第九周

用祷告的灵读箴言，使之对我们成为金块和珠宝，加强我们追求基督的生活，以完成神的经纶

诗歌：诗 586

读经：箴一 1 ～ 7，弗四 22 ～ 24，六 17 ～ 18

纲要

【周一】

壹 箴言是智慧人之言语的汇集，（一 1 ～ 7，）强调人借着接触神，从神所得的智慧，（参代下一 10 ～ 12，西二 2 ～ 3，一 28 ～ 29，）并且教导人如何行事为人，在为人生活中建立他们的性格（参腓一 20，加六 7 ～ 8，五 22 ～ 26）：

一 因为箴言主要是由律法时代两位犹大王（所罗门和希西家）所收集，所以箴言这卷书可视为律法的辅助。

二 律法是神的描绘，要求神的百姓遵守，使他们能成为神的复本，好叫神得着彰显和荣耀—参罗八 4。

Week Nine

Reading the Book of Proverbs with a Praying Spirit So That It Will Render Us Nuggets and Gems to Strengthen Our Life of Pursuing Christ for the Fulfillment of God's Economy

Hymns: 811

Scripture Reading: Prov. 1:1-7; Eph. 4:22-24; 6:17-18

Outline

§Day 1

I. Proverbs is a collection of the words of the wise (1:1-7); it stresses the wisdom that man receives of God through his contacting of God (cf. 2 Chron. 1:10-12; Col. 2:2-3; 1:28-29), and it teaches man how to behave and build up his character in his human life (cf. Phil. 1:20; Gal. 6:7-8; 5:22-26):

A. Since the proverbs were collected mainly by two kings (Solomon and Hezekiah) in the age of the law, the book of Proverbs may be considered a subsidiary to the law.

B. The law is the portrait of God; as such, it demands that God's people keep it so that they may be made copies of God for His expression and glorification—cf. Rom. 8:4.

三 箴言是律法的辅助，指导人如何照着神的属性，就是照着神的所是，行事为人并建立自己。

C. Proverbs, as a subsidiary to the law, instructs people how to behave and how to build themselves up according to God's attributes, that is, according to what God is.

贰 箴言独有的特点，是向我们陈明古时许多智慧人智慧的话，所有读这卷书的人一致认为这些话是好的；但我们必须领悟，箴言之于我们是如何，乃在于我们是哪一种人，以及我们以何种方式接受箴言：

II. Proverbs has a particular character; that is, it presents to us the words of wisdom by many ancient wise men, which is unanimously considered good by all the people who read it; but we have to realize that what the book of Proverbs is to us depends upon what kind of persons we are and by what way we take it:

一 我们若是一个讲求伦理道德的人，有刚强的心思，并且渴慕象一个真正有道德的人那样完全，这卷书的确会帮助我们在追求完全的事上成功；然而，这卷书并不能帮助我们成为一个照着神那住在我们里面的灵而活在灵中的人（提后四 22，罗一 9，二 29，七 6，八 4～6，9～11，16，林前十六 18，林后二 13～14，腓三 3，加五 15～17，22～25，六 18，弗五 18，六 18）：

A. If we are ethical persons with a strong mind and have a desire to be perfect as genuine moral persons, surely this book would help us to make a success in our pursuit of perfection; however, it would not help us to be persons who live in our spirit according to the Spirit of God (2 Tim. 4:22; Rom. 1:9; 2:29; 7:6; 8:4-6, 9-11, 16; 1 Cor. 16:18; 2 Cor. 2:13-14; Phil. 3:3; Gal. 5:15-17, 22-25; 6:18; Eph. 5:18; 6:18):

1 在旧约里，约伯满足于自己的纯全，满足于自己属人完全的追求；但这不是神在他身上所要的，反而顶替了神在他身上所要的；这就成了神的仇敌，使他这个神所创造的人受拦阻，不能完成神的定旨。

1. In the Old Testament Job was satisfied with his integrity, with his pursuit of human perfection, but that was not what God wanted of him; rather, it replaced what God wanted of him, and it became an enemy of God, frustrating Job as a man created by God to fulfill God's purpose.

2 神的定旨是要约伯得着神，使神得荣耀，得彰显；我们对神最高的事奉，就是得着神到极点，被神充满，以彰显神而使祂得荣耀—腓三 7～8，12，赛四三 7，林前六 20，十 31，参约十七 1。

2. God's purpose was for Job to gain Him for the glorification of God, the expression of God; the highest service that we can render to God is for us to gain God to the uttermost, to be filled with God, in order to express God for His glory—Phil. 3:7-8, 12; Isa. 43:7; 1 Cor. 6:20; 10:31; cf. John 17:1.

3 神创造人的定旨，是要人得着祂，被祂充满，好彰显祂，而不是彰显属人的完全；所以神来拆毁约伯在属人完全上的成功；然后神进来向约伯启示祂自己，指明祂自己才是约伯所该追求、得着并彰显

3. God's purpose in creating man is to have man gain Him and be filled with Him to be His expression, not an expression of human perfection; therefore, the success of Job in human perfection was torn down by God; then God came in to reveal Himself to Job, indicating that He Himself is

的—伯四二 1 ～ 6，十 13，弗三 9，腓三 14，林后三 18，四 16 ～ 18。

【周二、周三】

二 我们来到箴言这卷书跟前，需要在我们的灵里祷告，将自己从心思转向灵；（弗六 18，路十八 1，西四 2；）我们若这样来到箴言跟前，就会凭着新人来摸主的话，我们过生活就不是凭着我们天然的人、我们的旧人、和我们的己，乃是凭着那活在我们灵里，作我们生命和人位的主耶稣。（提后四 22，约六 57，63，耶十五 16。）

三 我们必须拒绝自我修养，定罪旧造天然人的建立，（参太十六 24，罗六 6，加二 20，）并借着操练我们的灵同着那灵，在祷告的灵里接触话，作为新造重生的人（弗四 22 ～ 24，林后四 16）来读箴言；这样，箴言里的话就会对我们成为灵和生命。（约六 63，太四 4，弗六 17 ～ 18。）

四 我们新约信徒该相信，箴言是圣经中神的圣言的一部分；诗人说，“我要向你的诫命举手，这些诫命是我所爱的；”（诗一一九 48；）向神的话举手，指明我们热诚欢乐地接受它，并对它说“阿们”。（尼八 5 ～ 6。）

【周四】

五 箴言是神的呼出，给我们吸入，叫我们从神得着生命的供应；圣经是神的呼出；当我们借着各样的祷告读任何经文的时候，这祷读就是我们吸入神的气—提后三 16，弗六 17 ～ 18：

1 箴言里一切的话都是神的呼出，而神的呼出完全具体化在基督里；我们读箴言时，需要吸入神所呼出

what Job should pursue, gain, and express—Job 42:1-6; 10:13; Eph. 3:9; Phil. 3:14; 2 Cor. 3:18; 4:16-18.

§Day 2 & Day 3

B. When we come to the book of Proverbs, we need to turn ourselves from the mind to the spirit by praying in our spirit (Eph. 6:18; Luke 18:1; Col. 4:2); if we come to Proverbs in this way, we will be touching the Word by the new man, and we will live a life not by our natural man, by our old man, and by our self but by the Lord Jesus, who is our life and person living in our spirit (2 Tim. 4:22; John 6:57, 63; Jer. 15:16).

C. We must reject self-cultivation, condemn the building up of the natural man in the old creation (cf. Matt. 16:24; Rom. 6:6; Gal. 2:20), and come to Proverbs as a regenerated man in the new creation (Eph. 4:22-24; 2 Cor. 4:16) by exercising our spirit with the Spirit to contact the word in the spirit of prayer so that the word in Proverbs will become spirit and life to us (John 6:63; Matt. 4:4; Eph. 6:17-18).

D. As New Testament believers, we should believe that Proverbs is a part of the holy word in God's Holy Scriptures; the psalmist says, "I will lift up my hand to Your commandments, which I love" (Psa. 119:48); to lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6).

§Day 4

E. Proverbs is the breath of God for us to breathe in that we may receive the life supply from God; the Bible is God's exhaling; when we read any verse by means of all prayer, this pray-reading becomes our inhaling of God's breath—2 Tim. 3:16; Eph. 6:17-18:

1. All the words in Proverbs are God's breathing, which is altogether embodied in Christ; as we read Proverbs, we need to inhale all that God

的一切；借着吸入箴言里神圣的气，我们越接受说话之神的气，就越享受基督—提后三 16，约二十 22。

2 以色列人受嘱遵守诫命、律例和典章，今天我们则需要持守基督；借着接受基督、持守基督、紧联于基督，我们就会赢得祂、享受祂并活祂；我们需要爱基督、持守基督、教导基督、披戴基督、并书写基督—申六 1，5 ～ 9，腓三 9，一 19 ～ 21 上。

3 圣经是神的呼出，（提后三 16，）所以我们该借着各样的祷告，（弗六 17 ～ 18，）接受神的话，包括箴言这卷书，借此吸入圣经；我们教导圣经时，应当将神呼到人里面。

六 我们读箴言时，该在灵里被神的丰满所充满；（弗五 18 ～ 19，三 19；）不仅如此，我们该用重生的灵，（罗八 16，）在新约生命的灵里，（2，）调和着祷告来读箴言，（弗六 17 ～ 18，）好用灵和生命，与话调和。（参约六 63。）

参 照着神的经纶，箴言的原则如金块，细则如珠宝，这些都不是为着建立我们的旧人；反之，这些乃是叫我们建立我们的新人，加强我们追求基督的生活，以完成神的经纶，就是产生并建造基督的身体，终极完成那作神心头愿望和终极目标的新耶路撒冷：

【周五】

一 我们需要以祷告的灵接受神那活而有功效的话，使我们得以建立我们的新人，并使我们得以辨明我们的灵与魂—来四 12：

has exhaled, all that He has breathed out; by inhaling the divine breath in Proverbs, the more we receive the breath of the speaking God, the more we will enjoy Christ—2 Tim. 3:16; John 20:22.

2. Whereas the children of Israel were charged to keep the commandments, statutes, and ordinances, we today need to keep Christ; by taking Christ, keeping Christ, and holding fast to Him, we will gain Him, enjoy Him, and live Him; we need to love Christ, keep Christ, teach Christ, wear Christ, and write Christ—Deut. 6:1, 5-9; Phil. 3:9; 1:19-21a.

3. Because the Scriptures are the breathing out of God, the exhaling of God (2 Tim. 3:16), we should inhale the Scriptures by receiving the word of God, including the book of Proverbs, by means of all prayer (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.

F. We should read Proverbs by being filled with the fullness of God in our spirit (Eph. 5:18-19; 3:19); furthermore, we should read Proverbs in the New Testament Spirit of life (Rom. 8:2), with our regenerated spirit (v. 16), and by mingling prayer with our reading (Eph. 6:17-18) in order to mingle the words with spirit and life (cf. John 6:63).

III. According to God's economy, the big proverbs, like nuggets, and the small ones, like gems, are not for us to build up our old man; rather, they are for us to build up our new man to strengthen our life of pursuing Christ for the fulfillment of God's economy in producing and building up the Body of Christ, which consummates the New Jerusalem as God's heart's desire and ultimate goal:

§Day 5

A. We need to receive the living and operative word of God with a praying spirit so that we can build up our new man and so that we may be able to discern our spirit from our soul—Heb. 4:12:

1 仇敌的计谋总是要使我们的灵与我们的魂搀杂在一起；搀杂是我们最大的难处；我们越被神的光—神的同在—所充满，就越认识神，也就越宝贵干净过于宝贵能力—太五 8，路十一 34 ～ 36，诗一一九 105，130。

2 除去这搀杂的路是借着圣灵的启示；灵与魂的分开，乃是有神的话光照我们，在我们里面照亮，给我们看见我们心中的思念和主意—三六 9，彼前二 9。

3 在神话语的光中所看见的，也就在光中杀死了；光杀死，乃是基督徒经历中最大的事；灵与魂的分开乃是靠着光照—赛六 1 ～ 8，徒九 1 ～ 4，十三 9 ～ 10。

4 启示就是我们看见神所看见的；启示就是神开我们的眼睛，叫我们认识我们的主意，认识我们里面最深处的思念，象祂认识我们一样；神只要将我们的思念显露，将我们心中的主意给我们看一下，我们的灵与魂就分开了。

5 若没有祷读，箴言就仅仅是格言的汇集，但我们带着祷告读箴言，也就是祷读箴言时，我们的祷读就使所有的箴言对我们成为灵和生命。

二 我们不该来到箴言跟前作一个守字句的人，乃该作一个寻求神的人；我们应当作全心寻求神，借着寻求神的面而求祂的恩，求神用脸光照我们，并且行在神面前的人—诗二七 8，一〇五 4，一一九 2，10，58，135，168，林后三 6。

肆 以弗所四章二十二至二十四节清楚地告诉我们，在基督里的信徒有两个人—旧人和

1. The enemy's strategy is always to mix our spirit up with our soul; our greatest problem is our mixture; the more we know God by being filled with His light, His presence, the more we will treasure purity over power—Matt. 5:8; Luke 11:34-36; Psa. 119:105, 130.

2. The way to purge such mixture is through the revelation of the Holy Spirit; the dividing of the soul and the spirit occurs when God's word illuminates us, shining within us to reveal the thoughts and intentions of our heart—36:9; 1 Pet. 2:9.

3. Whatever we see under the shining of God from the word of God is killed by the light; the greatest thing in the Christian experience is the killing that comes from light; the dividing of the soul and the spirit comes from the shining—Isa. 6:1-8; Acts 9:1-4; 13:9-10.

4. Revelation is seeing what God sees; it is God opening our eyes to see our intentions and the deepest thoughts in our being as God sees them; as soon as God exposes our thoughts and shows us the intentions of our heart, our soul will be separated, divided, from our spirit.

5. Apart from pray-reading, the book of Proverbs is merely a collection of proverbs, but when we read Proverbs prayerfully, that is, when we pray-read Proverbs, our pray-reading causes all the proverbs to become words of spirit and life to us.

B. We should not come to Proverbs as a letter-keeper but as a God-seeker; we should be those who seek God with all our heart, who seek God's favor by entreating His countenance, who ask God to cause His face to shine upon us, and who walk in God's presence—Psa. 27:8; 105:4; 119:2, 10, 58, 135, 168; 2 Cor. 3:6.

IV. Ephesians 4:22-24 tells us clearly that a believer in Christ has two men—the old man and the new man; the old man is of

新人；旧人借着我们天然的出生，乃是属亚当的，新人借着新生、重生，乃是属基督的；我们应当过脱去旧人，穿上新人的生活；照着神的经纶，箴言不该用来培养并建立我们的旧人，乃该培养并建立我们重生的新人：

一 为要照着神的经纶而进入箴言这卷书的内在意义，我们应当成为照着新造而活的人；（加六15；）旧造是我们在亚当里的旧人，（弗四22，）是我们与生俱来天然的人，没有神的生命和神的性情；新造是在基督里的新人，（24，）是我们由那灵重生的人，（约三6，）有神的生命和神的性情作到其中，（36，彼后一4，）有基督为其构成成分，（西三10～11，）成为新的构成。

【周六】

二 在我们的灵里，有美妙、奇妙、经过过程、包罗万有、七倍加强、赐生命的灵；（腓一19，启四5，五6，林前十五45，林后三6，罗八16；）当我们操练我们的灵，在神写成的话中（约十35）接触基督这神活的话，（一1，五39～40，）祂就成为神应用的话，对我们就是那灵；（弗六17～18；）这样，凡我们所读圣经中的话就会对我们成为灵和生命，而使我们得复兴。（约六63。）

三 我们需要在祷告的灵和气氛中接受圣经，借此将圣经从一本表面上教导我们培养己并建立天然人的书，转为满了光、生命、灵、和属灵滋养的书；这要拆毁我们的己，破碎我们天然的

Adam through our natural birth, and the new man is of Christ by a new birth, regeneration; we need to live a life of putting off the old man and putting on the new man; according to God's economy, Proverbs should not be used to cultivate and build up our old man but to cultivate and build up our regenerated new man:

A. In order to enter into the intrinsic significance of the book of Proverbs according to God's economy, we need to be those who are living according to the new creation (Gal. 6:15); the old creation is our old man in Adam (Eph. 4:22), our natural being by birth, without God's life and the divine nature; the new creation is the new man in Christ (v. 24), our being that is regenerated by the Spirit (John 3:6), having God's life and the divine nature wrought into it (v. 36; 2 Pet. 1:4), having Christ as its constituent (Col. 3:10-11), and having become a new constitution.

§Day 6

B. In our spirit there is the marvelous, wonderful, processed, all-inclusive, sevenfold intensified, life-giving Spirit (Phil. 1:19; Rev. 4:5; 5:6; 1 Cor. 15:45; 2 Cor. 3:6; Rom. 8:16); when we exercise our spirit to contact Christ as the living Word of God (John 1:1; 5:39-40) in the written word of God (10:35), He becomes the applied word of God as the Spirit to us (Eph. 6:17-18); then our reading of any word in the Bible will become spirit and life to us to revive us (John 6:63).

C. We need to turn the Bible from a book that apparently teaches us to cultivate the self and to build up the natural man into a book that actually is full of light, life, spirit, and spiritual nourishment by receiving it in a spirit and atmosphere of prayer; this will tear down

人，并以三一神终极完成的灵供应我们。

伍 我们必须是这样的人：爱主并追求基督，而非追求自我完全，（参腓三 3 ～ 14，）并且爱整本圣经中主的话语，用祷告的灵来读经，不是要得着字句道理，乃是要寻求生命的灵与生命的话；（参约五 39 ～ 40，林后三 6；）我们来读箴言不该是要得任何帮助以自我修养，乃是要滋养我们的灵，好使我们过一种在神圣美德上，就是在神圣属性的彰显上是完全的基督徒生活。（加五 22 ～ 23，太五 5 ～ 9。）

our self, break our natural man, and supply us with the consummated Spirit of the Triune God.

V. We must be persons who love the Lord and pursue Christ, not self-perfection (cf. Phil. 3:3-14), and who love the Lord's word in the entire Bible and read it with a praying spirit, not to seek the doctrine of letters but to seek the Spirit and word of life (cf. John 5:39-40; 2 Cor. 3:6); we should read Proverbs not to gain any help for self-cultivation but to nourish our spirit so that we may live a Christian life that is perfect in the divine virtues, which are the expressions of the divine attributes (Gal. 5:22-23; Matt. 5:5-9).

第九周▪周一

晨兴喂养

箴一1～4“…所罗门的箴言：要使人晓得智慧和训诲，辨识通达的言语；使人领受训诲，处事明智，有公义、公平和公正；使愚蒙人灵明，使少年人有知识和谋略。”

箴言是智慧人之言语的汇集。主要的著者及汇集者为所罗门（他写了箴言三千句—王上四32，参传十二9）和希西家（他在箴言二十五至二十九章加上一些先祖的箴言）。

箴言的主题是：智慧的话，教导人如何行事为人，并在为人生活中建立他们的性格。按人说，这是很大的题目。所有的宗教和哲学，都是论到这事。自从人类存在以来，行事为人和建立性格这两件事一直是人教导的主题。

箴言强调人借着接触神，从神所得的智慧，这智慧教导人如何在为人生活中行事为人。（箴言生命读经，一至二、五页。）

信息选读

因为箴言主要是由律法时代两位犹大王〔所罗门和希西家〕所收集，所以箴言这卷书可视为律法的辅助。律法是神的描绘，要求神的百姓遵守，使他们能成为神的复本，好叫神得着彰显和荣耀。箴言是律法的辅助，帮助神的百姓遵守律法。

因为律法是照着神的所是写的，所以律法告诉人该如何行事为人，并如何照着神的属性建立自己。神是爱和光，神也是圣别和公义的。这些是神的一些属性。神按着祂自己的形像造人，意思是神照着

WEEK 9 — DAY 1

Morning Nourishment

Prov. 1:1-4 The proverbs of Solomon…: For knowing wisdom and instruction; for discerning words of understanding; for receiving instruction in wise conduct, righteousness, justice, and equity; for giving prudence to the simple, knowledge and discretion to the young man.

Proverbs is a collection of the words of the wise. The main writers and collectors are Solomon, who wrote three thousand proverbs (1 Kings 4:32; cf. Eccl. 12:9), and Hezekiah, who added some proverbs of the forefathers in chapters 25 through 29.

The theme of Proverbs is that this book consists of words of wisdom teaching people how to behave and how to build up their character in the human life. Humanly speaking, this is the great subject, and all religions and philosophies are concerned with it. The matters of behavior and the building up of character have been the subjects of teaching ever since humankind came into being.

Proverbs stresses wisdom that man receives of God through his contacting of God and that teaches man how to behave in his human life. (Life-study of Proverbs, pp. 1-3)

Today's Reading

Since the proverbs were collected mainly by two kings of Judah in the age of the law, the book of Proverbs may be considered a subsidiary to the law. The law is the portrait of God, demanding God's people to keep it that they might be made copies of God for His expression and glorification. Proverbs, as a subsidiary to the law, helps God's people to keep the law.

Because the law was written according to what God is, the law tells man how to behave and how to build up himself according to God's attributes. God is love and light, and God is holy and righteous. These are some of God's attributes. For God to create man in His own image means that God

祂的所是，即照着祂的属性造人。照着神的属性所写的律法，要求人照着神行事为人并建立自己。就这点来看，箴言是律法的辅助，指导人如何照着神的所是行事为人并建立自己。这帮助我们看见，箴言在圣经神圣启示中大概占的地位。

箴言…独有的特点，是向我们陈明古时许多智慧人智慧的话，所有读这卷书的人一致认为这些话是好的；但这是否真的好，乃在于你是哪一种读者。

你若是一个讲求伦理道德的人，有刚强的心思，并且渴慕象一个真正有道德的人那样完全，这卷书会帮助你在追求完全的事上成功。但这卷书是帮助你培养自己，就是培养属人的“明德”，这明德是神照着祂的属性，就是照着祂的所是，为人所创造的。然而，这卷书并不能帮助你成为一个照着神那住在你里面的灵而活在灵中的人，以完成神永远的经纶，就是产生并建造基督的身体，终极完成那作神心头愿望和最终目标的新耶路撒冷。在旧约里，约伯正是这样一个人。他满足于自己的纯全，满足于自己属人完全的追求。但这不是神在他身上所要的，反而顶替了神在他身上所要的；这就成了神的仇敌，使他这个神所创造的人受拦阻，不能完成神的定旨。神创造人的定旨，是要人被祂充满，好彰显祂，而不是彰显属人的完全。所以神来拆毁约伯在属人完全上的成功。神这样的拆毁，也把约伯这人拆毁了。约伯感到困惑，不知如何是好。然后神进来向约伯启示祂自己，指明祂自己才是约伯所该追求、得着并彰显的。于是约伯有了极大的转变，从追求属人的完全转到追求神自己。（箴言生命读经，三至六页。）

参读：箴言生命读经，第一篇。

created man according to what He is, that is, according to His attributes. The law, which was written according to God’s attributes, demands that man behave and build himself up according to God. Regarding this, Proverbs is a subsidiary part of the law, instructing people how to behave and how to build themselves up according to what God is. This helps us to see what the position of Proverbs probably is in the divine revelation in the Scriptures.

The book of Proverbs … has a particular character; that is, it presents to us the words of wisdom by many ancient wise men, which is unanimously considered good by all the people who read it. But whether it is really good or not depends upon what kind of reader you are.

If you are an ethical person with a strong mind and have a desire to be perfect as a genuine moral person, surely this book would help you to make a success in your pursuit of perfection. But it helps you to cultivate yourself, that is, to cultivate the human “bright virtue” created for man by God according to His attributes, that is, according to what He is. However, it does not help you to be a person who lives in his spirit according to the Spirit of God who dwells in you for the accomplishment of God’s eternal economy, that is, to produce and build up the Body of Christ which consummates the New Jerusalem as God’s heart’s desire and ultimate goal. In the Old Testament Job was exactly such a person. He was satisfied with his integrity, with his pursuit of human perfection. But that was not what God wanted of him; rather, it replaced what God wanted of him and then it became an enemy of God frustrating him, a man created by God to fulfill God’s purpose. God’s purpose in creating man is to have man be filled with Him to be His expression, not an expression of human perfection. So the success of Job in human perfection was torn down by God. In this tearing down by God, God tore down Job also. Job was perplexed, not knowing what to do. Then God came in to reveal Himself to Job, indicating that He Himself is what Job should pursue, gain, and express. Then Job had a big turn from pursuing human perfection to pursue God Himself. (Life-study of Proverbs, pp. 2-5)

Further Reading: Life-study of Proverbs, msg. 1

第九周▪周二

晨兴喂养

诗一一九 48“我要向你的诫命举手，这些诫命是我所爱的…。”

提后三 16 ～ 17“圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

约六 63“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”

向神的话举手，指明我们热诚欢乐地接受它，并对它说，阿们。（尼八 5 ～ 6。）（圣经恢复本，诗一一九 48 注 1。）

你若是一个守律法的人，必定会珍赏箴言这卷书中一切智慧人的话，认为这些话能帮助你作一个好的、或者更好的守律法者。若是这样，你就不过是把这一切箴言当成许许多多的律法，象许多犹太人一样，落在守律法的网罗里；他们不认识神在律法时代的目的，乃是要暴露堕落之人的软弱。

你若是这样一个人：爱主并追求基督，而非追求自我完全；爱整本圣经中主的话语，用祷告的灵来读经，不是要得着字句道理，乃是要寻求生命的灵与生命的话，不是要得任何帮助以自我修养，乃是要滋养你的灵，好使你过一种不是在属人美德上完全，乃是在神圣美德上，就是在神圣属性的彰显上是完全的基督徒生活；箴言这卷书就会给你金块和珠宝，加强你追求基督的生活，以完成神的经纶，就是产生并建造基督的身体。（箴言生命读经，六至七页。）

WEEK 9 — DAY 2

Morning Nourishment

Psa. 119:48 And I will lift up my hand to Your commandments, which I love…

2 Tim. 3:16-17 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work.

John 6:63 It is the Spirit who gives life;…the words which I have spoken to you are spirit and are life.

To lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6). (Psa. 119:48, footnote 1)

If you are a person who is a law-keeper, surely you will appreciate all the proverbs in this book as words of wise men, thinking that they could help you to be a good or even better law-keeper. If so, you just make all the proverbs many, many laws and fall into the snare of keeping the law as many Jews do, who do not know God's purpose in the dispensation of His law, that is, to expose fallen man's weakness.

If you are a person who loves the Lord and pursues Christ, not self-perfection, and who loves the Lord's word in the entire Bible and reads it with a praying spirit, not for the seeking of the doctrine of letters but for seeking the Spirit and word of life, not to get any help for self-cultivation but for the nourishment of your spirit that you may live a Christian life which is perfect not in human virtues but in the divine virtues which are the expressions of the divine attributes, then this book will render you nuggets and gems to strengthen your life of pursuing Christ for the fulfillment of God's economy in producing and building up the Body of Christ. (Life-study of Proverbs, p. 5)

信息选读

神不是要我们只在字句上寻求知识、道理、真理、神学和所谓的启示；神乃是要我们寻求祂，使我们得着祂，并被祂自己所充满，作祂的彰显。祂是那灵，我们是在我们的灵里敬拜并接触祂。字句杀死人，唯有那灵赐人生命。主对我们所说的话，对我们该成为灵和生命。（约六63。）我们若凭字句而不凭那灵和生命研读圣经，不论是读哪一部分，都会使圣经成为一本字句的书。今天大多数的基督徒，将那属于灵和生命的新约，当作属于字句的旧约。对使徒保罗而言，甚至旧约也象新约一样，是属于灵和生命。太多的基督徒将新约当作字句的箴言、训辞、劝勉和指导。我们的生命读经已使全部旧约神的话，成为灵与生命的书。借此我们必须领悟，箴言之于我们是如何，乃在于我们是哪一种人，以及我们以何种方式接受箴言。

我们新约信徒该相信，箴言是圣经中神的圣言的一部分。…我们该认识箴言是神的呼出，给我们吸入，叫我们从神得着生命的供应。（提后三16。）…其次，我们读箴言时，该在灵里被神的丰满所充满。（弗五18，三19。）我们该用重生的灵，在新约生命的灵里，（罗八2，）调和着祷告来读箴言，好用灵和生命，与话调和。（参约六63。）

我能见证，只要与主交通几分钟以后，我就得着喂养、滋养与挑旺。然后我来读圣经，每个字都成了珠宝。我们都需要这样来读箴言。这样，箴言的每个字对我们都会成为灵和生命。每个字都会是活的，并且成了珠宝，加强我们追求基督的生活，以产生并建造基督的身体，完成神的经纶。（箴言生命读经，七至九、二四至二五页。）

参读：箴言生命读经，第三篇。

Today's Reading

God does not want us just to seek the knowledge, doctrine, truth, theology, and so-called revelation in letters. God wants us to seek after Him that we may gain Him and that He may fill us up with Himself for His expression. He is the Spirit, and we worship Him and contact Him in our spirit. The letter kills, but the Spirit gives life. The word spoken to us by the Lord should become the Spirit and the life to us (John 6:63). If we study the Bible by the way of letters, not by the way of the Spirit and of life, we make the Bible, regardless of what part, a book of letters. Most Christians today have made the New Testament of the Spirit and of life the Old Testament of letters. To Paul the apostle even the Old Testament was like the New Testament, of the Spirit and of life. Too many Christians have made the New Testament proverbs, precepts, exhortations, and instructions of letters. Our life-studies have made all of the Old Testament, as the Word of God, books of the Spirit and of life. By this we have to realize that what the book of Proverbs would be to us depends upon what kind of persons we are and by what way we take it.

As New Testament believers, we should believe that Proverbs is a part of the holy word in God's Holy Scriptures. We should realize that Proverbs is the breath of God for us to breathe in that we may receive the life supply from God (2 Tim. 3:16). Next, we should read Proverbs by being filled with the fullness of God in our spirit (Eph. 5:18-19), in the New Testament Spirit of life (Rom. 8:2), with our regenerated spirit, and by pray-reading to mingle it with spirit and life (cf. John 6:63).

I can testify that after just a few minutes of fellowship with the Lord, I am fed, nourished, and stirred up. Then when I come to the Bible, every word becomes a gem. We all need to read the book of Proverbs in this way. Then every word of Proverbs will become spirit and life to us. Every word will be living and become a gem to strengthen our life of pursuing Christ for the fulfillment of God's economy in producing and building up the Body of Christ. (Life-study of Proverbs, pp. 5-6, 18)

Further Reading: Life-study of Proverbs, msg. 3

第九周▪周三

晨兴喂养

弗四22～24“在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

以弗所四章二十二至二十四节清楚地告诉我们，在基督里的信徒有两个人—旧人和新人。旧人借着我们天然的出生，乃是属亚当的；新人借着新生、重生，乃是属基督的。

照着我的观察，在基督里的信徒以及爱基督的人，极少有人过着不断脱去旧人，穿上新人的生活。在我们的日常生活中，我们主要是过伦理的生活，自然而然顾到对错。那些过这样一种伦理生活的人，尽所能要作对的事，避免作错的事。

你天天过怎样的生活？你的日常生活是新人的生活么？…在你的婚姻生活中，你的实行是凭着新人或凭着旧人爱你的妻子或丈夫？我们不该以为在旧人里爱人能得神称义。那样的爱是照着律法，照着旧的经纶，不是照着神新约的经纶，也不是照着新造。一位弟兄可能非常爱他的妻子，但他的爱也许属旧造，不属新造。（箴言生命读经，三五至三六页。）

信息选读

我们来到圣经跟前，需要有这种领悟。我们读圣经，不是凭着旧人，就是凭着新人。许多基督徒照着旧人，以天然的方式研读神的话。…我们若仅仅运用心思从神的话得知识，就是凭着旧人读。

WEEK 9 — DAY 3

Morning Nourishment

Eph. 4:22-24 ...Put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

Ephesians 4:22-24 tells us clearly that a believer in Christ has two men—the old man and the new man. The old man is of Adam through our natural birth, and the new man is of Christ by a new birth, regeneration.

According to my observation, very few believers in Christ and lovers of Christ live a life of continually putting off the old man and putting on the new man. In our daily life we mainly live an ethical life, spontaneously caring for matters of right and wrong. Those who live such an ethical life try their best to do what is right and to avoid doing what is wrong.

What kind of life do you live day by day? Is your daily life a life of the new man?... In your married life is it your practice to love your wife or husband by the new man or by the old man? We should not think that loving in the old man is justified by God. That kind of love is according to the law, according to the old dispensation, not according to God's New Testament economy and not according to the new creation. A brother may love his wife very much, but his love may be of the old creation, not of the new creation. (Life-study of Proverbs, p. 25)

Today's Reading

We need to have this realization when we come to the Bible. We may study the Bible either by the old man or by the new man. Many Christians study the Word in a natural way, according to their old man.... If we merely exercise our mind to get knowledge from the Word, we are reading it by the old man.

凭着新人读圣经则大不相同。在新人里的人甚至在读圣经以前，就运用他的灵接触主。他也许认罪说，“主，很亏欠，我这么活在我的旧人里，没有运用我的灵接触你，没有凭着我的新人，就是你新造的人而活。主，赦免这罪。”当我们这样就近圣经，运用我们的灵，就有极深的感觉和感受，我们是在就近、摸着并接触神。我不是说，圣经是神；但我们来到圣经跟前，该是来接触神。

箴言里有许多叫人过正确为人生活的详细训辞，每则训辞都是珠宝。即使人接受这一切珠宝，并且成功地持守这些珠宝，他也不过是凭着修养自己而建立自己成为完全人。但主耶稣说，无论谁要跟从祂，就必须否认己。（太十六 24。）

我们来到神的话跟前，必须学习作就近神的人，不是要接受格言和教训，乃是要接受滋养和光照，使我们认识，照着神的经纶，我们该一直凭着基督复活的大能，就是终极完成的灵，也就是基督复活的实际，模成祂的死。（腓三 10。）

我们必须拒绝自我修养，并且定罪天然人的建立。我们需要将圣经从教导我们培养己并建立天然人的书，转为满了生命、灵、属灵滋养、和属灵光照的书。这要拆毁我们的己，破碎我们天然的人，并以三一神终极完成的灵供应我们。这样，我们过生活就不是凭着我们天然的人、我们的旧人、和我们的己，乃是凭着主耶稣，就是活在我们灵里的生命和人位。

我们需要学习每天在日常生活中运用我们的灵，尤其是在我们研读圣经时。我们需要在我们的灵里祷告，将自己从心思转向灵。我们若这样来到圣经跟前，就会凭着新人来摸主的话，圣经对我们就成了一本生命和灵的书。（箴言生命读经，三六至三七、四〇至四一页。）

参读：箴言生命读经，第四、六篇。

To read the Bible by the new man is very different. Even before coming to the Bible, a person in the new man exercises his spirit to contact the Lord. He may confess, saying, “Lord, I am sorry that I live so much in my old man, not exercising my spirit to contact You, to live by my new man, as one of Your new creation. Lord, forgive this sin.” When we approach the Bible in this way, exercising our spirit, we have the deep feeling and sense that we are approaching, touching, and contacting God. By this I do not mean that the Bible is God but that in coming to the Bible we are coming to contact God.

In Proverbs there are many detailed precepts for man to live a proper human life and ... every precept is a gem. Even if a person accepts all these gems and is successful in keeping them, he will only build up himself to be a perfect man by cultivating the self. But the Lord Jesus said that whoever would follow Him must deny himself (Matt. 16:24).

We must learn to come to the Word of God as those who are approaching God, not to receive proverbs and teachings but to receive nourishment and enlightenment, so that we may know that, according to God, we should always be conformed to the death of Christ by the power of His resurrection (Phil. 3:10), which is the consummated Spirit, who is the reality of the resurrection of Christ.

We must reject self-cultivation and condemn the building up of the natural man. We need to turn the Bible from a book that teaches us to cultivate the self and to build up the natural man to a book that is full of life, spirit, spiritual nourishment, and spiritual enlightenment. This will tear down our self, break our natural man, and supply us with the consummated Spirit of the Triune God. Then we will live a life not by our natural man, by our old man, and by our self but by the Lord Jesus, who is our life and person living in our spirit.

We need to learn to exercise our spirit every day in our daily life, especially in our Bible study. We need to turn ourselves from the mind to the spirit by praying in our spirit. If we come to the Bible in this way, we will be touching the Word by the new man, and it will become to us a book of Spirit and life. (Life-study of Proverbs, pp. 26, 28-29)

Further Reading: Life-study of Proverbs, msgs. 4, 6

第九周▪周四

晨兴喂养

提后三16“圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

弗六17～18“还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

我们来到圣经跟前接触神，不该只是读，乃该祷读神的话。无论我们是谁，只要我们读圣经而没有祷告，我们就是凭着旧人读。读圣经而没有祷告，就是凭着旧人接触神的话。真正凭着新人读圣经，是绝不能与祷告分开的。

“祷读”这辞使用不到三十年。（此信息讲于一九九五年—译注。）然而，这不是说，在我们发明这辞以前，没有祷读这样的事。许多圣徒实行祷读主话，而没有用这辞描述他们所作的。好些寻求的基督徒曾指出，读经上好的路就是用祷告来读。我读过某些书说，我们该以祷告的方式读圣经。用祷告读主的话，事实上就是祷读主的话。（箴言生命读经，三七至三八页。）

信息选读

我能见证，早在我们说到祷读以前，我就实行用祷告读主的话。比如，我记得当我读约翰三章十六节时，我祷告说，“神啊，感谢你。你这么爱世人。我的父神啊，你这么爱我，甚至将你的儿子，就是你的独生

WEEK 9 — DAY 4

Morning Nourishment

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

When we come to the Bible to contact God, we should not only read but pray-read the Word. No matter who we are, as long as we read the Bible without praying, we are reading by the old man. To read the Bible without praying is to contact the Word by the old man. The genuine reading of the Bible by the new man can never be separated from praying.

The term pray-reading has been in use for less than thirty years. This does not mean, however, that before we invented this term, there was no such thing as pray-reading. Many saints have practiced the pray-reading of the Word without using this expression to describe what they were doing. A number of seeking Christians have pointed out that the best way to read the Bible is to read it prayerfully. I have read certain books which said that we should read the Bible in a prayerful way. To read the Word prayerfully actually is to pray-read the Word. (Life-study of Proverbs, pp. 26-27)

Today's Reading

I can testify that long before we began to speak of pray-reading, it was my practice to read the Word with prayer. For example, I remember reading John 3:16 and praying, “O God, thank You. You loved the world so much. O God my Father, You loved me so much that You gave Your Son, the Only Begotten, to

子赐给我。”我感觉我摸着了神，祂也摸着了我。借着我的祷告，约翰三章十六节对我就成了灵和生命。

我在关于箴言这些信息中的负担，是要帮助你们凭着你们的新人，运用你们的灵祷读，来摸神的话。祷读使圣经从字句变为灵和生命。若没有祷读，箴言就仅仅是格言的汇集。但我们祷读箴言，我们的祷读就使所有的箴言对我们成为灵和生命。

以弗所六章十七至十八节揭示祷读这事，我们发明祷读这辞的根据，就是这两节经文。十七至十八节告诉我们：“要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告。”这里我们看见，我们接受神的话，不仅仅该凭着运用我们的心思来领会，也该借着各样的祷告和祈求，运用我们的灵来祷告。祷告是一般的；祈求是专一的。…我们是借着读来接受话。然而，只接受（读）而没有祷告，全然是在心思里。随着我们的读，我们必须祷告。当我们凭着运用我们的灵来祷读主话，白纸黑字的话立刻成为灵。这样，灵与话就是一。当我们读的时候，那是话。当我们运用我们的灵祷告，话就成为灵和生命。每当我们来到主的话跟前，我们必须祷告，而我们的祷告不仅仅要用心思，也该用灵。

圣经乃是神的呼出。神将祂自己当作话呼出来。（提后三 16 上。）这就是说，圣经是神的呼出。神在圣经里呼出来，等着我们吸入。我们读任何经文而祷告的时候，这祷告就是我们吸入神的气。借此在我们的经历中，话对我们就成了灵和生命。我们若不是这样，那么甚至在读圣经时，我们也不在新人里，乃仍然在旧人里。（箴言生命读经，三八至三九页。）

参读：箴言生命读经，第八篇。

me.” I had the feeling that I had touched God and that He had touched me. Through my prayer John 3:16 became Spirit and life to me.

My burden in these messages on Proverbs is to help you touch the Word of God by your new man, by exercising your spirit to pray-read. Pray-reading changes the Bible from letters to Spirit and life. Apart from pray-reading, the book of Proverbs is merely a collection of proverbs. But when we pray-read Proverbs, our pray-reading causes all the proverbs to become words of Spirit and life to us.

Ephesians 6:17-18 unveils the matter of pray-reading, and our invention of the term pray-reading was based on these verses. Ephesians 6:17-18 tells us to “receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit.” Here we see that we should receive the word of God not merely by exercising our mind to understand but by means of all prayer and petition, praying by exercising our spirit. Prayer is general; petition particular. We receive the word by reading. However, to receive (read) without praying is altogether a matter in the mind. Along with our reading we must pray. When we pray-read the Word by exercising our spirit, the word in black and white immediately becomes the Spirit. In this way the Spirit and the word are one. When we read, it is a word. When we pray with the exercise of our spirit, the word becomes Spirit and life. Whenever we come to the Word we must pray, and we should pray not merely with the mind but with the spirit.

The Bible is God’s breathing. God is breathing out Himself as the word (2 Tim. 3:16a). This means that the Bible is God’s exhaling. The exhaling of God in the Bible is waiting for us to inhale. When we read any verse and pray, this praying becomes our inhaling of God’s breath. By this the Word becomes Spirit and life to us in our experience. If this is not our situation, then even in our reading of the Bible we are not in the new man but are still in the old man. (Life-study of Proverbs, pp. 27-28)

Further Reading: Life-study of Proverbs, msg. 8

第九周▪周五

晨兴喂养

来四 12“因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

提后一 6～7“为这缘故，我提醒你，将…你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

希伯来信徒当时正不知如何对待他们老旧的希伯来宗教…。所以希伯来书作者说，神的话，就是引自旧约的话，象两刃的利剑，能刺入他们的犹疑，将他们的魂与灵剖开。骨髓如何深藏在骨节里，灵也照样深藏在魂里。要使骨髓与骨节分开，主要的是骨节必须破碎。同样的原则，要使灵与魂分开，魂也必须破碎。希伯来信徒的魂及其犹疑的心思，怀疑神救恩的法则，考虑到自己的利益，必须被神活的、有功效、能刺入的话破碎，好使他们的灵与魂分开。（圣经恢复本，来四 12 注 2。）

信息选读

希伯来四章十二节用了“辨明”这个辞。…我们的思念通常是欺骗人的。但我们若操练我们的灵，就会辨明我们的思念是邪恶的，因为在我们的思念背后有邪恶的主意。辨明心中的思念和主意，等于剖开灵与魂。…仇敌的计谋总是要使我们的灵一直与我们的魂搀杂在一起。在今天的世界里，几乎每一个人都在搀杂的情形里，他们的灵与魂搀杂在一起。什么时候有了这样的搀

WEEK 9 — DAY 5

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit,...able to discern the thoughts and intentions of the heart.

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God, which is in you....For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

The Hebrew believers were wondering what they should do with their old Hebrew religion.... So the writer of this book said that the word of God, that is, what was quoted from the Old Testament, could pierce into their wondering like a sharp two-edged sword and divide their soul from their spirit. As the marrow is concealed deep in the joints, so the spirit is deep in the soul. The dividing of the marrow from the joints requires mainly the breaking of the joints. In the same principle, the dividing of the spirit from the soul requires the breaking of the soul. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering of its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul. (Heb. 4:12, footnote 2)

Today's Reading

In Hebrews 4:12 the word discern is used....Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because behind our thoughts there is an evil intention. To discern the thoughts and intents of the heart equals the dividing of the soul from the spirit....The enemy's strategy is always to mix our spirit up with our soul. In today's world nearly everyone is in a mixed situation. They mix up their spirit with their soul. Whenever such mixing is there, the spirit loses

杂，灵就失败，魂就得胜。…一个弟兄开始要对他妻子说到另一个人时，他必须想一想：“这是出于我的灵，还是出于我的魂？”如果这是出于他的魂，他所说的就是闲话或批评。如果这是出于他的灵，他所说的必是受主的引导。这表明我们必须辨明我们的灵与魂。

事实上，我们的人位，我们的所是，是相当复杂的，…因为我们有三部分。我们有坏的肉体，有好的灵，也有介于中间的魂。我们应当一直跟随我们的灵，并且在一切事上照着我们的灵而行，这是根据罗马八章四节。我们应当一直保持警觉，辨明一切不是出于灵，而是出于魂的事。这样，我们就会一直留在灵里。这就是操练、使用、运用我们的灵。…我们很容易知道什么是出于肉体的，什么是出于灵的；但在什么是出于魂的与什么是出于灵的这二者之间，通常是混淆不清的。

我们基督徒的行事为人是非常细的。如果我们要照着灵而行，我们必须学习作事不要太快，说话也不要太快；等一等比较保险。我在回信的事上有这样的经历。有时候我写了信，等一天再寄出。第二天可能有新的想法临到我，要包括在那封信里，或者发现自己说了什么错的话。这样等，会帮助我们照着灵而行。

在我们里面，在灵与肉体之间也有争战；在灵与魂之间，更是这样。所以我们必须操练灵，运用灵，就是将我们的灵如火挑旺起来。然后我们该学习将心思置于灵，而控制我们的心思。我们也应当一直辨明什么是出于灵，什么是出于魂。如果一件事不是出于灵，我们就不要说，也不要作。这就是运用、操练我们的灵。盼望我们都操练用我们的灵，直到我们建立起操练灵的坚强习惯。（那灵同我们的灵，九六至九七页。）

参读：人的破碎与灵的出来，第七至八篇；那灵同我们的灵，第八章。

and the soul wins. Before a brother begins to talk to his wife about another brother, he has to consider, “Is this of my spirit or of my soul?” If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul.

Actually, our person, our being, is quite complicated …because we have three parts. We have the flesh, which is bad; the spirit, which is good; and the soul, which is in between. We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Then we will remain in the spirit all the time. This is to exercise, to use, to employ, our spirit. It is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit.

Our Christian walk is a very fine walk. If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly. It is safe to wait awhile. I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter, or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit.

Within us there is a battle between the spirit and the flesh and even more between the spirit and the soul. So we have to exercise our spirit, to use our spirit, that is, to fan our spirit into flame. Then we should learn how to control our mind by setting our mind on our spirit. We should also always discern what is of the spirit and what is of the soul. If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. I hope that we will practice using our spirit until we build up a strong habit of exercising our spirit. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 186-187)

Further Reading: CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” chs. 7-8; CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 8

第九周▪周六

晨兴喂养

约十 35“经书是不能废掉的，若是神的话所临到的人，祂尚且称他们为神。”

一 1“太初有话，话与神同在，话就是神。”

弗六 17“…接受救恩的头盔，并那灵的剑，那灵就是神的话。”

按照罗马十章十七节，信来自听见话。因此，信的源头乃是话。…话有三方面：首先有神写出来的话—圣经；（约十 35；）然后有神活的话—基督；（一 1；）最后有神应用的话—那灵。（弗六 17，约六 63。）

借着那灵，活的话成了应用的话。神只有一种话。首先祂说话，而祂所说的写在一本书上，那就是圣经。只有一本书是神的话。…圣经乃是书中之书。在人类历史里，竟然产生了这样一本书—神的话，这是何等的怜悯，何等的希奇！世界今天是一团糟。在今天的报纸上报导这么多坏的事情。假使把圣经从人类拿走，我想人类没有神的话，就不能生存。（罗马书的结晶，一〇一至一〇二页。）

信息选读

我们必须读或听圣经。每一周我们聚集在一起好几次，就是要来读、讲、听圣经的话。当圣经的话讲给我们听的时候，写出来的话立即就成了活的话。那就是基督。当活的话应用在我们身上，被我们得着的

WEEK 9 — DAY 6

Morning Nourishment

John 10:35 If He said they were gods, to whom the word of God came, and the Scripture cannot be broken.

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Eph. 6:17 ...Receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God.

According to Romans 10:17, faith comes out of the hearing of the word. Thus, the source of faith is the word....There are three aspects of the word. First, there is the written word of God—the Bible (John 10:35). Then there is the living word of God—Christ (1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).

The living word becomes the applied word through the Spirit. God has only one kind of word. First, He spoke, and what He spoke was written in a book. That is the Bible. There is only one book that is the word of God....The Bible is the book of books. What a mercy and what a wonder that in human history such a book has been produced—the word of God! The world today is a mess. So many bad things are reported in today's newspapers. Suppose the Bible were taken away from mankind. I do not think that mankind could exist without the word of God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 286-287)

Today's Reading

We have to either read or hear the Bible. Every week we gather together a number of times just to read, speak, and hear the word. When the word of the Bible is spoken to us and heard by us, right away the written word becomes the living word. That is Christ. When the living word is applied to us and

时候，就成了那灵的话。然后我们所听见那灵的话，就成了我们信的源头。信是来自听见这出于写成的圣经，借着活的基督，并凭着那灵所应用的话。

你可能清晨读圣经，却没有祷告或呼求主的名。这样，神的话对你就不过是写出来的话。神的话在主观上与你无关。所以你必须借着呼求主并祷读主的话，与主有一些接触。当你呼求主，并祷读主的话，你立即有很深的感觉，基督活在你里面。然后你会说，“主，我爱你。我爱这里的话。我多么爱希伯来十一章六节：‘到神面前来的人，必须信神是（直译），且信祂赏赐那寻求祂的人。’”这写出来的话，对你立即成了活的话，也成了应用的话。然后你上车，开车到办公室。当你开车的时候，有一样活的东西应用在你身上，你就有信。信是来自这个源头。

这三者—写出来的话、活的话、应用的话—都指神自己。“太初有话，…话就是神。”（约一1。）在这里，话是个人位。神在圣经里写出来的话，成了基督这活的话，应用到我们里面作那灵，就是那灵的话；那就是神自己。你越是这样得着神，神就越成为你的信。

因此，信的源头乃是神。祂是称无为有，又叫死人复活的那一位。（罗四17。）…信的源头…乃是神在祂写出的话中给我们接触为活的话，并应用为那灵的话，使我们能得着那能称无为有、又赐生命给死人的三一神。这一位乃是具体化在基督里，并实化为那灵。所以信是具体化并实化的三一神。神在写出的话里，成了活的话，应用为那灵的话。因此，神具体化在基督里并实化为那灵，就是信。（罗马书的结晶，一〇二至一〇四页。）

参读：罗马书的结晶，第八篇。

received by us, it becomes the word of the Spirit. Then this word of the Spirit heard by us is the source of our faith. Faith comes from the hearing of this applied word by the Spirit through the living Christ out of the written Bible.

Early in the morning you may read the Bible but without prayer and without calling on the name of the Lord. Then the word of God is merely the written word to you. It has nothing to do with you subjectively. So you have to have some contact with the Lord by calling on Him and pray-reading the Word. When you call on Him and pray-read the Word, right away you have the deep sensation that Christ is living within you. Then you would say, “Lord, I love You. I love this word here. How I love Hebrews 11:6: ‘He who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.’” Right away this written word becomes a living word and then an applied word to you. Then you get into your car and drive to your office. While you are driving, you have something living applied to you. Then you have faith. Faith comes from this source.

All three—the written word, the living word, and the applied word—refer to God Himself. “In the beginning was the Word…and the Word was God” (John 1:1). The Word here is a person. God’s written word in the Bible becomes Christ as the living word, who is applied into us as the Spirit, the word of the Spirit. That is God Himself. The more that God is gained by you in this way, the more He becomes your faith.

Thus, the source of faith is God. He is the One who calls the things not being as being and gives life to the dead (Rom. 4:17). The source of faith is. God in His written word contacted as the living word and applied as the word of the Spirit so that we can gain the Triune God, who is able to call the things not being as being and give life to the dead. This One is embodied in Christ and realized as the Spirit. So faith is the Triune God embodied and realized. God in the written word becomes the living word applied as the word of the Spirit. Thus, God embodied in Christ and realized as the Spirit is faith. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 287-289)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 8

第九周诗歌

586 读　经 — 从主话得喂养

降 B 大调　10 10 10 10 副（英 811）　6/4

B♭ 5 3 6 5 3 i | F7 7 5 2 i – – | B♭ i i i i 7 i |
一 主啊,我心我灵　又渴又饥,　今来就你,求你
C7 2 2 3 2 – – | F B♭ 3 2 i i 7 6 | E♭ B♭ 5 6 5 3 – – |
给我供给;　我所需要乃是　你的自己,
F7 4 2 6 5 3 i | B♭ 7 5 2 i – – | F 3 3 3 2 2·0 |
作我生命供应,作我能力。 (副) 喂我饮我,主,
Gm i i i 7–0 | D7 6 6 6 5 i·0 | E♭ 5 4 3 2–0 | B♭ F 3 3 4
喂我饮我!　充我饥饿,主,　解我干渴!　使我快
E♭ 5–5 5 | i i 7 6–0 | B♭ 5 3 6 5 3·0 | F7 4 5 4 3–– ‖ B♭
乐,并且　有力生活,　喂我饮我,主,　喂我饮我!

二 你是我的食物、我的活水,　你能解我饥渴,苏我困惫。
　我今愿在这里吃你喝你,　借着读祷享受你的自己。

三 你乃是话,藏着神的丰盛;　你又是灵,就是神作生命。
　你今是话,作我食物可享;　你今是灵,作我活水可尝。

四 为作食物,你已从天降下;　为流活水,你也受了击打。
　食物是你作了我的供应;　活水是你为我所流之灵。

五 你今是话,是灵也是生命,　在这话里,我能得你供应;
　你今是灵,住在我的灵里,　在这灵中,我能饮你自己。

六 我今到这话里来享受你;　也要在这灵中来吸取你。
　愿将你话吃饱,免得饥饿;　愿将你灵喝足,免得干渴。

七 但愿我的读经乃是吃你;　也愿我的祷告就是喝你。
　读读祷祷,我就将你吃饱;　祷祷读读,也就将你喝了。

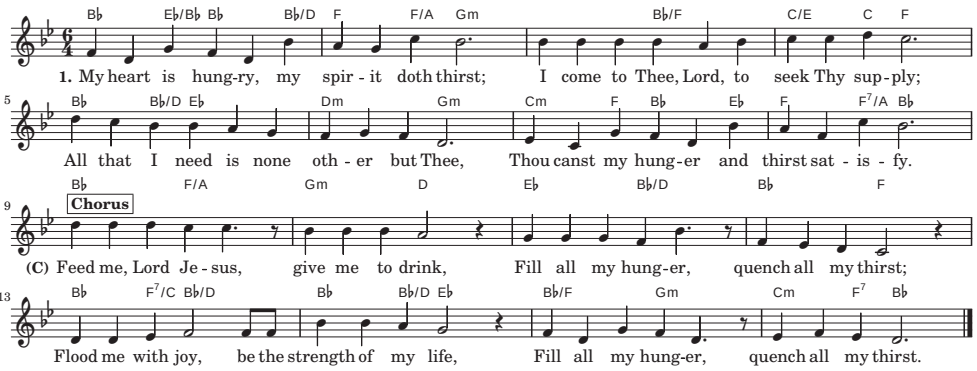
八 但愿你的自己作我筵席;　你话你灵为我解渴充饥,
　使我得在这里吃你喝你,　丰丰满满享受你的自己。

WEEK 9 — HYMN

My heart is hungry, my spirit doth thirst

Study of the Word — Feeding on the Word

811



2. Thou art the food and the water of life,
Thou canst revive me, my spirit upbear;
I long to eat and to drink here of Thee,
Thyself enjoy through my reading and prayer.

3. Thou art the Word with God's fulness in Thee,
Thou too the Spirit that God my life be;
Thee in the Word I enjoy as my food,
Thou as the Spirit art water to me.

4. Thou from the heavens as food camest down,
Thou to be drink hast been smitten for me;
Thou as the food, my exhaustless supply,
Thou as the water, a stream unto me.

5. Thou in the Word art the Spirit and life,
Thus by the Word I may feed upon Thee;
Thou dost as Spirit in my spirit live,
Thus I may drink in the spirit of Thee.

6. Now to enjoy Thee I come to Thy Word,
On Thee to feed till my hunger is o'er.
Now in my spirit I turn unto Thee,
Of Thee to drink till I'm thirsty no more.

7. Feeding and drinking, Lord Jesus, of Thee,
Feeding by reading, and drinking by prayer;
Reading and praying, I eat and I drink,
Praying and reading—Lord, Thou art my fare.

8. Here, O my Lord, may I feast upon Thee;
Flood with Thy Spirit and fill by Thy Word;
May, Lord, Thou be such a feast unto me
As man hath never enjoyed nor e'er heard.

申言稿：_____

Composition for prophecy with main point and sub-points: