

二〇二六年  
国际华语相调特会

挪亚、但以理和约伯—  
在生命线上过得胜生活  
以成就神经纶的榜样

晨兴圣言

**2026 INTERNATIONAL  
CHINESE-SPEAKING CONFERENCE**

**Noah, Daniel, and Job—  
Patterns of Living an Overcoming Life  
on the Line of Life to Fulfill the Economy of God**

**Holy Word for Morning Revival**

## 标语

- (一) 约伯记启示圣经六十六卷书只说到一件事：神在基督里借着那灵，要将祂自己分赐到我们里面，作我们的生命、性情和一切，使我们能活基督并彰显基督；这该是管制我们生活的原则。
- (二) 挪亚相信神，与神同行，讨神喜悦，并享受神一切的所是。
- (三) 团体的基督（石头和山），也就是新郎和新妇，有神的气之团体的属神之人，要用祂口中的气，就是剑，砸碎并击杀敌基督和他的军队。
- (四) 神在基督里，构造到人里面，人也构造到神里面；神与人调和在一起，成了一个实体，称为神人。

## Key Statements

- ① **Job reveals that the Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ; this should be the principle that governs our life.**
- ② **Noah believed in God, walked with God, pleased God, and enjoyed all that God is.**
- ③ **The corporate Christ as the stone and the mountain, the Bridegroom with His bride, the corporate man of God with the breath of God, will crush and slay Antichrist and his armies by the breath, the sword, of His mouth.**
- ④ **In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man.**

## 二〇二六年国际华语特会标语歌

D大调

4/4

1 2 | 3 2 3 4 3 4 | 5 5 5 6 1 2 3 | 4 3 2 1 1 2 | 2 -- 1 2 | 3 2 3 4 3 4 | 5 5

① 约伯 记 示 圣经 六十六卷书只 说到 一件 事：神 在基督里借着 那灵，  
 要将祂自己 分赐到我们里 面，作我 们的生命性情和一切，使 我们能活基  
 督 并 彰 显 基督；这该 是管制我们 生活的原则（管制 我们生活的原  
 则）。 ② 挪亚 相信神，与 神同行，讨 神喜悦，并享受神 一切的所  
 是。〔挪亚 相信神，与 神同行，讨 神喜悦，并享受神 一切的所 是。〕  
 ③ 团体的基督（石头 和山），也就是 新郎和新 妇，有神的  
 气 之 团 体 的 属 神 之 人 （属 神 之 人），要 用 祂 口 中 的  
 气，就是 剑，砸 碎并击 杀敌基督 和他的军队。〔要 用 祂 口 中 的  
 气，就是 剑，砸 碎并击 杀敌基督 和他的军队。〕 ④ 神 在 基督里，  
 构造到 人里 面，人 也 构造 到神里 面〔到 神里 面〕； 神 与 人 调 和  
 在 一 起，成 了 一 个 实 体，〔成 了 一 个 实 体，〕 称 为 神 人。

## 2026 ICSC Key Statements Song

D G F#m Bm Em E A  
 1) Job re-veals that the Bi-ble of six-tysix books is for on-ly one thing [one thing]: for  
 6 D G F#m Bm Em E A  
 God in Christ by the Spir-it to dis-pense Him-self in-to us to be our life, our  
 10 A7 D G A D G A Bm  
 na-ture and our ev-ery-thing that we may live Christ and ex-press (ex-press) Christ; this should  
 16 G A F#m Bm Em A7 D D F#m  
 be (should be) the prin-ci-ple that gov-erns our life. 2) No-ah be-lieved in God,  
 23 Bm F#m G D Em E A G A7 D  
 walked with God, pleased God, and en-joyed all that God is. [all that God is.]  
 31 D A Em Bm G F#m  
 3) The cor-porate Christ [the cor-porate Christ] as the stone and the moun-tain, the  
 38 Em E A D A Em Bm G F#m  
 Bride-groom with His bride, the cor-porate man [cor-porate man] of God with the breath of God,  
 46 Em E A G F#m F#m Bm G  
 [with the breath of God,] will crush and slay An-ti-Christ and his ar-mies by the  
 53 D Em E A G A7 D D F#m  
 breath, the sword, of His mouth. [will sword, of His mouth. 4) In Christ God has been  
 61 Bm F#m G D Em E A D  
 con-stituted in-to man, man has been con-stituted in-to God, and God and  
 68 F#m Bm F#m G D G F#m Bm  
 man have been mingled to-ge-ther to be one en-ti-ty, [to be one en-ti-ty]  
 75 G A7 D  
 which is called the God-man.

挪亚、但以理和约伯—  
在生命线上过得胜生活  
以成就神经纶的榜样

### 篇题

- 第一週 按照时代的异象生活并工作而转移时代
- 第二週 挪亚身上的生命线—改变时代的生活与工作
- 第三週 得胜者的胜利，见于但以理和他的同伴
- 第四週 约伯和两棵树
- 第五週 神对约伯的心意—使好人成为神人

## Noah, Daniel, and Job— Patterns of Living an Overcoming Life on the Line of Life to Fulfill the Economy of God

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- Week 4: Job and the Two Trees**
- Week 5: God's Intention with Job—That a Good Man Become a God-man**

## 第一周

# 按照时代的异象生活并工作 而转移时代

诗歌：546

读经：结十四 14, 20, 创六 8, 太二四 37 ~ 39,  
但二 34 ~ 35, 伯四二 5 ~ 6

- 结 14:14 其中虽有挪亚、但以理、约伯这三人，他们只能因他们的义救自己的性命，这是主耶和華说的。
- 结 14:20 虽有挪亚、但以理、约伯在其中，主耶和華说，我指着我的生存起誓，他们连儿女都不能救，只能因他们的义救自己的性命。
- 创 6:8 但挪亚在耶和華眼前蒙恩。
- 太 24:37 挪亚的日子怎样，人子来临也要怎样。
- 太 24:38 因为就如在洪水以前的那些日子，人又吃又喝，又娶又嫁，直到挪亚进方舟的那日，
- 太 24:39 并不知道审判要来，直到洪水来了，把他们全都冲去；人子来临也要这样。
- 但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。
- 但 2:35 于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。
- 伯 42:5 我从前风闻有你，现在亲眼看见你。
- 伯 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

### 【周一】

壹 挪亚、但以理和约伯是榜样，启示我们如何能在生命线上过得胜的生活，以成就神的经纶；这是按照时代的异象生活并工作而转移时代——结十四 14, 20, 创二 9, 启二 7,

## Week One

# Living and Working according to the Vision of the Age to Change the Age

Hymns: E750

Scripture Reading: Ezek. 14:14, 20; Gen. 6:8; Matt. 24:37-39; Dan. 2:34-35; Job 42:5-6

- Ezek. 14:14 Though these three men, Noah, Daniel, and Job, were in the midst of it, they would deliver only their own souls by their righteousness, declares the Lord Jehovah.
- Ezek. 14:20 Though Noah, Daniel, and Job were in the midst of it, as I live, declares the Lord Jehovah, they could not deliver even a son or daughter; they would deliver only their own souls by their righteousness.
- Gen. 6:8 But Noah found favor in the sight of Jehovah.
- Matt. 24:37 For just as the days of Noah were, so will the coming of the Son of Man be.
- Matt. 24:38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,
- Matt. 24:39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.
- Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
- Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.
- Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
- Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

### § Day 1

I. **Noah, Daniel, and Job are patterns revealing how we can live an overcoming life on the line of life to fulfill the economy of God; this is to live and work according to the vision of the age to change the age—Ezek. 14:14, 20; Gen. 2:9; Rev. 2:7;**

二二 1~2, 太二四 37~39, 45~51, 但二 34~35, 徒二六 19, 提后四 8。

贰 挪亚、但以理和约伯的生活, 启示三一神将祂自己分赐、作到祂所拣选并救赎的人里面, 以成就祂永远的经纶; 全本圣经是按照这管制原则写成的: 三一神将祂自己分赐到我们里面, 使我们经历、享受并彰显祂, 以成就祂神圣的经纶——参提前一 3~4, 弗三 2, 彼前四 10, 诗三六 8~9, 林后十三 14, 弗三 16~19:

一 在挪亚身上我们看见父神在守祂永远之约上的信实; 这约(由虹所表征)乃是祂永远的经纶, 要将包罗万有的基督作为公义、圣别和荣耀分赐到祂所拣选的人里面, 使他们成为基督一切所是的智慧展示——创三 24, 九 8~17, 结一 26~28, 三六 22~38, 太二六 28, 来八 8~12, 林前一 9, 24~30, 二 9~10, 弗二 10, 五 25~27, 启四 3, 二一 18~20。

## 【周二】

二 在但以理身上我们看见子基督是神行动的中心与普及, 以及神永远经纶的目标, 乃是要得着团体的基督, 就是基督连同祂的得胜者, 作为砸人的石头, 作祂时代的凭借, 以结束这世代, 而成为一座大山, 充满全地, 使全地成为神的国——但二 31~45, 七 13~14, 十 4~9, 珥三 11, 启十二 1~2, 5, 11, 十九 7~21。

三 在约伯身上我们看见灵神借着圣灵的更新, 带领爱祂的人经过变化的过程, 使他们看见神而得着

22:1-2; Matt. 24:37-39, 45-51; Dan. 2:34-35; Acts 26:19; 2 Tim. 4:8.

II. **The lives of Noah, Daniel, and Job reveal the Triune God dispensing Himself, working Himself, into His chosen and redeemed people to fulfill His eternal economy; the entire Bible was written according to the governing principle of the Triune God dispensing Himself into us for us to experience Him, enjoy Him, and express Him for the fulfillment of His divine economy—cf. 1 Tim. 1:3-4; Eph. 3:2; 1 Pet. 4:10; Psalms 36:8-9; 2 Cor. 13:14; Eph. 3:16-19:**

A. With Noah we see God the Father in His faithfulness to keep His eternal covenant (signified by the rainbow), which is His eternal economy to dispense the all-inclusive Christ into His chosen people as righteousness, holiness, and glory to make them the wise exhibition of all that Christ is—Gen. 3:24; 9:8-17; Ezek. 1:26-28; 36:22-38; Matt. 26:28; Heb. 8:8-12; 1 Cor. 1:9, 24-30; 2:9-10; Eph. 2:10; 5:25-27; Rev. 4:3; 21:18-20.

## § Day 2

B. With Daniel we see that Christ the Son is the centrality and universality of God's move and that the goal of God's eternal economy is to have the corporate Christ, Christ with His overcomers, as the crushing stone to be His dispensational instrument to end this age and become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:31-45; 7:13-14; 10:4-9; Joel 3:11; Rev. 12:1-2, 5, 11; 19:7-21.

C. With Job we see God the Spirit bringing His lovers through the process of transformation by the renewing of the Holy Spirit in their seeing God

神，并被神变化，好实行神心头所要的，在生命、性情和显出上（但不在神格上）成为神，使神得着团体的彰显，得着荣耀——伯十 13，四二 5～6，弗三 9，太五 8，林后三 16～18，多三 5，林前十 31，弗三 20～21，启二一 10～11。

### 【周三】

叁 “但挪亚在耶和华眼前蒙恩”——创六 8:

一 挪亚的生活和工作启示恩典能为堕落的人作多少事；恩典就是奇妙的基督作我们的担负者，在我们里面为我们作每一件事，为着给我们享受——1～14 节，太二四 37～39，林后十二 7～9:

- 1 肉体是魔鬼的同在，而恩典是神的同在；我们要面对撒但的同在，就需要神的同在——创六 3，8，罗七 17～21，来四 16，林前十五 10。
- 2 恩典的结果是义；凭着恩典的大能，恩典的力量，和恩典的生命，我们能与神，与彼此，甚至与我们自己是对的——罗五 17，21，彼后二 5。

二 挪亚与神同行，建造方舟，以完成神圣的经纶——创六 8～22，来十一 7，彼前三 20～21，太十六 18:

- 1 圣经里神的头一个建造乃是挪亚的方舟，表征基督是神和人的建造；神的建造乃是一个神人——约一 14，二 19，林前三 9，16～17，启二一 2，22，弗二 22，诗二七 4。
- 2 方舟的建造预表以基督丰富的元素为建造的材料，建造团体的基督，就是召会作为基督的身体——太十六 18，林前三 9～12 上，弗三 8～10，四 12。

### 【周四】

to gain God and be transformed by God to carry out what is in the heart of God by becoming God in life, in nature, and in appearance but not in the Godhead for the corporate expression of God, the glory of God—Job 10:13; 42:5-6; Eph. 3:9; Matt. 5:8; 2 Cor. 3:16-18; Titus 3:5; 1 Cor. 10:31; Eph. 3:20-21; Rev. 21:10-11.

### § Day 3

III. "But Noah found grace in the sight of Jehovah"—Gen. 6:8:

A. Noah's life and work reveal how much grace can do for fallen people; grace is the wonderful Christ as our burden bearer, doing everything in us on our behalf for our enjoyment—vv. 1-14; Matt. 24:37-39; 2 Cor. 12:7-9:

1. The flesh is the presence of the devil, and grace is the presence of God; in order for us to face the presence of Satan, we need the presence of God—Gen. 6:3, 8; Rom. 7:17-21; Heb. 4:16; 1 Cor. 15:10.
2. The issue of grace is righteousness; by the power of grace, the strength of grace, and the life of grace, we can be right with God, with one another, and even with ourselves—Rom. 5:17, 21; 2 Pet. 2:5.

B. Noah walked with God and built the ark for the carrying out of the divine economy—Gen. 6:8-22; Heb. 11:7; 1 Pet. 3:20-21; Matt. 16:18:

1. The first building of God in the Scriptures is Noah's ark, signifying Christ as the building of God and man; God's building is a God-man—John 1:14; 2:19; 1 Cor. 3:9, 16-17; Rev. 21:2, 22; Eph. 2:22; Psalms 27:4.
2. The building of the ark typifies the building of the corporate Christ, the church as the Body of Christ, with the element of Christ's riches as the building material—Matt. 16:18; 1 Cor. 3:9-12a; Eph. 3:8-10; 4:12.

### § Day 4

- 3 方舟的三层表征我们经历中的三一神；那灵由下层所表征，把我们带到子，（彼前一 2，约十六 8，13 ~ 15，）子又带我们有更高的经历而达到父。（十四 6，弗二 18，约壹一 5，四 8。）
- 4 方舟的第三层只有一个向着天的窗，表征在召会，就是神的建造里，借着一个新约的职事只有一个启示和一个异象——创六 16，徒二六 19，箴二九 18 上，提前一 3 ~ 4，林后三 6 ~ 9，四 1。

## 【周五】

肆 但以理书给我们看见，我们必须赎回光阴，享受基督作神无上的宝贝，使我们被祂构成，成为宝贵的人，甚至是宝贵本身，作祂自己的珍宝——但九 23，十 11，19，彼前二 7，出十九 4 ~ 6：

一 超越的基督在祂无上的宝贵里向但以理显现为一个人，供他珍赏，叫他得着安慰、鼓励、盼望和坚定——但十 4 ~ 9：

- 1 基督在人性里显现为祭司（由细麻衣袍所表征），照顾祂被掳的选民——5 节上，出二八 31 ~ 35。
- 2 基督在神性里显现为君王（由精金带所表征），为要掌管万民——但十 5 下。
- 3 基督在祂的宝贵和尊荣里显现（由祂身体如水苍玉所表征），供祂的子民珍赏；“水苍玉”原文可指一种蓝绿色或黄色的宝石，表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）——6 节上。
- 4 基督也在祂的光明里显现，为要光照人（由祂的

3. The three stories of the ark signify the Triune God according to our experience of Him; the Spirit, signified by the lower story, brings us to the Son (1 Pet. 1:2; John 16:8, 13-15), and the Son brings us higher in our experience to the Father (14:6; Eph. 2:18; 1 John 1:5; 4:8).
4. On the third story of the ark there was only one window, toward the heavens, signifying that in the church, God's building, there is only one revelation and one vision through the one New Testament ministry—Gen. 6:16; Acts 26:19; Prov. 29:18a; 1 Tim. 1:3-4; 2 Cor. 3:6-9; 4:1.

## § Day 5

**IV. Daniel shows us that we must redeem the time to enjoy Christ as the supreme preciousness of God for us to be constituted with Him to be men of preciousness, even preciousness itself, as His personal treasure—Dan. 9:23; 10:11, 19; 1 Pet. 2:7; Exo. 19:4-6:**

A. The excellent Christ appeared to Daniel in His supreme preciousness as a man for his appreciation, consolation, encouragement, expectation, and stabilization—Dan. 10:4-9:

1. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.
2. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.
3. For His people's appreciation, Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for beryl could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.
4. Christ also appeared in His brightness for shining over the people, as

面貌如闪电所表征），并在祂光照的眼光里显现，为要搜寻并审判（由祂眼目如火把所表征）——6节中。

5 基督在祂工作和行动的闪耀里显现（由祂的手和脚如闪耀发亮的铜所表征）——6节下。

6 基督在祂刚强的说话里显现，为要审判人（由祂说话的声音如大众的声音所表征）——6节末。

二 但以理得着这启示：整个世界局势都在天上之神的诸天掌权之下，好叫基督在万有中居首位，在凡事上居第一位——二34~35, 44~45, 七9~10, 四34~35, 西15, 17~18, 启二4~5。

## 【周六】

伍 “那时耶和华…回答约伯；”（伯三八1；）“约伯回答耶和华；”（四二1上；）“耶和华就使约伯从苦境〔直译，掳掠〕转回”（10上）：

一 约伯朋友的逻辑是按照善恶知识树的线，他们认为约伯受苦是神审判的事；然而，约伯的受苦乃是神的销毁，使神得着约伯，好使他更多得着神——九15, 十一12, 十三4, 腓三8, 12~13:

1 神在约伯身上的目的，是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯——伯一1, 多三5。

2 神的目的是要将约伯引进对神更深的追求，使约伯领悟他人生所短缺的乃是神自己，使他追求神、得着神、并彰显神——西二19。

3 神的目的是要得着一个在生命树线上的约伯，并使

signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, as signified by His eyes being like torches of fire (v. 6c).

5. Christ appeared in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.

6. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e.

B. Daniel received the revelation that the entire world situation is under the rule of the heavens by the God of the heavens in order to give Christ the preeminence, the first place, in everything—2:34-35, 44-45; 7:9-10; 4:34-35; Col. 1:15, 17-18; Rev. 2:4-5.

## § Day 6

V. "Then Jehovah answered Job" (Job 38:1a); "then Job answered Jehovah" (42:1a); "and Jehovah turned the captivity of Job" (v. 10a):

A. The logic of Job's friends was according to the line of the tree of the knowledge of good and evil in their thinking that Job's sufferings were a matter of God's judgment; however, Job's sufferings were God's consuming that God might gain Job so that he might gain God more—9:15; 11:12; 13:4; Phil. 3:8, 12-13:

1. God's intention with Job was to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes—Job 1:1; Titus 3:5.

2. God's intention was to usher Job into a deeper seeking after God that Job might realize that what he was short of in his human life was God Himself and that he might pursue God, gain God, and express God—Col. 2:19.

3. God's intention was to have a Job in the line of the tree of life and to make Job

约伯成为属神的人——创二 9，提前六 11，提后三 17，弗三 14～21。

二 约伯记启示圣经六十六卷书只说到一件事：神在基督里借着那灵，要将祂自己分赐到我们里面，作我们的生命、性情和一切，使我们能活基督并彰显基督；这该是管制我们生活的原则——伯十 13，弗三 9，腓三 8～9，弗一 22～23，二 15，启二一 2。

三 在这原则里生活并工作的路，乃是借着操练我们的灵，凭那灵、以那灵、在那灵里、并借那灵而成为一切，并作一切——加五 25，罗八 4，腓三 3，启二 7，二二 17 上。

a man of God—Gen. 2:9; 1 Tim. 6:11; 2 Tim. 3:17; Eph. 3:14-21.

B. Job reveals that the Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ; this should be the principle that governs our life—Job 10:13; Eph. 3:9; Phil. 3:8-9; Eph. 1:22-23; 2:15; Rev. 21:2.

C. The way to live and work in this principle is to be and do everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit by exercising our spirit—Gal. 5:25; Rom. 8:4; Phil. 3:3; Rev. 2:7; 22:17a.

# 第一周■周一

## 晨兴喂养

结十四 14 “其中虽有挪亚、但以理、约伯这三个人，他们只能因他们的义救自己的性命，这是主耶和华说的。”

诗三六 8～9 “他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”

正确的召会乃是家，在那里有基督的肥甘使人饱足，有那灵涌流成为神的乐河，并且能给人找着生命和光的源头。

我们能这样解释诗篇三十六篇八至九节，唯一的路是借着管治的异象—三一神将自己作到祂所拣选并救赎的人里面，成为他们的生命和生命的供应，以神圣的三一，就是父作源头，子作肥甘，灵作河流，来浸透他们的全人。

全本圣经都是照着这原则写的，就是三一神作到祂的赎民里面，作他们的享受、他们的饮料，以及生命和光的源头。应用这原则来解释新约的任何一段话，都是无穷无尽的（李常受文集一九八四年第二册，二九五至二九六页）。

## 信息选读

神所立在云中作约之记号的虹…（创九 12～17）…表征神的信实。…祂不能否定自己（提后二 13）。祂一旦说了话，就信守祂的话。祂自己就是信实。林前一章九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”约壹一章九节说，“我

# WEEK 1 — DAY 1

## Morning Nourishment

Ezek. 14:14 Though these three men, Noah, Daniel, and Job, were in the midst of it, they would deliver only their own souls by their righteousness, declares the Lord Jehovah.

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.

The proper church is a house where the fatness of Christ is saturating people, where the Spirit flows as the river of God's pleasures, and where the fountain of life and light can be found.

The only way we could interpret Psalm 36:8-9 in this way is by the governing vision—the Triune God is working Himself into His chosen and redeemed people to be their life and life supply, to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river.

The entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 229-230)

## Today's Reading

The rainbow that God set in the cloud as a sign of the covenant (Gen. 9:12-17)...signifies God's faithfulness...He cannot deny Himself (2 Tim. 2:13). Once He has spoken, He keeps His word. He Himself is faithfulness. First Corinthians 1:9 says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord," and 1 John 1:9 says, "If

们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神是信实的！

神对祂的话信实，祂的话就是遗命，就是约。约就是神的话。…每当乌云起来，你必须将神的信实呼求出来，那就是将虹呼求出来。每当你感觉软弱，你必须呼求神的信实说，“神啊，你是信实的。我软弱，但你必须照你的话使我刚强。”我们都活在约下，这约有神的信实作为确定的记号：洪水不再来临。这就是召会生活（创世记生命读经，五三三页）。

虹虽然有许多颜色，但只有红、黄、蓝三种主色。…这三色照耀相映，就成了一道虹。…蓝表征宝座。…公义是神宝座的根基（诗八九14）。这指明蓝色的宝座表征神的公义。火表征圣别、分开和销毁的火。这意思是说，这里的红色是指神的圣别。黄色表征在闪耀金银合金里神的荣耀。因此，这里有蓝、红、黄三色所表征神的公义、圣别和荣耀。

主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活了，如今祂乃是我们的公义、圣别和救赎（林前一30）。祂如今也是我们的荣耀。我们在自己里面，亏缺了神的荣耀（罗三23），落在神公义的审判之下，也被神的圣别隔开。但如今我们这些信徒是在基督里。…因着我们在基督里，在神眼中我们看起来就是公义、圣别和荣耀。

我们必须这样经历基督，使别人在接触我们的时候，能感觉到公义、圣别和荣耀。…这样，我们就有虹的样子，让天使、鬼魔和撒但都能看见。…每处地方召会都该有这样一道虹的见证。…甚至新耶路撒冷也像一道虹。…（启二一19～20）（以西结书生命读经，一六六至一六七页）。

参读：长老训练第二册，第十三章。

we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful.

He is faithful to His word, and His word is the testament, the covenant. The covenant is simply God’s word...Whenever a cloud comes, you must call God’s faithfulness to come. That means that you call out the rainbow. Whenever you feel that you are weak, you must call for God’s faithfulness, saying, “O God, You are faithful. I am weak, but You must make me strong according to Your word.” We are all living under the covenant with God’s faithfulness as the sure sign that the flood will not come. This is the church life. (Life-study of Genesis, pp. 436-437)

In the rainbow there are several different colors, but the basic colors are only three—red, yellow, and blue...By their shining and refracting, these three colors combine to make a rainbow. Blue signifies the throne...The foundation of God’s throne is righteousness [Psa. 89:14]. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God’s holiness. Yellow signifies God’s glory in the glowing electrum. Therefore, here we have God’s righteousness, holiness, and glory, signified by the colors blue, red, and yellow.

The Lord Jesus came, died on the cross to satisfy the requirements of God’s righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God’s glory (Rom. 3:23), we are under God’s righteous judgment, and we are kept away by God’s holiness. But now, as believers, we are in Christ...Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.

We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory...Then we will have the appearance of a rainbow, and the angels, the demons, and Satan will be able to see it...Every local church should bear the testimony of such a rainbow. Even the New Jerusalem has the appearance of a rainbow...(Rev. 21:19-20). (Life-study of Ezekiel, pp. 134-135)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 13

# 第一周■周二

## 晨兴喂养

但二 34 ~ 35 “你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。…打碎这像的石头，变成一座大山，充满全地。”

伯四二 5 ~ 6 “我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”

（但以理二章三十一至四十五节的）大人像表征全人类历史中人类政权的集大成（31 ~ 33），从人类政权开始于示拿地的巴别（创十 6 ~ 12），就是巴比伦，即人像的头所表征的，到人类历史中人类政权终结于罗马帝国同其十王，即大人像的十个脚指头所表征的。

大人像的定命就是被一块非人手凿出来的石头，在其显出时砸碎（但二 34 ~ 35 上、44 下 ~ 45，七 13 ~ 14）。这块非人手凿出来的石头就是基督。…借着祂的钉十字架，祂被治死而被凿（徒二 23）；在祂的复活里，祂首先被凿成为房角石以建造召会，再成为砸人的石头以毁灭全部人类政权（24，太二一 42、44 下）（但以理书生命读经，一八、二〇页）。

## 信息选读

当基督这块非人手凿出来的石头显现时，祂就把大人像从脚趾到头，砸得粉碎。这就是说，祂要击打十王连同敌基督（启十九）。…同着基督的乃是由得胜者所组成，祂新娶的新妇；同着敌基督的乃是十王和他们的军队。这战争乃是地对抗天，人反对神的争战。基督要打败并毁灭敌基督和十王。

# WEEK 1 — DAY 2

## Morning Nourishment

Dan. 2:34-35 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them...And the stone that struck the image became a great mountain and filled the whole earth.

Job 42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

This great image [in Daniel 2:31-45] signifies the aggregate of human government throughout human history (vv. 31-33), from the beginning of human government in Babel (Babylon) in the land of Shinar (Gen. 10:6-12), as signified by the head, to the termination of human government in human history in the Roman Empire with the ten kings, as signified by the ten toes.

The destiny of the great human image is to be crushed by a stone cut out without hands, at its appearing (Dan. 2:34-35a, 44b-45; 7:13-14). This stone cut out without hands is Christ. Through His crucifixion He was cut by being put to death (Acts 2:23), and in His resurrection He was cut out to be, first, the cornerstone for the building up of the church and the crushing stone to destroy the totality of human government (v. 24; Matt. 21:42, 44b). (Life-study of Daniel, pp. 14, 16)

## Today's Reading

At His appearing as the stone cut out not by human hands, Christ will crush the great image from the toes to the head. This means that He will strike the ten kings with Antichrist [Rev. 19]...With Christ there will be His newly married bride, composed of the overcomers, and with Antichrist there will be the ten kings with their armies. This war will be a fighting of the earth against the heavens, of man against God. Christ will defeat and destroy Antichrist and the ten kings.

当基督这砸人的石头来临时，祂不是单独地来，乃是同着祂的新妇而来。…在祂的婚娶之后，祂要来到，同时要作砸人的石头，并作踹酒醉的那位（15，十四 19～20，赛六三 2～3）。敌基督要聚集大批邪恶、背叛的人围绕耶路撒冷，这就预备了“葡萄”，给基督来踹“酒醉”。…敌基督甚至夸称自己就是神（帖后二 4，但十一 36），并在美地和地中海中间，支搭帐幕给自己享受（45）。那时基督这块神所凿出来的石头要同着祂的新妇来临，击打人像的脚指头，把它从脚趾到头毁灭。这样，人类政权就被砸碎而了结。…大人像要被一座大山所顶替，这山表征神的国，要充满全地（二 35 下、44 上）。这就是说，基督来临砸碎人类政权的集大成以后，祂就带进神在地上永远的国（但以理书生命读经，二〇至二二页）。

“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（伯四二 5～6）这指明约伯在个人经历上（在他凭传统的虚空知识对神的认识之外）得着神，并厌恶自己。

看见神等于得着神（太五 8）。得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。…我们看见神，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面（启二二 4）。看见神使我们变化（林后三 18），因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我们里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂（约伯记生命读经，一八五至一八六页）。

参读：以西结书生命读经，第十二篇。

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride...After His wedding He will come both as the smiting stone and as the One who will tread the winepress (v. 15; 14:19-20; Isa. 63:2-3). Antichrist will gather a vast number of evil, rebellious human beings around Jerusalem, thus preparing the “grapes” to be trodden in the “winepress” by Christ...Antichrist will even go so far as to say that he is God (2 Thes. 2:4; Dan. 11:36), and for his enjoyment will set up his tent between the good land and the Mediterranean Sea (v. 45). Then Christ as the God-cut stone will come with His bride to strike the toes of the image, destroying it from the toes to the head. In this way, human government will be crushed and terminated. The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth (2:35b, 44a). This means that after Christ comes to crush the aggregate of human government, He will usher in the eternal kingdom of God on earth. (Life-study of Daniel, pp. 16-18)

“I had heard of You by the hearing of the ear,/But now my eye has seen You;/Therefore I abhor myself, and I repent/In dust and ashes” (Job 42:5-6). This indicates that Job gained God in his personal experience (in addition to knowing God in his vain knowledge by tradition) and that he abhorred himself.

Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God...We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All of God’s redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God’s face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of Christ, the God-man. This makes us a part of God that we may express God in His life and represent Him in His authority. (Life-study of Job, pp. 151-152)

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

# 第一周■周三

## 晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

十一 7 “挪亚因着信，既蒙神指示他未见的事，就…预备了一只方舟，使他全家得救，借此就定了那世界的罪，并且承受了那照着信而得的义。”

创世记六章八节说，“但挪亚在耶和华眼前蒙恩。”（蒙恩，或作，得恩典。）

恩典乃是神自己被我们享受，以帮助我们对付肉体的情形。…若不是为着肉体，神也许不需要给我们这么多的恩典。…根据希伯来四章十六节，我们可以得恩典来应付我们随时需要。什么元素使我们需要恩典呢？主要的是肉体。…当我经过了人生的各种经历，我就认识我们是多在肉体里。…有一次我向主生气，对祂说，“主，你为什么不去除我的肉体？”后来祂给我看见，从某种意义上说，我需要肉体，因为肉体乃是逼我到施恩宝座前的因素。我对这肉体实在无计可施，我所能作的只有来到施恩的宝座前。虽然我们并不能作什么，但我们却有一个地方可去，就是施恩的宝座（创世记生命读经，四五五、四六一至四六二页）。

## 信息选读

肉体就是魔鬼的同在，而恩典乃是神的同在。为着对付撒但的同在，我们需要神的同在。…每一分钟，甚至你在祷告的时候，撒但就在你的肉体中。很多次我的祷告受了肉体的破坏。…这种肉体的破坏逼我们来到施恩的宝座前。…虽然撒但比我们大，

# WEEK 1 — DAY 3

## Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

11:7 By faith Noah, having been divinely instructed concerning things not yet seen..., prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

Genesis 6:8 says, “But Noah found favor in the sight of Jehovah.” Favor can also be translated “grace.”

Grace is God Himself enjoyed by us and helping us to face the situation of the flesh...If it were not for the flesh, probably God would not have to give us so much grace...According to Hebrews 4:16, we may find grace for timely help. What element causes us to need grace? It is mainly the flesh...As I passed through all the human experiences, I came to realize how much we are in the flesh...Once, I got mad at the Lord and said to Him, “Lord, why don’t You take away my flesh?” Eventually, He showed me that, in a sense, I needed the flesh, for the flesh is the very factor that compels me to come to the throne of grace. I cannot do anything with this flesh. All I can do is go to the throne of grace. Although there is nothing that we can do, yet there is somewhere that we can go—the throne of grace. (Life-study of Genesis, pp. 372, 377)

## Today’s Reading

The flesh is the very presence of the devil, and grace is the very presence of God. In order for us to face the presence of Satan, we need the presence of God...Every minute, even while you are praying, Satan is in your flesh. A good number of times my prayers have been frustrated by the flesh...This frustration of the flesh forces us to come to the throne of grace...Although

但神比撒但更大。…因撒但在这里与我们同在，我们需要神的同在。我们需要说，“主，你知道你的仇敌就在这里，你必须来和我站在一起抵挡他。”当神临到我们并与我们站在一起，那就是恩典（创世记生命读经，四六二至四六三页）。

就着神的创造而言，神自己并没有在祂的造物里面。…在神的创造里，祂是用祂的手作工，而不是用祂自己来作；但在祂的建造里，神是用祂自己为材料来作工。…神圣的建造乃是神自己与祂所造之人神圣的调和。…我们若仅仅是神创造的一部分，我们里面就没有神的成分；然而作为神建造的一部分，我们里面有神的一些成分。…神的建造是什么？乃是神自己与人性建造在一起。

圣经里第一个建造乃是挪亚的方舟（创六 14～16）。方舟乃是预表救赎主基督作我们的救主。在祂有救赎、拯救、救恩、安全和保护。那为什么方舟是一个建造？

基督这救赎主和救主乃是一个建造。基督不仅是神，更是神人；祂是与人建造在一起的神。…约翰一章一节说，太初有话，话就是神。然而，十四节说，话成了肉体。话就是神，将祂自己与人性调和；这就是一个建造。十四节说，当基督这神的话成了肉体时，祂支搭帐幕在我们中间。成为肉体的主是一个帐幕，是神圣材料与属人材料调在一起而有的建造。在基督里有神性和人性，祂的两种性情乃是两种材料调在一起，并建造成为一。基督这位救主，就是神成为肉体来作人，乃是神性与人性的建造、调和，是神与人的一个建造。

在我们得救之前，我们仅仅是创造而不是建造。…然而，现今我们得救了，神已经将祂自己与我们调和。祂已将神圣的性情与我们属人的性情调和，把我们作成一个人神圣的建造（李常受文集一九六三年第三册，二二七至二二八页）。

参读：神建造的概论，第一章。

Satan is greater than we are, God is greater than Satan...Since Satan is here with us, we need God to be present. We have to say, "Lord, You know that Your enemy is right here. You have to come and stand with me against him." When God comes to us and stands with us, that is grace. (Life-study of Genesis, p. 378)

With God's creation there is nothing of God Himself in His creatures... In God's creation He did a work with His hands, not with Himself, but in His building God works with Himself as the material...God's building is a divine mingling of God Himself with man as His creature. As merely a part of God's creation, we have nothing of God within us, but as a part of God's building, we have something of God within us...What is God building? It is the building of Himself with humanity.

The first building of God in the Scriptures is Noah's ark (Gen. 6:14-16). The ark is a type of Christ the Redeemer to be the Savior to us. With Him there is redemption, deliverance, salvation, safety, and refuge. Why then was the ark a building?

Christ the Redeemer and Savior is a building. Christ is not only God but a God-man; He is God built together with man...John 1:1 says that in the beginning was the Word, and the Word was God. However, verse 14 says that the Word became flesh. The Word as God mingled Himself with humanity. This was a building. Verse 14 says that when Christ as the Word of God was incarnated in the flesh, He tabernacled among us. The incarnated Lord is a tabernacle, a building of the divine material mingled together with the human material. In Christ is divinity and humanity. His two natures are the materials, which are mingled together and built up as one. Christ as the Savior, who is God incarnated as a man, is the building, the mingling, of divinity with humanity, a building of God with man.

Before we were saved, we were only a creation and not a building... However, now that we are saved, God has mingled Himself with us. He has mingled the divine nature with our human nature, making us a divine building. (CWWL, 1963, vol. 3, "The Building of God," pp. 172-173)

Further Reading: CWWL, 1963, vol. 3, "The Building of God," ch. 1

# 第一周■周四

## 晨兴喂养

创六 16 “方舟顶上要造一个透光处，…方舟的门要开在旁边；方舟要分上、中、下三层。”

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

方舟有上、中、下三层（创六 16）。这三层表明方舟的高度。…方舟的三层表征我们必须达到的高度。…无疑的，方舟的三层表征三一神。对于神格的三一，我们常说父、子、灵。那么方舟的第一层是指神圣三一的哪一位？第二层是指哪一位很容易说，因为我们都知道子是在三者的中间。但第一层是指父神，还是灵神？在路加十五章我们看见三个比喻：牧人寻回迷羊，妇人找到失去的银币，父亲接纳回家的浪子。…按我们的经历，灵先临到我们，找到我们，把我们带到子前，并感动我们相信子。我们相信子之后，就呼喊：“父啊！”灵把我们带到子，子再把我们带到父。当我们来到父面前，我们就进到第三层（创世记生命读经，四九三至四九四页）。

## 信息选读

约翰福音是一卷说到子的书，约翰一书是一卷说到父的书。在子的书里有恩典，在父的书里有爱。爱高过恩典。在约翰福音中有真理，在约翰一书里有光。光高过真理。约翰福音是好的，把我们带到

# WEEK 1 — DAY 4

## Morning Nourishment

Gen. 6:16 You shall make an opening for light for the ark...; and you shall put the entrance of the ark in its side; you shall make it with lower, second, and third stories.

Eph. 2:18 For through Him we both have access in one Spirit unto the Father.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

The ark was of three stories—the lower, the second, and the third (Gen. 6:16). The first, second, and third stories signify the height of the ark... The three stories of the ark signify the height that we all must attain... Undoubtedly, the three stories of the ark signify the Triune God. Concerning the Trinity of the Godhead, we always say, “the Father, the Son, and the Spirit.” Which person of the Trinity is the first story? It is easy to say who is the second, for we all know that the Son is in the middle. But is God the Father or God the Spirit the first story? In Luke 15 we find three parables: the shepherd recovering the lost sheep, the woman seeking and finding the lost coin, and the father receiving the returned prodigal... According to our experience, the Spirit first came to us, found us, brought us to the Son, and inspired us to believe in the Son. After we believed in the Son, we called, “O Father.” The Spirit brings us to the Son, and the Son brings us to the Father. When we come to the Father, we are in the third story. (Life-study of Genesis, p. 404)

## Today's Reading

The Gospel of John is a book of the Son, and the first Epistle of John is a book of the Father. In the book of the Son, we have grace, but in the book of the Father, we have love. Love is higher than grace. In the Gospel of John we have the truth, but in the first Epistle of John we have the light. Light is higher than truth.

子面前。然而，约翰一书更好，把我们带到父面前。我们都必须从子往前到父。

方舟的第一层是属于灵。…我们到灵那里必须是着认识子，基督。认识基督是不同的，是更高的。有一天我们还要进到父那一层去，那是最高、最大、最奥秘的。

假定我有一栋三层的楼房。你如果不是我特别的朋友，我只会让你进第一层。…你若是我的好朋友，我会让你上第二层。但除非你与我非常亲密，我绝不会带你到第三层去，把我的奥秘、秘密和宝藏给你看。

在方舟上有一扇朝天而开的窗（透光处）（创六16）。那是天窗。“透光处”原文与“正午”同字根。这意思是说，当你在窗下，你就是在正午。你是在阳光下，满了光。究竟你是在第一层，第二层，还是第三层，乃是从你所得光的程度得着证明。我曾见过许多热心的基督徒，他们可说相当火热，但他们并不太在光中。我也遇见过另外一些亲爱的圣徒，他们与人相处，就叫人觉得每一样东西都很清楚。我曾多次和倪弟兄在一起。无论何时人坐在他面前，一切的黑暗就消除了，每一样事情都清楚了。在他的面前就是在正午。你是在方舟的哪一层？…你的光越多，你的层次就越高；你的光越少，你就越低。

在方舟上只有一扇窗。今天人们对于不同的职事有许多争论，但我不在乎职事的数目。窗只有一个，光只有一个。使徒保罗告诉我们，必须弃绝与他所传讲、所教导不同的教训（加一6～9，罗十六17，提前一3）。在神的经纶和神的召会中只该有一扇窗。光不该从东、南、西、北各方来，只该从天上来。在神的建造中只有一扇窗，一个启示，一个异象。光是从上头来的（创世记生命读经，四九四至四九六页）。

参读：创世记生命读经，第二十八至三十、三十二篇。

The Gospel of John is good, for it brings us to the Son. The first Epistle of John, however, brings us to the Father. We all must go on from the Son to the Father.

The first story of the ark is of the Spirit...We all must go to the Spirit in order to know the Son, Christ. To know Christ is different; it is higher. Someday we will all reach the story of the Father. This is the highest, greatest, and most mysterious.

Suppose I have a residence of three stories. If you are not my special friend, I would only admit you into the first story...If you are my good friend, I would admit you into the second story. However, unless you are so intimately related to me, I would never bring you into the third story to show you some of my mysteries, secrets, and hidden treasures.

In the ark there was one opening toward the heavens (Gen. 6:16). That was a skylight. The Hebrew word for opening has the same root as the word for noon. This means that when you are under the opening, you are in the noontime. You are in the sunshine and are full of light. Whether you are in the first, second, or third story is proved by the degree of light that you have. I have seen a good number of fervent Christians. In a sense they were on fire, but they were not so much in the light. I have also met some other dear saints whose presence made everything clear. I had many good times with Brother Nee. Whenever a person sat down with him, all his darkness vanished, and everything became clear. In his presence it was noontime. What story are you in?...The more light you have, the higher you are, and the less light you have, the lower you are.

There was only one opening in the ark. Today people argue a great deal about different ministries. I do not care for the number of ministries. There is only one opening and only one light. The apostle Paul said that we must reject the teachings that are different from what he preached and taught (Gal. 1:6-9; Rom. 16:17; 1 Tim. 1:3). In God's economy and in God's church, there should be only one opening. The light should not come from the north, south, east, or west but from the sky. In the building of God, there is only one opening, one revelation, and one vision. The light comes from above. (Life-study of Genesis, pp. 405-406)

Further Reading: Life-study of Genesis, msgs. 28—30, 32

# 第一周■周五

## 晨兴喂养

但十5~7“举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜，说话的声音如大众的声音。这异象唯有我但以理一人看见…”

一个追求明白预言的人，必须与神有密切的关系。…亚伯拉罕是一个能够预先知道神行动的人，神曾说，“我所要作的事，岂可瞒着亚伯拉罕么？”（创十八17）因为他是神的朋友（雅二23）。但以理得见异象，记录预言，因为他是“大蒙眷爱”的人（但九23，十11、19）（真理课程四级卷一，八至九页）。

## 信息选读

超越的基督，就是神在地上行动的中心与普及，向但以理显现，供他珍赏，叫他得着安慰、鼓励、盼望和坚定。…神给但以理看见极大的困苦之前，先向他启示（但以理十章四至九节）所描述之超越的人。但以理可能不知道这人就是弥赛亚，但我相信但以理明白这一位就是主成为一个人。这人不仅是耶和華，更是耶和華成为人。

首先，超越的基督是在祂的祭司职任里显现，照顾祂所拣选的人（5上）。…祂向但以理显现时，不是穿着争战的军装，乃是穿着细麻衣，就是旧约祭司的衣服。在预表里，细麻表征人性。…在十章里，基督自己，神的中心与普及，乃是祭司，照顾被掳中的以色列人。祂在人性里作祭司，照顾神被掳的子民。

# WEEK 1 — DAY 5

## Morning Nourishment

Dan. 10:5-7 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude. And I, Daniel, alone saw the vision...

A person who pursues an understanding of prophecies must have an intimate relationship with God...Abraham was a person who foreknew the move of God. Because he was “the friend of God” (James 2:23), God said, “Shall I hide from Abraham what I am about to do?” (Gen. 18:17). Daniel saw visions and recorded prophecies, because he was a “man of preciousness” to God (Dan. 10:11, 19; 9:23). (Truth Lessons—Level Four, vol. 1, p. 11)

## Today's Reading

The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization. Before showing Daniel the great distress, God revealed to him the excellent man described in Daniel 10:4-9. Daniel may not have known that this man was the Messiah, but I believe that Daniel understood that this One was the Lord as a man. That man was not only Jehovah but Jehovah becoming a man.

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (v. 5a)...He appeared to Daniel not wearing armor for fighting but dressed in a linen robe, the Old Testament priestly garment. In typology, linen signifies humanity...At the time of Daniel 10, Christ Himself, God's centrality and universality, was a Priest taking care of the children of Israel in captivity. He is a Priest in His humanity taking care of God's captive people.

第二，基督向但以理显现，给他看见祂作王的身分（由精金带所表征），为要掌管万民（5下）。…腰带是为着加强。基督的作王身分…乃是由精金所表征。祂的祭司职任是属人的，祂的作王身分是神圣的。

不仅如此，基督乃是在祂的宝贵和尊荣里显现，供人珍赏；这是由祂的身体如水苍玉所表征（6上）。这…表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）。

不仅如此，基督乃是在祂的光明里显现，为要光照人。祂的光明乃是由祂的面貌如闪电所表征（6中）。…基督光照的眼光，为要搜寻并审判，是由祂眼目如火把所表征（6中）。…基督也是在祂工作和行动的闪耀里显现，…由祂的手和脚如闪耀发亮的铜所表征（6下）。…在预表里，铜表征神的审判，使人明亮。…基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。这样一位基督一直受人试验，并试验人。

最后，基督在祂刚强的说话里向但以理显现，为要审判人。祂刚强的说话是由祂说话的声音如大众的声音所表征（6末）。…祂是宝贵、有价值、完整并完全的。作为人，祂是神行动的中心与普及，为着完成神的经纶。祂是非常宝贵、光明的一位，常在光照、照亮并试验人。作为祭司，祂在照顾我们；作为君王，祂在管理我们。祂是何等奇妙！

因为基督的异象是属灵的，不是物质的，所以只有但以理看见，那些倚靠自己物质眼光的人就看不见。要看见基督的异象，物质的眼光是无效的。因此，在属世之人的眼中，耶稣仅仅是一个人；但我们在神的怜悯下，有属灵的眼光，就能看见基督是何等亲爱并宝贵。我们都需要看见但以理所看见的基督。愿我们都看见但以理十章超越之基督的异象（但以理书生命读经，一一〇至一一三页）。

参读：但以理书生命读经，第三、十二至十三、十五篇。

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples [v. 5b]...A girdle is for strengthening. Christ's kingship is signified...by gold. His priesthood is human, whereas His kingship is divine.

Furthermore, for His people's appreciation Christ appeared also in His preciousness and dignity as signified by His body being like beryl (v. 6a)... This signifies that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue).

Furthermore, Christ appeared in His brightness for shining over the people. His brightness is signified by His face being like the appearance of lightning (v. 6b). Christ's enlightening sight for searching and judging is signified by His eyes being like torches of fire (v. 6c). Christ also appeared in the gleam of His work and move,...signified by His arms and feet being like...bronze (v. 6d)...Bronze signifies God's judgment, which makes people bright...Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others.

Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e). Christ...is precious, valuable, complete, and perfect. As a man, He is the very centrality and universality of God's move to carry out His economy. He is so precious, bright, shining, enlightening, and testing. As the Priest, He is taking care of us, and as the King, He is ruling over us. How wonderful He is!

Because the vision of Christ was spiritual, not physical, it was seen only by Daniel and not by those who relied on their physical sight. Concerning seeing the vision of Christ, the physical view avails nothing. For this reason, in the eyes of the worldly people, Jesus is merely a human being. But under God's mercy and with a spiritual view, we may see how dear and precious Christ is. We all need to see the Christ Daniel saw. May we all see the vision of the excellent Christ in chapter 10 of Daniel. (Life-study of Daniel, pp. 95-98)

Further Reading: Life-study of Daniel, msgs. 3, 12—13, 15

# 第一周■周六

## 晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

加五 25 “我们若凭着灵活着，也就当凭着灵而行。”

约伯的经历乃是神圣经纶的一个步骤。在这光景中，神采取了一个步骤，要在约伯身上成就一些事。…在撒但头一次的攻击之前，约伯是一个自满的人。…最后，约伯的家产、健康和纯全，都被剥夺并销毁。

神的心意是要将约伯引进对神更深的追求，使他能够得着神，而不是得着神的祝福，或他凭自己的完全和纯全而有的成就。约伯满足于停留在得着物质事物和道德成就的成功范围里，但他一点也没有神。因此，神把他引进另一个范围里，使他能够得着神（约伯记生命读经，二五至二六页）。

## 信息选读

今天三一神完全终极完成于那灵。…作为包罗万有的灵，祂乃是三一神的终极完成与总和。我们得着祂，就得着子与父。…父、子、灵三者乃是包罗万有的灵。我们的神乃是终极完成的灵。我们的父、我们的主、我们的主人、我们的救赎主和我们的救主，就是赐生命的灵。这赐生命的灵是包罗万有、复合并终极完成的。现今祂就在我们里面。

新约嘱咐我们要由这灵重生，并借这灵得着神圣的生命。然后我们需要凭着这灵生活行动，也要照着灵作一切事，以经历基督，享受父神，甚至享受

# WEEK 1 — DAY 6

## Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Job's experience was a step of the divine economy. In this situation God took a step to accomplish something with Job. Before Satan's first attack, Job was a person of contentment...Eventually, Job's possessions, health, and integrity were stripped away and consumed.

God's intention was to usher Job into a deeper seeking after Him that he might gain Him instead of His blessings and his attainments in his perfection and integrity. Job was contented in the realm of success in his gaining of material things and in his ethical attainments, but he had nothing of God. Therefore, God ushered him into another realm that he might gain God. (Life-study of Job, p. 21)

## Today's Reading

Today's Triune God is altogether consummated in the Spirit...As the all-inclusive Spirit, He is the consummation, the aggregate, of the Triune God. When we receive Him, we receive the Son and the Father...All three—the Father, the Son, and the Spirit—are the all-inclusive Spirit. Our God is the consummated Spirit. Our Father, our Lord, our Master, our Redeemer, and our Savior is the life-giving Spirit. This life-giving Spirit is all-inclusive, compounded, and consummated. Even now He is within us.

In the New Testament we are charged to be regenerated by this Spirit and to receive the divine life through this Spirit. Then we need to live, to walk, by this Spirit, and we need to experience Christ, to enjoy God the

三一神的丰满。我们只要照着灵作一切事，就能经历基督的成为肉体、人性生活、钉死、复活、升天和那灵的浇灌。这会使我们成为神的召会、基督的身体、新人和三一神的生机体，终极完成于新耶路撒冷。

在我们的日常生活中，我们不该在善恶知识树的范围里，乃该在赐生命之灵的范围里。我们…该与主成为一灵，借此照着灵作一切事。…我为主说话前，都有一个简单的祷告：“主，与我成为一灵，使我能与你成为一灵。主，在我的说话中说话，使我的说话成为你的说话。”这就是活在神永远经纶的分赐里。我们这样生活、说话，就享受神圣的分赐，基督就在我们里面加多。基督在我们里面增长，我们也在基督里面增长。

今天在我们基督徒的生活中，我们基督徒该只摸这灵。…我们一切所作所是都该凭着灵、同着灵、在灵里并借着灵。我们该凭灵祷告，凭灵读经，凭灵爱人，凭灵传福音。

我们必须宝贝加拉太书里的两个灵：神的灵，对我们是神圣福分的集大成；人的灵，作神的灵的接受器、容器、储存器。因此，我们需要顾到我们的灵，作一切事都要操练我们的灵。这样，我们就经历神的灵在我们里面活着、在我们里面安家并变化我们。神的灵住在我们里面祷告、读经、说神的话、爱我们的配偶并传福音看望罪人。这样的生活就是经过过程的三一神，与得重生的三部分人的调和。这是新约的神圣启示，作为约伯受苦的答案，也是关于神创造人并对付祂选民之目的这个大问题的答案（约伯记生命读经，八三至八四、一〇八至一〇九页）。

参读：约伯记生命读经，第三至四、八至十、十二、十六、三十至三十一篇。

Father, and even to enjoy the fullness of the Triune God by doing everything according to the Spirit. As long as we do everything according to the Spirit, we can experience Christ's incarnation, human living, death, resurrection, and ascension with the outpouring of the Spirit. This will cause us to be the church of God, the Body of Christ, the new man, and the organism of the Triune God, which will consummate in the New Jerusalem.

In our daily living we should not be in the realm of the tree of the knowledge of good and evil but should be in the realm of the life-giving Spirit...We should do everything according to the Spirit by being one spirit with the Lord...Before I speak for the Lord, I pray one simple prayer: "Lord, be one spirit with me that I may be one spirit with You. Lord, speak in my speaking and make my speaking Your speaking." This is to live in the dispensing of the eternal economy of God. When we live and speak in this way, we enjoy the divine dispensing, and Christ increases within us. Christ grows in us, and we grow in Christ.

Today in our Christian life we Christians should just deal with this Spirit... We should do everything and be everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit. We should pray by the Spirit, read the Bible by the Spirit, love others by the Spirit, and preach the gospel by the Spirit.

We must treasure the two spirits in Galatians—the divine Spirit as the aggregate of the divine blessing to us and the human spirit as the receiver, the container, the keeper, of the divine Spirit. Thus, we need to take care of our spirit, doing everything by exercising our spirit. Then we will experience the divine Spirit living in us, making His home in us, and transforming us. The divine Spirit lives in us to pray, to read the Bible, to speak God's word, to love our spouse, and to visit sinners for the preaching of the gospel. Such a living is the mingling of the processed Triune God with the regenerated tripartite man. This is the divine revelation in the New Testament as the answer to the sufferings of Job and to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people. (Life-study of Job, pp. 69-70, 90)

Further Reading: Life-study of Job, msgs. 3—4, 8—10, 12, 16, 30—31

# 第一周诗歌

## 里面生命的各方面 — 变化

546

8 7 8 7 副 (英 750)

降 E 大调

4/4

一 神的心意是要我们模成祂儿子形象；  
 因此祂灵变化工作，必须完成我身上。  
 求主将我魂的各部，全都变成你形象；  
 用你那灵将我浸透，使我全象你模样。

二 神已用祂神圣生命，在我灵中重生我；  
 但祂还须在我魂中，作那变化的工作。

三 从我灵中向外开展，祂就变化我全魂；  
 更新里面每一部分，直到全人都归顺。

四 借祂那灵生命大能，照祂形状变化我；  
 一部一部，荣上加荣，模成祂形，新而活。

五 一直变化，全人圣别，直到象祂，得成熟；  
 一直变化，魂全占有，直到贱体蒙救赎。

# WEEK 1 — HYMN

## God's intention is to have us

### Various Aspects of the Inner Life — Transformation

750

1. God's in - tention is to have us All con - formed to His dear Son;  
 Thus a work of transform - a - tion By the Spir - it must be done. Lord, trans -  
 form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -  
 rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated  
 In our spirit with His life;  
 But He must transform us further—  
 In our soul by His own life.
3. Spreading outward from our spirit  
 Doth the Lord transform our soul,  
 By the inward parts renewing,  
 Till within His full control.
4. By the power of His Spirit  
 In His pattern He transforms;  
 From His glory to His glory  
 To His image He conforms.
5. He transforms, all sanctifying,  
 Till like Him we are matured;  
 He transforms, our soul possessing,  
 Till His stature is secured.



## 第二周

# 挪亚身上的生命线— 改变时代的生活与工作

诗歌：补 537

读经：创六 5～14，来十一 7

- 创 6:5 耶和華見人在地上罪惡甚大，心中終日所思念的盡都是惡；
- 创 6:6 耶和華就後悔造人在地上，心中忧伤。
- 创 6:7 耶和華說，我要將所創造的人，連人帶走獸、爬物、以及空中的飛鳥，都從地上除滅，因為我後悔造了他們。
- 创 6:8 但挪亞在耶和華眼前蒙恩。
- 创 6:9 挪亞的后代記在下面。挪亞是個義人，在當時的世代是個完全人；挪亞與神同行。
- 创 6:10 挪亞生了三個兒子，就是閃、含、雅弗。
- 创 6:11 全地在神面前敗壞，地上滿了強暴。
- 创 6:12 神觀看全地，見是敗壞了；凡屬肉體的人，在地上的行徑都敗壞了。
- 创 6:13 神就對挪亞說，凡屬肉體之人的結局，已經來到我面前；因為地上滿了他們的強暴，我要把他們和地一併毀滅。
- 创 6:14 你要用歌斐木造一只方舟，里面要有隔間，方舟內外要塗上松香。
- 来 11:7 挪亞因着信，既蒙神指示他未見的事，就為虔敬所動，預備了一只方舟，使他全家得救，借此就定了那世界的罪，並且承受了那照着信而得的義。

### 【周一】

壹 挪亞相信神，與神同行，討神喜悅，並享受神一切的所是——創六 8：

一 撒但敗壞人到了極點，神決意要毀滅祂為着自己定旨所造的人。

## Week Two

# The Line of Life with Noah— the Life and Work That Change the Age

Hymns: E1268

Scripture Reading: Gen. 6:5-14; Heb. 11:7

- Gen. 6:5 And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
- Gen. 6:6 And Jehovah repented that He had made man on the earth, and it grieved Him in His heart.
- Gen. 6:7 And Jehovah said, I will blot out the man whom I have created from the surface of the ground, from man to beast to creeping things to the birds of heaven; for I repent that I have made them.
- Gen. 6:8 But Noah found favor in the sight of Jehovah.
- Gen. 6:9 These are the generations of Noah. Noah was a righteous man, blameless in his generations; and Noah walked with God.
- Gen. 6:10 And Noah begot three sons: Shem, Ham, and Japheth.
- Gen. 6:11 And the earth was corrupt before God, and the earth was filled with violence.
- Gen. 6:12 And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted its way upon the earth.
- Gen. 6:13 And God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence because of them; and now I am about to destroy them with the earth.
- Gen. 6:14 Make yourself an ark of gopher wood; you shall make rooms in the ark and shall cover it within and without with pitch.
- Heb. 11:7 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

### § Day 1

I. Noah believed in God, walked with God, pleased God, and enjoyed all that God is—Gen. 6:8:

A. Satan had corrupted man to the uttermost, and God had determined to destroy the man whom He had created for His purpose.

二 因此，似乎神被击败了，“但挪亚”指出一个主宰的因素，提供神一条路，继续执行祂对人原初的定旨。

三 借着挪亚的生活和工作，神胜过了祂的仇敌，并转移了时代。

## 【周二】

贰 挪亚的生活是一个改变时代的生活——参腓一 19 ~ 21 上：

一 改变时代的生活，乃是承继先祖敬虔之路的生活：

- 1 挪亚承继了亚当得救的路，接受基督作为女人后裔的应许，并接受基督作为使神满足之义的遮盖——创三 15，20 ~ 21，参赛十二 2。
- 2 挪亚承继了亚伯献祭的路，就是将基督献给神，不仅使祂作赎我们罪的祭物，也作讨神喜悦的礼物——创四 4。
- 3 挪亚承继了以挪士呼求耶和華名的路，享受祂一切的所是——26 节，耶三三 3，罗十 12，提后二 22。
- 4 挪亚承继了以诺与神同行的路，就是接受神作我们的中心和一切，照着神并与神一同生活并作一切事——创五 22 ~ 24，来十一 5 ~ 6，林后五 4，9，14 ~ 16，六 1。

## 【周三、周四】

二 神给挪亚看见，他所活在其中之败坏时代的真实光景——创六 3，5，11，13，太二四 37 ~ 39，提后三 1 ~ 5。

三 “但挪亚在耶和華眼前蒙恩〔得恩典〕”——创六 8

B. Thus, it appeared that God was defeated; but Noah points to the sovereign factor that provided God a way to continue to carry out His original purpose with man.

C. Through Noah's life and work, God gained the victory over His enemy and changed the age.

## § Day 2

II. Noah's life was a life that changed the age—cf. Phil. 1:19-21a:

A. The life that changes the age is a life that inherits the godly ways of the forefathers:

1. Noah inherited Adam's way of salvation, receiving the promise of Christ as the seed of the woman and the covering of Christ as the God-satisfying righteousness—Gen. 3:15, 20-21; cf. Isa. 12:2.
2. Noah inherited Abel's way of offering, which is that of offering Christ to God, not only as the sacrifice for our sins but also as a gift for pleasing God—Gen. 4:4.
3. Noah inherited Enosh's way of calling on the name of Jehovah to enjoy all that He is—v. 26; Jer. 33:3; Rom. 10:12; 2 Tim. 2:22.
4. Noah inherited Enoch's way of walking with God, which is to take God as our center and everything, living and doing all things according to God and with God—Gen. 5:22-24; Heb. 11:5-6; 2 Cor. 5:4, 9, 14-16; 6:1.

## § Day 3 & Day 4

B. God showed Noah the true situation of the corrupt age in which he lived—Gen. 6:3, 5, 11, 13; Matt. 24:37-39; 2 Tim. 3:1-5.

C. "But Noah found favor [grace] in the sight of Jehovah"—Gen. 6:8:

- 1 当撒但尽力把局面破坏之后，总有一些人在神眼前蒙恩，成为转移那时代的人——参但一 8，九 23，十 11，19。
- 2 创世记的记载，主要的目的不是要表明堕落，乃是要表明神的恩典能为堕落的人作那么多：
  - a 恩典乃是神自己，神的同在，给我们享受，成为我们的一切，并在我们里面、借着我们、且为着我们作一切——约一 14，16 ~ 17，后二 21。
  - b 对主作恩典的享受，乃是与那些爱祂的人同在——弗六 24，约二一 15 ~ 17。
  - c 主耶稣基督的恩典作为三一神全备的供应，是我们借着操练我们人的灵所享受的——来十 29 下，加六 18，腓四 23，门 25，提后四 22。
  - d 神的话是恩典的话——徒二十 32，西三 16，参耶十五 16。
  - e 我们在一的立场上与圣徒一同聚集，就经历经过过程的三一神作生命的恩典——诗一三三 3，彼前三 7，徒四 33，十一 23。
  - f 我们在苦难和试炼中，能经历主作我们加增并全丰全足的恩典——林后十二 9。
  - g 我们需要在主恩典的能力里为主劳苦——林前十五 10，58，三 12。
  - h 我们需要作神诸般恩典的好管家——彼前四 10，弗三 2，林后一 15，弗四 29。
  - i 凭着恩典的大能，恩典的力量，和恩典的生命，我们能与神并与彼此是对的；恩典产生义——来十一 7，罗五 17，21。

1. When Satan has done his best to damage the situation, there have always been some who found grace in the eyes of God to become ones who turned the age—cf. Dan. 1:8; 9:23; 10:11, 19.
2. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people:
  - a. Grace is God Himself, the presence of God, enjoyed by us to be everything to us and to do everything in us, through us, and for us—John 1:14, 16-17; Rev. 22:21.
  - b. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17.
  - c. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
  - d. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.
  - e. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.
  - f. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.
  - g. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:12.
  - h. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2; 2 Cor. 1:15; Eph. 4:29.
  - i. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; grace produces righteousness—Heb. 11:7; Rom. 5:17, 21.

## 【周五】

叁 挪亚的工作是一个改变时代的工作——林前三 9，林后六 1，太十六 18，林前三 12：

一 神给挪亚的是包罗万有的启示，更进一步的启示，建造方舟的启示，就是神要结束败坏的时代，而带进一个新时代的路：

- 1 方舟是基督的预表（彼前三 20 ~ 21）——不仅预表个人的基督，也预表团体的基督，召会，就是基督的身体和新人，要终极完成于新耶路撒冷。（太十六 18，林前十二 12，弗二 15 ~ 16，西三 10 ~ 11，启二一 2。）
- 2 方舟的建造预表团体基督的建造，是借着与神同工的人，以基督之丰富的元素为材料建造的——林前三 9 ~ 12 上，弗四 12，二 22。

## 【周六】

3 这建造就是把基督作到人里面，而凭基督将人建造在一起，成为神在肉体的显现——提前三 15 ~ 16：

a 我们工作中很重要的一件事，乃是将建造和被建造的神供应到人里面，好使三一神能将自己建造到他们全人里面——太十六 18，弗二 21 ~ 22，三 17 上，林前十四 4 下。

b 我们需要实行一件事——就是将经过过程并终极完成的三一神供应到人里面，使祂能将祂自己建造到他们里面的人里；我们需要祷告，求主教导我们这样作工——林后十三 14，林前三 9 上，10，12，罗十一 36。

二 借着建造召会并进入召会生活，我们要从神用大灾难对今天邪恶世代的审判蒙拯救，并要从那世代分别出来，而被引进新的时代，就是千

## § Day 5

III. Noah's work was a work that changed the age—1 Cor. 3:9; 2 Cor. 6:1; Matt. 16:18; 1 Cor. 3:12:

A. God gave Noah an all-inclusive revelation, a further revelation, the revelation to build the ark, which was the way that God would terminate the corrupted generation and bring in a new age:

1. The ark is a type of Christ (1 Pet. 3:20-21)—not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man to consummate in the New Jerusalem (Matt. 16:18; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11; Rev. 21:2).
2. The building of the ark typifies the building of the corporate Christ, with the element of Christ's riches as the building material, by those who work together with God—1 Cor. 3:9-12a; Eph. 4:12; 2:22.

## § Day 6

3. This building is the working of Christ into people to build them together by Christ that they may become God's manifestation in the flesh—1 Tim. 3:15-16:

a. The crucial matter in our work is to minister the building and build God into others so that the Triune God may build Himself into their being—Matt. 16:18; Eph. 2:21-22; 3:17a; 1 Cor. 14:4b.

b. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12; Rom. 11:36.

B. By building the church and entering into the church life, we will be saved from God's judgment on today's evil generation through the great tribulation and will be separated from that generation to be ushered into

年国时代——来十一7，太二四37～39，路  
十七26～27。

a new age, the age of the millennium—Heb. 11:7; Matt. 24:37-39; Luke  
17:26-27.



## 第二周■周一

### 晨兴喂养

创六 8 ~ 9 “但挪亚在耶和华眼前蒙恩。挪亚的后代记在下面。挪亚是个义人，在当时的世代是个完全人；挪亚与神同行。”

当神在创世记一章初次看人的时候，祂既快乐又喜悦。当神在六章再次看人的时候，祂看见人已经邪恶败坏到了极点，就为着造了人而忧伤。从一章到这里，有何等的改变！…如果你是神，你会怎么作？也许你会说，“算了吧。”但神永远的目的怎么办？神岂不是永远的神？永远的神能改变么？神不是短暂的神，乃是永远的神，在祂并没有转动的影儿（雅一 17）。祂作了决定，就永远立定。如果神忘了祂永远的目的，祂的仇敌会讥笑祂说，“你想要创造人来击败我，但是你没有击败我，反被我击败了。”神会被击败么？绝对不会！那么神应该怎么作？答案就在创世记六章八节：“但挪亚在耶和华眼前蒙恩。”历代以来，这原则一直不变（创世记生命读经，四七一页）。

### 信息选读

我们从创世记六章五节读到八节。“耶和华见人在地上罪恶甚大，心中终日所思念的尽都是恶。”（5）所思念的，直译，思想的意念。“意念”一辞，在希伯来文不仅指意念，也指目的和愿望。“耶和华就后悔造人在地上，心中忧伤。耶和华说，我要将所创造的人，…都从地上除灭，因为我后悔造了他们。”（6 ~ 7）如果一切到此为止，那就没有希望了。但是，阿利路亚，我们还有第八节！这一节开始于一个重要的“但”字。

## WEEK 2 — DAY 1

### Morning Nourishment

Gen. 6:8-9 But Noah found favor in the sight of Jehovah. These are the generations of Noah. Noah was a righteous man, blameless in his generations; and Noah walked with God.

When God had His first look at mankind in Genesis 1, He was happy and pleased with man. When God had another look at man in Genesis 6, He saw that man had become wicked and corrupt to the uttermost, and it grieved Him that He had made man. What a change from Genesis 1!...What would you have done if you had been God? Perhaps you would have said, “Forget about it.” But what about God’s eternal purpose? Is not God the eternal God? Can the eternal God change? God is not a temporary God but an eternal God. In Him there is no shadow of change (James 1:17). Once He makes a decision, it stands for eternity. If God had forgotten His eternal purpose, His enemy would have laughed at Him, saying, “You intended to create man to defeat me, but instead of You defeating me, I have defeated You.” Will God be defeated? Never! Then what should God do? The answer, the same in principle throughout the centuries, is found in Genesis 6:8: “But Noah found favor in the sight of Jehovah.” (Life-study of Genesis, p. 386)

### Today’s Reading

Let us read Genesis 6:5 through 8 : “Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” In Hebrew, the words every imagination signify not only the imagination but also the purposes and desires. “And Jehovah repented that He had made man on the earth, and it grieved Him in His heart. And Jehovah said, I will blot out the man whom I have created...; for I repent that I have made them.” If that had been all, there would have been no hope. But Hallelujah for verse 8! This verse begins with a big “but.” “But Noah found favor in the sight of Jehovah.” The King James Version

“但挪亚在耶和华眼前蒙恩。”这是创世记这卷书中最重大的经节之一。

撒但很乐意听到，神要把人从地上除灭，但挪亚却在耶和华眼前蒙恩。这转变了局面，改变了时代。阿利路亚，神没有被击败！在表面的失败中，借着一个人，在耶和华眼前蒙恩的人得胜了。这是个转折点。如果你配着圣经读一读历史，你会看见在每一个时代，当撒但尽力把局面破坏到极点之后，总有一个人或少数人在神眼前蒙恩，成为改变那时代的人。你们记得以色列人的历史，虽然他们一再堕落，堕落到底，但是出来了一个少年人，使仇敌大大的惊讶，这人名叫但以理。但以理一章八节说，“但以理却立定心意，不以王的膳和王所饮的酒玷污自己。”但以理书说，“但以理却…”。创世记六章八节说，“但挪亚…”。

如果我们看挪亚的生活，我们会看见这不仅是与神同行，或建造方舟的事。基本且重要的点乃是，神用挪亚改变了时代。…看来好像没有希望了。但挪亚蒙了恩典，挪亚的生活是改变时代的生活。

看看今天的局面。如果你读福音书，如果你看见神对召会的定旨，你会认识召会有这样一个高超的使命。召会是由神的生命所产生，在这新约时代彰显神自己。召会已受托以这样一个荣耀的使命。我们不需要看过去。眼前的情况就足以告诉我们，召会是多么堕落，多么偏离神正确的目标。但不要灰心。虽然撒但尽力破坏，神仍然有方法达成祂原初的目的。在一切的失败之中，神今天兴起了众地方召会来改变时代（创世记生命读经，四七一至四七三页）。

参读：创世记生命读经，第二十九篇。

translates this verse, “But Noah found grace in the eyes of the Lord.” This is one of the greatest verses in the book of Genesis.

Satan was glad to hear that God was going to blot out man from the surface of the ground, but Noah found favor, or grace, in the sight of Jehovah. That turned the situation and changed the age. Hallelujah, God was not defeated! In the midst of apparent defeat, there was victory through a man who found favor, or grace, in the sight of Jehovah. That was the turning point. If you read history along with the Bible, you will see that in every generation, when Satan has done his best to damage the situation to the uttermost, there has always been one man or a few people who found grace in the sight of God and who became the ones who turned the age. Remember the history of Israel. Although they degraded lower and lower until they reached the bottom, there was, much to the surprise of the enemy, a young man named Daniel. Daniel 1:8 says, “But Daniel set his heart not to defile himself with the king’s choice provision and with the wine that the king drank.” There in the book of Daniel it says, “But Daniel”; here in Genesis 6:8 it says, “But Noah.”

If we look at Noah’s life, we will see that it was not simply a matter of walking with God or of building the ark. The basic and crucial point is that God used Noah to change the age...There seemed to be no hope. But Noah found favor. Noah’s life was a life that changed the age.

Look at the situation today. If you read the Gospels and if you see God’s purpose for the church, you will realize that the church has such a high commission. The church was produced with God’s life to express Him in this New Testament age. The church has been entrusted with such a glorious commission. There is no need for us to look into the past. The present situation is sufficient to show us how much the church has fallen and deviated from God’s proper goal. But do not be disappointed. Though Satan has done his best, God still has a way to carry out His original purpose. Among all the defeats, God today has raised up local churches to change the age. (Life-study of Genesis, pp. 386-387)

Further Reading: Life-study of Genesis, msg. 29

## 第二周■周二

### 晨兴喂养

创四 26 “塞特也生了一个儿子，起名叫以挪士。在那时候，人开始呼求耶和华的名。”

五 24 “以诺与神同行，神将他取去，他就不在世了。”

现在让我们来看改变时代的生活。…这种生活总是承继先祖敬虔的路。感谢神，挪亚从亚当算是第十代，有许多好的先祖。以诺是第七代，玛土撒拉是第八代，拉麦是第九代，而挪亚是第十代。挪亚的九位先祖，从亚当到拉麦，都是敬虔的人。虽然创世记记载人的堕落，但这不过是一个背景，向我们展示出敬虔之路的真实图画。

挪亚承继了亚当救恩的路（三 20～21）。…虽然亚当堕落了，但他得着了神救恩的路。如果你从未堕落后，你永远不会尝到神救恩的甜美。因为我们堕落后，又得救了，我们就能见证神救恩的甜美。让我们欢然前来，从神救恩之泉取水（赛十二 3）。亚当是从神救恩之泉取水的先驱者。他是那样的喜乐，称他的妻子为“活的”（创三 20—“夏娃”意“活的”）。当他称他的妻子为“活的”时，你想他是不是很喜乐？我深信他是从救恩之泉欢然取水。我也深信挪亚承继了这救恩的路（创世记生命读经，四七三至四七四页）。

### 信息选读

挪亚也承继了亚伯献祭的路（创四 4）。亚当的路是使自己得救的路，但亚伯的路是借着向神献礼物，讨神喜悦的路（来十一 4）。你能想像堕落的人能讨神喜悦么？…他讨神喜悦的路是将预表基督的祭物献给神。我也能用同样的路讨神喜悦。虽然我

## WEEK 2 — DAY 2

### Morning Nourishment

Gen. 4:26 And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah.

5:24 And Enoch walked with God, and he was not, for God took him.

Let us now look into the life that changed the age. This life always inherits the godly ways of the forefathers. Thank God that Noah, the tenth generation from Adam, had many good forefathers. Enoch was the seventh generation, Methuselah the eighth, Lamech the ninth, and Noah the tenth. All of Noah's nine forefathers from Adam to Lamech were godly men. Although Genesis gives us a record of man's fall, that is only a background showing us the true picture of the godly ways.

Noah inherited Adam's way of salvation (3:20-21)...Although Adam had fallen, he was given the way of God's salvation. If you had never fallen, you would never be able to taste the sweetness of God's salvation. Since we have been fallen and saved, we can testify of the sweet taste of God's salvation. Let us come with rejoicing to draw water from the springs of God's salvation (Isa. 12:3). Adam was the pioneer in drawing water from the springs of God's salvation. He was so joyful that he called his wife's name "Living" (Gen. 3:20—Eve means "living")...I am quite sure that he drew water with rejoicing from the springs of salvation. I have no doubt that Noah inherited this way of salvation. (Life-study of Genesis, pp. 387-388)

### Today's Reading

Noah also inherited Abel's way of offering (Gen. 4:4). Adam's way was the way to get himself saved, but Abel's was the way to please God by offering gifts to Him (Heb. 11:4). Can you imagine that a fallen man could please God?...His way of pleasing God was that of offering the type of Christ to God. I can please God in the same way. Although I am a fallen

是个堕落的人，有堕落的性情，我却能将基督献给神作礼物，讨神的喜悦。我不是夸口，但我可以向你们宣告，在这几天之内我非常讨神喜悦。…就是在今天早晨和今天下午我都很喜乐，因为我的神十分喜悦。我的神喜乐，我也喜乐。讨神喜悦的路是什么？就是亚伯的路，也就是将基督献给神，不仅使祂作我们的赎罪祭，也作我们讨神喜悦的礼物。…当我们将基督献给神，祂对我们的礼物也很喜乐。神所喜悦的乃是基督。挪亚必然采取了亚伯的路。…挪亚所承继第三条敬虔的路，是以挪士呼求主名，享受主一切所是的路（创四 26）。…这不仅仅是得救或讨神喜悦，更是借着呼求神的名，有分于并享受神的所是。我们可以借着呼求主名有分于神的丰富。挪亚必定已经实行这个。

挪亚也承继了活并生的路（五 3 ~ 28）。挪亚像他的先祖一样，不是闲懒的，而是有一个目的为神而活，并为人类正确的繁增，生儿生女，使神得以借着人类在这地上达成祂的目的。…挪亚也承继了第五条与神同行的路（22、24）。…看见堕落的人能得救，固然美妙，但我们必须进一步看见，这样的人还能与神同行。在人类的第七代，以诺发现了与神同行的路。我们能得救，讨神喜悦，呼求祂的名，活着并生养，且与神同行。我们还要什么？我们似乎已经完全满足了。我们得救了；我们能讨神喜悦，我们能呼求祂的名，享受祂对我们所是的一切；我们能有个目的而活，并为着神的繁增而生，就是结果子；我们且能与神同行。我们还缺少什么？没有所缺的了。我们既快乐又满足。但神还没有得着满足。这是主给我的负担。只看见挪亚继承先祖各样敬虔的路还不够。如果这职事只帮助你们看见这么多，就误了神的事。我们必须看见更多（创世记生命读经，四七四至四七六页）。

参读：创世记生命读经，第二十九篇。

man with a fallen nature, I can please God by offering Christ to Him as a gift. I am not boasting, but I can declare to you that I have pleased God very much in these recent days...Even this morning and this afternoon I was happy because my God was pleased. My God was happy, and I was happy too. What is the way to please God? It is the way of Abel, which is to offer Christ to God, not only as the sacrifice for our sins but also as a gift for pleasing God...Whenever we bring Christ to God, He is very happy with our gift. God is pleased with Christ. Noah surely adopted Abel's way. The third godly way that Noah inherited was Enosh's way of calling on the name of the Lord to enjoy all that He is (Gen. 4:26)...It was not only a matter of being saved or of pleasing God but of participating in and enjoying what God is by calling on His name. We may partake of the riches of God by calling on the name of the Lord. Noah must have practiced this.

Noah also inherited the way of living and begetting (5:3-28). Noah, like his forefathers, was not idle but was living with a purpose for God and begetting children for man's proper multiplication that God's purpose might be fulfilled on this earth through mankind. Noah also inherited the fifth way, the way of walking with God (vv. 22, 24)...Although it is marvelous to see that a fallen man can be saved, we must further realize that such a person can walk with God. In the seventh human generation, Enoch discovered the way of walking with God. We can be saved, please God, call on His name, live and beget, and walk with God. What else do we want? It seems that we have been fully satisfied. We are saved; we can please God; we can call on His name to enjoy all that He is to us; we can live with a purpose and beget, that is, bear fruit, for God's multiplication; and we can walk with God. What do we lack? Nothing. We are pleased and satisfied. However, God has not been satisfied. This is the burden that the Lord has shown me. It is inadequate simply to see that Noah inherited all the godly ways of his forefathers. If this ministry only helps you to see this much, it has failed God. We must see something more. (Life-study of Genesis, pp. 388-390)

Further Reading: Life-study of Genesis, msg. 29

## 第二周■周三

### 晨兴喂养

林前十五 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。”

加六 18 “弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

我们需要领会，创世记这卷书中所描绘的堕落乃是背景，为要衬托出一幅非常积极的图画，表明神对于堕落的人所作的。创世记的记载，主要的目的不是要表明堕落，乃是要表明神的恩典能为堕落的人作那么多。…六章八节说，“但挪亚在耶和华眼前蒙恩。”（蒙恩，或作，得恩典。）在耶和华眼前蒙恩不是一件小事。“蒙恩”是什么意思？请注意这节不是说，神对挪亚有恩典，或说神施恩给挪亚。不，这里是说挪亚蒙恩，得恩典。要记得创世记是一卷充满属灵种子的书。在八节这里是圣经中第一次提到恩典。挪亚能以是他所是的，乃是因他在耶和华眼前得恩典（创世记生命读经，四五三、四五五页）。

### 信息选读

希伯来四章十六节告诉我们，只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。我年轻的时候几乎每天都祷告说，“主，我来到施恩的宝座前。在你的施恩宝座前，我得着恩典作我应时的帮助。主，我每分钟都需要你的恩典。我不仅每年、每周、每天、每小时需要你的恩典，更是每分钟都需要你的恩典。没有你的恩典，我简直什么也不能承当。”今天我

## WEEK 2 — DAY 3

### Morning Nourishment

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. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

We need to realize that the falls portrayed in the book of Genesis are the background of a very positive picture that shows what God has done with the fallen human race. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people. Genesis 6:8 says, "But Noah found favor in the sight of Jehovah." Favor can also be translated "grace." Finding grace in the sight of the Lord is not a small thing. What does "finding grace" mean? Notice that this verse does not say that God was gracious to Noah or that Jehovah granted grace to Noah. No, it says that Noah found grace. Remember that Genesis is a book filled with spiritual seeds. Here, in 6:8, we have the first mention of grace in the Bible. Noah was able to be what he was because he found grace in the sight of Jehovah. (Life-study of Genesis, pp. 371-372)

### Today's Reading

Hebrews 4:16 tells us to come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help. When I was young, nearly every day in my prayers I would say, "Lord, I am coming to the throne of grace. At Your throne of grace I find grace for my timely need. Lord, I need Your grace every minute. I not only need Your grace every year, every week, every day, and every hour but every minute. Without Your grace I simply cannot bear anything." Today...I keep on telling the Lord, "Lord, I

仍然…不断地告诉主：“主，我每分钟都需要你的恩典。我知道你是有恩典的，并且你为我预备了恩典。主，因为恩典需要我的合作，我跪在施恩的宝座前，要得恩典以应付我的需要。”很多时候我们简直无法忍受我们的环境，并且不能面对将要遭遇的事。然而，有一个地方叫作施恩的宝座。你坦然无惧地来到施恩的宝座前，就能受怜悯，得恩典，作应时的帮助。

恩典不仅是神所给的某种东西，更是神自己为我们作事。恩典不仅是神所给我们客观的东西，恩典乃是神自己临到我们，为我们作事。你软弱么？神要来作你的力量，神那个来就是恩典。你不能面对你的处境么？那不该是个问题，因为神要与你站在一起，为着你并在你里面面对这处境。这是恩典。…神的同在乃是挪亚的力量和动力。挪亚不但在客观方面享受神给他的事物，他更享受神自己。在一个弯曲、悖谬和淫乱的世代，这世代的试诱没有人能抗拒，但挪亚在耶和华眼前蒙恩。

想想看现代社会的情形。我甚至不敢看报纸，它含有太多的试诱。当我沿街走着的时候，我不敢往橱窗里面看。…你在收音机中、工作中并学校里所听到的谈话，都是邪恶、败坏并属鬼的。…这个时代真是弯曲、悖谬并淫乱，满了奸淫和邪荡。人们毫无羞耻地谈论不道德的事。谁能在这样一个世代站住呢？我们没有一个人能站立得住。我们里面都有堕落的性情，所有的人都有同样的邪恶性情。我们需要恩典。我们必须坦然无惧地来到施恩的宝座前，说，“主，我在这里，我需要你的恩典。我来不是求你给我好东西，我来是要得恩典以应付我的需要。主，没有你的同在，我不能去工作或上学。主，没有你的同在，我不能去百货公司。主，我需要你与我站在一起。请你来，作我的力量。主，托住我，支持我。”（创世记生命读经，四五五至四五八页）

参读：创世记生命读经，第二十八篇。

need Your grace every minute. I know that You are gracious and that You have grace ready for me. Lord, since grace needs my cooperation, I kneel before the throne of grace to find grace to meet my need.” Many times we simply cannot stand our situation, and we cannot face what is happening to us. However, there is a place called the throne of grace. Come forward with boldness to the throne of grace that you may receive mercy and find grace for timely help.

Grace is not only something given by God, but it is God Himself doing things for us. Grace is not merely something objective that is given to us by God. Grace is God Himself coming to us and doing things for us. Are you weak? God will come to be your strength, and that coming of God is grace. Are you unable to face your situation? That need not be a problem, because God will come to stand with you and face that situation for and in you. This is grace...God's presence was Noah's strength and power. Noah not only enjoyed something given to him by God objectively, but he enjoyed God Himself. In the midst of a crooked, perverted, and adulterous generation, a generation whose temptations no one could withstand, Noah found grace in the sight of Jehovah.

Consider the situation in modern society. I do not even dare to look at a newspaper. It contains too many temptations...I do not dare to look into the show windows...The talk you hear on the radio, at work, and at school is evil, corrupt, and devilish...This age is truly crooked, perverted, and adulterous; it is full of fornication and immorality. People talk about immorality without one bit of shame. Who can stand in such a generation? Not one of us is able to stand. We all have a fallen nature within us, the same evil nature that all men have. We need grace. We must come to the throne of grace boldly and say, “Lord, I am here. I need Your grace. I am not coming to ask You to give me good things. I am coming to find grace to meet my need. Lord, I cannot go to work or to school without Your presence. Lord, I cannot go to a department store without Your presence. Lord, I need You to stand with me. Come to be my strength. Lord, uphold me and sustain me.” (Life-study of Genesis, pp. 372-375)

Further Reading: Life-study of Genesis, msg. 28

## 第二周■周四

### 晨兴喂养

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

21 “使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”

离婚这件事，对今天的年轻人是极大的试诱。试诱是在外面，情欲是在里面。在这样一个时代中谁能站立得住？…因为我们没有一个人能站立得住，我们就需要恩典作今天的挪亚。只有恩典能使你与你的妻子或丈夫成为一。…没有恩典我们谁也不能这样作，因为试诱太多了。这时代的潮流和趋向太强了。…我们何等需要恩典！我们需要神来作我们的力量和一切。这是恩典。这是挪亚所需要的，也是我们今天所需要的。挪亚得到了这恩典，我们也必须得到。因为挪亚得了恩典，所以他容易与神同行（创世记生命读经，四五八至四五九页）。

### 信息选读

父母关心他们在学校的子女。今天在学校中，孩子们面临最大的试诱是吸毒问题。…年幼的孩子们不能抗拒这种试诱。他们需要恩典。没有一种瘾癖是你靠自己能胜过的。你需要来到施恩的宝座前得恩典。挪亚得了恩典，他就与神同行。恩典帮助他与神同行。…这恩典…加强他，帮助他过义的生活。在他日常的行事为人中，义从他身上活出来。这种义不仅是客观的，更是主观的。首先，他领受了客观的义；至终，他活出主观的义。所以，在神的眼中，

## WEEK 2 — DAY 4

### Morning Nourishment

Rom. 5:17 ...Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

The matter of divorce is a great temptation to the young people today. The temptations are without, and the lusts are within. Who can stand in such an age?...Because none of us is able to stand, we need the grace to be today's Noah. Only grace can enable you to be one with your wife or husband...None of us can do it without grace, for there is too much temptation. The tide, current, and trend of the age are too strong... How we need grace! We need God to come to us to be our strength and everything we need. This is grace. This is what Noah needed and what we also need today. Noah found it, and we also must find it. Because Noah found grace, it was easy for him to walk with God. (Life-study of Genesis, p. 375)

### Today's Reading

Parents are concerned about their children in school. The biggest temptation that the children face in the schools today is the matter of drugs... The young children cannot stand against this kind of temptation. They need grace. There is no addiction that you can overcome by yourself. You need to come to the throne of grace and find grace. Noah found grace, and he walked with God. Grace helped him to walk with God. This grace strengthened him and helped him to live a righteous life. In his daily walk righteousness was lived out of him. This kind of righteousness was not merely objective but also subjective. First, he received objective righteousness; eventually, he lived out subjective

挪亚承受了义。

在创世记六章，我们看见三粒重要的种子：肉体、恩典和义。…神是主宰并智慧的。…在祂的主宰和智慧里，祂把肉体留在这里，祂知道就着某种意义说，肉体对我们是有用的。肉体昼夜帮助我们转向施恩座。当我们成熟被提时，我们能够转向肉体说，“小肉体，你的时间到了，你现在可以离开了。”在生命成熟以前，就某一面说我们需要肉体，不是来毁坏我们，乃是迫使我们来到施恩的宝座前。

肉体在哪里，恩典也在哪里；恩典在哪里，恩典的结果—义—也在哪里。罗马五章十七节将恩典和义放在一起。…义总是伴随着恩典。没有一个丈夫没有恩典而能与他的妻子是对的；没有一个妻子没有恩典而能与她的丈夫是对的。只有一种丈夫或妻子是对的，那就是得着恩典的妻子或丈夫。一旦我们得了恩典，恩典就使我们与丈夫或妻子是对的。有一个作丈夫的，多年来人家告诉他，该待妻子好一点，但他没有被说服。直到一个晚上他得了恩典，恩典产生出义来，他的态度立刻改变了。…乃是靠着恩典的能力，恩典的力量，以及恩典的生命，我们才能与神、与人甚至与自己都是对的。恩典产生义。义是恩典的最高产物。所以二十一节说，“恩典…借着义作王，叫人…得永远的生命。”因此，义和恩典总是联在一起。肉体在哪里，恩典也在哪里；而恩典在哪里，哪里就产生义。

我们是义的，不是因着自己，乃是因着恩典。…神能以挪亚的义向那弯曲悖谬的世代夸耀。挪亚的义加强了神的立场，来执行祂对那不敬虔世代的审判（创世记生命读经，四五九至四六一、四六三至四六四页）。

参读：创世记生命读经，第二十八篇。

righteousness. Thus, in the eyes of God, Noah inherited righteousness.

In the sixth chapter of Genesis, we see three important seeds: flesh, grace, and righteousness. God is sovereign and wise...In His sovereignty and wisdom, He leaves the flesh here, knowing that, in a sense, it is useful to us. Day and night the flesh helps us turn to the throne of grace. When we are matured, that is, when we are raptured, we will be able to turn to the flesh and say, "Little flesh, your time is over. You may leave now." Before the maturity of life, in a sense we need the flesh, not to damage us but to force us to come to the throne of grace.

Where the flesh is, there is grace, and where grace is, there is the issue of grace—righteousness. Romans 5:17 puts grace and righteousness together... Righteousness always accompanies grace. There is not one husband who can be right with his wife without grace, and there is not one wife who can be right with her husband without grace. There is only one kind of wife or husband who is right—the wife or husband who finds grace. Once we have found grace, grace will make us right with our husband or wife. Consider the case of a particular husband who for years has been told by others that he should treat his wife better than he does. Nevertheless, he is not convinced. One night he finds grace, and grace issues in righteousness. Immediately, he changes his attitude. It is by the power of grace, the strength of grace, and the life of grace that we can be right with God, with one another, and even with ourselves. Grace produces righteousness. Righteousness is the highest product of grace. Therefore, Romans 5:21 says that "grace might reign through righteousness unto eternal life." Thus, righteousness and grace always go together. Where the flesh is, there is grace, and where grace is, righteousness is produced.

We are not righteous because of ourselves but because of grace... God could boast of Noah's righteousness to that crooked and perverted generation. Noah's righteousness strengthened God's standing to execute His judgment upon that ungodly generation. (Life-study of Genesis, pp. 375-379)

Further Reading: Life-study of Genesis, msg. 28

## 第二周■周五

### 晨兴喂养

来十一7“挪亚因着信，既蒙神指示他未见的事，…预备了一只方舟，使他全家得救…”

太十六18“我还告诉你，你是彼得，我要把我的召会建造在这磐石上…”

弗四12“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。”

神给挪亚的几乎是包罗万有的启示，是他的一切先祖所没有看见过，更进一步的启示。以诺虽然预言，当他的儿子玛土撒拉死的时候，洪水要来（这就是“玛土撒拉”这名的意思），神的审判要临到这败坏的地；他甚至预言到主的来临（犹14）；但以诺从来没有看见过神要结束这败坏的世代，而带进一个新时代之路的异象。挪亚的先祖们，没有一个看见过这个启示。有一天神临到挪亚，将这异象启示给挪亚。结果挪亚对敬虔事物的眼界大得开阔，他比一切的先祖们看见得更多更广。…我们都需要有这样的启示（创世记生命读经，四七七页）。

### 信息选读

原则上，我们的情形与挪亚的情形完全一样。今天的世代是败坏的，地上充满了邪恶和强暴。照着人的观念，神似乎已被击败，且被赶离这地。然而我们有没有看清，今天有一个大的“但”字？…我们承继了已往历世纪所实行一切敬虔的路。那我们该不该停在这里？…不该！虽然我们承继了这许多敬虔的事物，并且满意又满足，但是神如何？神的目的如何？神需要结束这个时代。神需要世代的改

## WEEK 2 — DAY 5

### Morning Nourishment

Heb. 11:7 By faith Noah, having been divinely instructed concerning things not yet seen..., prepared an ark for the salvation of his house...

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church...

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

God gave Noah what was nearly an all-inclusive revelation, a further revelation that none of Noah's forefathers saw. Although Enoch prophesied that when his son Methuselah died, the deluge would come (the meaning of the name Methuselah) and that God's judgment would be executed upon the corrupted earth, and although he even prophesied about the Lord's coming (Jude 14), Enoch never received the vision of the way that God would terminate the corrupted generation and bring in a new age. None of Noah's forefathers saw this revelation. One day God came to Noah and revealed it to him. As a result of this, Noah's view of godly things was greatly broadened, and he saw much more than all his forefathers did...We all need such a revelation. (Life-study of Genesis, p. 390)

### Today's Reading

In principle, our situation is exactly the same as Noah's. Today's generation is corrupt, and the earth is filled with evil and violence. It seems that, according to man's concept, God has been defeated and driven out of the earth. However, do you not realize that today there is a big "but"?...We have inherited all the godly ways that were exercised in the past centuries. But should we stop here?...No. Although we have inherited so many godly things and are satisfied and contented, how about God? How about God's purpose? God needs to terminate this age. He needs a change of generation.

变。神需要一只方舟，可以将祂的子民从这世代带出来，并开始一个新的时代。

神不仅给挪亚看见那邪恶的世代，也向他启示了祂的心意。神从前是，现在仍是一位有目的的神；在祂的目的上，祂永不会被击败。多年前，神给我们看见了祂的目的。你们许多人读过倪弟兄亲自作的见证，说到他有一次作了一个梦，意思是得了启示，看见中国各地都兴起了地方召会。他看见神兴起的众召会。他所说的梦，实际上就是启示。很多年以前，神借着倪弟兄给我们看见，祂需要众召会。在主再来之前，需要有众召会兴起来。不然的话，祂无法回来。今天的方舟是什么？…乃是众召会。神向挪亚启示了方舟；我也必须见证，神向我们启示了正确召会生活的需要。正确的召会生活就是神今天所需要的方舟。要结束这世代并带进新时代，必须有召会生活。

主今天要作什么？祂不仅要拯救人，使人讨神喜悦，教导人呼求主名，叫人能与神一同生活、生养并行事。…祂需要兴起众召会。祂的心意乃是要吸引那些爱祂的人、追求祂的人，将他们聚集在一起，实行正确的召会生活，作为对付仇敌黑暗国度的见证，并作为祂回来的预备。这是祂今日的心意。我们都必须看见这个，并作今日的挪亚，建造这“方舟”，好结束这个世代，并带进国度的新时代。

神不仅有心意，还有渴望。神的确…饥渴地要得着这个。神渴望要有召会生活。…神需要召会。…我们…传福音，但我们传福音的目标是为着建造召会。…我们都需要看见异象。我们都必须有当今的启示，看见什么是神的心愿。你要作今天的挪亚么？你如果要，就必须看见挪亚所作的。神所渴望的，不仅是成千成万人的得救，更是有美妙的召会生活（创世记生命读经，四七七、四七九、四八一至四八三页）。

参读：创世记生命读经，第二十九篇。

He needs an ark that can bring His people out of this generation and start a new age.

God not only showed Noah the evil generation but also revealed to him His intention. God was and still is a God of purpose, and He can never be defeated in His purpose. Years and years ago, God showed us His purpose. Many of you have read Brother Nee's own testimony in which he says that once he had a dream, meaning a revelation, in which he saw local churches raised up throughout China. He saw churches raised up by God. What he called a dream was actually a revelation. Through him, many years ago, God showed us His need of the churches. Before the Lord comes back, He needs the churches to be raised up. Otherwise, He will have no way to return. What is today's ark?...It is the churches. God revealed the ark to Noah, and I must testify that God has revealed to us the need for the proper church life. The proper church life is the ark God needs today. The church life is needed to terminate this generation and to bring in a new age.

What does the Lord want to do today? He does not simply want to save people, cause them to please God, teach them to call on the name of the Lord, and enable them to live, beget, and walk with God...He needs the churches to be raised up. His intention is to attract His lovers and seekers and gather them together to practice the proper church life as a testimony against the enemy's kingdom of darkness and as a preparation for His return. This is His intention today. We all need to see this and build this "ark" to be today's Noah that we may terminate this generation and usher in the new age of the kingdom.

God not only has an intention but also a desire...He is...hungry and thirsty for this. God desires to have the church life. God needs the church... We...preach the gospel,...but our goal in doing so is the building up of the church. We all need to see the vision. We all must have today's revelation to see what is God's heart's desire. Are you going to be today's Noah? If you are, you must see what Noah did. God's desire is not only that thousands of people be saved but to have the wonderful church life. (Life-study of Genesis, pp. 390-395)

Further Reading: Life-study of Genesis, msg. 29

## 第二周■周六

### 晨兴喂养

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

林前三 12 “然而，若有人用金、银、宝石、木、草、禾秸，在这根基上建造。”

今天在主的恢复里，我们的工作乃是将神供应给人。的确，我们必须拯救罪人，喂养并成全圣徒；然而，最重要的事乃是要将神供应给人。我们所供应的神，不仅是建造的神，祂也是被建造的神。我们若不这样供应神，我们的工作就是木、草、禾秸（林前三 12）。

我要请你们重新考量你们为主所作的工。你可能打开了一个区域，或带了许多人归神；但我要问你们一个问题：有多少作三一神具体化身的基督作到你所带来归神的人里面？我们若诚恳真实，就会谦卑下来，承认没有太多的三一神作到那些我们带来归神的人里面。因此，我们必须实行一件事，就是供应经过过程的三一神到人里面，使祂将祂自己建造到他们里面的人里。在我们工作的每一面——传扬福音、喂养信徒、成全圣徒，其内在的元素必须是将建造和被建造的神供应给人。我催促你们向主祷告，求祂教导你们这样作工（撒母耳记生命读经，二四六至二四七页）。

### 信息选读

挪亚接受了启示，就相信这启示，并且实行这启示（创六 22）。他实行的时候并不在意与他的先祖及同世代的人有所不同。人可能对他说，“挪亚，

## WEEK 2 — DAY 6

### Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12).

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way. (Life-study of 1 & 2 Samuel, pp. 202-203)

### Today's Reading

After Noah received the revelation, he believed it and practiced it (Gen. 6:22). He practiced it in a way of not caring about being different from his forefathers and from his generation. Perhaps people said to him, “Noah, what

你在作什么？…你在说什么？你怎么说洪水要来？你建造方舟到底是什么意思？”

今天的原则也是一样。我们是照着圣经，跟从神的启示，来实行召会生活；然而，大多数的基督徒缺少这启示。神的启示常叫你与众不同。但以理和他三个朋友与众不同，因为他们不肯吃王的膳。保罗不同，路德马丁也不同。每一个看见了神启示的人，都与别人有所不同。启示使他与众不同。…与别人不同是好的。

现在我们必须来看挪亚的工作。首先，挪亚传扬义（彼后二 5）。…你会看见在挪亚的日子，传扬义就是反对当时邪恶的世代。挪亚的世代是邪恶的，充满了强暴，但挪亚是个传扬义，反对一切不义、邪恶和强暴的人。他见证神的义路。

挪亚一面传扬义，一面也建造方舟。原则上，我们也作同样的事。…挪亚因着信，照着神的启示建造方舟（来十一 7）。他并没有照着传统，或自己的观念和发明，乃是绝对照着神的启示来建造。这就是为什么我们在任何事上，都必须回到神圣言中的启示。我们必须回到神纯净的话里。

建造方舟是绝对与挪亚的世代相反的。挪亚反对那个时代的趋势，并“定了那世界的罪”（7）。…挪亚和他一家的工作是独特的、奇特的、奇怪的，在人眼中是不实际的。那是照着神的启示，因此是与那世代的趋势和潮流相反。你想今天的原则不也是一样么？我们所传的和我们所作的，完全是反这世代潮流的。但是赞美主，我们是在祂的流中。我们不是在这世代的潮流中；我们是照着主的启示，在流自宝座的流中（创世记生命读经，四八四至四八六页）。

参读：撒母耳记生命读经，第三十篇。

are you doing?...What are you talking about, telling us that a flood will come? What do you mean by building an ark?"

The principle is the same today. We are following God's revelation that is according to the Bible in order to practice the church life; however, most Christians lack this revelation. God's revelation will always make you different. Daniel and his three companions were different, for they refused to eat the royal food. Paul was different, and so was Martin Luther. Everyone who has seen God's revelation is different. The revelation makes him different...It is good to be different.

Now we must consider Noah's work. First, Noah worked in preaching righteousness (2 Pet. 2:5)...In Noah's day preaching righteousness was to protest against the evil generation. His generation was evil and filled with violence, but Noah was a man who preached righteousness and protested against all the unrighteousness, evil, and violence. He testified of the righteous way of God.

While Noah was preaching righteousness, he was building the ark. In principle, we are doing the same thing...Noah built the ark by faith according to God's revelation (Heb. 11:7). He did not construct it according to tradition or his own concept and invention but absolutely according to God's revelation. This is the reason that in everything we must return to God's revelation in His holy Word. We must come back to the pure Word of God.

The building of the ark was absolutely against the tide of Noah's generation. He was against the trend of that age, and "he condemned the world" (Heb. 11:7)...The work of Noah and his family was unique, peculiar, and strange. In human eyes it was impractical. It was according to God's revelation, and thus, it was against the trend and tide of that generation. Do you not think that the principle is the same today? What we are preaching and doing is altogether against the tide of this generation. But we praise the Lord that we are in His flow. We are not in the tide of this generation; we are in the flow from the throne according to His revelation. (Life-study of Genesis, pp. 395-397)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30

# 第二周诗歌

# WEEK 2 — HYMN

补 537

献上自己建造方舟

降 B 大调 (创世记六至八章) (英 1268) 4/4

5 | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | 2̣ · 1̣ 6̣ · 1̣ 5̣ ·

一 当 日 挪 亚 照 神 吩 咐, 努 力 建 造 方 舟,

5 | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | 2̣ · 2̣ 2̣ · 3̣ 2̣ ·

多 人 观 看, 他 的 话 却 无 人 留 意, 接 受;

5 | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | 2̣ · 1̣ 6̣ · 1̣ 5̣ ·

唯 独 挪 亚 蒙 恩, 听 见 神 话 语 谨 遵 守,

5 | 6̣ · 6̣ 7̣ · 7̣ 1̣ · 1̣ 2̣ · 2̣ | 3̣ · 2̣ 1̣ · 7̣ 1̣

全 心 建 造 方 舟, 不 浪 费 任 何 的 时 候。

5 | 1̣ - 1̣ 5̣ 1̣ · 7̣ | 6̣ 6̣ - 6̣ | 2̣ - 2̣ 6̣ 2̣ · 1̣ | 7̣ - -

(副) 今 日 耶 稣 的 见 证, 已 向 我 们 显 明:

5 | 3̣ - 3̣ 2̣ 1̣ · 7̣ | 2̣ 1̣ 7̣ 6̣ | 5̣ 1̣ · 1̣ 7̣ | 1̣ - - 0 |

见 证 的 方 舟 建 立 在 众 地 方 召 会 中。

- 二 那时的世代堕落、弯曲、悖谬又腐朽，  
地上的罪恶甚大，人心邪恶无可救；  
但挪亚持守异象，抵挡放荡的潮流，  
不计较任何代价，建造见证的方舟。
- 三 当时也有多人说他们是在敬拜神，  
他们事奉、献祭，却不能有分神救恩；  
神所渴望建造，他们不耻、不愿过问，  
思念属地之事，以致与恶者同浮沉。
- 四 一日，方舟建成，神将八人关入里头，  
天上窗户尽都敞开，大雨倾泻不休；
- 水势浩大，但方舟内挪亚安息无忧，  
地虽淹没，他却漂浮其上，安全得救。
- 五 这方舟就是当代神在地得胜见证，  
是一个团体的人，将神荣耀全显明；  
神也要我们同被建造，显出祂丰盛，  
使神显现于肉体，在众地方召会中。
- 六 儆醒！莫随洪流浮沉而偏离神心意；  
当让耶稣的见证如火在我心燃起！  
地方召会乃是方舟，将神见证无遗；  
为此我们献上自己，现今世代远离。

When Noah worked upon the ark as God to  
The Church — As the Ark of Noah

1268

2. The generation at that time was evil and perverse;  
The wickedness upon the earth was waxing worse and worse.  
But Noah stood against the age and ne'er the vision lost.  
The ark of testimony must be built at any cost.
3. There were at that time many men who said they worshipped God;  
They served Him and they sacrificed and yet 'twas very odd,  
The very thing that God desired they mocked and ridiculed.  
Their heart was set upon this age and by the devil ruled.
4. One day the ark was finished and eight souls were led aboard.  
God shut the door and then the heavens opened and outpoured.  
It rained, but Noah took no thought for he was safe inside.  
When all the earth was flooded, he above it all did ride.
5. The ark was just God's testimony on the earth that time.  
For God had found a corporate man through whom His light could shine.  
He needed something built through which He'd fully be expressed,  
And now it is the local church where God is manifest.
6. Be careful lest this age would lead you from God's heart's desire.  
For Jesus' testimony must set all our hearts afire.  
The local churches are the ark, God's testimony true.  
For this we leave the age behind and give our hearts anew.



## 第三周

### 得胜者的胜利， 见于但以理和他的同伴

诗歌：补 214

读经：但一～六

但一～六 从略。

#### 【周一】

壹 主恢复的原则可见于“但以理和他的同伴”（哈拿尼雅、米沙利和亚撒利雅），他们是得胜者，绝对与神是一，胜过撒但的诡计——但二 13, 17, 参启十七 14, 太二二 14:

一 尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字——但一 6～7。

二 但以理这名，意思是“神是我的审判者”，被改为伯提沙撒，意思是“彼勒的王子”，或“彼勒所宠爱的”——赛四六 1。

三 哈拿尼雅这名，意思是“耶和华曾以恩慈赐与”，或“蒙耶和华恩宠”，被改为沙得拉，意思是“蒙日神光照”。

四 米沙利这名，意思是“谁是神所是的”，被改

## Week Three

### The Victory of the Overcomers Seen with Daniel and His Companions

Hymns: E1273

Scripture Reading: Dan. 1—6

Dan. 1—6 Being Omitted.

#### § Day 1

I. **The principle of the Lord's recovery is seen with "Daniel and his companions" (Hananiah, Mishael, and Azariah), as overcomers who were absolutely one with God in their victory over Satan's devices—Dan. 2:13, 17; cf. Rev. 17:14; Matt. 22:14:**

A. In his devilish tempting of Daniel and his companions, Nebuchadnezzar changed their names, which indicated that they belonged to God, to names that made them one with idols—Dan. 1:6-7.

B. The name Daniel, meaning "God is my Judge," was changed to Belteshazzar, meaning "the prince of Bel," or "the favorite of Bel"—Isa. 46:1.

C. The name Hananiah, meaning "Jah has graciously given," or "favored of Jah," was changed to Shadrach, meaning "enlightened by the sun god."

D. The name Mishael, meaning "Who is what God is?" was changed to

为米煞，意思是“谁能像女神煞克”。

五 亚撒利雅这名，意思是“耶和华曾帮助”，被改为亚伯尼歌，意思是“火神尼歌的忠仆”。

贰 但以理和他的同伴胜过属鬼的饮食——但一：

一 尼布甲尼撒那属鬼魔的试诱，首先引诱神失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。

## 【周二】

二 但以理和他的同伴若吃那些食物，就是接受玷污，接受偶像，因而与撒但成为一——参林前十 19～21。

三 当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时，（但一 8～16，）原则上，他们就是拒绝善恶知识树，（参创三 1～6，）而接受生命树，使他们与神成为一。（参二 9，16～17。）

四 主的恢复乃是恢复吃耶稣，为着建造召会——9，16～17节，启二 7，17，三 20。

五 我们能借着吃主的话，并借着谨慎接触那清心呼求主的人，且同他们在一起，而吃耶稣——耶十五 16，提后二 22，林前五 33，箴十三 20。

叁 但以理和他的同伴胜过那阻止人看见那大人像、以及那砸人的石头（就是人类历史中的神圣历史）之鬼魔的蒙蔽——

Meshach, meaning "Who can be like the goddess Shach?"

E. The name Azariah, meaning "Jah has helped," was changed to Abed-nego, meaning "the faithful servant of the fire god Nego."

**II. Daniel and his companions were victorious over the demonic diet—Dan. 1:**

A. Nebuchadnezzar's devilish temptation was first to seduce the four brilliant young descendants of God's defeated elect, Daniel and his three companions, to be defiled by partaking of his unclean food, food offered to idols.

## § Day 2

B. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan—cf. 1 Cor. 10:19-21.

C. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables (Dan. 1:8-16), in principle they rejected the tree of the knowledge of good and evil (cf. Gen. 3:1-6) and took the tree of life, which caused them to be one with God (cf. 2:9, 16-17).

D. The Lord's recovery is the recovery of the eating of Jesus for the building up of the church—vv. 9, 16-17; Rev. 2:7, 17; 3:20.

E. We can eat Jesus by eating His words and by being careful to contact and be with those who call on Him out of a pure heart—Jer. 15:16; 2 Tim. 2:22; 1 Cor. 15:33; Prov. 13:20.

**III. Daniel and his companions were victorious over the devilish blinding that prevents people from seeing the great human image and the crushing stone as the divine history within**

但二：

- 一 团体的基督（石头和山），也就是新郎和新妇，有神的气之团体的属神之人，要用祂口中的气，就是剑，砸碎并击杀敌基督和他的军队——34～35，44～45节，帖后二8，启十九11～21，创十一4～9，参赛三三22。
- 二 基督是神建筑的宝贵活石、基石、房角石和顶石，以祂自己的宝贵灌注我们，好把我们变化为宝贵的活石，为着祂的建造——彼前二4～8，赛二八16，亚三9，四7，9～10。

### 【周三】

肆 但以理和他的同伴胜过拜偶像的引诱——但三，参太四9～10：

- 一 任何东西若不是在我们重生之灵里的真神，就是顶替神的偶像；任何不在灵里或不属于灵的，都是偶像——约壹五21。
- 二 身体的仇敌乃是己，用自利、自高、自荣、己的美丽、和己的力量顶替神；在身体里并为着身体，我们否认己，并且不是传自己，乃是传基督耶稣为主——太十六24，林后四5。
- 三 但以理的同伴有真实殉道的灵；他们以性命为代价，为主这独一无二的神站住，抵挡偶像敬拜，被尼布甲尼撒下令扔在烈火的窑中——但三19～23。
- 四 尼布甲尼撒查看窑时，见有四个人在火中行走；（24～25；）这第四个乃是超越的基督作为人子，来与祂三个受苦、遭逼迫的得胜者

human history—Dan. 2:

- A. The corporate Christ as the stone and the mountain, the Bridegroom with His bride, the corporate man of God with the breath of God, will crush and slay Antichrist and his armies by the breath, the sword, of His mouth—vv. 34-35, 44-45; 2 Thes. 2:8; Rev. 19:11-21; Gen. 11:4-9; cf. Isa. 33:22.
- B. Christ, as the living and precious stone, foundation stone, cornerstone, and topstone of God's building, infuses us with Himself as the preciousness to transform us into living and precious stones for His building—1 Pet. 2:4-8; Isa. 28:16; Zech. 3:9; 4:7, 9-10.

### § Day 3

IV. Daniel and his companions were victorious over the seduction of idol worship—Dan. 3; cf. Matt. 4:9-10:

- A. Whatever is not the true God in our regenerated spirit is an idol replacing God; whatever is not in the spirit or of the spirit is an idol—1 John 5:21.
- B. The enemy of the Body is the self that replaces God with its self-interest, self-exaltation, self-glory, self-beauty, and self-strength; in and for the Body we deny the self and do not preach ourselves but Christ Jesus as Lord—Matt. 16:24; 2 Cor. 4:5.
- C. Daniel's companions had a true spirit of martyrdom; they stood for the Lord as the unique God and against idol worship at the cost of their lives, being thrown at the command of Nebuchadnezzar into a blazing furnace—Dan. 3:19-23.
- D. When Nebuchadnezzar looked into the furnace, he saw four men walking in the midst of the fire (vv. 24-25); the fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering,

同在，并使这火成为令人愉悦、可以在其中行走的地方。

- 五 这三位得胜者，不要求神拯救他们脱离火窑；（参 17；）人子基督这位够资格、并且能在凡事上同情神子民者，（来四 15～16，）来作他们的同伴，在他们受苦时照顾他们；借着祂的同在，祂使他们受苦的地方成为愉快的处境。

### 【周四】

伍 但以理和他的同伴胜过那拦阻人看见诸天之神的诸天掌权的遮蔽——但四：

- 一 为使基督居首位，我们蒙神拣选作神的子民，在神诸天的掌权之下，目的是要使基督得以居首位——18, 23～26, 30～32 节，罗八 28～29，西一 18 下，林后十 13, 18，耶九 23～24。
- 二 “祂能使那行动骄傲的降为卑”——但四 37 下。

### 【周五】

陆 但以理和他的同伴胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知——五章：

- 一 伯沙撒将耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别；（4；）他本该从尼布甲尼撒的经历学功课；（四 18～37；）然而他没有学得功课，结果受了亏损。（五 18, 20, 24～31。）
- 二 “在他里头有美好的灵，又有知识聪明，能圆

persecuted overcomers and to make the fire a pleasant place in which to walk about.

- E. The three overcomers did not need to ask God to deliver them from the furnace (cf. v. 17); Christ as the Son of Man—the One who is qualified and capable of sympathizing with God's people in everything (Heb. 4:15-16)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation.

### § Day 4

**V. Daniel and his companions were victorious over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens—Dan. 4:**

- A. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule for the purpose of making Christ preeminent—vv. 18, 23-26, 30-32; Rom. 8:28-29; Col. 1:18b; 2 Cor. 10:13, 18; Jer. 9:23-24.
- B. "He is able to abase those who walk in pride"—Dan. 4:37b.

### § Day 5

**VI. Daniel and his companions were victorious over the ignorance concerning the result of the debauchery before God and the insult to His holiness—ch. 5:**

- A. Belshazzar's taking the vessels that were for God's worship in His holy temple at Jerusalem and using them in worshipping idols was an insult to God's holiness (v. 4); he should have learned the lesson from Nebuchadnezzar's experience (4:18-37); however, he did not learn the lesson and suffered as a result (5:18, 20, 24-31).
- B. "An excellent spirit and knowledge and insight, and the interpretation of

梦，释谜语，解难题〔直译，解开绳结〕，这人名叫但以理”——12节上。

三 “伯沙撒啊，…你虽知道这一切，你的心仍不谦卑，竟向天上的主自高，使人将祂殿中的器皿拿到你面前，你和大臣、王后、妃嫔用这些器皿饮酒；你又赞美那不能看、不能听，无知无识，用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神”——22～23节，参20节。

## 【周六】

柒 但以理和他的同伴胜过那禁止得胜者忠信敬拜神的诡计——六章：

一 但以理六章的中心乃是人的祷告以执行神的经纶；但以理靠祷告作人所无法作的并明白人所无法明白的；除了祷告之外，没有别的路可以把神的经纶带到完满和完成；这是本章的内在秘诀。

二 但以理把窗户开向耶路撒冷，一日三次祷告；借着祂满有恩典的祷告，神就将以色列人带回他们列祖之地；（10，参王上十九12，18；）当我们的祷告是向着神永远经纶里的目标，就是向着基督（由圣地所预表）、向着神的国（由圣城所预表）、并向着神的家（由圣殿所预表）时，神必垂听我们的祷告——八48～49。

dreams, the declaring of riddles, and the resolving of problems [lit., knots] were found in this Daniel"—v. 12a.

C. "You..., Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored"—vv. 22-23, cf. v. 20.

## § Day 6

**VII. Daniel and his companions were victorious over the subtlety that prohibited the faithfulness of the overcomers in the worship of God—ch. 6:**

A. The center of Daniel 6 is man's prayer for the carrying out of God's economy; Daniel depended on prayer to do what man could not do and to understand what man could not understand; there is no other way to bring God's economy into fullness and into fulfillment except by prayer; this is the inner secret of this chapter.

B. Daniel prayed three times daily with his windows open toward Jerusalem; through his gracious prayer God brought Israel back to their fathers' land (v. 10; cf. 1 Kings 19:12, 18); God will listen to our prayer when our prayer is toward Christ (typified by the Holy Land), toward the kingdom of God (typified by the holy city), and toward the house of God (typified by the holy temple) as the goal in God's eternal economy—8:48-49.



## 第三周■周一

### 晨兴喂养

但一 3~4 “王吩咐太监长…从以色列人中，…带进几个人来，就是年少没有残疾，相貌俊美，通晓各样智慧，知识通达，思想敏捷，足能侍立在王宫里的…”

7 “太监长给他们起名…”

但以理书只有两段。第一段包括一至六章，说到神堕落的选民中年轻的后裔（包括但以理），在被掳之中，胜过撒但进一步的诡计。这得胜乃是胜过属鬼的饮食（一 3~21）；胜过那阻止人看见尼布甲尼撒梦中大人像（全人类历史中人类政权的总和）之鬼魔的蒙蔽（二章）；胜过拜偶像的引诱（三章）；胜过那拦阻人看见诸天之神的诸天掌权的遮蔽（四章）；胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知（五章）；胜过那禁止得胜者忠信敬拜神的诡计（六章）。

尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，也将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字。但以理这名，意思是“神是审判者”，或“神是我的审判者”，被改为伯提沙撒——“彼勒（赛四六 1）的王子”，或“彼勒所宠爱的”。哈拿尼雅这名，意思是“耶和华曾以恩慈赐与”，或“蒙耶和华恩宠”，被改为沙得拉——“蒙日神光照”。米沙利这名，意思是“谁是神所是的？”但他的名被改为米煞——“谁能像女神煞克？”亚撒利雅这名，意思是“耶和华曾帮助”，

## WEEK 3 — DAY 1

### Morning Nourishment

Dan. 1:3-4 Then the king told...the chief of his eunuchs to bring some of the sons of Israel,...children in whom was no defect, who were good in appearance, who showed insight in all wisdom, understanding in knowledge, and apprehension in thought, and in whom was the ability to stand in the king's palace...

7 And the leader of the eunuchs gave them names...

The book of Daniel has just two sections. The first section, comprising chapters 1 through 6, concerns the victory, in their captivity, of the young descendants (including Daniel) of God's degraded elect over Satan's further devices. This victory was over the demonic diet (1:3-21); over the devilish blinding that prevents people from seeing the great human image (the totality of human government throughout human history) in Nebuchadnezzar's dream (ch. 2); over the seduction of idol worship (ch. 3); over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens (ch. 4); over the ignorance concerning the result of the debauchery before God and the insult to His holiness (ch. 5); and over the subtlety that prohibited the faithfulness of the overcomers in the worship of God (ch. 6).

In his devilish temptation of Daniel and his companions, Nebuchadnezzar also changed their names, which indicated that they belonged to God, to names that made them one with the idols. The name Daniel, which means “God is the Judge,” or “God is my Judge,” was changed to Belteshazzar, meaning “the prince of Bel,” or “the favorite of Bel” (Isa. 46:1). The name Hananiah, which means “Jah has graciously given,” or “favored of Jah,” was changed to Shadrach, meaning “enlightened by the sun god.” The name Mishael means “Who is what God is?” but his name was changed to Meshach, meaning “Who can be like the goddess Shach?” The name Azariah, which means “Jah has helped,” was changed to Abed-nego,

被改为亚伯尼歌—“火神尼歌的忠仆”（但以理书生命读经，七至八、一三页）。

## 信息选读

在迁徙到巴比伦时，神殿中的一些器皿被带到示拿地，放在偶像庙里（代下三六6～7），这使神选民敬拜耶和華独一之神的见证，完全被毁。

“王吩咐太监长亚施毗拿，从以色列人中，从王室后裔和贵胄中，带进几个人来…”（但一3～4）在这些以色列人中，有一些年轻的得胜者，是神用以胜过撒但进一步诡计的。撒但可能以为神已经失败了，地上再也没有对神的敬拜了；神的选民已经失败了，神在地上的定旨受到亏损了。然而，神却不失望，因为祂还有一些得胜者—但以理和他的同伴。在祂主宰的安排下，这些年轻人被带到巴比伦，在那里作祂的得胜者。

原则上，一切临到我们的试诱，都与吃有关。尼布甲尼撒那属鬼魔的试诱，首先引诱神失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。…对但以理来说，王所用的膳食实际上就是善恶知识树。这树联于撒但，甚至与撒但是一；但生命树联于神，且与神是一。吃善恶知识树，就联于撒但；吃生命树，就联于神。当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时，他们实际上是在拒绝善恶知识树，而接受生命树。因此，甚至在尼布甲尼撒的宫里，也有这两棵树（但以理书生命读经，一〇至一二页）。

参读：但以理书生命读经，第一至二篇。

meaning “the faithful servant of the fire god Nego.” (Life-study of Daniel, pp. 6, 10-11)

## Today's Reading

The captivity to Babylon was the utter destruction of the testimony of God's elect in the worship of the unique God, Jehovah, by the carrying of some of the vessels of the temple of God into the land of Shinar and their being put into the temple of idols (2 Chron. 36:6-7).

“The king told Ashpenaz, the chief of his eunuchs, to bring some of the sons of Israel, including some from the royal seed and from the nobility…” (Dan. 1:3-4). Among such sons of Israel were some young overcomers whom God used to gain the victory over Satan's devices. Satan might have thought that God had been defeated and that on earth there no longer was the worship of God. The elect of God had been defeated, and God's purpose on earth had suffered loss. However, God was not disappointed, for He still had some overcomers—Daniel and his companions. In His sovereignty He had arranged for these young people to be taken to Babylon, where they were His overcomers.

In principle, all the temptations that come to us are related to eating. Nebuchadnezzar's devilish temptation was first to seduce Daniel and his three companions, the four brilliant young descendants of God's defeated elect, to be defiled by partaking of his unclean food, food offered to idols… To Daniel, that choice food was actually the tree of the knowledge of good and evil. That tree is something attached to Satan and even one with Satan, but the tree of life is something attached to God and one with God. To eat of the tree of the knowledge of good and evil is to become attached to Satan; to eat of the tree of life is to become attached to God. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables, they were actually rejecting the tree of the knowledge of good and evil and taking the tree of life. Thus, even in Nebuchadnezzar's palace there were the two trees. (Life-study of Daniel, pp. 8-10)

Further Reading: Life-study of Daniel, msgs. 1—2

## 第三周■周二

### 晨兴喂养

但一 8 “但以理却立定心意，不以王的膳和王所饮的酒玷污自己，所以求太监长容他不玷污自己。”

16 “于是委办撤去派定他们用的膳、饮的酒，只给他们蔬菜吃。”

王自己所用的膳食是玷污人的、不洁的，因为曾献给尼布甲尼撒的诸神。但以理和他的同伴若吃那些食物，就是接受玷污，接受偶像，因而与撒但成为一。他们若这样作，神就失败了，在这地上就没有什么能为着神自己（但一 10）和神的权益了。这样撒但就能夸口说，“神啊，你已经完全失败了。在这地上，你已经没有什么可以代表你，也没有什么可以与你成为一了。”神在祂选民身上已经失败了。现今如果他们被掳的后裔，年轻的一代，也跟随他们先祖的脚踪，神就要完全失败了。然而但以理和他的同伴是为着神的；他们紧紧联于神，忠心持守神，因着接受神而与神是一。

吃尼布甲尼撒自己所用的膳食，就是接受撒但作我们的供应而与撒但成为一。我担心你们会去吃今日的尼布甲尼撒所供应给你们，他所用的膳食。我们在饮食、购物、所到之处、所行的事上必须谨慎，否则很可能接受与偶像有关、属鬼的事物。我们吃什么，就是什么。我们若吃属神的食物—就是说，我们若吃“神食物”，神作我们的食物—我们就与神是一了（但以理书生命读经，一二至一三页）。

### 信息选读

## WEEK 3 — DAY 2

### Morning Nourishment

Dan. 1:8 But Daniel set his heart not to defile himself with the king's choice provision and with the wine that the king drank, so he requested of the leader of the eunuchs that he might not defile himself.

16 Therefore the steward withheld their portion of the choice provision and the wine that they were to drink and gave them vegetables.

The choice food was defiling, not clean, for it had been offered to Nebuchadnezzar's gods. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan. If they had done this, God would have been finished and would have had nothing on earth for Himself and His interest. Then Satan could have boasted and said, "God, You have been completely defeated. You have nothing on earth to represent You and to be one with You." God had been defeated in His elect. Now if their descendants in the captivity, the younger generation, had followed in the steps of their fathers, God would have been fully defeated. But Daniel and his companions were for God. They were attached to God, they cleaved to God, and they were one with God because they took God in.

To eat Nebuchadnezzar's choice food is to take Satan as our supply and to become one with Satan. I am concerned that you may be eating the choice food provided for you by today's Nebuchadnezzar. If we are careless in our eating, in our shopping, in where we go, and in what we do, we may take in something related to idols, something demonic. We are what we eat. If we eat godly food—that is, if we eat God-food, God as our food—we will be one with God. (Life-study of Daniel, p. 10)

### Today's Reading

（在但以理一章里，我们首先看见）一个人物，就是争战得胜的将军尼布甲尼撒，他刚从耶路撒冷回到巴比伦，带着许多俘虏跟在后面。第二，我们看见被掳的人中有四个卓越的年轻人。第三，这几个年轻人特别从被掳的人中选上，有王自己所用的膳食摆在他们面前。第四，他们立定心志为着神，拒吃王膳，只吃蔬菜。然而，他们四个长得非常可爱、快乐并健康。结果，神与他们同在，他们有神的智慧、聪明，能领会事情，胜过迦勒底的一切术士十倍（但以理书生命读经，三七至三八页）。

启示录二至三章有主耶稣直接写给众召会的七封书信。每封书信的末了都有应许。…这些应许不但是为着将来，也是为着今天。…当然，我们将来要吃生命树，因为启示录二十二章这样告诉我们，但我们今天也能享受生命树。圣经有个原则，凡是将来有全享的，我们今天就有预尝。今天我们能吃生命树、隐藏的吗哪和筵席。

全本圣经在吃以产生建造的事上，是何等的一贯。甚至创世记二章也有吃生命树的启示。…主的恢复乃是恢复吃耶稣，为着建造召会。这不仅是为着今世，也是为着永世。…我们需要吃耶稣以长大，被变化，并被建造在一起。这样我们就会有召会的建造。

借此，主要使祂关于召会建造的预言得应验。这预言乃是借着吃耶稣得应验。…吃保守一，吃建造人。你若是分裂的，就指明你在吃的事上是错了。你若在吃的事上是正确的，你必然会被联结，甚至去联结人。你会成为被建造，也建造别人的人。主要何时建造祂的召会？现在！主要如何建造祂的召会？借着吃耶稣！（李常受文集一九七二年第三册，六四二至六四三、六四七页）。

参读：李常受文集一九五七年第三册，转移时代的人，第一至三章。

[In Daniel 1 we first see] the figure of a fighting, overcoming general, Nebuchadnezzar, who has just returned from Jerusalem to Babylon with many captives following behind him. Second, we see four brilliant young men among the captives. Third, these young men are specially chosen from among the captives and then presented with the king's choice food. Fourth, they set their hearts to keep themselves for God, and they reject the royal food and eat vegetables only. Nevertheless, the four become very pleasant, happy, and healthy. Then as a result, God's presence, wisdom, and insight are with them, and they can understand things ten times better than all the others in Nebuchadnezzar's realm. (Life-study of Daniel, pp. 33-34)

In Revelation 2 and 3 there are seven epistles directly from the Lord Jesus to the churches. At the end of each epistle there is a promise...These promises are not only for the future but also for today...Surely we will eat the tree of life in the future, because Revelation 22 tells us so, but we can also enjoy the tree of life today. The Bible has a principle that whatever will be there as the full taste, we have today as the foretaste. We can eat of the tree of life, the hidden manna, and the feast today.

The entire Bible is [consistent] with the matter of eating to produce the building. Even in Genesis 2 there is the revelation of eating the tree of life... The Lord's recovery is the recovery of the eating of Jesus for the building up of the church. This is not only for this age but also for eternity...We need to eat Jesus to grow, to be transformed, and to be built together. Then we will have the building of the church.

By this way the Lord is going to fulfill His prophecy regarding the building up of the church. This prophecy is fulfilled by eating Jesus...Eating keeps the oneness. Eating builds up. If you are divisive, that means you are wrong in the matter of eating. If you are right in the matter of eating, surely you will be united and even uniting. You will be the ones who are built and who are building others. When will the Lord build His church? Now! How will the Lord build His church? By our eating Jesus! (CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 483-484, 486-487)

Further Reading: CWWL, 1957, vol. 3, "Men Who Turn the Age," chs. 1—3

## 第三周■周三

### 晨兴喂养

但三 17～18 “即便如此，我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必救我们脱离你的手。即或不然，王啊，你当知道，我们决不事奉你的神，也不敬拜你所立的金像。”

23 “…这三个人，都被捆着落在烈火的窑中。”

在但以理三章，撒但设计谋，要借尼布甲尼撒的盲目，引诱神失败选民中的年轻得胜者拜偶像（1～7）。尼布甲尼撒造了一个大金像，高六十肘（九十英尺），立在巴比伦省的杜拉平原（1）。…尼布甲尼撒将大臣和各等官员，并各省的官员，都招聚来，为他所立的像行开光之礼，且下令各族、各国、各方言的人，都要拜他的金像（2～5）。凡不俯伏敬拜的，必扔在烈火的窑中（6）。

但以理的三个同伴，就是被掳的犹太人中年轻的得胜者，抵挡鬼魔的敬拜，而遭迦勒底人控告（8～12）。迦勒底人妒忌但以理和他的同伴，就用他们拒绝拜金像为根据，在尼布甲尼撒面前控告他们（但以理书生命读经，三一至三二页）。

### 信息选读

尼布甲尼撒大发烈怒，试诱年轻的得胜者，再给他们机会拜他的金像，并威胁要把他们扔在烈火的窑中（但三 13～15）。

三个得胜者回答说，“即便如此，我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必

## WEEK 3 — DAY 3

### Morning Nourishment

Dan. 3:17-18 If it be so, our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand, O king. But if He does not, let it be known to you, O king, that we will not serve your gods nor worship the golden image that you have set up.

23 And these three men...fell into the midst of the blazing furnace of fire bound up.

In Daniel 3 Satan's strategy was to seduce the young overcomers among God's defeated elect in the worship of idols through Nebuchadnezzar's blindness (vv. 1-7). Nebuchadnezzar made a great image of gold, sixty cubits (ninety feet) in height, and set it up in the plain of Dura in the province of Babylon (v. 1)...Nebuchadnezzar sent word to assemble the high officials and all kinds of officers and all the rulers of the provinces to come to the dedication of the image that he had set up, and he commanded all the peoples, nations, and languages to worship his golden image (3:2-5). Whoever did not fall down and worship was to be thrown into the midst of a blazing furnace of fire (v. 6).

Daniel's three companions, the young overcomers among the Jewish captives, stood against the devilish worship and were accused by the Chaldeans (vv. 8-12). The Chaldeans were jealous of Daniel and his companions and took their refusal to worship the golden image as grounds to accuse them before Nebuchadnezzar. (Life-study of Daniel, pp. 27-28)

### Today's Reading

Nebuchadnezzar, in rage and fury, tempted the young overcomers by giving them another chance to worship his golden image, with the threat of throwing them into a blazing furnace of fire (Dan. 3:13-15).

The three overcomers answered, "If it be so, our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out

救我们脱离你的手。”（17）他们对尼布甲尼撒的回答不但无礼，且非常大胆（16～18）。但他们的回答，仍然有天然的想法。他们说神能将他们从烈火的窑中救出来。事实上，神不需要将他们从窑中救出来；祂将他们留在窑中，却使火失效（25）。

尼布甲尼撒怒气填胸，向年轻的得胜者变了脸色。他吩咐人把窑烧热，比平常更热七倍。又吩咐他军中的几个壮士，将得胜者捆起来，扔在烈火的窑中（19～21）。…壮士都被火焰烧死，年轻的得胜者被捆着落在烈火的窑中（22～23）。

那时尼布甲尼撒感到惊奇，对谋士说，“我们岂不是把三个人捆起来扔在火里么？…看哪，我见有四个人，并没有捆绑，在火中行走，也没有受伤；那第四个的相貌，好像神子。”（24～25）这第四个就是基督。基督来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。

我们天然的想法是：我们需要离开我们环境的火。我们会以为，我们如果有一个麻烦的丈夫或烦人的妻子，就该祷告，求神拯救我们脱离这样的情形。但主会说，“我不喜欢救你脱离你婚姻生活的这个处境；我要把你留在那里，我要来使你的环境成为令人愉悦的地方。”

当仇敌把我们扔进火窑中时，我们应当知道，我们不需要主来救我们脱离。祂会来与我们同在，在我们的受苦中照顾我们，使我们受苦的地方成为愉快的处境。…主如何与那些在巴比伦受苦的得胜者同在，今天也照样在我们的受苦里与我们同在（但以理书生命读经，三二至三五页）。

参读：但以理书生命读经，第三至五篇。

of your hand, O king” (v. 17). Their response to Nebuchadnezzar was impolite and very bold (vv. 16-18). Yet there was still something of the natural thought in their response. They said that God was able to deliver them from the blazing furnace. Actually, God did not need to deliver them from the furnace. He kept them in the furnace and made the fire of no effect (v. 25).

Nebuchadnezzar was filled with fury, and the countenance of his face was changed toward the young overcomers. He commanded that the furnace be made seven times hotter than usual, and that certain mighty men in his army bind the overcomers and throw them into the blazing furnace of fire (vv. 19-21). The mighty men were slain by the flame of the fire, and the three young overcomers fell into the blazing furnace of fire bound up (vv. 22-23).

Nebuchadnezzar was astonished and said to his counselors, “Did we not throw three men into the midst of the fire bound up?...Look, I see four men loose, walking in the midst of the fire; and they are not harmed. And the appearance of the fourth is like a son of the gods” (vv. 24-25). This fourth one was Christ. Christ had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.

Our natural thought is that we need to leave the fire of our circumstances. We may think that if we have a troublesome husband or a bothersome wife, we should pray and ask God to deliver us out of such a situation. But the Lord would say, “I do not like to deliver you from this situation in your married life. Instead, I will keep you there, and I will come and make your environment a pleasant place.”

When the enemy throws us into the furnace, we should realize that we do not need to ask the Lord to deliver us. He will come to be with us and take care of us in our suffering, making our place of suffering a pleasant situation...As the Lord was with those suffering overcomers in Babylon, so He will be with us in our suffering today. (Life-study of Daniel, pp. 28-30)

Further Reading: Life-study of Daniel, msgs. 3—5

## 第三周■周四

### 晨兴喂养

但四 34 ~ 35 “…祂的权柄是永远的权柄，祂的国存到万代。…祂照自己的意旨行事；无人能拦住祂的手…”

37 “现在我…赞美、高举、尊敬天上的王，因为祂一切的作为全是真的，祂的道路是公平的，因为祂能使那行动骄傲的降为卑。”

神在祂的经纶里管理宇宙，为要成就祂的定旨，就是基督应该在万有中居首位。…神若没有一班子民，就无法使基督成为居首位的。

我们蒙神拣选作祂的子民，为叫基督居首位，我们乃是在神属天的掌权之下。…在神属天的掌权下，万有都互相效力，叫我们得益处（罗八 28）。…我们（个人）的宇宙包括我们自己、我们的家庭以及召会。在我们的宇宙中，每一天都发生许多事，目的乃是要使基督居首位。我们需要看见这事，并顺服神属天的掌权（但以理书生命读经，九〇至九一页）。

### 信息选读

地是在属天行政的管治之下。诸天是为我们掌权，基督也是为着我们的。不仅如此，我们是在神为着基督的属天掌权之下。属天掌权的目的，是要完成神的选民，使基督得以居首位，就是使祂成为首先的一中心，并成为一切一普及。…因着诸天在掌权，所以基督在我们一切的情况中，都与我们同在。我们病了，…我们在风暴中，祂（都）与我们同在。

在（但以理四）章里，尼布甲尼撒继续行事高傲，神就使他降为卑。神暴露他，给他看见自己不是君

## WEEK 3 — DAY 4

### Morning Nourishment

Dan. 4:34-35 ...His dominion is an eternal dominion, and His kingdom is from generation to generation;...He does according to His will...; and there is no one who can resist His hand...

37 Now I...praise and exalt and honor the King of the heavens, because all His works are truth and His ways justice, and because He is able to abase those who walk in pride.

In His economy God administrates the universe in order to fulfill His purpose. His purpose is to give Christ the preeminence in all things...Apart from God's having a people, there is no way for Christ to be made preeminent.

As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule...Under God's heavenly rule, everything is working together for our good (Rom. 8:28)...Our [personal] universe includes ourselves, our families, and the church. In our universe many things happen day by day for the purpose of making Christ preeminent. We need to realize this and be submissive to God's heavenly rule. (Life-study of Daniel, p. 79)

### Today's Reading

The earth is under the rule of a heavenly administration. The heavens rule for us, and Christ is for us. Furthermore, we are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality. Because the heavens rule, Christ is with us in all our situations. When we are sick,...when we are in turmoil, He is with us.

In [Daniel 4] Nebuchadnezzar, who continued to walk in pride, was abased by God. God exposed him and showed him that he was not a gentleman but a beast.

子，乃是走兽。…尼布甲尼撒在梦中看见一棵树，高大坚固，叶子华美，果子甚多，可作食物。这棵树表征尼布甲尼撒自己（20～22）。…在但以理（对二十三节）的讲解里，他解释说，…至高的神下命令，把尼布甲尼撒赶出离开人类，与野地的兽同住；他必吃草如牛，失去理性七个时期之久，直到他知道至高者才是人国的掌权者（24～25）。二十六节接着说，“守望者既吩咐存留树根的不，等你知道诸天掌权，以后你的国必定归你。”

但以理劝告尼布甲尼撒之后（27），神给他十二个月的时间悔改。然而，他没有悔改，也没有改变。一天，当王在巴比伦王宫顶上行走的时候，他看着这大城骄傲地说，“这大巴比伦不是我用自己权能的力量建为王家，要显我威严的荣耀么？”（30）…当王的话在王口中尚未说完，有声音从天降下，说，“尼布甲尼撒王啊，有话对你说，你的国位离开你了。”（31）神要教导他认识自己一无所是，并且认识那大能的神乃是一切；祂是人国的掌权者，要将人的国赐与谁，就赐与谁。

按照尼布甲尼撒的性情和所是，他不是人，乃是兽。因这缘故，他的心变得不是人心，有一个兽心给了他（16）。…从那时起，他就吃草如牛，身被天露沾湿，直到头发长长好像鹰毛，指甲长长如同鸟爪（33）。

尼布甲尼撒在四章末了的赞美，指明他的确学了功课，降卑自己并认识神。在三章他立了一个金像，因为他非常骄傲。接着，四章就教导他一个很大的功课。虽然他行事像君子，事实上他乃是走兽（但以理书生命读经，九一、四〇至四四页）。

参读：但以理书生命读经，第六篇。

In his dream Nebuchadnezzar saw a great, strong, tall tree, beautiful in foliage, rich in fruit, and good for food. This tree signified Nebuchadnezzar himself (vv. 20-22). In his interpretation [of verse 23] Daniel explained...that the Most High had decreed that Nebuchadnezzar would be driven out from among mankind, dwell with the beasts of the field, be made to eat grass as bulls do, and lose his reasoning for a period of seven times, until he came to know that the Most High is the Ruler over the kingdom of men (vv. 24-25). Verse 26 goes on to say, "In that it was commanded that the stump of roots of the tree be left, your kingdom will be assured to you after you have come to know that the heavens do rule."

After Daniel exhorted Nebuchadnezzar [v. 27], God gave him twelve months to repent. However, there was no repentance and no change. One day while the king was walking upon the roof of the royal palace in Babylon, he looked at the great city and was filled with pride, saying, "Is this not Babylon the great, which I have built up as a royal house by the might of my power and for the glory of my majesty?" (v. 30). While the word was still in the king's mouth, a voice came down from heaven, saying, "To you it is spoken, King Nebuchadnezzar: The kingdom has passed on from you" (v. 31). God would teach him to know that he was nothing and the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom of men to whomever He wills, is everything.

According to his nature and his being, Nebuchadnezzar was not a man but a beast. For this reason his heart was changed from that of a man's, and a beast's heart was given to him (v. 16)...In that very hour he began to eat grass as bulls do, his body became wet with the dew, his hair grew like eagles' feathers, and his nails became like birds' claws (v. 33).

As indicated by his praise at the end of chapter 4, Nebuchadnezzar surely had learned the lesson to be abased and know God. In chapter 3 he set up a golden image because he was very proud. Chapter 4 follows to teach him a great lesson. Although he acted like a gentleman, he was a beast. (Life-study of Daniel, pp. 79-80, 35-39)

Further Reading: Life-study of Daniel, msg. 6

## 第三周■周五

### 晨兴喂养

但五 22～23 “伯沙撒啊，你是他〔尼布甲尼撒〕的子孙，你虽知道这一切，你的心仍不谦卑，竟向天上的主自高，…你又赞美…那用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神。”

伯沙撒（尼布甲尼撒的后裔，巴比伦的王）为他的一千大臣设摆盛宴，与他们对面饮酒（但五 1）。我们在此看见伯沙撒在神面前的荒淫放荡。荒淫放荡就是放纵饮食，为着淫乱的目的。

伯沙撒因着酒力的影响，吩咐人将他先祖尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来，他与大臣、王后、妃嫔好用这些器皿饮酒，赞美那用金、银、铜、铁、木、石所造的神（2～4）。他们把耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别（但以理书生命读经，四六页）。

### 信息选读

当他们在饮酒、赞美他们的神时，忽然有人手的指头显出来，在王宫里灯台对面的粉墙上写字（但五 5 上）。…伯沙撒看见写字的手指头，就变了脸色，心意惊惶。他的腰骨好像脱节，双膝彼此相碰（5 下～6）。他甚是恐惧，再没有平安饮酒，没有平安继续荒淫放荡。

## WEEK 3 — DAY 5

### Morning Nourishment

Dan. 5:22-23 And you his descendant, Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens;...you have praised the gods of silver and of gold, of bronze, iron, wood, and stone...But the God in whose hand is your breath and to whom all your ways belong, you have not honored.

Belshazzar (a descendant of Nebuchadnezzar and a king of Babylon) made a great feast for a thousand of his lords, and he drank wine before them (Dan. 5:1). Here we see Belshazzar's debauchery before God. Debauchery is an overindulgence in eating and drinking for an adulterous purpose.

Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple in Jerusalem, that he, his lords, his wives, and his concubines might drink from them and praise the gods of gold, silver, bronze, iron, wood, and stone (vv. 2-4). They took the vessels that were for God's worship in His holy temple at Jerusalem and used them in worshipping idols. That was an insult to God's holiness. (Life-study of Daniel, pp. 41-42)

### Today's Reading

At the very moment that they were drinking wine and praising their gods, the fingers of a man's hand came forth and wrote opposite the lampstand upon the plaster of the wall of the king's palace (Dan. 5:5a). When Belshazzar saw that part of the hand that wrote, his countenance changed and his thoughts alarmed him (vv. 5b-6). The joints of his hips loosened and his knees began to knock together. He was a threatened man and had no peace to drink, no peace to continue his debauchery.

但以理在读出并讲解那文字之前，先以但以理四章所记载尼布甲尼撒的经历，来提醒伯沙撒。但以理认为发生在尼布甲尼撒身上的事，不仅是给尼布甲尼撒的功课，也是给他所有后裔的功课。因此，但以理用责备的语气，向伯沙撒说到他先祖的功课。尼布甲尼撒曾受到神厉害的管教，他学到功课以后，就对神献上赞美。伯沙撒该从这功课有所学习，但他完全不在意这事。…伯沙撒没有想到会受到这样的责备。

圣经的记载没有指出伯沙撒曾悔改或有任何的改变。可能他没有时间悔改了。…我信当伯沙撒和他的大臣在荒淫放荡时，玛代的军队已经逼近那城。但以理讲解了那文字后不久，玛代的军队就进入城和王宫，杀了伯沙撒。因此，但以理五章三十一节总结说，“玛代人大利乌，约六十二岁，取了迦勒底国。”那就是巴比伦帝国的结束。

在但以理书头五章里，有许多我们要学习的功课。比方说，一章的功课叫我们不要顾到属世的选择和属世的口味，乃要立定心志为着神，只对蔬菜，对简单的事物有口味。我们只该接受简单的事物。我们若这样作，就会与神是一，且有智慧。

在五章伯沙撒的事例里，我们看见对神认真，不忽视属灵功课的重要。伯沙撒没有从他先祖尼布甲尼撒在四章所学的功课得着益处。…这该警告我们，我们的成就可能使我们骄傲，这会引进神的审判。神在尼布甲尼撒身上的审判使他减为无有…（35）。在三十七节，尼布甲尼撒继续说，“祂能使那行动骄傲的降为卑。”伯沙撒本该从尼布甲尼撒的经历学功课；然而，他没有学得功课，结果受了亏损（但以理书生命读经，四七至五一页）。

参读：但以理书生命读经，第七篇。

Before reading the writing and interpreting it, Daniel reminded Belshazzar of the experience of Nebuchadnezzar recorded in chapter 4. Daniel regarded what happened to Nebuchadnezzar as a lesson not only for Nebuchadnezzar but also for all his descendants. For this reason Daniel referred Belshazzar to his forefather's lesson in a rebuking tone. Nebuchadnezzar had been severely disciplined by God and, after he had learned the lesson, offered praise to God. Belshazzar should have learned something from this lesson, but he did not care about it at all...Belshazzar was not expecting such a rebuke.

There is no indication in the record that Belshazzar repented or had some kind of change. Probably there was no time for him to repent. I believe that while Belshazzar and his lords were engaging in debauchery, the Median army was approaching the city. Soon after Daniel interpreted the writing, the Median army entered the city and the palace and killed Belshazzar. Thus, 5:31 concludes, "Darius the Mede received the kingdom at about the age of sixty-two." That ended the Babylonian Empire.

In the first five chapters of Daniel, there are a number of lessons for us to learn. For instance, the lesson in chapter 1 is that we should not care for the worldly choice and the worldly taste but set our heart on God and have a taste only for vegetables, that is, for simple food. We should receive only simple things. If we do this, we will be one with God and will become wise.

In chapter 5 concerning the case of Belshazzar, we see the importance of being serious with God and not disregarding any spiritual lesson. Belshazzar did not benefit from the lesson learned by his forefather...This should warn us that our achievement may make us proud, and this may usher in God's judgment. God's judgment upon Nebuchadnezzar reduced him to nothing... (4:35). In verse 37 concerning the Lord, Nebuchadnezzar went on to say, "He is able to abase those who walk in pride." Belshazzar should have learned the lesson from Nebuchadnezzar's experience; however, he did not learn the lesson and suffered as a result. (Life-study of Daniel, pp. 42-46)

Further Reading: Life-study of Daniel, msg. 7

## 第三周■周六

### 晨兴喂养

但六 10 ~ 11 “但以理知道这文书已经签署了，就到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。那些人就纷纷聚集，见但以理在他神面前祈祷恳求。”

但以理六章非常重要，因为它给我们看见神在祂的选民身上如何执行祂的经纶，为着基督的来临。神要执行祂的经纶，但需要人在地上为着祂的经纶祷告。神是借着人作祂忠信祷告的管道，在地上执行祂的经纶。撒但的计谋是要阻挠那为着神行动的祷告。因此，本章的中心乃是人的祷告以执行神的经纶。

神的行动就像一列火车，必须有轨道让它行动。人的祷告好像轨道，为神的行动铺路。除了祷告之外，没有别的路可以把神的经纶带到完满和完成。这是本章的内在秘诀（但以理书生命读经，五三页）。

### 信息选读

在但以理六章四至九节我们看见撒但对但以理敬拜神的狡猾攻击。

总长和总督因着妒忌但以理，就“在国事上寻找但以理的把柄，为要告他，只是找不着他的把柄和过失；因他忠信可靠”（4）。所以，总长和总督，以及国中的大臣彼此商议，要王坚立一条律例，严定一道禁令，三十日内不拘何人，若在王以外向任何神明或任何人求什么，就必扔在狮子坑中（5 ~ 7）。…总长和总督意图毁灭但以理，而他们背后之

## WEEK 3 — DAY 6

### Morning Nourishment

Dan. 6:10-11 ...When Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously...These men assembled and found Daniel making petition and supplication before his God.

Daniel 6 is very crucial because it shows us how God carries out His economy with His elect for Christ's coming. God desires to carry out His economy, but man is needed to pray for His economy on earth. God carries out His economy on the earth through His faithful channels of prayer. Satan's strategy is to frustrate the prayer that is for God's move. Thus, the center of this chapter is man's prayer for the carrying out of God's economy.

God's move is like a train, which must have rails for its move. Man's prayers are like the rails that pave the way for God's move to go on. There is no other way to bring God's economy into fullness and into fulfillment except by prayer. This is the inner secret of this chapter. (Life-study of Daniel, p. 47)

### Today's Reading

In Daniel 6:4 through 9 we see the subtle attack of Satan on Daniel concerning the worship of God.

Being jealous of Daniel, the chief ministers and satraps “sought to find a ground for accusation against Daniel from the perspective of the kingdom, but they could find no ground for accusation or fault, inasmuch as he was faithful, and no negligence or fault was found related to him” (v. 4). Therefore, the chief ministers and satraps, with the high officers of the kingdom, took counsel together that the king should establish a statute and make firm an edict that anyone who made a petition within the next thirty days to any god or man besides the king should be

撒但的意图，是要终止或切断神用以执行祂经纶的祷告管道。

十节启示但以理在敬拜神的事上忠信。…他读过耶利米论到以色列人要服事巴比伦王七十年的预言（九2下，耶二五11）。但以理必定根据这话，多次为着这预言的应验以及被掳之人的回归祷告。他祷告，并且不让任何事停止或阻挠他的祷告。他知道他的祷告乃是在执行神对祂选民的经纶。因此，他的祷告是一件严肃的事。…今天，祷告乃是主恢复的命脉。撒但越要阻挠我们的祷告，我们越该祷告。

但以理六章二十五至二十八节启示，在地上，甚至在外邦之国，神借着祂失败被掳之选民中的得胜者，在人对神敬拜的事上胜过了撒但。…但以理胜过那禁止得胜者忠信敬拜神的诡计，乃是对撒但的诡计最后一步的得胜。神若没有这些得胜者，就完全被撒但打败，在地上没有得着什么是为着祂自己的。

当撒但差遣尼布甲尼撒来毁坏圣城同圣殿，除去对神的敬拜和事奉时，似乎神失败了，祂在地上的权益、敬拜和事奉被毁坏了。但在神的主宰下，尼布甲尼撒所拣选，侍立在王宫的少年人中，有四人成了得胜者，保守了对神的敬拜和事奉。神有四个年轻的得胜者，他们天天活在王宫里，绝对与神是一。这对撒但是羞辱，对神却是夸耀。…今天在地上，不管数目多寡，只要有一些得胜者，神就有夸口的理由。当神看见今天的得胜者站在召会的立场上，祂就快乐喜悦（但以理书生命读经，五四至五五、五七至五九页）。

参读：但以理书生命读经，第八篇。

cast into the lions' den (vv. 5-7)...The intention of the chief ministers and satraps was to destroy Daniel, but Satan, who was behind them, wanted to stop or cut off the channel of prayer God was using for the carrying out of His economy.

Verse 10 reveals Daniel's faithfulness in the worship of God...He had read Jeremiah's prophecy that the children of Israel would serve the king of Babylon for seventy years (9:2b; Jer. 25:11). Standing on this word, Daniel must have prayed many times for the fulfillment of this prophecy and for the return of the captives. He would not let anything stop or frustrate his prayer. He knew that his prayer was for the carrying out of God's economy concerning His elect. Therefore, his prayer was a serious matter. Today prayer is the lifeline in the Lord's recovery. The more Satan tries to frustrate our prayer, the more we should pray.

Daniel 6:25 through 28 reveals God's victory over Satan in the worship of God on earth, even in a Gentile kingdom, through the overcomers in the captivity of His defeated elect. Daniel's victory over the subtlety that prohibited the faithfulness of the overcomers in the worship of God was the last step of the victory over Satan's devices. Without these overcomers, God would have been fully defeated by Satan, having nothing on earth for Himself.

When Satan sent Nebuchadnezzar to destroy the holy city with the temple in order to take away God's worship and service, it seemed that God was defeated and that His interest, worship, and service on earth were destroyed. Yet under God's sovereignty, four of the young men selected by Nebuchadnezzar to stand in the king's palace became overcomers to keep God's worship and service. God had four young overcomers living in the palace day by day, yet they were absolutely one with God. This was a shame to Satan and a boast to God...Today, as long as there are some overcomers on this earth, regardless of the number, God will have reason to boast. When God sees today's overcomers standing on the ground of the church, He will be happy and pleased. (Life-study of Daniel, pp. 48-52)

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

# 第三周诗歌

# WEEK 3 — HYMN

补 214

得胜借着吃基督

降 E 大调

4/4

$\overset{E^b}{1} \cdot \overset{E^b}{2} \mid \overset{E^b}{3} \cdot \overset{E^b}{3} \quad \overset{E^b}{3} \cdot \overset{E^b}{3} \quad 3 \quad \overset{E^b}{1} \cdot \overset{E^b}{3} \mid \overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \quad 5 \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \mid$

一、主曾召你我得救，祂再召你我得胜。对主

$\overset{A^b}{6} \cdot \overset{A^b}{6} \quad \overset{A^b}{6} \cdot \overset{A^b}{6} \quad \overset{E^b}{6} \overset{\hat{\cdot}}{1} \cdot \overset{E^b}{5} \cdot \overset{E^b}{3} \mid 2 - - \overset{E^b}{3} \cdot \overset{E^b}{4} \mid \overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \quad 5 \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \mid$

呼召说“阿们”一要得胜！召会光景堕落了，许多

$\overset{A^b}{6} \cdot \overset{A^b}{6} \quad \overset{A^b}{6} \cdot \overset{A^b}{6} \quad \overset{E^b}{6} \overset{\hat{\cdot}}{1} \cdot \overset{E^b}{1} \cdot \overset{E^b}{2} \mid \overset{E^b}{3} \cdot \overset{E^b}{3} \quad \overset{E^b}{3} \cdot \overset{E^b}{3} \quad \overset{B^b}{3} \overset{5}{5} \cdot \overset{E^b}{2} \cdot \overset{E^b}{3} \mid 1 - -$

道理都知道，生命却是摸不着一要得胜！

$\overset{E^b}{5} \cdot \overset{E^b}{5} \mid 5 - - \overset{E^b}{6} \overset{5}{5} \overset{3}{3} \mid \overset{E^b}{1} - - \overset{E^b}{7} \cdot \overset{E^b}{6} \mid$

(副)要得胜！要得胜！胜过

$\overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{6} \overset{5}{5} \cdot \overset{E^b}{5} \cdot \overset{E^b}{3} \mid 2 - - \overset{E^b}{3} \cdot \overset{E^b}{4} \mid \overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \quad 5 \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \mid$

死沉的宗教，要得胜！放下所有的辛劳，脱离

$\overset{A^b}{6} \cdot \overset{A^b}{6} \quad \overset{A^b}{6} \cdot \overset{A^b}{6} \quad \overset{E^b}{6} \overset{\hat{\cdot}}{1} \cdot \overset{E^b}{1} \cdot \overset{E^b}{2} \mid \overset{E^b}{3} \cdot \overset{E^b}{3} \quad \overset{E^b}{3} \cdot \overset{E^b}{3} \quad \overset{B^b}{3} \overset{5}{5} \cdot \overset{E^b}{2} \cdot \overset{E^b}{3} \mid 1 - - \parallel$

一切的老套，只管单单来吃主一要得胜！

二、神原命定人来吃，吃是今日的恢复，  
吃是得胜的道路—要得胜！  
快来享受生命树，脱去道理的束缚，  
得胜借着吃基督—要得胜！

三、教训不能变化魂，叫神旨意受亏损，  
吃主够上神标准—要得胜！  
若要得胜就要吃，无论聚集或独处，  
吃到全人得饱足—要得胜！

四、速速催促主再来，借着吃喝产男孩，  
现在吃祂，一直吃—要得胜！  
为着主的金灯台，为着得胜的男孩，  
为着新妇祂所爱—要得胜！

Christ has called us once to Him

The Church — The Overcomers

1273

1. Christ has called us once to Him, But He calls us once again. To His call we say A-men! O - ver-  
come! For the church has fall - en low, Thinking ev - erything they know, But the life is missing; so, O - ver-  
come! (C) O - vercome! O - ver-come! O - vercome degrad - ed Christi - an - i -  
ty! All your working lay aside, All the teachings that di-vide; Eat the Lord whate'er betide—O-vercome!

2. Eating is man's destiny  
And the Lord's recovery;  
This defeats the enemy—  
Overcome!  
Come enjoy the tree of life,  
Leave the doctrines, leave the strife!  
Overcome by eating Christ—  
Overcome!
3. Teachings ne'er transform the soul,  
Teachings never reach God's goal,  
Eating Christ will do it all—  
Overcome!  
We must overcome to eat,  
By ourselves and when we meet,  
Eat Him as the feast complete—  
Overcome!
4. Eating gives the manchild birth,  
Eating brings the Lord to earth;  
Eat Him now midst all the dearth—  
Overcome!  
Be the manchild Christ requires,  
Thus the church that He desires,  
Then the Bride that He admires—  
Overcome!



## 第四周

### 约伯和两棵树

诗歌：384

读经：创二9, 17, 启二二1~2, 14, 伯一1, 二3, 四二1~6

- 创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。
- 创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。
- 启 22:1 天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。
- 启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。
- 启 22:14 那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。
- 伯 1:1 乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。
- 伯 2:3 耶和華问撒但说，你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事；你虽激动我攻击他，无故地毁灭他，他仍然持守他的纯全。
- 伯 42:1 约伯回答耶和華说，
- 伯 42:2 我知道你万事都能作，你的定旨是不能拦阻的。
- 伯 42:3 谁用无知的言语，使你的旨意隐藏呢？故此我说了我所不明白的；这些事对我太奇妙，是我不知道的。
- 伯 42:4 求你听我，我要说话；我要问你，求你指示我。
- 伯 42:5 我从前风闻有你，现在亲眼看见你。
- 伯 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

### 【周一】

壹 在神圣启示里有两棵树、两个源头、两条路、两个原则、和两个终极完成：

## Week Four

### Job and the Two Trees

Hymns: E509

Scripture Reading: Gen. 2:9, 17; Rev. 22:1-2, 14; Job 1:1; 2:3; 42:1-6

- Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- Job 1:1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.
- Job 2:3 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity, though you have moved Me against him to destroy him without cause.
- Job 42:1 Then Job answered Jehovah and said,
- Job 42:2 I know that You can do all things / And that no purpose of Yours can be restrained.
- Job 42:3 Who is this who hides counsel without knowledge? / Therefore I have uttered what I did not understand, / Things too wonderful for me, which I did not know.
- Job 42:4 Hear now, and I will speak; / I will ask of You, and You shall inform me.
- Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
- Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

### § Day 1

I. In the divine revelation there are two trees, two sources, two ways, two principles, and two consummations:

## 一 两棵树:

- 1 生命树表征三一神在人与神的关系中，对人乃是生命——创二9，诗三六9上。
- 2 善恶知识树表征魔鬼撒但，就是那恶者，在人于神面前的堕落中，对人乃是死亡——创二17。

## 【周二】

## 二 两个源头:

- 1 生命树是寻求神作生命，以得着供应与享受之人的源头——约一4，十五1。
- 2 善恶知识树是跟随撒但作毒物，以至于死而永远沉沦之人的源头——八44。
- 3 这两个源头的结果成了两个国——神的国和撒但的国——太二一43，十二26，西一13。

## 三 两条路:

- 1 第一条路是生命的路，就是狭路，给人寻求神，得着神，并在神永远的生命里享受神作供应——太七14，徒九2，十六17，十八25~26，彼后二15，21。
- 2 第二条路是死亡和善恶的路，就是阔路，让人跟随撒但，作他的儿女——太七13，约壹三10上。

## 四 两个原则:

- 1 第一个原则是生命的原则——倚靠神的原则——约十五5，创四4。
- 2 第二个原则是死亡、善恶的原则——离神独立的原则——耶十七5~6，创四3。

## 【周三】

## A. Two trees:

1. The tree of life signifies the Triune God as life to man in man's relationship with Him—Gen. 2:9; Psa. 36:9a.
2. The tree of the knowledge of good and evil signifies Satan, the devil, the evil one, as death to man in man's fall before God—Gen. 2:17.

## § Day 2

## B. Two sources:

1. The tree of life is the source of men who seek God as life for their supply and enjoyment—John 1:4; 15:1.
2. The tree of the knowledge of good and evil is the source of men who follow Satan as their poison unto death and eternal perdition—8:44.
3. The outcome of these two sources is two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 21:43; 12:26; Col. 1:13.

## C. Two ways:

1. The first way is the way of life, the constricted way, for men to seek God, to gain God, and to enjoy God in His eternal life as the supply—Matt. 7:14; Acts 9:2; 16:17; 18:25-26; 2 Pet. 2:15, 21.
2. The second way is the way of death and of good and evil, the broad way, for men to follow Satan to be his children—Matt. 7:13; 1 John 3:10a.

## D. Two principles:

1. The first principle is the principle of life—the principle of dependence on God—John 15:5; Gen. 4:4.
2. The second principle is the principle of death and of good and evil—the principle of independence from God—Jer. 17:5-6; Gen. 4:3.

## § Day 3

五 两个终极完成乃是在人与神关系上所走之两条路的最终结局：

- 1 神生命之路的终极完成，乃是生命水的城，新耶路撒冷——启二一 2，10～11，二二 1～2。
- 2 死亡、善恶之路的终极完成，乃是火湖——十九 20，二十 10，14～15，二一 8。

贰 神的目的是不是要一个在善恶知识树线上的约伯，乃是要一个在生命树线上的约伯：

- 一 约伯和他朋友的逻辑是循善恶知识树的路线——伯二 11～三 1。
- 二 约伯像他的朋友一样，也停留在是非的知识里，而不认识神的经纶——四 7～8。
- 三 约伯和他的朋友都在善恶知识树的范围里；神要把他们从那个范围里拯救出来，摆到生命树的范围里——一 1，二 3，十九 10。
- 四 神对付约伯的目的，乃是要将他从善恶的路转到生命的路上，使他能极完满地得着神——四 2 1～6。

## 【周四】

叁 我们需要有生命树的异象，就是神在基督里作我们食物的异象——创二 9，启二二 1～2，14：

- 一 生命树表征三一神在基督里，将祂自己以食物的形态分赐到祂所拣选的人里面作生命——创二 9。
- 二 生命树是宇宙的中心：

E. The two consummations are the final outcome of the two ways men take in their relationship with God:

1. The consummation of God's way of life is a city of water of life, the New Jerusalem—Rev. 21:2, 10-11; 22:1-2.
2. The consummation of the way of death and of good and evil is a lake of fire—19:20; 20:10, 14-15; 21:8.

**II. God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life:**

- A. The logic of Job and his friends was according to the line of the tree of the knowledge of good and evil—Job 2:11—32:1.
- B. Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy—4:7-8.
- C. Job and his friends were in the realm of the tree of the knowledge of good and evil; God was trying to rescue them from that realm and put them into the realm of the tree of life—1:1; 2:3; 19:10.
- D. God's purpose in dealing with Job was to turn him from the way of good and evil to the way of life so that he might gain God to the fullest extent—42:1-6.

## § Day 4

**III. We need a vision of the tree of life—a vision of God in Christ as our food—Gen. 2:9; Rev. 22:1-2, 14:**

- A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—Gen. 2:9.
- B. The tree of life is the center of the universe:

- 1 按照神的定旨，地是宇宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心；因此，整个宇宙是以生命树为中心。
  - 2 无论对神或对人，没有别的比生命树更中心，更重要——三 22，启二 14。
- 三 新约启示，基督乃是生命树这表征的应验——约一 4，十五 5。

## 【周五】

- 四 约翰福音所启示包罗万有之基督的各方面，都是生命树的结果——六 48，八 12，十 11，十一 25，十四 6。
- 五 享受生命树将是所有蒙神救赎的人永远的分——启二 1~2，14:
- 1 生命树实现神原初对人的心意，直到永远——创一 26，二 9。
  - 2 生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结——启二 2。

## 【周六】

- 肆 当我们重生时，基督将祂自己这生命树种到我们里面——约一 12~13，三 3，5~6，15，十一 25，十五 1，5:
- 一 在我们实际的生活里，我们也许不是在生命树的线上，而是在善恶知识树的线上——箴十六 25，二 2。
  - 二 约伯所追求的是道德范围里的东西，但我们在基督里的信徒，应当追求属神范围里的东西——林前十五 28，弗三 16~21。

1. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden; hence, the universe is centered on the tree of life.
  2. Nothing is more central and crucial to both God and man than the tree of life—3:22; Rev. 22:14.
- C. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life—John 1:4; 15:5.

## § Day 5

- D. All the aspects of the all-inclusive Christ revealed in the Gospel of John are the outcome of the tree of life—6:48; 8:12; 10:11; 11:25; 14:6.
- E. The enjoyment of the tree of life will be the eternal portion of all of God's redeemed—Rev. 22:1-2, 14:
1. The tree of life fulfills for eternity what God intended for man from the beginning—Gen. 1:26; 2:9.
  2. The fruits of the tree of life will be the food for God's redeemed in eternity; these fruits will be continually fresh, being produced every month—Rev. 22:2.

## § Day 6

- IV. **When we were regenerated, Christ planted Himself into us as the tree of life—John 1:12-13; 3:3, 5-6, 15; 11:25; 15:1, 5:**
- A. In our practical living, we may not be in the line of the tree of life but in the line of the tree of the knowledge of good and evil—Prov. 16:25; 21:2.
  - B. Job pursued something in the realm of ethics, but we, the believers in Christ, should pursue something in the realm of God—1 Cor. 15:28; Eph. 3:16-21.

三 在我们的日常生活中，我们不该在善恶知识树的范围里，乃该在赐生命之灵的范围里——林前十五45下，罗八2。

四 神的目的是要把我们拆毁，并以祂自己作我们的生命和性情把我们重新建立起来，好叫我们这人完完全全与祂成为一——林后一9，四14。

C. In our daily living, we should not be in the realm of the tree of the knowledge of good and evil but in the realm of the life-giving Spirit—1 Cor. 15:45b; Rom. 8:2.

D. God's intention is to tear us down and rebuild us with Himself as our life and nature so that we may be persons absolutely one with Him—2 Cor. 1:9; 4:14.



## 第四周■周一

### 晨兴喂养

创二9“耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

17“只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

在圣经的神圣启示里有两棵树、两个源头、两条线、两个原则、两个结局。

在创世记二章有两棵树—生命树和善恶知识树。但到了启示录二十一至二十二章，我们只看见一棵树—生命树—在一座圣城里。在这城的中心有神和羔羊的宝座（二二1），指明神的行政。…羔羊是灯（二一23），而神乃是灯里的光。这指明神和羔羊，光和灯，乃是一。从神和羔羊的宝座，就是从这一位神，流出一道河，在河两岸长着生命树（二二2上）（约伯记生命读经，二三二至二三三页）。

### 信息选读

启示录二十二章里一切邪恶的东西，都联于火湖。因此，两个结局乃是水城和火湖。在这两个源头和两个结局之间，有两条线，成为两条路。每一个源头带进一条线，这条线成为一条路，总结于一个结局。

圣经是神圣启示的全部记载，乃是一本表号的书（启一1下）。譬如，启示录里有许多表号，如金灯台（一12）、星（二20）、犹大支派中的狮子（五5）、羔羊（六6）、四匹马（六1~8）以及宇宙的妇人（十二1）。启示录里最末了并最大的表号，乃是新耶路撒冷。

## WEEK 4 — DAY 1

### Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

In the divine revelation in the Holy Scriptures, there are two trees, two sources, two lines, two principles, and two ends.

In Genesis 2 there are two trees—the tree of life and the tree of the knowledge of good and evil. However, in Revelation 21 and 22 we see only one tree—the tree of life—in a holy city. In the center of this city is the throne of God and of the Lamb (22:1), indicating God’s administration...The Lamb is the lamp (21:23), and God is the light in the lamp. This indicates that God and the Lamb, the light and the lamp, are one. Out of the throne of God and of the Lamb, that is, out of the one God, flows a river, and on the two sides of this river grows the tree of life (22:2a). (Life-study of Job, p. 191)

### Today’s Reading

All the evil things in Revelation 22 are involved with the lake of fire. Thus, the two ends are the city of water and the lake of fire. Between the two sources and the two ends are two lines, which become two ways. Each source issues in a line that becomes a way consummating in an end.

The Bible, as a full record of the divine revelation, is a book of signs (Rev. 1:1b). In the book of Revelation, for example, there are many signs, such as the golden lampstands (1:12), the stars (v. 20), the Lion of the tribe of Judah (5:5), the Lamb (v. 6), the four horses (6:1-8), and the universal woman (12:1). The last and the greatest sign in Revelation is the New Jerusalem.

在创世记一至二章里，头一组表号中，最显著的两个乃是两棵树（二 9）。…第一个表号是生命树，乃是最高的表号，表征神，就是三一神，在人与神的关系中，对人乃是生命（诗三六 9 上）。神造了人，将生命之气吹到他里面（创二 7），成了人的灵。但那时神并没有将祂自己放到人里面，作人的生命。…第二个表号是善恶知识树，是最高的消极表号，表征魔鬼撒但，就是那恶者，在人于神面前的堕落中，对人乃是死亡（17）。

这两个表号都是最显著的，表征神与撒但这两个人位，而不是表征事或物。…第一棵树表征神单单是生命，不包含别的元素。…第二棵树表征撒但但是死亡，包含知识、善和恶。神是简单的，撒但却很复杂。

照着神圣的启示，知识是撒但，善是撒但，恶也是撒但。今天的世界是个崇拜知识的世代。亚当和夏娃在吃善恶知识树以前是无知的，不知罪，所以没有罪。他们吃了知识树以后，眼睛明亮了，他们就有了知识，那就是罪。我们都认为犯罪是罪，却不认为知道罪也是罪。

真正的善乃是神自己（太十九 17 中）；因此，得着神就等于得着真正的善。当那富有的青年官来到主耶稣那里，称祂为“良善的夫子”，主耶稣说，“你为什么称我是良善的？除了神一位以外，再没有良善的。”（可十 17 ~ 18）…我们若摸着神以外的善事，这就是说我们摸着撒但。圣经教导我们，知识、善和恶都是撒但。因此，在善恶知识树上，善和恶是平等的（约伯记生命读经，二三三至二三五页）。

参读：约伯记生命读经，第十至十一篇。

The two most striking in the first group of signs in Genesis 1 and 2 are the two trees (2:9). The first of these signs is the tree of life, as the highest sign, signifying God, even the Triune God, as life to man in man's relationship with Him (Psa. 36:9a). God created man, breathing into him the breath of life (Gen. 2:7), which became man's spirit; but at that time He did not put Himself into man as man's life. The second of these signs is the tree of the knowledge of good and evil, as the highest negative sign, signifying Satan the devil, even the evil one, as death to man in man's fall before God (v. 17).

Both of these signs, as the most striking ones, signify persons—God and Satan—not things or matters. The first tree signifies God only as life, with no implications of other elements. The second tree signifies Satan as death, with the implications of knowledge, good, and evil. Whereas God is simple, Satan is very complicated.

According to the divine revelation, knowledge is Satan, good is Satan, and evil is Satan. Today the world is in an age that worships knowledge. Before eating of the fruit of the tree of the knowledge of good and evil, Adam and Eve were ignorant, not knowing, so they had no sin. After they ate of the tree of knowledge, their eyes were opened, and they became knowledgeable. That was sin. We all consider that to commit sin is sin, but we may not consider that knowing sin is sin.

The genuine good is God Himself (Matt. 19:17a); hence, gaining God equals gaining the genuine good. When the rich young ruler came to the Lord Jesus and called Him, “Good Teacher,” the Lord Jesus said, “Why do you call Me good? No one is good except One—God” (Mark 10:17-18)…If we touch the good things outside of God, this means that we touch Satan. The Bible teaches us that knowledge, good, and evil all are Satan. In the tree of the knowledge of good and evil, therefore, evil and good are equal. (Life-study of Job, pp. 191-193)

Further Reading: Life-study of Job, msgs. 10—11

## 第四周■周二

### 晨兴喂养

太七 13~14 “你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

这两棵树不是为着产生材料，乃是为给人吃其上的果子（创三 3、6 下）。生命树的果子成为滋养人的食物，为着分赐生命；善恶知识树的果子成为杀死人的毒物。吃就是把外面的东西接受进来，消化并吸收。我们必须谨慎我们吃的是什么。今天的电视和许多种的报纸和杂志，无疑是善恶知识树的枝子（约伯记生命读经，二 三 六页）。

### 信息选读

两棵树，作为神与撒但的表号，乃是两类人的两个源头。第一棵树是寻求神作生命，以得着供应与享受之人的源头，其中亚伯是领头的人（创四 4）。第二棵树是跟随撒但作毒物以至于死而永远沉沦之人的源头，其中该隐是领头的人（5）。

这两个源头的结果成了地上的两个国。第一个是神的国，先是照着神旧约经纶的以色列国，然后是照着神新约经纶的召会（太二一 43）；第二个是撒但的国（参十二 26，西一 13）。

这两个源头的结果带进两条线。…这两条线，就是两条路，是起源于两个源头。

第一条路是生命的路、狭路（太七 14）、这道路（徒九 2，十九 9、23，二二 4，二四 22）、正路（彼后二 15）、义路（21）、救人的道路（徒十六 17）、神的道路（太

## WEEK 4 — DAY 2

### Morning Nourishment

**Matt. 7:13-14** Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

The two trees are not for producing materials but for man to eat their fruit (Gen. 3:3, 6b), the fruit of the tree of life becoming food to man for nourishing, for the dispensing of life, and the fruit of the tree of the knowledge of good and evil becoming poison to man for killing. To eat means to take in something that is outside of us and then digest and assimilate it. We must be careful concerning what we eat. Surely, today's television and so many different kinds of newspapers and magazines are branches of the tree of the knowledge of good and evil. (Life-study of Job, p. 194)

### Today's Reading

The two trees, as signs of God and Satan, are the two sources of two categories of men. The first tree is the source of men who seek God as life for their supply and enjoyment, of whom Abel is the leading one (Gen. 4:4). The second tree is the source of men who follow Satan as their poison unto death and eternal perdition, of whom Cain is the leading one (v. 5).

The outcome of the two sources becomes two kingdoms on the earth. The first is the kingdom of God, which was first the kingdom of Israel according to God's Old Testament economy and then the church according to God's New Testament economy (Matt. 21:43). The second is the kingdom of Satan (cf. 12:26; Col. 1:13).

These two sources issue in two lines...The two lines, as the two ways, originate from the two sources.

The first way is the way of life, the constricted way (Matt. 7:14), the Way (Acts 9:2; 19:9, 23; 22:4; 24:22), the straight way (2 Pet. 2:15), the way of righteousness (v. 21), the way of salvation (Acts 16:17), the way of

二二 16, 徒十八 26) 以及主的道路 (25), 是为着给人寻求神, 得着神, 并在神永远的生命里享受祂作供应, 而以祂永远的生命为目标, 使他们得以从神而生, 有神的生命和性情 (约一 12 ~ 13), 被变化并模成神荣耀的形像 (林后三 18, 罗八 29), 并在神这荣耀里得着荣耀 (30, 彼前五 10 上, 来二 10 上), 以得着祂并有分于祂, 到最完满的地步。在这条生命的道路上, 有亚伯、塞特、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各、摩西、大卫、撒母耳、旧约所有的申言者以及新约所有的信徒 (十一 39 ~ 40)。神对付约伯的目的, 乃是要将他从善恶的路上转到这条生命的路上, 使他能得着神到最完满的地步。

第二条路是善恶的路、死亡的路、阔路 (太七 13), 让人跟随撒但, 作他的儿女 (约壹三 10 上), 以至于死, 并作他的同伴, 有分于他永远的沉沦 (太二五 41)。在这条死亡、善恶的路上, 有该隐、拉麦、雅八、犹八、土八该隐 (犹 11 上, 创四 16 ~ 24)、含、古实、宁录 (十 6 ~ 12)、可拉、巴兰 (彼后二 15, 犹 11 下)、扫罗、押沙龙、敌基督和他的跟从者 (启十九 19 ~ 21) 以及所有的不信者 (二十 15)。

这两条路, 就是生命的路和死亡的路, 分别将人引到神命定的两个结局—新耶路撒冷和火湖。…两条路…构成支配、管治并规律人与神建立关系的两个原则。

第一个原则是生命的原则, 按照这原则, 所有在生命路上的人保持与神的接触, 并且借着这原则一步一步地寻求神、得着神、拥有神并享受神, 直至达到最完满的地步。

第二个原则是死亡、善恶的原则, 在这原则里, 所有在死亡路上的人都有意识或无意识地跟随撒但, 并且借此弃绝神和祂生命的路, 而成为撒但的同伴, 以至于死和永远的沉沦 (约伯记生命读经, 二三六至二三九页)。

参读: 约伯记生命读经, 第六至七篇。

God (Matt. 22:16; Acts 18:26), and the way of the Lord (v. 25), for men to seek God, to gain God, and to enjoy God in His eternal life as the supply and unto His eternal life as the goal, that they may be born of God in His life and nature (John 1:12-13), transformed and conformed into His glorious image (2 Cor. 3:18; Rom. 8:29), and glorified in Him as glory (v. 30; 1 Pet. 5:10a; Heb. 2:10a) to gain Him and participate in Him to the fullest extent. In this way of life are Abel, Seth, Enosh, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, Samuel, all the Old Testament prophets, and all the New Testament believers (11:39-40). God's purpose in dealing with Job was to turn him from the way of good and evil to this way of life that he might gain God to the fullest extent.

The second way is the way of good and evil, the way of death, the broad way (Matt. 7:13), for men to follow Satan to be his children (1 John 3:10a) unto death and his companions in his eternal perdition (Matt. 25:41). In this way of death and of good and evil are Cain, Lamech, Jabal, Jubal, Tubal-cain (Jude 11a; Gen. 4:16-24), Ham, Cush, Nimrod (10:6-12), Korah, Balaam (2 Pet. 2:15; Jude 11b), Saul, Absalom, Antichrist and his followers (Rev. 19:19-21), and all unbelievers (20:15).

These two ways, the way of life and the way of death, lead men to the two God-ordained ends—the New Jerusalem and the lake of fire—respectively... The two ways...constitute the two controlling, ruling, and regulating principles by which men have their relationship with God.

The first principle is the principle of life, according to which all men in the way of life keep their contact with God, and by which they seek God, gain God, possess God, and enjoy God, step by step, until they reach the fullest extent.

The second principle is the principle of death and of good and evil, in which all men in the way of death follow Satan either consciously or unconsciously, and through which they reject God and His way of life to be Satan's companions unto death and eternal perdition. (Life-study of Job, pp. 194-196)

Further Reading: Life-study of Job, msgs. 6—7

## 第四周■周三

### 晨兴喂养

启二二 1~2 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树…”。

神生命之路的目的地乃是生命水的城，也就是新耶路撒冷，神永远的居所（启二一 2、11、23，二二 1~2、14），给所有照神心愿，并为着神的喜悦，而行在生命之路上的人，作为最好、最荣耀的目标，使他们能与神一同有分于神这永远生命的一切福分，直到永远。

死亡、善恶之路的目的地，乃是硫磺火湖，就是火坑（太五 22 下），撒但永远的监狱，给所有照撒但恶谋，而走死亡之路的人，作为最坏、最悲惨的结局，使他们与撒但一同有分于永远的审判和永远的沉沦（约十六 11，太二五 41，启二一 8、27，二二 15）（约伯记生命读经，二四〇至二四一页）。

### 信息选读

新耶路撒冷是神生命之路最好、最荣耀的结局，乃是极有力的奖励，叫我们寻求神，直到我们照着祂的爱和恩，得着祂到最完满的地步；火湖乃是撒但的死亡、善恶之路最坏、最悲惨的结局，这应当是给在撒但敌挡神经纶的路上跟随撒但之人严肃的警告，要他们从撒但的死亡之路转到神的生命之路，使他们得以逃脱撒但按照神的公义和公平所受永远的审判和永远的沉沦。

神在约伯身上的目的，是要销毁这个“完全且正直”的约伯，剥夺他在最高标准的道德上，所达到并成就的完全和正直（伯一 1）。…神的目的也是要

## WEEK 4 — DAY 3

### Morning Nourishment

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life...

The destination of God's way of life is a city of water of life, the New Jerusalem, God's eternal dwelling (Rev. 21:2, 11, 23; 22:1-2, 14), as the best and most glorious goal for all the men who walk in the way of life according to God's desire and for God's pleasure, that they may participate with God in all the blessings of God as the eternal life for eternity.

The destination of the way of death and of good and evil is a lake of fire of brimstone, the Gehenna of fire (Matt. 5:22), Satan's eternal prison, as the worst and most miserable end for all the men who take the way of death according to Satan's evil device, that they may share with Satan the eternal judgment and eternal perdition (John 16:11; Matt. 25:41; Rev. 21:8, 27; 22:15). (Life-study of Job, p. 197)

### Today's Reading

The New Jerusalem, as the best and most glorious end of God's way of life, is a dynamic incentive for us to seek God until we gain Him to the fullest extent according to His love and grace; and the lake of fire, as the worst and most miserable end of Satan's way of death and of good and evil, should be a solemn warning to the men who follow Satan in his way against God's economy, to turn from his way of death to God's way of life that they may escape Satan's eternal judgment and eternal perdition, according to God's righteousness and justice.

God's intention with Job was to consume this “perfect and upright” person and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness (Job 1:1).

拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯。…神的目的是不是要得着一个在善恶知识树线上的约伯，乃是要得着一个在生命树（创二9）线上的约伯。

神严厉对付约伯的目的，乃是要将他与神与人关系的逻辑，从按照道德的善恶原则，调整到按照神的生命原则，使约伯能成为得着神并有分于神的人，使神永远的经纶得着完成。

约伯像他的朋友一样，也停留在是非的知识里，而不认识神的经纶，没有充分地看见神创造人的定旨。他和他的朋友都毫无神圣的启示，也无神圣生命的经历。他不知道神的目的不是要加增他的完全、正直、公义和纯全。相反的，神的目的是要剥夺他这些自以为满意的属人美德，好叫他只寻求神并得着神自己。他的朋友和他，都不在神所命定人该在的生命树线上。

神把约伯记摆在圣经中，当作一个黑暗的背景。约伯和他朋友的说话，指明他们外表虽是敬虔的人，却都缺少神，没有彰显神。约伯和他的朋友来在一起辩论，而不是交通。他们没有什么关于神的事可以彼此交通。

约伯和他三个朋友—以利法、比勒达和琐法—都在善恶知识树的范围里。…神要把他们从那个范围里拯救出来，摆到生命树的范围里。神必须作的头一件事，就是把约伯剥夺、销毁并拆毁，使他在受苦之下成为一无所是。这成为一个根据，使神能用神圣的三一重建约伯，使约伯能成为一个新人，神新造的一部分，以完成神永远的经纶，使神得着彰显（约伯记生命读经，二四一、三四至三五、二四〇、四七、六八页）。

参读：约伯记生命读经，第四至五、九篇。

God's intention was also to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes. God's intention was not to have a Job in the line of the tree of the knowledge of good and evil but a Job in the line of the tree of life (Gen. 2:9).

God's purpose in dealing with Job severely was to adjust his logic concerning his relationship with God from the principle of good and evil according to ethics to the principle of life according to God, that he might be one who gained God and participated in God for the fulfillment of God's eternal economy.

Job, like his friends, was halted in the knowledge of right and wrong, not knowing God's economy, not realizing in an adequate way the purpose for which God created man. He and his friends were devoid of the divine revelation and of the experience of the divine life. He had no idea that God had no intention to increase his perfection, uprightness, righteousness, and integrity. Rather, God's intention was to strip all these human virtues which he had as his contentment, so that he could seek and gain only God Himself. Neither his friends nor he were in the line of the tree of life as God ordained man to be.

God put the book of Job into the Bible as a black background. The speaking of Job and his friends indicated that although they apparently were godly men, they were short of God, and they did not express God. Job and his friends came together to debate, not to fellowship. They had nothing of God to fellowship with one another.

Job and his three friends, Eliphaz, Bildad, and Zophar, were in the realm of the tree of the knowledge of good and evil...God was trying to rescue them from that realm and put them into the realm of the tree of life. The first thing God had to do was to strip Job, consume him, and tear him down so that he would become nothing as a person under suffering. This became the base for God to rebuild Job with the Divine Trinity, that Job could be a new man, a part of God's new creation, to fulfill God's eternal economy for God's expression. (Life-study of Job, pp. 197, 29, 196, 39-40, 57)

Further Reading: Life-study of Job, msgs. 4—5, 9

## 第四周■周四

### 晨兴喂养

约一 4 “生命在祂里面，这生命就是人的光。”

十五 1 “我是真葡萄树，我父是栽培的人。”

在（伊甸园）里，最重要的东西就是树。圣经中对于树的观念是很重要的。圣经无论在开头或结尾，当它提到人的时候，也提到树。人究竟要得生命或死亡，要永远活着或灭亡，全看人如何对待树（参创二 16～17，三 1～3、22、24，结四七 12，启二二 2、14、19）。所以树的观念对人的定命是绝对重要的。…创世记二章九节说，各样的树好作食物。请注意，圣经不是说各样的树好出产材料，因为创世记的观念不是人的劳苦和成就，因此没有提到制造的原料。二章的观念完全集中于生命。因此这章说，各样的树好作食物；因为食物与生命有关。没有食物，我们就不能活。食物维持我们的生命，并使我们饱足（创世记生命读经，一七二至一七三页）。

### 信息选读

生命树是在园子当中。我们研读创世记二章的记载，可以看到，除了善恶知识树以外，就只提生命树，别的树都没有提。…这显示生命树是中心。

生命树是宇宙的中心。按照神的定旨，地是宇宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心。我们必须认识，整个宇宙是以生命树为中心：无论对神或对人，没有别的比这树更中心，更重要。你看见人在园子当中，站在生命树跟前，这是非常有意义的。

## WEEK 4 — DAY 4

### Morning Nourishment

John 1:4 In Him was life, and the life was the light of men.

15:1 I am the true vine, and My Father is the husbandman.

The most important item in the garden is the trees. In the Scriptures the concept concerning the tree is crucial. When the Scripture mentions man, both in the beginning and at the end, it also mentions the tree. Whether man will have life or will die, will live eternally or will perish, all depends on how man deals with the tree (cf. Gen. 2:16-17; 3:1-3, 22, 24; Ezek. 47:12; Rev. 22:2, 14, 19). The concept of the tree is absolutely vital to man's destiny. Genesis 2:9 says that the trees were good for food. Notice that the Bible does not say that the trees were good for producing materials, for the concept of Genesis is not that of human labor or achievement. Thus, no manufacturing materials are mentioned. The concept of Genesis 2 is fully focused on life. Thus, it says that the trees were good for food because food is related to life. Without food we cannot live. Food maintains our life and satisfies us. (Life-study of Genesis, pp. 139-140)

### Today's Reading

The tree of life was in the middle of the garden. If we study the record of Genesis 2, we will realize that, apart from the tree of the knowledge of good and evil, no tree is mentioned by name except the tree of life...This shows that the tree of life was the center.

The tree of life is the center of the universe. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden. We must realize that the whole universe is centered on this tree of life: nothing is more central and crucial to both God and man than this tree. It is very meaningful to see man in the garden standing before the tree of life.

这树使人能接受神作生命。…圣经接下去的各卷书都启示神是生命。因此，园子当中的生命树，指明神要以食物的方式作我们的生命。根据约翰福音，有一天，神在肉体里而来（一 1、14）。生命在祂里面（4）。创世记二章中由生命树所显示的生命，就是在耶稣里成为肉体的生命。耶稣就是在肉体里的神。主耶稣告诉我们，祂自己就是生命（约十四 6）。再者，约翰十五章告诉我们，基督是树，是葡萄树（5）。一面祂是树，一面祂是生命。当我们把约翰福音这几部分放在一起，我们看见耶稣就是生命树。主耶稣说，祂是生命的粮，意思就是说，祂来到我们这里是以食物的形态作生命树。

让我提个问题：生命树有多高？如果你这样问我，我要答说，它不比我高。…如果生命树长得很高，它的果子就采不到了。亚当和夏娃没有梯子或别的工具采摘树上的果子。因此我相信，生命树不会太高。…耶稣是全能的神，乃是至高的，但当祂来作我们的食物，祂是低微的。祂是一块饼，甚至是桌子下的碎渣（太十五 21 ~ 27）。耶稣以食物的形态来作我们的生命，祂不高，也不大。祂是小的、低的。我们所吃的任何东西，都必须比我们小，否则我们就吃不下去。即使食物比我们大，还得切成小片，才吃得下。因此，主耶稣以食物的形态来作我们的生命。祂说，“我就是生命的粮”（约六 48），又说，“那吃我的人，也要因我活着。”（57）神在子里是生命树，好作食物。我们天天可以吃祂，从祂得喂养。

生命树预表将生命分赐给人，叫人喜悦满足的基督（参约十五 1，出十五 25）。基督分赐神圣的生命到我们里面，叫我们喜悦满足。我们许多人都能见证这个。我们能说，“阿利路亚！耶稣已将生命分赐给我。祂每时每刻都使我满足。”这就是生命树（创世记生命读经，一七四至一七六页）。

参读：创世记生命读经，第十一篇。

This tree enables man to receive God as life...The following books of the Bible reveal that God is life. Therefore, the tree of life in the garden was the indicator that God intends to be our life in the form of food. One day, according to the Gospel of John, God came in the flesh (1:1, 14). In Him was life (v. 4). The life displayed by the tree of life in Genesis 2 was the life incarnated in Jesus, God in the flesh. Jesus told us that He Himself is life (John 14:6). Furthermore, John 15 tells us that Christ is a tree, the vine tree. On the one hand, He is a tree; on the other hand, He is life. When we put together all these portions from John, we see that Jesus is the tree of life. Jesus said that He is the bread of life, meaning that He has come to us as the tree of life in the form of food.

Let me ask you a question: how tall was the tree of life? If you turn the question to me, I will answer that it was not taller than I...If the tree of life had been of a great height, its fruit would have been out of reach. Adam and Eve had no ladder or other instrument to use in plucking the fruit of this tree. Therefore, I believe that the tree of life was not very tall. As the almighty God, Jesus is high, but when He came to us as food, He was lowly. He was a loaf of bread. He was even the crumbs under the table (Matt. 15:21-27). The very Jesus who came to us as life in the form of food was not tall and great; He was small and lowly. Anything we eat must be smaller than we are; if it is not, we cannot take it into us. Even if our food is larger than we are, it must be cut into pieces small enough to eat. Thus, Jesus came to us as life in the form of food. He said, "I am the bread of life," and, "He who eats Me, he also shall live because of Me." God in the Son is the tree of life, which is good for food. Day after day we can feed on Him. We can eat Him.

The tree of life typifies Christ who imparts life to man and who pleases and satisfies man (cf. John 15:1; Exo. 15:25). Christ imparts divine life into us, pleases us, and satisfies us. Many of us can testify of this. We can say, "Hallelujah! Jesus has imparted life to me. He satisfies me all the time." This is the tree of life. (Life-study of Genesis, pp. 140-141)

Further Reading: Life-study of Genesis, msg. 11

## 第四周■周五

### 晨兴喂养

启二二 14 “那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

约十四 6 “耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

启示录二十二章二节说，“在河这边与那边有生命树。”一棵生命树长在河的两岸，表征生命树是一种藤蔓，沿着生命水的流伸展、蔓延，给神的子民接受并享受。这树实现了神原初的心意（创二 9），直到永远。因着人的堕落，生命树向人封闭了（三 22～24）；但借着基督的救赎，又向信徒开启了（来十 19～20）。今天，享受基督作生命树是信徒共同的分（约六 35、57）；在千年国，得胜的信徒要享受基督这生命树作他们时代的赏赐（启二 7）；最终，在新天新地里，所有蒙神救赎的人都要享受基督这生命树作永远的分（二二 14、19）（启示录生命读经，八六七至八六八页）。

### 信息选读

生命树是基督作我们生命的供应。首先基督是神的羔羊，为着我们的救赎（约一 29）；然后祂是生命树，为作我们生命的供应（六 35）。基督的救赎是为着将祂自己分赐到我们里面，作生命的供应。

生命树长在生命河两岸。它不是向上长，乃是蔓延像一种藤蔓，所以人能沿着生命水流享用它。基督这生命树，乃是沿着生命水，就是那灵的流，作为便利取用的生命供应。哪里有那灵的流，哪里就

## WEEK 4 — DAY 5

### Morning Nourishment

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Revelation 22:2 says, “On this side and on that side of the river was the tree of life.” That the one tree of life grows on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God’s people to receive and enjoy. This tree fulfills for eternity what God intended from the beginning (Gen. 2:9). The tree of life was closed to man because of his fall (3:22-24), but it was opened to the believers through the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers’ common portion (John 6:35, 57). In the millennial kingdom the enjoyment of Christ as the tree of life will be a dispensational reward to the overcoming believers (Rev. 2:7). Eventually, in the new heaven and new earth for eternity, the enjoyment of Christ as the tree of life will be the eternal portion of all of God’s redeemed (22:14, 19). (Life-study of Revelation, pp. 727-728)

### Today’s Reading

The tree of life is Christ as our life supply. First, Christ was the Lamb of God for our redemption (John 1:29) and then the tree of life for our life supply (6:35). Christ’s redemption is for imparting Himself into us as the life supply.

The tree of life grows on the two sides of the river of life. It does not go up but spreads like a vine. Hence, it is available along the flow of the water of life. Christ as the tree of life is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply

有基督生命的供应。这全在于神圣的性情，并以神圣的性情作我们圣别的道路，如街道所象征的。

我花了多年才领会启示录二十二章一、二节所说的三样东西：街道、河与生命树。河在街道当中，所以街道自然就成了河的两岸。生命树像一种藤蔓长在河的两岸。…街道、河与树，都互相关联。你经由珍珠门进了城，走在纯金的街道之后，立刻就有了涌流的河；沿着这活水的流有生命树。这幅图画非常清楚。

现在让我们将这幅图画应用到我们日常的生活里。假定一位姊妹去百货公司买东西，在她进店以前，那作里面街道的神圣性情就开始规律她。没有话，只有内里的规律。这位姊妹进了店，拿起一样东西。里面的规律说，“放下”，但她为自己找理由，对自己说，这次买了没有关系，下不为例。然而从那一刻起，里面的流停止了。这位姊妹回家后，发觉无法祷告了。…这是消极的例证，说出我们不跟随里面神圣性情的规律会发生什么事。

假定里面的规律告诉这位姊妹不要买那样东西，她〔乃是〕说，“阿们，主，阿们。”她立刻会发觉自己走在纯金的街道上，同时，她会觉得里面的流得了加强。她也会觉得里面的流带给她丰富的生命供应。这就是享受生命树。…当她离去的时候，甚至会想歌唱或呼喊阿利路亚。这就是行走在纯金的街道上，取用涌流的河并享受生命树一切丰富的意义。

启示录二十二章二节也说，生命树生产十二样果子，每月都结出果子。生命树的果子要作神赎民的食物，直到永远；这些果子始终是新鲜的，每月都结，每年结十二样果子（启示录生命读经，八六八至八七〇页）。

参读：启示录生命读经，第六十五篇。

of Christ is found. This is all in and with the divine nature as our holy way, signified by the street.

It took me years to understand three things mentioned in Revelation 22:1-2: the street, the river, and the tree of life. In the midst of the street is the river; hence, the street spontaneously becomes the two banks of the river. The tree of life grows as a vine on the banks of the river...The street, the river, and the tree are all interrelated. After you enter through the pearl gate and get on the golden street, you immediately have the flowing river. Along the flow of the living water is the tree of life. This picture is very clear.

Let us now apply this picture to our daily living. Suppose a certain sister goes shopping in a department store. Even before she enters the store, the divine nature as the inner street begins to regulate her. There is no word, just an inward regulating. The sister enters the store and picks up a certain item. The inward regulating says, "Drop it," but she excuses herself, telling herself that it is all right to buy that article this time and that she will not do it again. However, from that moment, the inner flow stops. After the sister comes home, she finds that she is not able to pray...This is a negative illustration of what happens when we do not follow the inward regulation of the divine nature.

Suppose when the inward regulation tells this sister not to buy that particular article, she [instead] says, "Amen, Lord, Amen." Immediately, she will find herself walking on the golden street. At the same time, she will sense that the inner flow is intensified and strengthened. She will also sense that the inner flow brings her the rich supply of life. This is the enjoyment of the tree of life...As she leaves the store, she may even feel like singing or shouting Hallelujah. This is what it means to walk on the golden street, to partake of the flowing river, and to enjoy all the riches of the tree of life.

Revelation 22:2 also says that the tree of life produces twelve fruits, yielding its fruit each month. The fruits of the tree of life will be the food of God's redeemed for eternity. They will be continually fresh, produced every month, twelve fruits yearly. (Life-study of Revelation, pp. 728-730)

Further Reading: Life-study of Revelation, msg. 65

## 第四周■周六

### 晨兴喂养

箴十六 25 “有一条路，人以为正，至终却是死亡之路。”

约十一 25 “…我是复活，我是生命；信入我的人，虽然死了，也必复活。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

神造亚当后，把他摆在两棵树跟前，一棵是生命树，一棵是善恶知识树。神吩咐亚当不可吃善恶知识树，因为他吃的日子必定死（创二 9、16～17）。神要亚当吃生命树。亚当若吃了生命树，这棵树就要进到他里面，然后长在他里面。然而，亚当吃了善恶知识树。这棵树因而种到亚当里面，长在他里面，也长在亚当一切的后裔里面。…今天整个人类都是由善恶知识树所构成。在每个人类社会中，不论道德如何，善恶知识树总是一直在生长。只要这棵树在人类当中生长，就没有和平（约伯记生命读经，三五至三六页）。

### 信息选读

我们重生之前，都是在善恶知识树的线上。当我们重生时，基督就将祂自己这生命树栽种到我们里面。然而，在我们实际的日常生活中，我们是在善恶知识树的线上，还是在生命树的线上？譬如，在我们的婚姻生活中，我们可能在知识树的线上；我们和配偶说话的方式，可能叫我们不但生长这棵树，更对它浇灌、施肥。那么，我们该怎么办？我们需要记住保罗在加拉太二章二十节的话——“现在活着的，不再是我，乃

## WEEK 4 — DAY 6

### Morning Nourishment

Prov. 16:25 There is a way which seems right to a man, but the end of it is the ways of death.

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

After God created Adam, He placed him in front of two trees—the tree of life and the tree of the knowledge of good and evil. God then charged Adam not to eat of the tree of the knowledge of good and evil, for if he ate of that tree, he would die (Gen. 2:9, 16-17). God wanted Adam to eat of the tree of life. If Adam had eaten of the tree of life, this tree would have entered into him and then would have grown within him. However, Adam ate instead of the tree of the knowledge of good and evil. This tree was thus sown into Adam and grew within him, and it has been growing in all of Adam's descendants...Today the entire human race is a race constituted according to the tree of the knowledge of good and evil. In every human society, regardless of the kind of ethics it has, the tree of the knowledge of good and evil is growing. As long as this tree is growing among the human race, there will be no peace. (Life-study of Job, pp. 29-30)

### Today's Reading

Before we were regenerated, we were in the line of the tree of the knowledge of good and evil. When we were regenerated, Christ planted Himself into us as the tree of life. However, in our practical, daily living, are we in the line of the tree of the knowledge of good and evil or in the line of the tree of life? In our married life, for example, we may be in the line of the tree of knowledge, and by the way we talk with our spouse, we may not only grow this tree but also water it and fertilize it. What, then, should we do? We need to remember Paul's word in Galatians 2:20—“It is no longer I who live,

是基督在我里面活着”，而从知识树转向生命树。我们若如此行，就会活基督并生长基督这生命树。

假定你和配偶之间有了难处，你不该作什么，因为你无论作什么，都是在善恶知识树的范围里。你只要祷读加拉太二章二十节：“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。” 不要注意难处或你的怒气，只要注意基督在你里面活着。我们在一切事上都该如此。

约伯和他的朋友…都在善恶的范围，在提升人纯全的范围里。他们需要进到正确的范围，就是生命树的范围里。他们需要回到生命树，生命树才是他们的答案。…约伯不该试着去达到纯全的高峰，他所需要的乃是尽所能追求神，直接追求基督这人位。约伯的方向该朝向这高峰，不该朝向为人纯全的高峰。

我们需要看见，整本圣经是论到神永远经纶的书。神在祂经纶里的心意，乃是要把祂自己分赐到我们里面，作我们的生命和性情，使我们在生命和性情上能成为与祂一样，以彰显祂。那么为什么有剥夺和销毁？神的剥夺和神的销毁是要拆毁我们。我们是堕落、天然的人；身为这样的人，我们需要被拆毁。神必须拆毁我们，然后祂才有一个根据，有一条路来重新建造我们。

神在祂经纶里的心意，不是要使堕落的人成为健全，乃是要把我们拆毁，并以祂自己作我们的生命和性情，把我们重新建立起来，好叫我们这人完完全全与祂成为一。

约伯记给我们看见，神透过撒但这丑恶的工具所作的，就是要借着剥夺和销毁这两种方式，把约伯拆毁。神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人。这是我们研读约伯记时该得着的（约伯记生命读经，三六、八四、五一至五二、四二页）。

参读：约伯记生命读经，第十三、十六、二十二至二十五、三十六至三十八篇。

but it is Christ who lives in me”—and turn from the tree of knowledge to the tree of life. If we do this, we will live Christ and grow Christ as the tree of life.

Suppose there is a problem between you and your spouse. You should not do anything, for whatever you do will be in the realm of the tree of the knowledge of good and evil. You should simply pray-read Galatians 2:20: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Do not care for the problem or your anger—just care for Christ living in you. This should be our way in everything.

Job and his friends...were in the realm of good and evil, in the realm of promoting man's integrity. They needed to get into the right realm, the realm of the tree of life. They needed to come back to the tree of life. The tree of life was their answer. Instead of trying to attain to the peak of integrity, Job needed to do his best to pursue God, to pursue Christ the person directly. Job's direction should have been toward that peak, not toward the peak of human integrity.

We need to see that the entire Bible is a book on God's eternal economy. In His economy God's intention is to dispense Himself into us to be our life and our nature that we may be the same as He is in life and nature in order to express Him. What, then, about the stripping and the consuming? God's stripping and God's consuming are to tear us down. We are fallen and natural men. As such men, we need to be torn down. God must tear us down. Then God can have a base, a way, to build us up again.

In His economy God's intention is not to make fallen man whole. Rather, God's intention is to tear us down and rebuild us with Himself as our life and our nature that we may be persons who are absolutely one with Him.

The book of Job shows us that God, through Satan as an ugly tool, was tearing Job down by two ways: stripping and consuming. God's stripping and consuming were exercised over Job to tear Job down that God might have a base and a way to rebuild him with God Himself that he might become a God-man. This is what we should receive in our study of Job. (Life-study of Job, pp. 30, 70, 44, 34-35)

Further Reading: Life-study of Job, msgs. 13, 16, 22—25, 32, 36—38

# 第四周诗歌

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## 经历基督 — 作食物

8 8 8 6 副 (英 509)

降 B 大调

9/8

3 4 #4 | 5 . 5 . 6 5 | 1̇ . 1̇ 0 3̇ 2̇ 1̇ | 1̇ . 1̇ 2̇ 1̇ 6 | 5 . 5 0

一 一棵果树、一道水河， 二者乃是 乐园特色，

5 #4 5 | 7 . 7 . 7 1̇ | 2̇ . 2̇ 0 2̇ 1̇ 7 | 6 . 6 . 7 . | 5 . 5 0

供人饮食、解人饥渴， 使人神前 活着。

3̇ #2̇ 3̇ | 1̇ . 5 . 3 5 1̇ | 7 . 7 0 4 3 4 | 2 . 7 . 5 1̇ 2̇ | 3̇ . 3̇ 0

(副) 神在基督里作人食粮， 基督成为灵供人营养；

3̇ #2̇ 3̇ | 1̇ . 5 . 3 5 1̇ | 6 . 6 0 1̇ 7 6 | 5 . 5 . 2̇ . | 1̇ . 1̇ 0 ||

这无限之灵给我饱尝， 我就将神 全 享。

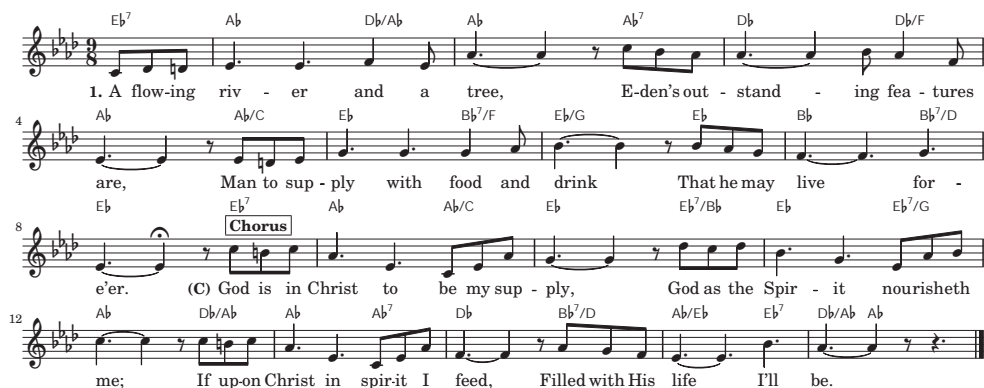
- |             |           |
|-------------|-----------|
| 二 果树乃指荣耀基督， | 来作人的生命食物， |
| 使人享受神的丰富，   | 人就得到满足。   |
| 三 水河乃指无限之灵， | 来作人的灵性供应， |
| 使人饱尝神的丰盛，   | 人就成为神圣。   |
| 四 荣耀基督作我生命， | 成为那灵活在我灵， |
| 使我调进神的性情，   | 有分神的荣形。   |
| 五 荣耀基督我肯尊崇， | 无限之灵我肯顺从， |
| 我就显出神的光荣，   | 恩荣世世无穷！   |

# WEEK 4 — HYMN

## A flowing river and a tree

Experience of Christ — As Food

509



1. A flow-ing riv - er and a tree, E-den's out - stand - ing fea - tures  
are, Man to sup - ply with food and drink That he may live for -  
e'er. (C) God is in Christ to be my sup - ply, God as the Spir - it nourisheth  
me; If up-on Christ in spir-it I feed, Filled with His life I'll be.

- The tree the glorious Christ does show  
As living food to man supplied,  
That he God's riches may enjoy,  
Thus to be satisfied.
- The river does the Spirit show,  
Coming man's spirit to supply,  
That with God's riches he be filled,  
Holy to be thereby.
- The Christ of glory is my life,  
He as the Spirit lives in mine,  
That I with God be fully blent  
And in His image shine.
- I would exalt this glorious Christ,  
Ever the Spirit I'd obey,  
Making His glory fully known,  
Filled with His grace for aye.



## 第五周

### 神对约伯的心意—— 使好人成为神人

诗歌：399

读经：伯一 1, 8, 二 3, 9, 二七 5, 三一 6, 四二 5~6

伯 1:1 乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。  
伯 1:8 耶和华问撒但说，你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事。  
伯 2:3 耶和华问撒但说，你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事；你虽激动我攻击他，无故地毁灭他，他仍然持守他的纯全。  
伯 2:9 他的妻子对他说，你仍然持守你的纯全么？你咒诅神，死了罢。  
伯 27:5 我绝不称你们为义！我至死必不丢弃自己的纯全。  
伯 31:6 （愿神用公道的天平称我，好知道我的纯全；）  
伯 42:5 我从前风闻有你，现在亲眼看见你。  
伯 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

#### 【周一】

壹 圣经六十六卷书只说到一件事——神在基督里作为那灵，要将祂自己分赐到我们里面，作我们的生命、性情和一切，好叫我们能活基督并彰显基督——弗三 16~17 上，腓一 21 上：

- 一 这该是管制我们生活的原则——约六 57。
- 二 在实际的一面，这该是今天作我们享受的生命树——启二二 14。

#### 【周二】

## Week Five

### God's Intention with Job— That a Good Man Become a God-man

Hymns: E538

Scripture Reading: Job 1:1, 8; 2:3, 9; 27:5; 31:6; 42:5-6

Job 1:1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.  
Job 1:8 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil.  
Job 2:3 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity, though you have moved Me against him to destroy him without cause.  
Job 2:9 Then his wife said to him, Do you still hold fast your integrity? Curse God and die.  
Job 27:5 Far be it from me to declare you righteous! / Until I die, I will not put away my integrity from me.  
Job 31:6 Let Him weigh me in a righteous balance, / And let God know my integrity -  
Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;  
Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

#### § Day 1

I. **The Bible of sixty-six books is for only one thing—for God in Christ as the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ—Eph. 3:16-17a; Phil. 1:21a:**

- A. This should be the principle that governs our life—John 6:57.
- B. In a practical way, this should be today's tree of life for our enjoyment—Rev. 22:14.

#### § Day 2

贰 约伯是一个好人，表现他自己的完全、正直和纯全——伯二七 5，三一 6，三二 1：

一 完全与里面的人有关，正直与外面的人有关——1。

二 约伯是一个纯全的人；纯全是完全和正直的总和——二 3，9，二七 5，三一 6：

1 关于约伯这个人，纯全是他这人的总体表现。

2 在性格上，约伯是完全、正直的；在道德上，他有高标准的纯全。

三 约伯在积极一面敬畏神，在消极一面远离恶事——一 1：

1 神造人不仅是要人敬畏祂、不犯错；神按着自己的形像，照着自己的样式造人，乃是为叫人彰显祂——创一 26。

2 彰显神比敬畏神和远离恶事更高。

3 约伯在他的完全、正直和纯全上所达到的全是虚空，并没有完成神的定旨，也没有满足神的愿望；因此，神对约伯有爱的关切——伯一 6～8，二 1～3。

四 唯有神知道约伯有一个需要——他里面没有神；因此，神要约伯得着祂以彰显祂，好成就祂的定旨——四 2 5～6。

### 【周三】

叁 神的心意是要约伯成为神人，在神的属性里彰显神——二二 24～25，三八 1～3：

一 神将约伯引进另一个范围，就是神的范围，使约伯能得着神，而不是在他完全、公义和纯全

II. Job was a good man, expressing himself in his perfection, uprightness, and integrity—Job 27:5; 31:6; 32:1:

A. Being perfect is related to the inner man, and being upright is related to the outer man—1:1.

B. Job was a man of integrity; integrity is the totality of being perfect and upright—2:3, 9; 27:5; 31:6:

1. With respect to Job, integrity is the total expression of what he was.

2. In character, Job was perfect and upright, and in his ethics, he had a high standard of integrity.

C. Job feared God positively and turned away from evil negatively—1:1:

1. God did not create man merely to fear Him and not do anything wrong; rather, God created man in His own image and according to His likeness that man may express God—Gen. 1:26.

2. To express God is higher than fearing God and turning away from evil.

3. What Job had attained in his perfection, uprightness, and integrity was altogether vanity; it neither fulfilled God's purpose nor satisfied His desire, and thus He was lovingly concerned for Job—Job 1:6-8; 2:1-3.

D. Only God knew that Job had a need—he did not have God within him; therefore, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose—42:5-6.

### § Day 3

III. God's intention was that Job would become a God-man, expressing God in His attributes—22:24-25; 38:1-3:

A. God ushered Job into another realm, the realm of God, that Job might gain God instead of his attainments in his perfection, righteousness, and

上的成就——四二5～6。

二 神对约伯的心意，是要销毁他，剥夺他在最高标准的道德上，所达到并成就的完全和正直——三一6。

三 神的心意是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯——一6～8，二3～6。

### 【周四】

四 神的心意是要使约伯成为属神的人，充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神——提前六11，提后三17。

五 神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人，在生命和性情上与神一样（但无分于祂的神格），好彰显神——弗三16～21。

### 【周五】

肆 神在基督里，构造到人里面，人也构造到神里面；神与人调和在一起，成了一个实体，称为神人——太一21，23，路一35，多二13，提前二5：

一 许多神人，就是神的众子，乃是第一个神人基督的扩增、复制、再制和继续——约十二24，来二10，罗八29。

二 神人乃是有分于神的生命和性情的人，因此，在神的生命和性情上，成为与神是一，借此彰显祂——约三15，彼后一4，林前六17。

integrity—42:5-6.

B. God's intention with Job was to consume him and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness—31:6.

C. God's intention was to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes—1:6-8; 2:3-6.

### § Day 4

D. God's intention was to make Job a man of God, filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ—1 Tim. 6:11; 2 Tim. 3:17.

E. God's stripping and consuming were exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself so that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God—Eph. 3:16-21.

### § Day 5

**IV. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man—Matt. 1:21, 23; Luke 1:35; Titus 2:13; 1 Tim. 2:5:**

A. The many God-men, the many sons of God, are the increase, reproduction, duplication, and continuation of Christ, the first God-man—John 12:24; Heb. 2:10; Rom. 8:29.

B. A God-man is one who partakes of God's life and nature, thus becoming one with God in His life and nature and thereby expressing Him—John 3:15; 2 Pet. 1:4; 1 Cor. 6:17.

三 神人由神所生，成为神的儿女，有神的生命和性情——约一 12 ~ 13，三 6:

1 神人有属人与神圣的两种生命，以及人性和神性的两种性情。

2 神人乃是生命人——约壹五 11 ~ 13，罗八 2，6，10 ~ 11。

3 神人乃是金人——出二五 11，彼前一 7，后三 18，二一 18 下。

四 神人由神所构成，有神作其生命、生命的供应和一切；因此，神人是人又神，是神又人——弗三 16 ~ 17 上。

五 神人乃是新造，以及在基督里神的义——林后五 17，21。

## 【周六】

六 神人用全人（就是出于全心、全魂、全心思并全力）爱主——可十二 30。

七 神人不信靠肉体，否认己，并操练灵活基督——腓三 3，太十六 24，提前四 7，腓一 21 上。

八 神人是有神的话，吸入神的气之属神的人——提前六 11，提后三 16 ~ 17。

九 神人领悟自己不是独立的个体，乃是团体神人——基督的身体，一个新人——的一部分——林前十二 12 ~ 13，弗四 16，西三 10 ~ 11。

C. A God-man has been born of God to be a child of God, having the life and nature of God—John 1:12-13; 3:6:

1. A God-man has two lives, the human and the divine, and two natures, humanity and divinity.

2. A God-man is a life-man—1 John 5:11-13; Rom. 8:2, 6, 10-11.

3. A God-man is a gold-man—Exo. 25:11; 1 Pet. 1:7; Rev. 3:18; 21:18b.

D. A God-man is constituted with God, having God as his life, life supply, and everything; thus, a God-man is man yet God and God yet man—Eph. 3:16-17a.

E. A God-man is a new creation and the righteousness of God in Christ—2 Cor. 5:17, 21.

## § Day 6

F. A God-man loves the Lord with his whole being, that is, from his heart, soul, mind, and strength—Mark 12:30.

G. A God-man has no confidence in the flesh, denies the self, and exercises the spirit to live Christ—Phil. 3:3; Matt. 16:24; 1 Tim. 4:7; Phil. 1:21a.

H. A God-man is a man of God with the word of God, inhaling the breath of God—1 Tim. 6:11; 2 Tim. 3:16-17.

I. A God-man realizes that he is not an independent individual but part of the corporate God-man—the Body of Christ, the one new man—1 Cor. 12:12-13; Eph. 4:16; Col. 3:10-11.

# 第五周■周一

## 晨兴喂养

伯十 13 “然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”

弗三 9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

17 “使基督借着信，安家在你心里…”

约伯对神说，“要指示我，你为何与我争辩。”（伯十 2 下）在约伯记十章十三节他继续说，“然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”这指明约伯找不出神这样对待他的理由，但他相信，神心里隐藏着一些理由。约伯是对的；有件事隐藏在神心里。以弗所三章九节告诉我们隐藏在神里的奥秘，这是个历世历代的奥秘（约伯记生命读经，五八页）。

## 信息选读

按照约伯记三十八章七节，当神立大地根基的时候，神的天使（神的众子）都欢呼。这些天使可能不明白神造大地和造人的定旨是什么。亚当自己也不知道，神为什么按着自己的形像，照着自己的样式造他（创一 26）。…创造主在祂的创造中作了许多，但在新约时代以前，没有向任何人揭示祂的定旨。…这隐藏的奥秘乃是神渴望在祂神圣的三一里，将祂自己分赐并作到祂所创造的人里面，使人成为祂的复制，成为祂的彰显。约伯不知道这点，所以误会了神，以为神向他发怒，正在审判并惩罚他。神的目的不是要审判或惩罚约伯，乃是要把他拆毁，然后以神自己重新建造约伯。神知道约伯经过一段受苦的时间，就会

# WEEK 5 — DAY 1

## Morning Nourishment

Job 10:13 But You have hidden these things in Your heart; I know that this is with You.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

17 That Christ may make His home in your hearts through faith...

Job said to God, “Make known to me why You contend with me” (Job 10:2b). In verse 13 he went on to say, “You have hidden these things in Your heart; / I know that this is with You.” This indicates that Job could not find the reason for God’s treatment of him, but he believed that there had to be some reason hidden in God’s heart. Job was right; something was hidden in God’s heart. Ephesians 3:9 tells us of the mystery hidden in God. This is the mystery of the ages. (Life-study of Job, pp. 48-49)

## Today’s Reading

According to Job 38:7, the angels of God (the sons of God) shouted for joy when God laid the foundations of the earth. The angels might have wondered what God’s purpose was in creating the earth and man. Adam himself did not know why God created him in His image, according to His likeness (Gen. 1:26)...The Creator did a lot in His creation, but before the New Testament time He did not unveil to anyone what His purpose was. The hidden mystery is that God in His Divine Trinity desires to be dispensed and wrought into His creation, man, to make man His duplication, to make man His expression. Not knowing this, Job misunderstood God and thought that God was angry with him and was judging him and punishing him. God’s intention was not to judge Job or to punish him but to tear him down and then rebuild him with Himself. God knew that after Job had passed through a time of suffering,

重新建造起来，成为另一个人——神新造里的新人。这是给约伯、约伯记和约伯之表白的答案。

圣经…只为着一件事：神在基督里借着那灵，将祂自己分赐到我们里面，作我们的生命、性情和一切，使我们活基督并彰显基督。这该是管制我们生活的原则。在实际一面，这该是今天作我们享受的生命树。…圣经主要不是一本预言、教训或预表的书；圣经乃是一本神经纶的书。…圣经乃是论到在神经纶里的基督。神的经纶是要将祂自己在祂神圣的三一里，在基督里借着那灵，分赐到我们里面，使我们得着祂作我们的生命、性情和一切。当我们经历这个，现在活着的，就不再是我们，乃是基督在我们里面活着（加二 20）。这就是生命树。

约伯是在神圣启示的原始阶段。…神自己里面有许多事，但祂不能向约伯揭示。神无法向约伯说到这些事。…主耶稣对尼哥底母说到关于重生的话，也能应用在约伯身上：“我对你们说地上的事，你们尚且不信，若对你们说天上的事，你们如何能信？”（约三 12）约翰十六章十二至十三节启示，主耶稣甚至能对门徒说多少话，也受到限制：“我还有好些事要告诉你们，但你们现在担当不了。只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”…今天我们是跟随保罗来说神的经纶、神圣的分赐以及包罗万有的灵作为经过过程并终极完成之三一神的完成这些事。

神的行动，从成为肉体到新耶路撒冷的终极完成，与许多属灵的事有关，包括重生、更新、圣别、变化、得荣和改变形状。因为约伯是在神圣启示的原始阶段，所以他无法明白这些事（约伯记生命读经，五八至六〇、一九二至一九三页）。

参读：约伯记生命读经，第三十篇。

he would be rebuilt and become another person—a new man in God’s new creation. This is the answer to Job, to the book of Job, and to Job’s vindication.

The Bible...is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ. This should be the principle that governs our life. In a practical way, it should be today’s tree of life for our enjoyment. The Bible is not mainly a book of prophecy, teaching, or types. The Bible is a book of God’s economy...The Bible is on Christ in God’s economy. God’s economy is to dispense Himself in His Divine Trinity in Christ by the Spirit into us that we may have Him as our life, nature, and everything. When we experience this, it is no longer we who live, but it is Christ who lives in us (Gal. 2:20). This is the tree of life.

Job was in the primitive stage of the divine revelation...God had many things within Himself, but He could not unveil them to Job. God could not speak to Job about these things. The word of the Lord Jesus to Nicodemus regarding regeneration can also be applied to Job’s situation: “If I told you of the things on earth and you do not believe, how will you believe if I tell you of the things in heaven?” (John 3:12). As John 16:12 and 13 reveal, the Lord Jesus was even limited in what He could say to His disciples: “I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.”...Today, following Paul, we speak of such matters as God’s economy, the divine dispensing, and the all-inclusive Spirit as the consummation of the processed and consummated Triune God.

God’s move from the incarnation to the consummation of the New Jerusalem involves many spiritual things, including regeneration, renewing, sanctification, transformation, glorification, and transfiguration. Because Job was in the primitive stage of the divine revelation, he could not understand any of these things. (Life-study of Job, pp. 49-50, 156)

Further Reading: Life-study of Job, msg. 30

## 第五周■周二

### 晨兴喂养

伯二 3 “…你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事；…他仍然持守他的纯全。”

约壹三 2 “亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”

“乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。”〔伯一 1〕完全，与我们里面的人有关；正直，与我们外面的人有关。不仅如此，正直也是不弯曲，不偏斜。…约伯不仅里面完全、外面正直，更在积极一面敬畏神，在消极一面远离恶事。…神造人不仅是要人敬畏祂、不犯错。圣经告诉我们，神乃是按着自己的形像，照着自己的样式造人，为叫人彰显祂（创一 26）。…最积极的事乃是彰显神。彰显神比敬畏神和远离恶事更高（约伯记生命读经，一一至一二页）。

### 信息选读

另一个说到约伯这人的辞是“纯全”〔伯二 3〕。…约伯的妻子问他：“你仍然持守你的纯全么？”〔9〕在约伯记二十七章五节约伯对他的朋友说，“我至死必不丢弃自己的纯全。”最后在三十一章六节约伯宣告说，“愿神…知道我的纯全。”纯全是完全和正直的总和，是完全加上正直的总和。就约伯而言，纯全是他这人的总体表现。在性格上，他是完全、正直的；在道德上，他有高标准的纯全。

## WEEK 5 — DAY 2

### Morning Nourishment

Job 2:3 ...Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity...

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

“There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil” [Job 1:1]. Being perfect is related to the inner man, and being upright is related to the outer man. Furthermore, to be upright means that we are not crooked or biased. In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively...God did not create man merely to fear Him and not do anything wrong. The Bible tells us that God created man in His own image and according to His likeness that man may express Him (Gen. 1:26)...The most positive thing is to express God. To express God is higher than fearing God and turning away from evil. (Life-study of Job, p. 9)

### Today's Reading

Another word used in relation to Job the man is integrity [Job 2:3]... Job's wife asked him, “Do you still hold fast your integrity?” [v. 9]. In 27:5 Job said to his friends, “Until I die, I will not put away my integrity from me.” Finally, in 31:6 Job declared, “Let God know my integrity.”...Integrity is the totality of being perfect and being upright; it is the totality of perfection plus uprightness. With respect to Job, integrity is the total expression of what he was. In character he was perfect and upright, and in his ethics he had a high standard of integrity.

约伯所达到的全是虚空，并没有完成神的定旨，也没有满足神的愿望。因此，神对约伯有爱的关切，而在天上举行两次会议，讨论如何对付约伯（一6～8，二1～3）。…在道德上，约伯很好。按照人的看法，约伯没有问题。神甚至向撒但夸奖约伯如何好（一8，二3）。唯有神知道约伯有一个需要，就是他缺少神。因着神对约伯有爱的关切，所以在天上举行会议讨论约伯。…至终，神的目的是要使约伯成为属神的人（提前六11，提后三17），充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神，而不是一个高道德标准的人，有天然的完全、天然的正直和天然的纯全，那是约伯想要维持并持守的（伯二3、9上）（约伯记生命读经，一二、二〇、一三、三五页）。

基督徒应该追求得着神自己，过于一切的事物。…得着神，不是仅仅信有神，不是仅仅敬畏神；得着神，比这些更深入，更主观。…许多有思想的人都信有神，也有许多人敬畏神，…却不一定在他们里面得着神。信仰基督，…是叫人在灵里，在主观方面得着神。…信神是叫人打开心接受神，让祂进到人里面，并住在人里面，与人联合，与人调和，到一个地步，神变作人里面的成分。…当你让神进到你里面，作你的生命，作你的性情，成为你里面的一部分；结果祂和你，你和祂，就完全联合成为一。这就是作基督徒的意义；基督徒都该知道，神要人得着祂。

我们所说的得着神，不是仅仅在客观方面相信祂，敬畏祂，更是在主观方面把祂接受到我们里面，让祂作我们的生命，作我们的性情，在我们里面与我们调和，到一个地步，祂成为我们的成分；祂的思想变作我们的思想，…祂的性情变作我们的性情，…祂的喜爱变作我们的喜爱，祂的趋向变作我们的趋向。…这个就叫作得着神（李常受文集一九五〇至一九五一年第三册，五四八至五四九页）。

参读：约伯记生命读经，第二至四篇。

What Job had attained was altogether vanity. It did not fulfill God's purpose, and it did not satisfy God's desire. Thus, God was lovingly concerned for Job and held two councils in heaven concerning how to deal with Job (1:6-8; 2:1-3). Ethically speaking, Job was very good. According to human eyes, there was no problem with Job. God even boasted to Satan regarding how good Job was (1:8; 2:3). Only God knew that Job had a need, that he was short of God. Because of His loving concern for Job, God held a council in the heavens to talk about Job. Eventually, God's intention was to make Job a man of God (1 Tim. 6:11; 2 Tim. 3:17), filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ, not a man of the high standard of ethics in Job's natural perfection, natural uprightness, and natural integrity, which Job attempted to maintain and hold (Job 2:3, 9a). (Life-study of Job, pp. 10, 17, 11, 29)

Christians should seek to gain God more than any other matter or thing... To gain God is deeper and more subjective than merely to believe in His existence or to fear Him. Many thoughtful people believe that God exists and even fear Him, but God is not in them... To believe in God is to gain Him subjectively in one's spirit. When a person believes in God, he opens his heart to receive God and to let God enter into him and dwell in his spirit. Hence, he can be joined and mingled with God, and God can become his element. When we let God enter into us to be our life and nature and even our being, we are joined to Him as one. This is the meaning of being a Christian. Every Christian should know that God desires man to gain Him.

To gain God does not refer merely to believing in Him or fearing Him objectively. To gain God is to receive Him into us subjectively, that is, to let Him be our life and nature and to let Him mingle with us until He becomes our element. Then His thoughts will be our thoughts, His emotions will be our emotions, His preferences will be our preferences, and His inclinations will be our inclinations. This is what it means to gain God. (CWWL, 1950-1951, vol. 3, "The Operation of God and the Anointing," pp. 405-406)

Further Reading: Life-study of Job, msgs. 2—4

## 第五周■周三

### 晨兴喂养

伯四二5~6“我〔约伯〕从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”

约伯是在一个范围里，建立一个错误的东西。他在建立自己的完全、正直和纯全。他认为自己是完全正确的，他以自己所建立的为傲，他也信靠这个，并引以为荣。

神在祂永远的经纶里，没有意思要建立这些东西；反之，神认为这些事全数是拦阻，所以要把这些从我们身上剥夺…。当一切都被剥夺之后，你就看见神，祂就吸引你接受祂。于是你就有神性情、生命、元素、素质，甚至祂的所是。这使你里面有新陈代谢的变化，把你从你现在的为人的形状，变化成为另一种形状，就是神圣的形状。因着这变化的结果，你就会返照神，就是彰显祂并将祂分赐给别人。

这就是神在约伯身上的目的，也是今天祂在我们身上的目的。现在你和神可能在两个不同的范围里，因此，神要把你从现在的范围迁移到祂的范围里，叫你不只与祂成为一，更成为祂的一部分（约伯记生命读经，一九三至一九四页）。

### 信息选读

假设有人尝试和约伯谈论这些事，约伯可能会说，“你在说什么？我从我的先祖那里学到许多关于神的事，我也留意我所学习的。你却说我在错误的范围里，还说神要在我里面建立出于祂自己的东西。你对我说到成为肉体、重生、变化，但这些都是什么意思，我一无所知。”约伯没

## WEEK 5 — DAY 3

### Morning Nourishment

Job 42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

Job was in the realm of building up something that was wrong. He was building up himself in his perfection, uprightness, and integrity. He thought that he was absolutely right. He was proud of what he had built up, and he trusted in that and glorified himself in that.

God in His eternal economy has no desire to build up these things. Rather, He considers all these things as frustrations and intends to strip them away from us...When everything is stripped away, then you will see God, and He will attract you to receive Him. Then you will have God's nature, life, element, essence, and even His being. This will cause a metabolic change within you to transform you from the present form of your human being to another form, the form of the divine being. As a result of this transformation, you will be a person reflecting God, that is, expressing Him and dispensing Him to others.

This was God's intention with Job, and this is His intention with us today. Now you and God may be in two different realms. But God wants to transfer you from your present realm into His realm, not only to make you one with Him but even to make you a part of Him. (Life-study of Job, pp. 156-157)

### Today's Reading

Suppose someone had tried to talk to Job about all these things. If someone had done this, Job might have said, "What are you talking about? I have learned a lot about God from my forefathers, and I have been paying attention to what I have learned. Yet you say that I am in the wrong realm and that God intends to build up something of Himself in me. You speak to me about incarnation, regeneration, and transformation, but I do not know what

有接受这样启示的性能；在他的属灵辞典里没有这些辞。

在原则上，今天许多基督徒的光景也是如此。神圣的启示已经赐下、写下并解开了。然而许多信徒却不领悟神的经纶，或照着神的经纶而有的神圣分赐。他们可能认为，作基督徒就是相信神的儿子耶稣基督是我们的救主，为我们的罪流了宝血，借着祂的死拯救我们；相信圣灵现今与我们同在，帮助我们有良好的行事为人，帮助我们行善，使神得荣耀；并且相信我们死后会上天堂。那些对基督徒的生活持守这种观念的人，很可能没有看见，作基督徒也包括圣别、变化、模成、圣经经纶的神圣分赐，以及新耶路撒冷作为经过过程、终极完成之三一神的扩大。

我们都需要领悟，今天有两个不同的范围—旧造的范围和新造的范围。旧造的范围是天然事物的范围，新造的范围是神圣事物的范围。我们都生在旧造里，生在天然的领域里，但神要我们成为神圣的。为这缘故，我们需要一个大的迁移—从亚当迁到基督里。这迁移的头一面是重生。我们需要重生，然后需要更新。我们得更新时，我们这人的某些部分就被“剥皮”，由新的元素所顶替；这元素会使我们变化，至终模成神长子基督的形像（罗八 29）。

我们也需要学习如何与别人谈到新造里的属灵事物。…假定你和一位信徒谈到变化成为神的长子基督的形像；那位信徒可能会说，“我听过神的独生子，却没有听过神的长子。神的长子是谁？”我担心你们可能无法说明这事（约伯记生命读经，一九四至一九五页）。

参读：约伯记生命读经，第三十一篇。

any of these things mean.” Job simply did not have the capacity to receive such a revelation. He did not have these terms in his spiritual dictionary.

In principle, the situation is the same with many Christians today. The divine revelation has been given, it has been written, and it has been interpreted. Nevertheless, many believers have no understanding of the economy of God or of the divine dispensing according to the divine economy. They may think that being a Christian is simply a matter of believing that Jesus Christ, the Son of God, is our Savior, who shed His blood for our sins and who has saved us through His death; that the Holy Spirit is now with us to help us to behave ourselves well and to do good that God may be glorified; and that we will go to heaven when we die. Those who hold this concept of the Christian life may not realize that being a Christian also involves sanctification, transformation, conformation, the divine dispensing of the divine economy, and the New Jerusalem as the enlargement of the processed and consummated Triune God.

We all need to realize that today there are two different realms—the realm of the old creation and the realm of the new creation. The realm of the old creation is the realm of natural things, and the realm of the new creation is the realm of divine things. We were born into the old creation, into the natural sphere, yet God wants us to be divine. For this, we need a great transfer: We need to be transferred out of Adam into Christ. The first aspect of this transfer is regeneration. We need to be regenerated, and then we need to be renewed. As we are renewed, certain parts of our being will be “peeled off” and replaced by a new element that will cause us to be transformed and eventually conformed to the image of Christ, who is the firstborn Son of God (Rom. 8:29).

We also need to learn how to talk to others about the spiritual things in the new creation...Suppose that you speak to a believer about being transformed into the image of Christ as the firstborn Son of God. That believer might say, “I have heard about the only begotten Son of God but not about the firstborn Son. Who is the firstborn Son of God?” I am concerned that you may not be able to explain this. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Job, msg. 31

## 第五周■周四

### 晨兴喂养

提前六 11 “但你这属神的人啊，要…竭力追求公义、敬虔、信、爱、忍耐、温柔。”

提后三 17 “叫属神的人得以完备，为着各样的善工，装备齐全。”

一面约伯承认他是会朽烂，会销毁之物（伯十三 28），另一面约伯仍觉得他在任何事上都没有错。约伯知道神察看他一切的道路，并为他的脚掌划定界限（27），所以他要神向他说明情况。

我们需要看见，神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的丰满，祂的彰显。

神的经纶是神的计划、神的安排，要把祂自己，祂的元素、生命、性情、属性，以及祂所完成、所达到的一切，都分赐到祂所拣选的人里面，使他们在神圣源头的神圣元素里，由神圣的素质所构成，而重新被建造，好成为神圣的。我们在接受神的分赐之前，仅仅是属人的；神用神圣的构成重新建造我们之后，我们就像主耶稣一样，在人性里带着神性，也在神性里带着人性。…我们借着基督得了重生，成为祂的一部分，如今也与祂一样，在人性里带着神性，又在神性里带着人性（约伯记生命读经，六五至六七页）。

### 信息选读

重生的人在人性里带着神性，又在神性里带着人性，自然而然成了一个生机体，就是基督的身体；基督的身体就是神的召会作神新造里的新人，以完

## WEEK 5 — DAY 4

### Morning Nourishment

1 Tim. 6:11 But you, O man of God,...pursue righteousness, godliness, faith, love, endurance, meekness.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

On the one hand, Job recognized that he was something rotten, something that would waste away [Job 13:28]. On the other hand, Job continued to feel that he was not wrong in anything. Realizing that God had watched his paths and had set limits for him (v. 27), Job wanted God to explain the situation to him.

We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

God's economy is God's plan, God's arrangement, for God to dispense Himself in His element, life, nature, and attributes, and all that He has achieved and attained into His chosen people that they may be rebuilt by being constituted with the divine essence in the divine element of the divine source to be something divine. Before receiving God's dispensing, we were merely human. After God's rebuilding with the divine constitution, we, like the Lord Jesus, become divinely human and humanly divine...Having been regenerated by Christ, we have become a part of Him, and now we are the same as He is—divinely human and humanly divine. (Life-study of Job, pp. 55-56)

### Today's Reading

The regenerated ones, who are divinely human and humanly divine, spontaneously become an organism, the Body of Christ, which is the church of God as the new man in God's new creation to carry out God's new "career,"

成神的新“事业”，就是建造基督的身体，作三一神的丰满和彰显。这丰满乃是三一神的生机体，要终极完成于新耶路撒冷。圣经开始于神在祂的创造里，这乃是起初；圣经结束于新耶路撒冷，就是三一神和一切祂所拣选、救赎、重生、变化、模成并荣化之三部分人的调和。因此，新耶路撒冷乃是神和人的构成，要彰显神，直到永远。

基督不仅是圣经的中心，也是神经纶的中心和普及。在这经纶中，基督成为肉体，上十字架，经过钉死；从死里出来，进入复活；在复活里，祂从神而生，成为神的长子，并且祂这末后的亚当成了赐生命的灵，重生祂所有的信徒，使他们在生命和性情上与祂一样，成为祂的众弟兄，并神的众子。这些神的众子，加上神的长子，就成了一个新人，以基督作头，召会作身体，以完成神永远的定旨，终极完成于新耶路撒冷。

我们若看见这个关于神经纶的启示，就能明白约伯记。约伯受神的剥夺和销毁，却不明白发生在他身上的事。…他知道神有一个定旨，却不知道神的定旨是什么。

新约的主要内容，乃是三一神照着祂美意而有的永远经纶，要在祂的生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们都在生命和性情上与祂一模一样，使他们成为祂的复制，以彰显祂。这团体的彰显要终极完成于新耶路撒冷。因此，新耶路撒冷就是成为肉体的扩大和扩增，达到完美的总结，就是三一神的丰满，让祂在祂调和着人性之神性里彰显祂自己。这就是新约的内容，这就是约伯所需要的答案，这也就是神所给关于约伯受苦之目的答案（约伯记生命读经，六七至六八、七三至七四页）。

参读：约伯记生命读经，第十二篇。

that is, to build up the Body of Christ for the fullness, the expression, of the Triune God. This fullness as the organism of the Triune God will consummate in the New Jerusalem. The Bible begins with God in His creation as the initiation and ends with the New Jerusalem, which is the mingling of the Triune God and all His chosen, redeemed, regenerated, transformed, conformed, and glorified tripartite people. The New Jerusalem is thus a constitution of God with man to express God for eternity.

Christ is not only the center of the Bible but also the centrality and universality of God's economy. It was in this economy that Christ became incarnated, that He went to the cross to pass through crucifixion, that He came out from death and entered into resurrection, and that in resurrection He was begotten of God to be God's firstborn Son and as the last Adam became the life-giving Spirit to regenerate all His believers to make them the same as He is in life and nature that they might become His brothers and the sons of God. These sons plus the Firstborn all become a new man, with Him as the Head and with the church as His Body, to carry out God's eternal purpose to consummate in the New Jerusalem.

If we see this revelation concerning God's economy, then we will be able to understand the book of Job. Job suffered God's stripping and consuming, but he did not understand what was happening to him...He knew that God had a purpose, but he did not know what God's purpose was.

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament, and this is the answer that Job needed. This is God's answer concerning the purpose of Job's suffering. (Life-study of Job, pp. 56-57, 62)

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

## 第五周■周五

### 晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

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

圣经启示一位奇妙、美妙者—神人耶稣基督。…这就是神成为人，为要使人在生命和性情上（但不在神格上）成为神的奥秘。神与人二者因此被建造在一起，构成到彼此里面。在基督里，神构成到人里面，人也构成到神里面；神与人已调和在一起，成了一个实体，称为神人。

神在基督里正将祂自己构成到人里面，将祂自己作成人的元素。因此，我们这些人就由神的元素所构成。这意思是，神圣的元素建造到我们人的元素里，这两种元素彼此调和。不仅神那神圣的元素构成到我们里面，人的元素也构成到神里面。当神的元素构成到我们的人性里，我们就在生命和性情上（但不在神格上）成为神。当人的元素构成到神里面，神就成为人。这就是新约中所启示的建造（撒母耳记生命读经，二五〇至二五一页）。

### 信息选读

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄—许多神人（罗八 29）。…神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷。

## WEEK 5 — DAY 5

### Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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

The Bible reveals a wonderful, marvelous person—Jesus Christ, the God-man...This is the mystery of God becoming man to make man God in life and in nature but not in the Godhead. The two, God and man, are thus built together, constituted into each other. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man.

God in Christ is constituting Himself into man, making Himself the element of man. Thus, we human beings are constituted with a divine element. This means that a divine element is built into our human element, and the two elements are mingled with each other. Not only is God's divine element constituted into us—the human element is constituted into God. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead. As the human element is constituted into God, God becomes man. This is the building revealed in the New Testament. (Life-study of 1 & 2 Samuel, pp. 206-207)

### Today's Reading

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29)...God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem.

在马太十六章二十四节，主说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”这就是过一种背十字架跟随基督脚踪行的生活（彼前二21下）。…林后五章十五节和加拉太二章十九节都给我们看见，在基督里的信徒，应当向他们自己死，向神活。…保罗说，他与基督同钉十字架（20），好借着祂复活的大能，模成祂的死（腓三10）。

“因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”〔罗八13〕你必须在复活里，靠着那灵治死身体的行为。这就是凭基督复活的大能，模成祂的死。没有一个在自己天然生命里的人，能治死他身体的一切行为；但我们这些作原型复制品的神人，能治死身体的行为。我们能认识祂、并祂复活的大能、以及同祂受苦的交通，模成祂的死。

这样一种向自己死，并向神活的生活，是为使第一个神人基督成形在祂许多的弟兄—许多的神人—里面，为着建造祂生机的身体，使神永远的经纶得以完成。基督徒的生活，不在于外表上爱人或在属人伦理上温柔忍耐。我们必须天天死（林前十五31）。已婚的圣徒必须向配偶死，学生必须向同学和老师死。我们必须死而活，使许多神人能成为建造的材料，以建造基督的身体，完成神永远的经纶。

这样，祂许多（不是全部）的弟兄，许多的神人，借着祂的死并在祂的复活里，就能被构成祂的得胜者，结束这时代，并带进祂国度的时代。这就是我们作基督徒的真正意义。这是一个天天死的生活。…神已经把祂神圣启示的高峰向我们开启。祂也把我们放在受苦的环境里，逼着我们死而活（参腓三10）（李常受文集一九九四至一九九七年第二册，六八至七一页）。

参读：约伯记生命读经，第二十九篇。

In Matthew 16:24 the Lord said, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.” This is to live a life of bearing the cross in the steps of Christ (1 Pet. 2:21b). Both 2 Corinthians 5:15 and Galatians 2:19 show that the believers in Christ should die to themselves and live to God. Paul says that he was crucified with Christ (v. 20) to be conformed to His death by the power of His resurrection (Phil. 3:10).

“If you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live” [Rom. 8:13]. You have to put to death by the Spirit in His resurrection whatever your body does. This is to be conformed to the death of Christ by the power of His resurrection. No one in his natural life can put everything that his body does to death. But we, the God-men, who are the reproduction of the prototype, can. We can know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Such a life of dying to ourselves and living to God is for Christ, the first God-man, to be formed in His many brothers, the many God-men, for the building up of His organic Body that the eternal economy of God might be carried out. The Christian life is not a matter of outwardly loving people or of being meek or patient in our human ethics. We need to die every day (1 Cor. 15:31). The married saints need to die to their spouse. The students need to die to their classmates and teachers. We need to die to live so that the many God-men can become the building material for the building up of the Body of Christ to carry out God’s eternal economy.

Thus, a number (not all) of His brothers, the many God-men, through His death and in His resurrection may be constituted to be His overcomers to close this age and to bring in His kingdom age. This is the real meaning of our being a Christian. It is a life of dying every day...God has opened up to us the high peak of His divine revelation. He also puts us in an environment of sufferings to force us to die to live [cf. Phil. 3:10]. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 55-56)

Further Reading: Life-study of Job, msg. 29

## 第五周■周六

### 晨兴喂养

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

提后三章十四至十七节说到属神的人有神的呼出。圣经，神的话，乃是神的呼出。神的说话就是神的呼出。因此，祂的话就是灵（约六63）或气。所以，圣经乃是这位是灵之神的具体化。那灵乃是圣经的素质、本质，犹如磷是火柴的基本本质。我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。…圣经既为是灵之神的具体化，也就是基督的具体化。基督是神活的话（启十九13），圣经是神写的话（太四4）。这圣经使属神的人得以完备，装备齐全。

要照顾一个地方的召会，话语的传扬是非常重要的。在提后三章十四至十七节，神的说话就是祂的呼出。我们该是属神的人，有神的呼出。我们读经就是吸入神的气。神呼出而我们吸入。这样，无论得时不得时，我们都能传道。我们的传讲就是我们的呼出（李常受文集一九八五年第三册，七〇四页）。

### 信息选读

我们要有分于正确召会生活的恢复，就要享受耶稣的人性，使我们成为正确的人。…我们需要将耶稣的人性应用于日常行事为人的每一细节。…我们要刚强站住，借着享受耶稣的人性，抵挡今世的潮流。譬如，今天的人满了仇恨又无亲情，但我们必须被耶稣人性里爱的情操充满。

## WEEK 5 — DAY 6

### Morning Nourishment

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

In 2 Timothy 3:14-17 is a man of God with the breath of God. The Scripture, the Word of God, is the breath of God. God's speaking is God's breathing. Hence, His word is spirit (John 6:63), pneuma, or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to catch the divine fire. As the embodiment of God the Spirit, the Scripture is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4). This Scripture makes the man of God complete and equips him.

In caring for a local church,...the preaching of the word is vital. In 2 Timothy 3:14-17 God's speaking is His breathing. We should be men of God with the breath of God. Our reading of the Scripture is our inhaling of God's breath. God is breathing, and we are inhaling. Then we are able to proclaim the word in season and out of season. Our preaching is our exhaling. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 549-550)

### Today's Reading

In order for us to participate in the recovery of the proper church life, we need to enjoy the humanity of Jesus so that we may become proper persons...We need to apply the humanity of Jesus to every detail of our daily walk...We need to be strong to stand against the tide of this age by enjoying the humanity of Jesus. For instance, while people today are full of hatred and are without natural affection, we must be filled with the loving affection in the humanity of Jesus.

在提摩太后书我们不但在消极方面看见一幅败坏人性的图画，也在积极方面看见享受耶稣人性的路。要享受耶稣的人性，我们首先需要呼求主（二22）。借着呼求主，我们就可有分于祂的人性。

其次，我们需要吸入圣经中神的气（参提后三16）。…圣经既是神的呼出，我们就可吸入圣言中神的气。我们需要吸入神所呼出的。每次我们来到圣经跟前，就需要新鲜地吸入神圣的气。

第三，我们需要运用神所赐给我们人的灵。…神赐给我们的灵，使意志有能、情感能爱并心思清明（参提后一7）。没有基督，每个人都思想不平衡。然而，因为神已赐给我们清明自守的灵，我们就可以有清明、健全和健康的心思。我们需要运用神所赐给我们的灵，使我们意志刚强，情感有爱，心思清皙健全。

第四，我们需要经历在我们灵里的基督。提后四章二十二节说，“愿主与你的灵同在。”我们应当享受那住在我们灵里的基督。

第五，我们要在召会，基督的身体中追求基督。二章二十二节说，需要“同那清心呼求主的人”，就是同圣徒们，追求基督。追求基督不是单独的事，乃是团体的事。我们必须同身体上其他的肢体追求基督。

恢复正确的召会生活，有赖于正确的人性。今天我们能有这样的人性，是因为我们借着呼求主的名，吸入圣经中神的气，运用我们能力、爱并清明自守的灵，经历那住在我们灵里的基督，并同许多亲爱的圣徒追求基督，而有分于耶稣的人性。在这艰难的时期，我们必须不仅作好人，更作神人，作属神的人，好使我们能有正确的召会生活（李常受文集一九七一年第二册，三二二至三二四页）。

参读：约伯记生命读经，第三十三、三十七篇。

In 2 Timothy we see not only a picture of corrupted humanity on the negative side but also the way to enjoy the humanity of Jesus on the positive side. In order to enjoy the humanity of Jesus, we first need to call on the Lord (2:22). By calling upon the name of the Lord, we may partake of His humanity.

Second, we need to inhale the breath of God in the Bible [cf. 3:16]...Since the Bible is the breathing out of God, we may inhale the breath of God in the holy Word. We need to inhale what God has exhaled. Each time we come to the Bible, we need to freshly breathe in the divine breath.

Third, we need to exercise our God-given spirit...God has given us a spirit that is powerful in our will, loving in our emotion, and sober in our mind [cf. 1:7]. Apart from Christ, every human being is unbalanced in his thinking. However, because God has given us a spirit of sobermindedness, we may have a sober, sound, and healthy mind. We need to exercise our God-given spirit that is strong in our will, loving in our emotion, and sober, sound, and clear in our mind.

Fourth, we need to experience Christ who is in our spirit. Second Timothy 4:22 says, "The Lord be with your spirit." We should enjoy Christ who dwells in our spirit.

Fifth, we need to pursue Christ in the church, the Body of Christ. Second Timothy 2:22 says that we need to pursue Christ "with those," that is, with the saints. To pursue Christ is not an individualistic matter but a corporate matter. We must pursue Christ with the other members of the Body.

The recovery of the proper church life depends on the proper humanity. Today we can have such a humanity because we can partake of the humanity of Jesus by calling upon the name of the Lord, breathing in the breath of God in the Bible, exercising our spirit of power, love, and sobermindedness, experiencing Christ who dwells in our spirit, and pursuing Christ with many dear saints. In these difficult times, we must be not merely good men but God-men, men of God, in order that we may have the proper church life. (CWWL, 1971, vol. 2, pp. 245-246)

Further Reading: Life-study of Job, msgs. 33, 37

# 第五周诗歌

399

## 经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

1. 神的心意所喜所爱: 基督启示我灵中;  
不是接受外面宗教, 乃让基督来居衷。

(副) 神的心意所喜所爱: 基督作到我里面;  
不是有何外面成就, 乃让基督来扩展。

- 二 神的心意所喜所爱: 基督活在我里面;  
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所爱: 基督成形我魂间;  
不是跟随外面仪式, 乃让基督时加添。
- 四 神的心意所喜所爱: 基督安家心头;  
不仅外面对祂事奉, 更让基督全占有。
- 五 神的心意所喜所爱: 基督成为我盼望;  
不是外面客观荣耀, 乃是基督作荣光。
- 六 神的心意所喜所爱: 基督居衷作一切;  
不是外面有何得着, 乃有基督作秘诀。

# WEEK 5 — HYMN

## It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538

1. It is God's in - tent and plea - sure To have Christ re - vealed in  
me, Noth - ing out - ward as re - li - gion, But His Christ with - in to  
be. (C) It is God's in - tent and plea - sure That His Christ be wrought in  
me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.

- 2. It is God's intent and pleasure  
That His Christ may live in me;  
Nothing as an outward practice,  
But Christ working inwardly.
- 3. It is God's intent and pleasure  
That His Christ be formed in me;  
Not the outward forms to follow,  
But Christ growing inwardly.
- 4. It is God's intent and pleasure  
That His Christ make home in me;  
Not just outwardly to serve Him,  
But Christ dwelling inwardly.
- 5. It is God's intent and pleasure  
That His Christ my hope may be;  
It is not objective glory,  
But 'tis Christ subjectively.
- 6. It is God's intent and pleasure  
That His Christ be all in me;  
Nothing outwardly possessing,  
But His Christ eternally.

