路得记结晶读经

第十一篇

波阿斯与路得
预表基督与召会

诗歌：

读经：得一 16～17，二 1～3，13～16，三 9，12，15，四 1～17，21～22

得 1:16 路得说，不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。

得 1:17 你在哪里死，我也在哪里死，也葬在哪里。除非死能使你我相离，不然，愿耶和华重重地降罚与我。

得 2:1 拿俄米在她丈夫以利米勒的家族中，有一个相识的人，是个大财主，名叫波阿斯。

得 2:2 摩押女子路得对拿俄米说，请你让我往田间去，我在谁的眼中蒙恩，就在谁的身后拾取麦穗。拿俄米说，女儿啊，你只管去。

得 2:3 路得就去了。她来到田间，在收割的人身后拾取麦穗，恰巧是在以利米勒家族的人波阿斯那块田里。

得 2:13 路得说，我主啊，愿我在你眼前蒙恩；我虽然不及你的一个婢女，你还安慰我，亲切地与你的婢女说话。

得 2:14 到了吃饭的时候，波阿斯对路得说，你到这里来吃点饼，将饼蘸在醋里。路得就在收割的人旁边坐下；波阿斯把烘了的穗子递给她。她吃饱了，还有余剩的。

得 2:15 她起来又拾取麦穗，波阿斯吩咐仆人说，她就是在禾捆中拾取麦穗，也可以容她，不可羞辱她；

得 2:16 并要从捆里抽出些来，留给她拾取，不可斥责她。

得 3:9 他就说，你是谁？她回答说，我是你的婢女路得。请你展开你的衣边遮盖你的婢女，因为你是我的亲人。

得 3:12 我实在是你的亲人，只是还有一个亲人比我更近。

得 3:15 他又说，把你所披的外衣拿来打开。她打开了，波阿斯就量了六簸箕大麦，放在她肩上，他便进城去了。

CRYSTALLIZATION-STUDY OF RUTH

Message Eleven

Boaz and Ruth
Typifying Christ and the Church

Hymns:

Scripture Reading: Ruth 1:16-17; 2:1-3, 13-16; 3:9, 12, 15; 4:1-17, 21-22

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.

得 4:1 波阿斯上城门去，坐在那里，恰巧波阿斯所说的那亲人经过。波阿斯说，某人哪，你转过来坐在这里。他就转过来坐下。
得 4:2 波阿斯又从本城的长老中选取了十个人，对他们说，请你们坐在这里。他们就都坐下。
得 4:3 波阿斯对那亲人说，从摩押乡间回来的拿俄米，现在要卖我们弟兄以利米勒的那块田地；
得 4:4 我想我应当向你表明，说，你可以在这里坐着的人面前和我族人的长老面前买这块田地。你若肯赎就赎，若不肯赎就告诉我，让我知道；因为只有你可以赎，其次就是我。那人回答说，我肯赎。
得 4:5 波阿斯说，你从拿俄米手中买这田地的时候，也当娶死人的妻摩押女子路得，叫死人的名得以在他的产业上存立。
得 4:6 那亲人说，这样我自己就不能赎了，恐怕于我的产业有损。你自己可以赎我所当赎的，因我不能赎了。
得 4:7 从前，在以色列中要确立什么事，或赎回，或交易，这人就脱鞋给那人。以色列中乃是以此为证据。

得 4:8 那亲人对波阿斯说，你自己买罢；于是将鞋脱下来了。
得 4:9 波阿斯对长老和众民说，你们今日作见证，凡属以利米勒和基连、玛伦的，我都从拿俄米手中置买了；
得 4:10 我又娶了玛伦的妻摩押女子路得为妻，好叫死人的名得以在他的产业上存立，免得死人的名从他的弟兄中，并从他本乡灭没。你们今日可以作见证。
得 4:11 在城门坐着的众民和长老都说，我们作见证。愿耶和华使进你家的这女子，象建立以色列家的拉结、利亚二人一样。又愿你在以法他得财富，在伯利恒得名声。
得 4:12 愿耶和华从这少年女子赐你后裔，使你的家象他玛从犹大所生法勒斯的家一般。
得 4:13 于是，波阿斯娶了路得为妻，与她同房。耶和华使她怀孕，她就生了一个儿子。
得 4:14 妇人们对拿俄米说，耶和华是当受颂赞的，祂今日没有撇下你使你无亲人；愿这孩子在以色列中得名声。
得 4:15 他必使你的精神复苏，并且奉养你的老，因为他是那爱你的儿媳所生的；有这儿媳比有七个儿子还好。
得 4:16 拿俄米就把孩子抱在怀中，作他的养母。
得 4:17 邻舍的妇人给孩子起名，说，拿俄米得儿子了；就给他起名叫俄备得。这俄备得是耶西的父，耶西是大卫的父。
得 4:21 撒门生波阿斯，波阿斯生俄备得，
得 4:22 俄备得生耶西，耶西生大卫。

壹 在约书亚记至路得记这段以色列人历史的开始和结束，有两个显著的人物预表基督；这两个人就是约书亚和波阿斯，他们表征一个人的两方面—书一 1，得四 21 ～ 22：

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.
Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.
Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.
Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.
Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.
Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.
Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.
Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.
Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.
Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.
Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.
Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,
Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

I. At the beginning and at the end of the portion of Israel's history from Joshua to Ruth are two prominent persons typifying Christ; these persons are Joshua and Boaz, who signify two aspects of one person—Josh. 1:1; Ruth 4:21-22:

书 1:1 耶和华的仆人摩西死了以后，耶和华对摩西的帮手，嫩的儿子约书亚说，
得 4:21 撒门生波阿斯，波阿斯生俄备得，
得 4:22 俄备得生耶西，耶西生大卫。

一 在开始时，约书亚预表基督，将神所拣选的人带进神命定的福分里；如约书亚所预表的，基督已经把我们带进美地，也为我们取得那地，并将那地分给我们作产业，给我们享受；基督已经为我们得着美地，至终祂就是美地，给我们享受。

二 在结束时，波阿斯预表基督是我们的丈夫，作了我们的满足。

贰 在路得记，波阿斯预表基督以下几方面：

一 波阿斯是富有且慷慨给与的人，（二 1，14～16，三 15，）预表基督有追测不尽的神圣丰富，并且以祂全备的供应照顾神穷乏的子民。（弗三 8，路十 33～35，腓一 19。）

得 2:1 拿俄米在她丈夫以利米勒的家族中，有一个相识的人，是个大财主，名叫波阿斯。
得 2:14 到了吃饭的时候，波阿斯对路得说，你到这里来吃点饼，将饼蘸在醋里。路得就在收割的人旁边坐下；波阿斯把烘了的穗子递给她。她吃饱了，还有余剩的。
得 2:15 她起来又拾取麦穗，波阿斯吩咐仆人说，她就是在禾捆中拾取麦穗，也可以容她，不可羞辱她；
得 2:16 并要从捆里抽出些来，留给她拾取，不可斥责她。
得 3:15 他又说，把你所披的外衣拿来打开。她打开了，波阿斯就量了六簸箕大麦，放在她肩上，他便进城去了。
弗 3:8 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，
路 10:33 但有一个撒玛利亚人，行路来到他那里，看见，就动了慈心，
路 10:34 上前把油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到客店里照料他。
路 10:35 第二天，拿出两个银币，交给店主说，请你照料他；此外所花费的，我回来必还你。
腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,
Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,
Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

A. At the beginning Joshua typifies Christ in bringing God's chosen people into God's ordained blessings; as typified by Joshua, Christ has brought us into the good land, has taken possession of the land for us, and has allotted the land to us as our inheritance for our enjoyment; Christ has gained the good land for us, and eventually, He is the good land for us to enjoy.

B. At the end Boaz typifies Christ as our Husband for our satisfaction.

II. In the book of Ruth, Boaz typifies Christ in the following aspects:

A. As a man, rich in wealth and generous in giving (2:1, 14-16; 3:15), Boaz typifies Christ, whose divine riches are unsearchable and who takes care of God's needy people with His bountiful supply (Eph. 3:8; Luke 10:33-35; Phil. 1:19).

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.
Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.
Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.
Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.
Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.
Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;
Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.
Luke 10:35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.
Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

二 波阿斯是路得的亲人，（得二3，三9，12，）赎回玛伦失去的产权，并且娶了玛伦的寡妇路得为妻，以产生必需的后嗣，（四9～10，13，）预表基督救赎召会，使召会成为祂的配偶，好叫祂得着扩增。（弗五23～32，约三29～30。）

得 2:3 路得就去了。她来到田间，在收割的人身后拾取麦穗，恰巧是在以利米勒家族的人波阿斯那块田里。
得 3:9 他就说，你是谁？她回答说，我是你的婢女路得。请你展开你的衣边遮盖你的婢女，因为你是我的亲人。
得 3:12 我实在是你的亲人，只是还有一个亲人比我更近。
得 4:9 波阿斯对长老和众民说，你们今日作见证，凡属以利米勒和基连、玛伦的，我都从拿俄米手中置买了；
得 4:10 我又娶了玛伦的妻摩押女子路得为妻，好叫死人的名得以在他的产业上存立，免得死人的名从他的弟兄中，并从他本乡灭没。你们今日可以作见证。
得 4:13 于是，波阿斯娶了路得为妻，与她同房。耶和华使她怀孕，她就生了一个儿子。
弗 5:23 因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。
弗 5:24 召会怎样服从基督，妻子也要照样凡事服从丈夫。
弗 5:25 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，
弗 5:26 好圣化召会，借着话中之水的洗涤洁净召会，
弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。
弗 5:28 丈夫也当照样爱自己的妻子，如同爱自己的身体；爱自己妻子的，便是爱自己了。
弗 5:29 从来没有人恨恶自己的身体，总是保养顾惜，正象基督待召会一样，
弗 5:30 因为我们是祂身体上的肢体。
弗 5:31 为这缘故，人要离开父母，与妻子联合，二人成为一体。
弗 5:32 这是极大的奥秘，但我是指着基督与召会说的。
约 3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。
约 3:30 祂必扩增，我必衰减。

三 按照路得记，波阿斯赎回路得并赎回她的长子名分；因此，他成了基督一位显著的先祖—得四1～17，21～22，太一5～6：

得 4:1 波阿斯上城门去，坐在那里，恰巧波阿斯所说的那亲人经过。

B. As the kinsman (Ruth 2:3; 3:9, 12) who redeemed the lost right to Mahlon's property and took Mahlon's widow, Ruth, as his wife for the producing of the needed heirs (4:9-10, 13), Boaz typifies Christ, who redeemed the church and made the church His counterpart for His increase (Eph. 5:23-32; John 3:29-30).

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.
Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.
Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.
Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.
Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
Eph. 5:30 Because we are members of His Body.
Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.
Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.
John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
John 3:30 He must increase, but I must decrease.

C. According to the book of Ruth, Boaz redeemed Ruth and redeemed her birthright; hence, he became a notable forefather of Christ—4:1-17, 21-22; Matt. 1:5-6:

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken

波阿斯说，某人哪，你转过来坐在这里。他就转过来坐下。
得 4:2 波阿斯又从本城的长老中选取了十个人，对他们说，请你们坐在这里。他们就都坐下。
得 4:3 波阿斯对那亲人说，从摩押乡间回来的拿俄米，现在要卖我们弟兄以利米勒的那块田地；
得 4:4 我想我应当向你表明，说，你可以在这里坐着的人面前和我族人的长老面前买这块田地。你若肯赎就赎，若不肯赎就告诉我，让我知道；因为只有你可以赎，其次就是我。那人回答说，我肯赎。
得 4:5 波阿斯说，你从拿俄米手中买这田地的时候，也当娶死人的妻摩押女子路得，叫死人的名得以在他的产业上存立。
得 4:6 那亲人说，这样我自己就不能赎了，恐怕于我的产业有损。你自己可以赎我所当赎的，因我不能赎了。
得 4:7 从前，在以色列中要确立什么事，或赎回，或交易，这人就脱鞋给那人。以色列中乃是以此为证据。

得 4:8 那亲人对波阿斯说，你自己买罢；于是将鞋脱下来了。
得 4:9 波阿斯对长老和众民说，你们今日作见证，凡属以利米勒和基连、玛伦的，我都从拿俄米手中置买了；
得 4:10 我又娶了玛伦的妻摩押女子路得为妻，好叫死人的名得以在他的产业上存立，免得死人的名从他的弟兄中，并从他本乡灭没。你们今日可以作见证。
得 4:11 在城门坐着的众民和长老都说，我们作见证。愿耶和华使进你家的这女子，象建立以色列家的拉结、利亚二人一样。又愿你在以法他得财富，在伯利恒得名声。
得 4:12 愿耶和华从这少年女子赐你后裔，使你的家象他玛从犹大所生法勒斯的家一般。
得 4:13 于是，波阿斯娶了路得为妻，与她同房。耶和华使她怀孕，她就生了一个儿子。
得 4:14 妇人们对拿俄米说，耶和华是当受颂赞的，祂今日没有撇下你使你无亲人；愿这孩子在以色列中得名声。
得 4:15 他必使你的精神复苏，并且奉养你的老，因为他是那爱你的儿媳所生的；有这儿媳比有七个儿子还好。
得 4:16 拿俄米就把孩子抱在怀中，作他的养母。
得 4:17 邻舍的妇人给孩子起名，说，拿俄米得儿子了；就给他起名叫俄备得。这俄备得是耶西的父，耶西是大卫的父。
得 4:21 撒门生波阿斯，波阿斯生俄备得，
得 4:22 俄备得生耶西，耶西生大卫。
太 1:5 撒门从喇合氏生波阿斯，波阿斯从路得氏生俄备得，俄备得生耶西，
太 1:6 耶西生大卫王。大卫从作过乌利亚妻子的生所罗门，

1 你既是弟兄，是波阿斯，就该顾到别人的基督长子名分，不该单顾自己的长子名分；换句话说，你不仅该顾到自己对基督的享受，也该顾到别人对基督的享

came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.
Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.
Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.
Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.
Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.
Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.
Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.
Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.
Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.
Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.
Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.
Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,
Ruth 4:22 And Obed begot Jesse, and Jesse begot David.
Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

1. As a brother and a Boaz, you should take care of others' birthright of Christ, not only your own birthright; in other words, you should not only take care of your own enjoyment of Christ but also others'

受—弗三 2，彼前四 10 ～ 11，太二四 45 ～ 47。

弗 3:2　谅必你们曾听见那为着你们所赐给我，神恩典的管家职分，
彼前 4:10 各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。
彼前 4:11 若有人讲论，要讲神的谕言；若有人服事，要按着神所供应的力量服事，叫神可以在凡事上借着耶稣基督得荣耀。愿荣耀权能归与祂，直到永永远远。阿们。
太 24:45　这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？
太 24:46　主人来到，看见他这样行，那奴仆就有福了。
太 24:47　我实在告诉你们，主人要派他管理一切的家业。

2 假定在召会生活中有些亲爱的圣徒成了像路得一样，失去了对长子名分的享受，就是对基督的享受，我们需要在召会生活里有许多波阿斯，把这些亲爱的圣徒带回对基督的享受里。

3 路得记告诉我们，有另一个亲属与路得的关系比波阿斯更近，但那人自私自利，只顾自己的长子名分：

a 有些弟兄该顾到召会生活中像可怜的“路得”那样的人，但他们在对基督的属灵享受上很自私—结三四 2 ～ 23。

结 34:2　人子啊，你要向以色列的牧人说预言，攻击他们，说，主耶和华如此说，以色列的牧人有祸了！他们只知牧养自己。牧人岂不当牧养群羊么？
结 34:3　你们吃脂油、穿羊毛、宰肥壮的，却不牧养群羊。
结 34:4　瘦弱的，你们没有养壮；有病的，你们没有医治；受伤的，你们没有缠裹；被逐的，你们没有领回；迷失的，你们没有寻找；但用强力严严地辖制。
结 34:5　因无牧人，羊就分散；既分散，便作了田野一切走兽的食物。
结 34:6　我的羊在众山间，在各高冈上流离，在全地上分散，无人去寻，无人去找。
结 34:7　所以，你们这些牧人哪，要听耶和华的话。
结 34:8　主耶和华说，我指着我的生存起誓，我的羊因无牧人就成为掠物，也作了田野一切走兽的食物；我的牧人不寻找我的羊，这些牧人只知牧养自己，并不牧养我的羊；
结 34:9　所以你们这些牧人哪，要听耶和华的话：
结 34:10　主耶和华如此说，我必与牧人为敌，必从他们手中追讨我

enjoyment of Christ—Eph. 3:2; 1 Pet. 4:10-11; Matt. 24:45-47.

Eph. 3:2　If indeed you have heard of the stewardship of the grace of God which was given to me for you,
1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
Matt. 24:45　Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?
Matt. 24:46　Blessed is that slave whom his master, when he comes, will find so doing.
Matt. 24:47　Truly I say to you that he will set him over all his possessions.

2. Suppose some dear ones in the church life become like Ruth, losing the enjoyment of their birthright, their enjoyment of Christ; we need to have a number of Boazes in the church life to bring these dear saints back into the enjoyment of Christ.

3. The book of Ruth tells us that there was another kinsman who was even closer to Ruth than Boaz was, but that man was selfish; he only took care of his own birthright:

a. Some brothers should take care of ones who are like poor “Ruths” in the church life, but they are selfish in the spiritual enjoyment of Christ—Ezek. 34:2-23.

Ezek. 34:2 Son of man, prophesy against the shepherds of Israel, prophesy and say to them, to the shepherds, Thus says the Lord Jehovah, Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the sheep?
Ezek. 34:3 You eat the fat, and you clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the sheep.
Ezek. 34:4 The weak you have not strengthened, and the sick one you have not healed, and the broken one you have not bound up, and the one that was driven away you have not brought back, and the lost one you have not sought; but with strength and rigor you have ruled over them.
Ezek. 34:5 And they were scattered without a shepherd, and they became food to all the beasts of the field and were scattered.
Ezek. 34:6 My sheep wandered through all the mountains and upon every high hill. Indeed My sheep were scattered over all the surface of the earth; not even one searched for or sought after them.
Ezek. 34:7 Therefore, O shepherds, hear the word of Jehovah.
Ezek. 34:8 As I live, declares the Lord Jehovah, surely inasmuch as My sheep became prey, and My sheep became food to all the beasts of the field because there was no shepherd, nor did My shepherds search for My sheep, but the shepherds fed themselves and did not feed My sheep;
Ezek. 34:9 Therefore, O shepherds, hear the word of Jehovah:
Ezek. 34:10 Thus says the Lord Jehovah, Indeed I am against the shepherds, and I will require My sheep

的羊，使他们不再牧放群羊，牧人也不再牧养自己；我必救我的羊脱离他们的口，不再作他们的食物。

结 34:11 因为主耶和华如此说，我必亲自寻找我的羊，将他们寻见。

结 34:12 牧人在他四散的羊中间的日子，怎样寻找他的羊，我必照样寻找我的羊；这些羊在密云黑暗的日子四散到各处，我必把他们从那里救回来。

结 34:13 我必把他们从万民中领出来，从各国聚集他们，引导他们归回自己的地，也必在以色列山上，一切溪水旁边，在那地一切可居之处牧养他们。

结 34:14 我必在美好的草场牧养他们，他们的住处必在以色列高处的山上；他们必在佳美的住处躺卧，也在以色列山肥美的草场吃草。

结 34:15 主耶和华说，我必亲自牧养我的羊群，使他们得以躺卧。

结 34:16 迷失的，我必寻找；被逐的，我必领回；受伤的，我必缠裹；软弱的，我必加强；只是肥的壮的，我必除灭—我要按公平牧养他们。

结 34:17 我的羊群哪，论到你们，主耶和华如此说，我必在羊与羊中间、公绵羊与公山羊中间施行判断。

结 34:18 你们这些肥壮的羊，在美好的草场吃草还以为不足么？剩下的草，你们竟用蹄践踏了；你们喝清水，剩下的水，你们竟用蹄搅浑了。

结 34:19 至于我群羊中瘦弱的，只得吃你们用蹄所践踏的，喝你们用蹄所搅浑的。

结 34:20 所以，主耶和华如此说，我必亲自在肥羊和瘦羊中间施行判断。

结 34:21 因为你们用胁用肩拥挤一切瘦弱的，又用角抵触，以致把他们驱散在外，

结 34:22 所以，我必拯救我的群羊，他们必不再作掠物；我也必在羊和羊中间施行判断。

结 34:23 我必立一牧人照管他们，牧养他们，就是我的仆人大卫；他必牧养他们，作他们的牧人。

b 有人是真波阿斯，在对基督的享受上是丰富的，他愿意付代价，将那样的圣徒带进对基督完满的享受里；借着这样牧养别人，他就对基督有更多的享受，甚至对基督有最大的享受；一天过一天，我们该顾到别人对基督的享受—箴十一25，徒二十35，彼前五1～4。

箴 11:25 好施舍的，必得丰裕；滋润人的，必得滋润。

徒 20:35 我凡事给你们作了榜样，叫你们知道，必须这样劳苦，扶助软弱的人，并且记念主耶稣的话，祂自己说过，施比受更为有福。

彼前 5:1 所以，我这同作长老，作基督受苦的见证人，并同享那将要显出之荣耀的，劝你们中间作长老的人，

彼前 5:2 务要牧养你们中间神的群羊，按着神监督他们，不是出于

at their hand and stop them from feeding the sheep, and the shepherds will no longer feed themselves; but I will deliver My sheep from their mouth so that they may not be food for them.

Ezek. 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.

Ezek. 34:12 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.

Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

Ezek. 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.

Ezek. 34:15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

Ezek. 34:16 I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy—I will feed them with judgment.

Ezek. 34:17 And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.

Ezek. 34:18 Is it not enough for you to feed on the good pasture and trample down the rest of your pasture with your feet and drink the clear water and foul the rest with your feet?

Ezek. 34:19 Meanwhile My flock must feed on what is trampled by your feet and drink what is fouled by your feet.

Ezek. 34:20 Therefore thus says the Lord Jehovah to them, It is I who am about to judge between the fat sheep and the thin sheep.

Ezek. 34:21 Because you pushed with flank and shoulder, and butted all the weak with your horns until you scattered them abroad,

Ezek. 34:22 I will rescue My flock, and they will no longer be prey; and I will judge between one sheep and another.

Ezek. 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

b. Someone who is a real Boaz and is rich in the enjoyment of Christ will pay the price to bring such saints into the full enjoyment of Christ; by shepherding others in this way, he will have even more enjoyment of Christ, the greatest enjoyment of Christ; day by day we should take care of others' enjoyment of Christ—Prov. 11:25; Acts 20:35; 1 Pet. 5:1-4.

Prov. 11:25 The blessing soul will prosper, / And he who waters will also be watered himself.

Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according

勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切；
彼前 5:3 也不是作主辖管所委托你们的产业，乃是作群羊的榜样。
彼前 5:4 到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。

四 那些成为像波阿斯的人，在召会生活乃是柱子（圣殿其中一根柱子名叫“波阿斯”—王上七21）；在圣经里，柱子是神建造的标记、见证，神的建造乃是借着在实行身体生活中被变化而成的—创二八 22 上，王上七 15 ～ 22，加二 9，提前三 15，启三 12，罗十二 2，弗四 11 ～ 12：

王上 7:21 他将两根柱子立在殿廊前头：右边立一根，起名叫雅斤；左边立一根，起名叫波阿斯。
创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。
王上 7:15 他制造两根铜柱，每根柱子高十八肘，柱子围十二肘；

王上 7:16 又用铜铸了两个柱顶安在柱子上，一个柱顶高五肘，另一个柱顶也高五肘。
王上 7:17 柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。
王上 7:18 他作了柱子；一个网子周围有两行石榴，遮盖柱子上端的柱顶；另一个柱顶也是这样作。
王上 7:19 廊子里柱子上端的柱顶径四肘，刻着百合花。

王上 7:20 两根柱子上的柱顶，在网子旁边的鼓肚上，按着鼓肚，每一柱顶有二百个石榴，分行环绕。
王上 7:21 他将两根柱子立在殿廊前头：右边立一根，起名叫雅斤；左边立一根，起名叫波阿斯。
王上 7:22 在柱子上端刻着百合花。这样，造柱子的工就完毕了。
加 2:9 又知道所赐给我的恩典，那被视为柱石的雅各、矶法、约翰，就向我和巴拿巴伸出右手彼此相交，叫我们往外邦人那里去，他们却往受割礼的人那里去；
提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。
启 3:12 得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。
罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。
弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，
弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，

to God; not by seeking gain through base means but eagerly;
1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.
1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

D. Those who become like Boaz are pillars in the church life (one of the pillars in the temple was named “Boaz”—1 Kings 7:21); in the Scriptures the pillar is a sign, a testimony, of God’s building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12:

1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.
Gen. 28:22 And this stone, which I have set up as a pillar, will be God’s house; and of all that You give me I will surely give one tenth to You.
1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.
1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.
1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.
1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.
1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.
1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.
1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.
1 Kings 7:22 And at the top of the pillars was lily work. And the work on the pillars was completed.
Gal. 2:9 And perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars, gave to me and to Barnabas the right hand of fellowship that we should go to the Gentiles, and they, to the circumcision.
1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

1 那些在召会生活中是柱子的人，乃是一直在神的审判（铜）之下，领悟他们是在肉体里的人，一无价值，只配死与埋葬—诗五一 5，出四 1 ～ 9，罗七 18，太三 16 ～ 17：

诗 51:5 看哪，我是在罪孽里生的，我母亲在罪中怀了我。
出 4:1 摩西回答说，他们若不信我，也不听我的话，反而说，耶和华并没有向你显现，那怎么办？
出 4:2 耶和华对摩西说，在你手里的是什么？他说，是杖。
出 4:3 耶和华说，把杖丢在地上。他一丢在地上，杖就变作蛇；摩西便跑开。
出 4:4 耶和华对摩西说，伸出手来，拿住蛇的尾巴；（于是摩西伸手抓住蛇，蛇就在他手掌中变作杖；）
出 4:5 这样，就叫他们信耶和华他们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，已经向你显现了。
出 4:6 耶和华又对他说，把手放在怀里。他就把手放在怀里，及至抽出来，不料，手长了麻风，象雪那样白。
出 4:7 耶和华说，再把手放在怀里。他就再把手放在怀里，及至从怀里抽出来，不料，手已经复原，象身上别处的肉一样。
出 4:8 又说，倘若他们不信你，也不信头一个神迹，他们必信第二个神迹。
出 4:9 他们若这两个神迹都不信，也不听你的话，你就从河里取些水，倒在干地上，你从河里取的水必在干地上变作血。

罗 7:18 我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。
太 3:16 耶稣受了浸，随即从水里上来，看哪，诸天向祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。
太 3:17 看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。

a 我们必须断定自己是一无所是的，只够资格钉死；我们无论是什么，都是因着神的恩，并且劳苦的不是我们，乃是神的恩—林前十五 10，加二 20，彼前五 5 ～ 7。

林前 15:10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。
加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。
彼前 5:5 照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。
彼前 5:6 所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。

1. Those who are pillars in the church life are constantly under God's judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:

Psa. 51:5 Behold, I was brought forth in iniquity, / And in sin did my mother conceive me.
Exo. 4:1 Then Moses answered and said, What if they do not believe me or listen to my voice, but say, Jehovah has not appeared to you?
Exo. 4:2 And Jehovah said to him, What is this in your hand? And he said, A staff.
Exo. 4:3 And He said, Throw it on the ground. And he threw it on the ground, and it became a serpent; and Moses recoiled from it.
Exo. 4:4 And Jehovah said to Moses, Stretch out your hand, and take it by its tail—so he stretched out his hand and seized it, and it became a staff in his hand—
Exo. 4:5 That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.
Exo. 4:6 And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous, as white as snow.
Exo. 4:7 And He said, Put your hand into your bosom again—so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his flesh—
Exo. 4:8 And if they do not believe you or heed the first sign, then they may believe the next sign.
Exo. 4:9 And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become blood upon the dry ground.
Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.
Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

a. We must judge ourselves as nothing and as being qualified only to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.
1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

彼前 5:7 你们要将一切的忧虑卸给神，因为祂顾念你们。

b 信徒中间的分裂和不结果子，都是因为没有铜，没有什么是经过神审判的；反而有骄傲、自夸、自我表白、自我称义、自我称许、自找借口、自义、定罪别人、规律别人，而不牧养人、寻找人—太十六 24，路九 54 ～ 55。

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

路 9:54 祂的门徒雅各、约翰看见了，就说，主啊，你要我们吩咐火从天上降下来，烧灭他们么？

路 9:55 耶稣却转身责备他们，说，你们的灵如何，你们并不知道。

c 我们爱主并经历祂是那样子像铜的人，（结四十 3，）祂就成为我们超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义、光明正大—腓四 5 ～ 8。

结 40:3 祂带我到那里，见有一个人，样子像铜，手拿麻绳和量度的苇子，站在门口。

腓 4:5 当叫众人知道你们的谦让宜人。主是近的。

腓 4:6 应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；

腓 4:7 神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。

腓 4:8 末了的话，弟兄们，凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。

2 殿里柱子的柱顶有“装修的格子网〔如格子架〕和拧成的链索形成的花圈”；这些表征错综复杂的光景，而那些在神建造中作柱子的人，在其中生活并承担责任—王上七 17，林后一 12，四 7 ～ 8。

王上 7:17 柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。

林后 1:12 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。

林后 4:7 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们；

林后 4:8 我们四面受压，却不被困住；出路绝了，却非绝无出路；

1 Pet. 5:7 Casting all your anxiety on Him because it matters to Him concerning you.

b. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God’s judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, condemning others, and regulating others instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Luke 9:54 And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them?

Luke 9:55 But turning, He rebuked them and said, You do not know of what kind of spirit you are.

c. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness—Phil. 4:5-8.

Ezek. 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

2. On the capitals of the pillars in the temple, there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situations in which those who are pillars in God’s building live and bear responsibility—1 Kings 7:17; 2 Cor. 1:12; 4:7-8.

1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;

3 柱顶上有百合花和石榴—王上七 18 ～ 20：

王上 7:18 他作了柱子；一个网子周围有两行石榴，遮盖柱子上端的柱顶；另一个柱顶也是这样作。
王上 7:19 廊子里柱子上端的柱顶径四肘，刻着百合花。
王上 7:20 两根柱子上的柱顶，在网子旁边的鼓肚上，按着鼓肚，每一柱顶有二百个石榴，分行环绕。

a 百合花表征信靠神的生活，就是凭神之于我们的所是，不凭我们的所是而过生活；铜的意思是“不是我”，百合花的意思是“乃是基督”—歌二 1 ～ 2，太六 28，30，林后五 4，加二 20。

歌 2:1 我是沙仑的玫瑰花，是谷中的百合花。
歌 2:2 我的佳偶在女子中，好象百合花在荆棘中。
太 6:28 你们何必为衣服忧虑？你们细想野地里的百合花，怎样生长；它们既不劳苦，也不纺线。
太 6:30 小信的人哪，野地里的草，今天存在，明天就丢在炉里，神尚且这样给它穿戴，何况你们？
林后 5:4 因为我们在这帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。
加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

b 柱顶花圈上的石榴，表征那作生命的基督之丰富的丰满、丰盛、美丽和彰显—腓一 19 ～ 21 上，弗一 22 ～ 23，三 19。

腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。
腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，
腓 1:21 因为在我，活着就是基督，死了就有益处。
弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；
弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。
弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

c 借着格子网的除去和拧成之链索的限制，我们就能过信靠神的单纯、简单生活，彰显基督神圣生命的丰富，为着神在生命里的建造。

3. On the top of the capitals were lilies and pomegranates—1 Kings 7:18-20:

1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.
1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.
1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

a. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.

S.S. 2:1 I am a rose of Sharon, / A lily of the valleys.
S.S. 2:2 As a lily among thorns, / So is my love among the daughters.
Matt. 6:28 And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread.
Matt. 6:30 And if God so arrays the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith?
2 Cor. 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

b. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
Phil. 1:21 For to me, to live is Christ and to die is gain.
Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

c. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.

叁 在这明亮而芬芳的故事里，路得在以下几方面预表召会：

一 路得在神的创造里，在亚当里是女人，在人的堕落里是摩押女子（一个罪人），因而成了旧人，具有这两面，预表召会在得救之前，是神创造里的人，也是在人的堕落里的罪人，乃是“我们的旧人”—罗六6。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

二 路得是寡妇，死了丈夫，为波阿斯所赎回；波阿斯清理了路得已死丈夫的债务，恢复她已死丈夫所失去的产权；（得四9～10；）因此路得预表蒙了基督救赎的召会，而召会的旧人乃是已经被钉十字架的丈夫；（罗七4上，六6；）基督清理了召会旧人的罪，（约一29，）好恢复神所创造而堕落之天然人所失去的权利。（创一26，赛五四5。）

得 4:9 波阿斯对长老和众民说，你们今日作见证，凡属以利米勒和基连、玛伦的，我都从拿俄米手中置买了；

得 4:10 我又娶了玛伦的妻摩押女子路得为妻，好叫死人的名得以在他的产业上存立，免得死人的名从他的弟兄中，并从他本乡灭没。你们今日可以作见证。

罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

赛 54:5 因为造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。

三 路得被波阿斯赎回以后，成了他的新妻子，（得四13，）预表召会得救以后，因着召会天然的人得了重生（约三6下）而成了基督的配偶。（29

III. In this bright and aromatic story, Ruth typifies the church in the following ways:

A. Ruth, being a woman in Adam in God’s creation and a Moabitess (a sinner) in man’s fall, thus becoming an old man with these two aspects, typifies the church, before her salvation, as men in God’s creation and sinners in man’s fall being “our old man”—Rom. 6:6.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

B. Ruth, being the widow of the dead husband, redeemed by Boaz, who cleared the indebtedness of her dead husband for the recovery of the lost right of her dead husband’s property (Ruth 4:9-10), typifies the church with her old man as her crucified husband (Rom. 7:4a; 6:6) redeemed by Christ, who cleared away her old man’s sin (John 1:29) for the recovery of the lost right of her fallen natural man created by God (Gen. 1:26; Isa. 54:5).

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi’s hand all that was Elimelech’s and all that was Chilion’s and Mahlon’s.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man’s name upon his inheritance and the dead man’s name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

C. Ruth, after being redeemed by Boaz, becoming a new wife to him (Ruth 4:13) typifies the church, after being saved, through the regeneration of the church’s natural man (John 3:6b), becoming the counterpart of Christ

上，罗七4。）

得4:13 于是，波阿斯娶了路得为妻，与她同房。耶和华使她怀孕，她就生了一个儿子。
约3:6 从肉体生的，就是肉体；从那灵生的，就是灵。
约3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。
罗7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

四 路得拣选跟随拿俄米到以色列地，（得一16～17，）并与波阿斯联结，预表外邦罪人联于基督，（林后一21，）使他们有分于神应许的产业。（弗三6。）

得1:16 路得说，不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。
得1:17 你在哪里死，我也在哪里死，也葬在哪里。除非死能使你我相离，不然，愿耶和华重重地降罚与我。
林后1:21 然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神；
弗3:6 就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者；

肆 波阿斯（预表基督是我们的新丈夫）和路得（预表召会，其旧人乃是已经被钉十字架的丈夫）的图画，是保罗在罗马七章一至六节所说的：

罗7:1 弟兄们，我现在对明白律法的人说，你们岂不知律法作主管辖人，是在他活着的时候么？
罗7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。
罗7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。
罗7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。
罗7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。
罗7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

(v. 29a; Rom. 7:4).

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

D. Ruth, choosing to follow Naomi to the land of Israel (Ruth 1:16-17) and being united to Boaz, typifies the Gentile sinners being attached to Christ (2 Cor. 1:21) that they may partake of the inheritance of God's promise (Eph. 3:6).

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.
Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.
2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,

Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

IV. The picture of Boaz (typifying Christ as our new Husband) and Ruth (typifying the church with her old man as her crucified husband) is spoken of by Paul in Romans 7:1-6:

Rom. 7:1 Or are you ignorant, brothers (for I speak to those who know the law), that the law lords it over the man as long as he lives?
Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.
Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

一 在神的创造里，人原初的地位是妻子的地位；以赛亚五十四章五节说，造我们的神是我们的丈夫；我们是神的妻子，必须倚靠祂，并以祂为我们的头。

赛 54:5 因为造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。

二 人堕落时，取了另一个地位，就是旧人自取的地位（旧人乃是我们这个由神所创造，却因罪而堕落的人）；神所造的人是妻子，但堕落的人向神独立，并且自立为头，为丈夫。

三 我们的旧人，就是旧丈夫，既与基督同钉十字架，（罗六6，）我们就脱离了他的律法，（七2～4，）并且归与新丈夫，就是那永活者基督。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

罗 7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。

罗 7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。

罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

四 我们信徒有两种身分：

1 我们有堕落旧人的旧身分，我们的旧人离弃了信靠神之原初正确的地位，擅自取了作丈夫，作头，向神独立的地位。

2 我们有作为重生之新人的新身分，恢复到我们作神真正妻子之原初正确的地位，（赛五四5，林后十一2～3，）倚靠神，以祂为我们的头。

赛 54:5 因为造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。

林后 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

林后 11:3 我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。

A. In God's creation man's original position was that of a wife; Isaiah 54:5 says that God our Maker is our Husband; as a wife to God, we must depend upon Him and take Him as our Head.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

B. When man fell, he took another position, the self-assuming position of the old man (our very being which was created by God but became fallen through sin); the man created by God was a wife, but the fallen man became independent of God and made himself the head as the husband.

C. Since our old man, who was the old husband, has been crucified with Christ (Rom. 6:6), we are freed from his law (7:2-4) and are joined to the new Husband, Christ, as the ever-living One.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

D. As believers, we have two statuses:

1. We have our old status as the fallen old man, who left the original position of a wife, dependent on God, and took the self-assuming position of a husband and head, independent of God.

2. We have our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God (Isa. 54:5; 2 Cor. 11:2-3), dependent on Him and taking Him as our Head.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

五 我们因为已经钉了十字架，（加二20，罗六6，）就不再有丈夫的旧身分；现今我们只有正确妻子的新身分，以基督为我们的丈夫，不该再凭旧人活着（不该再以旧人为我们的丈夫）。

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

六 在罗马七章四节，保罗将葬礼和婚礼放在一起；一面，我们埋葬了；另一面，我们结婚了；我们照着旧身分已经是死的了，叫我们照着新身分归与别人；照着我们的新身分，我们归与那从死人中复活的，使我们结果子给神。

罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

七 我们的旧人，就是旧丈夫，既与基督同钉十字架，叫我们“归与别人，就是归与那从死人中复活的，使我们结果子给神”；（4；）归与，指明我们在作妻子的新身分里，在人位、名义、生命和存在上，与基督在祂的复活里有生机的联结。

罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

八 身为重生的新人和基督的妻子，我们一切的所是和所作，现今都与神有关，并且祂是我们所结的果子，我们生命的满溢；这与结果子给死（5）不同，那是从前我们作旧人，作旧丈夫所结的。

罗 7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。

九 如今我们归与复活的基督，祂是我们灵里赐生命的灵；这是“那灵…同我们的灵”（八16）联合成为“一灵”（林前六17）：

E. We no longer have the old status of the husband, for we have been crucified (Gal. 2:20; Rom. 6:6); we now have only the new status of the proper wife, in which we take Christ as our Husband, and should no longer live according to the old man (no longer taking the old man as our husband).

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

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

F. In Romans 7:4 Paul puts together a funeral and a wedding; on the one hand, we were buried; on the other hand, we were married; we were made dead according to our old status that we might marry another according to our new status; according to our new status, we marry Him who has been raised from the dead, that we might bear fruit to God.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

G. Our old man, our old husband, has been crucified with Christ, so that we “might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God” (v. 4); this joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

H. As the regenerated new man and the wife to Christ, everything we are and do is now related to God, and God is brought forth by us as the fruit, the overflow, of our life; this is in contrast to the fruit born to death (v. 5), which was previously brought forth by us as the old man, the old husband.

Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

I. We are now joined to the resurrected Christ as the life-giving Spirit in our spirit; this is the joining of “the Spirit ...with our spirit” (8:16) as “one spirit” (1 Cor. 6:17):

罗 8:16　那灵自己同我们的灵见证我们是神的儿女。
林前 6:17 但与主联合的，便是与主成为一灵。

1 我们该将我们的全人转向并置于这联结的灵—罗八 6 下。

罗 8:6　因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

2 我们也该照着这联结的灵生活并行事为人—4 节。

罗 8:4　使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

3 我们这样活在这联结的灵里，就能活出基督的身体，成为基督团体的彰显，使三一神得着荣耀—弗一 23，三 21，林前十 31，彼前四 11，启二一 10 ～ 11。

弗 1:23　召会是祂的身体，是那在万有中充满万有者的丰满。
弗 3:21　愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。
林前 10:31 所以你们或吃、或喝、或作什么事，一切都要为荣耀神而行。
彼前 4:11 若有人讲论，要讲神的谕言；若有人服事，要按着神所供应的力量服事，叫神可以在凡事上借着耶稣基督得荣耀。愿荣耀权能归与祂，直到永永远远。阿们。
启 21:10　我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。
启 21:11　城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
1 Cor. 6:17　But he who is joined to the Lord is one spirit.

1. We should have our whole being turned to and set on this joined spirit—Rom. 8:6b.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

2. We should also live and walk according to this joined spirit—v. 4.

Rom. 8:4　That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

3. When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ for the glory of the Triune God—Eph. 1:23; 3:21; 1 Cor. 10:31; 1 Pet. 4:11; Rev. 21:10-11.

Eph. 1:23　Which is His Body, the fullness of the One who fills all in all.
Eph. 3:21　To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.