

## 第七周

### 基督—由摩西所预表的真申言者

MC 诗歌：161 (1-3, 8 节)

读经：申十八 15 ~ 19, 徒三 22 ~ 23

## 纲要

### 周一

壹 申言者乃是神的发言人—申十八 15, 摩三 7, 赛六 1 ~ 8:

一 申言者的功用乃是为神说话—林前十四 31, 提后四 2。

二 根据圣经, 申言者主要的功用不是预言未来, 而是凭神的启示为神说话, 并将神说出来—摩三 7, 出四 10 ~ 16。

三 神乃是说话的神, 在旧约里借着众申言者多分多方向人说话—来一 1:

1 神是隐藏的, 但借着申言者的说话, 就将祂自己和祂的心意表明出来—赛四五 15、19, 一 1 ~ 2 上, 六 1 ~ 8。

2 申言者直接得着神的启示, 被神的灵推动, 为神说话并将神说出来—彼后一 20 ~ 21:

a 申言从来没有发自人的意思—21 节。

b 人的意思、意愿和盼望, 同他的思想、解释, 都不

## Week Seven

### Christ—the True Prophet Typified by Moses

MC Hymns: 193 (stanzas 1-3, 8)

Scripture Reading: Deut. 18:15-19; Acts 3:22-23

## Outline

### Day 1

I. Prophets are God's spokesmen—Deut. 18:15; Amos 3:7; Isa. 6:1-8:

A. The function of the prophets is to speak for God—1 Cor. 14:31; 2 Tim. 4:2.

B. According to the Bible, the main function of a prophet is not to predict things that are coming but to speak for God and to speak forth God by God's revelation—Amos 3:7; Exo. 4:10-16.

C. God, who is a speaking God, spoke in the Old Testament to people in many portions and in many ways in the prophets—Heb. 1:1:

1. God is hidden, but through the speaking of the prophets, God Himself and His intention are made known—Isa. 45:15, 19; 1:1-2a; 6:1-8.

2. Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and speak forth God—2 Pet. 1:20-21:

a. No prophecy was ever borne by the will of man—v. 21.

b. Man's will, desire, and wish, with his thought and exposition, were not the

是任何申言的源头。

c 那源头乃是神，人是被神的圣灵推动，好象船被风带动，而说出神的旨意、意愿和盼望。

d 经上所有的申言，都不是出于申言者或作者的解释，因为申言从来没有发自人的意思，或被人的意思带动，乃是人被圣灵推动，从神说出来的一彼后一 20 ~ 21 节。

四 假申言者乃是擅自托神的名，说神未曾吩咐他说之话的人—申十八 20 ~ 22。

## 周二

贰 摩西是申言者；他作为申言者，乃是预表基督—15 节：

一 摩西在带领以色列人的四十年间，不断地为神对以色列人说话；特别在申命记中，他一再重复地对他们讲说神的话—一 1、9 ~ 11、18，四 1 ~ 2，五 11，六 1 ~ 9。

二 摩西是神的发言人，如同年老的慈父，富有爱心和关切地对他的儿女说话—申三十 1 ~ 14：

1 虽然是摩西在说话，但他不是说自己的话，乃是说神的话—申三二 1 ~ 47。

2 他为神说话，说出神，并将神说到以色列人里面—申十一 8 ~ 25。

三 摩西这人不仅被神的思想所浸透并饱和，更是由这位说话的神自己所构成；所以从他口中出来的话，就是神借这位发言人所说出来的话—出三四 29 ~ 35，民十二 6 ~ 8：

source from which any prophecy came.

c. The source was God, by whose Holy Spirit men were borne, as a ship is borne by the wind, to speak out the will, desire, and wish of God.

d. No prophecy of Scripture is of the prophet's or the writer's exposition, for no prophecy was ever borne, or carried along, by the will of man; rather, men spoke from God while being borne by the Spirit—vv. 20-21.

D. A false prophet is one who speaks a word presumptuously in God's name, which God did not command him to speak—Deut. 18:20-22.

## Day 2

II. Moses was a prophet, and as a prophet, he typifies Christ—v. 15:

A. In his forty years of leading the children of Israel, Moses continually spoke to them for God; especially in Deuteronomy, Moses repeatedly spoke God's words to the children of Israel—1:1, 9-11, 18; 4:1-2; 5:11; 6:1-9.

B. Moses, as the spokesman of God, was like an aged, loving father speaking to his children with much love and concern—30:1-14:

1. Although it was Moses who spoke, he did not speak his own words; he spoke God's words—32:1-47.

2. He spoke for God, spoke forth God, and spoke God into the children of Israel—11:8-25.

C. Moses was a person not only soaked and saturated with the thought of God but also constituted with the speaking God Himself; therefore, the word that proceeded out of his mouth was the word of God spoken through this one spokesman—Exo. 34:29-35; Num. 12:6-8:

- 1 这四十年之间，摩西是神的发言人，为神说话、说出神并说预言；他所说的每句话都成为神的话—申十 12 ~ 22。
- 2 他预言以色列人要离弃神，而被神赶逐到万国，等他们悔改归向神，神就要从万民中将他们招聚回来—申二九 25 ~ 28，三十 1 ~ 3。
- 3 作为这样一位申言者，摩西乃是预表基督—徒三 22 ~ 23。
- 4 摩西向以色列人说神所吩咐他说的一切话；照样，主耶稣也说父所吩咐祂说的一切话—约十二 49 ~ 50。

### 周三

叁 旧约的申言者摩西预言说，“耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂”—申十八 15：

- 一 耶和华要将祂的话放在那申言者口中，那申言者要说神一切所吩咐的话—18 节下。
- 二 神兴起那申言者，乃是照着以色列人在何烈山向耶和华他们的神所求一切的话—申十八 16 ~ 17 节：
  - 1 以色列人告诉摩西说，他们无法担受听见神的声音—申五 22 ~ 28，出二十 18 ~ 19。
  - 2 由于他们想要一位申言者，摩西便应许神会成就他们对申言者的渴望。
- 三 摩西预言耶和华要从他们弟兄们中间兴起一位申言者—申十八 15、18 上：
  - 1 这指明神要借着基督的成为肉体，兴起这位申言者

1. For forty years Moses served as God’s spokesman, speaking for God, speaking forth God, and predicting; every word that he spoke became God’s word—Deut. 10:12-22.
2. He predicted that the children of Israel would forsake God and be cast by God into all the nations but that when they would repent and turn to God, He would gather them from the nations—29:25-28; 30:1-3.
3. As such a prophet, Moses is a type of Christ—Acts 3:22-23.
4. Moses spoke to the children of Israel all that God had commanded him to speak; likewise, the Lord Jesus spoke all that the Father commanded Him to speak—John 12:49-50.

### Day 3

III. The Old Testament prophet Moses prophesied, saying, “A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him”—Deut. 18:15:

- A. Jehovah would put His words in the mouth of the Prophet, who would speak all that God commanded Him—v. 18b.
- B. The Prophet raised up by God would be according to all that the children of Israel asked of Jehovah their God at Horeb—vv. 16-17:
  1. They had told Moses that they could not bear to hear God’s voice—5:22-28; Exo. 20:18-19.
  2. Because they wanted a prophet, Moses promised that God would fulfill their desire for a prophet.
- C. Moses prophesied that Jehovah would raise up a Prophet from their midst, from among their brothers—Deut. 18:15, 18a:
  1. This indicates that God would raise up this Prophet through the incarnation

讲说神的话—约一 14，三 34，七 16～17，来一 2 上。

2 “从他们弟兄们中间”（申十八 18 上）指明基督这位要来的申言者既是神圣的，又是属人的一约一 1、14，罗八 3：

a 基督若仅仅是神，就不能从以色列人中间被兴起—路一 31、35。

b 基督是神，就不能从犹太人中间作一位弟兄而被兴起；但基督是成为肉体的一位，穿上了人的性情，作了犹太人，就从祂的弟兄们中间被兴起。

c 基督是成为肉体的神，穿上了人的性情并成了犹太人；因此，祂是“从你们…中间”兴起的申言者，如摩西所预言的一申十八 15、18。

3 行传三章二十二至二十三节把申命记十八章十五至十九节应用到基督这位神成为肉体来作人者的身上，指明基督就是神应许给祂子民以色列人的申言者。

#### 肆 基督第一次来时，作神所兴起的申言者供职—徒三 22～23，七 37：

一 基督借着成为肉体成为申言者为神说话—约三 34。

二 基督是神的话，也是神的说话—一 1，启十九 13，来一 2 上：

1 当基督在地上为神说话并对人施教时，祂的教训不是祂自己的，乃是照着父所教训祂的一约七 16，八 28 下。

2 祂所讲的没有出于自己的，乃是父怎样告诉祂，祂就照样讲—约十二 49～50。

3 基督是神的申言者，为神说话，说出神，并将神向

of Christ to speak the word of God—John 1:14; 3:34; 7:16-17; Heb. 1:2a.

2. From the midst of their brothers (Deut. 18:18a) indicates that Christ as the coming Prophet would be human as well as divine—John 1:1, 14; Rom. 8:3:

a. If Christ were merely God, He could not have been raised up from among the Israelites—Luke 1:31, 35.

b. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who put on human nature and was a Jew, Christ was from among His brothers.

c. As the incarnated God, Christ put on human nature and became a Jew; thus, He is the Prophet raised up “from your midst,” as prophesied by Moses—Deut. 18:15, 18.

3. Acts 3:22-23 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

#### IV. In His first coming, Christ ministered as the Prophet raised up by God—Acts 3:22-23; 7:37:

A. Through incarnation Christ became the Prophet to speak the word of God—John 3:34.

B. Christ is the Word of God and the speaking of God—1:1; Rev. 19:13; Heb. 1:2a:

1. When Christ was on the earth speaking for God and teaching people, His teaching was not His own but was according to what the Father had taught Him—John 7:16; 8:28b.

2. He did not speak from Himself; as the Father spoke to Him, so He spoke—12:49-50.

3. As God’s Prophet, Christ spoke for God, spoke forth God, and revealed God to

门徒启示出来—太十一 27。

三 基督在祂地上的职事里，也借着宣示那要来的事而申言、预言—约十六 12～13，太二四 2～二五 46。

四 今天基督这位申言者在我们里面一直为神说话，启示神并将神说到人里面—罗八 10，林后十三 5，西一 27。

## 周四

伍 摩西作申言者乃是基督这真申言者的预表，他可能发表一些自己的感觉，但甚至这些也成了神的话；他在申命记中的说话，就象保罗在林前七章的说话一样：

一 因着保罗是被神构成的人，至终他的意见成了新约神圣启示里神的话的一部分：

1 保罗在说话时与神是一；所以，他的说话就是神的说话—六 17，七 25。

2 摩西在申命记里的说话，原则也一样。

二 林前七章表达一个爱主之人的灵，他关切主在地上的权益，绝对为着主，与主是一，并且在各面都顺从、服从神，满意于神和祂所安排的环境。

## 周五、周六

三 因为保罗与主是一，他说话时，主就与他一同说话；因此，在林前七章，我们看见新约话成肉体这个原则的榜样—10、12、25、40 节：

the disciples—Matt. 11:27.

C. During His earthly ministry, Christ also prophesied, predicted, by declaring the things that are coming—John 16:12-13; Matt. 24:2—25:46.

D. Today Christ as the Prophet is in us still speaking for God to reveal God and speaking God into people—Rom. 8:10; 2 Cor. 13:5; Col. 1:27.

## Day 4

V. As a prophet typifying Christ as the true Prophet, Moses might have spoken something of his own feeling, but even this became the word of God; his speaking in Deuteronomy was like Paul's speaking in 1 Corinthians 7:

A. Because Paul was a man constituted with God, his opinion became a part of God's word as the divine revelation in the New Testament:

1. In his speaking, Paul was one with God; therefore, what he spoke was God's speaking—6:17; 7:25.

2. The principle is the same with Moses' speaking in Deuteronomy.

B. First Corinthians 7 conveys the spirit of a person who loves the Lord, who cares for the Lord's interests on earth, who is absolutely for the Lord and one with the Lord, and who in every respect is obedient, submissive, and satisfied with God and the circumstances arranged by Him.

## Day 5 & Day 6

C. Because Paul was one with the Lord, when he spoke, the Lord spoke with him; thus, in 1 Corinthians 7 we have an example of the New Testament principle of incarnation—vv. 10, 12, 25, 40:

- 1 话成肉体的原则就是神进到人里面，将祂自己与人调和，使人与祂成为一；因此，神在人里，人也在神里—约十五 4 ~ 5。
- 2 在新约里，主与祂的使徒成为一，他们也与祂成为一，并且与祂一同说话；因此，祂的话成了他们的话，而且不论他们说什么，都是祂的话—林前二 12 ~ 13。
- 3 林前七章十节的原则与加拉太二章二十节的原则相同：话成肉体的原则—二人活着如同一人。
- 4 在林前七章二十五节和四十节我们看见最高的属灵—一个人主是一到一个地步，被主浸透，甚至他的意见也发表出主的心意。
- 5 如果我们被那灵浸透，我们所发表的乃是我们所想的，但这也会是出于主的，因为我们与祂是一；这就是经历基督作申言者活在我们里面，为神说话并将神说出来—六 17。

1. The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself; thus, God is in man, and man is in God—John 15:4-5.
2. In the New Testament the Lord becomes one with His apostles, and they become one with Him and speak together with Him; thus, His word becomes their word, and whatever they utter is His word—1 Cor. 2:12-13.
3. The principle in 1 Corinthians 7:10 is the same as that in Galatians 2:20, the principle of incarnation—two persons living as one person.
4. In 1 Corinthians 7:25 and 40 we see the highest spirituality—the spirituality of a person who is so one with the Lord and permeated with Him that even his opinion expresses the Lord’s mind.
5. If we are saturated with the Spirit, what we express will be our thought, but it will also be something of the Lord because we are one with Him; this is the experience of Christ as the Prophet living in us to speak for God and to speak forth God—6:17.

# 第七周■周一

## 晨兴喂养

摩三 7 “主耶和華若不將秘密启示祂的仆从众申言者，就一无所行。”

彼后一 20 ~ 21 “第一要知道，经上所有的预言，都不是人自己的见解；因为预言从来没有发自内心的意思，乃是人被圣灵推动，从神说出来的。”

申言者乃是神的发言人，为神说话，说出神来，有时也预言。根据圣经，申言者主要的功用不是预言未来，乃是为神说话。例如，在出埃及三至四章，当摩西被神呼召的时候，他对神说，他是拙口笨舌的人（四 10）。神就把亚伦赐给摩西作他的申言者（14 ~ 16，七 1）。亚伦不是为摩西说预言，乃是为摩西说话。在全本圣经中，作申言者是重在为神说话，并且说出神来，有时也说预言；但说预言是次要的。这是圣经中，作申言者的正确意义（真理课程一级卷二，一九页）。

## 信息选读

（彼后一章二十节）里的人，指说预言的申言者，或写预言的作者。见解，原文直译，松开，解开。因此是揭露、说明、解释。人自己的见解，指申言者或作者自己的说明或解释，并不是神借着圣灵默示的。这里的思想乃是：经上所有的预言，都不是出于申言者或作者自己的观念、意见或领会。没有预言是出于人的源头，没有预言是源于申言者或作者个人私有的想法。这可由二十一节得着证实并说明。

# WEEK 7 — DAY 1

## Morning Nourishment

Amos 3:7 Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets.

2 Pet. 1:20-21 Knowing this first, that no prophecy of Scripture is of one's own interpretation; for no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

Prophets are God's spokesmen. They speak for God and speak forth God; sometimes they also predict. According to the Bible, the main function of a prophet is not to predict the things to come but to speak for God. For example, in Exodus 3 and 4 when Moses was called by God, he told God that he was slow of speech and of a slow tongue (4:10). So God gave Aaron to Moses to be his prophet (4:14-16; 7:1). Aaron did not predict for Moses; rather, he spoke for him. In the whole Bible, to prophesy is mainly to speak for God and to speak forth God; sometimes it is also to predict. To predict, however, is secondary. This is the proper meaning of prophesying in the Bible. (Truth Lessons—Level One, vol. 2, p. 19)

## Today's Reading

[In 2 Peter 1:20] one's refers to the prophet who spoke the prophecy or the writer who wrote the prophecy. Literally, the Greek word for interpretation means loosening, untying; hence, disclosure, exposition, solution. One's own interpretation means the prophet's or writer's own exposition or solution, which is not inspired by God through the Holy Spirit. Peter's thought here is that no prophecy of Scripture is of the prophet's or writer's own concept, idea, or understanding; that no prophecy comes from that source, the source of man; that no prophecy originates from the private and personal thought of any prophet or writer. This is confirmed and explained by the following verse.

(二十一节里)“因为”是解释前节的话。经上所有的预言,都不是出于申言者或作者的解释,因为预言从来没有发自人的意思,乃是人被圣灵推动,从神说出来的。…发自人的意思,或,被人的意思带动。被圣灵推动,或,被圣灵带动。

“发自”与“推动”,原文与十七、十八节之“发出”同字。预言从来没有被人的意思带动的。人的意思、意愿和盼望,同他的思想、解释,都不是任何预言的源头;那源头乃是神。人是被神的圣灵推动,好象船被风带动,而说出神的旨意、意愿和盼望。

因为申言者被圣灵带动,他们所发表的就不是出于自己的解释或意思。反之,他们所说的是神的旨意,是被圣灵带动的申言者所发表的神的观念。

二十至二十一节证明申言者的话全然可信可靠。经上的预言不是来自人的意见。这预言是神的话,神的说话。为这缘故,我们该信旧约里所预言的。彼得在这里似乎说,“圣经里的预言真正是出于神,所以是可靠的。不要听背道者异端的教训,他们乃是偏离了神圣真理的道路。反之,你该留意旧约的预言,也该持守我们的见证。”(彼得后书生命读经,八五至八七页)

申命记十八章二十至二十二节说到假申言者。假申言者就是擅自托神的名,说神所未曾吩咐他说的话,或是奉别神的名说话的人(20上)。这样的申言者必要治死(20下)。申言者托耶和華的名说话,所说的若不成就,那就是耶和華没有说过的话(22)(申命记生命读经,一六六至一六七页)。

参读:真理课程一级卷二,第十四课;彼得后书生命读经,第八篇。

For [in verse 21] gives the explanation of the preceding verse. No prophecy of Scripture is of the prophet's or writer's solution, for no prophecy was ever borne or carried along by the will of man, but men spoke from God, being borne by the Holy Spirit.

The Greek word translated “borne” also means carried along. The same word is used in verses 17 and 18. No prophecy was ever carried along by the will of man. Man's will, desire, and wish, with his thought and solution, are not the source from which any prophecy came. The source is God, by whose Holy Spirit men were carried along, as a ship by the wind, to speak out the will, desire, and wish of God.

Because the prophets were carried along by the Holy Spirit, what they uttered was not of their own interpretation or will. On the contrary, what they spoke was the will of God, the concept of God uttered by a prophet who was carried along by the Holy Spirit.

Verses 20 and 21 prove that the prophetic word is altogether reliable and trustworthy. The prophecy in the Scriptures did not come from man's opinion. This prophecy is God's word, God's speaking. For this reason, we should believe whatever is prophesied in the Old Testament. Peter seems to be saying here, “The prophecy in the Bible is genuinely of God. Therefore, it is trustworthy. Do not listen to the heretical teachings of the apostates, of those who have deviated from the track of divine truth. Instead, you should give heed to the prophecies of the Old Testament and also hold to our testimony.” (Life-study of 2 Peter, pp. 73-74)

Deuteronomy 18:20-22 concerns the false prophet. A false prophet was one who spoke a word presumptuously in God's name which God did not command him to speak or who spoke in the name of other gods (v. 20a). Such a prophet was to be put to death (v. 20b). When a prophet spoke in the name of Jehovah and the thing did not happen, that was the thing which Jehovah had not spoken (v. 22). (Life-study of Deuteronomy, pp. 141-142)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 14; Life-study of 2 Peter, msg. 8



## 第七周■周二

### 晨兴喂养

申十八 15 “耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂。”

18 “我必从他们弟兄们中间，给他们兴起一位申言者像你；我要将我的话放在祂口中，祂要将我一切所吩咐的，都告诉他们。”

申命记的头一个要点乃是：作神代言人的摩西犹如年老、慈爱的父亲，满有爱与关怀地对他儿女说话。本书所包含神的话，比圣经其他任何一卷书都多。这些神的话是借着这位代言人说的。

有人可能认为约伯记里神的话，比申命记里的更多。这种看法并不正确。约伯记的确有神的话，但也有约伯和他三个朋友的话；他们乃是按照人的意见、逻辑、哲学和心理说话。最终，年轻人以利户说到神心头的話。约伯记所包含神的话，不及申命记那样丰富。

摩西从八十岁到一百二十岁，为神说话四十年。他不仅是被神的思想泡透并浸透的人，也是被说话的神自己所构成的人。因此，从他口中所出的话，乃是神借这位代言人所说的话（申命记生命读经，一五至一六页）。

### 信息选读

在申命记十八章十五至十九节，摩西说到关于耶和华神为以色列人兴起一位像摩西的申言者（要来的基督）。行传三章二十二节把这些经节应用于基督，指明基督是神应许给祂百姓以色列人的申言者。

## WEEK 7 — DAY 2

### Morning Nourishment

Deut. 18:15 A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him.

18 A Prophet will I raise up for them from the midst of their brothers like you; and I will put My words in His mouth, and He will speak to them all that I command Him.

The first crucial point in Deuteronomy is that Moses as the spokesman of God was like an aged, loving father speaking to his children with much love and concern. This book contains God's word more than any other book of the Bible—the words of God spoken through this one spokesman.

Some may think that there is more of God's word in Job than in Deuteronomy. This view, however, is not correct. The book of Job does contain God's word, but it also contains the word of Job and his three friends, who spoke according to human opinion, logic, philosophy, and psychology. Eventually, the young man Elihu spoke what was on God's heart. In the book of Job God's word is not as abundant as in the book of Deuteronomy.

Moses spoke for God for forty years, from the age of eighty to the age of one hundred twenty. He was a person not only soaked and saturated with the thought of God but also constituted with the speaking God Himself. So the word that proceeded out of his mouth was the word of God spoken through this one spokesman. (Life-study of Deuteronomy, p. 14)

### Today's Reading

In Deuteronomy 18:15-19 Moses spoke concerning Jehovah God's raising up of a Prophet (the coming Christ) like Moses for the children of Israel. Acts 3:22 applies these verses to Christ, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

申言者要从他们的弟兄们中间兴起（申十八 15 上）。这指明基督这位要来的申言者既是神圣的，又是属人的；祂是神成为肉体来作人，就是神人。基督作为神，不能作为弟兄从犹太人中间兴起；但基督作为成肉体者，祂穿上人的性情，作了犹太人，所以能从祂的弟兄们中间兴起。…摩西告诉以色列人，他们要听从这位申言者（15 下）（申命记生命读经，一六五页）。

申言者是神的发言人，主要的不是预言将来的事，乃是借着神的启示，为神说话并说出神。摩西在带领以色列人的四十年间，不断地为神对以色列人说话，特别在申命记中，他一再重复地对他们讲神的话。虽然是他在说话，但他不是说自己的话，乃是说神的话。他是为神说话，也是说出神，并将神说到以色列人里面。他所说的每一句话也都成了神的话。在作申言者这方面，摩西也是预表基督（徒三 22 ~ 23）。

（申命记十八章十五节）指明摩西作申言者，不是他自取的，也不是他自立的，乃是神所兴起的。基督作神的申言者也是这样。

摩西被神兴起作神的申言者，在他带领以色列人的四十年间，他是神的发言人，为神向以色列人说话，将神一切所吩咐的，都传给他们。基督也是这样，当祂在地上时，祂为神向祂的门徒说话；祂的教训，不是祂自己的，乃是照着父所教训祂的（约七 16，八 28 下）。祂所讲的，没有出于自己的，乃是父怎样告诉祂，祂就照样讲（十二 49 ~ 50）。祂作神的申言者，为神说话，将神说出，并将神启示给门徒。今天祂仍然在我们里面，为神说话，把神说出来，并将神说到我们里面（真理课程三级卷一，一二四至一二五页）。

参读：申命记生命读经，第二、二十、二十八至二十九篇；真理课程三级卷一，第十三课。

The Prophet was to be from among their brothers (Deut. 18:15a). This indicates that Christ as the coming Prophet would be human as well as divine, that He would be God incarnated to be a man, the God-man. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and who was a Jew, Christ was from among His brothers. Moses told the children of Israel that they were to listen to this Prophet (Deut. 18:15b). (Life-study of Deuteronomy, pp. 140-141)

A prophet is God's spokesman, not mainly to predict things that are coming but to speak for God and speak forth God by God's revelation. In his forty years of leading the children of Israel, Moses continually spoke to them for God, and especially in Deuteronomy he repeatedly spoke God's words to them. Although it was Moses who spoke, he did not speak his own words; he spoke God's words. He spoke for God, spoke forth God, and spoke God into the children of Israel. Every word he spoke also became God's word. As such a prophet Moses was also a type of Christ (Acts 3:22-23).

[Deuteronomy 18:15] indicates that Moses' being a prophet was not of his own doing or of his own making; he was raised up by God. So also is Christ as God's Prophet.

Moses was raised up by God as God's prophet [v. 18]. In his forty years of leading the children of Israel, he was God's spokesman, speaking for God to them all that God commanded him. Likewise, when Christ was on the earth, He spoke to His disciples for God; His teaching was not His but was according to what the Father had taught Him (John 7:16; 8:28b). He did not speak from Himself; as the Father said to Him, so He spoke (John 12:49-50). As God's Prophet, He spoke for God, spoke forth God, and revealed God to the disciples. Today He is still in us speaking for God, speaking forth God, and speaking God into us. (Truth Lessons—Level Three, vol. 1, pp. 118-119)

Further Reading: Life-study of Deuteronomy, msgs. 2, 20, 28-29; Truth Lessons—Level Three, vol. 1, lsn. 13

## 第七周■周三

### 晨兴喂养

约三 34 “神所差来的，就说神的话，因为祂赐那灵是没有限量的。”

八 28 “…我不从自己作什么；我说这些话，乃是照着父所教训我的。”

启十九 13 “…祂的名称为神的话。”

〔申命记十八章十八节〕指明神要借着基督的成为肉体，兴起这位申言者讲说神的话（约一 14，三 34，七 16～17，来一 2 上）。主耶稣来的时候，祂的确讲说神的话。讲说神的话，乃是分赐神，把神说到人里面。这就是神所兴起的申言者主耶稣所作的（申命记生命读经，一六六页）。

### 信息选读

主耶稣在地上的职事里绝不说自己的话。凡祂所说的，就是父所说的。在一个场合中祂说，“我的教训不是我自己的，乃是那差我来者的。”（约七 16）主不从自己说话，祂不寻求自己的荣耀，乃寻求差祂来者的荣耀（18）。祂不说自己的话，乃是说神。祂说神的话时，神就借着祂所说的从祂出来。祂过着说神的生活，就是为着神的荣耀彰显神的生活。

在约翰十二章四十九至五十节主耶稣说，“我所讲的没有出于自己的；唯有差我来的父，已经给了我命令，叫我说什么，讲什么。我也知道祂的命令就是永远的生命。所以我所讲的，乃是父怎样告诉我，我就照样讲。”这清楚启示主在祂的职事里说父的话。尤其父所给祂，叫祂讲说的命令，就是永

## WEEK 7 — DAY 3

### Morning Nourishment

John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

8:28 ...I do nothing from Myself, but as My Father has taught Me, I speak these things.

Rev. 19:13 ...His name is called the Word of God.

[Deuteronomy 18:18] indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:14; 3:34; 7:16-17; Heb. 1:2a). When the Lord Jesus came, He surely spoke God's word. To speak God's word is to dispense God, to speak God forth into others. This is what the Lord Jesus did as the Prophet raised up by God. (Life-study of Deuteronomy, p. 141)

### Today's Reading

In His earthly ministry the Lord Jesus never spoke His own word. Whatever He spoke was the Father's speaking. On one occasion He said, "My teaching is not Mine, but His who sent Me" (John 7:16). In not speaking from Himself the Lord did not seek His own glory but the glory of the One who sent Him (v. 18). Instead of speaking His own words, He spoke God. When He spoke God's word, God was expressed through His speaking. God came forth from Him through His words. He lived a life of speaking God, a life of expressing God for His glory.

In John 12:49 and 50 the Lord Jesus says, "I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak." This clearly reveals that in His ministry the Lord spoke the Father's word. In particular, the commandment that the Father gave Him to speak was eternal

远的生命。所以，祂带着活的话来，凡接受祂话的，必得着永远的生命。

在十四章十节主耶稣继续说，“我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”主又指明祂不是说自己的话，乃是说父的话。子这样说话时，父就在作事。子说话就是父作事。

主耶稣在祂的职事里向门徒启示父。马太十一章二十七节说，“除了父，没有人认识子；除了子和子所愿意启示的，也没有人认识父。”这指明要认识父需要子的启示。二十七节的“愿意”，原文指经过商议而审慎的定意；主将父启示给门徒，乃是如此定意。

主耶稣在钉十字架以前向父祷告说，“你从世上赐给我的人，我已将你的名显明与他们。”（约十七6）这里所指的名就是父的名。旧约已经把“神”与“耶和華”的名充分启示给人，却没有把父的名启示出来，只有以赛亚九章六节，六十三章十六节，六十四章八节，稍微提到这名。在旧约时代，神的子民主要认识神是伊罗欣（Elohim），就是神，以及耶和華，就是自有永有者，但他们对父的名称认识不多。神是祂为着创造的名，耶和華是祂为着自己与人关系的名。然后，子在父的名里来，在父的名里行事（约五43，十25），要将父显明与父所赐给祂的人，并叫他们认识父的名；这名启示父是生命的源头（五26），使生命繁殖并扩增；许多儿子要从父而生（一12~13），以彰显父。因此，父的名与神圣的生命有密切的关系（新约总论第三册，二四六至二四九页）。

参读：新约总论，第二十二、六十九、九十篇；真理课程三级卷二，第三十课。

life. Therefore, He came with living words, and whoever receives His words will have eternal life.

In John 14:10 the Lord Jesus goes on to say, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” Once again the Lord makes it clear that He did not speak His own word but the Father’s word. While the Son was speaking in this way, the Father was working. The Son’s speaking was the Father’s working.

In His ministry the Lord Jesus revealed the Father to the disciples. Matthew 11:27 says, “No one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him.” This indicates that to know the Father requires the Son’s revelation. The Greek word for wills in verse 27 means to deliberately exercise the will through counsel. This the Lord did in revealing the Father to the disciples.

In His prayer to the Father before His crucifixion the Lord Jesus said, “I have manifested Your name to the men whom You gave Me out of the world” (John 17:6). The name referred to here is the name Father. The names “God” and “Jehovah” were adequately revealed to man in the Old Testament, but not the name Father, though it is mentioned in Isaiah 9:6; 63:16; and 64:8. In Old Testament times God’s people mainly knew that God was Elohim, that is, God, and Jehovah, that is, the ever-existing One, but they did not know much about the title Father. God is His name for creation, and Jehovah is His name for the relationship between Himself and man. Eventually, the Son came and worked in the Father’s name (John 5:43; 10:25) to manifest the Father to the ones whom the Father gave Him and to make the Father’s name known to them, the name which reveals the Father as the source of life (5:26) for the propagation and multiplication of life, of whom many sons are born (1:12-13) to express the Father. Hence, the Father’s name is very much related to the divine life. (The Conclusion of the New Testament, pp. 743-746)

Further Reading: The Conclusion of the New Testament, msgs. 22, 69, 90; Truth Lessons—Level Three, vol. 2, lsn. 30

## 第七周■周四

### 晨兴喂养

林前七 12 “我对其余的人说，不是主说，倘若某弟兄有不信的妻子，妻子也情愿和他同住，他就不要离弃妻子。”

25 “关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”

摩西在申命记里所说的每一句话都是神的话。摩西可能发表一些自己的感觉，但甚至这些也成了神的话。他在申命记中的说话，就象保罗在林前七章的说话一样。在那一章里，保罗说，“我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”（25）他发表了意见之后就说，“我想我也有神的灵了。”（40）因着保罗是被神构成的人，至终他的意见也成了新约神圣启示里神的话的一部分。他在说话时与神是一；所以，他的说话就是神的说话（申命记生命读经，一六页）。

### 信息选读

看见在一切环境、情况和光景里都绝对与主是一的这个原则，是很要紧的。我们读林前七章时若留意这原则，就会看见保罗完全与主是一；在他的教导和答复中，他自然而然、不知不觉就表达这样绝对的灵。因为保罗有这种灵，他就能清楚、绝对的答复哥林多人的问题，帮助他们也在他们的情况里与神成为一。

保罗的答复与婚姻顾问所给的答复很不相同。婚姻顾问所给的劝勉显示他们是向神独立的，甚至是背叛神的。他们在教导、劝勉并答复时，是全然离

## WEEK 7 — DAY 4

### Morning Nourishment

1 Cor. 7:12 But to the rest I say, I, not the Lord, If any brother has an unbelieving wife and she consents to dwell with him, he must not leave her.

25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

Every word spoken by Moses in Deuteronomy was God's word. Moses might have expressed something of his own feeling, but even this became the word of God. His speaking in Deuteronomy was like Paul's speaking in 1 Corinthians 7. In that chapter Paul said, "I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful" (v. 25). Later, after expressing his opinion, he said, "I think that I also have the Spirit of God" (v. 40). Eventually, because Paul was a man constituted with God, his opinion became a part of God's word as the divine revelation in the New Testament. In his speaking he was one with God; therefore, what he spoke was God's speaking. (Life-study of Deuteronomy, p. 14)

### Today's Reading

It is important to see this principle of being absolutely one with the Lord in all circumstances, situations, and conditions. If we are mindful of this principle as we read 1 Corinthians 7, we shall see that Paul is utterly one with the Lord and that in his instructions and answers he spontaneously and unconsciously expresses such an absolute spirit. Because Paul had this kind of spirit, he could answer the Corinthians' questions in a clear and absolute way, in a way that would help them also to become one with God in their situation.

Paul's answers are very different from those given by marriage counselors. The advice given by marriage counselors reveals that they are independent of God and even rebellious against Him. In their instructions, advice, and answers

开神的。反之，保罗绝对在神之下，为着神，并与神是一。

本章所启示另一个非常要紧的点是：凡是爱主、为着祂并与祂是一的人，必须愿意接受任何一种环境或情况。例如，弟兄不信的妻子若愿留下，他就该接受这情况。但她若定意离去，他也该接受这环境。

我们看见神总是在我们的环境里，这是非常要紧的。我们可以说，环境实际上是化装的神临到我们。表面上我们在某种环境里；实际上那环境是神临到我们，是神与我们同在。在二十四节保罗说，“弟兄们，你们各人是在什么身分里蒙召，仍要与神一同留在这身分里。”请注意“与神一同”，这辞指明我们接受环境，就是接受神。神在环境里面，也在环境背后。

我们再次看见，保罗有一个绝佳的灵，一个服从、知足且满足的灵。保罗没有抱怨。在他的灵里，他非常服从并满意于他的情况。无论他受到怎样的对待，他总不抱怨。对他而言，每个情况都出于主，他不会发起任何事情改变情况。保罗能说，“对我而言，一切都为我效力，叫我得益处。这就是我不愿改变任何事情的原因。我知道我接受我的环境，就是接受我的神。在每个情况里都有我的神，我所爱、我所完全属于的一位。”在这态度里展现何等绝佳的灵！

我宝贵林前七章，主要的不是因着这一章所给的一切答复，乃是因为本章表达一个人的灵，这个人爱主，关切主在地上的权益，绝对为着主，与主是一，并且在各面都顺从、服从神，满意于神和祂所安排的环境（哥林多前书生命读经，四四五至四四七页）。

参读：哥林多前书生命读经，第四十二至四十三篇。

they are altogether apart from God. Paul, on the contrary, was absolutely under God, for God, and one with God.

Another very important point revealed in this chapter is that those who love the Lord, who are for Him, and who are one with Him must be willing to accept any kind of circumstance or situation. For example, if a brother's unbelieving wife desires to remain with him, he should accept this situation. But if she decides to leave, he should also accept this circumstance.

It is very important for us to see that God is always in our circumstances. We may say that the circumstances are actually God coming to us in disguise. Apparently we are in a particular circumstance; actually that circumstance is God coming to us and God with us. In verse 24 Paul says, "Each one, brothers, in what status he was called, in this let him remain with God." Notice the words "with God." They indicate that when we take our circumstances, we take God. Both within the circumstances and behind them, God is present.

Once again we see that Paul had an excellent spirit, a spirit which was submissive, content, and satisfied. Paul did not have any complaints. In his spirit he was very submissive and content with his situation. No matter how he was treated, he did not complain. To him, every situation was of the Lord, and he would not initiate anything to change it. Paul could say, "To me, everything works for good. This is the reason I don't want to change anything. I know that when I take my circumstances, I take my God. In every situation is my God, the One whom I love and the One to whom I belong absolutely." What an excellent spirit is displayed in this attitude!

I appreciate 1 Corinthians 7 not primarily for all the answers it gives, but because this chapter conveys the spirit of a person who loves the Lord, who cares for the Lord's interests on earth, who is absolutely for the Lord and one with the Lord, and who in every respect is obedient, submissive, and satisfied with God and the circumstances arranged by Him. (Life-study of 1 Corinthians, pp. 373-375)

Further Reading: Life-study of 1 Corinthians, msg. 43

## 第七周■周五

### 晨兴喂养

林前七 40 “然而，按我的意见，她若守节更是有福；但我想我也有神的灵了。”

六 17 “但与主联合的，便是与主成为一灵。”

林前七章是奥秘、深邃的。在本章保罗从未说“耶和华如此说”这句话。保罗没有用这样的发表，原因是新约中使徒的教训全然是基于话成肉体的原则。照着这原则，神在人的说话中说话。…主耶稣对法利赛人说话时，似乎祂是平凡的拿撒勒人，没有迹象显示祂与众不同，并且法利赛人认为祂是没有学问的人。但主耶稣乃是成为肉体的神，在祂有成为肉体的实际。因此，祂说话的时候，神也说话。事实上，祂说话就是神说话。神与祂一同说话。这就是说，在主耶稣身上，神与人一同说话如同一位。这是话成肉体的原则（哥林多前书生命读经，四四九至四五〇页）。

### 信息选读

五旬节那天，使徒和门徒也开始照着话成肉体的原则说话。彼得、约翰和保罗的著作能记载在圣经里，成为神的话，原因就在这里。不但如此，这些话也在新约的内容当中。虽然保罗在林前七章写着，他所说的有些事不是主的话或主的命令，但保罗在本章所说的一切都成了新约神圣启示的一部分。这是因为保罗乃是绝对与神是一的人。…因为保罗与主是一，他说话时，主就与他一同说话。因此，在林前七章的保罗身上，我们有话成肉体这原则的例子。

## WEEK 7 — DAY 5

### Morning Nourishment

1 Cor. 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

6:17 But he who is joined to the Lord is one spirit.

First Corinthians 7 is mysterious and deep. In this chapter Paul never utters the words, “Thus saith the Lord.” The reason Paul does not use such an expression is that the apostles’ teaching in the New Testament is altogether based on the principle of incarnation. According to this principle, God speaks in man’s speaking...When the Lord Jesus spoke to the Pharisees, it seems that He was an ordinary person from Nazareth. There was no indication that He was different, and the Pharisees regarded Him as a man without learning. But the Lord Jesus is God incarnate. With Him there is the reality of incarnation. Thus, while He was speaking, God spoke also. Actually, His speaking was God’s speaking. God spoke with Him. This means that in the Lord Jesus God and man spoke together as one. This is the principle of incarnation. (Life-study of 1 Corinthians, p. 378)

### Today’s Reading

On the day of Pentecost the apostles and disciples also began to speak according to the principle of incarnation. This is the reason the writings of Peter, John, and Paul recorded in the Bible could become God’s words. Furthermore, these words are among the contents of the New Testament. Although Paul writes in 1 Corinthians 7 that certain things he says are not the Lord’s word or the Lord’s commandment, everything spoken by Paul in this chapter has nonetheless become part of the divine revelation in the New Testament. This is because Paul was a person absolutely one with God...Because Paul was one with the Lord, when he spoke, the Lord spoke with him. Thus, with Paul in 1 Corinthians 7 we have an example of the principle of incarnation.

我要再强调摸着保罗在林前七章的灵的重要。在保罗答复哥林多信徒所提的问题时，他发表了他的灵。这使我们有可能感觉他的灵。保罗的确绝对为着主，并与祂是一。他甚至在发表他的意见时，仍感觉他也有神的灵。这就是新约的教训，是我们今天该跟随的路。不要跟随灵恩派模仿旧约申言方式的肤浅作法。反之，要跟随保罗的路，摸着新约奥秘的深处。这奥秘就是主与我们，我们与主，已经成为一灵（哥林多前书生命读经，四五〇、四五六页）。

林前七章所启示的属灵经历，是再深不过的了。这里有一人告诉我们，他没有主的命令，他发表自己的意见；之后又告诉我们：“我想我也有神的灵了。”（40）保罗在这里似乎说，“我对你们说的是我的话，我的意见，我没有从主来的命令。但是我想我还是有神的灵。”

如果我们有办法问保罗这件事，他也许会说，“弟兄，我是在实行六章十七节的话。与主联合的，便是与主成为一灵，这说法当然是对的。现在我说，我想我也有神的灵，这就是我在活主。我在这一灵里活主。甚至我向你们发表意见，我还是有主的灵，不过我没有放胆确定地宣称我有那灵。然而只有那些幼稚肤浅的人会很确定地说，他们有神的灵，事实上他们并没有那种把握。但我所说的乃是描述我怎样活主。”如果我们看见这个，就会了解林前七章所描述的东西相当深奥（神圣三一的神圣分赐，三三六至三三七页）。

参读：神圣三一的神圣分赐，第二十八章。

I would emphasize the importance of touching Paul's spirit in 1 Corinthians 7. In his answers to the questions raised by the Corinthian believers, Paul expresses his spirit. This makes it possible for us to sense his spirit. Paul certainly was absolutely for the Lord and one with Him. Even in expressing his opinion, he had the feeling that he also had the Spirit of God. This is the New Testament teaching, and the way we should follow today. Do not follow the superficial Pentecostal way to copy the Old Testament manner of prophesying. Instead, follow Paul's way to touch the depths of the New Testament mystery. This mystery is that the Lord and we, we and the Lord, have become one spirit. (Life-study of 1 Corinthians, pp. 378-379, 383-384)

No spiritual experience is as deep as that revealed in 1 Corinthians 7. Here we have a man who tells us that he does not have the Lord's commandment. Then he proceeds to give his own opinion. After giving his opinion, he tells us, "I think that I also have the Spirit of God" [v. 40]. Here Paul seems to be saying, "I am giving you my word, my opinion, without any commandment from the Lord. But I think that I nevertheless have the Spirit of God."

If we had been able to question Paul concerning this, he might have replied, "Brother, I am now practicing what I wrote about in 6:17. It is certainly right to say that he who is joined to the Lord is one spirit. Now when I say that I think I also have the Spirit of God, I am living the Lord. I live the Lord in this one spirit. Even when I give you my opinion, I still have the Spirit of the Lord, although I do not have the boldness to declare with assurance that I have the Spirit. However, those who are childish and shallow may say with assurance that they have the Spirit of God. Actually, they do not have that kind of assurance. But what I am saying is a description of my living of the Lord." If we see this, we will realize that chapter 7 of 1 Corinthians describes something profound. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 400-401)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 28



## 第七周■周六

### 晨兴喂养

林前七 10 “至于那已婚的，我吩咐他们，其实不是我吩咐，乃是主吩咐，说，妻子不可离开丈夫。”

二 13 “这些事我们也讲说，不是用人智慧所教导的言语，乃是用那灵所教导的言语，用属灵的话，解释属灵的事。”

林前七章十节的原则与加拉太二章二十节的原则相同，那里保罗说，“现在活着的，不再是我，乃是基督在我里面活着。”在这两节里我们都看见话成肉体的原则；二人活着如同一人。在林前七章十节有两个人，主与保罗，说话如同一人。这就是保罗说，“我吩咐他们，其实不是我吩咐，乃是主吩咐”的原因。为什么保罗在本节不说“至于那已婚的，主吩咐他们”？为什么他说他吩咐，其实不是他吩咐，乃是主吩咐？这些问题的答案是，保罗领悟他与主是一，他所说的就是主的话。甚至他没有宣称有从主来的话，因为他与主是一，无论他说什么，就是主的话。

二十五节说，“关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”妻子不可离开丈夫，使徒说这是主的吩咐（10）。关于不嫁娶守童身，他说他没有主的命令，但他在以下的经节里提出他的意见。他敢这样作，是因为他蒙了主的怜悯，能忠信于主的权益，而且实际地与主是一。他的意见发表出主的愿望。这又是基于新约话成肉体的原则（哥林多前书生命读经，四五一、四五三页）。

### 信息选读

## WEEK 7 — DAY 6

### Morning Nourishment

1 Cor. 7:10 But to the married I charge, not I but the Lord, A wife must not be separated from her husband.

2:13 Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words.

The principle in 1 Corinthians 7:10 is the same as that in Galatians 2:20, where Paul says, “It is no longer I who live, but it is Christ who lives in me.” In both verses we see the principle of incarnation; two persons living as one person. In 1 Corinthians 7:10 we have two persons, the Lord and Paul, speaking as one...Why does Paul not say in this verse, “But to the married the Lord charges”? Why does he say that he charges, yet not he but the Lord? The answer to these questions is that Paul realized that he was one with the Lord and that what he spoke was the Lord’s word. Even when he did not claim to have a word from the Lord, because he was one with the Lord, whatever he said was the Lord’s word.

Verse 25 says, “Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.” A wife should not be separated from her husband. This, the apostle says, is the Lord’s commandment (v. 10). But concerning virgins not marrying, he says he has no commandment of the Lord, but he gives his opinion in the following verses. He dares to do this because he has received mercy of the Lord to be faithful to the Lord’s interests, and he is really one with the Lord. His opinion expresses the Lord’s desire. This is again based on the New Testament principle of incarnation. (Life-study of 1 Corinthians, pp. 380-381)

### Today’s Reading

有些读哥林多前书的人也许以为，保罗没有主的命令而提出他的意见，是太强了。我们哪一位敢说，关于某件事我们没有主的命令，却提出我们的意见？但这正是保罗在七章二十五节所作的事。这里我们看见最高的属灵，一个人与主是一到一个地步，甚至他的意见也发表出主的心意。保罗完全与主是一，并彻底被祂浸透。因为他全人被主充满，甚至他的意见也发表出主的心意。为这缘故，我们说二十五节彰显最高的属灵。

这些话都指明新约话成肉体的原则（就是神与人，人与神成为一）。这与旧约申言（为神说话）的原则完全不同。在旧约里，耶和華的话临到申言者（耶一 2，结一 3），申言者只是神的出口。但在新约里，主与祂的使徒成为一，他们也与祂成为一，因此二者一同说话。祂的话成了他们的话，而且不论他们说什么，都是祂的话。因此，使徒的吩咐就是主的吩咐（林前七 10）。保罗所说的虽然不是主说的，仍然成为新约神圣启示的一部分（12）。他与主是一到了一个地步，甚至当他提出自己的意见，不是提出主的命令（25），他仍想他也有神的灵。他没有确定地宣称他有神的灵，但他想他也有神的灵。这是最高的属灵，乃是基于话成肉体的原则。

我们需要看见这里所说明话成肉体的原则，并从主领受怜悯和恩典，以真实、坦率的方式说话，毫无装假。我们要这样说话，就需要被那灵浸透。然后我们所说出或发表的，就会成为我们的思想，我们的意见，但这也会是出于主的，因为我们与祂是一（哥林多前书生命读经，四五三至四五五页）。

参读：为神说话，第三篇；人人要说神的话，第一至二篇。

Some readers of 1 Corinthians may think that Paul was too strong in giving his opinion when he had no commandment from the Lord. Which one of us would dare to say that we have no commandment of the Lord concerning a certain matter, but that we give our opinion? Yet this is the very thing Paul does in 7:25. Here we see the highest spirituality, the spirituality of a person who is so one with the Lord that even his opinion expresses the Lord's mind. Paul was absolutely one with the Lord and thoroughly saturated with Him. Because his entire being was permeated with the Lord, even his opinion expressed the mind of the Lord. For this reason, we say that verse 25 expresses the highest spirituality.

All these words indicate the New Testament principle of incarnation, that is, God and man, man and God, becoming one. This differs drastically from the principle of Old Testament prophecy—speaking for God. In the Old Testament, as we have pointed out, the word of Jehovah came unto a prophet (Jer. 1:2; Ezek. 1:3), the prophet being simply the mouthpiece of God. But in the New Testament the Lord becomes one with His apostles and they become one with Him. Both speak together. His word becomes their word, and whatever they utter is His word. Hence, the apostle's charge is the Lord's charge (1 Cor. 7:10). What he says, though not by the Lord, still becomes a part of the divine revelation in the New Testament (v. 12). He is so one with the Lord that even when he gives his own opinion, not the commandment of the Lord (v. 25), he still thinks that he also has the Spirit of God. He does not claim definitely to have the Spirit of God, but he thinks that he also has the Spirit of God. This is the highest spirituality; it is based on the principle of incarnation.

We need to see the principle of incarnation illustrated here and receive mercy and grace from the Lord to speak in a genuine and frank manner without any pretense. In order to speak like this we need to be saturated with the Spirit. Then what we utter or express will be our thought, our opinion, but it will also be something of the Lord because we are one with Him. (Life-study of 1 Corinthians, pp. 381-383)

Further Reading: CWWL, 1985, vol. 5, "Speaking for God," ch. 3; CWWL, 1985, vol. 4, "Everyone Speaking the Word of God," chs. 1-2

# 第七周诗歌

# WEEK 7 — HYMN

302

## 羡慕 — 灵强

6 5 6 5 (英 782, 不同调, 不同律)

G 大调

4/4

5̇ 5̇ 6̇ 6̇ | 1 - 1 - | 7̇ 7̇ 1 6̇ | 5̇ - - - |  
 一 主 啊, 何 等 奥 秘, 你 灵 在 我 灵!  
 1 1 3 3 | 5 - 5 - | 3 3 4 2 | 1 - - - ||  
 也 是 何 等 实 际, 二 灵 成 一 灵!

二 我能靠灵行动, 因灵而属灵;  
 也能凭灵事奉, 以灵敬拜灵。

三 灵里接触相交, 我灵就刚强;  
 灵里读经、祷告, 我灵就高昂。

四 求你使我灵强, 点活别人灵!  
 使我灵能高昂, 释放别人灵!

五 使我每一出声, 就能推动灵!  
 无论有何动静, 都能供应灵!

六 但愿我灵一动, 人灵就开启!  
 但愿我灵一冲, 人灵就提起!

七 主啊, 求你垂顾, 多用灵来吹!  
 人人灵都丰富, 人人灵加倍!

## How mysterious, O Lord

Prayer — Exercising the Spirit

782

1. How mys - te - ri - ous, O Lord, That Thy Spir - it dwells in mine;  
 O how mar - vel - ous it is, In - to one, two spir - its twine.

2. By the spirit I can walk,  
 Spiritual in spirit be;  
 By the spirit I can serve,  
 And in spirit worship Thee.

3. Thru Thy Word and by my prayer  
 In the spirit touching Thee,  
 Lifted high my spirit is,  
 Strengthened shall my spirit be.

4. Make my spirit strong I pray  
 Others' spirits to revive;  
 Lift my spirit high and free,  
 Others' spirits then may thrive.

5. Every time I speak, O Lord,  
 May my spirit actuate;  
 And whatever I may do,  
 Let my spirit motivate.

6. Every time my spirit acts  
 Others' spirits opened be,  
 Every time my spirit moves  
 Others' lifted unto Thee.

7. Lord, have mercy, from above  
 May Thy Spirit breathe on me;  
 Then my spirit will be rich,  
 Strengthened and refreshed by Thee.

