

第八周

基督—受咒诅 并挂在木头上的那一位

JL 诗歌：356

读经：申二一 22 ~ 23，彼前二 24，加三 2、5、13 ~ 14

纲要

周一、周二

壹 申命记二十一章二十二至二十三节预言，基督将是挂在木头上的被咒诅者；在此我们有钉十字架的基督作为被挂在木头上者的预表—彼前二 24：

一 犯罪的人可以挂在木头上处死；被挂的人是神所咒诅的—申二一 22 ~ 23。

二 人若犯该死的罪，被处死挂在木头上，他的尸首不可留在木头上过夜，必要当日将他葬埋，因为被挂的人是神所咒诅的—23 节。

三 主耶稣是被钉十字架，也就是挂在木头（十字架）上而被治死的，并且祂是在祂钉死的当日被埋葬—徒五 30，十 39，十三 29，约十九 31。

贰 咒诅的起源是人的罪—创三 17 下，罗五 12：

Week Eight

Christ—the One Cursed and Hanged on a Tree

JL Hymns: 475

Scripture Reading: Deut. 21:22-23; 1 Pet. 2:24; Gal. 3:2, 5, 13-14

Outline

Day 1 & Day 2

I. In Deuteronomy 21:22-23 there is a prophecy that Christ would be the cursed One hanging on a tree; here we have a type of the crucified Christ as the One who was hanged on a tree—1 Pet. 2:24:

A. A criminal could be executed by being hanged on a tree; he who was hanged was accursed of God—Deut. 21:22-23.

B. If in a man there was a sin, a cause worthy of death, and he was put to death and was hanged on a tree, his corpse was not to remain overnight on the tree but had to be buried that day, for he who was hanged on a tree was accursed of God—v. 23.

C. The Lord Jesus was killed by being crucified, that is, by being hanged on a tree, the cross, and He was buried on the day of His crucifixion—Acts 5:30; 10:39; 13:29; John 19:31.

II. The origin of the curse is man's sin—Gen. 3:17b; Rom. 5:12:

一 神在亚当犯罪之后，发出咒诅，说，“地必因你的缘故受咒诅”——创三 17 下：

1 身为亚当的后裔，所有的罪人都在咒诅之下；亚当把我们众人都带到咒诅之下——17 节下，罗五 12、17 ~ 18。

2 咒诅至终就是死亡；死亡，包括其他一切的苦难，乃是咒诅的终结——12、17 节，六 16、21、23。

二 亚当犯罪之后，因着咒诅，地长出荆棘；所以荆棘是被咒诅的记号——创三 18，来六 8。

叁 咒诅是借着律法完成的，因为律法施行咒诅——加三 10：

一 咒诅是律法赐下之后才正式形成的；如今律法宣告说，亚当所有的后裔都在咒诅之下——罗五 13。

二 因此，咒诅与神的律法有关；这是公义之神对罪人的要求——三 19。

三 我们若想要守律法，就落在肉体里，也就自动来到咒诅之下：“凡以行律法为本的，都在咒诅之下，因为经上记着：‘凡不常常照着律法书上所记一切之事去行的，都是被咒诅的。’”——加三 10。

肆 “基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的’”——13 节：

一 基督在十字架上成就了将我们从律法的咒诅带出来的伟大工作，祂作工担当我们的罪，并除去咒诅——13 节，彼前二 24。

A. God brought in the curse after Adam's sin, saying, "Cursed is the ground because of you"—Gen. 3:17b:

1. As descendants of Adam, all sinners are under the curse; Adam brought us all under the curse—v. 17b; Rom. 5:12, 17-18.

2. Ultimately, the curse is death; death, including all other sufferings, is the consummation of the curse—vv. 12, 17; 6:16, 21, 23.

B. After Adam sinned, the earth brought forth thorns because of the curse, so thorns are a sign of being cursed—Gen. 3:18; Heb. 6:8.

III. The curse is carried out through the law, for the law administers the curse—Gal. 3:10:

A. The curse was not altogether official until the law was given; the law now declares that all the descendants of Adam are under the curse—Rom. 5:13.

B. The curse, therefore, is related to the law of God, and it is the demand of the righteousness of God upon sinners—3:19.

C. If we try to keep the law, we will be in the flesh and automatically come under the curse: "As many as are of the works of law are under a curse; for it is written, 'Cursed is everyone who does not continue in all the things written in the book of the law to do them'" —Gal. 3:10.

IV. "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, 'Cursed is everyone hanging on a tree'" —v. 13:

A. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse—v. 13; 1 Pet. 2:24.

二 基督“在木头上，在祂的身体里，亲自担当了我们的罪”—24节：

- 1 彼前二章二十四节里的“木头”，指木头作的十字架，为罗马人处决罪犯的刑具，如申命记二十一章二十三节所预言的；在新约别处，称十字架为木头—徒五 30，十 39，十三 29。
- 2 基督在十字架上的时候，神将我们一切的罪都归在神的羔羊身上一赛五三 6，约一 29。
- 3 基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判—来九 28，赛五三 5、11。
- 4 在基督的死里，我们已经向罪死了，使我们得以向义活着一罗六 8、10～11、18，彼前二 24。

三 当基督担当我们的罪时，祂也担受我们的咒诅—约一 29，加三 13：

- 1 荆棘冠冕指明这点；荆棘既是咒诅的记号，基督戴荆棘冠冕，就指明祂在十字架上担受我们的咒诅—约十九 2、5。
- 2 因为基督代替我们受咒诅，律法的要求得着了满足，祂就能赎出我们脱离律法的咒诅—加三 10。
- 3 律法定罪我们，并使咒诅成为正式的，但基督借着祂的钉十字架，赎出我们脱离律法的咒诅—13节。
- 4 那借着亚当的堕落而进来的咒诅，已借着基督的救赎解决了—13节。

四 基督不仅赎出我们脱离咒诅，祂甚至替我们成为咒诅；这指明祂完全为神所离弃—13节，可十五 33～34：

B. Christ Himself “bore up our sins in His body on the tree”—v. 24:

1. The word tree in 1 Peter 2:24 is the cross made of wood, a Roman instrument of capital punishment used for the execution of malefactors, as prophesied in Deuteronomy 21:23; elsewhere in the New Testament the cross is called a tree—Acts 5:30; 10:39; 13:29.
2. When Christ was on the cross, God took all our sins and put them on the Lamb of God—Isa. 53:6; John 1:29.
3. Christ died once to bear our sins, and He suffered the judgment for us on the cross—Heb. 9:28; Isa. 53:5, 11.
4. In the death of Christ we have died to sins so that we might live to righteousness—Rom. 6:8, 10-11, 18; 1 Pet. 2:24.

C. When Christ bore our sins, He also took our curse—John 1:29; Gal. 3:13:

1. The crown of thorns indicates this; since thorns are a sign of the curse, Christ's wearing a crown of thorns indicates that He took our curse on the cross—John 19:2, 5.
2. Because Christ was cursed in our place, the demand of the law was fulfilled, and He could redeem us out of the curse of the law—Gal. 3:10.
3. Whereas the law condemns us and makes the curse official, Christ through His crucifixion has redeemed us out of the curse of the law—v. 13.
4. The curse that came in through Adam's fall has been dealt with by Christ's redemption—v. 13.

D. Not only did Christ redeem us out of the curse; He even became a curse on our behalf; this indicates that He was absolutely abandoned by God—v. 13; Mark 15:33-34:

- 1 主耶稣是为完成救赎，受神审判；神算祂为我们的罪，替我们受痛苦—赛五三 10 上。
- 2 我们的罪性、罪行和一切消极的事物，都在十字架上受了对付；神也因着我们的罪弃绝了奴仆救主—可十五 33 ~ 34：
 - a 神弃绝十字架上的基督，因为祂取了罪人的地位，担当我们的罪，并且替我们成为罪—彼前三 18，二 24，赛五三 6，林后五 21。
 - b 在神眼中，基督成了大罪人；神将祂当作我们的代替，为我们的罪审判了祂—约三 14，罗八 3。
 - c 基督是我们的代替，甚至在神眼中成为罪；因此，神审判祂，甚至弃绝祂。
- 3 因着基督担当我们的罪，并替我们成为罪，神审判祂这位作我们代替者，就在经纶一面弃绝祂—可十五 33 ~ 34：
 - a 主耶稣由生育的灵作神圣的素质而生，这灵在素质上从未离开祂—路一 35。
 - b 主耶稣这位神人在神的审判之下，在十字架上受死时，祂在素质上仍有神在祂里面，作祂神圣的所是；然而，祂在经纶上却被公义并审判的神所弃绝—太一 18、20，二七 46：
 - (一) 因为主耶稣由圣灵成孕，从神而生且生来就有神，所以祂有圣灵作祂神圣所是的内在素质；因此，神不可能在素质一面弃绝祂—一 18、20。
 - (二) 那灵曾降在基督身上，作经纶的能力使祂得以完成祂的职事（三 16）；当这灵离开基督时，基督就在经纶一面为神所弃绝；然而，神的素质仍留在祂里面，所以，祂乃是神人在十字架上受死—约壹一 7。

1. The Lord Jesus was judged by God for the accomplishment of redemption, and God counted Him as our suffering Substitute for sin—Isa. 53:10a.
2. Our sin and sins and all negative things were dealt with on the cross, and God forsook the Slave-Savior because of our sin—Mark 15:33-34:
 - a. God forsook Christ on the cross because He took the place of sinners, bearing our sins and being made sin for us—1 Pet. 3:18; 2:24; Isa. 53:6; 2 Cor. 5:21.
 - b. In the sight of God, Christ became a great sinner, and God judged Him as our Substitute for our sins—John 3:14; Rom. 8:3.
 - c. Christ was our Substitute and was even sin in the sight of God; therefore, God judged Him and even forsook Him.
3. Because Christ bore our sins and was made sin for us, God, in judging Him as our Substitute, forsook Him economically—Mark 15:33-34:
 - a. The Lord Jesus was born of the begetting Spirit as the divine essence, who never left Him essentially—Luke 1:35.
 - b. When the Lord Jesus, the God-man, died on the cross under God's judgment, He had God within Him essentially as His divine being; nevertheless, He was forsaken by the righteous and judging God economically—Matt. 1:18, 20; 27:46:
 - 1) Because the Lord Jesus was conceived of the Holy Spirit and was born of God and with God, He had the Holy Spirit as the intrinsic essence of His divine being; thus, it was not possible for God to forsake Him essentially—1:18, 20.
 - 2) Christ was forsaken by God economically when the Spirit, who had descended upon Him as the economical power for the carrying out of His ministry (3:16), left Him; however, the essence of God remained in His being, and He therefore died on the cross as the God-man—1 John 1:7.

周四

五 基督作为亚伯拉罕的后裔，在其人性里被钉十字架，并为我们成了咒诅，好赎出我们脱离律法的咒诅—加三 13、29:

- 1 创世记二十二章十七至十八节上半和二十八章十四节预言亚伯拉罕的后裔要成为全人类极大的祝福，因为万国都必因他的后裔得福。
- 2 亚伯拉罕的后裔基督将神带给我们，并将我们带给神，使我们享受神的祝福—加三 8 ~ 12、16。
- 3 给亚伯拉罕的应许，就是神自己要来作亚伯拉罕的后裔，这后裔借着成为包罗万有的灵给人类接受，就成为万国的祝福—14 节，林前十五 45 下。

周五、周六

伍 基督作为亚伯拉罕的后裔，为我们成了咒诅，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵”—加三 14:

- 一 亚伯拉罕的福，就是神为着地上的万国，应许给亚伯拉罕的福—创十二 3。
- 二 这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国—加三 1、13 ~ 14。
- 三 加拉太三章十四节的上下文指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的—2、5 节：
 - 1 神应许亚伯拉罕物质方面的福乃是美地，作包罗万有之基督的预表—创十二 7，十三 15，十七 8，

Day 4

E. In His humanity as the seed of Abraham, Christ was crucified and became a curse on our behalf to redeem us out of the curse of the law—Gal. 3:13, 29:

1. Genesis 22:17-18a and 28:14 are a prophecy that Abraham's seed would be a great blessing to all mankind, for all nations would be blessed through his seed.
2. Christ, the seed of Abraham, has brought God to us and us to God for our enjoyment of God's blessing—Gal. 3:8-12, 16.
3. The promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive—v. 14; 1 Cor. 15:45b.

Day 5 & Day 6

V. As the seed of Abraham, Christ was made a curse for us “in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith”—Gal. 3:14:

- A. The blessing of Abraham is the blessing promised by God to him for all the nations of the earth—Gen. 12:3.
- B. This promise was fulfilled and this blessing has come to the nations in Christ through His redemption by the cross—Gal. 3:1, 13-14.
- C. The context of Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ—vv. 2, 5:
 1. The physical aspect of the blessing that God promised to Abraham was the good land, which was a type of the all-inclusive Christ—Gen. 12:7; 13:15;

二六 3 ~ 4, 西一 12。

- 2 那灵，就是复合的灵，乃是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切—腓一 19。
- 3 因着基督至终实化为包罗万有赐生命的灵（林前十五 45，林后三 17），这应许之灵的福，就与应许之地的福相符；实际上，这灵作基督在我们经历中的实化，就是美地。
- 4 我们永世属灵的福，乃是要承受那灵，就是经过过程之三一神的终极完成，作我们的基业—加三 14。
- 5 在新天新地的新耶路撒冷里，我们要享受经过过程的三一神，就是那包罗万有、终极完成、赐生命的灵—启二二 1，约七 37 ~ 39。
- 6 今天，我们的基督徒生活乃是借着信接受那灵的生活—加三 2、5、14。

17:8; 26:3-4; Col. 1:12.

2. The Spirit is the compound Spirit, who is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything—Phil. 1:19.
3. Since Christ is realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit equals the blessing of the good land; actually, the Spirit as the realization of Christ in our experience is the good land.
4. Our spiritual blessing for eternity will be to inherit the Spirit, the consummation of the processed Triune God as our inheritance—Gal. 3:14.
5. In the new heaven and the new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit—Rev. 22:1; John 7:37-39.
6. Today our Christian life is a life of receiving the Spirit through faith—Gal. 3:2, 5, 14.

第八周■周一

晨兴喂养

申二一 22 ~ 23 “人若犯该死的罪，被处死了，你将他挂在木头上，他的尸首不可留在木头上过夜，必要当日将他葬埋，…因为被挂的人是神所咒诅的。”

徒五 30 “你们挂在木头上杀害的耶稣，我们祖宗的神已经叫祂复活了。”

申命记二十一章二十二至二十三节论到将犯罪的人挂在木头上。犯罪的人可以用石头打死，也可以挂在木头上处死。司提反是被石头打死的（徒七 58 ~ 59），主耶稣是在十字架上钉死的，也就是说，是挂在木头上治死的。因此，在申命记二十一章二十二至二十三节，被挂在木头上的人，乃是预表钉十字架的基督。

人若犯该死的罪，被处死挂在木头上，他的尸首不可留在木头上过夜，必要当日将他葬埋，因为被挂的人是神所咒诅的（22 ~ 23）。这正是主耶稣被钉十字架时的情形（约十九 31）；祂就是在祂钉死的当日被埋葬（申命记生命读经，一四九至一五〇页）。

信息选读

那被咒诅，且被挂在木头上的人，乃是预表基督；祂被咒诅，且被挂在十字架上，好赎出我们脱离律法的咒诅（加三 13）。

申命记二十一章二十二至二十三节的例证说明了一个重要的原则：旧约主要不是为以色列人写的，主要乃是为基督写的。旧约首要的目的乃是用各种

WEEK 8 — DAY 1

Morning Nourishment

Deut. 21:22-23 And if in a man there is a sin, a cause worthy of death, and he is put to death, and you hang him on a tree; his corpse shall not remain overnight on the tree, but you must bury him on that day. For he who is hanged is accursed of God...

Acts 5:30 The God of our fathers has raised Jesus, whom you slew by hanging Him on a tree.

Deuteronomy 21:22-23 is concerned with the hanging of a criminal on a tree. A criminal could be executed not only by being stoned but also by being hanged on a tree. Whereas Stephen was killed by being stoned (Acts 7:58-59), the Lord Jesus was killed by being crucified, that is, by being hanged on a tree. The one hanged on a tree in Deuteronomy 21:22-23 is therefore a type of the crucified Christ.

If in a man there was a sin, a cause worthy of death, and he was put to death and was hanged on a tree, his corpse was not to remain overnight on the tree but had to be buried on that day, for he who was hanged was accursed of God (vv. 22-23). This was exactly the situation when the Lord Jesus was crucified (John 19:31). He was buried on the day of His crucifixion.

Today's Reading

The one who was cursed and hanged on the tree was a type of Christ, who was cursed and hanged on the cross to redeem us out of the curse of the law (Gal. 3:13). (Life-study of Deuteronomy, p. 126)

Deuteronomy 21:22-23 is an illustration of an important principle—that the Old Testament was written not mainly for the sake of the children of Israel but mainly for the sake of Christ. The primary purpose of the Old Testament is

方式描绘基督。这就是何以路加二十四章二十七节说到主耶稣，“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。”不仅如此，主耶稣在开门徒的心窍，使他们明白圣经时，对他们说，“摩西的律法、申言者的书、和诗篇上所记关于我的一切事，都必须应验。”（44）申命记二十一章有基督的预表；祂是那被挂在木头（十字架）上的一位。彼得用木头一辞说到主的钉十字架：“祂在木头上，在祂的身体里，亲自担当了我们的罪。”（彼前二24上）（申命记生命读经，一五〇页）

基督作为亚伯拉罕的后裔，在其人性里被钉十字架，为我们成了咒诅，好赎出我们脱离律法的咒诅。加拉太三章一节提到耶稣基督钉十字架，十三节往前说，“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的。’”基督代替我们挂在十字架上，不仅为我们承当咒诅，更为我们成了咒诅。律法的咒诅出自人的罪（创三17）。基督在十字架上除去我们的罪，就赎出我们脱离律法的咒诅。

亚当借着堕落，把我们众人都带到咒诅之下；身为亚当堕落的后裔，我们这些罪人都在咒诅之下。咒诅的起源是人的罪。神在亚当犯罪之后，发出咒诅，说，“地必因你的缘故受咒诅。”（17）咒诅的记号就是荆棘（18）。为这缘故，在亚当犯罪之后，地长出荆棘。

然而，咒诅是律法赐下之后才正式形成的。如今律法宣告说，亚当所有堕落的后裔都在咒诅之下。换句话说，咒诅是借着律法完成的。这意思是，律法施行咒诅。因此，咒诅与神的律法有关；这是公义之神对罪人的要求（新约总论第十一册，四六至四七页）。

参读：申命记生命读经，第十八篇；真理课程三级卷二，第三十二课。

to portray Christ in various ways. This is the reason that Luke 24:27 says of the Lord Jesus, “Beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.” Furthermore, in opening the minds of His disciples to understand the Scriptures, He said to them, “All the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled” (Luke 24:44). In Deuteronomy 21 we have a type of Christ as the One who was hanged on the tree, on the cross. Peter used the word tree when speaking of the Lord’s crucifixion: “Who Himself bore up our sins in His body on the tree” (1 Pet. 2:24). (Life-study of Deuteronomy, pp. 126-127)

As the seed of Abraham, Christ in His humanity was crucified and became a curse on our behalf to redeem us out of the curse of the law. Galatians 3:1 mentions that Jesus Christ was crucified. Verse 13 goes on to say, “Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, ‘Cursed is everyone hanging on a tree.’” Christ as our Substitute on the cross not only bore the curse for us but also became a curse for us. The curse of the law issued from the sin of man (Gen. 3:17). When Christ took away our sin on the cross, He redeemed us out of the curse of the law.

Through his fall, Adam brought us all under the curse; as fallen descendants of Adam, we the sinners were under the curse. The origin of the curse is man’s sin. God brought in the curse after Adam’s sin, saying, “Cursed is the ground because of you” (v. 17). The sign of the curse is thorns (v. 18). For this reason, after Adam’s sin, the earth brought forth thorns.

However, the curse was not altogether official until the law was given. The law now declares that all the fallen descendants of Adam are under the curse. In other words, the curse is carried out through the law. This means that the law administers the curse. Therefore, the curse is related to the law of God; it is the demand of the righteous God upon sinners. (The Conclusion of the New Testament, pp. 3286-3287)

Further Reading: Life-study of Deuteronomy, msg. 18; Truth Lessons—Level Three, vol. 2, lsn. 32

第八周■周二

晨兴喂养

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

六 23 “因为罪的工价乃是死，唯有神的恩赐，在我们的主基督耶稣里，乃是永远的生命。”

律法定罪我们，并使咒诅成为正式的，但基督借着祂的钉十字架，赎出我们脱离律法的咒诅。祂在十字架上，甚至为我们成了咒诅。因此，那借着亚当的堕落而进来的咒诅，已借着基督的救赎解决了。

当基督担当我们的罪时，祂也担当我们的咒诅。荆棘冠冕指明这点（约十九 2、5）。荆棘既是咒诅的记号，基督戴荆棘冠冕，就指明祂在十字架上担当我们的咒诅。因为基督代替我们受咒诅，律法的要求得着了满足，祂就能赎出我们脱离律法的咒诅（新约总论第十一册，四七页）。

信息选读

基督不仅赎出我们脱离咒诅；祂甚至替我们成为咒诅。这指明祂完全为神所离弃。神在经纶上弃绝了基督，也将祂当作咒诅。基督在十字架上成就了将我们从律法的咒诅带出来的伟大工作，祂作工担当我们的罪，并除去咒诅。

神造人时，定意要人享受神作人的福分；但因着亚当的堕落，人失去神作他的福分和享受。不仅如此，因着人不认识自己已经完全堕落、无可救药且毫无盼望，就试图凭自我努力来讨神喜悦。这迫使

WEEK 8 — DAY 2

Morning Nourishment

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Whereas the law condemns us and makes the curse official, Christ through His crucifixion has redeemed us out of the curse of the law. On the cross He was even made a curse for us. Therefore, the curse that came in through Adam's fall has been dealt with by Christ's redemption.

When Christ bore our sins, He also took our curse. The crown of thorns indicates this (John 19:2, 5). Since thorns are a sign of the curse, Christ's wearing a crown of thorns indicates that He took our curse on the cross. Because Christ was cursed in our place, the demand of the law was fulfilled, and He could redeem us from the curse of the law. (The Conclusion of the New Testament, p. 3287)

Today's Reading

Not only did Christ redeem us out from the curse; He even became a curse on our behalf. This indicates that He was absolutely abandoned by God. God forsook Christ economically and also considered Him a curse. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse.

In His creation of man, God intended that man might enjoy God as his blessing. But through the fall of Adam, man lost God as his blessing and enjoyment. Not only so, since man did not know that he was totally fallen, incurable, and hopeless, he tried to please God by his own effort. This forced

神颁赐律法，以暴露人堕落的光景。神知道人不能遵行律法，就把律法赐给人，目的不是要人遵守，乃是要人领悟自己是完全堕落且无望的。

在这里我们需要看见，在颁布律法之前，神应许亚伯拉罕一个福：必有一个后裔从他而出，这后裔不仅使他本家、本族得福，也要使万国和所有的外邦人得福。在亚当身上，有罪和咒诅；在亚伯拉罕身上，却有神的应许。这应许的背景乃是咒诅临到人类身上。因着人类在咒诅之下，人的方向是走下坡的。但神进来呼召亚伯拉罕并且应许说，万国——在咒诅之下的全人类——都要因他的后裔得福。

但以色列人没有领悟，神的心意不是要他们遵守律法，乃是要借着律法，将他们带回赐给他们祖宗亚伯拉罕的应许。因着以色列人没有看见，律法的功用是要暴露他们堕落的光景，并将他们恢复到所应许的福分，他们就想要遵守律法，因此落到律法的咒诅之下（申二七 15 ~ 26）。

借着成为肉体，基督成了亚伯拉罕的后裔；借着钉死，基督死在十字架上，为我们成了咒诅。基督这样作，就除去了所有信祂之人所受的咒诅。借着祂在十字架上的工作，基督为我们成了咒诅，赎出我们脱离律法的咒诅，使神所应许亚伯拉罕的福，能赐给所有相信基督的人。

我们若想要守律法，就落在肉体里，也就自动来到咒诅之下，因为那些以行律法为本的，都在咒诅之下。我们不该试图守律法，反该感谢律法暴露我们，然后再向律法道别。我们应当离开律法，到基督那里，到十字架那里（新约总论第十一册，四七至四九页）。

参读：新约总论，第十五、十七、三十七、七十一、八十、一百二十五、一百二十七、三百二十七、三百八十四篇；基督的人性结晶读经，第一篇。

God to decree the law in order to expose man's fallen condition. Knowing that man could not keep the law, God gave man the law, not for him to keep it but for man to realize that he is utterly fallen and hopeless.

Here we need to see that before decreeing the law, God promised Abraham a blessing: Out of him would come a seed who would be a blessing not only to his own house, his race, but also to all the nations, all the Gentiles. With Adam we have sin and the curse, but with Abraham we have God's promise. The background of this promise was the curse upon mankind. Because mankind was under a curse, man's direction was downward. But God came in, called Abraham, and promised that in his seed, all the nations—mankind under a curse—would be blessed.

Yet the children of Israel did not realize that God's intention was not for them to try to keep the law but to bring them back to the promise given to their forefather, Abraham, through the law. Because the children of Israel did not see that the function of the law was to expose their fallen condition and to restore them to the promised blessing, they tried to keep the law, thereby coming under the curse of the law (Deut. 27:15-26).

Through His incarnation Christ came as the seed of Abraham, and through His crucifixion Christ died on the cross to be a curse on our behalf. In doing so, Christ removed the curse from all those who believe in Him. Through His work on the cross, Christ became a curse on our behalf and redeemed us out of the curse of the law so that the blessing God promised to Abraham would be bestowed on all those who believe in Christ.

If we try to keep the law, we will be in the flesh and automatically come under the curse, for those who are of the works of the law are under the curse [cf. Gal. 3:10]. Instead of trying to keep the law, we should thank the law for exposing us and then bid it farewell. We should leave the law and go to Christ and to the cross. (The Conclusion of the New Testament, pp. 3287-3288)

Further Reading: The Conclusion of the New Testament, msgs. 15, 17, 37, 71, 80, 125, 127, 327, 384; CWWL, 1994-1997, vol. 5, "Crystallization-study of the Humanity of Christ," ch. 1

第八周■周三

晨兴喂养

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

可十五 34 “午后三时，耶稣大声喊着：以罗伊，以罗伊，拉马撒巴各大尼？翻出来就是：我的神，我的神，你为什么弃绝我？”

基督作我们的代替，替我们成为罪，并担当我们的罪而受到神的审判时，神在经纶上弃绝了祂。…（马太二十七章四十五节里，）正午，直译，第六时；午后三时，直译，第九时。主耶稣在第三时，就是上午九时被钉（可十五 25），直到第九时，就是下午三时。祂在十字架上受苦六小时。前三小时，祂是为着遵行神的旨意，受人迫害；后三小时，祂是为完成我们的救赎，受神审判。在这段时间内，神算祂为我们的罪，替我们受痛苦（赛五三 10）。因此，遍地都黑暗了，因为我们的罪性、罪行和一切消极的事物，都在那里受了对付。…神弃绝十字架上的基督，因为祂取了罪人的地位（彼前三 18），担当了我们的罪（二 24，赛五三 6），并且替我们成为罪（林后五 21）（新约总论第一册，二〇四页）。

信息选读

按四福音，主耶稣在十字架上有六小时。在前三小时，人对祂作了许多不义的事；他们逼迫、戏弄祂。因此，在前三小时，主是遭受人不义的对待。但在第六时，正午十二时，神进来了，遍地都黑暗

WEEK 8 — DAY 3

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is interpreted, My God, My God, why have You forsaken Me?

When God was judging Christ as our Substitute made sin for us and bearing our sins, God forsook Christ economically...The sixth hour [in Matthew 27:45] is our twelve o'clock noon, and the ninth [in verse 46] is our three o'clock in the afternoon. The Lord Jesus was crucified at the third hour, at our nine o'clock in the morning (Mark 15:25), and He suffered on the cross for six hours. In the first three hours He was persecuted by men for doing God's will; in the last three hours He was judged by God for the accomplishment of our redemption. During that time God counted Him as our suffering Substitute for sin (Isa. 53:10). Hence, darkness came over all the land because our sin and sins and all negative things were dealt with there, and God forsook Him because of our sin. God forsook Christ on the cross because He took the place of sinners (1 Pet. 3:18), bearing our sins (1 Pet. 2:24; Isa. 53:6) and being made sin for us (2 Cor. 5:21). (The Conclusion of the New Testament, pp. 176-177)

Today's Reading

According to the four Gospels, the Lord Jesus was on the cross for six hours. During the first three hours, men did many unrighteous things to Him. They persecuted and mocked Him. Thus, in the first three hours the Lord suffered man's unrighteous treatment. But at the sixth hour, twelve noon, God came in,

了，直到第九时，就是午后三时。黑暗来临是神的作为，在黑暗中，主喊出引自马太二十七章四十六节的话。主遭受人的逼迫时，神与祂同在，祂也享受神的同在。但在前三小时末了，神弃绝祂，并且黑暗来临。主无法忍受这事，就大声呼喊：“我的神，我的神，你为什么弃绝我？”我们已指出，神弃绝祂，因为祂是我们的代替，担当我们的罪。以赛亚五十三章启示，这是神使我们的罪孽归在祂身上的时候。从正午十二时至午后三时的三小时里，公义的神使我们一切的罪都归在这位代替者身上，并且为我们的罪公义的审判祂。神弃绝祂，因为在这三小时，祂在十字架上罪人；祂甚至成为罪。一面，主担当我们的罪；另一面，祂替我们成为罪。因此，神照着祂的公义审判祂，并且在经纶上弃绝祂。

主由生育的灵（即神临到人）作神圣的素质而生，这灵在素质上从未离开祂。甚至当祂在十字架上呼喊：“我的神，我的神，你为什么弃绝我？”那时祂仍有生育的灵（在素质上的神）作神圣的素质。那么谁离开祂？乃是施膏的灵（在经纶上的神），在经纶上离开祂；借着这灵，祂将自己这神人献给神作包罗万有的祭物（来九14）。神悦纳基督作包罗万有的供物之后，施膏的灵就离开祂。但施膏的灵虽然在经纶上离开祂，主在素质上却仍有生育的灵。

主耶稣这位神人在神的审判之下，在十字架上受死时，祂在素质上仍有神在祂里面，作祂神圣的所是；然而，祂在经纶上却被公义并审判的神所弃绝（新约总论第一册，二〇四至二〇六页）。

参读：长老训练第六册，第五章。

and there was darkness over all the land until the ninth hour, until three o'clock in the afternoon. The coming of darkness was God's doing, and in the midst of it the Lord cried out the words quoted in Matthew 27:46. When the Lord was suffering the persecution of man, God was with Him, and He enjoyed the presence of God. But at the end of the first three hours, God forsook Him, and darkness came. Unable to tolerate this, the Lord shouted loudly, "My God, My God, why have You forsaken Me?" As we have pointed out, God forsook Him because He was our Substitute bearing our sins. Isaiah 53 reveals that this was the time God put our sins on Him. In the three hours from twelve noon to three o'clock in the afternoon, the righteous God put all our sins upon this Substitute and judged Him righteously for our sins. God forsook Him because during these hours He was a sinner there on the cross; He was even made sin. On the one hand, the Lord bore our sins; on the other hand, He was made sin for us. Therefore, according to His righteousness, God judged Him and forsook Him economically.

The Lord was born of the begetting Spirit, who is God reaching man, as the divine essence, who never left Him essentially. Even when He was on the cross crying out, "My God, My God, why have You forsaken Me?" He still had the begetting Spirit (God in the essential sense) as the divine essence. Then who left Him? It was the anointing Spirit (God in the economical sense), through whom He presented Himself as the God-man to be the all-inclusive sacrifice to God (Heb. 9:14), who left Him economically. After God accepted Christ as the all-inclusive offering, the anointing Spirit left Him. But although the anointing Spirit left Him economically, the Lord still had the begetting Spirit essentially.

When the Lord Jesus, the God-man, died on the cross under God's judgment, He had God within Him essentially as His divine being. Nevertheless, He was forsaken by the righteous and judging God economically. (The Conclusion of the New Testament, pp. 177-178)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 5

第八周■周四

晨兴喂养

加三 13 “基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的。’”

29 “你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。”

在加拉太三章一至二十二节里，基督被揭示为亚伯拉罕的后裔。按照创世记二十二章十七至十八节上半，主应许亚伯拉罕说，“论福，我必赐福给你；论繁增，我必使你的后裔繁增，…地上万国，都必因你的后裔得福。”在这预言中我们看见一个应许，就是亚伯拉罕的后裔要成为全人类极大的祝福，因为万国都必因他的后裔得福。…在二十六章四节，神向以撒重申这预言；在二十八章十四节，神又向雅各重申这预言。这三节经文不是三个预言，乃是一个预言，说到基督是亚伯拉罕的后裔。这预言的话不仅应验在马太一章一节，那里说到基督是亚伯拉罕的子孙，也应验在加拉太三章十六节，这节说，“应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，象是指着许多人，乃是说，‘和你那后裔，’指着一个人，就是基督。”基督出生为亚伯拉罕的子孙，是从蒙拣选的族类生的。因此，祂是亚伯拉罕的后裔（新约总论第十一册，四四页）。

信息选读

基督在祂的人性里作为亚伯拉罕的后裔，以基督的福音赐福给万国（加三 8～12、16）。祂将神带给我们，并将我们带给神，使我们享受神的祝福。祂带给万国祝福。无论犹太人或外邦人，都因祂得福（创二二 18

WEEK 8 — DAY 4

Morning Nourishment

Gal. 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, “Cursed is everyone hanging on a tree.”

29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

In Galatians 3:1-22 Christ is unveiled as the seed of Abraham. According to Genesis 22:17-18a the Lord promised Abraham, “I will surely bless you and will greatly multiply your seed....And in your seed all the nations of the earth shall be blessed.” In this prophecy we have the promise that Abraham’s seed would be a great blessing to all mankind, for all nations would be blessed through his seed. This prophecy was repeated to Isaac in Genesis 26:4 and again to Jacob in Genesis 28:14. These three verses are not three prophecies but one prophecy of Christ as the seed of Abraham. The fulfillment of this prophetic word is not only in Matthew 1:1, which says that Christ is the son of Abraham, but also in Galatians 3:16, which says, “To Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: And to your seed, who is Christ.” Christ was born as a descendant of Abraham, born of the chosen race. Therefore, He was the seed of Abraham. (The Conclusion of the New Testament, p. 3285)

Today’s Reading

As the seed of Abraham, Christ in His humanity blesses all the nations with the gospel of Christ (Gal. 3:8-12, 16). He has brought God to us and us to God for our enjoyment of God’s blessing. He brings blessings to the nations. Whether Jews or Gentiles, all will be blessed in Him (Gen. 22:18a)...Galatians

上)。…加拉太三章十四节指明，那福乃是作为三一神之终极完成的那灵。我们接受那灵，就是接受三一神这永远的生命作我们的福分。我们借着信基督，接受了那灵。那灵又称为恩典的灵（来十 29）。神所赐给亚伯拉罕的福临到我们时，就是恩典；这恩典就是亚伯拉罕的后裔。现今基督既是那灵（林后三 17），祂不仅是那承受应许的后裔，也是神所应许给我们承受的福。

按照加拉太三章十六节，基督是亚伯拉罕的后裔，是承受应许的后嗣。在这里，基督是承受应许的唯一后裔。因此，我们要承受那应许的福，就必须与基督是一；在祂以外，我们无法承受神所赐给亚伯拉罕的应许。在神眼中，亚伯拉罕只有一个后裔，就是基督。我们必须 在祂里面，才能有分于神所赐给亚伯拉罕的应许。…根据十四节，给亚伯拉罕的应许，就是神自己要来作亚伯拉罕的后裔，这后裔借着成为包罗万有的灵给人类接受（林前十五 45 下），就成为万国的祝福。神赐福给亚伯拉罕，至终产生基督这独一的后裔，地上万国都要因祂得福（徒三 25 ~ 26，加三 16）。所有在基督里的信徒乃是团体基督的肢体（林前十二 12），都包含在这后裔之内，成为承受神应许之福的后嗣（加三 7、29）。

应许给亚伯拉罕之福音的福，乃是包罗万有的灵，这灵复合着基督的神性、人性、人性生活、包罗万有的死同其功效、大能的复活同其生命能力以及升天。这复合的灵就是约翰七章三十九节所说，在耶稣得荣耀之前还没有的那灵。…圣灵已经有了，但包罗万有、复合的灵还没有，因为在耶稣说这话时，祂尚未得着荣耀，就是尚未钉十字架并复活（路二四 26）。基督借着钉十字架与复活，成了赐生命的灵，复合的灵，就是经过过程之三一神的终极完成（新约总论第十一册，四五至四六、五一至五二页）。

参读：加拉太书生命读经，第十二至十三、十五篇；真理课程四级卷一，第二课。

3:14 indicates that the blessing is the Spirit as the consummation of the Triune God. When we receive the Spirit, we receive the Triune God as eternal life to be our blessing. Through faith in Christ, we have received the Spirit. The Spirit is also called the Spirit of grace (Heb. 10:29). When the blessing that God gave to Abraham comes to us, it is grace; this grace is the seed of Abraham. Since Christ is now the Spirit (2 Cor. 3:17), He is not only the seed who inherits the promises but also the blessing of the promises to be inherited by us.

According to Galatians 3:16, Christ is the seed of Abraham, the Heir who inherits the promises. Here Christ is the unique seed who inherits the promises. Hence, in order to inherit the promised blessing, we must be one with Christ. Outside of Him we cannot inherit the promises given by God to Abraham. In God's eyes Abraham has only one seed, Christ. We must be in Him that we may participate in the promises given to Abraham. According to Galatians 3:14, the promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive (1 Cor. 15:45b). God's blessing of Abraham eventually issued in Christ as the unique seed in whom all the nations of the earth are blessed (Acts 3:25-26; Gal. 3:16). All the believers in Christ, as members of the corporate Christ (1 Cor. 12:12), are included in this seed as the heirs of God's promised blessing (Gal. 3:7, 29).

The blessing of the gospel promised to Abraham is the all-inclusive Spirit, the Spirit compounded with Christ's divinity, His humanity, His human living, His all-inclusive death with its effectiveness, His powerful resurrection with its life power, and His ascension. This compound Spirit is the Spirit spoken of in John 7:39....The Holy Spirit was there, but the all-inclusive, compound Spirit was not yet, because by that time, when Jesus spoke those words, He had not yet been glorified; that is, He had not yet been crucified and resurrected (Luke 24:26). It was through His crucifixion and resurrection that Christ became a life-giving Spirit, the compound Spirit, who is the consummation of the processed Triune God. (The Conclusion of the New Testament, pp. 3285-3286, 3290-3291)

Further Reading: Life-study of Galatians, msgs. 12-13, 15; Truth Lessons—Level Four, vol. 1, lsn. 2

第八周■周五

晨兴喂养

创十二 3 “那为你祝福的，我必赐福与他；…地上的万族都必因你得福。”

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

基督作为亚伯拉罕的后裔，被钉在十字架上，为我们成了咒诅，赎出我们脱离律法的咒诅，使我们能接受那灵，作为应许给亚伯拉罕之福音的福；这应许乃是万国都必因祂得福。加拉太三章十四节说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”这节经文将所应许的那灵与亚伯拉罕的福结合在一起。亚伯拉罕的福，就是神为着地上的万国，应许给亚伯拉罕的福（创十二 3）。这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国。加拉太三章十四节的上下文指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的（新约总论第十一册，四九页）。

信息选读

那灵，就是复合的灵，乃是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心。神应许亚伯拉罕物质方面的福乃是美地（创十二 7，十三 15，十七 8，二六 3~4），作包罗万有之基督的预表（西一 12）。因着基督至

WEEK 8 — DAY 5

Morning Nourishment

Gen. 12:3 And I will bless those who bless you...; and in you all the families of the earth will be blessed.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Christ as the seed of Abraham was crucified and became a curse on our behalf to redeem us out of the curse of the law in order that we might receive the Spirit as the blessing of the gospel promised to Abraham, the promise that all the nations would be blessed in Him. Galatians 3:14 says, “In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.” This verse combines the promise of the Spirit with the blessing of Abraham. The blessing of Abraham is the blessing promised by God to Abraham (Gen. 12:3) for all the nations of the earth. This promise was fulfilled and this blessing has come to the nations in Christ through His redemption by the cross. The context of Galatians 3:14 indicates that the Spirit is the blessing which God promised to Abraham for all the nations and which has been received by the believers through faith in Christ. (The Conclusion of the New Testament, p. 3289)

Today's Reading

The Spirit is the compound Spirit, who is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything. This is the focus of the gospel of God. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (Col. 1:12). Since Christ is eventually realized as the

终实化为包罗万有赐生命的灵（林前十五 45 下，林后三 17），这应许之灵的祝福，就与应许之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受。

我们的福就是神自己，祂具体化在基督里，实化为那灵，为着分赐到我们里面，给我们享受。在宇宙中，唯有神自己是福，其他一切都是虚空的虚空（传一 2）。整个宇宙都无法与我们的三一神相比。我们若有神，就有福。然而，神要成为我们的福分，这牵涉到一个过程。正如食物必须烹调过，才能成为我们的福分，神也必须经过“烹调”，好成为我们的福分。在经过过程之前，神是“生”的神；在经过过程之后，神成了“烹调过”的神，可以作我们的生命和生命的供应。这位神的总和，就是经过过程、终极完成、包罗万有、赐生命、内住的灵。祂这奇妙之灵，乃是从神给我们的福。福音的福乃是那灵，就是经过过程之三一神的总和与集大成。

我们永世属灵的祝福，乃是要承受那灵，就是经过过程之三一神的终极完成，作我们的基业。在新天新地的新耶路撒冷里，我们要享受经过过程的三一神，就是那包罗万有、终极完成、赐生命的灵（启二二 1，约七 37 ~ 39）。甚至今天，最令我们享受的就是内住的灵。…在神完全的福音里，我们在基督里不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神—父、子、灵—作为经过过程、包罗万有、赐生命的灵，极其主观的住在我们里面作我们的享受。我们能享受这包罗万有者作我们每日的分，这是何等的福！（新约总论第十一册，四九至五一页）。

参读：神新约的经纶，第十四章；为着实际、真正、真实的召会生活享受基督作包罗万有的灵，第五章。

all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the promised land. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy.

Our blessing is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment. In the universe only God Himself is a blessing; all else is vanity of vanities (Eccl. 1:2). Even the entire universe cannot compare with our Triune God. If we have God, we have the blessing. However, God becoming our blessing involved a process. Just as food must be cooked to become our blessing, God had to be “cooked” in order to be our blessing. Before passing through a process, God was a “raw” God. By passing through a process, God became the “cooked” God to be our life and life supply. This God in His totality is the processed, consummated, all-inclusive, life-giving, indwelling Spirit. He as the wonderful Spirit is the blessing from God to us. The blessing of the gospel is the Spirit, the sum total and the aggregate of the processed Triune God.

Our spiritual blessing for eternity is to inherit the Spirit, the consummation of the processed Triune God, as our inheritance. In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit (Rev. 22:1; John 7:37-39). Even today, the most enjoyable thing to us is the indwelling Spirit. In the full gospel of God, in Christ we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (The Conclusion of the New Testament, pp. 3289-3290)

Further Reading: CWWL, 1984, vol. 3, “God's New Testament Economy,” ch. 14; CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” ch. 5

第八周■周六

晨兴喂养

加三 2 “我只愿问你们这一件，你们接受了那灵，是本于行律法，还是本于听信仰？”

5 “这样，那丰富供应你们那灵，又在你们中间行异能的，是本于行律法，还是本于听信仰？”

那灵是三一神在基督里，经过种种过程的终极完成。这赐生命的灵乃是福音的福；福音的福就是经过过程的三一神，作为那灵临及我们。在这复合、包罗万有的灵里，有基督的人位和一切的过程，包括祂的神性、人性、使祂完成救赎的钉十字架、使祂赐给我们生命的复活以及使祂作万有之主的升天（罗八 11，林后三 18）。…那灵是我们过基督徒生活的一切。…我们若有那灵，我们就有神、人、救赎和赦罪。那灵就是我们的神、父、主、救赎主、救主和牧人；那灵是我们的生命、生命的供应、公义、圣别、变化和救赎。包罗万有的灵乃是经过过程、终极完成的三一神，作为福分赐给我们。我们该赞美主，因我们已经得着那灵作这样的福，并且可以时时享受祂，直到永远（新约总论第十一册，五五页）。

信息选读

加拉太书启示，接受、经历并享受包罗万有之基督（作为包罗万有赐生命的灵，就是神全备福音那包罗一切之福的集大成）的路乃是：借着神将基督启示在我们里面（一 16 上，弗一 17，创十三 14～18 及 18 注 1，弗三 8、19）；借着我们本于听信仰

WEEK 8 — DAY 6

Morning Nourishment

Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

The Spirit is the consummation of the Triune God having gone through many processes in Christ. This life-giving Spirit is the blessing of the gospel. The blessing of the gospel is the processed Triune God reaching us as the Spirit. In this compound, all-inclusive Spirit are all of Christ's person and process, including His divinity, humanity, crucifixion for Him to accomplish redemption, resurrection for Him to give life to us, and ascension for Him to be the Lord of all (Rom. 8:11; 2 Cor. 3:18)...The Spirit is everything to us to live the Christian life...If we have the Spirit, we have God, man, redemption, and forgiveness of sins. The Spirit is our God, our Father, our Lord, our Redeemer, our Savior, and our Shepherd; the Spirit is our life, our life supply, our righteousness, our sanctification, our transformation, and our redemption. The all-inclusive Spirit is the processed and consummated Triune God given to us as the blessing. We should praise the Lord that we have received the Spirit as such a blessing and may enjoy Him all the time through eternity. (The Conclusion of the New Testament, pp. 3293-3294)

Today's Reading

Galatians reveals the way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit—the aggregate of the all-embracing blessing of the full gospel of God: by God's revealing of Christ in us (1:16a; Eph. 1:17; Gen. 13:14-18; Eph. 3:8, 19); by our receiving of Christ out of the hearing of faith (Gal. 3:2); by being born according to the Spirit and by being given the

接受基督（加三 2）；借着按着灵而生，并借着得神儿子的灵进入我们的心（四 29 下、6）；借着因受浸被放在基督里而穿上基督（三 27）；借着在基督的死里与祂联合，使那活着的不再是我们，乃是祂在我们里面活着（二 20）；借着凭灵活着，并凭灵而行（五 16、25）；借着受生产之苦，使基督成形在我们里面（四 19）；借着照那灵的愿望和目的而为着那灵撒种，以完成那灵所愿望的（六 7～8）；借着夸基督的十字架并活新造（14～15）；以及借着用我们的灵享受主耶稣基督的恩（17～18）。

因着亚当的堕落，人类被带到咒诅之下，但神应许亚伯拉罕说，…万国必因他的后裔得福。基督应许了神给亚伯拉罕的应许。…基督这位亚伯拉罕的后裔，已经赎出我们脱离律法的咒诅，使亚伯拉罕的福，可以因祂临到万国。基督在十字架上作为代替而死，为要拯救我们脱离因着亚当所带进的咒诅。然后，作为亚伯拉罕唯一后裔的基督，这末后的亚当，在复活里成了赐生命的灵。作为赐生命之灵的复活基督，乃是变了形像之亚伯拉罕的子孙，亚伯拉罕的后裔，分赐到我们里面，使我们成为亚伯拉罕的子孙，亚伯拉罕团体的后裔，能以接受并承受终极完成的灵，这灵就是亚伯拉罕的福（三 7、14，四 28）。…我们得救信入基督之前，是在律法的咒诅之下。…基督作为亚伯拉罕的后裔，将经过过程、终极完成的三一神带给我们，作我们的福分，给我们享受。作亚伯拉罕后裔之包罗万有的基督，成了包罗万有的灵；这灵乃是神在基督里，那全备福音包罗一切之福的集大成，好成就照圣经纶而有的神圣分赐（新约总论第十一册，五五至五七页）。

参读：书信中的灵，第一部分，第五章；书信中作为那灵的基督，第四章；书信中神的灵同人的灵，第六章。

Spirit of God's Son into our hearts (4:29b, 6); by putting on Christ through the baptism that puts us into Christ (3:27); by being identified with Him in His death so that it may be no longer we who live but He who lives in us (2:20); by living and walking by the Spirit (5:16, 25); by having Christ formed in us through travail (4:19); by sowing unto the Spirit with the desire and aim of the Spirit in view, to accomplish what the Spirit desires (6:7-8); by boasting in the cross of Christ and living a new creation (vv. 14-15); and by enjoying the grace of the Lord Jesus Christ with our spirit (vv. 17-18).

Through Adam's fall the human race was brought under the curse, but God promised Abraham that in his seed the nations...would be blessed. Christ has fulfilled God's promise to Abraham....Christ as the seed of Abraham has redeemed us out of the curse of the law so that the blessing of Abraham might come to the nations in Him. Christ died a substitutionary death on the cross to deliver us from the curse brought in by Adam. Then in resurrection Christ, who was the unique seed of Abraham as the last Adam, became the life-giving Spirit. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham (3:7, 14; 4:28)....Before we believed into Christ and were saved, we were cursed under the law....As the seed of Abraham, Christ brought to us the processed and consummated Triune God as our blessing for our enjoyment. The all-inclusive Spirit, who the all-inclusive Christ as the seed of Abraham has become, is the aggregate of the all-embracing blessing of the full gospel of God in Christ for the divine dispensing according to the divine economy. (The Conclusion of the New Testament, pp. 3294-3295)

Further Reading: CWWL, 1965, vol. 3, "The Spirit in the Epistles," ch. 5; CWWL, 1965, vol. 3, "Christ as the Spirit in the Epistles," ch. 4; CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 6

第八周诗歌

WEEK 8 — HYMN

400

经历基督 — 作便利者

8 6 8 6 副 (英 539)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3 5 |
 一 哦 主,在我你 是 生命, 对 我也是一 切; 何
 5 5 5 5 | 5 #4 5 6 5 6 | 7 1̇ 7 6 | 5 . 5
 其 亲 切、何 其 便 利, 永 远 取 用 不 竭!
 5 | 1̇ 1̇ 7 6 5 | 6 . 5 5 | 6 1̇ 5 3 | 2 . 2
 (副) 哦 主,你 是 生 命 之 灵, 对 我 何 亲 何 近!
 2 | 3 3 5 5 | 1̇ 1̇ 2̇ 1̇ 6 | 5 5 6 7 | 1̇ . 1̇ ||
 亲 切、便 利, 令 人 赞 赏, 又 是 甜 美、常 新。

- 二 对于我的大小需要, 你是丰富供应;
何其全备、何其充足, 我得应用于灵。
- 三 你作膏油涂抹、运行, 时常顾我软弱;
借你能力无限供应, 使我刚强、灵活。
- 四 生命之律灵中规律, 使我得享自由;
你的实际所有丰富, 将我全人浸透。
- 五 你是与我永远成一, 无比神圣联结;
永远与我成为一灵, 永远不再隔绝。
- 六 愿你在我全人居衷, 在我心中安家;
一部一部、荣上加荣, 将我全人变化。

O Lord, Thou art in me as life Experience of Christ — As the Available One

539

1. O Lord, Thou art in me as life And ev - ery - thing to
 me! Sub - jec - tive and a - vail - a - ble, Thus I ex - pe - ri - ence
 Thee. (C) O Lord, Thou art the Spir - it! How dear and near to
 me! How I en - joy Thy mar - vel - ous A - vail - a - bil - i - ty!

- 2. To all my needs both great and small
Thou art the rich supply;
So ready and sufficient too
For me now to apply.
- 3. Thy sweet anointing with Thy might
In weakness doth sustain;
By Thy supply of energy
My strength Thou dost maintain.
- 4. Thy law of life in heart and mind
My conduct regulates;
The wealth of Thy reality
My being saturates.
- 5. O Thou art ever one with me,
Unrivalled unity!
One spirit with me all the time
For all eternity!

