第三周

在旧约里约伯所经历神的销毁和剥夺，远不如在新约里保罗所经历的

诗歌：诗 461

读经：伯三 1，林后四 10 ～ 12，16 ～ 18，腓一 19 ～ 25，四 4

纲要

【周一】

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

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

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

Week Three

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

Hymns: 622

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

Outline

§Day 1

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

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

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

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

1 然而，保罗却操练忘记背后已过的事，好赢得目前“今天的基督”到最完满的地步—腓三8，13～14。

2 不仅如此，保罗不是昨天的人，乃是今天的人；（来三7～8，14，诗九五7～8；）我们不该往前看将来，也不该回顾已往；我们乃是今天的人。（太六11，33～34，路十九9～10，二三43。）

3 我们所爱的基督乃是现在的基督、今日的基督，也是在诸天之上、宝座上的基督，作我们每天的救恩并时刻的供应，支持我们在地上过属天的生活—太二八20，彼前一8，来八2，四14～15，七26，林后六2，罗五10。

4 当我们完全成为新耶路撒冷时，我们所有的乃是今天，因为永世里的每一天都是今天；我们唯一拥有的日子是今天，不是明天。

【周二】

四 约伯借着八次对他三个朋友的讲话，暴露了自己是有以下特征的人：

1 约伯是自义的；（伯六30，九20，二七5～6，三二1；）他因自己天然人的成功和成就而昏暗，满意于自己所成为的，却不知道自己在神面前可怜的光景。（参腓三9，启三17～18。）

2 约伯只是在名义上承认神，却不是在实际里；他没有被神浸透，被神充满，也没有与神调和而与神成为

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

1. Paul, however, exercised to forget the things that were behind in the past in order to gain the present “today Christ” to the fullest extent—Phil. 3:8, 13-14.

2. Furthermore, Paul was not a person of yesterday but a person of today (Heb. 3:7-8, 15; Psa. 95:7-8); we should not look ahead to the future and not look back to the past; we are people of today (Matt. 6:11, 33-34; Luke 19:9-10; 23:43).

3. The Christ whom we love is the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply, sustaining us to live a heavenly life on earth—Matt. 28:20; 1 Pet. 1:8; Heb. 8:2; 4:14-15; 7:26; 2 Cor. 6:2; Rom. 5:10.

4. When we fully become the New Jerusalem, we will have today since every day in eternity is today; the only day we have is today, not tomorrow.

§Day 2

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

1. Job was self-righteous (Job 6:30; 9:20; 27:5-6; 32:1); he was darkened by the success and attainments of his natural being, contented with what he had become, yet he was unaware of his miserable situation before God (cf. Phil. 3:9; Rev. 3:17-18).

2. Job acknowledged God in name but not in reality; he was not saturated by God, filled with God, and mingled with God to become one with God—

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

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

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

【周三】

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

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

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

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

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

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

§Day 3

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

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

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

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

2 活力排的活力在于这二灵：在于人的灵并在于神的灵；基督徒的生活就是终极完成的灵作为三一神的终极完成，住在我们重生的灵里，并且这二灵调和为一灵—约四 24，罗八 16，林前六 17，加三 14，六 18。

3 我们要学习在我们的灵里接触神的灵；这是基督徒生活和工作的内在意义；这是神在人里的行动，以及人在神里的行动，以完成祂的经纶，祂的计划，就是将祂自己在基督里作为那灵分赐到人里面，为要建造基督的身体并预备祂的新妇，以终极完成新耶路撒冷—林后二 13，腓三 3，罗一 9。

4 保罗在罗马书里强调凡我们所是的、（二 29，八 5 ～ 6，9、）我们所有的、（10，16、）以及我们向神所作的，（一 9，七 6，八 4，十二 11，）都必须在我们的灵里；我们必须被成全、被建立成为在灵里的人；我们要作爱神的人，要作寻求基督的人，要作得胜者，除了在灵里以外，别无他途。（启一 10，四 2，十七 3，二一 10。）

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

2. The groups are vital in these two spirits—vital in our human spirit and vital in God's divine Spirit; the Christian life is a life of the consummated Spirit as the consummation of the Triune God dwelling in and mingled with our regenerated spirit to be one spirit—John 4:24; Rom. 8:16; 1 Cor. 6:17; Gal. 3:14; 6:18.

3. We need to learn to touch the divine Spirit in our spirit; this is the intrinsic significance of the Christian life and work; this is the move of God in man and the move of man in God to fulfill His economy, His plan, to dispense Himself in Christ as the Spirit into man in order to build up His Body and prepare His bride to consummate the New Jerusalem—2 Cor. 2:13; Phil. 3:3; Rom. 1:9.

4. Paul stresses in the book of Romans that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4; 12:11) must be in our spirit; we must be perfected and built up to be persons in the spirit; there is no other way to be a lover of God, to be a seeker of Christ, or to be an overcomer than to be in the spirit (Rev. 1:10; 4:2; 17:3; 21:10).

【周四】

§Day 4

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

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

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

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

全的总和—我们天然性格上的完全和正直—腓一 19～20，三 4～9 上。

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

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

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

【周五】

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

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

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

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

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

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

§Day 5

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

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

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

八 保罗借着耶稣基督之灵全备的供应，无论是生，是死，都借着活基督而显大基督；当神造人时，祂要人过的就是这种生活—一 19 ～ 21 上，创一 26。

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

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

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

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

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

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

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

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

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

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

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

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

【周六】

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

十一约伯认为他所受的苦楚非常沉重，但保罗认为他的苦楚是短暂轻微的；我们不需要在意我们的苦楚，倒需要关切我们被变化，从一种程度的荣耀到另一种程度的荣耀，借此神这重大的荣耀就在我们里面加增；只要我们更多得着神，这才是真正重要的事—徒七 2，林后三 18，西二 19：

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

2 我们需要操练我们的灵，而在杀死的环境中喜乐；（腓四 4；）主的主宰权柄在运行，将我们放在基督之死的杀死下，使祂的生命能显明在我们的身体上，以更新我们里面的人，使我们象新耶路撒冷一样的新。（林后四 10～12，16，五 17，加六 15，启二一 2，5，10。）

§Day 6

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

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

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

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

第三周▪周一

晨兴喂养

腓一 19 ～ 21 “…这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

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

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

信息选读

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

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

WEEK 3 — DAY 1

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

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

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

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

参读：约伯记生命读经，第四、十六篇；腓立比书生命读经，第七篇。

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

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

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

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

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

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

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

第三周▪周二

晨兴喂养

腓三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

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

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

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

信息选读

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

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

WEEK 3 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：约伯记生命读经，第二十一、二十三、二十七至二十八篇。

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

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

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

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

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

第三周▪周三

晨兴喂养

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

罗一 9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证…。”

启一 10 “当主日我在灵里，听见在我后面有大声音如吹号说。”

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

信息选读

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

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

WEEK 3 — DAY 3

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

参读：一个在灵里之人的自传，第二章；实行主当前行动之路，第六章。

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

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

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

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

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

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

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

第三周▪周四

晨兴喂养

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

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

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

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

信息选读

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

WEEK 3 — DAY 4

Morning Nourishment

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

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

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

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

Today’s Reading

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

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

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

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

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

参读：基督徒的生活，第九、十二至十四篇。

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

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

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

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

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

第三周▪周五

晨兴喂养

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

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

信息选读

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

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

WEEK 3 — DAY 5

Morning Nourishment

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

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

Today's Reading

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

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

使耶稣的生命能在他身上显明出来。

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

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

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

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

参读：哥林多后书生命读经，第三十三至三十五篇；倪柝声—今时代神圣启示的先见，第十五章；人的破碎与灵的出来，第六篇。

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

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

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

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

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

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

第三周▪周六

晨兴喂养

林后四 10“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

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

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

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

信息选读

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

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

WEEK 3 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：基督徒的生活，第十五至十六篇；日日在更新，第二章。

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

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

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

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

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

第三周诗歌

461 十字架的道路 — 十字架的意义

12 12 12 12 （英 622）

降 E 大调 4/4

E♭ B♭ A♭ B♭ E♭
3 — 3 3 | 3 • 2 2 3 | 4 4 3 2 | 3 — — — |
一 十 架 人 若 背 起, 岂 只 受 苦 而 已!

A♭ E♭ B♭7 E♭ F7 B♭
6 — 6 6 | 6 • 5 5 4 | 3 3 2 1 | 2 — — — |
十 架 人 若 不 离, 终 必 被 置 死 地!

E♭ B♭7 E♭ Fm A♭
1 — 1 2 | 3 • 3 3 4 | 5 5 4 3 | 6 — — — |
因 为 十 架 用 意, 就 是 使 人 绝 气;

B♭7 E♭ Fm7 E♭ B♭7 E♭
7 — 6 5 | 1 • 1 1 2 | 3 3 4 7 | 1 — — — ‖
所 以 十 架 经 历, 总 是 结 束 自 己。

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

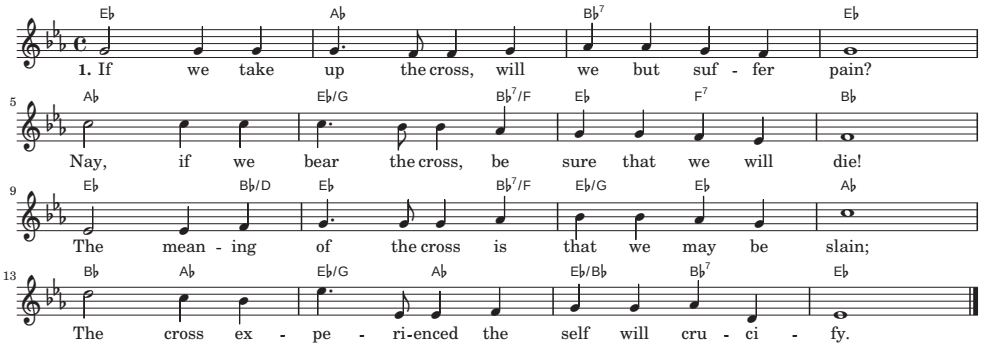
三 十架最终目的, 乃是成功神意;
神意最大仇敌, 乃是人的自己;
治死魂的生命, 自己才能除净;
除去己的性情, 神意才得通行。

WEEK 3 — HYMN

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

The Way of the Cross — The Meaning of the Cross

622



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

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

第三周 • 申言

申言稿：