传道书结晶读经

第十二周

虚空的虚空，
那在耶稣身上的实际，
以及神的众子显示出来

诗歌：诗 767

读经：传一 2 ～ 11，14，二 17，22，三 11，十二 8，诗三九 4 ～ 6，弗四 17 ～ 21，24，约壹五 20，罗八 19 ～ 22

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

纲要

【周一】

壹 “虚空的虚空，凡事都是虚空”—传一 2 下：

一 在传道书一章二至十一节我们看，这卷书的主题是虚空的虚空：

1 传道书的中心思想是：在日光之下，堕落离开神的人生是虚空的虚空—一 2。

2 传道书的内容是对堕落人类在日光之下，在败坏世界中之人生的描绘—弗二 12。

3 所罗门在传道书里的教训，给我们看见败坏世界里的人生，都是虚空，都是捕风—一 14。

4 照传道书看，人的历史从起初到现今，都是虚空—

Outline

§Day 1

I. “Vanity of vanities; all is vanity”—Eccl. 1:2b:

A. In Ecclesiastes 1:2-11 we see that the theme of this book is vanity of vanities:

1. The central thought of Ecclesiastes is the vanity of vanities of human life under the sun in its falling away from God—v. 2.

2. The contents of Ecclesiastes are a description of the human life of fallen mankind under the sun, a life in the corrupted world—Eph. 2:12.

3. The teachings of Solomon in Ecclesiastes show that the human life in the corrupted world is a vanity, a chasing after wind—1:14.

4. According to Ecclesiastes, human history, from its beginning to the

十二 8。

5 一件事无论多么美好、超绝、美妙、奇妙，只要是属旧造的，那就是日光之下虚空的虚空的一部分—一 9，二 11，17，22。

6 唯有那在诸天之上，不在“日光之下”（一 9）的新造，不是虚空，乃是实际—林后五 17，加六 15，弗四 24。

【周二】

二 在诗篇三十九篇四至六节，大卫领悟他生命的无有和虚幻：

1 在这篇诗里，大卫被神带到一个地步，领悟他是无有和虚幻；他学知各人站得稳妥的时候，不过尽是虚幻—5 节。

2 我们领悟我们的光景是罪恶的，（诗三八，）我们的处境是虚幻的，这就为基督开路，将我们钉十字架，并进到我们里面，从我们活出祂自己，并使我们在生机的联结里与祂同活，借此顶替我们，正如保罗在加拉太二章二十节所表达的。

三 人是神以最高、最尊贵的定旨造的，就是要凭神的神圣生命和性情，彰显神的形像—创一 26：

1 神的仇敌魔鬼撒但进来，将他自己作为罪，注入到神为着祂的定旨所造的人里面—三 1 ～ 6，罗五 18，三 23，约壹三 4。

2 因着人这堕落，人以及神所交托给人管理的一切受造之物，都服在虚空之下；（罗八 20 ～ 21；）因此，在败坏世界里的人生，也成了虚空。

present, is vanity—12:8.

5. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities under the sun—1:9; 2:11, 17, 22.

6. Only the new creation, which is in the heavens and not “under the sun” (1:9), is not vanity but is reality—2 Cor. 5:17; Gal. 6:15; Eph. 4:24.

§Day 2

B. In Psalm 39:4-6 David realized the nothingness and vanity of his life:

1. In this psalm David was brought by God to realize that he was nothing and vanity; he learned that every man at his best is altogether vanity—v. 5.

2. Our realizing that our condition is sinful (Psa. 38) and that our situation is one of vanity opens the way for Christ to crucify us and enter into us to replace us by living Himself through us and causing us to live together with Him in an organic union, as expressed by Paul in Galatians 2:20.

C. Man was created by God with the highest and most noble purpose, that is, to express God in His image with His divine life and nature—Gen. 1:26:

1. God’s enemy, Satan, the devil, came in to inject himself as sin into the man created by God for His purpose—3:1-6; Rom. 5:18; 3:23; 1 John 3:4.

2. Through this fall of man, man and all the created things that had been committed by God to his dominion were made subject to vanity (Rom. 8:20-21); thus, human life in the corrupted world also became vanity.

3 逃离这虚空的路，就是回到神那里，在基督里以神作救赎、生命、财富、享受、快乐和满足，使我们仍然可以为神所用，以成就神创造人时原初的定旨，而完成神永远的经纶—传十二 13 ～ 14。

四 虽然在败坏世界里的人生是虚空，是捕风，但我们需要领悟，神已将永远安置在人心里—三 11：

1 传道书三章十一节里的“永远”，是“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别无什么可以满足这感觉”。（The Amplified Bible，扩大本圣经。）

2 神按着自己的形像创造人，并在人里面造了灵，使人能接受祂并盛装祂，并且给人造了寻求神自己的心，使神能作人的满足—创一 26，二 7，亚十二 1。

3 虽然人堕落离开神，并且罪借着撒但进来，阻挠人接受神作人的满足，但在人心里仍存留着对神的渴望、对神的寻求—传三 11。

4 短暂的事物绝不能满足人；唯有永远的神，就是基督，能满足人心深处要有目的的感觉—参林后四 18。

【周三】

贰 在以弗所四章十七至二十一节和二十四节，保罗陈明那在耶稣身上的实际，使我们不再在心思的虚妄里行事为人：

一 在以弗所四章十七节保罗劝勉信徒“不要再象外邦人在他们心思的虚妄里行事为人”：

1 堕落人类日常生活的基本元素乃是心思的虚妄。

3. The way for us to escape this vanity is to come back to God and take God in Christ as redemption, life, wealth, enjoyment, pleasure, and satisfaction so that we may still be used by God to fulfill His original purpose in creating man for the fulfillment of His eternal economy—Eccl. 12:13-14.

D. Although the human life in the corrupted world is a vanity, a chasing after wind, we need to realize that God has put eternity in man's heart—3:11:

1. "Eternity" in Ecclesiastes 3:11 is "a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy" (The Amplified Bible).

2. God created man in His image and formed in him a spirit so that man may receive and contain Him and have a heart that seeks God Himself so that God can be man's satisfaction—Gen. 1:26; 2:7; Zech. 12:1.

3. Although man fell away from God, and sin through Satan came in to frustrate man from receiving God for his satisfaction, the desire for God, the seeking for God, still remains in man's heart—Eccl. 3:11.

4. Temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart—cf. 2 Cor. 4:18.

§Day 3

II. In Ephesians 4:17-21 and 24 Paul presents the reality in Jesus for a walk that is no longer in the vanity of the mind:

A. In Ephesians 4:17 Paul exhorts the believers to "no longer walk as the Gentiles also walk in the vanity of their mind":

1. The basic element in the daily life of fallen mankind is the vanity of the mind.

2 外邦人是堕落之人，在他们的推想上变为虚妄—罗一 21：

a 他们在心思的虚妄里，行事为人没有神，受他们虚妄思想的控制和摆布。

b 在神的眼中和使徒保罗的眼中，世人所想、所说、所作的，不过是虚妄。

3 外邦人在他们心思的虚妄里行事为人，因着心里的刚硬，就在悟性上昏暗了—弗四 18：

a 当堕落之人的心思充满虚妄，他们的悟性在神的事上就昏暗了—诗九四 11。

b 堕落之人心里的刚硬，乃是他悟性昏暗、心思虚妄的根源—弗四 17 ～ 18。

二 在以弗所四章十七节和二十一节，有那在耶稣身上的实际与在堕落之人心思里之虚妄的对照：

1 堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是实际。

2 那在耶稣身上的实际就是二十四节里所提到新人的“那实际”：

a 那迷惑（22）是撒但的人位化，那实际（24）是神的人位化；那迷惑是魔鬼，那实际乃是神。

b 神是那实际，展示在耶稣的生活里—21 节。

【周四】

3 那在耶稣身上的实际，是指四福音书所记载耶稣一生的真实光景：

a 耶稣的人性生活是照着这实际，就是照着神自己—弗四 24。

2. The Gentiles, the nations, are the fallen people, who have become vain in their reasonings—Rom. 1:21:

a. They walk without God in the vanity of their mind and are controlled and directed by their vain thoughts.

b. In the eyes of God and of the apostle Paul, whatever the people in the world think, say, and do is nothing but vanity.

3. The nations who walk in the vanity of the mind are darkened in their understanding because of the hardness of their heart—Eph. 4:18:

a. When the mind of fallen people is filled with vanity, their understanding is darkened in the things of God—Psa. 94:11.

b. The hardness of fallen man’s heart is the source of the darkness in his understanding and the vanity of his mind—Eph. 4:17-18.

B. In Ephesians 4:17 and 21 there is a contrast between the reality in Jesus and the vanity of the fallen human mind:

1. In the godless walk of fallen man there is vanity, but in the godly life of Jesus there is reality.

2. The reality in Jesus is “the reality” of the new man mentioned in verse 24:

a. The deceit (v. 22) is the personification of Satan, and the reality (v. 24) is the personification of God; the deceit is the devil, and the reality is God.

b. God as the reality was exhibited in the life of Jesus—v. 21.

§Day 4

3. The reality in Jesus is the actual condition of the life of Jesus recorded in the four Gospels:

a. The human living of Jesus was according to the reality, that is, according to God Himself—Eph. 4:24.

b 耶稣生活的素质就是实际；祂行事为人总是在实际中。

c 主在祂人性生活中所作的一切，都是神的彰显，所以就是实际。

4 耶稣这种照着实际的生活，乃是信徒生活的模型—约贰 1 ～ 2，4，约叁 3 ～ 4：

a 我们需要学基督，并在祂里面受教导，过实际的生活—弗四 20 ～ 21，约贰 1，约四 23 ～ 24。

b 我们是基督身体的肢体，该过一种实际的生活，如同那在耶稣身上的实际—一种彰显神的生活。

三 我们能活在那在耶稣身上的实际里，因为“我们…在那位真实的里面”—约壹五 20：

1 “那位真实的”是指神对我们成了主观的，指客观的神在我们的生活和经历中成了那真实者。

2 在那位真实的—那真实者—里面，就是在祂儿子耶稣基督里面，因为神的儿子主耶稣就是真神—20 节。

3 那真实者就是神圣的实际；认识那真实者，意即借着经历、享受并拥有这实际，而认识这神圣的实际。

【周五】

叁 受造之物因着服在虚空之下，所以热切等待神的众子显示出来，“指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由”—罗八 19 ～ 22：

一 因着撒但将他自己作为罪注入到人里面，结果人和一切受造之物都被带到败坏的奴役之中，服在虚空之下—五 12，八 20：

b. The essence of the life of Jesus was reality; He always walked in reality.

c. Everything the Lord did in His human life was God expressed and therefore was reality.

4. The life of Jesus according to reality is the pattern for the believers' life—2 John 1-2, 4; 3 John 3-4:

a. We need to learn Christ and be taught in Him to live a life of reality—Eph. 4:20-21; 2 John 1; John 4:23-24.

b. As members of the Body of Christ, we should live a life of reality, as the reality is in Jesus—a life of expressing God.

C. We can live in the reality that is in Jesus because "we are in Him who is true"—1 John 5:20:

1. Him who is true refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience.

2. To be in the One who is true—the true One—is to be in His Son Jesus Christ, for the Lord Jesus, the Son of God, is the true God—v. 20.

3. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.

§Day 5

III. Because creation has been made subject to vanity, the creation eagerly awaits the revelation of the sons of God "in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God"—Rom. 8:19-22:

A. As a result of Satan's injecting himself as sin into man, man and all created things were brought into the slavery of corruption and made subject to vanity—5:12; 8:20:

1 因着受造之物服在虚空和败坏的奴役之下，日光之下一切尽都虚空—传一 2，十二 8。

2 现今一切受造之物，都在腐朽与败坏之律下受奴役；唯一的指望，是当神的众子显示出来时，可以从败坏的奴役得着释放，得享神儿女之荣耀的自由—罗八 20 ～ 21。

二 受造之物专切期望着，全神贯注地期望着，“热切等待神的众子显示出来”—19 节：

1 显示出来意即揭露或显示出先前被遮盖或隐藏的事物—弗一 17，三 5，加一 15 ～ 16，启一 1。

2 到主再来时，我们要得着荣耀，身体完全得赎，那时幔子就要揭开—罗八 18。

3 受造之物“一同叹息，一同受生产之苦，直到如今”，（22，）正在等待神的众子显示出来。（19。）

4 这样的显示，乃是我们现今所经历之标出过程的完成—见一 4 注 6。

【周六】

三 虽然一切受造之物目前都被拘留在虚空和败坏的光景里，但神要带进祂的国，以对付现今这光景—启十一 15：

1 要来的国将是神荣耀的国，主要由神显示出来的众子所组成—太六 10，13，罗八 19。

2 神的荣耀与神的国并行，并在神国的范围里得彰显—太六 10，13 下，诗一四五 11 ～ 13。

3 神已经呼召我们进入祂的国和荣耀—帖前二 12：

a 神的国乃是我们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围—太六 13 下。

1. Because creation has been made subject to vanity and to the slavery of corruption, everything under the sun is vanity—Eccl. 1:2; 12:8.

2. At present the creation is enslaved under the law of decay and corruption; its only hope is to be freed from the slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed—Rom. 8:20-21.

B. The anxious watching—watching with full concentration—of the creation “eagerly awaits the revelation of the sons of God”—v. 19:

1. Revelation is an unveiling or an appearing of something previously covered or hidden—Eph. 1:17; 3:5; Gal. 1:15-16; Rev. 1:1.

2. At the Lord’s second coming, when we will be glorified and our bodies will be fully redeemed, the veil will be lifted—Rom. 8:18.

3. The creation, which “groans together and travails in pain together until now” (v. 22), is awaiting the revelation of the sons of God (v. 19).

4. This revelation will be the consummation of the process of designation that we are now passing through—cf. 1:4, footnote 1.

§Day 6

C. Although the entire creation is presently held in a condition of vanity and corruption, God will bring in His kingdom to deal with the present condition—Rev. 11:15:

1. The coming kingdom will be a kingdom of the glory of God, a kingdom composed primarily of the revealed sons of God—Matt. 6:10, 13; Rom. 8:19.

2. God’s glory goes with His kingdom and is expressed in the realm of His kingdom—Matt. 6:10, 13b; Psa. 145:11-13.

3. God has called us to enter into His kingdom and glory—1 Thes. 2:12:

a. The kingdom of God is the sphere for us to worship God and enjoy God under the divine ruling with the view of entering into God’s glory—Matt. 6:13b.

b 国度是神施行祂权能的范围，使祂能彰显祂的荣耀—启五 10，13。

c 国度的照耀乃是为使父得荣耀—太五 16。

4 神的国就是神为祂神圣的行政，在祂的荣耀里带着祂的权柄的显出；因此，进入神的国和进入神彰显出来的荣耀，是同时发生的一件事—来二 10，太五 20，帖前二 12，帖后一 9，启二一 9 ～ 11，二二 1，5。

5 受造之物正在专切期望着，热切等待神的国来临；神的国显示出来时，一切受造之物都要得着释放，神显示出来的众子要脱离虚空，并且“在他们父的国里，要发光如同太阳”—太十三 43。

b. The kingdom is the realm for God to exercise His power so that He may express His glory—Rev. 5:10, 13.

c. The shining of the kingdom is for the glorification of the Father—Matt. 5:16.

4. The kingdom of God is God’s manifestation in His glory with His authority for His divine administration; hence, to enter into the kingdom of God and to enter into the expressed glory of God take place as one thing simultaneously—Heb. 2:10; Matt. 5:20; 1 Thes. 2:12; 2 Thes. 1:10; Rev. 21:9-11; 22:1, 5.

5. The creation is eagerly expecting and anxiously watching for God’s kingdom to come; at the time of the revelation of the kingdom, the whole creation will be liberated, and the manifested sons of God will be delivered from vanity and “will shine forth like the sun in the kingdom of their Father”—Matt. 13:43.

第十二周▪周一

晨兴喂养

传一 2 “传道者说，虚空的虚空，虚空的虚空，凡事都是虚空。”

9 “已有的事，后必再有；已作的事，后必再作。日光之下并无新事。”

14 “我见日光之下所作的一切工，看哪，都是虚空，都是捕风。”

传道书的内容是所罗门在堕落离开神，又回转归向神之后，对堕落人类在日光之下，在败坏世界中之人生的描绘。他专心寻求、查究天下所作的一切，他观察到照着自然的现象，万事都是循环，一代又一代都是一样，令人厌烦，并无新事。他下结论说，对堕落人类的人生而言，这一切都是虚空的虚空，都是捕风。智慧的王，凭他的智慧所得这样的结论，可以看作是堕落之人虚空人生的历史。他在这卷书中的结论，就象结局悲惨之人的挽歌。（传道书生命读经，二页。）

信息选读

照传道书看，人的历史从起初到现今，都是虚空。…保罗在罗马八章二十至二十一节说到这点，与传道书所说的相符。今天每个人实际上不是在活，乃是在死。我们生而死，就是说，我们从出生之日，就一直在死。由此我们看见，在日光之下，人生是虚空的虚空。

所罗门有无比的智慧，至高的地位，凌驾众人的财富，又有成百的妃嫔，在放纵情欲上堕落到

WEEK 12 — DAY 1

Morning Nourishment

Eccl. 1:2 Vanity of vanities, says the Preacher; vanity of vanities; all is vanity.

9 What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.

14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.

The contents of Ecclesiastes are a description by Solomon, after his falling away from God and returning back to God, concerning the human life of fallen mankind under the sun, which is in the corrupted world. He set his heart to seek and to search out all that is done under the heavens, and he observed that according to the natural phenomena all the things done in cycle remain the same, generation after generation, all wearisome and nothing new. In his conclusion, this is all vanity of vanities and a chasing after wind to the human life of fallen mankind. Such a conclusion of the wise king by his wisdom may be considered a history of the vain life of a fallen man. His conclusion in this book is like a dirge to a man whose end is in misery. (Life-study of Ecclesiastes, pp. 1-2)

Today’s Reading

According to Ecclesiastes, human history, from its beginning to the present, is vanity.... Paul’s word concerning this in Romans 8:20-21 corresponds to Ecclesiastes. Today everyone is actually not living but dying. We have been born to die; that is, we have been dying since the day of our birth. From this we see that human life under the sun is vanity of vanities.

Solomon had unequaled wisdom, the supreme position, unsurpassed wealth, and hundreds of wives and concubines, and fell in the indulgence

无与伦比的地步。经过日光之下一切积极和消极的人生经历，他的思想中深深刻着且充满了这卷书的中心思想，就是在日光之下，堕落离开神的人生是虚空的虚空。人是神以最高、最尊贵的定旨造的，就是要在生命、性情、和彰显上与神相象而彰显神。但神的仇敌魔鬼撒但进来，将他自己作为罪，注入到神为着祂的定旨所造的人里面。因着人这堕落，人以及神所交托给人管理的一切受造之物，都被带进败坏的奴役之中，服在虚空之下。（罗八 20 ～ 21。）因此，在败坏世界里的人生，也成了虚空，成了捕风。著者所罗门完全领悟这事，就在他的描述里强调这事到极点。但他在这事上并没有完全失望，反而指教人一条脱离这虚空的路，就是回到神那里，以神作人的一切，人的救赎、生命、财富、享受、快乐和满足，（传十二 13，）使人仍然可以为神所用，以成就神创造人时原初的定旨，而完成神永远的经纶。（传道书生命读经，二至四页。）

箴言论真智慧；传道书论日光之下人生真实的意义，就是虚空的虚空，就是捕风。雅歌（歌中之歌）是满足中的满足。离了基督，整个宇宙就没有满足。作神具体化身的独一基督，不但是人独一的满足，也是那服在虚空之下（罗八 20）整个宇宙独一的满足。受造之物现今服在虚空之下，这事实的意思是，在日光之下，凡事都是虚空。今天神具体化身在基督里，基督实化为复合、七倍加强、包罗万有、赐生命的灵，就是经过过程之三一神的终极完成。这内住的一位乃是我们主观的满足。（箴言生命读经，六九页。）

参读：传道书生命读经，第一至二篇；福音题纲，第四十一题；箴言生命读经，第一、四、八篇。

of his lust to an unparalleled extent. Through all the positive and negative experiences of the human life under the sun, his thought was deeply impressed and occupied with the central thought of this book, that is, the vanity of vanities of the human life under the sun in its falling away from God. Man was created by God with the highest and most noble purpose, that is, to express Him in the resemblance of Him in His life, nature, and expression. But God's enemy, Satan the devil, came in to inject himself as sin into the man created by God for His purpose. Through this fall of man, man and all the created things that had been committed by God to his dominion were brought into the slavery of corruption, made subject to vanity (Rom. 8:20-21). Thus, the human life in the corrupted world also became a vanity, a chasing after wind. The writer Solomon had fully realized this and stressed this to the uttermost in his description. Yet he was not fully disappointed in this, but rather he instructed men that there is a way to get out of this vanity, that is, to come back to God and take God as man's everything, redemption, life, wealth, enjoyment, pleasure, and satisfaction, that man still may be used by God to fulfill His original purpose in man for the fulfillment of His eternal economy (Eccl. 12:13-14). (Life-study of Ecclesiastes, pp. 2-3)

Proverbs is on the real wisdom, and Ecclesiastes is on the real meaning of the human life under the sun, which is vanity of vanities, a chasing after wind. Song of Songs is the satisfaction of satisfactions. Apart from Christ, there is no satisfaction in the whole universe. The unique Christ, the embodiment of God, is the unique satisfaction not only to man but to the entire universe, which has been made subject to vanity (Rom. 8:20). The fact that the creation is now subject to vanity means that everything under the sun is vanity. Today God is embodied in Christ, and Christ is realized as the compounded, sevenfold, all-inclusive, life-giving Spirit, who is the consummation of the processed Triune God. This indwelling One is our subjective satisfaction. (Life-study of Proverbs, p. 54)

Further Reading: Life-study of Ecclesiastes, msgs. 1-2; CWWL, 1954, vol. 3, "Gospel Outlines," outl. 41; Life-study of Proverbs, msgs. 1, 4, 8

第十二周▪周二

晨兴喂养

传三 11 “神造万物，各按其时成为美好，又将永远安置在世人心里…。”

林后四 18 “我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”

神…将永远（就是对永远之事的渴望）安置在世人心里…。（传三 11。）神造人时，将所罗门所称为“永远”的东西放在人里面。这就是说，在人里面有一种对神的渴望，对永远之事的渴望。物质的事也许是可享受的，却是暂时的。

许多成功的人能见证，他们竭力在事业上晋升时，里面就觉得虚空。他们开始领悟，他们在寻求永远的事。他们得着所要得的东西以后，就觉得那算不得什么。这种感觉来自人心里对永远之事的渴望。

照着我们自己的经历，我们知道，每当我们在人生中有所成功的时候，也有虚空的感觉。这指明在人里面有对永远之事的渴望。神已将这样的渴望，这样的寻求，放在人的心里，使人寻求神。每个人，尤其每个有思想的人，里面都有这种对永远的渴望和寻求。（传道书生命读经，七至八页。）

信息选读

神按着祂的形像…创造人，并给人造灵，使人能接受并盛装祂。传道书三章十一节…说，神将永远安置在人心里。在这宇宙中的事物，主要的有两类：暂时的事物和永远的事物。保罗在林后四章十八节说，“我

WEEK 12 — DAY 2

Morning Nourishment

Eccl. 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart…

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

God…has put eternity (an aspiration for the things in eternity) in man’s heart…(Eccl. 3:11). In His creation of man, God put something into man which Solomon called “eternity.” This means that in man there is a kind of aspiration for God, an aspiration for something eternal. Physical things may be enjoyable, but they are temporal.

Many successful people can testify that when they were endeavoring to advance in their career, they sensed that there was an emptiness within them. They began to realize that they were seeking something eternal. After they gained something they wanted, they felt that it was nothing. This feeling comes from the aspiration in man’s heart for something eternal.

According to our own experience, we know that whenever we have a success in our human life, we also have an empty feeling. This indicates that within man there is an aspiration for eternal things. God has put such an aspiration, such a seeking, in man’s heart so that he will seek God. Every person, especially every thoughtful person, has within him this longing and seeking for eternity. (Life-study of Ecclesiastes, pp. 5-6)

Today’s Reading

God created man in His image and with a human spirit for man to receive and contain Him. Ecclesiastes 3:11 says that God put eternity in man’s heart. The things in this universe are mainly of two categories: temporal things and eternal things. In 2 Corinthians 4:18 Paul says, “We do not regard the

们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。”这一节是对所罗门在传道书三章十一节之话的正确解释。智慧的王说，神造万物，各按其时成为美好，又将永远安置在人心里。这与我们人的经历是相合的。一个人无论多么富有或成功，他仍然觉得虚空。人有一个深的渴望，要得着永久的事物，而唯有永远的事物才是永久的。扩大本英文圣经说，在人心里的这永远，乃是“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别无什么可以满足这感觉”。我们有一种要有目的的感觉，是只有神才能满足的。唯独神才能满足我们心里这种要有目的的感觉。

神创造人的时候，有三个显著的东西：祂的形像；人的灵，使我们接受祂；以及神所栽种，历代以来就在我们心里运行的一种要有目的的感觉—在日光之下，除神以外，别无什么可以满足这种感觉。雅歌中所描绘的罗曼史，不是从主开始的，乃是从寻求者开始的。一个人成了这样一个寻求者，是因为在他里面有一种要有目的的感觉，要寻求永远的事物。除了神自己，就是基督之外，没有什么能填满或满足这个感觉。许多人认为我们在浪费时间，但事实上我们是在赎回光阴。那些追求短暂事物的人，才是在浪费时间。他们是无事而忙；他们所忙的事，都是暂时的，不是永远的。在全宇宙中，只有一位是永远的，就是永远的神。（神人的生活，六至七页。）

大卫说，人的行动实系幻影；他们忙乱，真是枉然。〔诗三九6。〕

神要我们成为无有。神要我们被基督顶替。…我与祂有生机的联结。祂生活、工作，我也与祂一同生活、工作。基督顶替我，借着我活出祂自己。（诗篇生命读经，二六八至二六九页。）

参读：诗篇生命读经，第十七篇；神人的生活，第一篇。

things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.” This verse is the proper explanation of Solomon’s word in Ecclesiastes 3:11. The wise king said that God created everything beautiful in its own time and also put eternity in man’s heart. This matches our human experience. Regardless of how rich or successful a person becomes, he still feels empty. Man has a deep desire for permanent things, and the only things that are permanent are the eternal things. The Amplified Bible says that eternity in man’s heart is “a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy.” We have a sense of a purpose, which nothing can satisfy but God. Only God can satisfy the sense of purpose in our heart.

In God’s creation of man there are three striking things: His image, our human spirit to receive Him, and a divinely implanted sense of a purpose in our hearts working through the ages, which nothing under the sun, but only God, can satisfy. The romance depicted in Song of Songs does not start from the Lord but from the seeker. A person becomes such a seeker because within him there is a sense of purpose to seek something eternal. Nothing can fulfill or satisfy this sense of purpose but God Himself, who is Christ. Many people would think that we are wasting our time, but actually, we are redeeming the time. Those who pursue temporary things are wasting their time. They are busy for nothing. Anything they are busy for is temporary, not eternal. Only One in the whole universe is eternal—the eternal God. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 444-445)

David said that man goes about as a semblance, an empty show, and that people are bustling about in vain [Psa. 39:6].

God wants us to be nothing. God wants us to be replaced by Christ…. I have an organic union with Him. He lives and works, and I live and work with Him. Christ replaces me to live Himself through me. (Life-study of the Psalms, pp. 218-219)

Further Reading: Life-study of the Psalms, msg. 17; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 1

第十二周▪周三

晨兴喂养

弗四 17 “所以我这样说，且在主里见证，你们行事为人，不要再象外邦人在他们心思的虚妄里行事为人。”

20 ～ 21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

外邦人是堕落的人，在他们的推想上变为虚妄。（罗一21。）他们在心思的虚妄里，行事为人没有神，受他们虚妄思想的控制和摆布。凡他们照着堕落的心思所作的，都是虚妄，没有实际。…保罗在以弗所四章十七节的劝勉，含示我们信徒得救前在心思的虚妄里行事为人，得救后仍可能继续如此行。甚至在基督徒中间，那些不彰显神的宗教活动和作法—如圣诞节和复活节—乃是迷信、虚假、欺骗和虚妄。我们身为信徒，不该再在心思的虚妄里行事为人。相反地，我们应当让新人将神活出来；新人生活的每一细节，都必须是神彰显在我们的生活里。这就是不再在心思的虚妄里行事为人，乃照着那在耶稣身上是实际者，过新人的生活。（新约总论第十一册，二一九页。）

信息选读

在以弗所四章十七至三十二节我们看见，基督是实际与恩典为着新人的生活。…当神在基督里成为肉体成了一个人，祂带着恩典和实际而来；也就是说，基督来时，恩典和实际随着祂而来。在〔约翰一章十四和十七节〕我们看见，恩典与实际人位化在耶稣基督里；恩典和实际指一个人位，就是三一神成为肉体并

WEEK 12 — DAY 3

Morning Nourishment

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind.

20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

The Gentiles are the fallen people, who become vain in their reasonings (Rom. 1:21). They walk without God in the vanity of their mind, being controlled and directed by their vain thoughts. Whatever they do according to their fallen mind is vanity, void of reality.... Paul's exhortation in Ephesians 4:17 suggests that we the believers, who once walked in the vanity of the mind before we were saved, may continue to do so after we are saved. Even religious activities and practices among Christians which do not express God—such as Christmas and Easter—are superstition, falsehood, deception, and vanity. As believers, we should no longer walk in the vanity of the mind. Instead, we should allow the new man to live out God; every detail of the living of the new man must be God expressed in our living. This is to no longer walk in the vanity of the mind but to live the life of the new man as the reality is in Jesus. (The Conclusion of the New Testament, p. 3428)

Today's Reading

In Ephesians 4:17-32 we see that Christ is the reality and grace for the living of the new man....When God in Christ was incarnated as a man, He came with grace and reality; that is, when Christ came, grace and reality came with Him. [In John 1:14 and 17] we see that grace and reality are personified in Jesus Christ; grace and reality refer to a person, the Triune God incarnated and expressed in humanity.

彰显于人性。以弗所书陈明实际与恩典乃是一对，为着新人的生活。二章十五节告诉我们，基督创造了一个新人；今天这新人乃是在地上。四章十七至三十二节接着启示，新人生活的路乃是借着实际与恩典。…保罗在十七至二十一节以及二十四节陈明那在耶稣身上的实际，使我们不再在心思的虚妄里行事为人。

〔在二十一节〕保罗不是说，在基督身上是实际者；他乃是说，在耶稣身上是实际者。这是因为当主耶稣作为人在地上生活时，在祂身上总是实际。在耶稣身上，也就是在祂的人性生活和日常行事为人里—无论是作木匠或是尽祂的职事—实际总是在那里。要明白耶稣作为人在地上生活时，在祂的生活中所彰显的实际，我们需要读十七节；保罗在这节劝勉信徒不要再“象外邦人在他们心思的虚妄里行事为人”。这里我们看见，在耶稣身上是实际者与在外邦人心思里的虚妄相对。在耶稣的人性生活里，没有虚妄，只有实际；然而，在我们无神的社会里，没有别的，只有虚空的虚空。我们也许可以用本仁约翰所著“天路历程”中的一句话来说，整体而言，今天的世界是一个“浮华世界”。今天世界上的财富、名声、地位、娱乐和财物都是虚空，但在那人耶稣日常生活中的一切都是实际。祂在为人生活中所作的一切都是实际；祂所说的话没有一句是虚妄的。（参彼前二 22。）

基督对我们不仅是生命，也是榜样。（约十三 15，彼前二 21。）在祂地上的生活中，祂设立了一个榜样，如福音书中所启示的。此后，祂钉死并复活成了赐生命的灵，使祂可以进到我们里面，作我们的生命。我们照着祂的榜样跟祂学，（太十一 29，）不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。我们学了基督，就是在基督这榜样的模子里，模成基督的形像。（罗八 29。）（新约总论第十一册，二一五至二一七页。）

参读：新约总论，第一百一十八、二百五十三、三百四十一篇；生命经历的实际功课，第五章。

Ephesians presents reality and grace as a pair for the living of the new man. Ephesians 2:15 tells us that Christ created the one new man; the new man is on the earth today. Ephesians 4:17-32 goes on to reveal that the way for the new man to live is by reality and grace. In Ephesians 4:17-21 and 24, Paul presents the reality in Jesus for a walk that is no longer in the vanity of the mind.

[In verse 21] Paul does not say that the reality is in Christ; rather, he says that the reality is in Jesus. The reason for this is that when the Lord Jesus lived on earth as a man, in Him there was always the reality. In Jesus, that is, in His human living and His daily walk—whether He worked as a carpenter or carried out His ministry—there was the reality at all times. In order to understand the reality expressed in the living of Jesus as a man on earth, we need to read verse 17, where Paul exhorts the believers to “no longer walk as the Gentiles also walk in the vanity of their mind.” Here we see a contrast between the reality in Jesus and the vanity of the Gentiles’ mind. In the human living of Jesus there was no vanity but only the reality; however, in our godless society there is nothing but vanity of vanities. Using a phrase from John Bunyan’s The Pilgrim’s Progress, we may say that, as a whole, today’s world is a “vanity fair.” Wealth, fame, position, entertainment, and material possessions in today’s world are all vanities, but everything in the daily living of the man Jesus is the reality. Whatever He did in His human living is the reality; not one of His words was vain (cf. 1 Pet. 2:22).

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). In His life on earth He set up a pattern, as revealed in the Gospels. Then He was crucified and resurrected to become the life-giving Spirit that He might enter into us to be our life. We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ (Rom. 8:29). (The Conclusion of the New Testament, pp. 3425-3426)

Further Reading: The Conclusion of the New Testament, msgs. 118, 253, 341; CWWL, 1964, vol. 4, “Practical Lessons on the Experience of Life,” ch. 5

第十二周▪周四

晨兴喂养

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

约壹五 20 “我们也晓得神的儿子已经来到，且将悟性赐给我们，使我们可以认识那位真实的；我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永远的生命。”

〔在以弗所四章二十一节，〕“那在耶稣身上是实际者”这说法是指耶稣一生的真实光景，如四福音书所记载的。外邦堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒既以基督作我们的生命得了重生，并在祂里面受过教导，就照着那在耶稣身上是实际者学了基督。（新约总论第十一册，二一七页。）

信息选读

耶稣这人在祂的日常行动中不仅伟大，也非常柔细。比如，祂用五饼二鱼食饱五千人时，…指示祂的门徒拾起剩下的零碎，免得有糟蹋的，共装满了十二篮子。（约六 12 ～ 13。）四福音启示，在主日常生活的每一个细节里，没有虚妄，只有实际。此外，几乎在四福音的每一页里，我们都看见耶稣敬虔生活里的实际，与祂周围之人—反对祂的人和祂的门徒们—生活里的虚妄，两者之间显著的对比。

主耶稣在地上的三十三年半中，形成了那些信祂之人要被模成的模子、模型。按照四福音的记载，

WEEK 12 — DAY 4

Morning Nourishment

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

The expression the reality is in Jesus [in Ephesians 4:21] refers to the actual condition of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity, but in the godly life of Jesus there is the reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by the reality is in Jesus. We, the believers, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus. (The Conclusion of the New Testament, pp. 3426-3427)

Today’s Reading

In His daily walk the man Jesus was not only great but also very fine. For example, when He fed five thousand men with five loaves and two fish,... He instructed His disciples to gather the broken pieces left over that nothing may be lost, which amounted to twelve handbaskets full (John 6:12-13). The four Gospels reveal that in every detail of the Lord’s daily living, there is no vanity but only the reality. Moreover, in nearly every page of the four Gospels, we see a striking contrast between the reality in the godly living of Jesus and the vanity in the living of others around Him, such as His opposers as well as His disciples.

In His thirty-three and a half years on earth, the Lord Jesus formed the mold, the pattern, to which all those who believe in Him are to be conformed.

主耶稣的生活乃是实际的生活。实际就是光的照耀。光是源头，实际是其彰显。希伯来一章三节说，主耶稣是神荣耀的光辉。这意思是，祂乃是那是光之神的照耀。因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是实际的生活，就是神自己照耀的生活。这实际的生活就是神的彰显。因这缘故，保罗说，我们是照着那在耶稣身上是实际者，学了基督。换句话说，我们乃是照着耶稣生活的模子学了基督；耶稣生活的模子就是实际。

…基督设立了这个模子之后，就经过死与复活，并在复活里成了赐生命的灵。祂是这样一位灵，进到我们里面作我们的生命。当我们相信基督并受浸时，神就把我们摆在作模子的基督里面，如同面团被摆在模子里一样。借着被摆在模子里，我们就学了这模子。这意思是，借着被摆在基督里，我们就学了基督。一面，神把我们摆在基督里；另一面，基督进到我们里面作我们的生命。现今，我们能照着神把我们摆入的模子，凭祂而活。我们在作为模子的基督里面，祂作为我们的生命在我们里面。这样，我们就照着那在耶稣身上是实际者学了基督。

在以弗所四章这里，保罗在提到恩典（就是供应）之前，先陈明实际，就是原则、模型和标准。实际乃是光的照耀。我们这些在元首之下基督身体的肢体，应当照着那在耶稣身上是实际者学基督。但我们要活出这样实际的标准，就必须有恩典。在二十九节，保罗将恩典联于我们的说话。这指明我们不仅是在我们认为重要的事上需要恩典，更是在日常生活的细节上需要恩典。…例如，我们日常生活的言谈里也许缺少恩典。…我们若在我们生活的这一方面有恩典，在其余各方面就都有恩典了。在凡事上我们都需要恩典，好照着那在耶稣身上是实际者过生活。（新约总论第十一册，二一七至二一九、二二一页。）

参读：以弗所书生命读经，第四十六篇。

According to the record of the four Gospels, the life of the Lord Jesus was a life of reality. Reality is the shining of light. Light is the source, and reality is its expression. As Hebrews 1:3 says, the Lord Jesus is the effulgence of God's glory. This means that He is the shining of God who is light. Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of reality, a life of the shining of God Himself. That life of reality was the expression of God. For this reason Paul says that we learn Christ as the reality is in Jesus. In other words, we learn Christ according to the mold of the life of Jesus, which is the reality.

After Christ established this mold, He passed through death and resurrection, and in resurrection He became the life-giving Spirit. As such a Spirit, He comes into us to be our life. When we believed in Christ and were baptized, God put us into Him as the mold, just as dough is placed into a mold. By being put into the mold we learn the mold. This means that by being put into Christ, we learn Christ. On the one hand, God put us into Christ; on the other hand, Christ has come into us to be our life. Now we may live by Him according to the mold in which we have been placed by God. We are in Christ as the mold, and He is in us as our life. In this way we learn Christ as the reality is in Jesus.

In Ephesians 4 before Paul mentions grace, that is, the supply, he presents the reality, that is, the principle, the pattern, and the standard. The reality is the shining of light; as members of the Body of Christ under the Head, we should learn Christ as the reality is in Jesus. Yet in order to live out this standard of the reality, we must have grace. In verse 29 Paul relates grace to our speaking. This indicates that we need grace for the details of our daily life, not merely for what we regard as important matters…. For instance, in our daily conversation we may be devoid of grace…. If we have grace in this aspect of our living, we will have grace in every other aspect. In all things we need grace to live a life according to the reality that is in Jesus. (The Conclusion of the New Testament, pp. 3427-3429)

Further Reading: Life-study of Ephesians, msg. 46

第十二周▪周五

晨兴喂养

罗八 19 ～ 21 “受造之物正在专切期望着，热切等待神的众子显示出来。因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。”

〔在罗马八章十九节，〕“显示”指神的众子显明或显现。我们都是神的众子。…我们若在街上告诉人，我们是神的众子，他们会以为我们疯了。他们会说，“看看你和我。我们之间有什么不同？我们都是人。你与我没有不同。你只是另一个人。为什么你说你是神的儿子？”然而，日子将到，神的众子要显明出来。到那日不需要宣告：“从现在起我们是神的众子，”因为我们都会得荣耀。我们会在荣耀里，被神的荣耀标出为众子。那时，其他的人都必须承认我们是神的众子。他们会说，“看这些人！这些满了荣耀的人是谁？他们必是神的众子。”…整个受造之物正在用注视的眼目等待这事，因为受造之物热切等待神的众子显示出来。（罗马书生命读经，二六九页。）

信息选读

整个受造之物都在虚空之下。日光之下一切都是虚空。智慧的王所罗门说，“虚空的虚空，凡事都是虚空。”（传一 2。）受造之物服在虚空之下。

我们需要留意〔罗马八章二十一节的〕两个辞：“奴役”和“败坏”。在整个宇宙中，除了虚空和败坏之外，没有别的。这败坏是一种辖制，是辖制整个受造之物的奴役。受造之物服在虚空之下，指望着自

WEEK 12 — DAY 5

Morning Nourishment

Rom. 8:19-21 For the anxious watching of the creation eagerly awaits the revelation of the sons of God. For the creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

[In Romans 8:19 “the revelation”] denotes the manifestation or the appearing of the sons of God. We all are the sons of God…. If we tell people on the street that we are sons of God, they will think that we are crazy. They will say, “Look at you and me. What is the difference between us? We are both human beings. You are not different from me. You are just another person. Why do you say that you are a son of God?” However, the day will come when the sons of God will be manifested. In that day there will be no need to make the declaration, “From now on we are the sons of God,” because we all shall be glorified. We shall be in glory, designated as sons by the glory of God. Then all other people will have to admit that we are the sons of God. They will say, “Look at these people. Who are these people so full of glory? They must be sons of God.”…The entire creation is waiting for this with watching eyes, for the creation eagerly expects the revelation of the sons of God. (Life-study of Romans, p. 226)

Today’s Reading

The entire creation is under vanity. Everything under the sun is vanity. The wise king Solomon said, “Vanity of vanities; all is vanity” (Eccl. 1:2). Creation is subject to vanity.

We need to notice two…words [in Romans 8:21], “slavery” and “corruption.” In the entire universe there is nothing except vanity and corruption. This corruption is a kind of bondage, a slavery that binds the whole creation. Creation has been made subject to vanity in the hope that

己要从败坏的奴役得着释放，得享神儿女之荣耀的自由。有一天，神的儿女要得荣耀，要被带进荣耀里。那荣耀会有自由，那自由将是一个国度、范围。那整个荣耀将是我们要被带进的国度、范围。我们被带进那自由或荣耀的国度时，受造之物就要得拯救脱离虚空、败坏和奴役。这是整个受造之物在等待那时候的原因。我们与受造之物关系密切，因为受造之物将来的定命在于我们。我们若成熟得慢，受造之物就会责怪我们，并埋怨我们。受造之物会说，“神亲爱的儿女，你们长得太慢了。我们在等待你们成熟的时候，就是你们进入荣耀的时候，那将是我们得释放脱离虚空、败坏、和奴役的时候。”我们必须对受造之物忠信，不使受造之物失望。

二十二节说，“我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。”…受造之物不但一同叹息，也一同受生产之苦。

二十三节接着说，“不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”虽然我们已借着重生生为神的众子，并有那灵作初熟的果子，但我们也叹息，因为我们仍在联于旧造的身体里。…我们的身体既属于旧造，还没有得赎，我们就在其中叹息，和受造之物一样。然而，我们叹息的时候，有那灵的初熟果子。那灵的初熟果子是给我们享受的；这是对要来之收成的预尝。这初熟果子是圣灵，作我们完满享受神，享受神之于我们一切所是的样品。…全享会在荣耀的日子来临。然而，在全享来临之前，神今天已给我们预尝。（罗马书生命读经，二七〇至二七一页。）

参读：罗马书生命读经，第十九、二十一篇；长老训练第六册，第二章。

it will be freed from the slavery of corruption into the freedom of the glory of the children of God. One day the children of God will be glorified, brought into glory. With that glory there will be freedom, and that freedom will be a kingdom, sphere, or realm. The whole glory will be a kingdom, a sphere, into which we will be brought. When we are brought into that freedom or kingdom of glory, creation will be delivered from vanity, corruption, and slavery. This is the reason that the entire creation is awaiting that time. We have very much to do with the creation, for the future destiny of the creation rests upon us. If we mature slowly, the creation will blame us and murmur against us. It will say, “Dear children of God, you are growing too slowly. We are waiting for the time of your maturity, the time when you will enter into glory, the time when we will be freed from vanity, corruption, and slavery.” We must be faithful to the creation and not disappoint it.

Verse 22 says, “For we know that the whole creation groans together and travails in pain together until now.”... Not only does the creation groan together, it also travails as in the pangs of childbirth.

Verse 23 follows, “And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.” Although we have been born through regeneration as the sons of God and have the Spirit as the firstfruits, we also groan because we are still in the body which is linked to the old creation…. Since our body belongs to the old creation and has not yet been redeemed, we are groaning in it as the creation does. However, while we are groaning we have the firstfruits of the Spirit. The firstfruits of the Spirit are for our enjoyment; they are a foretaste of the coming harvest. The firstfruits are the Holy Spirit as a sampling of the full taste of God as our enjoyment, of all that God is to us….The full taste will come in the day of glory. Nevertheless, before the full taste comes, God has given us a foretaste today. (Life-study of Romans, pp. 226-228)

Further Reading: Life-study of Romans, msgs. 19, 21; CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” ch. 2

第十二周▪周六

晨兴喂养

罗八 22～23“…一切受造之物一同叹息，…我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

太六 10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

13“…因为国度、能力、荣耀，都是你的，直到永远。阿们。”

你若与不信者谈话，他们会承认，就一面说，他们在跳舞和赌博这样的娱乐中有一些享受。然而，他们也会告诉你，他们不喜乐。…他们也叹息，但只有叹息，没有别的。我们却不一样，我们叹息时，里面有那灵作初熟的果子，作为对神自己的预尝。甚至我们受苦时，我们也有享受。我们尝到主的同在。主的同在就是那灵作初熟的果子给我们享受。所以我们与属世的人不同。他们经历叹息，没有内里的享受；然而，我们外面叹息，里面却欢乐。…我们欢乐，因为我们有那灵的初熟果子。我们里面神圣的灵乃是对神的预尝，将我们引到对神的全享。这是儿子名分的福分中很大的一项。（罗马书生命读经，二七一至二七二页。）

信息选读

我们叹息并享受那灵的初熟果子时，期望儿子的名分。…虽然我们里面有儿子名分，但这儿子名分还没有成为完满的。…完满的儿子名分是什么？就是我们的身体得赎。我们借着重生，灵里得着儿子的名分；我们借着变化，魂里也可能得着儿子的名分。但我们还没有借

WEEK 12 — DAY 6

Morning Nourishment

Rom. 8:22-23 ...The whole creation groans together... We ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

13 ...For Yours is the kingdom and the power and the glory forever. Amen.

If you talk with unbelievers, they will admit that, in a sense, they have some enjoyment in their entertainments, like dancing and gambling. However, they will also tell you that they are unhappy....They also are groaning, but only groaning; there is nothing else. We, on the contrary, as we are groaning, have within us the Spirit as the firstfruits, as the foretaste of God Himself. Even as we are suffering, we have the enjoyment. We have the taste of the presence of the Lord. The presence of the Lord is simply the Spirit as the firstfruits for our enjoyment. So, we are different from worldly people. They experience groaning without the inward enjoyment. We, however, groan outwardly, but rejoice inwardly....We rejoice because we have the firstfruits of the Spirit. The divine Spirit within us is the foretaste of God which leads us to the full taste of the enjoyment of God. This is a great item in the blessings of sonship. (Life-study of Romans, p. 228)

Today's Reading

While we are groaning and enjoying the firstfruits of the Spirit, we are expecting sonship.... Although we have sonship within us, this sonship has not yet become full....What is full sonship? It is the redemption of our body. We have sonship in our spirit through regeneration and we may also have sonship in our soul through transformation, but we do not as

着改变形状，在我们的身体里得着儿子的名分。在要来的日子，我们也要在我们的身体里得着儿子的名分。这是完满的儿子名分，是我们所专切期望的。

我们来看得荣的事。…罗马八章十九节说，“受造之物正在专切期望着，热切等待神的众子显示出来。”…“显示”…意思是揭开幔子。…我们虽是神的众子，却被遮蔽，还未显示出来。主耶稣在地上时，祂是神的儿子，但祂被属人的肉体所遮蔽。有一天在山上祂除去幔子，并显示出来。（太十七1～2。）我们也是一样。我们虽是神的众子，却在幔子之下。有一天这幔子要挪去—那将是我们的得荣。…然后全宇宙都要观看神的众子。

受造之物正在专切期望着，热切等待要看见神的众子这样显示出来，因为“受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由”。（罗八20～21。）…受造之物唯一的盼望，就是神的众子显示出来时，受造之物就要从这败坏的奴役得着释放，得享神儿女之荣耀的自由。虽然一切受造之物目前都被拘留在虚空和败坏的光景里，但神要带进一个国度，顶替目前这光景。目前的光景是虚空和败坏之奴役的光景；要来的国将是神荣耀的国，主要由神显示出来的众子所组成。当这国显示出来的时候，一切受造之物都要得着释放。受造之物正在专切期望着，热切等待这国来临。因此，“一切受造之物一同叹息，一同受生产之苦，直到如今。”（22。）宇宙在叹息并受生产之苦，等待神的众子显示出来。不但如此，就是我们“这有那灵作初熟果子的”，也是自己叹息，热切等待儿子的名分，就是我们的身体得赎。（23。）（罗马书生命读经，二七二、二九八至二九九页。）

参读：帖撒罗尼迦前书生命读经，第十一至十二篇；帖撒罗尼迦后书生命读经，第一篇。

yet have sonship in our body through transfiguration. In the coming day we will also have sonship in our body. This is full sonship, our longing expectation.

We come…to the matter of glorification…. [Romans 8:19 says], “For the anxious watching of the creation eagerly awaits the revelation of the sons of God.”... Revelation means to open the veil…. Although we are the sons of God, we are veiled, not yet revealed. When the Lord Jesus was on earth, He was the Son of God, but He was veiled by His human flesh. One day on the mountain He was unveiled and revealed (Matt. 17:1-2). It is the same with us. Although we are sons of God, yet we are under a veil. One day this veil will be removed—that will be our glorification….Then the whole universe will behold the sons of God.

The creation is eagerly expecting and anxiously watching to see this revelation of the sons of God, because “the creation was made subject to vanity, not of its own will, but because of Him who subjected it, in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God” (Rom. 8:20-21)….Creation’s only hope is to be freed from this slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed. Although the entire creation is presently held in a condition of vanity and corruption, God will bring in a kingdom to replace this present condition. The present condition is a condition of vanity and slavery of corruption; the coming kingdom will be a kingdom of the glory of God, a kingdom composed primarily of revealed sons of God. At the time of the revelation of this kingdom the whole creation will be liberated. The creation is eagerly expecting and anxiously watching for this kingdom to come. Thus, “the whole creation groans together and travails in pain together until now” (v. 22). The universe is groaning and travailing in birth awaiting the revelation of the sons of God. Furthermore, we ourselves, “who have the firstfruits of the Spirit,” also groan as we expect sonship, the redemption of our body (v. 23). (Life-study of Romans, pp. 228-229, 251-252)

Further Reading: Life-study of 1 Thessalonians, msgs. 11-12; Life-study of 2 Thessalonians, msg. 1

第十二周诗歌

767 荣耀的盼望 — 神众子的显出

8 7 8 7（英 970）

降 E 大调 4/4

E♭ A♭ E♭ | A♭ E♭ | B♭ F | F7 B♭

5 6 5 4 3 4 | 5 6 5 4 3 | 5 5 6 7 i | 7 6 5 — |

一 受造之 物 切望等 候 神的众子 显出来,

B♭7 E♭ | A♭ E♭ | B♭7 E♭

2 3 2 3 4 4 | 3 4 3 4 5 5 | i 7 6 5 i 6 5 4 | 3 2 1 — ‖

指 望 进入 神 子 自由, 脱 离 虚 空 与败坏。

二 一切受造都在叹息, 劳苦服在虚空下,
指望得着完全释放, 脱离败坏的管辖。

三 甚至我们也在叹息, 等候儿子的名分;
我们须有基督身量, 成为长大成熟人。

四 为此圣灵替我叹息, 愿我变成神子像;
祂使万事互相效力, 将我模成主模样。

五 神要将我带进荣耀, 那时我要被荣耀;
用祂自己将我浸透, 全然圣别成新造。

六 所有受造要被释放, 得进"荣耀"的自由;
豹子与山羊羔同卧, 狮子吃草好象牛。

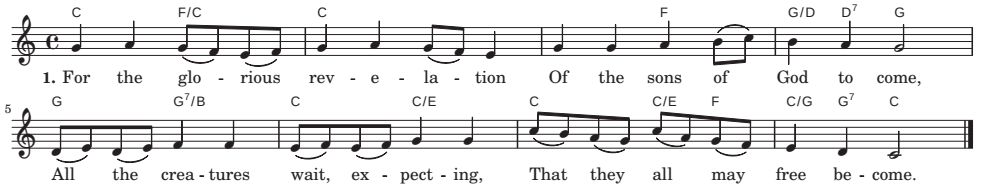
七 长大与主同作后嗣, 承受儿子的名分;
作祂弟兄与祂同荣, 神的荣耀显我身。

WEEK 12 — HYMN

For the glorious revelation

Hope of Glory — The Manifestation of the Sons of God

970



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.

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: