路得记结晶读经

第十一周

波阿斯与路得
预表基督与召会

诗歌：英 1140（英 1177）

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

纲要

【周一】

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：

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。

CRYSTALLIZATION-STUDY OF RUTH

Week Eleven

Boaz and Ruth
Typifying Christ and the Church

Hymns: E1140 (E1177)

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

OUTLINE

§Day 1

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:

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.

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。）

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。）

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：

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受—弗三2，彼前四10～11，太二四45～47。

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。

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).

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).

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:

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

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.

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。

【周二、周三】

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：

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：

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。

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。

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。

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.

§Day 2 & Day 3

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. 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:

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.

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.

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.

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。

3 柱顶上有百合花和石榴—王上七 18 ～ 20：

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。

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。

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。

【周四】

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。

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

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.

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

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.

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.

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.

§Day 4

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.

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

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。）

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上，罗七4。）

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。）

【周五】

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：

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。

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。

四 我们信徒有两种身分：

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).

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

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).

§Day 5

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:

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.

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.

D. As believers, we have two statuses:

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。

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）。

【周六】

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。

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。

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。

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）：

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.

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).

§Day 6

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.

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.

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.

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):

1 我们该将我们的全人转向并置于这联结的灵—罗八 6 下。

2 我们也该照着这联结的灵生活并行事为人—4 节。

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。

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

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

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.

第十一周▪周一

晨兴喂养

书一5～6“…我…必…与你同在；…你当刚强壮胆，因为你必使这百姓承受那地为业，就是我…起誓要赐给他们的。”

得四9～10“波阿斯…说，你们今日作见证，凡属…玛伦的，我都从拿俄米手中置买了；我又娶了…摩押女子路得为妻，好叫死人的名得以在他的产业上存立…。”

波阿斯与路得…预表基督与召会。…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。（书一1，得四21。）这两个人就是约书亚和波阿斯，他们表征一个人的两方面。

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。（书一2～4，弗一3～14。）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。

在结束时，波阿斯预表基督的其他方面，特别预表基督是我们的丈夫，作了我们的满足。…波阿斯是富有且慷慨给与的人，（得二1，14～16，三15，）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下。）（路得记生命读经，三六至三七页。）

信息选读

路得记告诉我们，波阿斯赎回了路得，也为她赎回了长子的名分。这就是说，作我们真波阿斯的基

WEEK 11 — DAY 1

Morning Nourishment

Josh. 1:5-6 ...I will be with you....Be strong and take courage, for you will cause this people to inherit the land which I swore...to give to them.

Ruth 4:9-10 And Boaz said..., You are witnesses today, that I buy from Naomi's hand all that was...Mahlon's. Furthermore Ruth the Moabitess...I acquire as my own wife so that I may raise up the dead man's name upon his inheritance...

Boaz and Ruth typify Christ and the church.... At the beginning and at the end of the portion of Israel's history from Joshua to Ruth are two prominent persons typifying Christ (Josh. 1:1; Ruth 4:21). These persons are Joshua and Boaz, who signify two aspects of one person.

At the beginning Joshua typifies Christ in bringing God's chosen people into God's ordained blessings (Josh. 1:2-4; Eph. 1:3-14). 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.

At the end Boaz typifies Christ in other aspects. In particular, he typifies Christ as our Husband for our satisfaction. As a man, rich in wealth and generous in giving (Ruth 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; 2 Cor. 12:9; Phil. 1:19b). (Life-study of Ruth, pp. 27-28)

Today's Reading

The book of Ruth tells us that Boaz redeemed Ruth; he also redeemed the birthright for her. This means that Christ, as our real Boaz, has redeemed

督，赎回了我们和长子的名分。…波阿斯赎回他亲属的产业，并娶了那人的寡妇；（得四 1 ～ 17；）因此，他成了基督一位显著的先祖，基督伟大的同伙。你既是弟兄，是波阿斯，就该顾到别人的基督长子名分。…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受。

路得和拿俄米已经失去了享受，就是长子的名分，但照着神的规定，有一条路可恢复长子的名分，将其赎回，但必须由别人赎回。今天在召会生活中，原则是一样的。…常常有些亲爱的圣徒失去对基督的享受。就一面说，他们成了拿俄米或路得。若是这样，你需要成为波阿斯，能赎回别人失去的长子名分，并与被赎回的人结合。

失去丈夫的意思就是失去对长子名分的享受。…因此，我需要你作我的弟兄，赎回我的长子名分。但你需要在基督里多少丰富一点。…然后你付代价，重新得回我的长子名分，并且你也与我结合。这就是说，你与我调和。这样的属灵调和会产生大卫的祖父俄备得。波阿斯成了基督一位伟大的先祖。就属灵的意义说，他享受了基督最大、最丰富的分。一位弟兄若成了我的波阿斯，他将成为对基督有最大享受的人。因为他赎回了我的长子名分，并且这样与我联结，我们在主里的联结，至终会生出对基督的完满享受。

今天在召会生活里，我们需要有许多波阿斯。…有些弟兄该顾到我这个可怜的路得，但他们在对基督的属灵享受上很自私。甚至在对基督的属灵享受上，我们也很可能是自私的。然而，波阿斯很慷慨，付了代价，赎回我的长子名分。这一切都指明我们不仅该顾到自己的长子名分，也该顾到别人的长子名分。一天过一天，我们该顾到别人对基督的享受。我们越这样作越好。（马太福音生命读经，三七至三九页。）

参读：路得记生命读经，第六至七篇；马太福音生命读经，第三篇。

both us and the birthright. Boaz redeemed his kinsman's inheritance and married the man's widow (Ruth 4:1-17); hence, he became a notable forefather of Christ, a great associate of Christ. As a brother and a Boaz, you should take care of others' birthright of Christ…. In other words, you should not only take care of your own enjoyment of Christ, but also others' enjoyment of Christ.

Ruth and Naomi had lost the enjoyment, the birthright, but according to God's regulation there was a way to restore the birthright, to redeem it. But it had to be redeemed by someone else. The principle is the same in the church life today….Quite often, some dear ones lose their enjoyment of Christ. In a sense, they become Naomi or Ruth. If so, you need to be a Boaz, able to redeem the lost birthright and marry the redeemed one.

To lose the husband means to lose the enjoyment of the birthright…. Thus, I need you, as my brother, to redeem my birthright. But you need to be somewhat richer in Christ….Then you pay the price to regain my birthright, and you also marry me. This means that you become involved with me. This kind of spiritual involvement will produce Obed, the grandfather of David. Boaz became one of the great forefathers of Christ. In a spiritual sense, he was the one who enjoyed the largest and richest portion of Christ. If a brother becomes a Boaz to me, he will be the one with the greatest enjoyment of Christ. Because he redeemed my birthright and became so involved with me, our involvement in the Lord will eventually bring forth the full enjoyment of Christ.

In the church life today we need to have a number of Boazes…. Some brothers should take care of me, the poor Ruth, but they are selfish in the spiritual enjoyment of Christ. Even in the spiritual enjoyment of Christ it is quite possible to be selfish. However, a Boaz will be generous and pay the price to redeem my birthright. All this indicates that we should take care of not only our own birthright, but also others' birthright. Day by day we should take care of others' enjoyment of Christ. The more we do this, the better. (Life-study of Matthew, pp. 32-33)

Further Reading: Life-study of Ruth, msgs. 6-7; Life-study of Matthew, msg. 3

第十一周▪周二

晨兴喂养

王上七 21“他将两根柱子立在殿廊前头：…左边立一根，起名叫波阿斯。”

启三 12“得胜的，我要叫他在我神殿中作柱子…。”

加二 20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…。”

〔王上七章中〕两根柱子的名字是雅斤和波阿斯。（21。）雅斤意即“祂必坚立”，波阿斯意即“在祂里面有力量”。这两根柱子立在廊前，见证主要建立祂的建造，并且真正的力量是在建造里。就是在今天，召会的建造也作这见证。借着王上七章这幅图画的细节我们看见，我们如何能在神的建造中成为柱子，就是审判我们自己，凭信而活，承担责任，并且彰显生命的丰富。（创世记生命读经，一二八五页。）

信息选读

两根柱子是铜造的。（王上七 15。）创世记的柱子是石柱，但王上七章的柱子是铜柱。…铜表征神的审判。例如，帐幕门口的祭坛包着铜，指明神的审判。（出二七 1 ～ 2，民十六 38 ～ 40。）洗濯盆也是铜作的。（出三十 18。）此外，挂在杆子上的铜蛇，（民二一 8 ～ 9，）也见证基督替我们受神审判。（约三 14。）…那两根柱子是铜造的，清楚指明我们若要作柱子，就必须认识我们是在神审判之下的人。我们不仅该在神的审判之下，也该在我们自己的审判之下。正如保罗在加拉太二章二十节所说的一样，我们必须说，“我已经被钉十字架。我所以被钉，因为在神的经纶中，我一无用处，我只有资格死。”

WEEK 11 — DAY 2

Morning Nourishment

1 Kings 7:21 And he erected the pillars at the portico of the temple. When…he erected the left pillar, he called its name Boaz.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God…

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me…

The names of these two pillars were Jachin and Boaz (1 Kings 7:21). Jachin means, “He shall establish,” and Boaz means, “In it is strength.” These two pillars standing on the portico testify that the Lord will establish His building and that genuine strength is in the building. Even today, the building of the church gives this testimony. By the details of the picture in 1 Kings 7, we see how we can be a pillar in the building of God, judging ourselves, living by faith, bearing the responsibility, and expressing the riches of life. (Life-study of Genesis, p. 1077)

Today’s Reading

The two pillars were made of bronze (1 Kings 7:15). In Genesis the pillar is a pillar of stone, but in 1 Kings 7 the pillars are pillars of bronze…. [Bronze] signifies God’s judgment. For example, the altar at the entrance of the tabernacle was covered with bronze indicating God’s judgment (Exo. 27:1-2; Num. 16:38-40). The laver was also made of bronze (Exo. 30:18). Furthermore, the serpent of bronze put on a pole (Num. 21:8-9) also testified of Christ’s being judged by God on our behalf (John 3:14)….That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God’s judgment. We should not only be under God’s judgment, but also under our own judgment. Like Paul in Galatians 2:20, we must say, “I have been crucified. I have been crucified because I am not good for anything in God’s economy. I am only qualified for death.”

你若自以为有资格，你就与铜无关，你是自制的金子。经历铜就是一直在神的审判之下，也在我们自己的审判之下。我们都必须把这话应用在自己身上，说，“主啊，怜悯我，因为在我里面一无良善。”这就是我们已经被钉死的原因。我们若以为在自己里面还有良善，我们就是说谎的人。

在加拉太二章二十节保罗说，“不再是我，乃是基督在我里面活着。”我们也可应用他在林前十五章十节的话，那里说，“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。”在加拉太二章二十节保罗说，“不再是我，乃是基督。”在林前十五章十节他说，“不是我，乃是神的恩。”保罗似乎说，“无论我今天成了什么人，都是因着神的恩。凭我自己，我一无所是。凭我自己，我绝不能成为使徒或者供应神活话的人。我比别人劳苦，但劳苦的不是我—这是神的恩。”这就是铜的经历。

在预表和表号上，王上七章的两根铜柱告诉我们，我们必须在神的审判之下，并在我们自己的审判之下。我们必须断定自己是一无所有的，是只有资格钉死的。我这话不仅是对弟兄说，也是对姊妹说。…我们必须看自己是在神审判之下的人。

我们的问题是我们并不定罪自己，反而表白、称义、称许并原谅自己。我们常说，“这不是我的错，这是某某弟兄的错。我总是很谨慎，我没有错。”这就是自我表白。我们表白自己后，又进一步称义并称许自己。…有时我们犯了错，可能又原谅自己。…已往我有过许多的自我表白、自我称义、自我称许和自我原谅。…我们若天天把这四件事钉在十字架上，在我们的家中就绝不会有争吵。（创世记生命读经，一二七一、一二七三至一二七四、一二七八至一二七九页。）

参读：创世记生命读经，第八十三篇。

If you think that you are qualified, then you have nothing to do with bronze. Instead, you are self-made gold. The experience of bronze is that we are always under God’s judgment and under our own self-judgment. We all must apply this word to ourselves, saying, “Lord, have mercy upon me, for in me there is nothing good.” This is the reason that we have been crucified. If we think there is something good in us, we are liars.

In Galatians 2:20 Paul said, “It is no longer I who live, but…Christ…lives in me.” We may also apply his word in 1 Corinthians 15:10, which says, “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.” In Galatians 2:20, Paul said, “No longer I who live, but…Christ” and in 1 Corinthians 15:10, he said, “Not I but the grace of God.” Paul seemed to be saying, “Whatever I am, I am by the grace of God. By myself, I am nothing. By myself, I could never be an apostle or a minister of God’s living word. I labored more than the others, but it was not I who labored—it was the grace of God.” This is the experience of bronze.

In typology and in figure, the two bronze pillars in 1 Kings 7 tell us that we must be under God’s judgment as well as under our own self-judgment. We must judge ourselves as being nothing and as being only qualified to be crucified. I say this not only to the brothers, but also to the sisters….We must consider ourselves as those under God’s judgment.

Our problem is that we do not condemn ourselves. Rather, we vindicate, justify, approve, and excuse ourselves. Often we say, “That is not my mistake; it is Brother So-and-so’s mistake. I am always careful. I am not wrong.” This is self-vindication. After we vindicate ourselves, we proceed to justify and approve ourselves…. Sometimes, however, we are caught in a mistake. Then we excuse ourselves…. In the past, I have had a lot of self-vindication, self-justification, self-approval, and self-excuse…. If we would daily crucify these four things, there would be no fighting whatever. (Life-study of Genesis, pp. 1064-1067,1071)

Further Reading: Life-study of Genesis, msg. 83

第十一周▪周三

晨兴喂养

太六 28 ～ 30 “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。…就是所罗门在他极盛的荣耀里，也没有披戴得象这些花中的一朵。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？”

王上七章十七节说，“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。”…装修的格子网就象格子架，就是有小方孔的架子，用以支撑藤蔓。另外本节的“装修”、“拧成”都含设计的意思。因此，装修的格子就是格子的设计，…格子网的设计是为着长百合花。这格子架是为着安置百合花。就一面说，这格子架是托住百合花的网。…装修的格子网，和拧成的链索形成的花圈〔表征〕…错综复杂的情况。（创世记生命读经，一二八〇至一二八一页。）

信息选读

柱子在家庭、召会、并职事中所背负的担子和责任，总是在错综复杂的情况里。我们常喜欢把这些情况理清楚，但是作不到。如果你理清楚一个复杂的情况，就有另外三个来顶替。你越想把一件事理清楚，情况就越不清楚。你越想使人了解，事情就越遭人误解。

要在这种复杂的情况里承担责任，我们必须在神里面凭信而活。王上七章十九节说，“廊子里柱子上端的

WEEK 11 — DAY 3

Morning Nourishment

Matt. 6:28-30 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....Not even Solomon in all his glory was clothed like one of these. 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?

First Kings 7:17 speaks of “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.”...The checker work resembles a trellis, a frame with small square holes that bears a vine. Furthermore, the word work in this verse implies a design. Hence, checker work is a checker design and chain work a chain design....This checker design is for the growth of the lilies. This trellis is the setting for the lilies. In a sense, it is a net to hold the lilies.... [The] nets of checker work and wreaths of chain work [signify an]...intermixed and complicated situation. (Life-study of Genesis, p. 1073)

Today’s Reading

The burden and responsibility borne by the pillars in the family, in the church, and in the ministry is always in a complicated and intermixed situation. We may often like to straighten out these situations, but we cannot do it. If you straighten out one complication, there will be three others to take its place. If you attempt to make one matter clear, the situation will become even more unclear. The more you try to make it understandable, the more it will be misunderstood.

In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, “And the capitals that were at the

柱顶…刻着百合花。”百合花表征信靠神的生活。首先，我们必须定罪自己，认识我们是堕落、无能、不够格，并且一无所有；然后我们必须在神里面凭信活着，不凭我们的所是或我们所能作的活着。我们必须是百合花，凭神之于我们的所是，不凭我们的所是存活。（太六28，30。）我们今天活在地上是在于祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活着—这就是百合花。不是我承担责任—乃是祂承担责任。

我们都已经受了审判，我们需要在神的审判之下，审判自己。我们要作铜柱，说，“我是堕落、败坏、罪恶的，并且什么都不配，只配死，”这很容易。但是要在格子网的除去和链索的限制下，经过三天复活的过程却非常难。但是我们越在格子网和链索中，…越长出百合花，越显出石榴。这样，我们就成了活的见证，不是出于任何天然的东西，乃是出于在格子网的除去和链索的限制之下，复活的过程。我们无可逃避，我们必须留在格子网和链索中，正象被埋葬三天，再从复活的过程中出来一样。我们经过了这种经历，百合花就长出来，石榴就显出来。每根柱子都必须作凭信而活的见证，好在格子网的除去和链索的限制之下，经过复活的过程，显出基督的丰富。圣殿前两根柱子的铜，指明我们是在死的审判之下，这死的审判把我们带进由柱顶底座高三肘所表征的复活过程。这复活的过程带我们经过格子网和链索，长出百合花，结出石榴作见证。这是柱子承担责任的路，由柱顶全高五肘所表征。（创世记生命读经，一二八一至一二八三、一二九〇至一二九一页。）

参读：创世记生命读经，第八十四篇。

top of the pillars in the portico were of lily work.”…The lily signifies a life of faith in God. Firstly, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28,30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it.

We all have been judged and we need to judge ourselves under God’s judgment. It is easy to be a bronze pillar, saying, “I’m fallen, corrupted, sinful, and good for nothing but death.” But to pass through the three days of the process of resurrection in the midst of the crossing out of the checker work and the limitation of the chain work is very difficult. But the more we are in the checker work and the chain work,… the more the lily grows, and the more of the pomegranates we express. Then we become a living testimony, not of anything natural, but of the process of resurrection under the crossing out of the checker work and the restraint of the chain work. There is no escape. We must stay in the checker work and chain work. It is exactly like being buried for three days and coming out through the process of resurrection. As we pass through this experience, the lily grows and the pomegranates are expressed. Every pillar must bear the testimony of living by faith to express the riches of Christ through the process of resurrection under the crossing out of the checker work and the restriction of the chain work. The bronze in the two pillars in front of the temple indicates that we are under the death-judgment, which brings us into the process of resurrection, signified by the three-cubit height of the base of the capitals. This process of resurrection brings us through the network and the chain work to grow the lily and to bear the pomegranates for a testimony. This is the way for the pillar to bear the responsibility, signified by the five cubits, the total height of the capitals. (Life-study of Genesis, pp. 1073-1075, 1083)

Further Reading: Life-study of Genesis, msg. 84

第十一周▪周四

晨兴喂养

罗七4“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。”

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，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。）

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；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；）基督清理了召会旧人的罪，好恢复神所创造而堕落之天然人所失去的权利。

我们的旧人已经与基督同钉十字架。（六6。）基督的钉十字架毁坏我们旧人堕落的部分，但救赎受造的部分。基督没有救赎我们旧人堕落的部分；反之，祂乃是将这部分了结。然而，祂救赎我们受造的部分，好恢复我们。所以，基督在十字架上的死了结我们旧人堕落的部分，救赎神所造的部分。（路得记生命读经，三八至四〇页。）

信息选读

路得被波阿斯赎回以后，成了他的新妻子，预表召会得救以后，因着召会天然的人得了重生而成了基督的配偶。（罗七4下。）被赎回的路得怎样成

WEEK 11 — DAY 4

Morning Nourishment

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.

Ruth, being a woman in Adam in God’s creation and a Moabitess 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).

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, typifies the church with her old man as her crucified husband (Rom. 7:4a) redeemed by Christ, who cleared away her old man’s sin for the recovery of the lost right of her fallen natural man created by God.

Our old man has been crucified with Christ (Rom. 6:6). Christ’s crucifixion destroyed the fallen part of our old man, but it redeemed the created part. Christ did not redeem the fallen part of our old man; on the contrary, He terminated it. However, He redeemed our created part in order to recover us. Therefore, Christ’s death on the cross terminated the fallen part of our old man and redeemed the part created by God. (Life-study of Ruth, pp. 28-30)

Today’s Reading

Ruth, after being redeemed by Boaz, becoming a new wife to him typifies the church, after being saved, through the regeneration of the church’s natural man, becoming the counterpart of Christ (Rom. 7:4b). Just as the redeemed

了波阿斯的新妻子，照样，得救并重生的召会，也在与祂生机的联结里，成了祂的新妻子，祂的配偶。

路得〔拣选跟随拿俄米到以色列地，并〕与波阿斯联结，预表外邦罪人联于基督，使他们有分于神应许的产业。（弗三 6。）

路得的身分，第一种是神所创造、甚好的人。（创一 27，31。）第二，她是在亚当里堕落的人，被神定罪且在神面前被构成为罪人。（罗五 18 上，19 上。）第三，她成为旧人，因着离弃神作她的丈夫，作了自己的旧丈夫，（六 6 上，七 2，）这旧丈夫使她负债。第四，她因旧丈夫的罪而成为负债者。第五，她是摩押女子，被神放弃之乱伦的外邦人。（申二三 3。）第六，她与神的选民以色列联结，成为神应许的有分者。（弗二 12 ～ 13，三 6。）第七，她被她的亲人波阿斯赎回，作她新丈夫的新妻子。（得四 5，13。）第八，她是保守基督成为肉体这条线的人。（太一 5 下。）第九，她是大卫的曾祖母，生出神所设立地上行政的王室。第十，她成为基督重要的先祖，将基督，就是神的具体化身，带给地上的人。

我们可概述路得的身分：她是天然、神所造的人；堕落、败坏的人；旧丈夫—在旧人里与罪、债务牵连的人—的旧妻子；与神的选民联结的人；被赎回的人；新妻子；带进地上神圣行政之王室的人；以及基督重要的先祖，将基督带给人类。简单地说，路得是天然的人、堕落的人、与罪牵连的人、被赎回的人、与新丈夫联结的人、以及将基督带给人类的人。（路得记生命读经，四〇、四四至四五页。）

参读：真理课程三级卷二，第三十四课；召会的意义，第八篇。

Ruth became a new wife to Boaz, so the saved and regenerated church has become His new wife, His counterpart, in the organic union with Him.

Ruth, [choosing to follow Naomi to the land of Israel and] being united to Boaz, typifies the Gentile sinners being attached to Christ that they may partake of the inheritance of God's promise (Eph. 3:6).

Ruth's first status was that of a God-created person who was very good (Gen. 1:27, 31). Second, she was a fallen person in Adam who was condemned by God and constituted a sinner before God (Rom. 5:18a, 19a). Third, she became an old man to be, by forsaking God as her Husband, an old husband to herself (Rom. 6:6a; 7:2) who brought her into indebtedness. Fourth, she became a debtor in the sin of her old husband. Fifth, she was a Moabitess, an incestuous Gentile abandoned by God (Deut. 23:3). Sixth, she became one who joined God's elect, Israel, in partaking of God's promises (Eph. 2:12-13; 3:6). Seventh, she was redeemed by her kinsman, Boaz, to be a new wife to him, her new husband (Ruth 4:5, 13). Eighth, she was one who kept the line of Christ's incarnation (Matt. 1:5b). Ninth, she was the great-grandmother of David who brought forth the royal family of the God-ordained government on the earth. Tenth, she became a crucial ancestor of Christ who brought forth Christ, the embodiment of God, to men on earth.

We may summarize Ruth's statuses by saying that she was a natural, God-created person; a fallen, corrupted person; an old wife to an old husband—a person in the old man involved with sin, with indebtedness; a person who joined God's elect; a redeemed person; a new wife; a person who brought in the royal family of the divine government on earth; and one of the crucial ancestors of Christ who brought Christ to the human race. Stated simply, Ruth was a natural person, a fallen person, a person involved in sin, a redeemed person, a person united to a new husband, and a person who brought Christ to humanity. (Life-study of Ruth, pp. 30, 33-34)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 34; CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," ch. 8; CWWL, Bible Notes & Hymns, vol. 1, pp. 339-343

第十一周▪周五

晨兴喂养

罗六6～8“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，因为已死的人，是已经从罪开释了。我们若与基督同死，就信也必与祂同活。”

〔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。〕

在神的创造里，人原初的地位是妻子的地位。〔赛五四5。〕…我们是神的妻子，必须倚靠祂，并以祂为我们的头。…人堕落时，取了另一个地位，就是旧人自取的地位。…神所造的人是妻子；堕落的人成了丈夫。堕落的人擅自取了作丈夫的地位，向神独立，并且自立为头，为丈夫。在你得救以前，你从不认为自己是妻子。…在堕落的人中，男人和女人都认为自己是丈夫。…因此，堕落的人成了强悍、丑陋的丈夫。…重生新人的地位，乃是真正妻子的地位。重生将我们恢复到我们原初的地位。

罗马七章二至三节的头一个丈夫…乃是六章六节里那已经与基督同钉十字架的旧人。（罗马书生命读经，一六四至一六七页。）

信息选读

我们信徒得救以后有两个身分—旧身分和新身分。由于堕落，我们有旧身分；由于重生，我们有新身分。因着堕落，我们是旧人；因着重生，我们是新人。作为旧人，我们是丈夫；作为新人，我们是妻子。因此，我们有两个身分。

WEEK 11 — DAY 5

Morning Nourishment

Rom. 6:6-8 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; for he who has died is justified from sin. Now if we have died with Christ, we believe that we will also live with Him.

[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.]

In God’s creation man’s original position was that of a wife [cf. Isa. 54:5]…. As a wife to God, we must depend upon Him and take Him as our head. When man fell, he took another position, the self-assuming position of the old man….The man created by God was a wife; the fallen man became a husband. Assuming the position of the husband, the fallen man became independent of God and made himself the head as the husband. Before you were saved, you never considered yourself as a wife…. Among fallen people both males and females think of themselves as husbands…. Hence, fallen man became a strong, ugly husband. The position of the regenerated new man is a genuine wife’s position. Regeneration restores us to our original position.

The first husband of Romans 7:2-3 is…the old man of Romans 6:6, which has been crucified with Christ. (Life-study of Romans, pp. 140-143)

Today’s Reading

We, the believers, after being saved, have two statuses—the old and the new. Due to the fall we have the old status; due to regeneration we have a new one. Because of the fall we are the old man, and because of regeneration we are the new man. As the old man we were the husband; as the new man we are the wife. Hence, we have two statuses.

让我们看罗马七章一至六节，与罗马六章六节和加拉太二章十九至二十节的关系。…罗马七章一节说，“律法作主管辖人，是在他活着的时候。”本节并不难懂。二节告诉我们，“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。”请注意，这节不是说“女人还活着”，乃是说“丈夫还活着”。丈夫若死了，女人就脱离了丈夫的律法。三节告诉我们，丈夫活着，她若归与别的男人，便叫淫妇；然而，丈夫若死了，她就脱离了律法，并可归与别人。

四节〔说〕，“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。”我们被治死不是自杀的结果，乃是借着基督的身体，意思是我们死在基督的十字架上。“借着基督的身体”这辞形容死，指明这是怎样的死，…乃是与基督同钉十字架。基督钉十字架时，我们与祂同死。我们需要将这一节与六章六节比较，那里说，“知道我们的旧人已经与祂同钉十字架。”…〔这节〕符合七章四节所说我们借着基督的身体已经是死的。

六章六节继续说，“叫我们不再作罪的奴仆。”旧人已经钉十字架，但我们还活着。我们不该再作罪的奴仆。…加拉太二章十九节…说，“我借着律法，已经向律法死了，叫我可以向神活着。”我们是死的，还是活着的？我们是两个人，还是一个人？由这一节我们能看见，我们有两个身分，有两个我—旧“我”和新“我”。旧“我”死了，叫新“我”可以活着。…二十节接着宣告：“我已经与基督同钉十字架。”这话无疑符合罗马六章六节和七章四节。这三节彼此符合。…然后，加拉太二章二十节又说，“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。”这节启示信徒有两个身分—旧人的身分，和重生新人的身分。（罗马书生命读经，一六七至一六九页。）

参读：罗马书生命读经，第十二篇。

[Consider] Romans 7:1-6 in relation to Romans 6:6 and Galatians 2:19-20. Romans 7:1 says, “The law lords it over the man as long as he lives.” This verse presents no difficulty. In 7:2 we are told that 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.” Please notice that it does not say “she is living,” but “he is living.” If the husband dies, the wife is discharged from the law of the husband. Romans 7:3 tells us that if, while the husband lives, the wife marries another husband she will be called an adulteress. However, if the husband dies, she is freed from the law and may be married to another.

[Romans 7:4 says], “So then, my brothers, you also have been made dead to the law through the body of Christ.” We were not put to death as a result of suicide, but through the body of Christ, meaning that we died on the cross of Christ. The phrase “through the body of Christ” modifies death, indicating what sort of death it was…. It was a co-crucifixion with Christ. When Christ was crucified, we died with Him. We need to compare this with Romans 6:6, which says, “Knowing this, that our old man has been crucified with Him.”… This verse…corresponds with Romans 7:4 which says that we were made dead through the body of Christ.

Romans 6:6 continues with the phrase “that we should no longer serve sin as slaves.” The old man has been crucified, yet we still live. We should no longer serve sin as slaves….Galatians 2:19…says, “For I through law have died to law that I might live to God.” Are we dead or living? Are we two persons or one? By this verse we can see that we have two statuses, that there are two I’s—an old “I” and a new “I.” The old “I” is dead that the new “I” may live. Verse 20 follows by declaring, “I am crucified with Christ,” a phrase which undoubtedly corresponds to Romans 6:6 and 7:4. These three verses correspond to one another….Then, Galatians 2:20 says, “And the life which I now live in the flesh I live in faith, the faith of the Son of God.” This verse reveals that a believer has two statuses—the status of an old man and the status of the regenerated new man. (Life-study of Romans, pp. 143-145)

Further Reading: Life-study of Romans, msg. 12

第十一周▪周六

晨兴喂养

罗七 4 “…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。”

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。”

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。我们已经是死的了，叫我们归与别人。在四节，我们死而结婚；在加拉太二章十九节，我们死而活。我们若没有双重身分，这怎么可能？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。（罗马书生命读经，一七〇页。）

信息选读

现在我们归与我们的新丈夫基督，…“就是归与那从死人中复活的。”〔罗七 4。〕在林后十一章二节，保罗也说，他将我们许配一个丈夫，就是基督。基督是我们的新丈夫。

重生的人，无论男女信徒，都是妻子的一部分。既然基督是我们的丈夫，我们就必须倚靠祂，并以祂为头。（弗五 23。）我们若这样作，就会在复活里结果子给神，（罗七 4，）并在灵的新样里服事。（6。）我们就不再在肉体里，乃在灵的新样里。

基督不但是我的头—祂也是我的人位。妻子必须以丈夫为她们的人位，不只以丈夫为她们的头。我们甚

WEEK 11 — DAY 6

Morning Nourishment

Rom. 7:4 ...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.

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.

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 have been made dead that we might marry another. In Romans 7:4 we are dead to marry; in Galatians 2:19 we are dead to live. If we did not have two statuses, how could this be possible? 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. (Life-study of Romans, p. 145)

Today's Reading

Now we are married to Christ, our new husband,…“to Him who has been raised from the dead” [Rom. 7:4]. In 2 Corinthians 11:2 Paul also says that he has espoused us to one husband, Christ. Christ is our new husband.

As regenerated beings, both male and female believers are a part of the wife. Since Christ is our husband, we must depend on Him and take Him as our Head (Eph. 5:23). If we do this, we will bear fruit in resurrection to God (Rom. 7:4) and serve the Lord in newness of spirit (7:6). We will no longer be in the flesh, but in the newness of the spirit.

Christ is not only my head—He is also my person. The wives must take their husbands as their person, not only as their head. We must even take

至必须以基督为我们的生命。基督是我们的丈夫、我们的头、我们的人位、和我们的生命。我们已被了结，一无所是。基督活在我们里面，并替我们活。我已完全蒙召，脱离一切，并进入祂里面。我相信祂，并全然信靠祂。基督是我的一切。祂是我的丈夫、我的头、我的人位、我的生命。所以，我完全在恩典之下，绝不再在律法之下。律法与我无关，我也与律法无关。“我借着律法，已经向律法死了。”（加二19。）现今在恩典里，我向神活着。…身为新人和归与新丈夫的妻子，我们所是和所作的一切，都与神有关。我们结果子给神。…这意思乃是神出来了，神作为果子产生出来了。因此，我们一切的所是和所作，必须是活的神。我们必须生出神来，作神的满溢。这样，我们就有活的神作我们的果子，并且我们结果子给神。

我们是妻子，也必须在灵的新样里服事主，不在字句的旧样里。罗马七章六节的灵字指我们重生之人的灵，有主，就是那灵，住在其中。（提后四22。）我们可以在灵的新样里服事，因为神更新了我们的灵。（罗马书生命读经，一七一至一七五页。）

如今，这灵住在我们得重生的灵里，与我们的灵联结为一灵。（罗八9～11上，林前六17。）祂不仅在我们里面，祂还与我们的灵联结成一灵。为此，我们就要操练，将我们的全人转向并置于这联结的灵。（罗八6下。）不要把我们的心思放在许多无谓的事上，要把我们的心思置于灵，全人转向这联结的灵。并且，我们更要照着这联结的灵生活、行动。（4。）我们说话、行事、待人、接物，都照着这联结的灵，连我们在家庭生活中，与家人谈话都要照着这灵。我们这样活在这联结的灵里，就能活出基督的身体，而成为基督团体的彰显。（弗一23。）（对基督身体的透视，三三至三四页。）

参读：对基督身体的透视，第二篇。

Christ as our life. Christ is our husband, our head, our person, and our life. We have been terminated and have become nobody. Christ lives in us and for us. I have been fully called out of everything else and called into Him. I believe in Him and put my whole trust in Him. Christ is everything to me. He is my husband, my head, my person, and my life. Therefore, I am fully under grace, no longer under law in any way. The law has nothing to do with me, and I have nothing to do with the law. “I through law have died to law” (Gal. 2:19). Now in grace I am alive to God. As a new man and the wife, married to a new husband, whatever we are and do is related to God. We bear fruit to God…. [This] means that God comes forth, that God is brought forth as fruit. Thus, all we are and do must be the living God. We must bring forth God as an overflow of God. In this way we have the living God as our fruit and we bear fruit to God.

As a wife we must also serve the Lord in newness of spirit, not in oldness of the letter. The word spirit in this verse denotes our regenerated human spirit in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. (Life-study of Romans, pp. 146-147, 149)

The Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17). He is not only in us but also joined with our spirit to become one spirit with us. We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b). Do not place your mind on frivolous matters; set it on the spirit by turning your entire being to this joined spirit. We should also live and walk according to this joined spirit (v. 4). We must speak, do things, treat others, and deal with matters according to this joined spirit. We should talk to our family members in our home life according to this spirit. When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23). (CWWL, 1990, vol. 2, “A Thorough View of the Body of Christ,” p. 132)

Further Reading: CWWL, 1990, vol. 2, “A Thorough View of the Body of Christ,” ch. 2

第十一周诗歌

荣耀基督，荣耀召会

（英1177）

降 B 大调　　6/8

5 | 5 6 6 1 | 1·6 3 | 5 5 6 6 | 3·3 5 | 3 3 3 2 |
一 荣 耀神人是 基 督,是 神穿上人 性; 今 作人位我
1·6 7 | 1 1 2 3 | 2·2 5 | 5 6 6 1 | 1·6 3 | 5 5
里 住,替 我活祂生 命。圣 中之圣,人 中 人,丰 富正
6 6 | 3·3 3 | 2 3 #4 5 | 6 2 2 1 | 7·6· | 5·5 5 |
合我 需; 荣 耀人位作 顶替, 我 里 定 居。哦
3·3 5 | 3·3 2 | 1 1 2 1 6 | 5·5 5 | 5 4 4 6 | 6
主, 哦 主, 你 是那人神所 喜; 今 接你作生 命、
5 5 1 | 1 1 6 7 1 | 2·2 5 | 3·3 5 | 3·3 2 | 1 1
人位,唯 愿一切 是 你。哦 主, 哦 主, 愿 你安
2 #2 | 3·3 3 | 3 3 4 3 | 3 2 6 1 | 5 3 2 1 | 1·1 ‖
家我 心, 事 事处处将 我征服,占 有我各部 分。

二　荣耀基督成那灵，　我里说话供应；
这灵说话我倾听，　祂就分赐不停。
话中之水时洗涤，　更新、圣化不已；
新造成分来顶替，　旧造消弭。
哦主,哦主，　更多分赐你自己；
听你说话,享你同在，　是我时刻凭倚。
哦主,哦主，　愿你安家我心，
说话、分赐,新陈代谢，　更新我各部分。

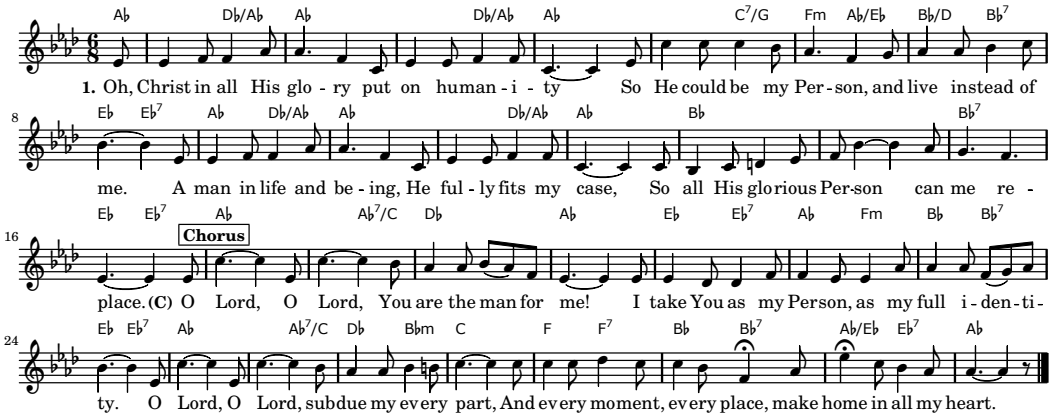
三　新郎基督来迎娶　祂的荣耀新妇，
就是得荣的召会，　将祂光辉透出。
荣耀就是祂自己　浸透我们衷里，
直至荣光显无已，　再无隐蔽。
哦主,哦主，　赞美你神圣经纶，
用你荣耀漫溢我们，　直至完全脱尘。
显出,显出，　荣耀不再藏隐，
从你所爱召会之中，　透出荣耀无尽。

WEEK 11 — HYMN

Oh, Christ in all His glory put on humanity

Experience of Christ — As Our Person

1177



2. Oh, Christ became the Spirit to speak inside of me,
And as the speaking Spirit He speaks unceasingly.
His speaking is the water that washes me within,
Discharging all my oldness, imparting Him.
O Lord, O Lord, speak all You want to me.
Your speaking is Your presence—I must have it constantly.
O Lord, O Lord, speak-wash my every part
And by this metabolic change, make home in all my heart.

3. Oh, Christ will come, the Bridegroom, for us, His glorious Bride,
By coming from within us the church is glorified.
His Person is the glory expanding now in us;
This glory is our Person—how glorious!
O Lord, O Lord, by Your economy
So flood us with Your glory, saturate us thoroughly.
Come out, come out, break forth in glory here,
And from the church, O glorious One, in glory soon appear.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: