

## 第六篇

### 得着神，好为着神的目的 被神变化

诗歌：

读经：伯四二 1～6，林后三 8～9，四 10～12，16～18，五 18～20

### 纲要

壹 神在约伯身上的目的，是要他成为活在属天异象和神经纶实际里的人：

一 约伯的经历乃是神在祂圣经纶里所采取的一个步骤，要对自满的约伯实行销毁并剥夺，好将约伯拆毁，使神能有一条路，用神自己重建约伯，并将约伯引进对神更深的追求，使他能得着神，而不是得着神的祝福，或他凭自己的完全和纯全而有的成就——腓三 10～14，林前二 9，八 3，出二十 6，代上十六 10～11，二二 19 上，代下十二 14，二六 3～5，三四 1～3 上，诗二四 6，二七 4，8，一〇五 4，一一九 2，10，来十一 6。

二 不在意神的人也许赢得许多事物，并且似乎也兴旺；（诗七三 1～15；）然而，在意神的人会受神限制，甚至被神剥夺许多事物；神对寻求祂者的目的，是要他们在祂里面得着一切，而不被打岔离开对祂自己绝对的享受。（16～28。）

## Message Six

### Gaining God to Be Transformed by God for the Purpose of God

Hymns:

Scripture Reading: Job 42:1-6; 2 Cor. 3:8-9; 4:10-12, 16-18; 5:18-20

### Outline

I. God's intention with Job was for him to become a person who lived in the heavenly vision and the reality of God's economy:

A. Job's experience was a step taken by God in His divine economy to carry out the consuming and stripping of the contented Job in order to tear Job down that God might have a way to rebuild him with God Himself and to usher him into a deeper seeking after God so that he might gain God instead of His blessings and his attainments in his perfection and integrity—Phil. 3:10-14; 1 Cor. 2:9; 8:3; Exo. 20:6; 1 Chron. 16:10-11; 22:19a; 2 Chron. 12:14; 26:3-5; 34:1-3a; Psa. 24:6; 27:4, 8; 105:4; 119:2, 10; Heb. 11:6.

B. The one who does not care for God may gain many things and may seem to prosper (Psa. 73:1-15); however, the one who cares for God will be restricted by God and even stripped by God of many things; God's intention with His seekers is that they may find everything in Him and not be distracted from the absolute enjoyment of Himself (vv. 16-28).

三 神对付祂圣民的目的，乃是要使他们倒空一切，单单接受神，作他们所赢得的；（腓三 8，参诗七三 25～26；）神心头的愿望乃是要我们完满地得着祂作生命，作生命的供应，并作我们全人的一切。（罗八 10，6，11，参西一 17下，18下。）

四 我们要活在神经纶的实际同祂神圣的分赐里，就需要神将祂自己建造到我们内在的构成里，使我们全人被基督重新构成：

1 如保罗的书信所揭示的，神对付我们的目的，乃是要剥夺我们一切的事物，并销毁我们，好叫我们更多得着神——林后四 16～18。

2 召会的建造，是借着基督安家在我们心里，就是借着祂将自己建造到我们里面，使我们的内心，我们内在的构成，成为祂的家——弗三 16～21。

五 在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是这位神人；这含示神在祂经纶里的目的，是要使祂自己成为人，为要使人生命和性情上成为神，但无分于神格——撒下七 12～14上，罗一 3～4，太二二 41～45，约十四 6上，十 10下，林前十五 45下，约六 63，林后三 6，约壹五 16上。

贰 神的经纶乃是神借着成为肉体，成为在肉体里的人，好使人那灵里借着变化成为神，为着把神建造到人里面，并把人建造到神里面，以得着一个团体的神人：

一 永远并三一的神成为人，所经过最奇妙、超越、奥秘、并包罗万有的变化，乃是神在人里面的行动，为着完成祂永远的经纶——弥五 2，约一 14，29，三

C. God's purpose in dealing with His holy people is that they would be emptied of everything and receive only God as their gain (Phil. 3:8; cf. Psa. 73:25-26); the desire of God's heart is that we would gain Him in full as life, as the life supply, and as everything to our being (Rom. 8:10, 6, 11; cf. Col. 1:17b, 18b).

D. In order to live in the reality of God's economy with His divine dispensing, we need God to build Himself into our intrinsic constitution so that our entire being will be reconstituted with Christ:

1. As unveiled in Paul's Epistles, God's purpose in dealing with us is to strip us of all things and to consume us so that we may gain God more and more——2 Cor. 4:16-18.

2. The building up of the church is by Christ's making His home in our hearts, that is, by His building Himself into us, making our heart, our intrinsic constitution, His home——Eph. 3:16-21.

E. In Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man; this implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature but not in the Godhead——2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:41-45; John 14:6a; 10:10b; 1 Cor. 15:45b; John 6:63; 2 Cor. 3:6; 1 John 5:16a.

II. God's economy is God becoming a man in the flesh through incarnation that man might become God in the Spirit through transformation for the building of God into man and man into God to gain a corporate God-man:

A. The most marvelous, excellent, mysterious, and all-inclusive transformations of the eternal and Triune God in His becoming a man are God's move in man for the accomplishment of His eternal

14, 十二 24, 徒十三 33, 彼前一 3, 林前十五 45 下, 徒二 36, 五 31, 来四 14, 九 15, 七 22, 八 2:

- 1 这些变化是三一神成为一个神人所经过的过程, 将神性带进人性里, 使神性与人性调和, 作为原型, 以大量复制许多神人; 祂成了三一神具体的化身, 将神带给人, 使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的—约一 14, 西二 9, 罗八 28 ~ 29。
- 2 在何西阿十一章四节神说到这些变化, 说, “我用慈绳爱索牵引他们;” “慈绳〔直译, 人的绳〕爱索” 这辞指明神用祂神圣的爱爱我们, 不是在神性的水平上, 乃是在人性的水平上; 神的爱是神圣的, 却是在人的绳里, 也就是借着基督的人性, 临到我们:
  - a 神所借以牵引我们的绳子 (种种的变化, 种种的过程), 包括基督的成为肉体、人性生活、钉死、复活和升天; 借着基督在祂人性里的这一切步骤, 神在祂救恩里的爱才临到我们—耶三一 3, 约三 14, 16, 六 44, 十二 32, 罗五 5, 8, 约壹四 8 ~ 10, 16, 19。
  - b 在基督之外, 神永远长存的爱, 就是祂不变、征服人的爱, 在我们身上就无法得胜; 神不变的爱是得胜的, 因为这爱是在基督里、同着基督、借着基督、并为着基督的。
  - c 神永远长存的爱总是得胜的; 虽然我们有失败和错误, 神的爱终必得胜—罗八 35 ~ 39。
- 二 三部分之人的变化, 乃是神的行动, 要使人成为神, 使人被经过过程并终极完成的三一神所构成; 在神向约伯的显现中, 约伯看见了神, 使他得着神, 好为着神的目的被神变化—伯三八 1 ~ 3, 四二 1 ~ 6, 林后三 16 ~ 18, 来十二 1 ~ 2 上:

economy—Micah 5:2; John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:

1. These transformations are the processes through which the Triune God passed in His becoming a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men; He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:14; Col. 2:9; Rom. 8:28-29.
2. God speaks of these transformations in Hosea 11:4 by saying, “I drew them with cords of a man, / With bands of love”; the phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; God’s love is divine, but it reaches us in the cords of a man, that is, through Christ’s humanity:
  - a. The cords (the transformations, the processes) through which God draws us include Christ’s incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God’s love in His salvation reaches us—Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.
  - b. Apart from Christ, God’s everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God’s unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.
  - c. God’s everlasting love is always victorious; eventually, in spite of our failures and mistakes, God’s love will gain the victory—Rom. 8:35-39.
- B. The transformation of the tripartite man is God’s move to deify man, to constitute man with the processed and consummated Triune God; in God’s appearing to him, Job saw God in order to gain God to be transformed by God for the purpose of God—Job 38:1-3; 42:1-6; 2 Cor. 3:16-18; Heb. 12:1-2a:

- 1 看见神的结果是我们被变化成为神的形像；因此，我们越在灵里观看祂这终极完成的灵，就越将祂一切的成分作为神圣的元素接受到我们里面，以排除我们老旧的元素，使我们全人成为新的；我们的基督徒生活不在于外面的改变，乃在于从里面被变化—林后三 18，诗二七 4，加六 15 ~ 16。
- 2 我们借着心转向主，以没有帕子遮蔽的脸观看并返照祂，就能天天留在变化的过程中；没有帕子遮蔽的脸就是转向主的心—林后三 16，18：
  - a 心转向主，就是爱主；我们越爱主，我们的心向主就越敞开，祂就有路从我们的灵扩展到我们心的各部分。
  - b 心转向主，把心向主敞开，是我们生命长大的秘诀；我们可以借着简单的告诉主：“主啊，我爱你，我要讨你喜悦，”而向主敞开我们的心。
  - c 我们一天过一天在一切的境遇中观看主，（诗二七 4，）就返照主的荣光，并渐渐变化成为主的形像，从荣耀到荣耀。
  - d 许多基督徒不喜乐，因为他们里面的圣灵不喜乐；（弗四 30，参诗十六 11，四三 4，徒三 19 ~ 20，出三三 11，14 ~ 17，来一 9，耶十五 16，约十五 9 ~ 11，约壹一 3 ~ 4，约贰 12，腓四 4；）我们的心若不转向主，不让主的灵从我们的灵扩展到我们的心里，我们定规是拘束、下沉的。
  - e 主的灵在哪里，哪里就有自由；（林后三 17；）若有人说聚会沉闷，我们就要领悟是他自己里面沉闷；然而当我们的内心转向主，我们就享受那灵作我们的自由。
  - f 释放的灵—有路扩展到我们心的各部分，我们就得

1. Seeing God issues in the transformation of our being into God's image; hence, the more we look at Him as the consummated Spirit in our spirit, the more we receive all His ingredients into our being as the divine element to discharge our old element so that our whole being becomes new; our Christian life is not a matter of changing outwardly but of being transformed from within—2 Cor. 3:18; Psa. 27:4; Gal. 6:15-16.
2. We can remain in the daily process of transformation by turning our heart to the Lord so that we can behold and reflect Him with an unveiled face; an unveiled face is a heart that turns to the Lord—2 Cor. 3:16, 18:
  - a. To turn our heart to the Lord is to love the Lord; the more we love the Lord, the more our heart will be open to the Lord, and He will have a way to spread out from our spirit into all the parts of our heart.
  - b. To turn our heart to the Lord, to open our heart to the Lord, is the key to our growing in life; we can open our heart to the Lord simply by telling the Lord, "O Lord, I love You; I want to please You."
  - c. As we behold the Lord day after day in all our situations (Psa. 27:4), we will reflect the Lord's glory and be transformed into His image from glory to glory.
  - d. Many Christians are not joyful because the Spirit within them is not joyful (Eph. 4:30; cf. Psa. 16:11; 43:4; Acts 3:19-20; Exo. 33:11, 14-17; Heb. 1:9; Jer. 15:16; John 15:9-11; 1 John 1:3-4; 2 John 12; Phil. 4:4); if we do not turn our heart to the Lord to let the Spirit of the Lord spread out of our spirit into our heart, we will feel restrained and depressed.
  - e. Where the Spirit of the Lord is, there is freedom (2 Cor. 3:17); if someone says that a meeting is boring, we must realize that it is he himself who is bored within; but when we turn our heart to the Lord, we enjoy the Spirit as our freedom.
  - f. Once the liberating Spirit has the way to spread into all the parts of our heart,

释放、超脱且自由；这自由就是荣耀，就是神的同在和神的显出；我们觉得高尚、尊贵、光荣，因为我们正在被变化成为祂的形像—18 节，创一 26。

三 变化使我们从一个形状，就是旧人的形状，迁移到另一个形状，就是新人的形状；主乃是借着基督之死的杀死来完成这变化的工作—林后四 10 ~ 12, 16 ~ 18:

1 在林后四章十节保罗说，我们身体上常带着耶稣的治死；“治死”的意思是杀死；基督的死杀死我们—林前十五 31, 36, 约十二 24 ~ 26, 林后一 8 ~ 9。

2 基督的死乃是在复合的灵里；那灵是基督之死及其功效的应用—出三十 22 ~ 25, 罗八 13。

3 基督徒的生活乃是一直在复合之灵的治死下的生活；这种每天的治死是由内住之灵以环境为治死的器械所完成的。

4 在神的神圣和主宰的安排之下，万有都互相效力，借着基督之死的杀死使我们变化，叫我们得益处；罗马八章二十八节里的“益处”，与物质的人事物无关；只有一位是有益处的，就是神—路十八 19：

a 一切与我们有关的人事物，都是圣灵作工叫我们得益处的凭借，好加给我们美福，（诗六八 19 上，）就是三一神自己。（参创四五 5, 五十 20。）

b 一切与我们有关的人和处境，都是神的灵所安排的，为要配合祂在我们里面的工作，使我们变化并模成神长子的形像—参太十 29 ~ 31。

四 我们经历圣灵的管治时，变化就在我们里面进行—罗八 2, 28 ~ 29, 来十二 5 ~ 14:

1 那灵在我们里面的工作，是为我们构成新的所是，

we are released, transcendent, and free; this freedom is glory, which is the presence of God and the expression of God; we feel noble, honorable, and glorious because we are being transformed into His image—v. 18; Gen. 1:26.

C. Transformation transfers us from one form, the form of the old man, to another form, the form of the new man; the Lord accomplishes this transformation work by the killing of Christ's death—2 Cor. 4:10-12, 16-18:

1. In 2 Corinthians 4:10 Paul says that we are always bearing about in our body the putting to death of Jesus; putting to death means killing; the death of Christ kills us—1 Cor. 15:31, 36; John 12:24-26; 2 Cor. 1:8-9.

2. The death of Christ is in the compound Spirit; the Spirit is the application of the death of Christ and its effectiveness—Exo. 30:22-25; Rom. 8:13.

3. The Christian life is a life that is all the time under the killing by the compound Spirit; this daily killing is carried out by the indwelling Spirit with the environment as the killing weapon.

4. Under God's divine and sovereign arrangement, everything works for our good, for our transformation, through the killing of Christ's death; the "good" in Romans 8:28 is not related to physical persons, matters, or things; only One is good—God—Luke 18:19:

a. All persons, all matters, and all things related to us are the means of the Holy Spirit to work good for us so that we can be loaded with good (Psa. 68:19a), with the Triune God Himself (cf. Gen. 45:5; 50:20).

b. All persons and all situations related to us are arranged by the Spirit of God to match His work within us so that we may be transformed and conformed to the image of the firstborn Son of God—cf. Matt. 10:29-31.

D. Transformation is carried out in us as we experience the discipline of the Holy Spirit—Rom. 8:2, 28-29; Heb. 12:5-14:

1. The work of the Spirit within us is to constitute a new being for us, but

但那灵外面的工作是借着我们的环境，拆毁我们天然所是的每一面—参耶四八 11。

2 我们应当与内里运行的灵合作，并接受神为我们所安排的环境—腓四 12，弗三 1，四 1，六 20，林前七 24。

叁 职事是由启示加上苦难所产生的；我们所看见的，是借着苦难而作到我们里面；因此，我们所供应的乃是我们的所是：

一 执事的人数虽多，但只有一个职事，就是为着成就神新约经纶的新约职事；我们与基督同工，乃是要完成这唯一的职事，将基督供应人，以建造祂的身体—徒一 17，弗四 11～12，提前一 12，林后四 1，六 1 上。

二 整体而言，身体有一个唯一的团体职事，但因这职事乃是基督身体的事奉，而且因着身体有许多肢体，所以众肢体都有各自的职事，为着完成那唯一的职事—徒二十 24，二一 19，提后四 5，西四 17。

三 这职事是为着供应我们所经历的基督，并且是由对基督之丰富的经历，经过受苦、消耗的压力、以及十字架杀死的工作而构成、产生并形成的—徒九 15～16，西一 24，腓三 10，提前四 6，林后一 4～6，8～9，12，三 3，6：

1 那灵的职事使我们供应基督作那赐人生命的灵，我们借此就达到神圣启示的高峰—8～9，6，3 节，后二二 17 上。

2 义的职事使我们供应基督不仅作我们客观的义，也作我们主观活出的义，使基督得着真正的彰显，

the work of the Spirit without is to tear down every aspect of our natural being through our environment—cf. Jer. 48:11.

2. We should cooperate with the inner operating Spirit and accept the environment that God has arranged for us—Phil. 4:12; Eph. 3:1; 4:1; 6:20; 1 Cor. 7:24.

III. Ministry is the issue of revelation plus suffering—what we see is wrought into us through suffering; hence, what we minister is what we are:

A. Although the ministers are many, they have only one ministry—the ministry of the new covenant for the accomplishing of God’s New Testament economy; our working together with Christ is to carry out this unique ministry, the ministering of Christ to people for the building up of His Body—Acts 1:17; Eph. 4:11-12; 1 Tim. 1:12; 2 Cor. 4:1; 6:1a.

B. As a whole, the Body has one, unique corporate ministry, but because this ministry is the service of the Body of Christ and because the Body has many members, all the members have their own ministry for the carrying out of the unique ministry—Acts 20:24; 21:19; 2 Tim. 4:5; Col. 4:17.

C. The ministry is for ministering the Christ whom we have experienced, and it is constituted with, and produced and formed by, the experiences of the riches of Christ gained through sufferings, consuming pressures, and the killing work of the cross—Acts 9:15-16; Col. 1:24; Phil. 3:10; 1 Tim. 4:6; 2 Cor. 1:4-6, 8-9, 12; 3:3, 6:

1. The ministry of the Spirit is for us to arrive at the high peak of the divine revelation by our ministering Christ as the Spirit, who gives life—vv. 8-9, 6, 3; Rev. 22:17a.

2. The ministry of righteousness is for us to enter into the God-man living by our ministering Christ not only as our objective righteousness but also

我们借此就进入神人的生活—罗五 17，腓三 9，后十九 8。

3 和好的职事使我们供应基督作和好的话语，好能将神的子民带到他们的灵，就是至圣所里，使他们成为在灵里的人，我们借此就在基督那牧养人的天上职事里与基督是一，按着神牧养人—林后五 18 ~ 20，约二一 15 ~ 17，彼前五 2 ~ 4，二 25，后一 12 ~ 13，来十 19，22，林前二 15。

4 我们完全进入这样一个美妙职事的三方面，主就有路带众召会进入一个新的复兴。

四 患难是恩典连同基督一切丰富的甜美眷临和化身；恩典主要是以患难的样式眷临我们—林后十二 7 ~ 10：

1 借着患难，基督的十字架在我们天然所是上治死的功效，就借着圣灵应用在我们身上，使复活的神有路将祂自己加到我们里面—一 8 ~ 9，四 16 ~ 18。

2 患难生忍耐，忍耐产生蒙称许的品质—蒙称许的品质或属性，是忍受并经历患难和试验的结果—罗五 3 ~ 4。

五 神已将祂自己这爱随同所赐给我们的圣灵，浇灌在我们心里，作了我们里面的动力，叫我们在一切的患难中得胜有余；所以我们忍受任何的患难时，都不至于蒙羞，反而活基督，好显大祂—5 节，八 31 ~ 39，林后五 14 ~ 15，腓一 19 ~ 21 上。

as our subjective and lived-out righteousness for the genuine expression of Christ—Rom. 5:17; Phil. 3:9; Rev. 19:8.

3. The ministry of reconciliation is for us to shepherd people according to God (in oneness with Christ in His heavenly ministry of shepherding) by our ministering Christ as the word of reconciliation so that we can bring God's people into their spirit as the Holy of Holies for them to become persons in the spirit—2 Cor. 5:18-20; John 21:15-17; 1 Pet. 5:2-4; 2:25; Rev. 1:12-13; Heb. 10:19, 22; 1 Cor. 2:15.

4. By our fully entering into such a wonderful ministry in its three aspects, the Lord will have a way to bring the churches into a new revival.

D. Tribulation is the sweet visitation and incarnation of grace with all the riches of Christ; grace visits us mainly in the form of tribulation—2 Cor. 12:7-10:

1. Through tribulations the killing effect of the cross of Christ on our natural being is applied to us by the Holy Spirit, making the way for the God of resurrection to add Himself into us—1:8-9; 4:16-18.

2. Tribulation produces endurance, which brings forth the quality of approvedness—an approved quality or attribute resulting from the enduring and experiencing of tribulation and testing—Rom. 5:3-4.

E. God poured out Himself as love in our hearts with the Holy Spirit, who has been given to us, as the motivating power within us, that we may more than conquer in all our tribulations; therefore, when we endure any kind of tribulation, we are not put to shame but live Christ for His magnification—v. 5; 8:31-39; 2 Cor. 5:14-15; Phil. 1:19-21a.