰兢。

三 需要一心，富有愛情，情感滿了愛火，  
對主熱切，愛慕追求，不為其他所奪。

四 需要一心，誠實、順服，意志降服歸順，  
要剛則剛，要柔則柔，神旨惟從、惟遵。

五 需要一心，毫無責備，良心清潔、無虧，  
凡事與神和諧相安，藉血脫盡定罪。

六 主，賜我們這樣的心，時刻將你思戀，  
使我得享你的豐富，成為你的豐滿。

# WEEK 10 — HYMN

In dealings with the Lord as life  
Various Aspects of the Inner Life — The Proper Heart

744

1. In deal-ings with the Lord as life We need a pro - per heart,  
That of His rich - es, in His grace, We ful - ly may take part.

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.





## 第十一週

在神的經綸裏，  
敬畏主的內在意義

詩歌：詩 423

讀經：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

### 綱要

#### 【週一】

壹 過正確為人生活的第一個原則是敬畏主，尊崇主；敬畏主就是怕得罪主，怕失去祂的同在，怕在來世得不着祂作我們的賞賜；我們該怕在今世失去主的笑臉，在來世失去祂的賞賜——箴一 1, 7, 弗四 30, 林後五 9~10:

一 敬畏主就是在每件事上顧到並尊重祂，絕不忘記祂是創造我們的奇妙之神；（賽四三 7；）敬畏主會使我們停止作惡；敬畏主也會使我們感受別人的苦難，並向他們施憐憫，施憐恤。

二 敬畏主，不只是遠離罪，並且更進一步，乃是拒絕自己；敬畏主不是僅僅怕我們犯罪或屬世，乃是怕我們所作的是出於自己，不是出於主——

## 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, 林後四 5。

三 敬畏神是知識和智慧的開端; 認識至聖者便是聰明; 知識、智慧和聰明都是從神而來; 我們若敬畏祂, 尊崇祂, 這些就會成為我們的產業—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。

貳 以賽亞豫言耶和華的靈—智慧的靈、聰明的靈、謀畧的靈、能力的靈、知識的靈、以及敬畏耶和華的靈—必安歇在基督身上—賽十一 1~2:

一 那靈一直與主耶穌同在, 與祂是一; 祂憑那靈行動, 過一種在那靈裏、同着那靈、藉着那靈、並經過那靈的生活; 以賽亞十一章二節給我們看見, 在主的人性生活裏, 那靈帶着上述的一切屬性得以顯出—路四 1, 14, 十 21, 約一 32, 太十二 28。

二 耶穌在祂的人性生活裏被尊崇、順從而畏懼神的靈所充滿; 祂也以敬畏耶和華為樂; 在祂的復活裏祂現今是耶穌基督包羅萬有、全備供應的靈, 作為敬畏耶和華的靈, 這靈包含主耶穌難以描述的人性生活與職事—賽十一 2~3, 腓一 19:

1 從來沒有一個人像耶穌那樣敬畏神; 主耶穌告訴我們, 在執行神新約的職事上, 祂從來不從自己作甚麼, (約五 19,) 祂不作自己的工, (四 34, 十七 4,) 祂不說自己的話, (十四 10, 24,) 祂不憑着自己的意思作甚麼, (五 30,) 祂也不尋求自己的榮耀。(七 18。)

2 耶穌在生活中總是在神裏面, 同着神並為着神行事; 神是在祂的生活中, 並且祂與神是一; 這就是那在耶

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

耶穌身上是實際者；（弗四 20 ~ 21；）我們需要求主這實際的靈，引導我們進入對祂服從的生命和順從父的生命之經歷的實際。（約十六 13，腓二 5 ~ 11。）

- 3 一天過一天我們需要向父全然且絕對的敞開，求祂以復活的基督這包羅萬有的靈充滿我們；這靈也是那包含主耶穌人性生活與職事之敬畏耶和華的靈——路十一 5 ~ 13。

## 【週二】

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 箴言三章五至八節囑咐我們，要全心信靠耶和華，不可倚靠自己的聰明；在我們一切的道路，都要認定祂，祂必修直我們的途徑；不要自以為有智慧；要敬畏耶和華，遠離惡事；這便醫治我們的身體，滋潤我們的骨頭。

二 『信靠耶和華，以耶和華為可信靠的，那人有福了。他必像樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無垂慮，而且結果不止』——耶十七 7 ~ 8：

- 1 按照神的經綸，信靠神的人像樹栽於水旁；這表徵神乃是活水的泉源——二 13。
- 2 樹在河邊，藉着吸取水的一切豐富而生長；這是神藉着祂的分賜完成祂經綸的一幅圖畫；我們這些樹要接受神聖的分賜，就必須吸取神這水——參林前三 6。
- 3 這位供應之神的豐富，分賜到我們這些樹裏面，就以神的神性將我們構成，使我們長成神的度量；（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; ) 這樣，我們就與神成爲一，有同樣的元素、素質、構成和樣子。(啓四 3，二一 11。)

三 留心訓言的必得好處，信靠主的便爲有福；(箴十六 20; ) 主是我們所信靠的，祂必保守我們的腳不被纏住。(三 26。)

四 那些愛神的人，憑聖經來到主面前，藉此學習敬畏神；(二 3 ~ 5, 約五 39 ~ 40; ) 我們受吩咐要緊緊跟隨並順從神的話，作我們敬畏神的證明。(申六 2。)

### 【週三】

肆 敬畏主的意思也是尊榮祂：

一 箴言三章九至十節說，我們要以財物，和一切初熟的出產，尊榮耶和華；這樣，我們的倉房必充滿有餘，我們的酒醅必盈溢新酒。

二 我們不該是賺得更多的錢，爲着將來積存財寶的人；至少我們出產的十分之一(初熟果子)必須獻給神；我們該一直將神所賜給我們的東西，慷慨的施與；這是尊榮神——瑪二 7 ~ 12, 林後九 6 ~ 8。

三 我們該懇求主使我們專心敬畏祂的名——『耶和華阿，求你將你的道路指教我；我要行在你的真理中。求你使我專心敬畏你的名』——詩八六 11。

四 我們需要『潔淨自己，除去肉身和靈一切的玷污，敬畏神，以成全聖別』；這裏的敬畏神，意思是不敢沾不屬神或與神無關的事物——林後七 1, 六 17。

五 敬畏基督就是怕得罪作頭的基督；這與我們的

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

彼此服從有關；我們需要存畏懼事奉主；然後我們會愛主，好在主裏面歡樂並享受主—弗五 18～21，詩二 11～12，來十二 28。

#### 【週四】

六 我們都該對神有正確的敬畏，因為我們在基督裏的信徒都要顯在基督的審判臺前；那時基督要回來審判祂的信徒，這審判並不是關於他們永遠的救恩，乃是關於他們時代的賞罰—林後五 10，林前四 4～5，三 13～15，羅十四 10。

七 敬畏主是使人延長年日的路；（箴十 27；）神愛、拯救、保護、祝福、並供應那些敬畏祂的人。（詩一〇三 11，13，17，八五 9，六十 4，箴十四 26～27，詩一一五 12～13，三四 9，一一一 5。）

八 敬畏主之人的榜樣是挪亞、（來十一 7、）亞伯拉罕、（創二二 12、）約瑟、（四二 18、）大衛、（詩二 11～12，五 7、）尼希米、（尼一 11，五 9，15、）以及早期的召會。（徒九 31。）

伍 對主聖別的敬畏事實上是喜樂的源頭，（詩二 11，）是生命的泉源，（箴十四 27，）也是生命樹，（十一 30，）將神分賜到我們裏面，好完成祂的經綸：

一 敬畏主是生命的泉源，可以使人離開死亡的網羅；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，詩十六 11；）生命的路就是生命樹的路，源頭乃是神自己。（箴三 13，18，十一 30，十三 12，十五 4。）

二 敬畏主引到生命；這是引到生命的狹路（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)；生命的途徑乃是使我們活在神裏面，而摸着並得着生命；這些途徑就是神擺在我們心裏使我們進入祂裏面的大道—箴十九 23，太七 13～14，詩八四 5。

三 死亡的路就是善惡知識的路，源頭是撒但，表顯於我們的己；活在自己裏面就是沒有神的同在，行在黑暗的路上，並且沒有生命—箴二 13，三 5～7，十四 12，十六 25，弗五 2，8～9。

### 【週五】

陸 神應許要賜給我們這些祂的子民一個心和一條路，好叫我們終身敬畏祂，使我們和我們以後的子孫得福樂，並且賜我們敬畏祂的心，使我們不轉身離開祂—耶三二 39～40：

一 我們這些蒙神揀選的人，都該有一個心，要愛神、尋求神、活神、並被神構成，使我們成為祂的彰顯；我們也該有一條路，就是三一神自己作為內裏生命的律連同其神聖的性能—39節，三一 33～34，約十四 6 上，羅八 2。

二 這一個心和一條路就是同心合意；（徒一 14，二 46，四 24，羅十五 6；）人心在基督以外另有所要，人走基督以外的路，都會導致分裂。

三 神立了永遠的約，就是新約；憑着這約，神必不轉身離開我們，並且祂必賜我們敬畏祂的心，使我們不轉身離開祂—耶三二 40。

四 我們敬畏神，就蒙神指示當選擇的道路，得知神親密的指教和祂的約；惟有敬畏神的人纔能得着神的約的啓示，並且祂只將祂親密的指教

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

賜給那些敬畏祂的人—詩二五 12, 14。

of His covenant, and He gives His intimate counsel only to those who fear Him—Psa. 25:12, 14.

柒 敬畏主和愛主是我們得着赦罪的兩個美妙結果：

VII. The fear of the Lord and the love of the Lord are two wonderful results of the forgiveness of our sins:

一 神赦罪不會叫人膽大放肆；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 神赦罪之恩也叫我們愛神；路加福音裏那個有罪的女人所以愛主多，乃是因為她得着主的赦免多—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 主越赦免我們，我們就越敬畏祂；我們越敬畏祂，就越愛祂；在消極一面，我們因着敬畏祂，就不去作祂所不喜悅的事；在積極一面，我們因着愛祂，就作祂所喜悅的事。

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.

### 【週六】

### §Day 6

捌 箴言三十一章向我們陳明敬畏主之人的兩個典範；一面，我們該像主一樣是君王，是君尊的男子，有權柄施行管理；另一面，我們該是才德的婦人，知道在神的家中當如何安排、經營、料理、並供應聖徒的需要：

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 三至九節說到掌權的君王—他不飲酒，並為人伸冤、秉持公理（豫表基督和祂的得勝者）；這樣的人纔能掌權：

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 我們的主完全受神約束，所以祂能為神掌權；我們若能受神約束而對付自己，就能為神掌權。

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，王首先要受神的話教導、管制、規律並支配；對召會中的長老們來說，原則也是一樣—申十七 14 ~ 20：

a 長老們要管理、治理召會，就必須被神的聖言重新構成；結果，他們就在神的管理、神的規律和支配之下。

b 這樣，他們的決斷自然會有神在其中，長老們就代表神治理召會的事務；這種治理乃是神治。

二 箴言三十一章十至三十一節描繪一個才德的婦人（十二 4，十九 14，得三 11）—她是智慧、仁慈、勤勞且能幹的，能安排、經營並供應她的家；『她的價值遠勝過珠寶；』（箴三一 10；）她的榮耀超越羣倫；（29；）這位才德的婦人豫表召會和愛主的聖徒：

1 才德的婦人主要的特點是她敬畏主（恭敬的敬拜、順從、服事並信靠主，滿了畏懼的尊敬主）；『豔麗是虛假的，美容是虛浮的；惟敬畏耶和華的婦女，必得稱讚』—30 節。

2 才德婦人的丈夫心裏倚靠她；『她一生的日子使丈夫有益無損；』（十二；）『她丈夫在城門口與本地的長老同坐，為眾人所認識。』（二十三。）

3 這樣才德又精明的婦人是從主來的，是她丈夫的冠冕；（十二 4；）她的兒女和丈夫起來稱她有福；（三一 28；）她的丈夫也稱讚她，說她超過眾人。（29。）

4 丈夫該能親眼看見他妻子『敬畏中純潔的品行』；

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



她的妝飾不要重於外面的辮頭髮、戴金飾、穿衣服，『乃要重於那以溫柔安靜的靈為不朽壞之妝飾的心中隱藏的人，這在神面前是極有價值的』—彼前三 1 ~ 4。

5 在正確的召會生活中，姊妹該『穿着正派合宜，以廉恥、自守〔自制〕，不以編髮、黃金、珍珠、或貴價的衣服，妝飾自己，乃藉着善行，以那適宜於自稱是敬神之女人的為妝飾』；敬神是對神的尊敬，敬拜神者對神該有的尊崇與恭敬—提前二 9 ~ 10。

6 老年婦人在舉止行動，就是行為上，要恭敬，『好訓練年輕的婦人愛丈夫，愛兒女，清明自守，貞潔，料理家務，良善，服從自己的丈夫，免得神的話被毀謗』—多二 3 ~ 5。

三 在得勝方面，我們要像君王；在愛主方面，我們要像才德的婦人；我們若能如此，在主面前就有價值和榮耀。

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.



# 第十一週■週一

## 晨興餽養

箴一 7『敬畏耶和華是知識的開端…。』

十五 16『少有財寶，敬畏耶和華，強如多有財寶，煩亂不安。』

賽十一 2『耶和華的靈必安歇在祂身上，就是智慧和聰明的靈，謀略和能力的靈，認識和敬畏耶和華的靈。』

我們為人的第一個原則，乃是要敬畏主。（箴一 7， 29， 二 5， 三 7， 八 13， 九 10。）任何事都可作，但必須不得罪主。敬畏主不僅僅是懼怕犯罪或屬世，更是懼怕所作的是出於自己，而不是出於主。

箴言中題到神時，幾乎都是用『耶和華』這辭，只有少數幾處用『神』這字，因為這位神現今是和人發生關係的神。在箴言裏，這位耶和華乃是人的智慧。我們不知道如何待人接物，但我們可以倚靠這位神。（李常受文集一九五六年第一冊一中文尚未出書。）

耶和華的分枝全然是那靈的事。基督從那靈而生，（太一 18， 20， 路一 35，）意即祂是由那靈作祂神聖的素質所構成。…那靈一直與祂同在，與祂是一。（四 1， 14， 十 21， 約一 32， 太十二 28。）祂憑那靈行動，過一種在那靈裏、同着那靈、藉着那靈、並經過那靈的生活。（聖經恢復本，賽十一 2 註 1。）

## 信息選讀

過正確為人生活的第一個原則是尊崇神。我們不但該敬拜神，也該尊崇祂。尊崇神就是在每件事上顧到並尊重神，絕不忘記祂是創造我們的奇妙之神。

# 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

我們要發脾氣時，該尊崇神。尊崇神會使我們停止作惡。尊崇神也會使我們感受別人的苦難，並向他們施憐憫，施憐恤。

即使我生在基督教裏，在我相信主以前，我也從不尊崇神。但從我得救那天起，我就開始尊崇神。在每件事上我都尊敬並尊重神。那在我的生活中引起很大的改變。

尊崇神就是敬畏神。敬畏耶和華是知識和智慧的開端，認識至聖者便是聰明。（箴一7，九10，十五33上。）知識、智慧和聰明都是從神而來。我們若敬畏祂，尊崇祂，這些就會成爲我們的產業。我們若尋找智慧如尋找銀子，搜求智慧如搜求隱藏的珍寶，我們就懂得敬畏耶和華，得以認識神。（二4～5。）敬畏耶和華就要恨惡邪惡。（八13。）敬畏耶和華使人日子加多；但惡人的年歲必被減少。（十27。）行動正直的，敬畏耶和華；行事乖僻的，卻藐視祂。（十四2。）敬畏耶和華的，有堅固的倚靠，他的兒女也有避難所。敬畏耶和華是生命的泉源，可以使人離開死亡的網羅。（26～27。）少有財寶，敬畏耶和華，強如多有財寶，煩亂不安。（十五16。）我們若在敬畏耶和華上富足，就有平安。（箴言生命讀經，一一至一二頁。）

以賽亞豫言，耶和華的靈—智慧的靈，聰明的靈，謀畧的靈，能力的靈，知識的靈，和敬畏耶和華的靈—必安歇在基督身上。（賽十一2。）在耶穌這耶西枝子的人性生活中，人看見神的靈帶着這一切屬性。祂滿了智慧、聰明、謀畧、能力、知識、和敬畏耶和華的靈。從來沒有一個人像耶穌那樣敬畏神。（基督的人性結晶讀經，九至一〇頁。）

參讀：箴言生命讀經，第二篇；三一神作三部分人的生命，第十四章；包羅萬有的基督，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

## 晨興餽養

箴三5『你要全心信靠耶和華，不可倚靠自己的聰明。』

7『不要自以為有智慧；要敬畏耶和華…。』

耶十七7～8『信靠耶和華，以耶和華為可信靠的，那人有福了。他必像樹…沿河邊扎根，…在乾旱之年毫無罣慮，而且結果不止。』

尊崇神也是信靠祂。箴言三章五至八節囑咐我們，要全心信靠耶和華，不可倚靠自己的聰明；在我們一切的道路上，都要認定祂，祂必修直我們的途徑。不要自以為有智慧；要敬畏耶和華，遠離惡事。這便醫治我們的身體，滋潤我們的骨頭。

我經常搭飛機旅行，許多次撒但在裏面恐嚇我說，我搭的飛機會失事。那時我就對主說，『主，我不在飛機裏；我在你裏面。你是我的飛機。』這是信靠主。

照着二十六節，耶和華是我們所信靠的，祂必保守我們的腳不被纏住。神的言語，句句都是煉淨的；投靠祂的，祂便作他們的盾牌。祂的言語，我們不可加添，恐怕祂責備我們，我們就顯為說謊言的。（三十5～6。）我們不可改變祂的言語，照着我們的觀點加添甚麼。（箴言生命讀經，一二頁。）

## 信息選讀

按照神的經綸，信靠神的人像樹栽於水旁；這表徵神乃是活水的泉源。（耶二13上。）樹在河邊，藉着吸取水的一切豐富而生長。這是神藉着祂的分賜完成

## 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

祂經綸的一幅圖畫。我們這些樹要接受神聖的分賜，就必須吸取神這水。（參林前三6。）這位供應之神之豐富，分賜到我們這些樹裏面，就以神的神性將我們構成，使我們長成神的度量。（西二19。）這樣，我們就與神成爲一，有同樣的元素、素質、構成和樣子。（啓四3，二一11。）（聖經恢復本，耶十七8註1。）

敬畏和敬虔有兩面的講究。敬畏是舊約神的百姓該有的生活，敬虔是新約神子民該有的生活。人在活神面前要有敬畏，人對復活的神要有敬虔。換句話說，這裏有一位活神，需要人敬畏；而這一位神也是復活的神，需要人敬虔。在舊約裏，神特別顯出爲活神，所以神子民特別要有敬畏。在新約裏，神特別顯出爲復活的神，因此新約信徒特別要有敬虔。…今天我們是新約之下神的子民，因此不僅要有敬畏，還得有敬虔。這意思是，我們在生活中，不僅要顯出活神，更要顯出復活的神。

敬畏就是在你的生活中，沒有罪，沒有肉體，也沒有世界；敬虔乃是你不僅沒有這些，還有神調在你裏面，從你裏面顯出來。在有的人身上，你可以看出他是敬畏的。在有的人身上，你可以看出又進一步了，他是敬虔的。在這人身上不但不見罪、肉體和世界，反倒看見另一種奧祕的情形，好像是人，卻又是神。這就是神從人裏面顯出來了；這就是敬虔。

使徒保羅說，要操練自己以至於敬虔。（提前四7。）這意思是告訴我們，在一切的生活上，一面要敬畏，不敢動肉體，不敢摸罪，不敢有世界；另一面，還要隨從神，而活出神。無論甚麼時候，神若不動，我就不動；神動了，我纔動。這是一個非常大的功課，需要我們好好學習，好好操練。（活神與復活的神，三七、四〇頁。）

參讀：活神與復活的神，第一、四篇；箴言生命讀經，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

## 晨興餽養

箴三 9 ~ 10 『你要以財物，和一切初熟的出產，尊榮耶和華。這樣，你的倉房必充滿有餘，你的酒醉必盈溢新酒。』

尊崇神的意思也是尊榮神。箴言三章九至十節說，我們要以財物，和一切初熟的出產，尊榮耶和華。…我們若賺得更多的錢，為着將來積存財寶，那是很可憐的。至少我們出產的十分之一（初熟果子）必須獻給神。我們該一直將神所賜給我們的東西，慷慨的施與。這是尊榮神。（箴言生命讀經，一三頁。）

## 信息選讀

神對於祂的兒女們有一個聖別的要求。所以保羅在林後七章一節說，『我們既有這些應許，就當潔淨自己，除去肉身和靈一切的玷污，敬畏神，以成全聖別。』可見我們得以成為聖別，是和我們對神的敬畏有極大的關係。神是聖別的，人越就近祂就越感覺到自己的污穢，人越事奉祂就越怕有自己。所以在我們起首學習敬畏神的時候，就很自然的在一切的事上怕有自己在裏頭。比方說，你的兒子來問你一件事該怎樣作，如果你有敬畏神的心，你就怕在你的答覆裏有你自己的成分，這就叫作敬畏。再比方說，有一個弟兄要你幫助他，如果你有一個敬畏神的心，你就怕在幫助弟兄的事上有你自己的成分，同時又怕你因着有自己的成分而不幫助弟兄，你在那裏有一個怕自己的心。…當你要和一個弟兄或者姊妹來往的時候，你在神面前就怕還有你自己攙雜在裏頭。…敬畏，就是你對於事情有一個存心，怕在這事情裏有你自己。再比方說，你在批評或者稱讚弟兄的事上，怕你的批評是出於你自己，也怕你的稱讚是出於你自己，你這樣怕

## 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這些事情的裏面，就是你動了敬畏的心。（倪柝聲文集第二輯第十七冊，二一〇頁。）

敬畏就是怕得罪神。敬畏是人墮落之後，不可或缺的…態度。…人墮落了，罪…進到人裏頭，人的天性成了肉體，又產生了世界；…罪、肉體、世界都是與神不兩立的。人稍微不謹慎，容讓這些有了地位，…就觸犯…頂撞…得罪神。因此，…人絕對需要敬畏。（活神與復活的神，三七至三八頁。）

（我們應當）敬畏基督。以弗所五章二十一節說，『憑着敬畏基督，彼此服從。』『憑着敬畏基督，』直譯，在敬畏基督中。這表明我們的彼此服從，乃是在敬畏基督之心境、範圍和空氣裏的。…保羅在這裏說到憑着敬畏基督，是為着與周圍的人彼此的關係、彼此的接觸而說的。…我們彼此服從，乃是…要在敬畏基督中，纔作得到。

在以弗所書裏的基督乃是元首，是身體的頭；而五章二十一節的『彼此』就是肢體的故事。彼此服從就是肢體與肢體之間，在頭之下建立正常的關係。比方，手和胳膊鬧彘扭了，你說是手不服從胳膊呢？還是胳膊不服從手？我們天然的想法只以為小的該服從大的，因此手該服從胳膊。但如果是胳膊不要手，那就是胳膊不服從手了。我們常常有一種想法，妻子該服從丈夫，不是丈夫該服從妻子。…（然而，）丈夫要不要服從妻子？本節所說憑着敬畏基督，彼此服從，乃是總綱，底下就是說明：丈夫和妻子要彼此服從。因此，不僅妻子要在敬畏基督中服從丈夫，丈夫也要在敬畏基督中服從妻子。（從以弗所書看召會在聖靈裏的生活與職責，二二〇至二二二頁。）

參讀：事奉主者的異象、職事與引導，第二篇；認識並經歷神作生命，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



# 第十一週■週四

## 晨興餽養

林前四 5『所以在那時以前，甚麼都不要論斷，直等主來，祂要照出暗中的隱情，也要顯明人心的意圖…。』

林後五 10『因為我們眾人，必要在基督的審判臺前顯露出來，叫各人按着本身所行的，或善或惡，受到應得的報應。』

使徒保羅說，『我雖不覺得自己有錯，卻也因此得稱義，但察驗我的乃是主。所以在那時以前，甚麼都不要論斷，直等主來，祂要照出暗中的隱情，也要顯明人心的意圖。』（林前四 4～5。）我們都要站在神的審判臺前，將自己的事向神陳明。（羅十四 10，12。）這些話告訴我們，每一個人將來都要經過神那個大的審判。今天你用口批評弟兄，論斷弟兄，到了那一天，神就要你用自己的口，將這些批評論斷的話，向神說明。主在馬太十二章說，『人所說的每句閒話，在審判的日子，都必須供出來。』（36。）那日子何等可畏！神要憑我們的話，定罪或稱義我們。無論誰，那一天都要在基督的審判臺前顯露出來，叫各人按着本身所行的，或善或惡，受到應得的報應。（林後五 10。）（活神與復活的神，五五頁。）

## 信息選讀

我們所以敬畏，因為祂是活神；我們所以敬虔，因為祂是復活的神。然而，不僅如此，祂還是審判的神。當審判的日子，祂的眼目如同火焰，腳好像在爐中煅煉過明亮的銅，口中出來一把兩刃的利劍，

# WEEK 11 — DAY 4

## Morning Nourishment

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

(啓一 14 ~ 16, ) 那實在是可怕的。我們身上若還帶着罪惡、肉體、人情、世界、自己、理由, 這些不屬於神、不合於神的東西, 到那日都要被祂如火焰的眼目搜索出來, 都要被祂口中的利劍分割開來, 也都要被祂那像在爐中煅煉過明亮之銅的腳踐踏定罪!

然而感謝神, 當祂這最終的審判還未臨到時, 祂就在我們一個段落接一個段落的人生過程裏, 先來審判我們, 給我們有新的機會, 新的起頭。這是祂的憐憫, 免得我們與世人一同被定罪。在這過程中, 每一次的小審判都是一個題醒, 都是一個拯救。如果我們因着神這些小的審判, 而有一個新的起頭, 神就能重新向我們施恩。然而, 如果我們不受題醒, 不蒙拯救, 仍然一直的錯下去, 將來就要遭到神最後的大審判。願主憐憫我們, 叫我們看見祂是審判的神, 是輕慢不得的。(活神與復活的神, 五五至五六頁。)

生命的路與死亡的路成對比。…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。與此相對的, 就是走死亡的路。

箴言十四章十二節和十六章二十五節都說, 『有一條路, 人以爲正, 至終卻是死亡之路。』走死亡的路就是人自以爲有智慧, 而倚靠自己的聰明。(三 5 ~ 7。)

生命的路就是生命樹的路, 源頭是神自己; 死亡的路就是善惡知識樹的路, 源頭是撒但, 表顯於我們的己。因此, 我們必須學習脫離自己, 而活在神裏面。箴言教導我們正確爲人之路, 其祕訣乃在於拒絕自己, 而活在神裏面。(李常受文集一九五六年第一冊一中文尚未出書。)

參讀: 建造召會的超越恩賜, 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

# 第十一週■週五

## 晨興餽養

耶三二 39 ~ 40『我要賜給他們一個心和一條路，好叫他們終身敬畏我，使他們和他們以後的子孫得福樂。我又要與他們立永遠的約，必不轉身離開他們，必善待他們，並且賜他們敬畏我的心，使他們不轉身離開我。』

我們這些蒙神揀選的人，都該有一個心，要愛神、尋求神、活神、並被神構成，使我們成為祂的彰顯；我們也該有一條路，就是三一神自己作為內裏生命的律連同其神聖的性能。（耶三一 33 ~ 34，約十四 6 上。）這一個心和一條路就是同心合意。（徒一 14，二 46，四 24，羅十五 6。）人心在基督以外另有所要，人走基督以外的路，都會導致分裂。（聖經恢復本，耶三二 39 註 1。）

〔神〕永遠的約就是新約。（耶三一 31 ~ 34，來十三 20。）憑着這約，神必不轉身離開我們，反要將我們栽植在我們的美地基督裏，（見申八 7 註 1，）並且我們得以買回基督的各方面，（耶三二 40 ~ 44，）也就是藉着付代價，忘記背後，竭力追求基督，而贏得基督。（腓三 8 ~ 14。）（耶三二 40 註 1。）

## 信息選讀

我們如何能真懂得神的約，真知道神的約呢？詩篇二十五篇十四節告訴我們說，『耶和華親密的指教敬畏祂的人；祂必使他們得知祂的約。』…你可以聽見人說到神的約，你也可以明白一些關於約的事；但是，如果沒有神的啓示，你仍舊沒有能力，你仍舊抓不牢神的話。所以我們需要神在我們的靈裏給我們一個指示。

# 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.

甚麼樣的人能得着神的指示呢？…耶和華是親密的指教敬畏祂的人，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，就不要盼望神親密的指教他們，就不要盼望神把祂的約指示他們。耶和華親密的指教敬畏祂的人，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。（甚麼是新約，三九至四〇頁。）

人是想神的赦罪，會叫人膽大放肆。那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，未嘗過神赦罪之恩的人，纔膽大放肆，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；神對召會的計畫，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

## 晨興餽養

箴三一4『…君王不可喝淡酒，絕對不可；首領也不可說，濃酒在那裏？』

9『你當開口按公義審判，為困苦和窮乏人秉持公理。』

10～12『才德的婦人誰能得着呢？她的價值遠勝過珠寶。她丈夫心裏倚靠她，必不缺少利益。她一生的日子使丈夫有益無損。』

箴言…末了一章舉出兩個典範—掌權的君王和才德的婦人。一面，我們該像主一樣是君王，是君尊的男子，有權柄施行管理；另一面，我們該像才德的婦人，知道在神的家中當如何安排、經營、料理、並供應聖徒的需要。

三至九節說到掌權的君王，他不淫穢、不飲酒，並為人伸冤、秉持公理。這豫表基督和祂的得勝者；這樣的人纔能掌權。許多弟兄不能約束自己，所以不能作王掌權。我們的主完全受神約束，所以祂能為神掌權。我們為人處事該像君尊的王子。…能叫人敬畏的人，必是自約的人。（參歌六4下。）我們若能受神約束而對付自己，就能為神掌權。

箴言三十一章十至三十一節描繪一個才德的婦人—她是智慧、仁慈、勤勞且能幹的，能料理、安排、經營並供應她的家。『她的價值遠勝過珠寶；』（10；）她的榮耀超越羣倫。這位才德的婦人豫表召會和愛主的聖徒。我們都該像這才德的婦人一樣來愛主。（李常受文集一九五六年第一冊—中文尚未出書。）

## 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）兩個典範表徵我們一面要像君王，另一面要像才德的婦人。在得勝方面，我們要像君王；在愛主方面，我們要像才德的婦人。我們若能如此，在主面前就有價值和榮耀。

箴言並不是普通的規勸，乃是說到我們在神面前該如何為人。…惟有（像這兩個典範那樣），我們纔能構得上箴言裏為人的標準。

箴言頭三十章將各種為人的原則和細則，以及一般智慧的話都說過之後，末了一章舉出我們為人的兩個典範。這兩個典範表徵宇宙中的兩個大人物—神和人；神是掌權的君王，而人該是才德的婦人。從創世記直到啓示錄，一直有一條線論到這兩個大人物。在新約裏這兩個大人物就是基督和召會。我們的為人一面該像基督一樣是掌權的君王，有權柄施行管理；另一面，我們該像才德的婦人，在神的家中知道當如何料理、經營、供應。這章裏所說的兩個典範含意很深，能使我們從為人、從豫表、從屬靈生活、從實用各方面，得着很多的教導，值得我們學習。（李常受文集一九五六年第一冊一中文尚未出書。）

在尊重婚姻上，男人的忠信是基礎。關於這點，箴言五章五至十九節給我們關於『淫婦』的警告：她的腳下入死地；她的腳步邁向陰間。她不走生命平坦的途徑；她所行的變遷不定，自己卻不知道。（5～6。）

在尊重婚姻上，男人的忠信是基礎，婦人的美德是建立。恩德的婦女取得尊榮。（十一 16 上。）才德的婦人是丈夫的冠冕。（十二 4 上。）智慧婦人建立家室。（十四 1 上。）關於婦人的美德，我們需要讀三十一章十至三十一節。（箴言生命讀經，二一至二二頁。）

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

# 第十一週詩歌

423

## 經歷基督—信靠祂

8 8 8 8 (英 578)

E 大調

3/4

E 3 3 3 | A 4 - 3 | F#m 2 - 2 | B 2 - - | E 5 5 4 | C#m 3 - 1 | F#7 1 7 6 | B 5 - - |

一 意志薄弱, 能力 軟弱, 盼望已經 全都 消滅;

B7 5 6 5 | E 1 - 7 | A 7 6 5 | F#m 4 - 3 | B7 2 - 1 | F#m 4 - 3 | B7 2 6 7 | E 1 - - ||

只有信託 你的 工作 將我 這人 溫柔 提挈。

二 盡我所有, 所有失敗, 失敗至今, 失敗頻仍;  
無何可信, 信你能耐, 能彀抓我聽你命令。

三 當我的心稍微高仰, 我就近乎跌倒危地;  
我不敢作, 我不敢想, 事事處處, 我需要你。

四 你是救主...剛強...體貼, 哦主, 我今尋求你面;  
雖然我是弱中弱者, 我的能力是你恩典。

# WEEK 11 — HYMN

## 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 nearly gone;  
I can but trust Thy working true To  
gently 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.





# 傳道書結晶讀經

## 第十二週

虛空的虛空，  
那在耶穌身上的實際，  
以及神的眾子顯示出來

詩歌：詩 767

讀經：傳一 2～11, 14, 二 17, 22, 三 11, 十二 8, 詩  
三九 4～6, 弗四 17～21, 24, 約壹 5 20, 羅八 19～22

## 綱要

### 【週一】

壹 『虛空的虛空，凡事都是虛空』—傳一 2 下：

一 在傳道書一章二至十一節我們看，這卷書的主題是虛空的虛空：

- 1 傳道書的中心思想是：在日光之下，墮落離開神的人生是虛空的虛空—一 2。
- 2 傳道書的內容是對墮落人類在日光之下，在敗壞世界中之人生的描繪—弗二 12。
- 3 所羅門在傳道書裏的教訓，給我們看見敗壞世界裏的人生，都是虛空，都是捕風—一 14。
- 4 照傳道書看，人的歷史從起初到現今，都是虛空—

# 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 一件事無論多麼美好、超絕、美妙、奇妙，只要是屬舊造的，那就是日光之下虛空的虛空的一部分——一 9，二 11，17，22。
- 6 惟有那在諸天之上，不在『日光之下』（一 9）的新造，不是虛空，乃是實際——林後五 17，加六 15，弗四 24。

## 【週二】

二 在詩篇三十九篇四至六節，大衛領悟他生命的無有和虛幻：

- 1 在這篇詩裏，大衛被神帶到一個地步，領悟他是無有和虛幻；他學知各人站得穩妥的時候，不過盡是虛幻——5 節。
- 2 我們領悟我們的光景是罪惡的，（詩三八，）我們的處境是虛幻的，這就為基督開路，將我們釘十字架，並進到我們裏面，從我們活出祂自己，並使我們在生機的聯結裏與祂同活，藉此頂替我們，正如保羅在加拉太二章二十節所表達的。

三 人是神以最高、最尊貴的定旨造的，就是要憑神的神聖生命和性情，彰顯神的形像——創一 26：

- 1 神的仇敵魔鬼撒但進來，將他自己作為罪，注入到神為着祂的定旨所造的人裏面——三 1～6，羅五 18，三 23，約壹 3 4。
- 2 因着人這墮落，人以及神所交託給人管理的一切受造物，都服在虛空之下；（羅八 20～21；）因此，在敗壞世界裏的人生，也成了虛空。

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 逃離這虛空的路，就是回到神那裏，在基督裏以神作救贖、生命、財富、享受、快樂和滿足，使我們仍然可以為神所用，以成就神創造人時原初的定旨，而完成神永遠的經綸—傳十二 13 ~ 14。

四 雖然在敗壞世界裏的人生是虛空，是捕風，但我們需要領悟，神已將永遠安置在人心裏—三 11：

1 傳道書三章十一節裏的『永遠』，是『神所栽種，歷代以來就在運行的一種要有目的的感覺；日光之下，除神以外，別無甚麼可以滿足這感覺』。（The Amplified Bible，擴大本聖經。）

2 神按着自己的形像創造人，並在人裏面造了靈，使人能接受祂並盛裝祂，並且給人造了尋求神自己的心，使神能作人的滿足—創一 26，二 7，亞十二 1。

3 雖然人墮落離開神，並且罪藉着撒但進來，阻撓人接受神作人的滿足，但在人心裏仍存留着對神的渴望、對神的尋求—傳三 11。

4 短暫的事物絕不能滿足人；惟有永遠的神，就是基督，能滿足人心深處要有目的的感覺—參林後四 18。

### 【週三】

貳 在以弗所四章十七至二十一節和二十四節，保羅陳明那在耶穌身上的實際，使我們不再在心思的虛妄裏行事為人：

一 在以弗所四章十七節保羅勸勉信徒『不要再像外邦人在他們心思的虛妄裏行事為人』：

1 墮落人類日常生活的基本元素乃是心思的虛妄。

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 外邦人是墮落之人，在他們的推想上變為虛妄—羅一 21：

a 他們在心思的虛妄裏，行事為人沒有神，受他們虛妄思想的控制和擺佈。

b 在神的眼中和使徒保羅的眼中，世人所想、所說、所作的，不過是虛妄。

3 外邦人在他們心思的虛妄裏行事為人，因着心裏的剛硬，就在悟性上昏暗了—弗四 18：

a 當墮落之人的心思充滿虛妄，他們的悟性在神的事上就昏暗了—詩九四 11。

b 墮落之人心裏的剛硬，乃是他悟性昏暗、心思虛妄的根源—弗四 17 ~ 18。

二 在以弗所四章十七節和二十一節，有那在耶穌身上的實際與在墮落之人心思裏之虛妄的對照：

1 墮落之人不敬虔的行事為人乃是虛妄；但在耶穌敬虔的生活裏乃是實際。

2 那在耶穌身上的實際就是二十四節裏所題到新人的『那實際』：

a 那迷惑（22）是撒但的人位化，那實際（24）是神的人位化；那迷惑是魔鬼，那實際乃是神。

b 神是那實際，展示在耶穌的生活裏—21 節。

#### 【週四】

3 那在耶穌身上的實際，是指四福音書所記載耶穌一生的真實光景：

a 耶穌的人性生活是照着這實際，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 耶穌生活的素質就是實際；祂行事為人總是在實際中。
- c 主在祂人性生活中所作的一切，都是神的彰顯，所以就是實際。
- 4 耶穌這種照着實際的生活，乃是信徒生活的模型——約貳 1 ~ 2, 4, 約參 3 ~ 4:
  - a 我們需要學基督，並在祂裏面受教導，過實際的生活——弗四 20 ~ 21, 約貳 1, 約四 23 ~ 24。
  - b 我們是基督身體的肢體，該過一種實際的生活，如同那在耶穌身上的實際——一種彰顯神的生活。

三 我們能活在那在耶穌身上的實際裏，因為『我們…在那位真實的裏面』——約壹 5:20:

- 1 『那位真實的』是指神對我們成了主觀的，指客觀的神在我們的生活和經歷中成了那真實者。
- 2 在那位真實的——那真實者——裏面，就是在祂兒子耶穌基督裏面，因為神的兒子主耶穌就是真神——20節。
- 3 那真實者就是神聖的實際；認識那真實者，意即藉着經歷、享受並擁有這實際，而認識這神聖的實際。

### 【週五】

叁 受造之物因着服在虛空之下，所以熱切等待神的眾子顯示出來，『指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由』——羅八 19 ~ 22:

- 一 因着撒但將他自己作為罪注入到人裏面，結果人和一切受造之物都被帶到敗壞的奴役之中，服在虛空之下——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 因着受造之物服在虛空和敗壞的奴役之下，日光之下一切盡都虛空—傳一 2，十二 8。
- 2 現今一切受造之物，都在腐朽與敗壞之律下受奴役；惟一的指望，是當神的眾子顯示出來時，可以從敗壞的奴役得着釋放，得享神兒女之榮耀的自由—羅八 20～21。

## 二 受造之物專切期望着，全神貫注的期望着，『熱切等待神的眾子顯示出來』—19 節：

- 1 顯示出來意即揭露或顯示出先前被遮蓋或隱藏的事物—弗一 17，三 5，加一 15～16，啓一 1。
- 2 到主再來時，我們要得着榮耀，身體完全得贖，那時幔子就要揭開—羅八 18。
- 3 受造之物『一同歎息，一同受生產之苦，直到如今』，(22,) 正在等待神的眾子顯示出來。(19。)
- 4 這樣的顯示，乃是我們現今所經歷之標出過程的完成—見一 4 註 6。

### 【週六】

## 三 雖然一切受造之物目前都被拘留在虛空和敗壞的光景裏，但神要帶進祂的國，以對付現今這光景—啓十一 15：

- 1 要來的國將是神榮耀的國，主要由神顯示出來的眾子所組成—太六 10，13，羅八 19。
- 2 神的榮耀與神的國並行，並在神國的範圍裏得彰顯—太六 10，13 下，詩一四五 11～13。
- 3 神已經呼召我們進入祂的國和榮耀—帖前二 12：
  - a 神的國乃是我們在神聖的管治下，帶着進入神榮耀的指望，敬拜並享受神的範圍—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 國度是神施行祂權能的範圍，使祂能彰顯祂的榮耀—啓五 10，13。
- c 國度的照耀乃是爲使父得榮耀—太五 16。
- 4 神的國就是神爲祂神聖的行政，在祂的榮耀裏帶着祂的權柄的顯出；因此，進入神的國和進入神彰顯出來的榮耀，是同時發生的一件事—來二 10，太五 20，帖前二 12，帖後一 9，啓二一 9 ~ 11，二二 1，5。
- 5 受造之物正在專切期望着，熱切等待神的國來臨；神的國顯示出來時，一切受造之物都要得着釋放，神顯示出來的眾子要脫離虛空，並且『在他們父的國裏，要發光如同太陽』—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.





## 晨興餽養

傳一 2『傳道者說，虛空的虛空，虛空的虛空，凡事都是虛空。』

9『已有的事，後必再有；已作的事，後必再作。日光之下並無新事。』

14『我見日光之下所作的一切工，看哪，都是虛空，都是捕風。』

傳道書的內容是所羅門在墮落離開神，又回轉歸向神之後，對墮落人類在日光之下，在敗壞世界中之人生的描繪。他專心尋求、查究天下所作的一切，他觀察到照着自然的現象，萬事都是循環，一代又一代都是一樣，令人厭煩，並無新事。他下結論說，對墮落人類的人生而言，這一切都是虛空的虛空，都是捕風。智慧的王，憑他的智慧所得這樣的結論，可以看作是墮落之人虛空人生的歷史。他在這卷書中的結論，就像結局悲慘之人的輓歌。（傳道書生命讀經，二頁。）

## 信息選讀

照傳道書看，人的歷史從起初到現今，都是虛空。…保羅在羅馬八章二十至二十一節說到這點，與傳道書所說的相符。今天每個人實際上不是在活，乃是在死。我們生而死，就是說，我們從出生之日，就一直在死。由此我們看見，在日光之下，人生是虛空的虛空。

所羅門有無比的智慧，至高的地位，凌駕眾人的財富，又有成百的妃嬪，在放縱情慾上墮落到

## 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

無與倫比的地步。經過日光之下一切積極和消極的人生經歷，他的思想中深深刻着且充滿了這卷書的中心思想，就是在日光之下，墮落離開神的人生是虛空的虛空。人是神以最高、最尊貴的定旨造的，就是要在生命、性情、和彰顯上與神相像而彰顯神。但神的仇敵魔鬼撒但進來，將他自己作為罪，注入到神為着祂的定旨所造的人裏面。因着人這墮落，人以及神所交託給人管理的一切受造之物，都被帶進敗壞的奴役之中，服在虛空之下。（羅八 20～21。）因此，在敗壞世界裏的人生，也成了虛空，成了捕風。著者所羅門完全領悟這事，就在他的描述裏強調這事到極點。但他在這事上並沒有完全失望，反而指教人一條脫離這虛空的路，就是回到神那裏，以神作人的一切，人的救贖、生命、財富、享受、快樂和滿足，（傳十二 13，）使人仍然可以為神所用，以成就神創造人時原初的定旨，而完成神永遠的經綸。（傳道書生命讀經，二至四頁。）

箴言論真智慧；傳道書論日光之下人生真實的意義，就是虛空的虛空，就是捕風。雅歌（歌中之歌）是滿足中的滿足。離了基督，整個宇宙就沒有滿足。作神具體化身的獨一基督，不但是人獨一的滿足，也是那服在虛空之下（羅八 20）整個宇宙獨一的滿足。受造之物現今服在虛空之下，這事實的意思是，在日光之下，凡事都是虛空。今天神具體化身在基督裏，基督實化為複合、七倍加強、包羅萬有、賜生命的靈，就是經過過程之三一神的終極完成。這內住的一位乃是我們主觀的滿足。（箴言生命讀經，六九頁。）

參讀：傳道書生命讀經，第一至二篇；福音題綱，第四十一題；箴言生命讀經，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, msg. 1-2; CWWL, 1954, vol. 3, "Gospel Outlines," outl. 41; Life-study of Proverbs, msg. 1, 4, 8

### 晨興餽養

傳三 11『神造萬物，各按其時成爲美好，又將永遠安置在世人心裏…。』

林後四 18『我們原不是顧念所見的，乃是顧念所不見的，因爲所見的是暫時的，所不見的纔是永遠的。』

神…將永遠（就是對永遠之事的渴望）安置在世人心裏…。（傳三 11。）神造人時，將所羅門所稱爲『永遠』的東西放在人裏面。這就是說，在人裏面有一種對神的渴望，對永遠之事的渴望。物質的事也許是可享受的，卻是暫時的。

許多成功的人能見證，他們竭力在事業上晉昇時，裏面就覺得虛空。他們開始領悟，他們在尋求永遠的事。他們得着所要得的東西以後，就覺得那算不得甚麼。這種感覺來自人心裏對永遠之事的渴望。

照着我們自己的經歷，我們知道，每當我們在人生有所成功的時候，也有虛空的感覺。這指明在人裏面有對永遠之事的渴望。神已將這樣的渴望，這樣的尋求，放在人的心裏，使人尋求神。每個人，尤其每個有思想的人，裏面都有這種對永遠的渴望和尋求。（傳道書生命讀經，七至八頁。）

### 信息選讀

神按着祂的形像…創造人，並給人造靈，使人能接受並盛裝祂。傳道書三章十一節…說，神將永遠安置在人心裏。在這宇宙中的事物，主要的有兩類：暫時的事物和永遠的事物。保羅在林後四章十八節說，『我

### 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

們原不是顧念所見的，乃是顧念所不見的，因為所見的是暫時的，所不見的纔是永遠的。』這一節是對所羅門在傳道書三章十一節之話的正確解釋。智慧的王說，神造萬物，各按其時成爲美好，又將永遠安置在人心裏。這與我們人的經歷是相合的。一個人無論多麼富有或成功，他仍然覺得虛空。人有一個深的渴望，要得着永久的事物，而惟有永遠的事物纔是永久的。擴大本英文聖經說，在人心裏的這永遠，乃是『神所栽種，歷代以來就在運行的一種要有目的的感覺；日光之下，除神以外，別無甚麼可以滿足這感覺』。我們有一種要有目的的感覺，是只有神纔能滿足的。惟獨神纔能滿足我們心裏這種要有目的的感覺。

神創造人的時候，有三個顯著的東西：祂的形像；人的靈，使我們接受祂；以及神所栽種，歷代以來就在我們心裏運行的一種要有目的的感覺—在日光之下，除神以外，別無甚麼可以滿足這種感覺。雅歌中所描繪的羅曼史，不是從主開始的，乃是從尋求者開始的。一個人成了這樣一個尋求者，是因為在他裏面有一種要有目的的感覺，要尋求永遠的事物。除了神自己，就是基督之外，沒有甚麼能填滿或滿足這個感覺。許多人認爲我們在浪費時間，但事實上我們是在贖回光陰。那些追求短暫事物的人，纔是在浪費時間。他們是無事而忙；他們所忙的事，都是暫時的，不是永遠的。在全宇宙中，只有一位是永遠的，就是永遠的神。（神人的生活，六至七頁。）

大衛說，人的行動實係幻影；他們忙亂，真是枉然。（詩三九6。）

神要我們成爲無有。神要我們被基督頂替。…我與祂有生機的聯結。祂生活、工作，我也與祂一同生活、工作。基督頂替我，藉着我活出祂自己。（詩篇生命讀經，二六八至二六九頁。）

參讀：詩篇生命讀經，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

## 第十二週■週三

### 晨興餽養

弗四 17『所以我這樣說，且在主裏見證，你們行事為人，不要再像外邦人在他們心思的虛妄裏行事為人。』

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

外邦人是墮落的人，在他們的推想上變為虛妄。（羅一 21。）他們在心思的虛妄裏，行事為人沒有神，受他們虛妄思想的控制和擺佈。凡他們照着墮落的心思所作的，都是虛妄，沒有實際。…保羅在以弗所四章十七節的勸勉，含示我們信徒得救前在心思的虛妄裏行事為人，得救後仍可能繼續如此行。甚至在基督徒中間，那些不彰顯神的宗教活動和作法—如聖誕節和復活節—乃是迷信、虛假、欺騙和虛妄。我們身為信徒，不該再在心思的虛妄裏行事為人。相反的，我們應當讓新人將神活出來；新人生活的每一細節，都必須是神彰顯在我們的生活裏。這就是不再在心思的虛妄裏行事為人，乃照着那在耶穌身上是實際者，過新人的生活。（新約總論第十一冊，二一九頁。）

### 信息選讀

在以弗所四章十七至三十二節我們看見，基督是實際與恩典為着新人的生活。…當神在基督裏成為肉體成了一個人，祂帶着恩典和實際而來；也就是說，基督來時，恩典和實際隨着祂而來。在（約翰一章十四和十七節）我們看見，恩典與實際人位化在耶穌基督裏；恩典和實際指一個人位，就是三一神成為肉體並

## 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.

彰顯於人性。以弗所書陳明實際與恩典乃是一對，為着新人的生活。二章十五節告訴我們，基督創造了一個新人；今天這新人乃是在地上。四章十七至三十二節接着啓示，新人生活的路乃是藉着實際與恩典。…保羅在十七至二十一節以及二十四節陳明那在耶穌身上的實際，使我們不再在心思的虛妄裏行事為人。

（在二十一節）保羅不是說，在基督身上是實際者；他乃是說，在耶穌身上是實際者。這是因為當主耶穌作為人在地上生活時，在祂身上總是實際。在耶穌身上，也就是在祂的人性生活和日常行事為人裏——無論是作木匠或是盡祂的職事——實際總是在那裏。要明白耶穌作為人在地上生活時，在祂的生活中所彰顯的實際，我們需要讀十七節；保羅在這節勸勉信徒不要再『像外邦人在他們心思的虛妄裏行事為人』。這裏我們看見，在耶穌身上是實際者與在外邦人心思裏的虛妄相對。在耶穌的人性生活裏，沒有虛妄，只有實際；然而，在我們無神的社會裏，沒有別的，只有虛空的虛空。我們也許可以用本仁約翰所著『天路歷程』中的一句話來說，整體而言，今天的世界是一個『浮華世界』。今天世界上的財富、名聲、地位、娛樂和財物都是虛空，但在那人耶穌日常生活中的一切都是實際。祂在為人生活中所作的一切都是實際；祂所說的話沒有一句是虛妄的。（參彼前二 22。）

基督對我們不僅是生命，也是榜樣。（約十三 15，彼前二 21。）在祂地上的生活中，祂設立了一個榜樣，如福音書中所啓示的。此後，祂釘死並復活成了賜生命的靈，使祂可以進到我們裏面，作我們的生命。我們照着祂的榜樣跟祂學，（太十一 29，）不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。我們學了基督，就是在基督這榜樣的模子裏，模成基督的形像。（羅八 29。）（新約總論第十一冊，二一五至二一七頁。）

參讀：新約總論，第一百一十八、二百五十三、三百四十一篇；生命經歷的實際功課，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

## 第十二週■週四

### 晨興餽養

弗四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

約壹五 20『我們也曉得神的兒子已經來到，且將悟性賜給我們，使我們可以認識那位真實的；我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永遠的生命。』

（在以弗所四章二十一節，）『那在耶穌身上是實際者』這說法是指耶穌一生的真實光景，如四福音書所記載的。外邦墮落之人不敬虔的行事為人乃是虛妄；但在耶穌敬虔的生活裏乃是實際。耶穌在生活中總是在神裏面，同着神並為着神行事。神是在祂的生活中，並且祂與神是一。這就是在耶穌身上是實際者。我們信徒既以基督作我們的生命得了重生，並在祂裏面受過教導，就照着那在耶穌身上是實際者學了基督。（新約總論第十一冊，二一七頁。）

### 信息選讀

耶穌這人在祂的日常行動中不僅偉大，也非常柔細。譬如，祂用五餅二魚食飽五千人時，…指示祂的門徒拾起剩下的零碎，免得有糟蹋的，共裝滿了十二籃子。（約六 12 ~ 13。）四福音啓示，在主日常生活的每一個細節裏，沒有虛妄，只有實際。此外，幾乎在四福音的每一頁裏，我們都看見耶穌敬虔生活裏的實際，與祂周圍之人一反對祂的人和祂的門徒們一生活裏的虛妄，兩者之間顯著的對比。

主耶穌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。按照四福音的記載，

## 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.

主耶穌的生活乃是實際的生活。實際就是光的照耀。光是源頭，實際是其彰顯。希伯來一章三節說，主耶穌是神榮耀的光輝。這意思是，祂乃是那是神之照耀。因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是實際的生活，就是神自己照耀的生活。這實際的生活就是神的彰顯。因這緣故，保羅說，我們是照着那在耶穌身上是實際者，學了基督。換句話說，我們乃是照着耶穌生活的模子學了基督；耶穌生活的模子就是實際。

…基督設立了這個模子之後，就經過死與復活，並在復活裏成了賜生命的靈。祂是這樣一位靈，進到我們裏面作我們的生命。當我們相信基督並受浸時，神就把我們擺在作模子的基督裏面，如同麵團被擺在模子裏一樣。藉着被擺在模子裏，我們就學了這模子。這意思是，藉着被擺在基督裏，我們就學了基督。一面，神把我們擺在基督裏；另一面，基督進到我們裏面作我們的生命。現今，我們能照着神把我們擺入的模子，憑祂而活。我們在作為模子的基督裏面，祂作為我們的生命在我們裏面。這樣，我們就照着那在耶穌身上是實際者學了基督。

在以弗所四章這裏，保羅在題到恩典（就是供應）之前，先陳明實際，就是原則、模型和標準。實際乃是光的照耀。我們這些在元首之下基督身體的肢體，應當照着那在耶穌身上是實際者學基督。但我們要活出這樣實際的標準，就必須有恩典。在二十九節，保羅將恩典聯於我們的說話。這指明我們不僅是在我們認為重要的事上需要恩典，更是在日常生活的細節上需要恩典。…例如，我們日常生活的言談裏也許缺少恩典。…我們若在我們生活的這一方面有恩典，在其餘各方面就都有恩典了。在凡事上我們都需要恩典，好照着那在耶穌身上是實際者過生活。（新約總論第十一冊，二一七至二一九、二二一頁。）

參讀：以弗所書生命讀經，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



羅八 19 ~ 21 『受造之物正在專切期望着，熱切等待神的眾子顯示出來。因為受造之物服在虛空之下，不是自己願意的，乃是因那叫牠服的，指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。』

（在羅馬八章十九節，）『顯示』指神的眾子顯明或顯現。我們都是神的眾子。…我們若在街上告訴人，我們是神的眾子，他們會以為我們瘋了。他們會說，『看看你和我。我們之間有甚麼不同？我們都是人。你與我沒有不同。你只是另一個人。為甚麼你說你是神的兒子？』然而，日子將到，神的眾子要顯明出來。到那日不需要宣告：『從現在起我們是神的眾子，』因為我們都會得榮耀。我們會在榮耀裏，被神的榮耀標出為眾子。那時，其他的人都必須承認我們是神的眾子。他們會說，『看這些人！這些滿了榮耀的人是誰？他們必是神的眾子。』…整個受造之物正在用注視的眼目等待這事，因為受造之物熱切等待神的眾子顯示出來。（羅馬書生命讀經，二六九頁。）

### 信息選讀

整個受造之物都在虛空之下。日光之下一切都是虛空。智慧的王所羅門說，『虛空的虛空，凡事都是虛空。』（傳一 2。）受造之物服在虛空之下。

我們需要留意（羅馬八章二十一節的）兩個辭：『奴役』和『敗壞』。在整個宇宙中，除了虛空和敗壞之外，沒有別的。這敗壞是一種轄制，是轄制整個受造之物的奴役。受造之物服在虛空之下，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

己要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。有一天，神的兒女要得榮耀，要被帶進榮耀裏。那榮耀會有自由，那自由將是一個國度、範圍。那個榮耀將是我們要被帶進的國度、範圍。我們被帶進那自由或榮耀的國度時，受造之物就要得拯救脫離虛空、敗壞和奴役。這是整個受造之物在等待那時候的原因。我們與受造之物關係密切，因為受造之物將來的定命在於我們。我們若成熟得慢，受造之物就會責怪我們，並埋怨我們。受造之物會說，『神親愛的兒女，你們長得太慢了。我們在等待你們成熟的時候，就是你們進入榮耀的時候，那將是我們得釋放脫離虛空、敗壞、和奴役的時候。』我們必須對受造之物忠信，不使受造之物失望。

二十二節說，『我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。』…受造之物不但一同歎息，也一同受生產之苦。

二十三節接着說，『不但如此，就是我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』雖然我們已藉着重生為神的眾子，並有那靈作初熟的果子，但我們也歎息，因為我們仍在聯於舊造的身體裏。…我們的身體既屬於舊造，還沒有得贖，我們就在其中歎息，和受造之物一樣。然而，我們歎息的時候，有那靈的初熟果子。那靈的初熟果子是給我們享受的；這是對要來之收成的豫嘗。這初熟果子是聖靈，作我們完滿享受神，享受神之於我們一切所是的樣品。…全享會在榮耀的日子來臨。然而，在全享來臨之前，神今天已給我們豫嘗。（羅馬書生命讀經，二七〇至二七一頁。）

參讀：羅馬書生命讀經，第十九、二十一篇；長老訓練第六冊，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

## 晨興餽養

羅八 22 ~ 23 『…一切受造之物一同歎息，…我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』

太六 10 『願你的國來臨，願你的旨意行在地上，如同行在天上。』

13 『…因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

你若與不信者談話，他們會承認，就一面說，他們在跳舞和賭博這樣的娛樂中有一些享受。然而，他們也會告訴你，他們不喜樂。…他們也歎息，但只有歎息，沒有別的。我們卻不一樣，我們歎息時，裏面有那靈作初熟的果子，作為對神自己的豫嘗。甚至我們受苦時，我們也有享受。我們嘗到主的同在。主的同在就是那靈作初熟的果子給我們享受。所以我們與屬世的人不同。他們經歷歎息，沒有內裏的享受；然而，我們外面歎息，裏面卻歡樂。…我們歡樂，因為我們有那靈的初熟果子。我們裏面神聖的靈乃是對神的豫嘗，將我們引到對神的全享。這是兒子名分的福分中很大的一項。（羅馬書生命讀經，二七一至二七二頁。）

## 信息選讀

我們歎息並享受那靈的初熟果子時，期望兒子的名分。…雖然我們裏面有兒子名分，但這兒子名分還沒有成為完滿的。…完滿的兒子名分是甚麼？就是我們的身體得贖。我們藉着重生，靈裏得着兒子的名分；我們藉着變化，魂裏也可能得着兒子的名分。但我們還沒有藉

## 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

着改變形狀，在我們的身體裏得着兒子的名分。在要來的日子，我們也要在我們的身體裏得着兒子的名分。這是完滿的兒子名分，是我們所專切期望的。

我們來看得榮的事。…羅馬八章十九節說，『受造之物正在專切期望着，熱切等待神的眾子顯示出來。』…『顯示』…意思是揭開幔子。…我們雖是神的眾子，卻被遮蔽，還未顯示出來。主耶穌在地上時，祂是神的兒子，但祂被屬人的肉體所遮蔽。有一天在山上祂除去幔子，並顯示出來。（太十七1～2。）我們也是一樣。我們雖是神的眾子，卻在幔子之下。有一天這幔子要挪去—那將是我們的得榮。…然後全宇宙都要觀看神的眾子。

受造之物正在專切期望着，熱切等待要看見神的眾子這樣顯示出來，因為『受造之物服在虛空之下，不是自己願意的，乃是因那叫牠服的，指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由』（羅八20～21。）…受造之物惟一的盼望，就是神的眾子顯示出來時，受造之物就要從這敗壞的奴役得着釋放，得享神兒女之榮耀的自由。雖然一切受造之物目前都被拘留在虛空和敗壞的光景裏，但神要帶進一個國度，頂替目前這光景。目前的光景是虛空和敗壞之奴役的光景；要來的國將是神榮耀的國，主要由神顯示出來的眾子所組成。當這國顯示出來的時候，一切受造之物都要得着釋放。受造之物正在專切期望着，熱切等待這國來臨。因此，『一切受造之物一同歎息，一同受生產之苦，直到如今。』（22。）宇宙在歎息並受生產之苦，等待神的眾子顯示出來。不但如此，就是我們『這有那靈作初熟果子的』，也是自己歎息，熱切等待兒子的名分，就是我們的身體得贖。（23。）（羅馬書生命讀經，二七二、二九八至二九九頁。）

參讀：帖撒羅尼迦前書生命讀經，第十一至十二篇；帖撒羅尼迦後書生命讀經，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

# 第十二週詩歌

767

榮耀的盼望—神眾子的顯出

8 7 8 7 (英 970)

降 E 大調

4/4

E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> | 5 6 5 4 3 4 | 5 A<sup>b</sup> E<sup>b</sup> | 5 6 5 4 3 | 5 B<sup>b</sup> F | 5 5 6 7 i | 7 F<sup>7</sup> B<sup>b</sup> |

一 受造之物 切望等候 神的眾子 顯出來，

2 3 2 3 4 4 | 3 4 3 4 5 5 | 1 7 6 5 i 6 5 4 | 3 2 1 - ||

指 望 進 入 神 子 自 由， 脫 離 虛 空 與 敗 壞。

二 一切受造都在歎息， 勞苦服在虛空下，  
指望得着完全釋放， 脫離敗壞的管轄。

三 甚至我們也在歎息， 等候兒子的名分；  
我們須有基督身量， 成爲長大成熟人。

四 爲此聖靈替我歎息， 願我變成神子像；  
祂使萬事互相効力， 將我模成主模樣。

五 神要將我帶進榮耀， 那時我要被榮耀；  
用祂自己將我浸透， 全然聖別成新造。

六 所有受造要被釋放， 得進“榮耀”的自由；  
豹子與山羊羔同臥， 獅子喫草好像牛。

七 長大與主同作後嗣， 承受兒子的名分；  
作祂弟兄與祂同榮， 神的榮耀顯我身。

# WEEK 12 — HYMN

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.

