约伯记结晶读经

第一周

约伯记里重大的问题及其重大的答案

诗歌：诗 464

读经：伯一 1，十 2 下，13，弗三 9，伯四二 5 ～ 6

纲要

【周一】

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

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

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

【周二、三】

Crystallization-Study of Job

Week One

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

Hymns: 631

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

Outline

§Day 1

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

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

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

§Day 2 & Day 3

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

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

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

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

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

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

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

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

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

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

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

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

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

2 神对付约伯是要把他从道德的范围带出来，带进得着神的范围里，好使他从寻求道德的完全，转向寻求并得着神，而不是任何别的事物；人能在神前站立，乃是基于人得着神有多少—诗二七 8，一〇五 4，腓三 8，太二五 3～4，9，箴二三 23，启三 18，林后三 18，四 17，彼前二 7，但五 27，九 23，十 11，19。

3 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；祂要祂的子民越过越多地得着祂、有分于祂、拥有祂并享受祂，而不是其他一切的事物，直到他们的享受达到最完满的地步，使他们成为新耶路撒冷—太五 3，诗四三 4，七三 25～26，腓三 8～9，启二一 2。

4 这是全本新约的内在意义，作为对于约伯记里，关于神创造人并祂对付祂选民的目的之重大问题的重大答案。

【周四】

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

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

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

2. God's dealing with Job was to bring him out of the sphere of ethics and into the sphere of God-gaining so that he would be turned from seeking perfection in ethics to seeking and gaining God instead of anything else; man's standing before God is based on how much of God he has gained—Psa. 27:8; 105:4; Phil. 3:8; Matt. 25:3-4, 9; Prov. 23:23; Rev. 3:18; 2 Cor. 3:18; 4:17; 1 Pet. 2:7; Dan. 5:27; 9:23; 10:11, 19.

3. God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain; He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him more and more, rather than all other things, until their enjoyment reaches the fullest extent for them to become the New Jerusalem—Matt. 5:3; Psa. 43:4; 73:25-26; Phil. 3:8-9; Rev. 21:2.

4. This is the intrinsic significance of the entire New Testament as the great answer to the great question in the book of Job concerning God's purpose in His creation of man and in His dealing with His chosen people.

§Day 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

作到人里面—16 节。

2 神不是以外面的作为叫人认识神的权能，乃是作工将祂自己分授并作到人里面；神使用环境好将祂的生命和性情作到我们里面—加四 19，林后四 7 ～ 12，帖前三 3，约十六 33。

3 为了要在复活里生活并被复活的神构成，我们必须借着“万有”被模成神长子基督的形像—罗八 28 ～ 29，来十二 10，参耶四八 11。

4 当我们在受苦中，我们也许向神抱怨，但我们的抱怨也许是向神最好的祷告，最蒙悦纳的祷告；当我们抱怨时，神就欢乐，因为祂使万有互相效力，叫我们得益处，使我们模成祂长子的形像—参诗一〇二标题。

【周五】

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

一 在我们基督徒的生活中，我们该凭着灵而活并凭着灵而行；我们一切所作所是都该凭着灵、同着灵、在灵里并借着灵；因此，我们需要顾到我们的灵，作一切事都要操练我们的灵，以经历神的灵在我们里面活着、在我们里面安家、并变化我们—加五 16，25，腓三 3，罗八 4，6，林后二 12 ～ 14，玛二 15 ～ 16。

二 我们不该离开包罗万有的灵而有任何行动；我们不该离开那灵来面对任何处境或应付任何需

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

2. God is not working to make His might known in external acts but is working to impart and work Himself into man; God uses the environment in order to work His life and nature into us—Gal. 4:19; 2 Cor. 4:7-12; 1 Thes. 3:3; John 16:33.

3. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through “all things”—Rom. 8:28-29; Heb. 12:10; cf. Jer. 48:11.

4. When we are in the midst of sufferings, we may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His firstborn Son—cf. Psa. 102, title.

§Day 5

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

A. In our Christian life we should live by the Spirit and walk by the Spirit; we should do everything and be everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit; thus, we need to take care of our spirit, doing everything by exercising our spirit in order to experience the divine Spirit living in us, making His home in us, and transforming us—Gal. 5:16, 25; Phil. 3:3; Rom. 8:4, 6; 2 Cor. 2:12-14; Mal. 2:15-16.

B. We should not take any action apart from the all-inclusive Spirit; we should not face any situation or meet any need apart from the

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

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

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

【周六】

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

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

1 我们看见神，使我们能被神构成；看见神使我们变化，并且看见神等于得着神—林后三 16，18，太五 8，启二二 4。

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

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

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

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

§Day 6

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

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

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

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

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

1 我们越在灵里观看祂，就越接受祂一切的成分到我们里面，作我们里面的供应—林后三16～18。

2 我们在患难中，必须留意我们的灵，以主为我们的居所，作我们知足的秘诀—二13，七5～6，玛二15～16，诗九一1，腓四11～13，诗九十1～12，三一20，赛三二2。

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

1 我们必须在我们心思的灵里得以更新，被神的圣言所重构，而受神的话所教导、管制、规律并支配—弗四23，申十七18～20，腓二2，5。

2 我们必须有主的爱而火热，情感被祂充满，为祂的家心里焦急—一8，林后五14，提后一6～7，约二17，可十二30。

3 我们必须让我们的意志被基督征服，并借着苦难被基督变化，使其服从基督的元首权柄，（腓二13，参歌四1，4，七4上，5，）并且必须靠基督那无价、洗净并洁净的血，维持无亏、清洁的良心。（徒二四16，提前三9，来九14，十22。）

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

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

1. The more we look at Him in our spirit, the more we receive all His ingredients into our being as our inner supply—2 Cor. 3:16-18.

2. In the midst of our afflictions, we must take heed to our spirit, taking the Lord as our dwelling place, our secret of sufficiency—2:13; 7:5-6; Mal. 2:15-16; Psa. 91:1; Phil. 4:11-13; Psa. 90:1-12; 31:20; Isa. 32:2.

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

1. We must be renewed in the spirit of our mind by being reconstituted with the holy word of God to be instructed, governed, ruled, and controlled by God's word—Eph. 4:23; Deut. 17:18-20; Phil. 2:2, 5.

2. We must be on fire with the Lord's love, having an emotion filled with Him as our zeal for His house—1:8; 2 Cor. 5:14; 2 Tim. 1:6-7; John 2:17; Mark 12:30.

3. We must have our will subdued by Christ and transformed with Christ through sufferings so that it is submitted to the headship of Christ (Phil. 2:13; cf. S. S. 4:1, 4; 7:4a, 5), and we must maintain a good and pure conscience by the priceless, cleansing, and purifying blood of Christ (Acts 24:16; 1 Tim. 3:9; Heb. 9:14; 10:22).

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

第一周▪周一

晨兴喂养

伯十 2“我要对神说，不要定我为恶；要指示我，你为何与我争辩。”

13“然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”

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

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

信息选读

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

WEEK 1 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

参读：约伯记生命读经，第八、十篇。

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

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

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

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

第一周▪周二

晨兴喂养

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

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

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

信息选读

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

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：约伯记生命读经，第三十篇。

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

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

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

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

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

第一周▪周三

晨兴喂养

约十 10 “…我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

罗八 6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

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

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

信息选读

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

WEEK 1 — DAY 3

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：约伯记生命读经，第九、三十一篇。

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

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

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

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

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

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

第一周▪周四

晨兴喂养

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

林后四 16“…我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

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

〔腓立比三章八节〕的受苦是为着要赢得基督。（约伯记生命读经，一三七页。）

信息选读

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

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

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

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

Today’s Reading

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

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

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

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

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

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

参读：活神与复活的神，第三篇。

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

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

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

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

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

第一周▪周五

晨兴喂养

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

五 25 “我们若凭着灵活着，也就当凭着灵而行。”

六 18 “弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

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

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

信息选读

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

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

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

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

Today’s Reading

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

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

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

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

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

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

参读: 约伯记生命读经，第十二、十六、二十四、二十八篇。

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

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

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

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

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

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

第一周▪周六

晨兴喂养

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

太五8“清心的人有福了，因为他们必看见神。”

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

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

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

信息选读

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

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

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

Today’s Reading

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

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

约伯所看见的神也是灵，但那时神还在祂原来的状态中；神有神圣的元素和祂神圣的属性，但没有成为肉体、人性、和人性生活的元素。…我们今天所观看的这一位神却大不相同，因为祂在成分上是更丰富了。〔参林后三18。〕因此，我们越观看祂，就越把祂的成分接受到我们里面，作我们里面的供应，在我们身上作工，排除旧的元素，使我们成为新的。这就是将我们变化成为神的形像。

今天我们观看神完全是在灵里的事。我们所观看的这一位神，乃是终极完成的灵；我们能看见祂，乃是在我们的灵里。有时我们太忙或太轻忽，没有抓住机会观看主。我们早上晨兴，即使只有十五或二十分钟，也是与主同在，留在灵里的时间。在这段时间里，我们可以祷读主话，与祂谈话，用简短的话向祂祷告。这样，我们就有一个感觉，我们是在那里接受神的元素，吸收神的丰富到我们里面。这样，我们就逐日在神圣的变化之下。

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

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

参读：约伯记生命读经，第二十一篇；基督徒的生活，第十五篇。

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

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

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

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

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

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

第一周诗歌

464

十字架的道路 — 借死而生

8 7 8 7 副（英 631）

D 大调　　4/4

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

一 我 若 认 识　复 活 大 能，必 爱 十 架　的 模 型；

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

惟 死 能 使　生 命 长 成，若 不 死 了，就 不 生。

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

（副）不 死 就 不　生，　不 死 就 不　生，

G.　G♯°　A7　D
3 · 4　6　5 | 1 · 7　7　6 | 5 · 4　3　2 | 1　—　—　0 ‖

惟 死 能 使　生 命 长 成，不 死 就 不　生。

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

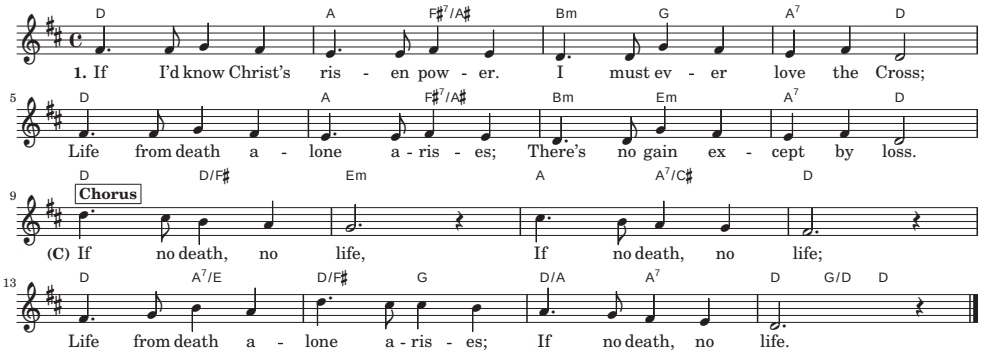
三　惟愿神借永远的灵，
　使我与主永同钉；
　死在我身发动运行，
　生在我身就显明。

WEEK 1 — HYMN

If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631



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.

申言稿：

Composition for prophecy with main point and sub-points: