

# 箴言结晶读经

## 第八篇

### 神万般的智慧

诗歌：

读经：箴一 2，八 1～31，九 10，罗十一 33，林前一 24，30，西二 2～3，弗三 10

## 纲要

壹 箴言强调我们借着接触神，从神所得的智慧——2，二 10，四 5，九 10，十一 2 下，十四 33 上：

一 箴言的主题是凭神的智慧过敬虔的生活——三 13～18，八 11。

二 箴言的中心思想是我们该寻求智慧，好叫我们在地上过蒙神悦纳的敬虔生活——二 1～9。

三 智慧来自于神：“耶和华赐人智慧；知识和聪明都由祂口而出”——6 节。

四 智慧比金子、银子和珊瑚更贵重、更强，比其他事物更可爱——三 14～15，八 11，19。

五 在箴言某些段落，神的智慧是人位化的——1 20，三 19，四 5～9，八 1～36：

1 神的智慧这样人位化，是指神圣三一的第二者，祂

# Crystallization-Study of Proverbs

## Message Eight

### The Multifarious Wisdom of God

Hymns:

Scripture Reading: Prov. 1:2; 8:1-31; 9:10; Rom. 11:33; 1 Cor. 1:24, 30; Col. 2:2-3; Eph. 3:10

## Outline

I. The book of Proverbs stresses wisdom that we receive from God through contacting God——1:2; 2:10; 4:5; 9:10; 11:2b; 14:33a:

A. The subject of Proverbs is living a godly life by God's wisdom——3:13-18; 8:11.

B. The central thought of Proverbs is that we should seek after wisdom so that we may live a godly life on earth that is acceptable to God——2:1-9.

C. Wisdom comes from God: "Jehovah gives wisdom; / From His mouth come knowledge and understanding"——v. 6.

D. Wisdom is more valuable and better than gold, silver, and corals, and is more desirable than anything else——3:14-15; 8:11, 19.

E. In certain portions of Proverbs the wisdom of God is personified——1:20; 3:19; 4:5-9; 8:1-36:

1. This personification of God's wisdom is a reference to the second of the

成了从神给所有新约信徒的智慧—太十一 19，西二 3，林前一 24，30。

2 “耶和华以智慧立大地”—箴三 19 上：

a 耶和华借以立大地并定诸天的这一位，乃是基督，祂是神的智慧—林前一 24。

b 智慧是神创造万有的工师，为神所喜爱—箴八 30。

c 神借着这位是智慧且为神所喜爱的基督创造万有—三 19，西一 16~17，来一 2。

贰 罗马十一章三十三节上半说到神的智慧：“深哉，神的丰富、智慧和知识！”：

一 看见智慧与知识的不同是很重要的—33 节：

1 智慧是为着计划、定意—弗一 9，三 11。

2 智慧见于事物的创始，如罗马十一章三十六节所指明的：“万有都是本于祂、借着祂、并归于祂。”

3 神是独一的创始者：“只有一位神，就是父，万物都本于祂”—林前八 6 上：

a 神创始了许多东西，不是凭祂的知识，乃是凭祂的智慧—箴三 19，八 12，22~31。

b 当神进来应用祂所创始的，祂就展示祂的知识。

二 神的智慧乃是“从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定的”—林前二 7：

1 基督作为神的中心和我们的分，给我们享受，乃是

Divine Trinity, who became wisdom from God to all the New Testament believers—Matt. 11:19; Col. 2:3; 1 Cor. 1:24, 30.

2. “Jehovah by wisdom founded the earth”—Prov. 3:19a:

a. This One by whom Jehovah founded the earth and established the heavens is Christ, who is the wisdom of God—1 Cor. 1:24.

b. Wisdom, as the master workman of God’s creation of all things, is God’s delight—Prov. 8:30.

c. God’s creation of all things is through Christ, who is wisdom and God’s delight—3:19; Col. 1:16-17; Heb. 1:2.

II. Romans 11:33a speaks of God’s wisdom: “Oh, the depth of the riches and wisdom and knowledge of God!”:

A. It is important to see the difference between wisdom and knowledge—v. 33:

1. Wisdom is for planning and purposing—Eph. 1:9; 3:11.

2. Wisdom is seen in the initiation of something, as indicated by Romans 11:36: “Out from Him and through Him and to Him are all things.”

3. God is the unique Initiator: “One God, the Father, out from whom are all things”—1 Cor. 8:6a:

a. God has initiated many things, not by His knowledge but by His wisdom—Prov. 3:19; 8:12, 22-31.

b. When God comes in to apply what He has initiated, He displays His knowledge.

B. The wisdom of God is “God’s wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory”—1 Cor. 2:7:

1. As God’s center and as our portion for our enjoyment, Christ is God’s

神奥秘中深奥的智慧—罗十一 33。

2 在神里面有奥秘中的智慧；这智慧是在万世以前所隐藏，并为使我们得荣耀所预定的—林前二 7。

三 “愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们” —罗十六 27:

1 在全地各个地方召会中，我们都将荣耀归与这独一、智慧的神。

2 这位智慧的神凭历世以来密而不宣之奥秘的启示，将耶稣基督赐给我们，使我们得救、重生，并且借着祂神圣的分赐，不断更新、变化我们，至终使我们得荣，模成神长子的形像，带我们进入荣耀—25 节，三 24 ~ 25，五 10，八 16，23，29，十二 1 ~ 2。

叁 基督就是神的智慧—林前一 24:

一 在新约里，人位化之神的智慧乃是基督为其实质—箴八 1，12，九 1，路二 40，52，七 35，太十一 19:

1 基督神性的智慧按着祂身量长大的程度显明出来—西二 2 ~ 3，路二 40，52。

2 马太十一章十九节下半指明智慧就是基督：

a 凡基督所行的，都是凭着神的智慧，就是基督自己—林前一 24。

b 这智慧乃是从祂智慧的行为、智慧的行事，得称义、得表白。

3 在路加七章三十五节主耶稣说，“智慧从她所有的儿女得称为义”：

a 凡相信基督的人，都是智慧的儿女，就是那称义基

wisdom in a mystery that is deep and profound—Rom. 11:33.

2. Within God there is wisdom in a mystery; this wisdom has been hidden and predestined before the ages for our glory—1 Cor. 2:7.

C. “To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen”—Rom. 16:27:

1. In the local churches throughout the earth, we all give glory to the only wise God.

2. The wise God has given Jesus Christ to us according to the revelation of the mystery, which has been kept in silence in the times of the ages, who also is the One who has saved us, regenerated us, and through His divine dispensing is continually renewing and transforming us, and who will eventually glorify us and conform us to the image of God’s firstborn Son, bringing us into glory—v. 25; 3:24-25; 5:10; 8:16, 23, 29; 12:1-2.

III. Christ is the wisdom of God—1 Cor. 1:24:

A. In the New Testament the personified wisdom of God is Christ as its reality—Prov. 8:1, 12; 9:1; Luke 2:40, 52; 7:35; Matt. 11:19:

1. The wisdom of Christ’s deity was revealed in proportion to the measure of His bodily growth—Col. 2:2-3; Luke 2:40, 52.

2. Matthew 11:19b indicates that wisdom is Christ:

a. Whatever Christ did was done by the wisdom of God, which is Christ Himself—1 Cor. 1:24.

b. This wisdom was justified, vindicated, by His wise works, His wise deeds.

3. In Luke 7:35 the Lord Jesus said, “Wisdom is justified by all her children”:

a. Those who believe in Christ are the children of wisdom, those who justify

督和祂的行事，以及跟随祂作他们智慧的人。

b 基督的工作乃是产生我们作智慧的儿女，顾到智慧的生命。

## 二 “一切智慧和知识的宝藏，都藏在祂〔基督〕里面”——西二 3:

1 神是智慧和知识的独一无二源头：

a 我们需要追溯智慧和知识的真源头乃是神——林前八 6。

b 一切智慧和知识的宝藏，都藏在那是神奥秘的基督里面——西二 2 ~ 3。

2 智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明：

a 在这两卷书中所记载主的话，包含最高的哲学。

b 主话语中的观念既深且奥。

3 智慧和知识既藏在基督这宝藏里面，我们若没有基督，就绝不能得着智慧和知识——西一 27，三 4，10 ~ 11。

4 我们若操练全人接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思；然后在我们的经历里，我们就有那藏在基督里的智慧和知识——二 3。

## 肆 作为信徒，我们是在基督里，并且基督成了从神给我们的智慧——林前一 30:

一 我们信徒乃是新造，凡我们的所是和所有，都是出于神，不是出于我们自己——罗十一 36。

二 基督作我们的智慧乃是包罗万有的，在公义、圣别、和救赎上成为从神给我们的智慧——林前一 30:

Christ and His deeds and who follow Him as their wisdom.

b. Christ's work is to produce us as the children of wisdom caring for the life of wisdom.

## B. In Christ "all the treasures of wisdom and knowledge are hidden"—Col. 2:3:

1. God is the unique source of wisdom and knowledge:

a. We need to trace wisdom and knowledge to their true source in God—1 Cor. 8:6.

b. All the treasures of wisdom and knowledge are hidden in Christ, who is the mystery of God—Col. 2:2-3.

2. The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John:

a. The Lord's words recorded in these two books contain the highest philosophy.

b. The concept in the Lord's words is deep and profound.

3. Since wisdom and knowledge are stored up in Christ as a treasure, we cannot have wisdom and knowledge unless we have Christ—Col. 1:27; 3:4, 10-11.

4. If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind, and we will have in our experience the wisdom and knowledge that are hidden in Christ—2:3.

## IV. As believers, we are in Christ, and Christ has become the wisdom from God to us—1 Cor. 1:30:

A. What we believers, as the new creation, are and have is of God, not of ourselves—Rom. 11:36.

B. As our wisdom, Christ is all-inclusive, becoming wisdom to us from God in righteousness, sanctification, and redemption—1 Cor. 1:30:



- 1 基督是我们的公义，借此我们已经得神称义，使我们在灵里重生，得着神的生命—罗五 18。
- 2 基督是我们的圣别，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化—六 19，22，十二 2，林后三 18。
- 3 基督是我们的救赎，为着我们的身体得赎，借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式—罗八 23，腓三 21。

三 林前一章三十节里“从神给我们”指有一种传输是现今的、实际的，也是经历的：

- 1 基督成了从神给我们的智慧，指明有一种传输，就是基督作为智慧，从神传输给我们，为着我们日常的经历—30 节。
- 2 基督作为智慧，应当不断地从神流到我们，在我们的经历上，作我们现时、实际的智慧。
- 3 我们若留在主面前接受祂的分赐，（约十五 4~5，）祂就要传输到我们里面作智慧，以处理各种的难处和事情。
- 4 我们若与主是一，接受祂的分赐，我们就会日复一日，时时刻刻经历并享受祂作我们的智慧—林前六 17，一 30。

伍 借着召会，就使诸天界里执政的、掌权的，得知神万般的智慧—弗三 10：

- 一 这些执政的和掌权的是指执政和掌权的天使，有良善的，也有邪恶的。
- 二 以弗所三章十节特别是指邪恶的，就是撒但和

1. By Christ as our righteousness, we have been justified by God so that we might be reborn in our spirit to receive the divine life—Rom. 5:18.
2. By Christ as our sanctification, we are being sanctified in our soul, that is, transformed in our mind, emotion, and will with His divine life—6:19, 22; 12:2; 2 Cor. 3:18.
3. Christ as our redemption is for the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness—Rom. 8:23; Phil. 3:21.

C. To us from God in 1 Corinthians 1:30 refers to something present, practical, and experiential in the way of transmission:

1. For Christ to become wisdom to us from God indicates that there is a transmission of Christ as wisdom from God to us for our daily experience—v. 30.
2. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience.
3. If we remain with the Lord to receive His dispensing (John 15:4-5), He will be transmitted into us as the wisdom to handle various problems and matters.
4. If we are one with the Lord and receive His dispensing, we will experience and enjoy Him as our wisdom day by day and hour by hour—1 Cor. 6:17; 1:30.

V. Through the church the multifarious wisdom of God will be made known to the rulers and authorities in the heavenlies—Eph. 3:10:

- A. The rulers and authorities are the angelic rulers and authorities, both good and evil.
- B. Ephesians 3:10 especially refers to the evil ones—Satan and his

他的使者：

1 撒但有他的国、他的使者、和他掌权的范围—太十二 26，二五 41，弗六 12：

a 撒但掌权的范围是在空中和在地上—二 2，约壹五 19。

b 但以理书指明地上的列国都在撒但空中的掌权之下—十 13。

2 神借着召会显明祂的智慧，主要不是向人类，而是向那些背叛的天使，神仇敌的跟随者—启十二 7。

三 甚至撒但的背叛也是在神智慧的范围内—赛十四 12 ~ 14：

1 如果没有撒但的背叛，神的智慧就不能完全地显明。

2 撒但制造了许多机会，使神的智慧得以万般地彰显出来，也就是说，以不同的方式，在不同的方面，从不同的角度彰显出来—弗三 10。

3 至终，神的仇敌撒但，要被征服并认识神万般的智慧—10 节。

四 当神所拣选并救赎的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧—8 ~ 10 节：

1 借着召会，撒但和他的使者蒙羞的日子即将来临。

2 那时他们要知道，他们所作的一切，不过是给神机会显明祂的智慧。

陆 新耶路撒冷作为召会的终极完成，充满了智

angels:

1. Satan has his kingdom, his angels, and his sphere of rule—Matt. 12:26; 25:41; Eph. 6:12:

a. Satan's sphere of rule is in the air and on the earth—2:2; 1 John 5:19.

b. The book of Daniel indicates that all nations on earth are under the rule of Satan in the air—10:13.

2. Through the church God will make His wisdom known not mainly to human beings but to those rebellious angels who are the followers of God's enemy—Rev. 12:7.

C. Even the rebellion of Satan is within the realm of God's wisdom—Isa. 14:12-14:

1. If it were not for Satan's rebellion, God's wisdom could not be made known in a full way.

2. Satan has created many opportunities for God's wisdom to be manifested in a multifarious way, that is, in various ways and aspects and from many angles—Eph. 3:10.

3. Eventually, Satan, God's enemy, will be subdued and will come to know God's multifarious wisdom—v. 10.

D. When God's chosen and redeemed people partake of and enjoy the riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies—vv. 8-10:

1. The day is coming when, through the church, Satan and his angels will be put to shame.

2. They will realize that everything they have done has given God the opportunity to manifest His wisdom.

VI. The New Jerusalem, as the ultimate consummation of the

慧—启一 11, 二一 2, 9 ~ 11, 二二 16:

一 新耶路撒冷乃是由神所设计并建筑的，神是“那座有根基的城”的设计者并建筑者—来十一 10:

1 这指明神既是一位巧妙的设计者，又是一位优秀的建筑者。

2 作为这样一位设计者和建筑者，神必然不是设计并建筑一座物质的城—启二一 9 ~ 11。

3 说新耶路撒冷是一座物质的城，贬低了神的智慧，也藐视了祂这位永远、智慧的设计者—来十一 10。

4 神乃是设计并建造了一个属灵的实体，作祂团体的彰显—启二一 9 ~ 11。

5 神在祂的智慧里，是借着将祂自己这设计者并建筑者分赐到我们里面，而建筑新耶路撒冷—来十一 10，林后十三 14，启二一 2，二二 1 ~ 2。

二 我们若领悟新耶路撒冷乃是一个表号，表征属灵和神圣的事物，就会开始看见在这城里的智慧—一 1, 二一 9 ~ 11。

三 神是一位智慧的设计者并建筑者，祂设计并建造这样一座城，作祂万般智慧的完满彰显—弗三 10，启二一 2, 9 ~ 11。

church, will be full of wisdom—Rev. 1:11; 21:2, 9-11; 22:16:

A. The New Jerusalem is designed and constructed by God, the Architect and Builder of “the city which has the foundations”—Heb. 11:10:

1. This indicates that God is a skilled Designer and top Craftsman.

2. As such an Architect and Builder, God certainly has not designed and built a physical city—Rev. 21:9-11.

3. To say that the New Jerusalem is a physical city depreciates God’s wisdom and belittles Him as the eternal, wise Architect—Heb. 11:10.

4. God has designed and built a spiritual entity for His corporate expression—Rev. 21:9-11.

5. In His wisdom God constructs the New Jerusalem by dispensing Himself as the Architect and Builder into our being—Heb. 11:10; 2 Cor. 13:14; Rev. 21:2; 22:1-2.

B. If we realize that the New Jerusalem is a sign that signifies spiritual and divine things, we will begin to see the wisdom of God in this city—1:1; 21:9-11.

C. God is a wise Architect and Builder who designs and builds such a city to be the full manifestation of His multifarious wisdom—Eph. 3:10; Rev. 21:2, 9-11.