第六周

得着神，好为着神的目的被神变化

诗歌：诗 425

读经：伯四二 1 ～ 6，林后三 8 ～ 9，四 10 ～ 12，16 ～ 18，五 18 ～ 20

纲要

【周一】

壹 神在约伯身上的目的，是要他成为活在属天异象和神经纶实际里的人：

一 约伯的经历乃是神在祂神圣经纶里所采取的一个步骤，要对自满的约伯实行销毁并剥夺，好将约伯拆毁，使神能有一条路，用神自己重建约伯，并将约伯引进对神更深的追求，使他能得着神，而不是得着神的祝福，或他凭自己的完全和纯全而有的成就—腓三 10 ～ 14，林前二 9，八 3，出二十 6，代上十六 10 ～ 11，二二 19 上，代下十二 14，二六 3 ～ 5，三四 1 ～ 3 上，诗二四 6，二七 4，8，一〇五 4，一一九 2，10，来十一 6。

二 不在意神的人也许赢得许多事物，并且似乎也兴旺；（诗七三 1 ～ 15；）然而，在意神的人会受神限制，甚至被神剥夺许多事物；神对寻求祂者的目的，是要他们在祂里面得着一切，而不被

Week Six

Gaining God to Be Transformed by God for the Purpose of God

Hymns: 548

Scripture Reading: Job 42:1-6; 2 Cor. 3:8-9; 4:10-12, 16-18; 5:18-20

Outline

§Day 1

I. God's intention with Job was for him to become a person who lived in the heavenly vision and the reality of God's economy:

A. Job's experience was a step taken by God in His divine economy to carry out the consuming and stripping of the contented Job in order to tear Job down that God might have a way to rebuild him with God Himself and to usher him into a deeper seeking after God so that he might gain God instead of His blessings and his attainments in his perfection and integrity—Phil. 3:10-14; 1 Cor. 2:9; 8:3; Exo. 20:6; 1 Chron. 16:10-11; 22:19a; 2 Chron. 12:14; 26:3-5; 34:1-3a; Psa. 24:6; 27:4, 8; 105:4; 119:2, 10; Heb. 11:6.

B. The one who does not care for God may gain many things and may seem to prosper (Psa. 73:1-15); however, the one who cares for God will be restricted by God and even stripped by God of many things; God's intention with His seekers is that they may find everything in Him and

打岔离开对祂自己绝对的享受。（16～28。）

三 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；（腓三8，参诗七三25～26；）神心头的愿望乃是要我们完满地得着祂作生命，作生命的供应，并作我们全人的一切。（罗八10，6，11，参西一17下，18下。）

四 我们要活在神经纶的实际同祂神圣的分赐里，就需要神将祂自己建造到我们内在的构成里，使我们全人被基督重新构成：

1 如保罗的书信所揭示的，神对付我们的目的，乃是要剥夺我们一切的事物，并销毁我们，好叫我们更多得着神—林后四16～18。

2 召会的建造，是借着基督安家在我们心里，就是借着祂将自己建造到我们里面，使我们的心，我们内里的构成，成为祂的家—弗三16～21。

五 在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是这位神人；这含示神在祂经纶里的目的，是要使祂自己成为人，为要使人在生命和性情上成为神，但无分于神格—撒下七12～14上，罗一3～4，太二二41～45，约十四6上，十10下，林前十五45下，约六63，林后三6，约壹五16上。

not be distracted from the absolute enjoyment of Himself (vv. 16-28).

C. God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain (Phil. 3:8; cf. Psa. 73:25-26); the desire of God's heart is that we would gain Him in full as life, as the life supply, and as everything to our being (Rom. 8:10, 6, 11; cf. Col. 1:17b, 18b).

D. In order to live in the reality of God's economy with His divine dispensing, we need God to build Himself into our intrinsic constitution so that our entire being will be reconstituted with Christ:

1. As unveiled in Paul's Epistles, God's purpose in dealing with us is to strip us of all things and to consume us so that we may gain God more and more—2 Cor. 4:16-18.

2. The building up of the church is by Christ's making His home in our hearts, that is, by His building Himself into us, making our heart, our intrinsic constitution, His home—Eph. 3:16-21.

E. In Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man; this implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:41-45; John 14:6a; 10:10b; 1 Cor. 15:45b; John 6:63; 2 Cor. 3:6; 1 John 5:16a.

【周二】

§Day 2

贰 神的经纶乃是神借着成为肉体，成为在肉体里的人，好使人在那灵里借着变化成为神，为着把神建造到人里面，并把人建造到神里面，以得着一个团体的神人：

II. God's economy is God becoming a man in the flesh through incarnation that man might become God in the Spirit through transformation for the building of God into man and man into God to gain a corporate God-man:

一 永远并三一的神成为人，所经过最奇妙、超越、奥秘、并包罗万有的变化，乃是神在人里面的行动，为着完成祂永远的经纶—弥五2，约一14，29，三14，十二24，徒十三33，彼前一3，林前十五45下，徒二36，五31，来四14，九15，七22，八2：

1 这些变化是三一神成为一个神人所经过的过程，将神性带进人性里，使神性与人性调和，作为原型，以大量复制许多神人；祂成了三一神具体的化身，将神带给人，使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的—约一14，西二9，罗八28～29。

【周三】

2 在何西阿十一章四节神说到这些变化，说，“我用慈绳爱索牵引他们；”“慈绳〔直译，人的绳〕爱索”这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上；神的爱是神圣的，却是在人的绳里，也就是借着基督的人性，临到我们：

a 神所借以牵引我们的绳子（种种的变化，种种的过程），包括基督的成为肉体、人性生活、钉死、复活和升天；借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们—耶三一3，约三14，16，六44，十二32，罗五5，8，约壹四8～10，16，19。

b 在基督之外，神永远长存的爱，就是祂不变、征服人的爱，在我们身上就无法得胜；神不变的爱是得胜的，因为这爱是在基督里、同着基督、借着基督、并为着基督的。

c 神永远长存的爱总是得胜的；虽然我们有失败和错误，神的爱终必得胜—罗八35～39。

A. The most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man are God’s move in man for the accomplishment of His eternal economy—Micah 5:2; John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:

1. These transformations are the processes through which the Triune God passed in His becoming a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men; He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:14; Col. 2:9; Rom. 8:28-29.

§Day 3

2. God speaks of these transformations in Hosea 11:4 by saying, “I drew them with cords of a man, / With bands of love”; the phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; God’s love is divine, but it reaches us in the cords of a man, that is, through Christ’s humanity:

a. The cords (the transformations, the processes) through which God draws us include Christ’s incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God’s love in His salvation reaches us—Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.

b. Apart from Christ, God’s everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God’s unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.

c. God’s everlasting love is always victorious; eventually, in spite of our failures and mistakes, God’s love will gain the victory—Rom. 8:35-39.

二 三部分之人的变化，乃是神的行动，要使人成为神，使人被经过过程并终极完成的三一神所构成；在神向约伯的显现中，约伯看见了神，使他得着神，好为着神的目的被神变化—伯三八1～3，四二1～6，林后三16～18，来十二1～2上：

1 看见神的结果是我们被变化成为神的形像；因此，我们越在灵里观看祂这终极完成的灵，就越将祂一切的成分作为神圣的元素接受到我们里面，以排除我们老旧的元素，使我们全人成为新的；我们的基督徒生活不在于外面的改变，乃在于从里面被变化—林后三18，诗二七4，加六15～16。

2 我们借着心转向主，以没有帕子遮蔽的脸观看并返照祂，就能天天留在变化的过程中；没有帕子遮蔽的脸就是转向主的心—林后三16，18：

a 心转向主，就是爱主；我们越爱主，我们的心向主就越敞开，祂就有路从我们的灵扩展到我们心的各部分。

b 心转向主，把心向主敞开，是我们生命长大的秘诀；我们可以借着简单的告诉主：“主啊，我爱你，我要讨你喜悦，”而向主敞开我们的心。

c 我们一天过一天在一切的境遇中观看主，（诗二七4，）就返照主的荣光，并渐渐变化成为主的形像，从荣耀到荣耀。

d 许多基督徒不喜乐，因为他们里面的圣灵不喜乐；（弗四30，参诗十六11，四三4，徒三19～20，出三三11，14～17，来一9，耶十五16，约十五9～11，约壹一3～4，约贰12，腓四4；）我们的心

B. The transformation of the tripartite man is God’s move to deify man, to constitute man with the processed and consummated Triune God; in God’s appearing to him, Job saw God in order to gain God to be transformed by God for the purpose of God—Job 38:1-3; 42:1-6; 2 Cor. 3:16-18; Heb. 12:1-2a:

1. Seeing God issues in the transformation of our being into God’s image; hence, the more we look at Him as the consummated Spirit in our spirit, the more we receive all His ingredients into our being as the divine element to discharge our old element so that our whole being becomes new; our Christian life is not a matter of changing outwardly but of being transformed from within—2 Cor. 3:18; Psa. 27:4; Gal. 6:15-16.

2. We can remain in the daily process of transformation by turning our heart to the Lord so that we can behold and reflect Him with an unveiled face; an unveiled face is a heart that turns to the Lord—2 Cor. 3:16, 18:

a. To turn our heart to the Lord is to love the Lord; the more we love the Lord, the more our heart will be open to the Lord, and He will have a way to spread out from our spirit into all the parts of our heart.

b. To turn our heart to the Lord, to open our heart to the Lord, is the key to our growing in life; we can open our heart to the Lord simply by telling the Lord, “O Lord, I love You; I want to please You.”

c. As we behold the Lord day after day in all our situations (Psa. 27:4), we will reflect the Lord’s glory and be transformed into His image from glory to glory.

d. Many Christians are not joyful because the Spirit within them is not joyful (Eph. 4:30; cf. Psa. 16:11; 43:4; Acts 3:19-20; Exo. 33:11, 14-17; Heb. 1:9; Jer. 15:16; John 15:9-11; 1 John 1:3-4; 2 John 12; Phil. 4:4); if we do not turn our heart to the Lord to let the Spirit of the Lord spread out of our spirit into our

若不转向主，不让主的灵从我们的灵扩展到我们的心里，我们定规是拘束、下沉的。

e 主的灵在哪里，哪里就有自由；（林后三 17；）若有人说聚会沉闷，我们就要领悟是他自己里面沉闷；然而当我们的心转向主，我们就享受那灵作我们的自由。

f 释放的灵一有路扩展到我们心的各部分，我们就得释放、超脱且自由；这自由就是荣耀，就是神的同在和神的显出；我们觉得高尚、尊贵、光荣，因为我们正在被变化成为祂的形像—18 节，创一 26。

【周五】

三 变化使我们从一个形状，就是旧人的形状，迁移到另一个形状，就是新人的形状；主乃是借着基督之死的杀死来完成这变化的工作—林后四 10～12，16～18：

1 在林后四章十节保罗说，我们身体上常带着耶稣的治死；“治死”的意思是杀死；基督的死杀死我们—林前十五 31，36，约十二 24～26，林后一 8～9。

2 基督的死乃是在复合的灵里；那灵是基督之死及其功效的应用—出三十 22～25，罗八 13。

3 基督徒的生活乃是一直在复合之灵的治死下的生活；这种每天的治死是由内住之灵以环境为治死的器械所完成的。

4 在神的神圣和主宰的安排之下，万有都互相效力，借着基督之死的杀死使我们变化，叫我们得益处；罗马八章二十八节里的“益处”，与物质的人事物无关；只有一位是有益处的，就是神—路十八 19：

a 一切与我们有关的人事物，都是圣灵作工叫我们得

heart, we will feel restrained and depressed.

e. Where the Spirit of the Lord is, there is freedom (2 Cor. 3:17); if someone says that a meeting is boring, we must realize that it is he himself who is bored within; but when we turn our heart to the Lord, we enjoy the Spirit as our freedom.

f. Once the liberating Spirit has the way to spread into all the parts of our heart, we are released, transcendent, and free; this freedom is glory, which is the presence of God and the expression of God; we feel noble, honorable, and glorious because we are being transformed into His image—v. 18; Gen. 1:26.

§Day 5

C. Transformation transfers us from one form, the form of the old man, to another form, the form of the new man; the Lord accomplishes this transformation work by the killing of Christ's death—2 Cor. 4:10-12, 16-18:

1. In 2 Corinthians 4:10 Paul says that we are always bearing about in our body the putting to death of Jesus; putting to death means killing; the death of Christ kills us—1 Cor. 15:31, 36; John 12:24-26; 2 Cor. 1:8-9.

2. The death of Christ is in the compound Spirit; the Spirit is the application of the death of Christ and its effectiveness—Exo. 30:22-25; Rom. 8:13.

3. The Christian life is a life that is all the time under the killing by the compound Spirit; this daily killing is carried out by the indwelling Spirit with the environment as the killing weapon.

4. Under God's divine and sovereign arrangement, everything works for our good, for our transformation, through the killing of Christ's death; the "good" in Romans 8:28 is not related to physical persons, matters, or things; only One is good—God—Luke 18:19:

a. All persons, all matters, and all things related to us are the means of the Holy

益处的凭借，好加给我们美福，（诗六八 19 上，）就是三一神自己。（参创四五 5，五十 20。）

b 一切与我们有关的人和处境，都是神的灵所安排的，为要配合祂在我们里面的工作，使我们变化并模成神长子的形像—参太十 29 ～ 31。

四 我们经历圣灵的管治时，变化就在我们里面进行—罗八 2，28 ～ 29，来十二 5 ～ 14：

1 那灵在我们里面的工作，是为我们构成新的所是，但那灵外面的工作是借着我们的环境，拆毁我们天然所是的每一面—参耶四八 11。

2 我们应当与内里运行的灵合作，并接受神为我们所安排的环境—腓四 12，弗三 1，四 1，六 20，林前七 24。

【周六】

叁 职事是由启示加上苦难所产生的；我们所看见的，是借着苦难而作到我们里面；因此，我们所供应的乃是我们的所是：

一 执事的人数虽多，但只有一个职事，就是为着成就神新约经纶的新约职事；我们与基督同工，乃是要完成这唯一的职事，将基督供应人，以建造祂的身体—徒一 17，弗四 11 ～ 12，提前一 12，林后四 1，六 1 上。

二 整体而言，身体有一个唯一的团体职事，但因这职事乃是基督身体的事奉，而且因着身体有许多肢体，所以众肢体都有各自的职事，为着完成那唯一的职事—徒二十 24，二一 19，提后四 5，西四 17。

Spirit to work good for us so that we can be loaded with good (Psa. 68:19a), with the Triune God Himself (cf. Gen. 45:5; 50:20).

b. All persons and all situations related to us are arranged by the Spirit of God to match His work within us so that we may be transformed and conformed to the image of the firstborn Son of God—cf. Matt. 10:29-31.

D. Transformation is carried out in us as we experience the discipline of the Holy Spirit—Rom. 8:2, 28-29; Heb. 12:5-14:

1. The work of the Spirit within us is to constitute a new being for us, but the work of the Spirit without is to tear down every aspect of our natural being through our environment—cf. Jer. 48:11.

2. We should cooperate with the inner operating Spirit and accept the environment that God has arranged for us—Phil. 4:12; Eph. 3:1; 4:1; 6:20; 1 Cor. 7:24.

§Day 6

III. Ministry is the issue of revelation plus suffering—what we see is wrought into us through suffering; hence, what we minister is what we are:

A. Although the ministers are many, they have only one ministry—the ministry of the new covenant for the accomplishing of God's New Testament economy; our working together with Christ is to carry out this unique ministry, the ministering of Christ to people for the building up of His Body—Acts 1:17; Eph. 4:11-12; 1 Tim. 1:12; 2 Cor. 4:1; 6:1a.

B. As a whole, the Body has one, unique corporate ministry, but because this ministry is the service of the Body of Christ and because the Body has many members, all the members have their own ministry for the carrying out of the unique ministry—Acts 20:24; 21:19; 2 Tim. 4:5; Col. 4:17.

三 这职事是为着供应我们所经历的基督，并且是由对基督之丰富的经历，经过受苦、消耗的压力、以及十字架杀死的工作而构成、产生并形成的—徒九 15 ～ 16，西一 24，腓三 10，提前四 6，林后一 4 ～ 6，8 ～ 9，12，三 3，6：

1 那灵的职事使我们供应基督作那赐人生命的灵，我们借此就达到神圣启示的高峰—8 ～ 9，6，3 节，启二二 17 上。

2 义的职事使我们供应基督不仅作我们客观的义，也作我们主观活出的义，使基督得着真正的彰显，我们借此就进入神人的生活—罗五 17，腓三 9，启十九 8。

3 和好的职事使我们供应基督作和好的话语，好能将神的子民带到他们的灵，就是至圣所里，使他们成为在灵里的人，我们借此就在基督那牧养人的天上职事里与基督是一，按着神牧养人—林后五 18 ～ 20，约二一 15 ～ 17，彼前五 2 ～ 4，二 25，启一 12 ～ 13，来十 19，22，林前二 15。

4 我们完全进入这样一个美妙职事的三方面，主就有路带众召会进入一个新的复兴。

四 患难是恩典连同基督一切丰富的甜美眷临和化身；恩典主要是以患难的样式眷临我们—林后十二 7 ～ 10：

1 借着患难，基督的十字架在我们天然所是上治死的功效，就借着圣灵应用在我们身上，使复活的神有路将祂自己加到我们里面—一 8 ～ 9，四 16 ～ 18。

2 患难生忍耐，忍耐产生蒙称许的品质—蒙称许的品质或属性，是忍受并经历患难和试验的结果—罗五 3 ～ 4。

C. The ministry is for ministering the Christ whom we have experienced, and it is constituted with, and produced and formed by, the experiences of the riches of Christ gained through sufferings, consuming pressures, and the killing work of the cross—Acts 9:15-16; Col. 1:24; Phil. 3:10; 1 Tim. 4:6; 2 Cor. 1:4-6, 8-9, 12; 3:3, 6:

1. The ministry of the Spirit is for us to arrive at the high peak of the divine revelation by our ministering Christ as the Spirit, who gives life—vv. 8-9, 6, 3; Rev. 22:17a.

2. The ministry of righteousness is for us to enter into the God-man living by our ministering Christ not only as our objective righteousness but also as our subjective and lived-out righteousness for the genuine expression of Christ—Rom. 5:17; Phil. 3:9; Rev. 19:8.

3. The ministry of reconciliation is for us to shepherd people according to God (in oneness with Christ in His heavenly ministry of shepherding) by our ministering Christ as the word of reconciliation so that we can bring God's people into their spirit as the Holy of Holies for them to become persons in the spirit—2 Cor. 5:18-20; John 21:15-17; 1 Pet. 5:2-4; 2:25; Rev. 1:12-13; Heb. 10:19, 22; 1 Cor. 2:15.

4. By our fully entering into such a wonderful ministry in its three aspects, the Lord will have a way to bring the churches into a new revival.

D. Tribulation is the sweet visitation and incarnation of grace with all the riches of Christ; grace visits us mainly in the form of tribulation—2 Cor. 12:7-10:

1. Through tribulations the killing effect of the cross of Christ on our natural being is applied to us by the Holy Spirit, making the way for the God of resurrection to add Himself into us—1:8-9; 4:16-18.

2. Tribulation produces endurance, which brings forth the quality of approvedness—an approved quality or attribute resulting from the enduring and experiencing of tribulation and testing—Rom. 5:3-4.

五 神已将祂自己这爱随同所赐给我们的圣灵，浇灌在我们心里，作了我们里面的动力，叫我们在一切的患难中得胜有余；所以我们忍受任何的患难时，都不至于蒙羞，反而活基督，好显大祂—5节，八31～39，林后五14～15，腓一19～21上。

E. God poured out Himself as love in our hearts with the Holy Spirit, who has been given to us, as the motivating power within us, that we may more than conquer in all our tribulations; therefore, when we endure any kind of tribulation, we are not put to shame but live Christ for His magnification—v. 5; 8:31-39; 2 Cor. 5:14-15; Phil. 1:19-21a.

第六周▪周一

晨兴喂养

腓三 13 ～ 14 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

诗七三 26 “我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。”

约伯的三个朋友说不出话来，因为他们不认识、不明白发生在约伯身上的事，目的是什么。这里的景象指明，约伯和他的三个朋友，对所发生的那极痛苦、极可怕的事毫不明白，而在他们的敬虔中感到困惑，无法洞悉其原因是什么，其目的是什么，其结果将如何。实际上，约伯的经历乃是神在祂神圣经纶里所采取的一个步骤，要对自满的约伯实行销毁并剥夺，好将约伯引进对神更深的追求，使他能得着神，而不是得着神的祝福，或他凭自己的完全和纯全而有的成就。神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人，在生命和性情上与神一样（但无分于祂的神格），好彰显神。（圣经恢复本，伯二 13 注 1。）

信息选读

圣经里的神圣启示是渐进的。到了约伯的时候，神圣启示的进展只达到亚伯拉罕时代的水平，就是罪人需要神凭燔祭所流之血的救赎。（伯一 5，四二 8。）至于重生、（约三 6，彼前一 23、）更新、（林后四 16…、）变化、（罗十二 2…、）模成、

WEEK 6 — DAY 1

Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Psa. 73:26 My flesh and my heart fail, but God is the rock of my heart and my portion forever.

Job's three friends could not speak anything because they had no knowledge, no understanding, concerning the purpose of what had happened to Job. The scene here indicates that Job and his friends were ignorant concerning that most painful and most terrifying occurrence, and were puzzled in their godliness, unable to discern what the reason was, what the purpose was, and what the result would be. Actually, Job's experience was a step taken by God in His divine economy to carry out the consuming and stripping of the contented Job in order to usher Job into a deeper seeking after God, that he might gain God instead of His blessings and his attainments in his perfection and integrity. God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God. (Job 2:13, footnote 1)

Today's Reading

The divine revelation in the Bible is progressive. Up to Job's time the progression of the divine revelation had reached only the level of Abraham's time, that is, that sinners need God's redemption with the shedding of the blood of the burnt offering (Job 1:5; 42:8). The divine truths regarding such matters as regeneration (John 3:6; 1 Pet. 1:23), renewing (2 Cor. 4:16...),

（八 29、）和得荣（23，30…）等事的神圣真理，在神旧约的经纶里，还没有明确地启示给人。神无法向约伯和他的朋友讲说这些事，因为他们是在神圣启示的原始阶段。（参约三 7 ～ 12，十六 12 ～ 13。）这些事乃是直到使徒保罗的时候，才完整地启示出来。关于约伯和他朋友所不明白之事，保罗领受了完满且明确的启示。（弗三 3 ～ 6，9 ～ 11，西一 25 ～ 27。）若没有保罗的书信，就难以明白约伯记，因为关于神对付祂子民的目的，约伯记的结语并没有给我们明确的观点。然而，按新约的观点就非常清楚，神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的。（腓三 8，参诗七三 25 ～ 26。）神心头的愿望乃是要我们完满地得着祂作生命，作生命的供应，并作我们全人的一切。（圣经恢复本，伯二 13 注 1。）

〔诗篇七十六篇二十六节提到，〕在神的圣所里，诗人受指教单单以神自己，而不是神以外的任何事物，为他的业分。不在意神的人也许赢得许多事物，并且似乎也兴旺。然而，在意神的人会受神限制，甚至被神剥夺许多事物，正如约伯（伯一 6 ～二 10）和使徒保罗（腓三 7 ～ 8）的例子一样。神对寻求祂者的目的，是要他们在祂里面得着一切，而不被打岔离开对祂自己绝对的享受。这不是遵行律法的问题，象在诗篇一篇所说者，也不是对错的问题，乃是得着神并持守神作一切的问题。（诗七三 26 注 1。）

约伯记写于神圣启示进展的早期，…所以没有清楚启示神对付祂子民的目的。这启示没有给约伯，乃是给了保罗。保罗的书信揭示，神对付我们的目的，乃是要剥夺我们一切的事物，并销毁我们，好叫我们更多得着神。（腓三 8，林后四 16。）（伯一 1 注 1。）

参读：约伯记生命读经，第三十至三十一篇。

transformation (Rom. 12:2...), conformation (8:29), and glorification (vv. 23, 30...) were not explicitly revealed to man in God's Old Testament economy. God could not speak such things to Job and his friends because they were in a primitive stage of the divine revelation (cf. John 3:7-12; 16:12-13). These things were not revealed in completion until the apostle Paul's time. Paul received a full and explicit revelation of things concerning which Job and his friends had no understanding (Eph. 3:3-6, 9-11; Col. 1:25-27). Without the Epistles of Paul it would be difficult to understand the book of Job, because the conclusion of Job does not give us an explicit view concerning the purpose of God's dealing with His people. However, in the view of the New Testament it is very clear that God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain (Phil. 3:8; cf. Psa. 73:25-26). The desire of God's heart is that we would gain Him in full as life, as the life supply, and as everything to our being. (Job 2:13, footnote 1)

In God's sanctuary the psalmist was instructed to take only God Himself as his portion, not anything other than God. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things, as was the case with Job (Job 1:6—2:10) and the apostle Paul (Phil. 3:7-8). God's intention with His seekers is that they may find everything in Him and not be distracted from the absolute enjoyment of Himself. It is not a matter of keeping the law, as in Psalm 1, or of being right or wrong, but of gaining God and keeping God as everything. (Psa. 73:26, footnote 1)

The book of Job, written early in the progression of the divine revelation..., does not contain a clear revelation of God's purpose in dealing with His people. This revelation was given not to Job but to Paul. As unveiled in Paul's Epistles, God's purpose in dealing with us is to strip us of all things and to consume us so that we may gain God more and more (Phil. 3:8; 2 Cor. 4:16). (Job 1:1, footnote 1)

Further Reading: Life-study of Job, msgs. 30-31

第六周▪周二

晨兴喂养

约一 14“话成了肉体，支搭帐幕在我们中间…。”

林前十五 45“…末后的亚当成了赐生命的灵。”

罗八 29“…神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

我们要来看永远并三一的神成为人，所经过最奇妙、超越、奥秘、并包罗万有的变化。神是完整、完全、不变的，但祂经过了种种的变化。我年幼时，人教导我说，主耶稣昨日、今日、直到永远，是一样的。（来十三 8。）但是等到我深入圣经内在的深处之后，我发现只是这样说并不能充分解释有关基督深奥的奥秘，因为圣经给我们看见，神已经变化了。神成了人。这岂不是变化么？（罗马书的结晶，二二〇至二二一页。）

信息选读

三一神成了一个神人，将神性带进人性里，使神性与人性调和，作为原型，以大量复制许多神人。祂成了三一神具体的化身，（约一 14，）将神带给人，使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的。

神若没有变化成为人，就不可能过人性的生活。祂虽然过着人性的生活，但不凭祂属人的生命，乃凭祂神圣的生命活着，在祂人性的美德里，彰显神圣的属性。这样的生活，乃是祂大量复制所产生许多神人之人性生活的模型。（彼前二 21。）

WEEK 6 — DAY 2

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us...

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

Rom. 8:29 ...Whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

We want to see the most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man. God is complete, perfect, and unchanging, but He has had many transformations. In my youth I was taught that the Lord Jesus is the same yesterday, today, and forever (Heb. 13:8). But after I got into the intrinsic depths of the Scriptures, I found out that merely to say this is not adequate in the interpretation of the deep mysteries concerning Christ, because the Bible shows that God has been transformed. God became a man. Is this not a transformation? (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 378)

Today’s Reading

The Triune God became a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men. He became the embodiment of the Triune God (John 1:14), bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable.

He could not have lived a human life unless He had been transformed into a man. He lived a human life, yet He lived not by His human life but by His divine life to express the divine attributes in His human virtues. Such a living is the model of the human living of His mass reproduction of the many God-men (1 Pet. 2:21).

〔基督〕的死不仅是包罗万有的死；…祂的死乃是解决一切问题的死。…为要完成这样的死，祂成了罪的肉体（但只有其样式—罗八 3）。祂虽有罪之肉体的样式，但在祂里面并没有罪。（约壹三 5。）祂乃是这样成为罪，（林后五 21，）并在肉体里定罪了罪。（罗八 3。）…我们必须全力注意这事：祂乃是神；首先，祂成了一个人；其次，祂成了神的具体化身，也就是真帐幕；然后，祂成了羔羊。〔约一 29。〕

祂在成为人的时候，也成了蛇（只有其样式，如铜蛇—民二一 4 ～ 9，约三 14）。…借着成为蛇，祂废除了那掌死权的魔鬼，（来二 14，）就是那古蛇；（启十二 9，二十 2；）祂也审判了世界，这世界是魔鬼（世界的王）的系统，就是由撒但系统化的工作所发明的系统。（约十二 31。）身为末后的亚当，（林前十五 45 下，）祂终结了旧人。身为旧人的终结，祂钉死了旧人，（罗六 6，）并了结了旧造。旧人是旧造的代表和中心；所以借着废除了旧人，祂就了结了旧造。

在祂胜过一切的复活里，祂成就了三件主要的事。第一，祂提高了祂的人性，使祂得以由神生为神的长子。（徒十三 33，罗八 29。）第二，…祂成为神的众子，就是祂许多的弟兄。（彼前一 3，罗八 29。）祂出生为神的长子，祂也成了神的众子。…在新人里，基督是一切肢体，又在一切肢体之内。〔西三 10 下～ 11。〕我们在基督的复活里成为基督…。第三，基督这末后的亚当，成了赐生命的灵，是灵的基督，包罗万有、复合的灵，作经过过程并终极完成之三一神的终极完成。（林前十五 45 下，出三十 23 ～ 25。）（罗马书的结晶，二二一至二二五页。）

参读：罗马书的结晶，第十七篇。

His death was not merely the all-inclusive death. It…was the all-problems-solving death. To accomplish such a death, He became the flesh of sin (but only in its likeness—Rom. 8:3). He had the likeness of the flesh of sin, but within Him there is no sin (1 John 3:5). It was by this that He was made sin (2 Cor. 5:21) and condemned sin in the flesh (Rom. 8:3)…. We need to pay our full attention to this. He was God. First, He became a man. Second, He became the embodiment of God, which was the real tabernacle. Then He became the Lamb [John 1:29].

In His becoming a man, He also became a serpent (only in its likeness as the bronze serpent—Num. 21:4-9; John 3:14)…. By becoming a serpent, He destroyed the devil, the ancient serpent (Rev. 12:9; 20:2), who has the might of death (Heb. 2:14), and He judged the world, which is the system (invented by the satanic systematization), the cosmos, of the devil, its ruler (John 12:31). As the last Adam (1 Cor. 15:45b), He ended the old man. As the end of the old man, He crucified the old man (Rom. 6:6) and terminated the old creation. The old man is the representative, the center, of the old creation, so by destroying the old man He terminated the old creation.

In His all-conquering resurrection He accomplished three main things. First, He uplifted His humanity for Him to be begotten of God as God's firstborn Son (Acts 13:33; Rom. 8:29). Second, He became…the many sons of God as His many brothers (1 Pet. 1:3; Rom. 8:29). He was born to be the firstborn Son, and He became the many sons of God…. In the new man, Christ is all the members and in all the members [Col. 3:10b-11] . We became Christ in His resurrection….Third, Christ, as the last Adam, became the life-giving Spirit, the pneumatic Christ, the all-inclusive compounded Spirit, as the consummation of the processed and consummated Triune God (1 Cor. 15:45b; Exo. 30:23-25). (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 378-380)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msg. 17

第六周▪周三

晨兴喂养

何十一 4 “我用慈绳爱索牵引他们…。”

罗八 37 ～ 39 “…借着那爱我们的，在这一切的事上，我们已经得胜有余了。…无论是死，是生，…是现今的事，是要来的事，是有能的，是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。”

“慈绳〔直译，人的绳〕爱索”这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上。神的爱是神圣的，却是在人的绳里，也就是借着基督的人性，临到我们。神所借以牵引我们的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天。借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们。（罗五 8，约壹四 9 ～ 10。）在基督之外，神永远长存的爱，就是祂不变、征服人的爱，在我们身上就无法得胜。神不变的爱是得胜的，因为这爱是在基督里、同着基督、借着基督、并为着基督的。（圣经恢复本，何十一 4 注 1。）

因着神对我们不变的爱，以及基督为我们成就的一切，患难逼迫不能压制或胜过我们；反而借着那爱我们的，我们胜过且征服这一切而有余。（罗八 37 注 1。）

信息选读

神的爱是祂永远救恩的源头。这爱乃是在基督里，由圣灵浇灌在我们心里的，（罗五 5，）什么都不能叫我们与神这爱隔绝。（38 ～ 39。）这爱在神

WEEK 6 — DAY 3

Morning Nourishment

Hosea 11:4 I drew them with cords of a man, with bands of love...

Rom. 8:37-39 ...In all these things we more than conquer through Him who loved us....Neither death nor life...nor things present nor things to come nor powers nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

The phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity. God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity. The cords through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension. It is by all these steps of Christ in His humanity that God's love in His salvation reaches us (Rom. 5:8; 1 John 4:9-10). Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us. God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ. (Hosea 11:4, footnote 1)

Because of God's unchanging love for us and the fact that Christ has accomplished everything on our behalf, neither tribulation nor persecution can suppress or defeat us; rather, in all these things we more than overcome and conquer through Him who loved us. (Rom. 8:37, footnote 1)

Today's Reading

The love of God is the source of His eternal salvation. This love is in Christ and has been poured out in our hearts through the Holy Spirit (Rom. 5:5). Nothing can separate us from this love of God (8:38-39). In God's salvation

的救恩里，成了基督对我们的爱，（35，）经过基督的恩，为我们作了许多奇妙的事，直到在我们身上完成神完整的救恩。这许多奇妙的事，惹起神的仇敌，用种种苦难灾害（35～36）攻击我们。但这些攻击，因着我们对神在基督里之爱的响应，都成了我们的益处。（28。）因此，我们在这一切苦难灾害上，都是得胜有余的。（37。）

罗马书到八章末，已将神在基督里救恩的前半讲完。这救恩已经把我们救到一个地步，一面在神的悦纳中，享受这救恩的源头，就是神在基督里，那任何人事物都不能隔绝的爱；一面在神的生命中，经过主灵的模成，而达到这救恩的终极目标，就是进入那神圣无比的荣耀里，与神同荣耀。（18，30。）（圣经恢复本，罗八 39 注 1。）

在〔基督〕超越一切的升天里，祂成为万有的元首，作基督身体的头。（弗一 22～23，西一 18。）祂被立为万有的元首，使祂可以作身体的头。祂也成为主和基督、（徒二 36、）（一切君王的）元首和救主、（五 31、）我们在神新约经纶里的大祭司、（来四 14，七 26，九 11、）新约的中保、（九 15、）更美之约的保证、（七 22、）新约信徒的辩护者（保惠师）、（约壹二 1，约十四 16，26，十五 26，十六 7、）新约信徒的代求者，在神右边也在信徒里面代求、（罗八 34，26、）和天上的执事。（来八 2。）在已过的永远里，祂不是这一切项目；乃是在祂超越一切的升天里，祂才成了这一切项目。

永远、三一之神成为人，所经过种种的变化，乃是为着完成神永远的经纶。这样的异象应当支配、指引、并成为我们一生的目标，直到我们见祂的时候。（罗马书的结晶，二二五至二二六页。）

参读：罗马书的结晶，第十七篇。

this love to us has become the love of Christ (v. 35), which does many marvelous things for us through the grace of Christ until God's complete salvation is accomplished in us. These marvelous things provoke God's enemy to attack us with all kinds of sufferings and calamities (vv. 35-36). However, because of our response to the love of God in Christ, these attacks have become benefits to us (v. 28). Hence, we more than conquer in all our afflictions and calamities (v. 37).

By the end of chapter 8 Romans has covered the first half of God's salvation in Christ. This salvation has saved us to the extent that, on the one hand, we are in God's acceptance enjoying the source of this salvation, which is God's love in Christ, from which we cannot be separated by any person, matter, or thing; and, on the other hand, we are in God's life being conformed by the Lord Spirit to reach the ultimate goal of this salvation, that is, to enter into the incomparable divine glory and be glorified together with God (vv. 18, 30). (Rom. 8:39, footnote 1)

In His all-transcending ascension He became the Head of all things to be the Head of the Body of Christ (Eph. 1:22-23; Col. 1:18). He was made the Head of all things that He might be the Head of the Body. He also became the Lord and Christ (Acts 2:36), the Leader (of all the kings) and Savior (5:31), our High Priest in God's New Testament economy (Heb. 4:14; 7:26; 9:11), the Mediator of the new covenant (v. 15), the surety of the better covenant (7:22), the Paraclete (Advocate, Comforter) of the New Testament believers (1 John 2:1; John 14:16, 26; 15:26; 16:7), the New Testament believers' Intercessor at the right hand of God and within them as well (Rom. 8:34, 26), and the heavenly Minister (Heb. 8:2). In eternity past He was not all these items. He became all these items in His all-transcending ascension.

The transformations of the eternal and Triune God in His becoming a man are for the accomplishment of God's eternal economy. Such a vision should control, direct, and be our goal for our whole life until we see Him. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 380-381)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msg. 17

第六周▪周四

晨兴喂养

林后三 16 ～ 18 “但他们的心几时转向主，帕子就几时除去了。而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

〔我们的〕心怎样向主开启呢？每当我们要定规一件事，要有一个主张的时候，我们都该先转向主说，“主啊，我爱你，我愿意讨你的喜悦。”这样，我们的心志就向主打开了。这一打开，主就进到我们的心志里。每一次我们有所爱好，有所愿望时，我们都当在那里停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这样，我们的心情向主就开启了，主当然就进到我们的心情里了。同样的，每一次我们思想一件事时，先把我们的思想停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这就是我们在心思里，向主开了一个口，主就能从这个口，进到我们心思里。…我们如此一再地在心思…里，向主敞开，主的灵就能一再地得着机会，进到我们魂的各部分。（基督徒生命成熟的路，一五六至一五七页。）

信息选读

什么时候我们的心向主敞开，什么时候这个灵就会从我们里面，往外面扩展到我们的心思、心情、心志里。…〔这事〕有一个明显的证明，就是林后三章所说的自由。…（17。）你的心思里一有主的灵，你的心思定规有自由；你的心情里一有主的灵，你的心情也一定有自由；你的心志里一有主的灵，你的心志也必定是自由的。

WEEK 6 — DAY 4

Morning Nourishment

2 Cor. 3:16-18 ...Whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

How do we open our heart to the Lord? Whenever we have to make a determination or decision, we should first say to the Lord, “O Lord, I love You. I am willing to please You.” This kind of prayer opens our will to the Lord, and once our will is opened, the Lord will enter into it. In addition, whenever we love or desire something, we should stop for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This opens our emotion to the Lord. When we do this, the Lord will surely enter into our emotion. Similarly, whenever we begin to think about something, we should stop our thinking for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This kind of statement opens our mind to the Lord, and through this opening, the Lord will be able to enter into our mind. Whenever we open to the Lord in our mind, the Lord’s Spirit will gain the opportunity to enter into the different parts of our soul. (CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” pp. 307-308)

Today’s Reading

Whenever our heart opens to the Lord, this Spirit spreads out from within us into our mind, emotion, and will....One obvious proof [of this] is the freedom mentioned in 2 Corinthians 3:17....Once you have the Spirit of the Lord in your mind, your mind will have freedom. Once you have the Spirit of the Lord in your emotion, your emotion will also have freedom. And once you have the Spirit of the Lord in your will, it will surely be freed.

若有人说聚会沉闷，我们就要领悟是他自己里面沉闷，因为他的灵，他里面沉闷，就感觉一切都沉闷。…你若不让主的灵出来，你这个人定规是拘束、下沉的。…你的心思、心情、心志就都…不自由，而没有喜乐。…你不让灵通过，你自然没有自由。

林后三章十八节说，“好象镜子观看并返照。”我们这个面孔，若是有条帕子盖上去，我们和屋内的电光就有间隔，有遮蔽了；等我们把这个帕子拿去，我们的面孔和电光就面对面，就能看见那个电光；这就好象从镜子里返照。灵在我们里面，我们就有自由，就敞着脸，面对面朝着主，主的荣光照在我们脸孔上，我们就如同镜子返照祂的荣光。这是没法装假的。

我们一天天爱主，一天天给主机会，主一天天地从我们里面出来，我们就一天天地长大，一天天地变化，最终变成主的形状。…这个形状就是主自己。人在我们身上看见一种光景，说是主的形状也可以，说是荣耀也可以，说是自由、释放也可以，说是主或主的灵的同在也可以。因为这五个就是一个。主就是那灵，灵在哪里，哪里就有自由，有了自由就敞着脸，得以看见主的荣耀，从荣耀到荣耀，就变成主的形状。

主从我们里面活出来，我们就长大、成熟了。所以，我们的心要向主敞开，要让祂从我们的灵里出来，进到我们的心思、心情、心志里。…我们的思想象祂的思想，我们的爱好象祂的爱好，我们的主张象祂的主张，我们这些人就有祂的形状。（基督徒生命成熟的路，一五八至一六〇、一六四至一六六页。）

参读：基督徒生命成熟的路，第十至十二篇。

If someone says that a meeting is boring, we must realize that it is he himself who is bored within. Because his spirit, his inner being, is bored, he feels that everything is boring…. If you do not let the Spirit of the Lord spread out of you, you will be restrained and depressed….Your mind, emotion, and will are not released and thus have no joy…. If you do not let the Spirit pass through you, surely you will not have freedom.

Second Corinthians 3:18… includes the phrase reflecting like a mirror. If we have our face covered with a veil, there will be a barrier between the light and us. It is not until we have the veil taken away that our face and the light can be face to face. Then we can see the light. This is like the reflecting of a mirror. Because the Spirit is in us, we have freedom, our face is unveiled to the Lord, and we are face to face with Him. His glory shines upon our face, and we reflect His glory like a mirror. We cannot pretend to do this.

If day by day we love the Lord and give Him the opportunities, day by day the Lord will spread out from within us. Then we will grow and be transformed day by day. Ultimately, we will be transformed into the image of the Lord….This image is the Lord Himself. People will realize that we have a certain condition. This condition is the image of the Lord. We can also call this a condition of having glory, freedom, release, the presence of the Lord, and the Lord’s Spirit. These five things are actually one. The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. When we have freedom, our face is unveiled to see the glory of the Lord. Then, from glory to glory, we are transformed into the image of the Lord.

When the Lord lives out from within us, we grow and become mature. Therefore, we need to open our heart to the Lord and let Him spread out from our spirit into our mind, emotion, and will….When our mind is like His mind, our desires are like His desires, and our decisions are like His decisions, we will have His image. (CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” pp. 308-310, 313-315)

Further Reading: CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” chs. 17-19

第六周▪周五

晨兴喂养

林后四 10“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

16“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

借着重生，借着第二次的出生，我们都成了新人。如今我们〔凭天然的出生，〕外面是老旧的，但我们里面乃是新的。然而神并不满意于把我们留在旧人里。祂要我们的旧人借着变化而更新。变化使我们从一个形状，就是从旧人的形状，迁移到另一个形状，就是新人的形状。…主乃是借着基督之死的杀死来完成这事。

在〔林后四章十节〕这里，“治死”的意思是“杀死”。基督的死杀死我们，祂的死就是我们里面那杀死的性能。（基督徒的生活，一八九至一九〇页。）

信息选读

我们不该忘记祂的死乃是包括在包罗万有、复合的灵里…，由出埃及三十章二十三至二十五节里复合的膏油所表征。这复合的灵有神作为基本的成分，由一欣的橄榄油所表征。这油复合着四种香料—没药、肉桂、菖蒲和桂皮。这四种香料表征基督之死和复活的元素。不仅如此，四这个数字表征受造的人。因此，膏油所表征的那灵乃是神与人的复合。神人耶稣已经与祂死和复活的元素复合在一起。

在今天的抗生素里，有一些元素是非常活跃的，可以杀死细菌。照样，在复合之灵这个大药剂里，有基督之死的元素，活跃地杀死我们里面一切消极的事物。

WEEK 6 — DAY 5

Morning Nourishment

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

16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Through regeneration,...the second birth, we all became a new man. Now outwardly we are old [by our natural birth], but inwardly we are new. However, God is not satisfied to leave us in the old man. He wants our old man to be renewed by transformation. Transformation transfers us from one form, the form of the old man, to another form, the form of the new man.... The Lord accomplishes this by the killing of Christ's death.

Putting to death here [in 2 Corinthians 4:10] means "killing." The death of Christ kills us. His death is the killing capacity within us. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 479-480)

Today's Reading

We should not forget that His death is included in the all-inclusive, compound Spirit..., typified by the compound ointment in Exodus 30:23-25. This compound Spirit has God as the base, typified by one hin of olive oil. This oil is compounded with four spices—myrrh, cinnamon, calamus, and cassia. These spices typify the elements of Christ's death and resurrection. Furthermore, the number four typifies the created man. Thus, the Spirit, typified by the ointment, is a compound of God and man. The God-man, Jesus, has been compounded together with the elements of His death and resurrection.

Within today's antibiotics there is some element that is very active to kill the germs. In like manner, within this compound Spirit as a big dose, there is the element of Christ's death, which is active in killing all the negative things within us.

在神的神圣和主宰的安排之下，我们整个的环境都是一种杀死。…妻子、丈夫、儿女、弟兄、以及我们环境里的每一件事物，都是主所用来杀死我们的刀子。

十字架的杀死，就是基督之死的杀死，引进复活。当我们乐意受苦并被杀死的时候，我们就活基督，显大基督，并且基督也显明在我们身上。然后，我们就被变化。我们在祂死的杀死之下享受基督。

每一件和我们有关的事，都是在主的主宰安排之下。我们有什么样的工作，我们和谁结婚，完全都不在于我们。一位弟兄可能拣选一位姊妹作妻子，后来却可能想自己选错了。这就是为什么主吩咐作丈夫的要爱他们的妻子。（弗五 25。）在主的主宰安排下，我们每天都象羊被牵到宰杀之处。…每一天我们都在基督之死的杀死下，使祂的生命能显明在我们的身体上，以更新我们里面的人。（基督徒的生活，一九〇、一九二至一九三、一九五页。）

我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都是拦阻圣灵将神圣的生命构成到我们这人里面。为这缘故，我们天然的力量、天然的智慧、天然的聪明、天然的个性、天然的缺点、天然的美德、和天然的属性，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德、和新的属性。为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导、并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然的所是。（倪柝声—今时代神圣启示的先见，一一八页。）

参读：基督徒的生活，第九、十四至十五篇；一个在灵里之人的自传，第一至二章。

Under God's divine and sovereign arrangement, our entire environment is a killing….The wives, the husbands, the children, the brothers, and everything in our environment are used by the Lord as knives to kill us.

The killing of the cross, the killing of Christ's death, ushers in resurrection. When we are willing to suffer and be killed, we live Christ, we magnify Christ, and Christ is manifested in us. Then we are transformed. We enjoy Christ under the killing of His death.

Everything related to us is under the Lord's sovereign arrangement. What kind of job we have and whom we marry are altogether not up to us. A brother may choose a sister to be his wife, but later this brother may think that he made a mistake. This is why the Lord charges the husbands to love their wives (Eph. 5:25). Under the Lord's sovereign arrangement, we are like lambs brought to the slaughter every day…. Every day we are under the killing of Christ's death that His life may be manifested in our body in the renewing of our inner man. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 480-483)

Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down what we are naturally. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 115)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 9, 14-15; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," chs. 1-2

第六周▪周六

晨兴喂养

林后四 1 “因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”

罗五 3～74 “不但如此，就是在患难中，我们也是夸耀，因为知道患难生忍耐，忍耐生老练，老练生盼望。”

职事出自启示加上苦难。人若没有启示，就…没有什么可供应的。人也许有启示，但若缺少苦难，他仍没有职事。…职事是〔比教训〕更高更深的。恩赐是肤浅的，价值低；职事是有分量的，价值高。你若从神领受了启示，祂就要将你摆在苦难中，为要使你有职事。

我们从使徒保罗的著作能看见，在他忍受苦难之前，他领受了启示。他领受了启示，没有立刻出去，将这启示当作教训或知识传给人。这样作不会是职事，乃是一种教训或恩赐的运用。他领受启示之后，主就将他摆在一些苦难中。因此，他所有的书信中都有这次序：第一是启示，第二是苦难，第三是出自前二者的职事。领受启示是一回事；将这启示作到我们这人里面是另一回事。（倪柝声—今时代神圣启示的先见，二一一至二一二页。）

信息选读

我们能供应别人的生命有多少，实际有多少，基督的丰富有多少，完全在于两个元素：我们领受了多少启示，以及我们为所得的启示经过了多少苦难。

WEEK 6 — DAY 6

Morning Nourishment

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart.

Rom. 5:3-4 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance; and endurance, approvedness; and approvedness, hope.

Ministry is the issue of revelation plus suffering. Without revelation, one... has nothing to minister. But though one may have revelation, if he lacks suffering, he still has no ministry....Ministry is something higher and deeper [than teaching]. Gift is superficial and costs little, while ministry is weighty and costly. If you have received revelation from God, He will put you into suffering in order that you may have ministry.

From the writings of the apostle Paul, we can see that before he endured suffering, he received revelation. When he received the revelation, he did not immediately go out to pass it on as teaching or knowledge. To do so would not have been ministry; it would have been a sort of teaching or an exercise of gift. But after receiving the revelation, the Lord put him into some suffering. Hence, in all his Epistles we have this sequence: first, the revelation; second, the sufferings; and third, the ministry which came out of the first two. To receive revelation is one thing; to have that revelation wrought into our being is something else. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 193)

Today's Reading

The measure of life, the amount of reality, and the riches of Christ we are able to minister to others depend entirely upon two elements: how much revelation we have received and how much suffering we have undergone regarding that which has been revealed to us.

我与倪弟兄在一起多年。…他是一个属于十字架的人。他从各方所接受的苦难就是十字架的工作，他所领受关于十字架的启示也作到他里面。…我能从我深处见证，他所作的就是职事；他所作的就是他所是的。（倪柝声—今时代神圣启示的先见，二一二至二一三页。）

我们天然的人需要圣别、变化并模成。所以，神带进某些患难和苦难，叫我们得益处。…患难和苦难是为着我们的变化。我们都宝贵平安、恩典和荣耀，但没有人喜欢患难。

患难实际上是恩典连同基督一切丰富的化身。…我们若说我们宝贵恩典却不宝贵患难，这就好象说我们爱神却不爱耶稣。然而，拒绝耶稣就是拒绝神。同样，拒绝患难就是拒绝恩典。…神成为肉体就是祂恩典的眷临。…我们若爱祂的眷临，就必须爱祂的成为肉体。恩典与患难是一样的；患难是眷临我们之恩典的化身。虽然我们爱神的恩典，但我们也必须亲吻患难，就是恩典的化身，恩典甜美的眷临。

患难的经历产生忍耐。（罗五3。）这里的忍耐，意思是坚忍；坚忍是耐心加上受苦的产物。我们没有人生来就有忍耐，忍耐是借着忍受患难所产生的。…忍耐生老练。（4。）老练是一种蒙称许的品质或属性，是忍受并经历患难和试验的结果。因此，老练是能被称许的品质或属性。有时候，年轻弟兄很难得着别人的称许。他们需要忍耐，这忍耐产生容易被别人称许的品质。患难带进忍耐，忍耐产生蒙称许的品质。（罗马书生命读经，一二二至一二四页。）

参读：倪柝声—今时代神圣启示的先见，第十四至十六、二十二章；倪柝声文集第三辑第十册，宝贝与瓦器；罗马书生命读经，第九篇。

I was with Watchman Nee for years.... He was a person of the cross. The sufferings he received from all directions were just the working of the cross, and the revelation he received concerning the cross was wrought into him.... I can testify from the depths of my being that what he did was a ministry; what he did was what he was. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 194-195)

Our natural being needs to be sanctified, transformed, and conformed. Therefore, God brings in certain tribulations and sufferings for our good.... Tribulation and suffering are for our transformation. We all appreciate peace, grace, and glory, but no one likes tribulation.

Tribulation is actually the incarnation of grace with all the riches of Christ.... If we say that we appreciate grace but not tribulation, it is like saying that we love God but not Jesus. However, to reject Jesus is to reject God. Likewise, to reject tribulation is to reject grace....The incarnation of God was His gracious visitation.... If we love His visit, we must love His incarnation. It is the same with grace and tribulation. Tribulation is the incarnation of grace visiting us. Although we love God's grace, we must also kiss the tribulation, which is the incarnation of grace, the sweet visitation of grace.

The experience of tribulation produces endurance (Rom. 5:3). Endurance is more than patience; it is the product of patience plus suffering. None of us was born with endurance; it is produced by the suffering of tribulation. Endurance produces approvedness (v. 4). Approvedness is an approved quality resulting from the endurance of tribulation and testing. Thus, approvedness is a quality or attribute that can be approved. At times, it is difficult for young brothers to have the approval of others. They need the endurance which produces a quality that is easily approved by others. Tribulation issues in endurance, and endurance brings forth the quality of approvedness. (Life-study of Romans, pp. 105-106)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 14-16, 22; Watchman Nee, The Treasure in Earthen Vessels (booklet); Life-study of Romans, msg. 9

第六周诗歌

425 经历基督 — 盛着祂

7 7 7 7（英 548）

F 大调 4/4

F B♭ C7 F C F
3 • 2 1 4 | 3 • 2 1 — | 2 • 1 7 6 | 5 • 4 3 — |
一 我 是 受 造 的 瓦 器, 宝 贝 基 督 放 我 里;

F B♭ A7 Dm Gm C7 F
3 • 2 1 4 | 3 • 2 1 1 1 | 2 4 3 2 | 1 — — — ‖
我 须 作 祂 的 器 皿, 祂 作 内 容 来 藏 隐。

二 照祂形像我被造, 适合基督来住着;
神使器皿的形状, 与其内容能相象。

三 祂今居留在我灵, 用祂大能来支撑;
我得与祂成一灵, 受祂实际的供应。

四 天天居衷在感动, 时时调和相交通;
所有脚步祂保守, 每一部分祂浸透。

五 让祂由衷得表现, 使祂在我被人见;
我须透明又透亮, 祂可借我得显彰。

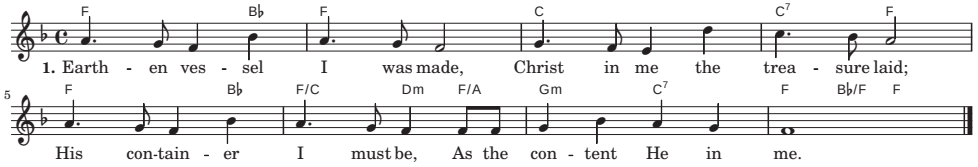
六 变化乃是我所需, 全人破碎无所余;
泥土得改原形状, 变成宝贝的模样。

WEEK 6 — HYMN

Earthen vessel I was made

Experience of Christ — Containing Him

548



2. In His image I was made,
Fit that Christ should all pervade;
Thus the vessel God did form
With the content uniform.

3. In my spirit He remains,
With His power He sustains;
As the Spirit one with me,
He is my reality.

4. Moving in me day by day,
Mingling with me all the way,
All my steps He regulates,
Every part He saturates.

5. Him expressing from within,
Making Him to others seen,
I transparent have to be
That He may be shown thru me.

6. Transformation is my need,
To be broken more indeed,
That the clay may change in form,
To the treasure to conform.

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: