

第二篇

借着过隐藏的生活 而过国度的生活

诗歌：568

读经：赛四五 15，三七 31，太六 2～4、5～15、16～18，十四 22～23，诗四二 7，歌四 12

赛 45:15 救主以色列的神啊，你实在是自隐的神。

赛 37:31 犹大家所逃脱余剩的，仍要往下扎根，向上结果。

太 6:2 所以你施舍的时候，不可在你前面吹号，象那假冒为善的人在会堂里和巷道上所行的，为要得人的荣耀。我实在告诉你们，他们已经充分地得了他们的赏赐。

太 6:3 但你施舍的时候，不要让左手知道右手所作的，

太 6:4 好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。

太 6:5 你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。

太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。

太 6:7 你们祷告，不可唠唠叨叨，象外邦人一样；他们以为话说多了，就必蒙垂听。

太 6:8 你们不可象他们，因为你们求祂以前，你们所需用的，你们的父早已知道了。

太 6:9 所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 6:11 我们日用的食物，今日赐给我们；

太 6:12 免我们的债，如同我们免了欠我们债的人；

太 6:13 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。

太 6:14 因为你们若赦免人的过犯，你们的天父也必赦免你们；

太 6:15 你们若不赦免人的过犯，你们的天父也必不赦免你们的过犯。

太 6:16 还有，你们禁食的时候，不可面带愁容，象那假冒为善的人一样；他们把脸装得难看，为要叫人看出他们在禁食。我实在告诉你们，他们已经充分地得了他们的赏赐。

太 6:17 但你禁食的时候，要油你的头，洗你的脸，

太 6:18 为要不叫人，只叫你在隐密中的父，看出你在禁食；你父在隐密中察看，必要报答你。

Message Two

Living the Kingdom Life by Living a Hidden Life

Hymns: 784

Scripture Reading: Isa. 45:15; 37:31; Matt. 6:2-4, 5-15, 16-18; 14:22-23; Ps. 42:7; S. S. 4:12

Isa 45:15 Surely You are a God who hides Himself, / O God of Israel, the Savior.

Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

Matt 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt 6:7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.

Matt 6:8 Therefore do not be like them, for your Father knows the things that you have need of before you ask Him.

Matt 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt 6:11 Give us today our daily bread.

Matt 6:12 And forgive us our debts, as we also have forgiven our debtors.

Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Matt 6:14 For if you forgive men their offenses, your heavenly Father will forgive you also;

Matt 6:15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.

Matt 6:16 And when you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting. Truly I say to you, They have their reward in full.

Matt 6:17 But you, when you fast, anoint your head and wash your face,

Matt 6:18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.

太 14:22 耶稣随即催门徒上船，在祂以先到对岸去，等祂解散群众。

太 14:23 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。

诗 42:7 你的瀑布发声，深渊就与深渊响应；你的波浪洪涛，都漫过我身。

歌 4:12 我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。

壹 我们要学习主的榜样，独自上山去祷告而 过隐藏的生活——太十四 23，参路六 12：

太 14:23 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。

路 6:12 那些日子，耶稣出去上山祷告，整夜祷告神。

一 主没有与群众在一起留在所行神迹的结果里（指除了妇女孩子，食饱五千人的神迹），乃是离开群众，在山上独自在祷告中与父在一起——太十四 14～23：

太 14:14 耶稣出来，看见大批的群众，就对他们动了慈心，治好了他们的病人。

太 14:15 到了黄昏，门徒到祂跟前来，说，这是野地，时候已经晚了，请解散这些群众，他们好往村子里去，为自己买食物。

太 14:16 耶稣却对他们说，不用他们去，你们给他们吃罢。

太 14:17 他们就对祂说，我们这里除了五个饼两条鱼，再没有别的。

太 14:18 祂就说，拿过来给我。

太 14:19 于是吩咐群众坐在草地上，就拿着五个饼两条鱼，望着天祝福，擘开饼，递给门徒，门徒便递给群众。

太 14:20 众人都吃，并且吃饱了。他们拾起剩下的零碎，装满了十二篮子。

太 14:21 吃的人，除了妇女孩子，约有五千。

太 14:22 耶稣随即催门徒上船，在祂以先到对岸去，等祂解散群众。

太 14:23 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。

1 主催门徒离开，祂好有更多的时间独自祷告父——22～23 节。

太 14:22 耶稣随即催门徒上船，在祂以先到对岸去，等祂解散群众。

Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Psa 42:7 Deep calls unto deep / At the sound of Your water spouts; / All Your waves and Your billows / Pass over me.

SS 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.

I. We need to learn from the pattern of the Lord living a hidden life in His going up to the mountain privately to pray—Matt. 14:23; cf. Luke 6:12:

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

A. The Lord did not remain in the issue of the miracle with the crowds (the miracle of feeding five thousand men, apart from women and children), but He went away from them privately to be with the Father on the mountain in prayer—Matt. 14:14-23:

Matt 14:14 And going forth, He saw a great crowd, and He was moved with compassion for them and healed their sick.

Matt 14:15 Now when evening fell, the disciples came to Him, saying, This place is deserted and the hour is already late. Send the crowds away that they may go into the villages and buy food for themselves.

Matt 14:16 But Jesus said to them, They do not need to go away. You give them something to eat.

Matt 14:17 And they said to Him, We do not have anything here except five loaves and two fish.

Matt 14:18 And He said, Bring them here to Me.

Matt 14:19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds.

Matt 14:20 And they all ate and were satisfied. And they took up what was left over of the broken pieces, twelve handbaskets full.

Matt 14:21 And those who ate were about five thousand men, apart from women and children.

Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

1. The Lord compelled the disciples to leave Him in order that He might have more time to pray privately to the Father—vv. 22-23.

Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

太 14:23 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。

- 2 祂需要独自祷告祂在天上的父，好叫祂在地上为着建立诸天之国，无论作什么，都能与父是一，并有父与祂同在；祂不是在野地，乃是在山上祷告；祂离开群众，甚至离开门徒，为要独自与父接触。

二 我们应当宝贵这三句话：“与父在一起”、“在山上”、“在祷告中”：

- 1 与别人一起祷告是很好的，但通常我们需要独自祷告；我们与别人一起祷告时，无法象我们独自向主祷告时享受主那样深。
- 2 甚至主耶稣也告诉我们，我们祷告时，要私下关上门，向那在隐密中察看我们的父祷告（六6）；这样，我们就会感觉到祂与我们是何等亲，我们与祂是何等近。

太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。

- 3 我们必须学习离开群众、家庭、朋友和召会里的圣徒，去到更高一层的“高山”；我们必须上得更高，远离较低一层属地的事物；我们需要达到更高一层，离开群众，独自与父在一起，隐密的与祂有亲密的交通。

贰 国度子民的原则乃是过隐藏的生活，不将自己的义行表现在人前，这些义行就如施舍（2~4）、祷告（5~15）及禁食（16~18）：

太 6:2 所以你施舍的时候，不可在你前面吹号，象那假冒为善的人在会堂里和巷道上所行的，为要得人的荣耀。我实在告诉你们，他们已经充分地得了他们的赏赐。

太 6:3 但你施舍的时候，不要让左手知道右手所作的，

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

2. He needed to pray privately to His Father who was in the heavens so that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens; He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, so that He might be alone to contact the Father.

B. We should treasure three phrases—to be with the Father, on the mountain, and in prayer:

1. To pray with others is good, but often we need to pray by ourselves; when we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately.
2. Even the Lord Jesus told us that when we pray, we should shut our door privately and pray to the Father who sees in secret (6:6); then we have the sensation of how intimate He is to us and how close we are to Him.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

3. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain”; we have to go higher, far away from the earthly things on a lower level; we need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him.

II. The principle of the kingdom people is that they live a hidden life, not performing their righteous deeds before men—deeds such as giving (vv. 2-4), praying (vv. 5-15), and fasting (vv. 16-18):

Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

太 6:4 好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。
太 6:5 你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。
太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。
太 6:7 你们祷告，不可唠唠叨叨，象外邦人一样；他们以为话说了，就必蒙垂听。
太 6:8 你们不可象他们，因为你们求祂以前，你们所需用的，你们的父早已知道了。
太 6:9 所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，
太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。
太 6:11 我们日用的食物，今日赐给我们；
太 6:12 免我们的债，如同我们免了欠我们债的人；
太 6:13 不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。
太 6:14 因为你们若赦免人的过犯，你们的天父也必赦免你们；
太 6:15 你们若不赦免人的过犯，你们的父也必不赦免你们的过犯。
太 6:16 还有，你们禁食的时候，不可面带愁容，象那假冒为善的人一样；他们把脸装得难看，为要叫人看出他们在禁食。我实在告诉你们，他们已经充分地得了他们的赏赐。
太 6:17 但你禁食的时候，要油你的头，洗你的脸，
太 6:18 为要不叫人，只叫你在隐密中的父，看出你在禁食；你父在隐密中察看，必要报答你。

一 在这三个例证当中，主都使用了“隐密”这辞（4、6、18）；我们的父是“在隐密中”，祂“在隐密中察看”；国度子民是天父的儿女，必须活在父隐密和隐藏的同在里，并顾到父隐密和隐藏的同在。

太 6:4 好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。
太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。
太 6:18 为要不叫人，只叫你在隐密中的父，看出你在禁食；你父在隐密中察看，必要报答你。

二 国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃是必须在灵里作一切事，讨他们天父的喜悦。

三 在隐密中行义，结果乃是杀死肉体和自己；在社会上甚至在堕落的基督教中，如果不允许人显

Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.
Matt 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.
Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
Matt 6:7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.
Matt 6:8 Therefore do not be like them, for your Father knows the things that you have need of before you ask Him.
Matt 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;
Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt 6:11 Give us today our daily bread.
Matt 6:12 And forgive us our debts, as we also have forgiven our debtors.
Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.
Matt 6:14 For if you forgive men their offenses, your heavenly Father will forgive you also;
Matt 6:15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.
Matt 6:16 And when you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting. Truly I say to you, They have their reward in full.
Matt 6:17 But you, when you fast, anoint your head and wash your face,
Matt 6:18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.

A. Regarding each of the three illustrations, the Lord used the word secret (vv. 4, 6, 18); our Father is in secret, and He sees in secret; the kingdom people, as children of the heavenly Father, must live in and care for the Father's secret and hidden presence.

Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.
Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
Matt 6:18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.

B. The kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men but must do all things in the spirit for the pleasing of their heavenly Father.

C. The effect of doing our righteous deeds in secret is that the flesh and the self are killed; if people in society and even in degraded Christendom are

扬他们的善行，他们就不干了；已喜爱得荣耀，肉体喜爱被人注视。

四 在明处长大的圣徒，不是健康的长大；我们需要一些生命中隐密的长大，一些对基督隐密的经历；我们需要隐密的祷告主、敬拜主、接触主并与主交通。

五 我们该多多祷告，但不要让别人知道我们有多少祷告；我们若天天祷告而不告诉别人，或者不让别人知道，这表示我们是健康的，并且我们正在长大。

六 国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答—6节。

太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密的父，你父在隐密中察看，必要报答你。

七 无论何时我们在义行上显扬自己，我们就不健康；这样的显扬大大阻挠我们在生命里长大。

八 我们人的生命喜爱炫耀、公开显扬，但神的生命总是隐藏的；假冒为善的人就是有外面的表显，里面却空无一物的人。

九 我们在天然的生命里，绝不可能实行在隐密中过隐藏的生活，只有在神圣的生命，不喜欢显扬的生命里，才可能实行；我们若认真要成为国度的子民，就必须学习凭着我们父隐藏的生命而活。

十 宇宙指明神是隐藏的，神是隐密的；我们若凭着神的爱爱人，这爱就始终是隐藏的。

叁 “救主以色列的神啊，你实在是自隐的神” —赛四五 15:

not allowed to make a show of their good deeds, they will not do them; the self loves to be glorified, and the flesh loves to be gazed upon.

D. The saints who grow openly do not grow in a healthy way; we all need some secret growth in life, some secret experiences of Christ; we need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way.

E. We should pray much yet not let others know how much we pray; if we pray every day without telling others or letting them know about it, it means that we are healthy and that we are growing.

F. The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him—v. 6.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

G. Any time we exhibit ourselves in our righteous deeds, we are not healthy; such an exhibition greatly frustrates our growth in life.

H. Our human life loves to make a display, a public show, but God's life is always hidden; a hypocrite is one who has an outward manifestation without having anything within.

I. We can never practice living a hidden life in secret in our natural life; it is possible only in the divine life, the life that does not enjoy making a show; if we are serious about being the kingdom people, we must learn to live by the hidden life of our Father.

J. The universe indicates that God is hidden, that God is secret; if we love others by the love of God, this love will always remain hidden.

III. “Surely You are a God who hides Himself, / O God of Israel, the Savior” —Isa. 45:15:

一 信徒可能认识神是全能的神，是公义的神，是满有恩典和慈爱的神，却不认识神是一位自隐的神。

A. Believers may know God as the almighty One, as the righteous One, as the One full of grace and compassion, but as the One who hides Himself, He is unknown to them.

二 神在祂的子民中间，也在他们个人的生活里作了许许多多的事，但神却把自己隐藏起来：

B. God does countless things in the midst of His people and countless things in their personal lives, yet He conceals Himself:

1 神喜欢隐藏，我们却喜欢显扬；神不求外在的显明，但我们没有外在的显明就不满意。

1. God likes concealment, but we like display; God does not crave outward manifestations, but we cannot be content without them.

2 在迦密山顶，神是明显地与以利亚同在，但神一隐退，以利亚就受不了——王上十九 9 ~ 18：

2. God was obviously with Elijah on Mount Carmel, but when God withheld His manifest presence, Elijah could not bear it—1 Kings 19:9-18:

王上 19:9 他在那里进了一个洞，就住在洞中。耶和華的话临到他，说，以利亚啊，你在这里作什么？

1 Kings 19:9 And there he went into a cave and lodged there. And at that time the word of Jehovah came to him; and He said to him, What are you doing here, Elijah?

王上 19:10 他说，我为耶和華万军之神大发妒忌；因为以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。

1 Kings 19:10 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life.

王上 19:11 耶和華说，你出来站在山上，在我耶和華面前。那时耶和華从那里经过，在祂面前有烈风大作，崩山碎石，耶和華却不在风中；风后地震，耶和華却不在其中；

1 Kings 19:11 And He said, Go out, and stand upon the mountain before Jehovah. And suddenly Jehovah passed by, and a great, strong wind rent the mountains and broke the rocks in pieces before Jehovah—Jehovah was not in the wind. And after the wind, an earthquake—Jehovah was not in the earthquake.

王上 19:12 地震后有火，耶和華也不在火中；火后有微小柔细的声音。

1 Kings 19:12 And after the earthquake, a fire—Jehovah was not in the fire. And after the fire, gentle, quiet voice.

王上 19:13 以利亚听见，就用外衣蒙上脸，出来站在洞口。有声音向他说，以利亚啊，你在这里作什么？

1 Kings 19:13 And when Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. And then a voice came to him and said, What are you doing here, Elijah?

王上 19:14 他说，我为耶和華万军之神大发妒忌；因为以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。

1 Kings 19:14 And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life.

王上 19:15 耶和華对他说，你去罢，从你的原路回大马色的旷野去；到了那里，就要膏哈薛作亚兰王，

1 Kings 19:15 And Jehovah said to him, Go; return on your way to the wilderness of Damascus; and when you come there, anoint Hazael as king over Syria;

王上 19:16 又膏宁示的孙子耶户作以色列王，并膏亚伯米何拉人沙法的儿子以利沙作申言者接续你。

1 Kings 19:16 And Jehu the son of Nimshi you shall anoint as king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place.

王上 19:17 将来躲过哈薛之刀的，必被耶户所杀；躲过耶户之刀的，必被以利沙所杀。

1 Kings 19:17 And him who escapes the sword of Hazael, Jehu will kill; and him who escapes the sword of Jehu, Elisha will kill.

王上 19:18 但我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的。

1 Kings 19:18 Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him.

a 神知道以利亚愿意神是一位显明的神；他不知道神是愿意自隐的。

a. God knew that Elijah wanted Him to be a God who would manifest Himself; he had not realized that God is a God who hides Himself.

b 神不在大风和烈风里，神不在地震里，神不在火里；神乃是在“微小柔细的声音”里对以利亚说话—12 节。

王上 19:12 地震后有火，耶和华也不在火中；火后有微小柔细的声音。

c 神以微小柔细的声音对以利亚说话，指明神将以利亚引进新约时代；在新约时代神对祂的子民说话不是发声如雷，乃是微小柔细地说话—参约壹二 27。

约壹 2:27 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。

d 以利亚对神说，只剩下他一个忠信者；但神非常柔细地回答以利亚说，祂为自己留下七千人，是未曾向巴力屈膝的—王上十九 18，参罗十一 2 ~ 5。

王上 19:18 但我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的。

罗 11:2 神并没有弃绝祂预先所知道的百姓。你们岂不晓得经上论到以利亚是怎么说的？他怎样向神控告以色列人说，

罗 11:3 “主啊，他们杀了你的申言者，拆了你的祭坛，只剩下我一个人，他们还要寻索我的命。”

罗 11:4 但神的回话是怎么对他说的？是说，“我为自己留下七千人，是未曾向巴力屈膝的。”

罗 11:5 在现今的时候，也是这样，照着恩典的拣选，还有剩下的余数。

e 以利亚以为看得见的才算得数，但神是一位自隐的神；神在暗中为祂自己留下七千得胜者，是未曾向巴力屈膝的；神的活动隐藏到连申言者以利亚都不知道。

三 我们需要认识神作工隐藏的性质；不要以为只有大的感动、大的异象、大的启示才是出于神的；神最确实的工作，乃是祂在我们这人的隐密处所作的：

b. God was not in the great and strong wind, He was not in the earthquake, and He was not in the fire; instead, God spoke to Elijah in a “gentle, quiet voice”—v. 12.

1 Kings 19:12 And after the earthquake, a fire—Jehovah was not in the fire. And after the fire, gentle, quiet voice.

c. The fact that God spoke to Elijah in a gentle, quiet voice indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly—cf. 1 John 2:27.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

d. Elijah said to God that he was the only faithful one left, but God very gently answered Elijah by saying that He had reserved for Himself seven thousand men who had not bowed the knee to Baal—1 Kings 19:18; cf. Rom. 11:2-5.

1 Kings 19:18 Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him.

Rom 11:2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says in the passage concerning Elijah, how he pleads with God against Israel?

Rom 11:3 “Lord, they have killed Your prophets, they have torn down Your altars; and I am left alone, and they are seeking my life.”

Rom 11:4 But what does the divine answer say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”

Rom 11:5 In the same way then at the present time also there has come into being a remnant according to the selection of grace.

e. Elijah had reckoned the situation only with what he could see, but God is a God who hides Himself; He had secretly reserved for Himself seven thousand overcomers who had not bowed the knee to Baal; God's activity was so hidden that not even the prophet Elijah knew anything about it.

C. We need to realize the hidden nature of God's working; we should not think that only mighty influences, great visions, and tremendous revelations are of God; God's surest work is done in the secret of our beings:

1 我们越事奉主，越住在祂里面，就越知道神是一位非常静默的神；祂静默到一个地步，人常常不觉得祂存在。

2 祂所给我们那些最亲密的引导，都是很自然的，使我们几乎不觉得祂在引导我们，但我们就是受了引导；神最重大的引导，通常是借着神这样内里静默的活动而让我们得着的。

四 独生子来表明神，却把神藏在人性生命里，并且是藏在一个外表“憔悴”的人性生命，一个“无佳形威仪”的人性生命里——赛五二 14，五三 2：

赛 52:14 许多人因祂惊讶，（祂的面貌比别人憔悴，祂的形容比世人枯槁。）

赛 53:2 祂在耶和華面前生长如嫩芽，象根出于干地。祂无佳形威仪叫我们观看祂，也无美貌使我们羡慕祂。

1 祂来自无关紧要的加利利省，来自小城拿撒勒；犹太人都公认，那个地方并没有出过什么申言者或名人——约一 46，七 52。

约 1:46 拿但业对他说，拿撒勒还能出什么好的么？腓力说，你来看。

约 7:52 他们回答他说，难道你也是出于加利利么？你且去查考，就知道没有申言者是出于加利利而兴起的。

2 所以当祂出来的时候，人难以相信神在祂里面，甚至要信祂是神的申言者都不容易；可是神却藏在拿撒勒人耶稣里面——参西二 9。

西 2:9 因为神格一切的丰满，都有形有体地居住在基督里面，

3 此外，拿撒勒人耶稣是来自一个贫寒的家庭，长大了就作木匠，是一个非常平凡的木匠，一个微不足道的工人，直到祂三十岁；有谁能想到，无限的神就住在祂里面？

五 你若把圣经好好地读过，就看见神有一个脾气，就是不乐意显扬；祂不愿意在明处作事，乃喜欢在暗中作工——太十七 1～9，约二十 14～17，

1. The more we serve the Lord, and the more we abide in Him, the more we realize that God is a very quiet God, so quiet that His presence is often undetected.

2. His most intimate way of guiding us is so natural that we scarcely perceive He is guiding us at all, yet somehow we have been led; it is often by this quiet inward activity of God that we receive our greatest guidances.

D. When the only begotten Son came for the purpose of declaring God, He hid Him in a human life—a human life whose appearance was “marred,” a human life that had “no attracting form nor majesty”—Isa. 52:14; 53:2:

Isa 52:14 Even as many were astonished at Him—/ His visage was marred more than that of any man, / And His form more than that of the sons of men—

Isa 53:2 For He grew up like a tender plant before Him, / And like a root out of dry ground. / He has no attracting form nor majesty that we should look upon Him, / Nor beautiful appearance that we should desire Him.

1. He came from Galilee, an insignificant province, and from the town of Nazareth, a small town of which it was said by the Jews that no prophet or person of repute ever came from there——John 1:46; 7:52.

John 1:46 And Nathanael said to him, Can anything good be from Nazareth? Philip said to him, Come and see.

John 7:52 They answered and said to him, Are you also from Galilee? Search and see that no prophet arises out of Galilee.

2. Thus, when He appeared, people found it hard to believe that God was present in Him—they found it hard even to believe that He was a prophet of God, yet God was hidden within Jesus of Nazareth——cf. Col. 2:9.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

3. Also, Jesus of Nazareth belonged to a poor home and grew up to be a carpenter—a very ordinary carpenter, working in a very small way, until He was thirty; who would have ever thought that He was indwelt by the infinite God?

E. If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation; He likes to work secretly rather than openly——Matt. 17:1-9; John 20:14-17; Luke 24:13-37; John 20:24-29;

路二四 13～37, 约二十 24～29, 赛三九 2～8:

- 太 17:1 过了六天, 耶稣带着彼得、雅各、和雅各的兄弟约翰, 暗暗地领他们上了高山,
- 太 17:2 就在他们面前变了形像, 脸面发光如日头, 衣服变白如光。
- 太 17:3 看哪, 有摩西和以利亚向他们显现, 同耶稣谈话。
- 太 17:4 彼得对耶稣说, 主啊, 我们在这里真好; 你若愿意, 我就在这里搭三座帐棚, 一座为你, 一座为摩西, 一座为以利亚。
- 太 17:5 他还说话的时候, 看哪, 有一朵光明的云彩遮盖他们; 看哪, 又有声音从云彩里出来, 说, 这是我的爱子, 我所喜悦的, 你们要听祂。
- 太 17:6 门徒听见, 就面伏于地, 极其害怕。
- 太 17:7 耶稣进前来, 摸他们说, 起来, 不要害怕。
- 太 17:8 他们举目不见一人, 只见耶稣。
- 太 17:9 他们下山的时候, 耶稣吩咐他们说, 人子还没有从死人中复活, 你们不要将所看见的告诉人。
- 约 20:14 她说了这话, 就转过身来, 看见耶稣站着, 却不知道是耶稣。
- 约 20:15 耶稣对她说, 妇人, 为什么哭? 你找谁? 马利亚以为是看园的, 就对祂说, 先生, 若是你把祂移走了, 请告诉我, 你把祂放在那里, 我好去取祂。
- 约 20:16 耶稣对她说, 马利亚。马利亚就转过身来, 用希伯来话对祂说, 拉波尼(意思就是夫子)。
- 约 20:17 耶稣对她说, 不要摸我, 因我还没有升到父那里; 你往我弟兄那里去, 告诉他们, 我要升到我的父, 也是你们的父那里, 到我的神, 也是你们的神那里。
- 路 24:13 看哪, 就在那日, 门徒中有两个人往一个村子去, 这村子名叫以马忤斯, 离耶路撒冷约有十一公里。
- 路 24:14 他们彼此谈论所遇见的这一切事。
- 路 24:15 正谈话讨论的时候, 耶稣亲自就近他们, 和他们同行。
- 路 24:16 只是他们的眼睛被蒙蔽, 以致认不出祂来。
- 路 24:17 耶稣对他们说, 你们走路彼此交谈的是什么事? 他们就站住, 面带愁容。
- 路 24:18 其中有一位名叫革流巴的, 对祂说, 独有你在耶路撒冷作客, 不知道这几天在那里所发生的事么?
- 路 24:19 耶稣说, 什么事? 他们对祂说, 就是关于拿撒勒人耶稣的事。祂是个人, 是个申言者, 在神和众百姓面前, 行事说话都有大能。
- 路 24:20 祭司长和我们的官长, 竟把祂解去定了死罪, 钉祂十字架。
- 路 24:21 但我们素来所盼望, 要救赎以色列的就是祂。不但如此, 这事发生到如今, 已经是第三天了。
- 路 24:22 再者, 我们中间有几位妇女使我们惊奇, 她们清早到了坟墓那里,

Isa. 39:2-8:

- Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.
- Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
- Matt 17:3 And behold, Moses and Elijah appeared to them, conversing with Him.
- Matt 17:4 And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make three tents here, one for You and one for Moses and one for Elijah.
- Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
- Matt 17:6 And when the disciples heard this, they fell on their face and were greatly frightened.
- Matt 17:7 And Jesus came to them and touched them and said, Arise, and do not be afraid.
- Matt 17:8 And when they lifted up their eyes, they saw no one except Jesus Himself alone.
- Matt 17:9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no one until the Son of Man is raised from the dead.
- John 20:14 When she said these things, she turned backward and beheld Jesus standing there, yet she did not know that it was Jesus.
- John 20:15 Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing that He was the gardener, said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.
- John 20:16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher).
- John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
- Luke 24:13 And behold, two of them were going on the same day to a village named Emmaus, which was sixty stadia away from Jerusalem.
- Luke 24:14 And they were talking to each other concerning all these things which had occurred.
- Luke 24:15 And while they were talking and discussing, Jesus Himself drew near and went with them.
- Luke 24:16 But their eyes were kept from recognizing Him.
- Luke 24:17 And He said to them, What are these words which you are exchanging with one another while you are walking? And they stood still, looking sad.
- Luke 24:18 And one of them, Cleopas by name, answered and said to Him, Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?
- Luke 24:19 And He said to them, What things? And they said to Him, The things concerning Jesus the Nazarene, who was a Prophet powerful in work and word before God and all the people;
- Luke 24:20 And how the chief priests and our rulers delivered Him up to the sentence of death and crucified Him.
- Luke 24:21 But we were hoping that He was the One who was about to redeem Israel. Indeed, besides all these things, it is now going on the third day since these things took place.
- Luke 24:22 But moreover some women from among us amazed us. Being at the tomb early

路 24:23 不见祂的身体，就回来说，看见了天使显现，说祂活了。

路 24:24 又有几个同我们在一起的，往坟墓那里去，所见的正如妇女们所说的，只是没有看见祂。

路 24:25 耶稣对他们说，无知的人哪，申言者所说的一切话，你们的心信靠得太迟钝了。

路 24:26 基督受这些害，又进入祂的荣耀，岂不是应当的么？

路 24:27 于是从摩西和众申言者起，凡经上指着他的话，都给他们讲解明白了。

路 24:28 将近他们所要去村子，耶稣好象还要往前行。

路 24:29 他们却强留祂说，请你同我们住下罢，因为时候晚了，日头已经平西了。耶稣就进去，要同他们住下。

路 24:30 到了同他们坐席的时候，耶稣拿起饼来，祝福了，擘开，递给他们。

路 24:31 他们的眼睛开了，这才认出祂来；耶稣就从他们面前不见了。

路 24:32 他们彼此说，在路上祂和我们说话，给我们解开圣经的时候，我们心里岂不是火热的么？

路 24:33 就在那时，他们起身，回耶路撒冷去，正遇见十一个使徒，和同他们一起的人，聚集在一处，说，

路 24:34 主果然复活，已经向西门显现了。

路 24:35 两个人就把路上的事，和擘饼的时候，主怎么被他们认出来的事，都述说了一遍。

路 24:36 正说这话的时候，耶稣亲自站在他们中间，对他们说，愿你们平安。

路 24:37 他们却惊惶害怕，以为看见了灵。

约 20:24 那十二个门徒中，有一个称为低土马的多马，耶稣来的时候，他没有和他们在一起。

约 20:25 其他的门徒就对他讲，我们已经看见主了。多马却对他们说，除非我看见祂手上的钉痕，用指头探入那钉痕，又用手探入祂的肋旁，我总不信。

约 20:26 过了八日，耶稣的门徒又在屋里，多马也和他们在一起。门虽都是关的，耶稣却来站在当中，说，愿你们平安。

约 20:27 就对多马说，伸过你的指头来，摸我的手；伸出你的手来，探入我的肋旁。不要不信，总要信。

约 20:28 多马回答祂说，我的主，我的神。

约 20:29 耶稣对他说，你因看见了我才信，那没有看见就信的有福了。

赛 39:2 希西家喜欢见使者，就把他的宝库，银子、金子、香料、和贵重的膏油，以及他整个军器库，并他所珍藏的一切，都给他们看；他家中和他所管治的全境之内，希西家没有一样不给他们看的。

赛 39:3 于是申言者以赛亚来见希西家王，问他说，这些人说了什么？他们从哪里来见你？希西家说，他们从远方的巴比伦来见我。

Luke 24:23 And not finding His body, they came saying that they had also seen a vision of angels, who said that He is living.

Luke 24:24 And some of those with us went to the tomb and found it even as the women also said, but they did not see Him.

Luke 24:25 And He said to them, O foolish and slow of heart to believe in all that the prophets have spoken!

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

Luke 24:27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.

Luke 24:28 And they drew near to the village where they were going, and He acted as though He would go farther.

Luke 24:29 And they constrained Him, saying, Stay with us, because it is near evening and the day is already gone by. And He went in to stay with them.

Luke 24:30 And as He reclined at table with them, He took the loaf and blessed it, and having broken it, He began handing it to them.

Luke 24:31 And their eyes were opened, and they recognized Him; and He disappeared from them.

Luke 24:32 And they said to one another, Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the Scriptures?

Luke 24:33 And they rose up that very hour and returned to Jerusalem, and they found the eleven and those with them assembled together,

Luke 24:34 Saying, The Lord really has been raised and has appeared to Simon.

Luke 24:35 And they related the things that occurred on the road, and how He was made known to them in the breaking of the bread.

Luke 24:36 And as they were speaking these things, He Himself stood in their midst and said to them, Peace to you.

Luke 24:37 But they were terrified and became frightened and thought they beheld a spirit.

John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

John 20:25 The other disciples therefore said to him, We have seen the Lord! But he said to them, Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I will by no means believe.

John 20:26 And after eight days, His disciples were again within, and Thomas was with them. Jesus came, though the doors were shut, and stood in the midst and said, Peace be to you.

John 20:27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put it into My side; and do not be unbelieving, but believing.

John 20:28 Thomas answered and said to Him, My Lord and my God!

John 20:29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.

Isa 39:2 And Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures; there was nothing in his house or in all his dominion that Hezekiah did not show them.

Isa 39:3 Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say? And from where have they come to you? And Hezekiah said, They have come to me from a distant land, from Babylon.

赛 39:4 以赛亚说，他们在你家里看见了什么？希西家说，凡我家中所有的，他们都看见了；我所珍藏的，没有一样不给他们看的。
赛 39:5 以赛亚对希西家说，你要听万军之耶和華的话：
赛 39:6 看哪，日子必到，凡你家里所有的，并你列祖积蓄到今日的，都要被带到巴比伦去，不留下一样；这是耶和華说的。
赛 39:7 并且从你而出，你所生的子孙中，必有被掳去在巴比伦王宫里当大监的。
赛 39:8 希西家对以赛亚说，你所说耶和華的话甚好。他又说，在我的年日中必有太平和稳固的景况。

1 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐”；信徒没有见过祂，却是爱祂，这是个奇迹，也是个奥秘——彼前一 8。

彼前一 8:1 你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐，

2 主复活后给祂的跟从者主要的训练，就是叫他们认识祂是一位自隐的神。

3 神经纶的一切是以基督为其中心与普及，不在看得见的范围，乃在看不见的气氛和信的范围里——林后四 13、16～18，五 7，来十一 1，弗三 17 上，提前一 4 下。

林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，

林后 4:16 所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。

林后 4:17 因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。

林后 4:18 我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。

林后 5:7 （因我们行事为人，是凭着信心，不是凭着眼见；）

来 11:1 信就是所望之事的质实，是未见之事的确证。

弗 3:17 上使基督借着信，安家在你心里，…

提前 1:4 下 …这些事只引起辩论，对于神在信仰里的经纶并无助益。

六 我们感觉最无能的时候，就是主最有力地与我们同在的时候——林后十二 9～10：

林后 12:9 祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

Isa 39:4 And he said, What have they seen in your house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.

Isa 39:5 Then Isaiah said to Hezekiah, Hear the word of Jehovah of hosts:

Isa 39:6 The days are now coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to Babylon; nothing will be left, says Jehovah.

Isa 39:7 And they will take away some of your sons who will issue from you, whom you will beget, and they will become eunuchs in the palace of the king of Babylon.

Isa 39:8 And Hezekiah said to Isaiah, The word of Jehovah which you have spoken is good. He said moreover, Indeed there will be peace and truth in my days.

1. “Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory”; it is a wonder and a mystery that the believers love One whom they have not seen——1 Pet. 1:8.

1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,

2. Since the resurrection of the Lord, the chief discipline for His followers has come along the line of knowing Him as a God who hides Himself.

3. Everything of God's economy with Christ as its centrality and universality is not in the seen realm but in the unseen atmosphere and realm of faith——2 Cor. 4:13, 16-18; 5:7; Heb. 11:1; Eph. 3:17a; 1 Tim. 1:4b.

2 Cor 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak,

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

2 Cor 5:7 (For we walk by faith, not by appearance)——

Heb 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

Eph 3:17a That Christ may make His home in your hearts through faith, ...

1 Tim 1:4b ...which produce questionings rather than God's economy, which is in faith.

F. When we are most conscious of impotence, God is most powerfully present——2 Cor. 12:9-10:

2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

林后 12:10 因此，我为基督的缘故，就以软弱、凌辱、贫困、逼迫、困苦为可喜悦的，因我什么时候软弱，什么时候就有能力了。

- 1 自隐的神在我们的生活中作工，并且正大大地作工。
- 2 我们的责任乃是与祂合作，回应祂在里面的声音，就是那“微小柔细的声音”，那声音好象不过是我们自己在那里想的，我们没有想到这会是主的声音。
- 3 我们必须对我们里面最深处所感受的声音说阿们，因为自隐的神正在那里隐密地、不停地作工。

肆 诗篇四十二篇七节说，“深渊就与深渊响应”：

诗 42:7 你的瀑布发声，深渊就与深渊响应；你的波浪洪涛，都漫过我身。

- 一 别人的深处只能与从我们深处出来的响应；凡不是从深处出来的，就永远不能达到别人的深处。
- 二 国度的生活是深处的生活，是能“往下扎根，向上结果”的生活——赛三七 31，参徒六 7，十二 24，十九 20。

赛 37:31 犹大家所逃脱余剩的，仍要往下扎根，向上结果。

徒 6:7 神的话扩充起来，在耶路撒冷门徒的数目大为繁增，也有大群的祭司顺从了这信仰。

徒 12:24 但神的话却日见扩充，越发繁增。

徒 19:20 这样，主的话便强有力的扩充，而且得胜。

- 三 一面，我们要让基督作为生命的种子，在我们那是好土的心田里深深扎根（太十三 23）；另一面，我们在基督里是活的植物，需要在包罗万有之基督这土壤里深深扎根，祂是美地的实际（西二 6~7）：

太 13:23 但那撒在好土里的，就是人听了道，也领悟了，他就结出果实，有的结了一百倍，有的六十倍，有的三十倍。

西 2:6 你们既然接受了基督，就是主耶稣，

2 Cor 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

1. The God who hides Himself is at work within our lives, and He is working mightily.
2. Our responsibility is to cooperate with Him by responding to His voice within—that “gentle, quiet voice,” that voice that seems so much a part of our own feelings that we scarcely recognize it as a voice at all.
3. To that voice, registered in the deepest depths of our being, we must say Amen, for there, secretly and ceaselessly, the God who hides Himself is working.

IV. Psalm 42:7 says, “Deep calls unto deep”:

Psa 42:7 Deep calls unto deep / At the sound of Your water spouts; / All Your waves and Your billows / Pass over me.

- A. Others can respond deep within to only what issues from deep within us; anything that is not from the depths will never reach the depths of others.
- B. The kingdom life is a life in the depths, a life that can “take root downward and bear fruit upward”—Isa. 37:31; cf. Acts 6:7; 12:24; 19:20.

Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Acts 6:7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

Acts 12:24 But the word of God grew and multiplied.

Acts 19:20 Thus, the word of the Lord grew mightily and prevailed.

- C. On the one hand, we need to allow Christ as the seed of life to take root deep in the soil of our heart as the good earth (Matt. 13:23); on the other hand, we, as living plants in Christ, need to take root deep in the soil of the all-inclusive Christ as the reality of the good land (Col. 2:6-7):

Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

西 2:7 在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。

- 1 好土象征好的心，没有为属世的交通往来所硬化，没有隐藏的罪，也没有今世的思虑和钱财的迷惑；我们需要天天让主对付我们心里的这些事物，好叫我们能以神的增长而长大—19 节。

西 2:19 不持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

- 2 我们已经被栽种到基督这美地的实际里，需要花时间（特别是早晨与主同在的时间）来吸取祂。

- #### 四 撒种者撒种的时候，有落在路旁的，有落在土浅石头地上的，有落在荆棘里的，有落在好土里的；这给我们看见，人对神话语的接受有四种不同的方式—太十三 4～8、18～23：

太 13:4 撒的时候，有的落在路旁，飞鸟来吃尽了。

太 13:5 又有的落在土浅石头地上，土既不深，立刻发苗；

太 13:6 等日头一出来，就晒焦了，又因没有根，便枯干了。

太 13:7 还有的落在荆棘里，荆棘长起来，就把它挤住了。

太 13:8 但有的落在好土里，就结果实，有的一百倍，有的六十倍，有的三十倍。

太 13:18 所以你们要听这撒种者的比喻。

太 13:19 凡听见国度之道不领悟的，那恶者就来，把撒在他心里的夺了去；这就是那撒在路旁的。

太 13:20 又有那撒在石头地上的，就是人听了道，立刻欢喜领受，

太 13:21 只因他里面没有根，不过是暂时的；一旦为道遭遇患难或逼迫，就立刻绊跌了。

太 13:22 还有那撒在荆棘里的，就是人听了道，后来有今世的思虑，和钱财的迷惑，把道全然挤住了，道就不能结实。

太 13:23 但那撒在好土里的，就是人听了道，也领悟了，他就结出果实，有的结了一百倍，有的六十倍，有的三十倍。

- 1 主耶稣告诉我们，在这几种不同的情形中，有一种叫作土浅石头地，上面有一点土，下面是石头；种子落在这一种的地上，长得顶快，但是日头出来一

Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

1. The good earth signifies the good heart that is not hardened by worldly traffic, that is without hidden sins, and that is without the anxiety of the age and the deceitfulness of riches; we need to daily allow the Lord to deal with these things in our heart so that we can grow with the growth of God—v. 19.

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

2. Because we have been planted in Christ as the reality of the good land, we need to take time to absorb Him (especially in our times with Him in the morning).

- #### D. While the sower sowed, some seeds fell beside the way, some on the rocky places, some into the thorns, and some into the good earth; this shows us four different ways for man to receive the word—Matt. 13:4-8, 18-23:

Matt 13:4 And as he sowed, some seeds fell beside the way, and the birds came and devoured them.

Matt 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.

Matt 13:6 But when the sun rose, they were scorched; and because they had no root, they withered.

Matt 13:7 And others fell on the thorns, and the thorns came up and choked them.

Matt 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

Matt 13:18 You therefore hear the parable of the one who sowed.

Matt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away that which has been sown in his heart. This is the one sown beside the way.

Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;

Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.

Matt 13:22 And the one sown in the thorns, this is he who hears the word, and the anxiety of the age and the deceitfulness of riches utterly choke the word, and it becomes unfruitful.

Matt 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

1. The Lord Jesus tells us that among these different conditions, one is the rocky places; there is a little earth on the surface, but underneath there are rocks; when the seed falls into this kind of ground, it springs

晒，因为没有根，就枯干了—5 ~ 6 节。

太 13:5 又有的落在土浅石头地上，土既不深，立刻发苗；

太 13:6 等日头一出来，就晒焦了，又因没有根，便枯干了。

- 2 什么是根？根是长在地下的。什么是叶子？叶子是长在地上的。
- 3 换句话说，看不见的生命叫作根，看得见的生命叫作叶子；许多基督徒的难处就在于看得见的生命虽然有许多，看不见的生命却少得很；换句话说，就是缺少隐藏的生活。
- 4 如果你所有的经历都是显露的，那你所有的都是往上长的，不是往下长的；这样，你就是只有叶子没有根的人，你就是土浅的人。
- 5 基督徒的美德只有显在人面前，没有隐藏在深处的，这样的人是没有根的，经不起试炼和试诱；求神作工在我们身上，使我们能往下扎根。

五 我们需要象使徒保罗一样，对基督有深处的经历—林后十二 1 ~ 4:

林后 12:1 夸口固然无益，但我是不得已的。我要来说主的异象和启示。

林后 12:2 我认得一个在基督里的人，十四年前，这样的一位被提，直到第三层天里，（或在身内，我不晓得，或在身外，我也不晓得，只有神晓得。）

林后 12:3 并且我认得这样一个人，（或在身内，或在身外，我都不晓得，只有神晓得，）

林后 12:4 他被提进乐园里，听见不能言传的话语，是人不可说的。

- 1 保罗被提到第三层天里，并且被提进乐园里，但他到十四年后才说这个经历；保罗的根是深深地长在地下的。

up quickly, but as soon as the sun comes out, it withers because of the lack of root—vv. 5-6.

Matt 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.

Matt 13:6 But when the sun rose, they were scorched; and because they had no root, they withered.

2. What is a root? It is growth that occurs beneath the soil. What are the leaves? This is growth that occurs above the soil.
3. In other words, roots are the hidden life, whereas leaves are the manifest life; the trouble with many Christians is that, while there is much apparent life, there is very little secret life; in other words, there is the lack of a hidden life.
4. If all your experiences are manifested, then all your growth is upward; there is no downward growth; if this is the case, you are a person who has only leaves without root, and you are on shallow ground.
5. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation; may God work in us so that we can take root downward.

E. We need deep experiences of Christ like that of the apostle Paul—2 Cor. 12:1-4:

2 Cor 12:1 To boast is necessary, though indeed not expedient; yet I will come to visions and revelations of the Lord.

2 Cor 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.

2 Cor 12:3 And I know such a man (whether in the body or outside the body, I do not know; God knows),

2 Cor 12:4 That he was caught away into Paradise and heard unspeakable words, which it is not allowed for a man to speak.

1. Paul was caught away to the third heaven and caught away into Paradise, but he did not divulge this experience until fourteen years later; Paul's roots were deep beneath the soil.

2 我们要有保罗的工作，就得有保罗的“根”；我们要有保罗外面的生活，就得有保罗里面的生命；我们要有保罗显露的能力，就得有保罗隐密的经历。

3 这不是说我们不当作见证，但我们必须晓得许多经历是需要隐藏的——参四5。

林后 4:5 因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。

4 没有根，就是没有隐藏的宝贝；没有根，就是没有隐藏的生命，没有隐藏的经历；有些经历我们必须遮盖起来；一切若都不遮盖起来，就要失去一切了——参赛三九2～8。

赛 39:2 希西家喜欢见使者，就把他的宝库，银子、金子、香料、和贵重的膏油，以及他整个军器库，并他所珍藏的一切，都给他们看；他家中和他所管治的全境之内，希西家没有一样不给他们看的。

赛 39:3 于是申言者以赛亚来见希西家王，问他说，这些人说了什么？他们从哪里来见你？希西家说，他们从远方的巴比伦来见我。

赛 39:4 以赛亚说，他们在你家里看见了什么？希西家说，凡我家中所有的，他们都看见了；我所珍藏的，没有一样不给他们看的。

赛 39:5 以赛亚对希西家说，你要听万军之耶和華的话：

赛 39:6 看哪，日子必到，凡你家里所有的，并你列祖积蓄到今日的，都要被带到巴比伦去，不留下一样；这是耶和華说的。

赛 39:7 并且从你而出，你所生的子孙中，必有被掳去在巴比伦王宫里当太监的。

赛 39:8 希西家对以赛亚说，你所说耶和華的话甚好。他又说，在我的年日中必有太平和稳固的景况。

六 我们所有在主面前隐密的东西，都必须保留着；惟有当主在我们里面运行，要我们拿出来，我们才能拿出来；神要我们与一位弟兄分享某个经历，我们不能把它压住，因为压住就违反了基督身体肢体的律，就是交通的律：

1 我们需要知道什么是基督的身体，什么是肢体间生命的流通，但我们也需要在主的面前，学习保

2. If we want to have Paul's work, then we need to have Paul's "root"; if we want to have Paul's outward conduct, then we need to have Paul's inner life; if we want to have Paul's manifest power, then we need to have Paul's secret experience.

3. This does not mean that we should not testify, but we must realize that many experiences need to be hidden—cf. 4:5.

2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

4. To be without root is to be without any hidden treasure; it is to be without any hidden life or hidden experiences; it is essential that some of our experiences remain covered; to uncover everything is to lose everything—cf. Isa. 39:2-8.

Isa 39:2 And Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures; there was nothing in his house or in all his dominion that Hezekiah did not show them.

Isa 39:3 Then Isaiah the prophet came to King Hezekiah and said to him, What did these men say? And from where have they come to you? And Hezekiah said, They have come to me from a distant land, from Babylon.

Isa 39:4 And he said, What have they seen in your house? And Hezekiah said, They have seen everything that is in my house; there is nothing among my treasures that I have not shown them.

Isa 39:5 Then Isaiah said to Hezekiah, Hear the word of Jehovah of hosts:

Isa 39:6 The days are now coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to Babylon; nothing will be left, says Jehovah.

Isa 39:7 And they will take away some of your sons who will issue from you, whom you will beget, and they will become eunuchs in the palace of the king of Babylon.

Isa 39:8 And Hezekiah said to Isaiah, The word of Jehovah which you have spoken is good. He said moreover, Indeed there will be peace and truth in my days.

F. Whatever secrets we have with the Lord must be preserved; only if He moves within us to reveal something, dare we reveal it; if He wants us to share some experience with a brother, we dare not withhold it, for that would be violating a law of the members of the Body of Christ, which is the law of fellowship:

1. We need to learn what the Body of Christ is and what the flow of life among the members is; but we also need to learn the need

守我们隐藏的部分，就是我们对基督许多不为人知的经历。

2 没有深处的生活，我们只能用表面的工作得着人表面的感动；只有“深渊…与深渊响应”。

七 清洁、美丽的属灵生活，是出自与神内里、隐藏、不间断的交通；所以说，“他必如百合花开放，如利巴嫩的树木扎根”（何十四5）；这样的生活能多结果子—5～7节。

何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。

何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。

何 14:7 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。

八 要有深处的生活，就必须与主有直接、亲密的交通；雅歌四章十二节说，“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉”：

歌 4:12 我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。

1 这时主所爱的寻求者在其属灵长进上成为一个园子，作基督私有的享受。

2 她不是一个公园，乃是一个关锁的园；她所有的一切，只求良人的喜悦，不求人的喜悦。

3 如果今天的信徒关锁多一点，盖扎得紧一点，他们作工就会更有功效。

4 愿主恩待我们，让十字架在我们里面作更深的工，好让我们深深扎根，使我们过深处隐藏的生活，来满足神的要求，满足神的心。

for safeguarding the hidden part we have before the Lord, the experiences of Christ that are not known to others.

2.If our life has no depth, our superficial work will only affect other lives superficially; only “deep calls unto deep.”

G.A pure and beautiful spiritual life is derived from inward, hidden, and uninterrupted fellowship with God; hence, “he will bud like the lily / And will send forth his roots like the trees of Lebanon” (Hosea 14:5); this kind of life is capable of bearing much fruit—vv. 5-7.

Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.

Hosea 14:6 His shoots will go forth; / And his splendor will be like that of the olive tree, / And his fragrance, like that of the trees of Lebanon.

Hosea 14:7 Those who sit under his shade will return; / They will revive like grain / And will bud like the vine; / His renown will be like the wine of Lebanon.

H.In order to live a life in the depths, it is necessary to have direct and intimate fellowship with the Lord; Song of Songs 4:12 says, “A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed”:

SS 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.

1.At this point in her spiritual progress, the Lord's loving seeker has become a garden for Christ's private satisfaction.

2.She is not an open garden but an enclosed garden; all that she has is for her Beloved's delight and for no one else.

3.If today's believers would close up a little more and seal up tighter, their work would become more prevailing.

4.May the Lord grant us grace and do a deeper work in us through the cross so that we may strike deep roots and live a hidden life in the depths to fulfill God's requirements and satisfy His heart.

独自上山去祷告

在行了神迹后，主就独自上山去祷告（太十四 23，参路六 12）。

没有与群众在一起留在所行神迹的结果里

主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天，意思是祂不靠自己。祂上山去，意思是祂要在祷告中与父在一起。

与别人一起祷告是很好的，但通常我们需要独自祷告。我们与别人一起祷告时，无法象我们独自向主祷告时享受主那样深。甚至主耶稣也告诉我们，我们祷告时，要私下关上门，隐密地向那在隐密中察看我们的父祷告（太六 6）。这样，我们就会感觉到祂与我们是何等亲，我们与祂是何等近。我们必须学习离开群众、家庭、朋友和召会里的圣徒，去到更高一层的“高山”。我们必须上得更高，远离较低一层属地的事物，独自与父在一起，隐密地与祂有亲密的交通。这就是“上山祷告”的意义。

求父祝福

所有得享这神迹结果的人

GOING UP TO THE MOUNTAIN PRIVATELY TO PRAY

After performing the miracle, the Lord went up to the mountain privately to pray (Matt. 14:23; cf. Luke 6:12).

Not Remaining in the Issue of the Miracle with the Crowds

The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer.

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should enter into our private room and shut our door and pray to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a "high mountain." We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer.

Asking the Father to Bless All Those Who Participated
in the Enjoyment of the Issue of the Miracle

我们需要来看，主耶稣为什么在这神迹之后，立即到山上去。约翰六章二十七节告诉我们这个理由。这一节说，主在行了神迹之后说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的，因为祂是父神所印证的。”主告诉那些得着祂喂养的人，不要寻求那必坏的食物，乃要寻求那存到永远生命的食物。我信主耶稣到山上，是这样祷告：“父啊，在你的祝福下，我向你祷告。你借着祝福喂养了五千人；但是父啊，他们只是寻求那必坏的食物。我仰望你祝福他们，使他们寻求那存到永远生命的食物。父啊，你知道我是你所差遣的那一位；只有我能给他们那存到永远生命的食物，但他们不是这样认识我。他们只知道我能行神迹，用物质的食物喂养他们。但他们却不知道，惟有我能给他们永远生命的食物。”我信主是这样更进一步地祷告，求父祝福他们。

祂到山上去独自祷告，指明祂是求父祝福所有得享这神迹结果的人，使他们不满足于那必坏的食物，反而寻求那存到永远生命的食物；并认识祂不仅是人子，也是神子，受父所差遣，并为父所印证，且能赐他们永远的生命。当那五千人得祂喂养时，他们承认祂是很能干的人子，但他们不知道，事实上祂乃是父所差遣并为父所印证的神子。祂是那能赐给他们有关永远生命之粮的一位。为这缘故，祂在六章有另一个教训。在六章，主启示祂是从天上来的粮，也就是生命的粮。至终，祂告诉我们，这粮就是祂的话。“我对你们所说的话，就是灵，就是生命。”（63）三章三十四节说，祂是那说神的话并无限赐给那灵的一位。要这样认识祂，需要有启示，因此祂独自到山上为他们祷告。

得着父的指示

祂独自到山上去祷告，也指明祂要得着父的指示，好知道如何照顾那借着祂的神迹而得喂养的五千人。

We need to consider why the Lord Jesus went to the mountain right after this miracle. John 6:27 gives us the reason. This verse says that after performing the miracle, the Lord said, “Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.” The Lord told the ones whom He fed not to seek the food that perishes but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: “Father, I pray to You under Your blessing. Through Your blessing, You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life.” I believe that the Lord prayed to bless them further in this way.

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food that perishes but that they should seek for the food that abides unto eternal life and recognize that He was not only the Son of Man but also the Son of God who was sent and sealed by the Father and who could give them eternal life. When the five thousand were being fed by Him, they recognized that He was the capable Son of Man, but they did not realize that He was actually the Son of God who was not only sent but also sealed by the Father. He was the One who could give them the very bread that is related to the eternal life. For this reason He had another teaching in John 6. In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He said that this bread is just His word. “The words which I have spoken to you are spirit and are life” (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain.

Receiving Some Instruction from the Father

His going up to the mountain privately to pray also indicated that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people fed by His miracle.

在马太十四章这结晶的读经里，我们能看见我们何等需要从主来的启示，好看见祂话语的内在意义。看见用五饼二鱼食饱五千人的神迹是容易的，但要从行这神迹者的身上认识我们必须学习的更深功课，却需要启示。这些功课是内在的、更深的、属于生命的。认识主所行的大神迹，并不能给我们什么生命。我们只能希奇主外面所作的。但我们若从主行神迹的方式而跟主学，看见生命功课一切详细的点，就有生命分赐给我们。我们需要从主学这些活的功课，使我们能进入神人的生活（神人的生活，一五〇至一五三页）。

根在深处

传道、听道有一个原则，这原则就在主耶稣所说的那一个撒种的比喻里面。撒种的时候，有落在路旁的，有落在土浅石头地上的，有落在荆棘里的，有落在好土里的；这给我们看见，传神话语的时候，人的接受，有四种不同的态度。主耶稣告诉我们，在这几种不同的情形中，有一种叫作土浅石头地，上面是土，下面是石头。种子落在这一种的地上，长得顶快，但是，日头出来一晒，因为没有根，就枯干了。

什么是根呢？根是长在下方的。什么是叶子呢？叶子是长在上方的。换句话说，看不见的生命叫作根，看得见的生命叫作叶子。许多基督徒的难处就在这里：看得见的生命虽然有，但是看不见的生命却少得很。换句话说，人缺少隐藏在深处的生活。你作基督徒这么多年，你生命中有那一部分是人所没有看见的，是人所不曾知道的？不错，你注意外面的好行为，但是，在你外面的好行为之外，那一个看不见的还有多少？你所有属灵的经历如果都是人所知道的，你就没有根。你所有在神面前的美德，是一齐都摆在人面前呢，或者下面还有东西是人所不知道的呢？如果你所有的经历都是显露的，那你所有的都是往上长的，不是往下扎根的。这样，你就是光有叶子没有根的人，你就是土浅的人。

在属灵的生命中，一面我们要看见什么叫作基督的身体，就是说，我们要有一个身体的生命；另一面我们也要看见，

In this crystallization-study of Matthew 14, we can see how much we need revelation from the Lord to see the intrinsic significance of His word. To see the miracle of feeding five thousand with five loaves and two fish is easy, but to know the deeper lessons that we have to learn from the Performer of this big miracle requires revelation. These lessons are intrinsic, deeper, and of life. To know the great miracle the Lord performed does not give us any life. We can only admire the Lord's outward doing. But to see all the detailed points concerning the lessons of life in order to learn from the Lord in His way of performing the miracle imparts life to us. We need to learn these living lessons from the Lord so that we can enter into the God-man living. (The Collected Works of Witness Lee, 1994-1997, vol. 3, "The God-man Living," pp. 564-566)

DEEP ROOTS

One principle in preaching and receiving the word is found in the Lord's parable of the sower. While the sower sowed, some seeds fell beside the way, some on the rocky place, some into the thorns, and some into the good earth. This shows us four different ways for man to receive the word. The Lord Jesus tells us that among these different conditions, one is the rocky place. There is a little earth on the surface, but underneath there are rocks. When the seed falls into this kind of ground, it springs up quickly, but as soon as the sun comes out, it withers because of the lack of root.

What is a root? It is growth that occurs beneath the soil. What are the leaves? They are growth that occurs above the soil. In other words, roots are the hidden life, whereas leaves are the manifest life. The trouble with many Christians is that, while there is much apparent life, there is very little secret life. In other words, there is the lack of a hidden life. You have been a Christian for a number of years, have you not? Then let me ask: How much of your life is hidden from view? How much is unknown to others? You stress outward works. Yes, good works are important; but apart from that manifest expression of your life, how much of your life remains hidden? If all your spiritual life is exposed, you do not have any root. Are all your virtues before God manifested before man, or is there something more that is unknown to man? If all your experiences are manifested, then all your growth is upward; there is no downward growth. If this is the case, you are a person who has only leaves without root, and you are on shallow ground.

In our Christian life it is necessary that we learn the meaning of the Body of Christ; we must learn to have a life of the Body. On the other hand, we must learn that the life

我个人从主得着来作肢体的那一分是顶个人的，那一点是我个人在神面前得着的，那一点是我在神面前应当守着的。如果不守着，我就失去我作肢体的特点，我在神的面前就没有特别的用处。神所给你的那一个特点，一显露，就要枯干了。

主耶稣在山上的教训是很特别的，一面祂说，你们是世上的光，象城立在山上，是不能隐藏的（太五 14），是公开的；另一面，祂说，你施舍的时候，不要让左手知道右手所作的，你祷告的时候，要祷告在隐密中的父（六 3~4、6）。所以，一面，没有一个基督徒能暗暗地作基督徒，要作基督徒就得公开地作基督徒，公开宣告说，我是基督徒；另一面，基督徒有许多的美德，是应当隐藏，不应当显露的。只有显在人面前的，没有隐藏在深处的，这样的人，是没有根的，是经不起试炼、经不起试探的。

所以要求神开我们的眼睛，给我们看见，我作神的儿女已经这么多年了，有多少的经历在我身上是别人所不知道的？除了别人所知道的之外，我还剩下多少？也求神工作在我们身上，使我们能往下扎根。

深处的经历

保罗说，“夸口固然无益，但我是不得已的。”（林后十二 1）保罗写林后十二章的话，对于他自己是无益的，不过为着别人的缘故，他还得作。保罗说到“主的异象和启示”，是出于不得已的。弟兄姊妹们，这是我们所应当抱的态度。许多弟兄姊妹，经不起神的显现，经不起神的启示，什么时候得着了一点，他们就要吹号了，一下子什么人都知道了。但是，保罗知道他说到主的异象和启示，对于他自己是没有益处的。那么，为什么他又说呢？那是不得已的，那是因为有人疑惑他是不是使徒，对于基督信仰的根基出了问题。

他把什么启示都告诉人么？不。他说，“我认得一个在基督里的人，（这一个人就是他自己，）十四年前，这样的一位被提，直到第三层天里。”（2）这个十四年前的经

given to each member of His Body by the Lord is distinctly individual. The measure that has been given to you personally by Him needs to be guarded; otherwise, it will lose its specific character and will be of no particular use to God. If that which has been specially committed to you is exposed, it will wither.

The discourse of the Lord Jesus on the Mount was most remarkable. On the one hand, He said, “You are the light of the world. It is impossible for a city situated upon a mountain to be hidden” (Matt. 5:14). It is open. On the other hand, He said, “When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret;...when you pray, enter into your private room, and shut your door and pray to your Father who is in secret” (6:3-4, 6). On the one hand, if you are a Christian, you must come right out into the open and make a public profession; on the other hand, there are Christian virtues that you should preserve from the public gaze. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation.

We have been the Lord’s children many years; may the Lord open our eyes and show us the extent to which our experiences have been hidden from public view. How much would be left if what is known by man was taken away? May God work in us so that we can take root downward.

DEEP EXPERIENCES

Writing to the Corinthians, Paul said, “To boast is necessary, though indeed not expedient” (2 Cor. 12:1). He admitted that it was “not profitable” (Gk.) to himself to write what he wrote in 2 Corinthians 12. But for the sake of others he had to do it; he was obliged to speak of “visions and revelations of the Lord.” Brothers and sisters, this should be our attitude also. Many of us cannot stand the test of visions and revelations; as soon as we have a little experience, we blow the trumpet, and everyone knows about it. Paul knew that it was of no profit to himself to mention the Lord’s visions and revelations. Why then did he mention them? He was forced to do so because some doubted his apostleship, and there were problems concerning the foundation of the Christian faith.

Did Paul disclose all his revelations? Far from it. He wrote, “I know a man [who is himself] in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven” (v.

历，到今天才说，这是何等的深！我们若能把神的东西保守七年已经够好了，但是保罗藏了十四年。十四年之久，神的召会不知道保罗这个经历；十四年之久，使徒们不知道保罗这个经历。保罗是一个有根的人！

也许有人要说，保罗，你索性把十四年前的经历都告诉我们吧，把被提到第三层天的经历都说出来，那岂不更能帮助人么？但是，他说，“或在身内，我不晓得，或在身外，我也不晓得。”他说他“听见不能言传的话语，是人不可说的”（3～4）。一直到今天，这个经历还是根，还没有人知道。

弟兄姊妹们，根是主要的问题。要有保罗的工作，就得有保罗的根；要有保罗的生活，就得有保罗的生命；要有保罗外面的能力，就得有保罗里面的经历。今天的难处，就是在神的儿女中藏不了属灵的东西，藏不了特别的经历。只要有一点的经历，就给许多人知道了。个人的生活都是活在人面前的，没有一部分是隐藏的，这就是没有根。我们要求神给我们看见保罗的经历，带领我们往深处去。

浮浅的生活

以赛亚三十九章说到巴比伦王听见希西家病而痊愈，就送书信和礼物给他。希西家虽然蒙了神的恩典，却经不起神的恩典。圣经记载说，“希西家喜欢见使者，就把他的宝库，银子、金子、香料、和贵重的膏油，以及他整个军器库，并他所珍藏的一切，都给他们看。”（2）他经不起试探。他病刚刚好，就不免自负，以为世界上有几个人能象他一样，有几个人在将得医治的时候，神给他那么大的兆头一叫亚哈斯台阶上那已经随日头下落的日影往后退十级（三八8）。希西家的打开宝库给人看，就是说出他没有受十字架的对付，他天然的生命没有受对付。明显得很，他的根一起露在外面。希西家自己所知道的，巴比伦人都知道；希西家有多少，巴比伦人也知道他有多少。希西家

2). He did not divulge this experience until fourteen years later. What depth there was in Paul! It would be a wonder if we could hide away something we received from God for seven years. But for fourteen years Paul never divulged his experience; for fourteen years God's church knew nothing of it; for fourteen years not one of the apostles had heard of it. Paul's roots were deep beneath the soil.

Some people would be inclined to say, "Paul, let us hear all about that experience of yours fourteen years ago. Tell us about your experience in the third heavens. It would be most helpful for us to know the whole story." But he said, "I know such a man (whether in the body or outside the body, I do not know; God knows), that he was caught away into Paradise and heard unspeakable words, which it is not allowed for a man to speak" (vv. 3-4). To this present day this experience of Paul's has not been uprooted; still no one knows about that experience.

Brothers and sisters, this matter of root is a matter of extreme importance. If you want to have Paul's work, then you need to have Paul's "root"; if you want to have Paul's outward conduct, then you need to have Paul's inner life; if you want to have Paul's manifest power, then you need to have Paul's secret experience. The trouble with Christians today is that they cannot keep any spiritual thing or any special experience undisclosed. As soon as they have a little experience, they have to tell it abroad. They live their lives before men; nothing is hidden within them. They do not have any root. May God show us Paul's experience, and may He lead us into having depth!

SUPERFICIAL LIVING

In Isaiah 39 we are told that when the news of Hezekiah's sickness and recovery reached the Babylonian court, messengers were dispatched with letters and a present for Hezekiah. Hezekiah had been a recipient of the grace of God, but he was unable to stand the test of grace. God's Word says, "And Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures" (v. 2). Hezekiah could not overcome the temptation to display everything. He had just been wonderfully healed of his sickness and no doubt felt self-important and thought there were few people in the world who had had such a remarkable experience as he. After all, how many had been given such a marvelous sign at the time of their healing as the shadow on the dial of Ahaz going back ten degrees (Isa. 38:8, KJV)? In his elation Hezekiah displayed all his treasures. This means that he had not passed through the dealing of the cross. His

没有根，希西家没有看不见的生命。所以申言者以赛亚说，“你要听万军之耶和華的话：看哪，日子必到，凡你家里所有的，并你列祖积蓄到今日的，都要被帶到巴比伦去，不留下一样；这是耶和華说的。”（三九5～6）这就是说，给别人看见多少，自己就失去多少。你生命中所有陈设在人面前的有多少，你所失去的也就有多少。这是严肃的事，是我们不可不注意的。

唉，许多人忍不住不说自己的经历，并且一说就要说一个痛快。这也象希西家把宝库所有的打开给人看一样。有一个弟兄说，“许多弟兄生病，好了能作见证。我巴不得也生一次病，又不至于死，盼望神医治我，那么下一次我在见证的聚会中，就有话说了。”这位弟兄得着医治是为着什么？是为着要作见证；追求经历，是巴不得有话说。哦，这一种浮浅的生活，是叫我们在神的面前受最大的亏损的；这一种浮浅的生活，是叫我们在神面前不能有长进的。

要作见证，不要显露自己

那么，我们该不该作见证呢？见证是该作的，保罗也作见证，历世历代许多神的儿女都作见证。不过，作见证是一件事，喜欢显露自己的经历又是一件事。我们为着什么要作见证呢？是因为要人得着益处，不是因为自己喜欢讲。喜欢讲和要人得益处，完全是两件事。作见证是因为有一个问题在这里，所以我不能说。作见证不是在茶余饭后说说闲话。许多时候的说闲话，就将我们属灵的宝贝失去了。在有主引导的时候，我们应当作见证。但是，当你作见证的时候，是为要使人得着某一种的帮助。在林后十二章，保罗也作见证，但是保罗不是随便对人讲十四年前的经历。他一直把十四年前的事藏在那里，人不知道；他就是说到十四年前的经历时，也没有将所有的都说给他们听。他只提起这件事，他没有把经过告诉他们；他只说他得了一个启示，听见了隐秘的言语，他没有说他听见的是什么话。一直到今天，三层天还是一个奥秘，我们还是不知道那是怎么一回事。

natural life was not dealt with. It was apparent that all his roots were exposed. Whatever Hezekiah knew and whatever he had were known to the Babylonians. Because of this exposure, Isaiah said to him, “Hear the word of Jehovah of hosts: The days are coming when everything that is in your house and that your fathers have laid up as a treasure unto this day will be carried away to Babylon; nothing will be left, says Jehovah” (39:5-6). The measure in which we display things to others will be the measure of our own loss. The measure in our life that we exhibit before others will be the measure we give up in ourselves. This is a solemn matter, and it demands our attention.

Alas, so many people cannot forbear disclosing their experiences! They have to speak to their heart's delight. This is like Hezekiah opening up his treasures to others. A brother once said, “Many of the brothers fall sick, and when they recover, they give their testimonies. I wish I could develop some sickness—but not a fatal one—and that God would heal me; then I would have something to say at the next testimony meeting.” This brother's motive for healing was to be able to give a testimony. He sought an experience in order to have something to talk about. Oh! This superficial kind of living brings grave loss to us; it rules out the possibility of spiritual progress.

TESTIFYING WITHOUT EXHIBITING

Then should we not bear testimony? Yes, we should. Paul did so, and multitudes of God's children from generation to generation have done so too. But bearing testimony is one thing; delighting in exhibiting one's experience is quite another. What is our object in testifying? Is it that others may profit or that we may have the pleasure of talking? The love of hearing one's own voice and the desire to be helpful to others are two totally different things. We testify because there is a problem, and we have to speak about it. A testimony is not an aftermeal conversation piece. Many times while we gossip, spiritual riches leak away. When the Lord so leads, we should testify because we want to render help to others. Paul testified in 2 Corinthians 12, but he did not lightly disclose his experience fourteen years earlier. He hid his experience for fourteen years, and no one knew about it. Even when he talked about this experience, he did not disclose everything. He only mentioned the experience; he did not relate the whole story. He only mentioned the fact that he received a revelation and heard unspeakable words. He did not tell others the words that he heard. Even today, the third heaven is still a mystery, and we still do not know what it is like.

弟兄姊妹们，我们的财宝是什么？我们的金子、银子、香料和一切的宝物是什么？我们的武器是什么？我们要记得，出于神的是金子，出于十字架的救赎的是银子，我们自己受伤而流出来的是香料，关于国度的一切是财宝，所有从神从主那里得着的主的工作，那是我们的武器。这些都不是道理，都不是圣经的教训，都不是神学；这些是我们个人与神交通而得着的东西。我们因为与神交通，与神来往，受神对付，得着了许多东西，如果我们随便去说，这就不成。这不是说不应当作见证，是说有许多属灵的经历是需要隐藏的。弟兄姊妹们，这是基督徒生活中紧要的一件事，有许多属灵的经历，是需要隐藏的，是不能显露的。

主耶稣也作见证，但是主耶稣不喜欢多话。作见证是一件事，多话是另一件事。祂医治了一个病人，就嘱咐他不要告诉人；特别是在马可福音里，不只一次这样嘱咐，并且是多次这样嘱咐。有一次主吩咐一个人说，“你回家去，到你的亲属那里，将主为你作了何等大的事，并怎样怜悯你，都告诉他们。”（可五 19）所以作见证说神在你身上作了何等大的事是可以的，但是拿来当作新闻告诉人，就是显露自己，就叫作没有根。没有根，就是没有暗中的宝贝；没有根，就是没有暗中的生命；没有根，就是没有暗中的经历。有许多的经历，我们要留起来；如果不留起来，我们就要失去所有的了。

我们要记得，你将财宝摆在人的面前，就免不了被掳去。死亡和显露是摆在一起的，属灵的枯干和显露是摆在一起的。你就是要作见证，还得和保罗一样，“夸口固然无益，但我是不得已的。”（林后十二 1）撒但的攻击，是特别在人显露的时候来到的。所有的显露，都是叫我们受损失的。有许多人的病得了医治，他为着荣耀神的缘故作见证。但是也有许多人病得着医治作见证，不是为着荣耀神，是为着荣耀自己的信心，结果他的病又回来。他作了一次见证之后，就在同一点上受攻击。这给我们看见：凡遮盖根的，神就保护；凡是显露根的，神就不保护，反而要受攻击。所以，如果神要你作见证，你还得作，但是，有许多是应

Brothers and sisters, what are our treasures? What are our gold, silver, spices, precious ointments, and precious things? What is our armory? We have to remember that gold is everything that is of God, and silver is anything that is related to the redemption of the cross. Spices are the results of our wounds, precious things are the things that relate to the kingdom, and armory is the Lord's work that we have received from God and from the Lord. All of these are not doctrines, biblical teachings, or theology. These are the things we have acquired through our fellowship with the Lord. When we fellowship with God, communicate with Him, and are dealt with by Him, we pick up many things. It is wrong to speak about them loosely. This does not mean that we should not testify. But we must realize that many experiences need to be hidden. Brothers and sisters, this is a crucial matter in the Christian life. Many spiritual experiences need to be hidden away and should not be exposed.

The Lord Jesus sometimes gave His testimony, but He was never talkative. It is one thing to give a testimony and another thing to be talkative. The Lord healed the sick and insisted that the story of the healing be kept secret. This charge is repeated again and again in the Gospel of Mark. Once the Lord told a certain person, "Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you" (5:19). We may speak of the great things the Lord has done for us, but we must not publish these things abroad as items of news; this only exposes ourselves as being without any root. To be without root is to be without any treasure; it is to be without any hidden life or hidden experiences. It is essential that some of our experiences remain covered; to uncover everything is to lose everything.

Let us also remember that if we display all our treasure, captivity cannot be averted. Death and exposure go together, and spiritual dryness and exposure also go together. Even if we have to give a testimony, we must be like Paul, who boasted out of necessity "though indeed not expedient" (2 Cor. 12:1). Satan's attack often comes at the time a man is exposed. Any kind of exposure opens us up to loss. Many people are healed of their sickness, and they testify for the glory of God. But many testimonies of healing are not for the glory of God but for the glory of one's own faith. As a result, the sickness comes back. After these ones give their testimony once, they are attacked by the same thing again. This shows us that God covers those who cover their roots, and God does not protect those who disclose their roots; they will be exposed to attacks. If God wants us to testify, we still have to do it. But there are many things that ought to be hidden

当隐藏的。我们在神面前隐藏的那一个，神是保护的，也是你自己所享受的。

对于我们的工作也是这样。因着神的怜悯，神的恩典，神借着你的手作了工，但是，请你记得，你不能把这些当作广告，当作宣传给人听的材料。什么时候你显露，立刻就看见死亡在你的工作里。你显出了多少，就失去多少。大卫一数点以色列人的数目，死亡就进来（撒下二四）。所以我们要求神救我们脱离这一种的显露。

我们所有在神面前隐秘的东西，不能都拿出来；我们只能按着神在我们里面的指示而动作。神在里面动，我们才能动。有的时候，神要你对弟兄说话，你可不要把它压住了；你如果压住了，你就违反了肢体的律。肢体有一个律就是交通；你一压住，就不能流通。我们要积极，不能消极，我们要将生命给人。但是，一天到晚想自己，一天到晚说自己的事情，这一种的多话，这一种的显露，是要叫自己受攻击的。我们盼望一面知道什么是身体，知道身体上的流通，另一面我们在主的面前，有我们隐藏的部分，就是许多经历是人所不知道的。所有的根，都是不能显露的。

往深处去的，往下面扎根的，结局你就看见深处与深处响应。你里面有深的，人的深处就要被摸着。你只要里面动一动，人就得了帮助，人就要得着光，人就知道在那里有一件东西是他所不知道的。深处摸着深处，深处必定与深处响应。没有深处，你只能用表面的工作得着人表面的感动。我们说了再说，只有深处是与深处响应的（倪柝声文集第二辑第十七册，五二至六〇页）。

away. God protects what we hide before Him, and we enjoy it.

The same applies to our work. By His grace and mercy God has accomplished something through us, but remember that what He has accomplished is not a matter for advertisement or material for propaganda. If we expose the work of God, we will find that the touch of death comes upon it immediately, and the loss will correspond to the extent to which we expose ourselves. As soon as David numbered the children of Israel, death set in (2 Sam. 24). May God deliver us from this kind of exposure.

Whatever secrets we have with the Lord must be preserved. We can only move according to God's instruction within us. Only if He moves within us to reveal something, dare we reveal it. If He wants us to share some experience with a brother, we dare not withhold it, for that would be violating a law of the members of the Body of Christ. One law of the members of the Body of Christ is fellowship. Once we suppress this law, the flow stops. We must be positive, not negative, and minister life to others. But if we are engrossed all day with ourselves and with our own things, this talkativeness and exposure opens us to assault from the enemy. I trust we shall learn what the Body of Christ is and what the flow of life among the members is; but I trust we shall also learn the need for safeguarding the hidden part we have before the Lord, the experiences that are not known to others. No root should be exposed.

As we extend ourselves deeper and take root downward, we will discover that "deep calls unto deep." When we can bring forth riches from the depths of our inner life, we will find that other lives will be deeply affected. The minute our inner being is touched, others will receive help and be enlightened. They will know that there is something beyond their knowledge. When deep touches deep, deep will respond to deep. If our life has no depth, our superficial work will only affect other lives superficially. We repeat yet again—only "deep calls unto deep." (The Collected Works of Watchman Nee, vol. 37, "Deep Calls unto Deep," pp. 37-44)