

路得记结晶读经

第十二篇

在主的恢复里 走生命的路

诗歌：

读经：得一 16～17, 20～21, 二 10～16, 三 1, 7～13, 四 9～15, 太七 13～14

- 得 1:16 路得说，不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。
- 得 1:17 你在哪里死，我也在哪里死，也葬在哪里。除非死能使我我相离，不然，愿耶和华中重重地降罚与我。
- 得 1:20 拿俄米对她们说，不要叫我拿俄米，要叫我玛拉，因为全足者使我受了大苦。
- 得 1:21 我满满地出去，耶和华中使我空空地回来。耶和华中使我受苦，全足者以祸患待我。既是这样，你们为何还叫我拿俄米呢？
- 得 2:10 路得就面伏于地叩拜，对他说，我既是外邦人，怎么在你眼中蒙恩，使你这样顾恤我呢？
- 得 2:11 波阿斯回答说，自从你丈夫死后，凡你向婆婆所行的，并你离开父母和出生地，到素不认识的民中，这一切事人都告诉我了。
- 得 2:12 愿耶和华中照你所行的报答你；你来投靠耶和华中以色列神的翅膀下，愿你满得祂的酬报。
- 得 2:13 路得说，我主啊，愿我在你眼前蒙恩；我虽然不及你的一个婢女，你还安慰我，亲切地与你的婢女说话。
- 得 2:14 到了吃饭的时候，波阿斯对路得说，你到这里来吃点饼，将饼蘸在醋里。路得就在收割的人旁边坐下；波阿斯把烘了的穗子递给她。她吃饱了，还有余剩的。
- 得 2:15 她起来又拾取麦穗，波阿斯吩咐仆人说，她就是在禾捆中拾取麦穗，也可以容她，不可羞辱她；
- 得 2:16 并要从捆里抽出些来，留给她拾取，不可斥责她。
- 得 3:1 路得的婆婆拿俄米对她说，女儿啊，我不当为你找个安身

CRYSTALLIZATION-STUDY OF RUTH

Message Twelve

Taking the Way of Life in the Lord's Recovery

Hymns:

Scripture Reading: Ruth 1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15; Matt. 7:13-14

- Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.
- Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.
- Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.
- Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?
- Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?
- Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.
- Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.
- Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.
- Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.
- Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.
- Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.
- Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for

之处，使你享福么？

- 得 3:7 波阿斯吃喝完了，心里欢畅，就到麦堆尽边去躺下。路得便悄悄地向他掀开他脚上的被，躺卧在那里。
- 得 3:8 到了夜半，那人忽然惊醒，翻过身来，不料有女子躺在他的脚边。
- 得 3:9 他就说，你是谁？她回答说，我是你的婢女路得。请你展开你的衣边遮盖你的婢女，因为你是我的亲人。
- 得 3:10 波阿斯说，女儿啊，愿你蒙耶和華賜福。你末后所显出的恩慈比先前的更美；因为少年人无论贫富，你都没有跟从。
- 得 3:11 女儿啊，现在不要惧怕；凡你所说的，我必为你行，因我本城的人都知道你是个贤德的女子。
- 得 3:12 我实在是你的亲人，只是还有一个亲人比我更近。
- 得 3:13 你今夜在这里住宿，明早他若肯为你尽亲人的本分，就由他尽好了。倘若不肯，我指着永活的耶和華起誓，我必为你尽亲人的本分，你只管躺到黎明。
- 得 4:9 波阿斯对长老和众民说，你们今日作见证，凡属以利米勒和基连、玛伦的，我都从拿俄米手中置买了；
- 得 4:10 我又娶了玛伦的妻摩押女子路得为妻，好叫死人的名得以在他的产业上存立，免得死人的名从他的弟兄中，并从他本乡灭没。你们今日可以作见证。
- 得 4:11 在城门坐着的众民和长老都说，我们作见证。愿耶和華使进你家的这女子，象建立以色列家的拉结、利亚二人一样。又愿你在以法他得财富，在伯利恒得名声。
- 得 4:12 愿耶和華从这少年女子赐你后裔，使你的家象他玛从犹太所生法勒斯的家一般。
- 得 4:13 于是，波阿斯娶了路得为妻，与她同房。耶和華使她怀孕，她就生了一个儿子。
- 得 4:14 妇人们对拿俄米说，耶和華是当受颂赞的，祂今日没有撇下你使你无亲人；愿这孩子以色列中得名声。
- 得 4:15 祂必使你的精神复苏，并且奉养你的老，因为他是那爱你的儿媳所生的；有这儿媳比有七个儿子还好。
- 太 7:13 你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；
- 太 7:14 引到生命的，那门窄，那路狭，找着的人也少。

壹 约书亚记、士师记、和路得记这三卷书陈明神行动的两方面一幅清楚的图画：祂在经纶之灵，就是能力之灵里的行动，与祂在素质之灵，就是生命之灵里的行动——士

十三 25，十四 6，约二十 22，徒一 8，罗八 2：

士 13:25 在玛哈尼但，就是琐拉和以实陶之间，耶和華的灵开始感动他。

you, that it may go well with you.

- Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.
- Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.
- Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.
- Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.
- Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.
- Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.
- Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.
- Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.
- Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
- Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.
- Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.
- Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
- Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.
- Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.
- Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.
- Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

I. **The three books of Joshua, Judges, and Ruth present a clear picture of the two aspects of God's move: His move in His economical Spirit, the Spirit of power, and His move in His essential Spirit, the Spirit of life—Judg. 13:25; 14:6; John 20:22; Acts 1:8; Rom. 8:2:**

Judg. 13:25 And the Spirit of Jehovah began to move him at Mahaneh-dan, between Zorah and Eshtaol.

士 14:6 耶和华的灵冲击参孙，他就空手将狮子撕裂，如同撕裂山羊羔一样。他行这事并没有告诉父母。
约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。
徒 1:8 但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。
罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

一 在约书亚、迦勒、和一切士师身上，我们看见神在能力里的行动，正如参孙的事例所描绘的，他是一个在能力的灵里行动，而不是在生命的灵里行动的人——士十四 6。

士 14:6 耶和华的灵冲击参孙，他就空手将狮子撕裂，如同撕裂山羊羔一样。他行这事并没有告诉父母。

二 相反的，路得记乃是一卷生命的书；路得记的目的不是要告诉我们任何关于能力的事，乃是要用拿俄米、路得和波阿斯为例子，启示生命的事到极点——16~17, 20~21, 二 10~16, 三 1, 7~13, 四 9~15。

得 1:16 路得说，不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。
得 1:17 你在哪里死，我也在哪里死，也葬在哪里。除非死能使我与你相离，不然，愿耶和华中重重地降罚与我。
得 1:20 拿俄米对她们说，不要叫我拿俄米，要叫我玛拉，因为全足者使我受了大苦。
得 1:21 我满满地出去，耶和华中使我空空地回来。耶和华中使我受苦，全足者以祸患待我。既是这样，你们为何还叫我拿俄米呢？
得 2:10 路得就面伏于地叩拜，对他说，我既是外邦人，怎么在你眼中蒙恩，使你这样顾恤我呢？
得 2:11 波阿斯回答说，自从你丈夫死后，凡你向婆婆所行的，并你离开父母和出生地，到素不认识的民中，这一切事人全都告诉我了。
得 2:12 愿耶和华中照你所行的报答你；你来投靠耶和华中以色列神的翅膀下，愿你满得祂的酬报。
得 2:13 路得说，我主阿，愿我在你眼前蒙恩；我虽然不及你的一个婢女，你还安慰我，亲切地与你的婢女说话。
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Judg. 14:6 And the Spirit of Jehovah rushed upon him, and he tore it apart as one might tear a kid apart with his bare hands. And he did not tell his father and mother what he had done.
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

A. With Joshua, Caleb, and all the judges we see the move of God in power, illustrated by Samson as one who moved in the Spirit of power but not in the Spirit of life—Judg. 14:6.

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B. In contrast, the book of Ruth is a book of life; the purpose of this book is not to tell us anything about power but to reveal the things of life to the uttermost, using Naomi, Ruth, and Boaz as examples—1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15.

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.
Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.
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Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.
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Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the standing grain, and do not reproach her.

得 2:16 并要从捆里抽出些来，留给她拾取，不可斥责她。

得 3:1 路得的婆婆拿俄米对她说，女儿啊，我不当为你找个安身之处，使你享福么？

得 3:7 波阿斯吃喝完了，心里欢畅，就到麦堆尽头去躺下。路得便悄悄地来掀开他脚上的被，躺卧在那里。

得 3:8 到了夜半，那人忽然惊醒，翻过身来，不料有女子躺在他的脚边。

得 3:9 他就说，你是谁？她回答说，我是你的婢女路得。请你展开你的衣边遮盖你的婢女，因为你是我的亲人。

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得 3:12 我实在是你的亲人，只是还有一个亲人比我更近。

得 3:13 你今夜在这里住宿，明早他若肯为你尽亲人的本分，就由他尽好了。倘若不肯，我指着永活的耶和華起誓，我必为你尽亲人的本分，你只管躺到黎明。

得 4:9 波阿斯对长老和众民说，你们今日作见证，凡属以利米勒和基连、玛伦的，我都从拿俄米手中置买了；

得 4:10 我又娶了玛伦的妻摩押女子路得为妻，好叫死人的名得以在他的产业上存立，免得死人的名从他的弟兄中，并从他本乡灭没。你们今日可以作见证。

得 4:11 在城门坐着的众民和长老都说，我们作见证。愿耶和華使进你家的这女子，象建立以色列家的拉结、利亚二人一样。又愿你在以法他得财富，在伯利恒得名声。

得 4:12 愿耶和華从这少年女子赐你后裔，使你的家象他玛从犹大所生法勒斯的家一般。

得 4:13 于是，波阿斯娶了路得为妻，与她同房。耶和華使她怀孕，她就生了一个儿子。

得 4:14 妇人们对拿俄米说，耶和華是当受颂赞的，祂今日没有撇下你使你无亲人；愿这孩子以色列中得名声。

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Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

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Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

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Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

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Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

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Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

三 在主的恢复里，我们不该走士师有能力作大工的路；我们若走能力的路，不走生命的路，那么无论我们作成什么，都毫无意义。

C. In the Lord's recovery we should not take the way of the judges to be powerful and to do a great work; if we take the way of power instead of the way of life, whatever we accomplish will mean nothing.

四 看见唯有生命才能生出基督，对我们是很重要的——路 1:35:

D. It is crucial for us to see that only life can bring forth Christ—Luke 1:35:

路 1:35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

1 唯有生命能将神带到人性里，产生基督，供应基督，

1. Only life can bring God into humanity, produce Christ, minister Christ,

并将基督供给全人类—太一 18, 20 ~ 21。

太 1:18 耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。

太 1:20 正思念这事的时候，看哪，有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。

太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。

2 这乃是借着走生命之路的生命之人路得和波阿斯作成的。

贰 照着神的生命神圣、永远的性质，神的生命是唯一的生命；唯有神的生命才算为生命—约一 4, 十 10 下, 十一 25, 十四 6:

约 1:4 生命在祂里面，这生命就是人的光。

约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

约 14:6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。

一 生命是奥秘的，因为生命就是神自己——1, 14, 五 26, 弗四 18:

约 1:1 太初有话，话与神同在，话就是神。

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 5:26 因为父怎样在自己里面有生命，就赐给子也照样在自己里面有生命；

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

1 神圣的生命可视为神首要且基本的属性—18 节，约 五 26，约壹五 11 ~ 12，罗八 2。

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

约 5:26 因为父怎样在自己里面有生命，就赐给子也照样在自己里面有生命；

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

and supply the entire human race with Christ—Matt. 1:18, 20-21.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

2. This was accomplished by Ruth and Boaz, persons of life, who took the way of life.

II. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6:

John 1:4 In Him was life, and the life was the light of men.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

A. Life is mysterious, for life is God Himself—1:1, 14; 5:26; Eph. 4:18:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

1. The divine life may be considered the first and the basic attribute of God—v. 18; John 5:26; 1 John 5:11-12; Rom. 8:2.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。
罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

2 生命就是神的内容和神的流出；神的内容是神的所是，神的流出是祂自己作生命分赐给我们一弗四 18，后二二 1。

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；
启 22:1 天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

3 生命就是基督，生命是基督活在我们里面，并从我们活出来—约十四 6，西三 4，加二 20，腓一 21 上。

约 14:6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。
西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。
加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。
腓 1:21 因为在我，活着就是基督，死了就有益处。

4 生命就是圣灵—约十四 16 ~ 17，林前十五 45 下，罗八 2，林后三 6。

约 14:16 我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，
约 14:17 就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。
林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。
罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

5 生命乃是经过过程并终极完成的三一神分赐到我们里面，并活在我们里面—约一 14，七 37 ~ 39，二十 22，罗八 10，6，11。

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。
约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

2. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

3. Life is Christ, and life is Christ living in us and lived out from us—John 14:6; Col. 3:4; Gal. 2:20; Phil. 1:21a.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
Phil. 1:21 For to me, to live is Christ and to die is gain.

4. Life is the Holy Spirit—John 14:16-17; 1 Cor. 15:45b; Rom. 8:2; 2 Cor. 3:6.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

5. Life is the processed and consummated Triune God dispensed into us and living in us—John 1:14; 7:37-39; 20:22; Rom. 8:10, 6, 11.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。
约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。
约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

二 神按着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，使人成为生命的人，就是神人，在神的属性里彰显神—创一 26，二 9。

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。
创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

叁 我们需要认识善恶知识树的意义，并完全从善恶知识树转向生命树—9，16~17 节：

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。
创 2:16 耶和華神吩咐那人说，园中各样树上的果子，你可以随意吃，
创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。

一 生命树表征三一神在基督里，以食物的形态将祂自己分赐到祂所拣选的人里面作生命—9 节。

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

二 新约启示基督是生命树这表号的应验—约一 1，4，14，十一 25，十四 6，十五 1，5：

约 1:1 太初有话，话与神同在，话就是神。
约 1:4 生命在祂里面，这生命就是人的光。
约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

B. God's purpose in the creation of man in His image and according to His likeness was that man would receive Him as life so that man might become a man of life, a God-man, expressing God in His attributes—Gen. 1:26; 2:9.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

III. We need to know the significance of the tree of the knowledge of good and evil and turn absolutely from this tree to the tree of life—vv. 9, 16-17:

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—v. 9.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

B. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life—John 1:1, 4, 14; 11:25; 14:6; 15:1, 5:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:4 In Him was life, and the life was the light of men.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the

实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

- 约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；
- 约 14:6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。
- 约 15:1 我是真葡萄树，我父是栽培的人。
- 约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

1 约翰一章四节论到基督说，“生命在祂里面；” 这是指由生命树所表征的生命。

约 1:4 生命在祂里面，这生命就是人的光。

2 创世记二章所描绘的生命，就是具体化身在基督里的生命—约壹五 11 ~ 12，约一 1，4，14。

- 创 2:1 天地万物都造齐了。
- 创 2:2 到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。
- 创 2:3 神赐福给第七日，将其分别为圣，因为在这日神歇了祂一切创造和造作的工，就安息了。
- 创 2:4 诸天与地创造的来历，乃是这样。在耶和華神造地造天的日子，
- 创 2:5 地上还没有草木，田间的菜蔬还没有长起来，因为耶和華神还没有降雨在地上，也没有人耕地。
- 创 2:6 只有雾气从地上腾，滋润遍地。
- 创 2:7 耶和華神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。
- 创 2:8 耶和華神在东方的伊甸栽植了一个园子，把所塑造的人安放那里。
- 创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。
- 创 2:10 有一道河从伊甸流出来滋润那园子，从那里分为四道。
- 创 2:11 第一道名叫比逊，就是环绕哈腓拉全地的，在那里有金子。
- 创 2:12 并且那地的金子是好的；在那里又有珍珠和红玛瑙。
- 创 2:13 第二道河名叫基训，就是环绕古实全地的。
- 创 2:14 第三道河名叫希底结，流在亚述的东边。第四道河就是伯拉河。
- 创 2:15 耶和華神将那人安置在伊甸园，使他耕种看守。
- 创 2:16 耶和華神吩咐那人说，园中各样树上的果子，你可以随意吃，
- 创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。
- 创 2:18 耶和華神说，那人独居不好，我要为他造一个帮助者作他

only Begotten from the Father), full of grace and reality.

- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- John 15:1 I am the true vine, and My Father is the husbandman.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1. Speaking of Christ, John 1:4 says, “In Him was life”; this refers to the life signified by the tree of life.

John 1:4 In Him was life, and the life was the light of men.

2. The life portrayed in Genesis 2 is the life incarnated in Christ—1 John 5:11-12; John 1:1, 4, 14.

- Gen. 2:1 Thus the heavens and the earth and all their host were finished.
- Gen. 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.
- Gen. 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.
- Gen. 2:4 These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,
- Gen. 2:5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to work the ground,
- Gen. 2:6 But a mist went up from the earth and watered the whole surface of the ground—
- Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen. 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen. 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen. 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen. 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen. 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Asshur. And the fourth river is the Euphrates.
- Gen. 2:15 And Jehovah God took the man and put him in the garden of Eden to work it and to keep it.
- Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
- Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
- Gen. 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his

的配偶。

- 创 2:19 耶和華神把祂用土所造的野地各样走兽，和空中各样飞鸟，都带到那人面前，看他叫什么；那人怎样叫各样的活物，那就是它的名。
- 创 2:20 那人便给一切的牲畜、空中的飞鸟、和野地各样的走兽都起了名，只是亚当没有找到一个帮助者作他的配偶。
- 创 2:21 耶和華神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。
- 创 2:22 耶和華神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。
- 创 2:23 那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。
- 创 2:24 因此，人要离开父母，与妻子联合，二人成为一体。

- 创 2:25 当时那人和他妻子，二人赤身露体，彼此并不觉得羞耻。
- 约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。
- 约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。
- 约 1:1 太初有话，话与神同在，话就是神。
- 约 1:4 生命在祂里面，这生命就是人的光。
- 约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

3 我们若将约翰一章四节和十五章五节摆在一起，就会领悟基督自己是生命，又是葡萄树，因此是生命树。

- 约 1:4 生命在祂里面，这生命就是人的光。
- 约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

三 善恶知识树表征撒但对人乃是死亡的源头——来二 14:

- 来 2:14 儿女既同有血肉之体，祂也照样亲自分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼，

- 1 善恶知识树也表征神以外一切的事物。
- 2 任何不是神自己的事物，包括善的，甚至合乎圣经及宗教的事物，都会被那狡猾者撒但所利用，将死亡带进召会——太十六 18，箴十六 25，十八 21。

- 太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。
- 箴 16:25 有一条路，人以为正，至终却是死亡之路。
- 箴 18:21 生死在舌头的权下，喜爱它的，必吃它所结的果子。

counterpart.

- Gen. 2:19 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.
- Gen. 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.
- Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
- Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Gen. 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.
- Gen. 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
- Gen. 2:25 And both the man and his wife were naked and were not ashamed before each other.
- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:4 In Him was life, and the life was the light of men.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

3.If we put together John 1:4 and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.

- John 1:4 In Him was life, and the life was the light of men.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

C. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Heb. 2:14:

- Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

- 1.The tree of the knowledge of good and evil also signifies all things apart from God.
- 2.Anything that is not God Himself, including good things and even scriptural and religious things, can be utilized by Satan, the subtle one, to bring death into the church—Matt. 16:18; Prov. 16:25; 18:21.

- Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Prov. 16:25 There is a way which seems right to a man, / But the end of it is the ways of death.
- Prov. 18:21 Death and life are in the power of the tongue, / And those who love it will eat its fruit.

四 在约翰四、八、九和十一章，有四件事例，说明生命的原则与善恶相对：

约 4:1 那时，主知道法利赛人听见祂收门徒并施浸比约翰还多，

约 4:2 (其实不是耶稣亲自施浸，乃是祂的门徒施浸，)

约 4:3 祂就离开犹太，又往加利利去，

约 4:4 必须经过撒玛利亚。

约 4:5 于是到了撒玛利亚的一座城，名叫叙加，靠近雅各给他儿子约瑟的那块地，

约 4:6 在那里有雅各井。耶稣因行路疲累，就这样坐在井旁，那时约是午后六时。

约 4:7 有一个撒玛利亚妇人来打水，耶稣对她说，请给我水喝。

约 4:8 原来祂的门徒进城买食物去了。

约 4:9 撒玛利亚妇人对祂说，你既是犹太人，怎么向我一个撒玛利亚妇人要水喝？(原来犹太人和撒玛利亚人没有来往。)

约 4:10 耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。

约 4:11 妇人说，先生，你没有打水的器具，井又深，从哪里得活水？

约 4:12 我们的祖宗雅各，将这井给了我们，他自己和他的子孙并牲畜，也都喝这井里的水，难道你比他还大么？

约 4:13 耶稣回答说，凡喝这水的，还要再渴；

约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。

约 4:15 妇人说，先生，请把这水赐给我，叫我不渴，也不用来这里打水。

约 4:16 耶稣说，你去叫你的丈夫，然后到这里来。

约 4:17 妇人回答说，我没有丈夫。耶稣说，你说没有丈夫，是不错的；

约 4:18 因为你有过五个丈夫，现在有的，并不是你的丈夫，你所说的是真的。

约 4:19 妇人说，先生，我看出你是申言者。

约 4:20 我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。

约 4:21 耶稣说，妇人，你当信我，时候将到，那时你们敬拜父，不在这山上，也不在耶路撒冷。

约 4:22 你们敬拜你们所不知道的，我们敬拜我们所知道的，因为救恩是从犹太人出来的。

约 4:23 时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。

约 4:24 神是灵；敬拜祂的，必须在灵和真实里敬拜。

约 4:25 妇人说，我知道弥赛亚(就是那称为基督的)要来；祂来了，必将一切的事都告诉我们。

约 4:26 耶稣说，这和你说话的就是祂。

约 4:27 正在这时候，耶稣的门徒回来，就希奇祂同一个妇人说话；

D. In John 4, 8, 9, and 11 are four cases that illustrate the principle of life versus good and evil:

John 4:1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

John 4:2 (Although Jesus Himself did not baptize, but rather His disciples),

John 4:3 He left Judea and went away again into Galilee.

John 4:4 And He had to pass through Samaria.

John 4:5 So He came to a city of Samaria called Sychar, near the piece of land that Jacob gave to Joseph his son;

John 4:6 And Jacob's well was there. Jesus therefore, being wearied from the journey, sat thus by the well; it was about the sixth hour.

John 4:7 There came a woman of Samaria to draw water. Jesus said to her, Give Me something to drink.

John 4:8 For His disciples had gone away into the city to buy food.

John 4:9 The Samaritan woman then said to Him, How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?

John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?

John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

John 4:15 The woman said to Him, Sir, give me this water so that I will not thirst nor come here to draw.

John 4:16 He said to her, Go, call your husband and come here.

John 4:17 The woman answered and said, I do not have a husband. Jesus said to her, You have well said, I do not have a husband,

John 4:18 For you have had five husbands, and the one you now have is not your husband; this you have said truly.

John 4:19 The woman said to Him, Sir, I perceive that You are a prophet.

John 4:20 Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship.

John 4:21 Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

John 4:22 You worship that which you do not know; we worship that which we know, for salvation is of the Jews.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

John 4:25 The woman said to Him, I know that Messiah is coming (He who is called Christ); when He comes, He will declare all things to us.

John 4:26 Jesus said to her, I, who speak to you, am He.

John 4:27 And at this point His disciples came, and they marveled that He was speaking with a woman;

只是没有人说，你寻求什么？或说，你为什么同她说话？
约 4:28 那妇人就留下她的水罐子，往城里去，对众人说，
约 4:29 你们来看，有一个人将我素来所行的一切事，都给我说出来了，这岂不就是基督么？
约 4:30 众人就出城往耶稣那里去。
约 4:31 这其间，门徒求耶稣说，拉比，请吃。
约 4:32 祂对他们说，我有食物吃，是你们不知道的。
约 4:33 门徒就彼此说，莫非有人拿什么给祂吃了？
约 4:34 耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。
约 4:35 你们岂不是说，到收割的时候，还有四个月么？看哪，我告诉你们，举目向田观看，庄稼已经发白，可以收割了。
约 4:36 收割的人得工价，收积五谷归入永远的生命，叫撒种的和收割的一同欢乐。
约 4:37 那人撒种，这人收割，这话可见是真的。
约 4:38 我差你们去收你们所没有劳苦的，别人劳苦，你们享受他们所劳苦的。
约 4:39 那城里有好些撒玛利亚人信入了耶稣，因为那妇人作见证说，祂将我素来所行的一切事，都给我说出来了。
约 4:40 于是撒玛利亚人来到耶稣跟前，求祂同他们住下，祂便在那里住了两天。
约 4:41 因耶稣的话，信的人就更多了。
约 4:42 他们便对妇人说，现在我们信，不再是因你的话；因为我们亲自听见了，知道这位真是世人的救主。
约 4:43 过了那两天，耶稣就离开那里，往加利利去。
约 4:44 因为耶稣自己作过见证说，申言者在本地是不受尊敬的。
约 4:45 到了加利利，加利利人因为看见祂在耶路撒冷过节时所行的一切事，就接待祂，因为他们也曾上去过节。
约 4:46 耶稣又到了加利利的迦拿，就是祂从前变水为酒的地方。有一个大臣，他的儿子在迦拿患病。
约 4:47 这人听见耶稣从犹太到了加利利，就去到祂那里，求祂下去医治他的儿子，因为他儿子快要死了。
约 4:48 耶稣就对他说，若不看见神迹奇事，你们总是不信。
约 4:49 那大臣对祂说，先生，求你趁着我的孩子还没有死，就下去。
约 4:50 耶稣对他说，去罢，你的儿子活了。那人信耶稣对他所说的话，就去了。
约 4:51 正下去的时候，他的奴仆迎见他，说他的孩子活了。
约 4:52 他就向他们查问，孩子是什么时候见好的。他们说，昨天午后七时，烧就退了。
约 4:53 父亲便知道，那正是耶稣对他说你儿子活了的时候，他和他全家就都信了。
约 4:54 这第二件神迹，是耶稣从犹太来到加利利以后行的。
约 8:1 耶稣往橄榄山去。
约 8:2 清早又来到殿里，众百姓都到祂那里去，祂就坐下教训他们。
约 8:3 经学家和法利赛人，带着一个行淫时被拿的妇人来，叫她站在当中，

yet no one said, What are You seeking? or, Why are You speaking with her?
John 4:28 Then the woman left her waterpot and went away into the city, and said to the people,
John 4:29 Come, see a man who told me all that I have done. Is this not the Christ?
John 4:30 They went out of the city and came to Him.
John 4:31 In the meantime, the disciples urged Him, saying, Rabbi, eat.
John 4:32 But He said to them, I have food to eat that you do not know about.
John 4:33 The disciples therefore said to one another, Has anyone brought Him anything to eat?
John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
John 4:35 Do you not say that there are yet four months and then the harvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.
John 4:36 He who reaps receives wages and gathers fruit unto eternal life, in order that he who sows and he who reaps may rejoice together.
John 4:37 For in this the saying is true, One sows and another reaps.
John 4:38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.
John 4:39 And many of the Samaritans from that city believed into Him because of the word of the woman who testified, He told me all that I have done.
John 4:40 So when the Samaritans came to Him, they asked Him to remain with them, and He remained there two days.
John 4:41 And many more believed because of His word.
John 4:42 And they said to the woman, It is no longer because of your speaking that we believe, for we ourselves have heard and know that this One is truly the Savior of the world.
John 4:43 And after the two days He went forth from there into Galilee,
John 4:44 For Jesus Himself testified that a prophet has no honor in his own country.
John 4:45 Then when He came into Galilee, the Galileans received Him, having seen all that He did in Jerusalem at the feast, for they also went to the feast.
John 4:46 He then came again to Cana of Galilee, where He had made the water wine. And there was a certain royal official, whose son was sick in Capernaum.
John 4:47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked Him to come down and heal his son, for he was about to die.
John 4:48 Jesus therefore said to him, Unless you see signs and wonders, you will by no means believe.
John 4:49 The royal official said to Him, Sir, come down before my little child dies.
John 4:50 Jesus said to him, Go, your son lives. The man believed the word which Jesus said to him and went his way.
John 4:51 And as he was now going down, his slaves met him and said that his child was living.
John 4:52 So he asked them the hour in which he got better. They said then to him, Yesterday at the seventh hour the fever left him.
John 4:53 Then the father knew that it was in that hour in which Jesus said to him, Your son lives; and he believed, he and his whole house.
John 4:54 Again, this second sign Jesus performed when He came out of Judea into Galilee.
John 8:1 But Jesus went to the Mount of Olives.
John 8:2 And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.
John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,

约 8:4 就对耶稣说，夫子，这妇人是正在行淫时被拿的。
约 8:5 摩西在律法上吩咐我们，把这样的妇人用石头打死，这样，你怎么说？
约 8:6 他们说这话，是要试诱耶稣，好得着把柄告祂。耶稣却弯下腰来，用指头在地上写字。
约 8:7 他们还是不住地问祂，耶稣就直起腰来，对他们说，你们中间谁是没有罪的，谁就先拿石头打她。
约 8:8 于是又弯下腰来，在地上写字。
约 8:9 他们听见了，就从老的开始，一个一个地出去了；只剩下耶稣一人，还有那妇人仍然站在当中。
约 8:10 耶稣就直起腰来，对她说，妇人，那些人在哪里？没有人定你的罪么？
约 8:11 她说，主啊，没有。耶稣说，我也不定你的罪；去罢，从今以后不要再犯罪了。
约 8:12 于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。
约 8:13 法利赛人就对祂说，你是为自己作见证，你的见证不真。
约 8:14 耶稣回答他们说，我就是为自己作见证，我的见证还是真的，因我晓得我从哪里来，往哪里去，你们却不晓得我从哪里来，往哪里去。
约 8:15 你们是凭肉体判断人，我不判断任何人。
约 8:16 我就是判断，我的判断也是真的，因为我并不单独，还有差我来的父与我同在。
约 8:17 连你们的律法上也记着，两个人的见证是真的：
约 8:18 我是为我自己作见证的，还有差我来的父，也为我作见证。
约 8:19 他们就问祂说，你的父在哪里？耶稣回答说，你们不认识我，也不认识我的父；你们若认识我，也就认识我的父。
约 8:20 这些话是耶稣在殿里施教的时候，在银库那里说的，也没有人拿祂，因为祂的时候还没有到。
约 8:21 耶稣又对他们说，我要去了，你们要寻找我，并且你们要死在你们的罪中；我所去的地方，你们不能到。
约 8:22 犹太人就说，祂说我所去的地方，你们不能到，难道祂要自杀么？
约 8:23 耶稣对他们说，你们是出于下头的，我是出于上头的；你们是属这世界的，我不是属这世界的。
约 8:24 所以我对你们说，你们要死在你们的罪中；你们若不信我是，必要死在你们的罪中。
约 8:25 他们就对祂说，你是谁？耶稣对他们说，基本上，就是我对你们所讲说的。
约 8:26 关于你们，我有许多事要讲说，要判断；但那差我来的是真实的，我把从祂所听见的这些事，对世人讲说。
约 8:27 他们不明白耶稣是在对他们讲说父。
约 8:28 所以耶稣对他们说，你们举起人子以后，必知道我是，并且知道我不从自己作什么；我说这些话，乃是照着父所教训我的。
约 8:29 那差我来的是与我同在，祂没有撇下我独自一人，因为我

John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.
John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?
John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.
John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.
John 8:8 And again He stooped down and wrote on the ground.
John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.
John 8:10 And Jesus stood up and said to her, Woman, where are they? Has no one condemned you?
John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.
John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
John 8:13 The Pharisees then said to Him, You are testifying concerning Yourself; Your testimony is not true.
John 8:14 Jesus answered and said to them, Even if I testify concerning Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going.
John 8:15 You judge according to the flesh; I judge no one.
John 8:16 But even if I do judge, My judgment is true, for I am not alone, but I and the Father who sent Me.
John 8:17 And in your law also it has been written that the testimony of two men is true:
John 8:18 I am One who testifies concerning Myself, and the Father who sent Me testifies concerning Me.
John 8:19 They said then to Him, Where is Your Father? Jesus answered, You know neither Me nor My Father; if you knew Me, you would know My Father also.
John 8:20 These words He spoke in the treasury as He taught in the temple; and no one seized Him, because His hour had not yet come.
John 8:21 He said therefore again to them, I am going away, and you will seek Me and will die in your sin. Where I am going, you cannot come.
John 8:22 The Jews then said, He is not going to kill Himself, is He, for He says, Where I am going, you cannot come?
John 8:23 And He said to them, You are from below, I am from above; you are of this world, I am not of this world.
John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.
John 8:25 They said then to Him, Who are You? Jesus said to them, Altogether that which I also tell you.
John 8:26 I have many things to say and to judge concerning you, but He who sent Me is true, and what I have heard from Him, these things I speak to the world.
John 8:27 They did not understand that He was speaking to them of the Father.
John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.
John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are

始终作祂所喜悦的事。

约 8:30 耶稣说这些话的时候，就有许多人信入了祂。

约 8:31 耶稣对信祂的犹太人说，你们若住在我的话里，就真是我的门徒；

约 8:32 你们必认识真理，真理必叫你们得以自由。

约 8:33 他们回答祂说，我们是亚伯拉罕的后裔，从来没有被谁奴役过；你怎么说，你们必得以自由？

约 8:34 耶稣回答他们说，我实实在在地告诉你们，凡犯罪的，就是罪的奴仆。

约 8:35 奴仆不永远住在家里，儿子是永远住在家里。

约 8:36 所以神的儿子若叫你们自由，你们就真自由了。

约 8:37 我知道你们是亚伯拉罕的后裔；你们却想要杀我，因为你们里面容不下我的话。

约 8:38 我所说的，是在我父那里看见的；你们所行的，是从你们的父听见的。

约 8:39 他们回答祂说，我们的父就是亚伯拉罕。耶稣对他们说，你们若是亚伯拉罕的子孙，就必行亚伯拉罕所作的。

约 8:40 现在你们却想要杀我这个将从神所听见的真理，对你们讲了的人！这不是亚伯拉罕所行的。

约 8:41 你们是行你们父所作的。他们对祂说，我们不是从淫乱生的；我们只有一位父，就是神。

约 8:42 耶稣对他们说，倘若神是你们的父，你们就必爱我；因为我是出于神而前来的，并且已经来了。我不是从自己来的，乃是祂差了我来。

约 8:43 你们为什么不明白我的讲说？无非是因你们不能听我的话。

约 8:44 你们是出于那父魔鬼，你们父的私欲，你们愿意行。他从起初就是杀人的，并且不站在真理中，因为在他里面没有真理。他说谎是出于他自己的私有物，因他是说谎的，也是说谎者的父。

约 8:45 我讲真理，你们却因此不信我。

约 8:46 你们中间谁能指证我有罪？我既然讲真理，你们为什么不信我？

约 8:47 出于神的，必听神的话；你们所以不听，因为你们不是出于神。

约 8:48 犹太人回答祂说，我们说你是撒玛利亚人，又有鬼附着，岂不正对么？

约 8:49 耶稣回答说，我没有鬼附着，我尊敬我的父，你们倒侮辱我。

约 8:50 然而我不寻求自己的荣耀，有一位为我寻求荣耀并审判人的。

约 8:51 我实实在在地告诉你们，人若遵守我的话，必永远不见死。

约 8:52 犹太人对祂说，现在我们知道你有鬼附着。亚伯拉罕死了，众申言者也死了，你还说人若遵守我的话，必永远不尝死味。

约 8:53 难道你比我们的祖宗亚伯拉罕还大么？他死了，众申言者也死了。你将自己当作什么人？

约 8:54 耶稣回答说，我若荣耀自己，我的荣耀就算不得什么，荣耀我的乃是我的父，就是你们所说是你们神的那一位。

约 8:55 你们未曾认识祂，我却认识祂。我若说不认识祂，我就是

pleasing to Him.

John 8:30 As He spoke these things, many believed into Him.

John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:33 They answered Him, We are Abraham's seed and have never yet been enslaved to anyone. How is it that you say, You shall become free?

John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.

John 8:35 And the slave does not abide in the house forever; the son does abide forever.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

John 8:37 I know that you are Abraham's seed; but you seek to kill Me because My word has no place in you.

John 8:38 I speak the things which I have seen with My Father; so then, you also do the things which you have heard from your father.

John 8:39 They answered and said to Him, Our father is Abraham. Jesus said to them, If you were Abraham's children, you would do the works of Abraham.

John 8:40 But now you are seeking to kill Me, a man who has told you the truth which I heard from God; Abraham did not do this.

John 8:41 You do the works of your father. They then said to Him, We were not born of fornication; we have one Father, God.

John 8:42 Jesus said to them, If God were your Father, you would love Me; for I came forth out from God and have come from Him; for I have not come of Myself, but He sent Me.

John 8:43 Why do you not understand My speaking? It is because you cannot hear My word.

John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

John 8:45 But because I speak the truth, you do not believe Me.

John 8:46 Which of you convicts Me of sin? Since I speak truth, why do you not believe Me?

John 8:47 He who is of God hears the words of God; for this reason you do not hear them, because you are not of God.

John 8:48 The Jews answered and said to Him, Have we not spoken well in saying that You are a Samaritan and have a demon?

John 8:49 Jesus answered, I do not have a demon, but I honor My Father, and you dishonor Me.

John 8:50 But I do not seek My glory; there is One who seeks glory for Me and judges.

John 8:51 Truly, truly, I say to you, If anyone keeps My word, he shall by no means see death forever.

John 8:52 The Jews therefore said to Him, Now we know that You have a demon. Abraham died, and the prophets too; yet You say, If anyone keeps My word, he shall by no means taste death forever.

John 8:53 Are You greater than our father Abraham, who died? The prophets died too. Who are You making Yourself?

John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.

John 8:55 Yet you have not known Him, but I know Him. And if I say that I do not know Him, I will be like

说谎的，象你们一样，但我认识祂，也遵守祂的话。
约 8:56 你们的祖宗亚伯拉罕欢腾的要见我的日子，既看见了，就欢乐。
约 8:57 于是犹太人对祂说，你还没有五十岁，岂见过亚伯拉罕？
约 8:58 耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。
约 8:59 于是他们拿石头要打祂，耶稣却隐藏起来，从殿里出去了。
约 9:1 耶稣经过的时候，看见一个生来瞎眼的人。
约 9:2 门徒问耶稣说，拉比，是谁犯了罪，叫这人生来就瞎眼？是这人，还是他父母？
约 9:3 耶稣回答说，不是这人犯了罪，也不是他父母犯了罪，乃是要在他身上显明神的作为。
约 9:4 趁着白昼，我们必须作那差我来者的工，黑夜一到，就没有人能作工了。
约 9:5 我在世界的时候，是世界的光。
约 9:6 祂说了这话，就吐唾沫在地上，用唾沫和泥，抹在瞎子的眼睛上，
约 9:7 对他说，你往西罗亚池子里去洗。（西罗亚翻出来，就是奉差遣。）他去一洗，回来的时候，就看见了。
约 9:8 他的邻舍和那先前见他讨饭的，就说，这不是那素常坐着讨饭的人么？
约 9:9 有的说，就是他。又有的说，不是，却是象他。他自己说，是我。
约 9:10 于是他们对他说，你的眼睛是怎么开的？
约 9:11 他回答说，那名叫耶稣的人，和泥抹我的眼睛，对我说，你往西罗亚池子去洗，我去一洗，就看见了。
约 9:12 他们对他说，那个人在哪里？他说，我不知道。
约 9:13 他们就把那从前瞎眼的人带到法利赛人那里。
约 9:14 耶稣和泥开他眼睛的那日是安息日。
约 9:15 法利赛人也问他是怎么得看见的。瞎子对他们说，祂把泥抹在我的眼睛上，我一洗，就看见了。
约 9:16 法利赛人中有的说，这个人不是从神来的，因为祂不守安息日。又有的说，一个罪人怎能行这样的神迹？他们中间就起了分裂。
约 9:17 他们又对瞎子说，祂既然开了你的眼睛，你说祂是怎样的人？他说，是个申言者。
约 9:18 犹太人不信他是从前瞎眼，后来得看见的，等到叫了那得看见者的父母来，
约 9:19 问他们说，这是你们所说，那生来就瞎眼的儿子么？现在他怎么看见了？
约 9:20 他父母回答说，我们知道他是我们的儿子，生来就是瞎眼的。
约 9:21 至于他如今怎么看见了，我们却不知道，是谁开了他的眼睛，我们也不知道；你们问他罢，他已经成人，会替自己说话了。
约 9:22 他父母说这话，是因怕犹太人，因为犹太人已经商议定了，若有承认耶稣是基督的，要把他赶出会堂。
约 9:23 因此他父母说，他已经成人了，你们问他罢。

you, a liar; but I do know Him and I keep His word.
John 8:56 Your father Abraham exulted that he would see My day, and he saw it and rejoiced.
John 8:57 The Jews then said to Him, You are not yet fifty years old, and have You seen Abraham?
John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
John 8:59 So they picked up stones to throw at Him, but Jesus was hidden and went out of the temple.
John 9:1 And as He passed by, He saw a man blind from birth.
John 9:2 And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind?
John 9:3 Jesus answered, Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him.
John 9:4 We must work the works of Him who sent Me while it is day; night is coming when no one can work.
John 9:5 While I am in the world, I am the light of the world.
John 9:6 When He had said this, He spat on the ground and made clay of the spittle and anointed his eyes with the clay,
John 9:7 And He said to him, Go, wash in the pool of Siloam (which is interpreted, Sent). He went therefore and washed and came away seeing.
John 9:8 The neighbors then and those who previously saw him as a beggar said, Is not this the one who used to sit and beg?
John 9:9 Some said, This is he. Others said, No, but he is like him. He said, I am the one.
John 9:10 They said then to him, How then were your eyes opened?
John 9:11 He answered, The man called Jesus made clay and anointed my eyes, and said to me, Go to the pool of Siloam and wash. I went therefore and washed, and I received my sight.
John 9:12 And they said to him, Where is He? He said, I do not know.
John 9:13 They brought him who was once blind to the Pharisees.
John 9:14 Now it was the Sabbath, on which day Jesus made the clay and opened his eyes.
John 9:15 Again therefore the Pharisees also asked him how he received his sight. And he said to them, He put clay on my eyes, and I washed, and I see.
John 9:16 Then some of the Pharisees said, This man is not from God, because He does not keep the Sabbath. But others said, How can a man who is a sinner do such signs? And there was a division among them.
John 9:17 Then they said to the blind man again, What do you say about Him, in that He opened your eyes? And he said, He is a prophet.
John 9:18 The Jews then did not believe concerning him that he had been blind and had received his sight, until they called the parents of him who had received his sight
John 9:19 And asked them, saying, Is this your son, of whom you say that he was born blind? How then does he now see?
John 9:20 Then his parents answered them and said, We know that this is our son and that he was born blind.
John 9:21 But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself.
John 9:22 His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone confessed Him to be the Christ, he should be put out of the synagogue.
John 9:23 Because of this his parents said, He is of age; question him.

约 9:24 所以法利赛人第二次叫了那从前瞎眼的人来，对他说，你当将荣耀归与神，我们知道这人是个罪人。

约 9:25 那人回答说，祂是个罪人不是，我不知道；有一件事我知道，从前我是瞎眼的，现在看见了。

约 9:26 他们就问他说，祂向你作了什么？是怎么开了你的眼睛？

约 9:27 他回答说，我已经告诉你们，你们不听，现在为什么又想要听？莫非你们也想要作祂的门徒么？

约 9:28 他们就骂他说，你是那人的门徒，我们是摩西的门徒。

约 9:29 我们晓得神曾对摩西说过话，只是这个人，我们不晓得祂是哪里的。

约 9:30 那人回答说，祂开了我的眼睛，你们竟不晓得祂是哪里的，这真是奇怪。

约 9:31 我们晓得神不听罪人，唯有敬畏神，实行祂旨意的，神才听他。

约 9:32 自古以来，未曾听过有人把生来瞎眼者的眼睛开了。

约 9:33 这人若不是从神来的，什么也不能作。

约 9:34 他们回答说，你全然生在罪中，还要教训我们么？于是把他赶出去了。

约 9:35 耶稣听说他们把他赶出去，后来遇见他，就说，你信入神的儿子么？

约 9:36 他回答说，主啊，谁是神的儿子，叫我信入祂？

约 9:37 耶稣说，你已经看见祂，这和你说话的就是祂。

约 9:38 他说，主啊，我信，就拜耶稣。

约 9:39 耶稣说，我为审判到这世上来，叫看不见的可以看见，看得见的反瞎了眼。

约 9:40 同祂在那里的法利赛人，有的听见这话，就说，难道我们也瞎了眼么？

约 9:41 耶稣对他们说，你们若瞎了眼，就没有罪了；但现在你们说，我们看得见，所以你们的罪还存在。

约 11:1 有一个患病的伯大尼人拉撒路，是马利亚和她姐姐马大那村子的人。

约 11:2 这马利亚就是那用香膏抹主，又用自己头发擦祂脚的，患病的拉撒路是她的兄弟。

约 11:3 姊妹二人就打发人到耶稣那里说，主啊，看哪，你所爱的人病了。

约 11:4 耶稣听见，就说，这病不至于死，乃是为着神的荣耀，叫神的儿子借此得荣耀。

约 11:5 耶稣素来爱马大，和她妹妹，并拉撒路。

约 11:6 祂听见拉撒路病了，就在所居之地，仍住了两天。

约 11:7 然后对门徒说，我们再往犹太去罢。

约 11:8 门徒对祂说，拉比，犹太人近来想要拿石头打你，你还往那里去么？

约 11:9 耶稣回答说，白昼不是有十二小时么？人若在白昼行走，就不至碰跌，因为看见这世界的光。

约 11:10 若在黑夜行走，就必碰跌，因为那光不在他里面。

约 11:11 耶稣说了这话，随后对他们说，我们的朋友拉撒路睡了，

John 9:24 Therefore a second time they called the man who had been blind, and said to him, Give glory to God; we know that this man is a sinner.

John 9:25 Then he answered, Whether or not He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.

John 9:26 They said then to him, What did He do to you? How did He open your eyes?

John 9:27 He answered them, I told you already and you did not hear. Why do you want to hear it again? Do you also want to become His disciples?

John 9:28 And they reviled him and said, You are His disciple; but we are disciples of Moses.

John 9:29 We know that God has spoken to Moses, but as for this man, we do not know where He is from.

John 9:30 The man answered and said to them, Why here is an amazing thing, that you do not know where He is from, and yet He opened my eyes!

John 9:31 We know that God does not hear sinners, but if anyone is God-fearing and does His will, He hears him.

John 9:32 Since time began it has never been heard that anyone opened the eyes of one born blind.

John 9:33 If this man were not from God, He could do nothing.

John 9:34 They answered and said to him, You were wholly born in sins, and you are teaching us? And they cast him out.

John 9:35 Jesus heard that they had cast him out, and He found him and said, Do you believe into the Son of God?

John 9:36 He answered and said, And who is He, Lord, that I may believe into Him?

John 9:37 Jesus said to him, You have both seen Him, and He is the One speaking with you.

John 9:38 And he said, Lord, I believe; and he worshipped Him.

John 9:39 And Jesus said, For judgment I have come into this world, that those who do not see may see, and that those who see may become blind.

John 9:40 Some of the Pharisees who were with Him heard these things and said to Him, We are not blind also, are we?

John 9:41 Jesus said to them, If you were blind, you would not have sin; but now that you say, We see; your sin remains.

John 11:1 Now there was a certain man who was sick, Lazarus from Bethany, of the village of Mary and her sister Martha.

John 11:2 It was that Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.

John 11:3 The sisters therefore sent to Him saying, Lord, behold, he whom You love is sick.

John 11:4 But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, in order that the Son of God may be glorified through it.

John 11:5 Now Jesus loved Martha and her sister and Lazarus.

John 11:6 When therefore He heard that he was sick, He remained at that time in the place where He was for two days.

John 11:7 Then after this He said to the disciples, Let us go into Judea again.

John 11:8 The disciples said to Him, Rabbi, the Jews were just now seeking to stone You, and You are going there again?

John 11:9 Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

John 11:10 But if anyone walks in the night, he stumbles, because the light is not in him.

John 11:11 He said these things, and after this He said to them, Our friend Lazarus has fallen asleep; but I

我要去叫醒他。
约 11:12 门徒对祂说，主啊，他若睡了，就必好了。
约 11:13 耶稣原是指着拉撒路的死说的，他们却以为祂是指拉撒路安然睡觉说的。
约 11:14 所以耶稣就明明地告诉他们说，拉撒路死了。
约 11:15 我为你们欢喜我不在那里，好叫你们信。现在我们往他那里去罢。
约 11:16 那称为低土马的多马，就对同作门徒的说，我们也去和祂同死罢。
约 11:17 耶稣到了，就发现拉撒路在坟墓里，已经四天了。
约 11:18 伯大尼离耶路撒冷不远，约有三公里。
约 11:19 有好些犹太人来到马大和马利亚那里，要为她们兄弟的事安慰她们。
约 11:20 马大听见耶稣来了，就去迎接祂，马利亚却仍然坐在那里。
约 11:21 马大对耶稣说，主啊，你若早在这里，我兄弟就不会死。
约 11:22 就是现在，我也知道你无论向神求什么，神也必赐给你。
约 11:23 耶稣对她说，你兄弟必然复活。
约 11:24 马大说，我知道在末日复活的时候，他必复活。
约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；
约 11:26 凡活着信入我的人，必永远不死。你信这话么？
约 11:27 马大对祂说，主啊，是的；我信你是基督，是神的儿子，就是那要来到世界的。
约 11:28 马大说了这话，就去暗暗地叫她妹妹马利亚，说，夫子来了，叫你。
约 11:29 马利亚听见了，就急忙起来，到耶稣那里去。
约 11:30 那时，耶稣还没有进村子，仍在马大迎接祂的地方。
约 11:31 那些同马利亚在家里安慰她的犹太人，见她急忙起来出去，就跟着她，以为她要往坟墓那里去哭。
约 11:32 马利亚到了耶稣那里，看见祂，就俯伏在祂脚前，对祂说，主啊，你若早在这里，我兄弟就不会死。
约 11:33 耶稣看见她哭，并看见与她同来的犹太人也哭，就灵里悲愤，又受搅扰，
约 11:34 便说，你们把他安放在哪里？他们说，主啊，来看。
约 11:35 耶稣哭了。
约 11:36 犹太人就说，你看祂何等爱这人。
约 11:37 其中有人说，这位开了瞎子眼睛的，岂不能叫这人也不死么？
约 11:38 耶稣又灵里悲愤，来到坟墓前；那坟墓是个洞，有一块石头挡着。
约 11:39 耶稣说，你们把石头挪开。那死人的姐姐马大对祂说，主啊，他已经臭了，因为这是第四天了。
约 11:40 耶稣说，我不是对你说过，你若信，就必看见神的荣耀么？
约 11:41 他们就把石头挪开，耶稣举目向上说，父啊，我感谢你，

am going that I may wake him out of sleep.
John 11:12 The disciples then said to Him, Lord, if he has fallen asleep, he will recover.
John 11:13 But Jesus had spoken about his death, but they thought that He was speaking about taking rest in sleep.
John 11:14 So Jesus then told them plainly, Lazarus has died.
John 11:15 And I rejoice for your sakes that I was not there, so that you may believe; but let us go to him.
John 11:16 Then Thomas, who is called Didymus, said to his fellow disciples, Let us also go, that we may die with Him.
John 11:17 Then when Jesus came, He found that he had already been in the tomb four days.
John 11:18 Now Bethany was near Jerusalem, about fifteen stadia away.
John 11:19 And many of the Jews had come to Martha and Mary to console them concerning their brother.
John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.
John 11:21 Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.
John 11:22 But even now I know that whatever You ask of God, God will give You.
John 11:23 Jesus said to her, Your brother will rise again.
John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
John 11:26 And everyone who lives and believes into Me shall by no means die forever. Do you believe this?
John 11:27 She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.
John 11:28 And when she had said this, she went away and called Mary her sister secretly, saying, The Teacher is here and is calling you.
John 11:29 And she, when she heard this, rose quickly and came to Him.
John 11:30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.
John 11:31 The Jews then who were with her in the house and were consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.
John 11:32 Then Mary, when she came to where Jesus was, saw Him and fell at His feet, saying to Him, Lord, if You had been here, my brother would not have died.
John 11:33 Then Jesus, when He saw her weeping and the Jews who came with her weeping, was moved with indignation in His spirit and was troubled,
John 11:34 And He said, Where have you put him? They said to Him, Lord, come and see.
John 11:35 Jesus wept.
John 11:36 The Jews then said, Behold how He loved him!
John 11:37 But some of them said, Could not He who opened the eyes of the blind man also have caused that this man would not die?
John 11:38 Jesus therefore, moved with indignation again in Himself, came to the tomb. Now it was a cave, and a stone was lying against it.
John 11:39 Jesus said, Take away the stone. Martha, the sister of him who was deceased, said to Him, Lord, by now he smells, for it is the fourth day that he is there.
John 11:40 Jesus said to her, Did I not tell you that if you believe you will see the glory of God?
John 11:41 Then they took the stone away. And Jesus lifted up His eyes and said, Father, I thank You that

因为你已经听我。

- 约 11:42 我也知道你常听我，但我说这话，是为周围站着的群众，叫他们信是你差了我来。
- 约 11:43 说了这话，就大声喊着说，拉撒路，出来！
- 约 11:44 那死人就出来了，手脚裹着布，脸上包着手巾。耶稣对他们说，解开，让他走。
- 约 11:45 那些来到马利亚那里的犹太人，见了耶稣所作的事，就多有信入祂的。
- 约 11:46 但其中也有人到法利赛人那里去，将耶稣所作的事告诉他们。
- 约 11:47 于是祭司长和法利赛人聚集议会，说，这人行好些神迹，我们怎么办？
- 约 11:48 若这样由着祂，人人都要信入祂，罗马人也要来夺我们的土地和人民。
- 约 11:49 他们当中有一个人，是当年作大祭司的该亚法，对他们说，你们什么都不知道，
- 约 11:50 也不想，一个人替百姓死，免得全民灭亡，就是你们的益处。
- 约 11:51 他这话不是从自己说的，是因他当年作大祭司，所以预言耶稣将要替这民死；
- 约 11:52 不但替这民死，并要将神四散的儿女，都聚集归一。

- 约 11:53 从那日起，他们就商议要杀耶稣。
- 约 11:54 所以耶稣不再公开在犹太人中间往来，却离开那里，往靠近旷野的地方去，到了一座城，名叫以法莲，就在那里同门徒住下。
- 约 11:55 犹太人的逾越节近了，有许多人从乡下上耶路撒冷去，要在节前洁净自己。
- 约 11:56 他们就寻找耶稣，站在殿里彼此说，你们怎么看？祂绝不来过节么？
- 约 11:57 那时，祭司长和法利赛人早已下了命令，若有人知道耶稣在那里，就要报明，他们好去捉拿祂。

1 我们不该顾到善恶，乃该顾到生命—四 10 ~ 14, 20 ~ 21, 23 ~ 24, 八 3 ~ 9, 九 1 ~ 3, 十一 20 ~ 27。

- 约 4:10 耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。
- 约 4:11 妇人说，先生，你没有打水的器具，井又深，从哪里得活水？
- 约 4:12 我们的祖宗雅各，将这井给了我们，他自己和他的子孙并牲畜，也都喝这井里的水，难道你比他还大么？
- 约 4:13 耶稣回答说，凡喝这水的，还要再渴；
- 约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。
- 约 4:20 我们的祖宗在这山上敬拜，你们倒说，敬拜的地方必须在耶路撒冷。
- 约 4:21 耶稣说，妇人，你当信我，时候将到，那时你们敬拜父，

You have heard Me.

- John 11:42 And I knew that You always hear Me; but because of the crowd standing around, I said it, that they may believe that You have sent Me.
- John 11:43 And when He had said these things, He cried out with a loud voice, Lazarus, come out!
- John 11:44 And he who had died came out, bound hand and foot with cloths, and his face was bound about with a handkerchief. Jesus said to them, Loose him and let him go.
- John 11:45 Many of the Jews therefore who had come to Mary and beheld the things that He did believed into Him.
- John 11:46 But some of them went away to the Pharisees and told them the things that Jesus did.
- John 11:47 Then the chief priests and the Pharisees assembled a council and said, What do we do? For this man is doing many signs.
- John 11:48 If we let Him do so, all will believe into Him, and the Romans will come and take away both our place and our nation.
- John 11:49 But a certain one of them, Caiaphas, who was high priest that year, said to them, You know nothing at all,
- John 11:50 Nor do you take account of the fact that it is expedient for you that one man die for the people and that not the whole nation perish.
- John 11:51 But this he did not say from himself, but being high priest that year, he prophesied that Jesus was to die for the nation,
- John 11:52 And not for the nation only, but that He might also gather into one the children of God who are scattered abroad.
- John 11:53 From that day therefore they took counsel to kill Him.
- John 11:54 Jesus therefore no longer walked openly among the Jews, but went away from there to the region near the wilderness, into a city called Ephraim, and there He remained with the disciples.
- John 11:55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves.
- John 11:56 They then sought Jesus, and said to one another as they stood in the temple, What do you think? That He will not, by any means, come to the feast?
- John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should disclose it, so that they might arrest Him.

1. We should care not for good and evil but for life—4:10-14, 20-21, 23-24; 8:3-9; 9:1-3; 11:20-27.

- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?
- John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?
- John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
- John 4:20 Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship.
- John 4:21 Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain nor in

不在这山上，也不在耶路撒冷。
 约 4:23 时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。
 约 4:24 神是灵；敬拜祂的，必须在灵和真实里敬拜。
 约 8:3 经学家和法利赛人，带着一个行淫时被拿的妇人来，叫她站在当中，
 约 8:4 就对耶稣说，夫子，这妇人是正在行淫时被拿的。
 约 8:5 摩西在律法上吩咐我们，把这样的妇人用石头打死，这样，你怎么说？
 约 8:6 他们说这话，是要试诱耶稣，好得着把柄告祂。耶稣却弯下腰来，用指头在地上写字。
 约 8:7 他们还是不住地问祂，耶稣就直起腰来，对他们说，你们中间谁是没有罪的，谁就先拿石头打她。
 约 8:8 于是又弯下腰来，在地上写字。
 约 8:9 他们听见了，就从老的开始，一个一个地出去了；只剩下耶稣一人，还有那妇人仍然站在当中。
 约 9:1 耶稣经过的时候，看见一个生来瞎眼的人。
 约 9:2 门徒问耶稣说，拉比，是谁犯了罪，叫这人生来就瞎眼？是这人，还是他父母？
 约 9:3 耶稣回答说，不是这人犯了罪，也不是他父母犯了罪，乃是要在他身上显明神的作为。
 约 11:20 马大听见耶稣来了，就去迎接祂，马利亚却仍然坐在家里。
 约 11:21 马大对耶稣说，主啊，你若早在这里，我兄弟就不会死。
 约 11:22 就是现在，我也知道你无论向神求什么，神也必赐给你。
 约 11:23 耶稣对她说，你兄弟必然复活。
 约 11:24 马大说，我知道在末日复活的时候，他必复活。
 约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；
 约 11:26 凡活着信入我的人，必永远不死。你信这话么？
 约 11:27 马大对祂说，主啊，是的；我信你是基督，是神的儿子，就是那要来到世界的。

2 辨识一件事最好的办法，乃是按着生命或死亡，而不是按着是与非、善与恶来辨识—罗 8:6，林后 11:3。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
 林后 11:3 我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。

肆 基督是我们的生命—西 3:4:

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

一 神的生命就是基督的生命，基督的生命又成了

Jerusalem will you worship the Father.
 John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
 John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
 John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,
 John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.
 John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?
 John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.
 John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.
 John 8:8 And again He stooped down and wrote on the ground.
 John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.
 John 9:1 And as He passed by, He saw a man blind from birth.
 John 9:2 And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind?
 John 9:3 Jesus answered, Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him.
 John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.
 John 11:21 Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.
 John 11:22 But even now I know that whatever You ask of God, God will give You.
 John 11:23 Jesus said to her, Your brother will rise again.
 John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.
 John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
 John 11:26 And everyone who lives and believes into Me shall by no means die forever. Do you believe this?
 John 11:27 She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.

2. The best way to discern a matter is to discern according to life or death, not according to right and wrong, good and evil—Rom. 8:6; 2 Cor. 11:3.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
 2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

IV. Christ is our life—Col. 3:4:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

A. The life of God is the life of Christ, and the life of Christ has become our

我们的生命—4 节, 约五 26:

西 3:4 基督是我们的生命, 祂显现的时候, 你们也要与祂一同显现在荣耀里。

约 5:26 因为父怎样在自己里面有生命, 就赐给子也照样在自己里面有生命;

- 1 基督是我们的生命, 意思就是说, 祂对我们是主观到了极点的一一 4, 十四 6 上, 十 10 下, 林前十五 45 下, 罗八 10, 6, 11。

约 1:4 生命在祂里面, 这生命就是人的光。

约 14:6 耶稣说, 我就是道路、实际、生命; 若不借着我, 没有人能到父那里去。

约 10:10 贼来了, 无非是要偷窃、杀害、毁坏; 我来了, 是要叫羊得生命, 并且得的更丰盛。

林前 15:45 经上也是这样记着: “首先的人亚当成了活的魂;” 末后的亚当成了赐生命的灵。

罗 8:10 但基督若在你们里面, 身体固然因罪是死的, 灵却因义是生命。

罗 8:6 因为心思置于肉体, 就是死; 心思置于灵, 乃是生命平安。

罗 8:11 然而那叫耶稣从死人中复活者的灵, 若住在你们里面, 那叫基督从死人中复活的, 也必借着祂住在你们里面的灵, 赐生命给你们必死的身体。

- 2 不可能把一个人和他的生命分开, 因为人的生命就是人自己; 因此, 说基督是我们的生命, 意思就是说, 基督成了我们, 我们与祂同有一个生命和生活—约十四 6 上, 腓一 21 上。

约 14:6 耶稣说, 我就是道路、实际、生命; 若不借着我, 没有人能到父那里去。

腓 1:21 因为在我, 活着就是基督, 死了就有益处。

二 基督是我们的生命, 这真理有力地指明我们要以祂为生命, 并要在日常生活中活祂—西三 4, 约六 57:

西 3:4 基督是我们的生命, 祂显现的时候, 你们也要与祂一同显现在荣耀里。

约 6:57 活的父怎样差我来, 我又因父活着, 照样, 那吃我的人, 也要因我活着。

- 1 基督必须在实际上、在经历上是我们的生命; 一天过一天, 我们需要在祂的生命里得救—西三 4, 林前十五 45 下, 罗五 10。

西 3:4 基督是我们的生命, 祂显现的时候, 你们也要与祂一同显

life—v. 4; John 5:26:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

1. For Christ to be our life means that He is subjective to us to the uttermost—1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.

John 1:4 In Him was life, and the life was the light of men.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

2. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

B. The truth that Christ is our life is a strong indication that we are to take Him as life and live Him in our daily life—Col. 3:4; John 6:57:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—Col. 3:4; 1 Cor. 15:45b; Rom. 5:10.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

现在荣耀里。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。

2 新人乃是我们接受基督作生命并活基督的自然结果—西三 3 ~ 4，10 ~ 11。

西 3:3 因为你们已经死了，你们的生命与基督一同藏在神里面。

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

伍 我们在神面前的生活和工作有两条可能的路—引到生命的路，以及引到毁坏的路—太七 13 ~ 14:

太 7:13 你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；

太 7:14 引到生命的，那门窄，那路狭，找着的人也少。

一 我们要走引到生命的路，就需要进窄门，走狭路—13 ~ 14 节:

太 7:13 你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；

太 7:14 引到生命的，那门窄，那路狭，找着的人也少。

1 那窄门不仅对付外面的行为，也对付里面的动机。

2 旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去—21 节，十二 50。

太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。

太 12:50 因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

2. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

Col. 3:3 For you died, and your life is hidden with Christ in God.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

V. There are two possible ways of our life and work before God—the way that leads to life and the way that leads to destruction—Matt. 7:13-14:

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

A. In order to take the way that leads to life, we need to enter in through the narrow gate and then walk on the constricted way—vv. 13-14:

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

1. The narrow gate deals not only with outward conduct but also with inward motive.

2. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded; only that which corresponds with God’s will can enter in—v. 21; 12:50.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

3 我们要先进窄门，然后走狭路，这路乃是一生之久且引到生命的一七 14。

太 7:14 引到生命的，那门窄，那路狭，找着的人也少。

4 十四节里的“生命”是指国度永远蒙福的光景，这国度充满了神永远的生命；这生命今天是在国度的实际里，来世要在国度的实现里一十九 29，路十八 30。

太 7:14 引到生命的，那门窄，那路狭，找着的人也少。

太 19:29 凡为我的名撇下房屋、或是弟兄、姊妹、父亲、母亲、儿女、田地的，必要得着百倍，且要承受永远的生命。

路 18:30 没有不在此世得许多倍，且要在来世得永远生命的。

二 阔路是按照属世的系统，满足天然的口味，为要得着群众，维持人的事业，成就人的企业；阔路所引到的毁坏，不是指人的沉沦，乃是指人行为和工作的毁坏—林前三 15，太十三 31～33，启二 13，20，十七 4～5。

林前 3:15 人的工程若被烧毁，他就要受亏损，自己却要得救；只是这样得救，要象从火里经过的一样。

太 13:31 耶稣在他们跟前另设一个比喻，说，诸天的国好象一粒芥菜种，有人拿去种在他的田里。

太 13:32 这乃是百种里最小的，但长起来，却比别的菜都大，且成了树，甚至天空的飞鸟来栖宿在它的枝上。

太 13:33 祂对他们另讲一个比喻说，诸天的国好象面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。

启 2:13 我知道你的居所，就是有撒但座位之处。你持守着我的名，甚至当我忠信的见证人安提帕在你们中间，撒但所住之处被杀的那些日子，你也没有否认对我的信仰。

启 2:20 然而有一件事我要责备你，就是你容让那自称是女申言者的妇人耶洗别教导我的奴仆，引诱他们行淫乱，并吃祭偶像之物。

启 17:4 那女人穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰，手中拿着金杯，盛满了可憎之物，并她淫乱的污秽。

启 17:5 在她额上有名写着：奥秘哉！大巴比伦，地上妓女和可憎之物的母。

三 主恢复的路乃是生命的路，要引到来世诸天之

3. First, we need to enter in through the narrow gate and then walk on the constricted way, a way that is lifelong and leads to life—7:14.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

4. The word life in Matthew 7:14 refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God; this life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age—19:29; Luke 18:30.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Matt. 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name's sake shall receive a hundred times as much and shall inherit eternal life.

Luke 18:30 Who shall not by all means receive back many times as much in this time, and in the coming age, eternal life.

B. The broad way is according to the worldly systems, satisfying the natural tastes, to get the crowd, to maintain a career of man, and to achieve man's enterprise; the destruction to which the broad way leads refers not to the perishing of a person but to the destruction of a person's deeds and works—1 Cor. 3:15; Matt. 13:31-33; Rev. 2:13, 20; 17:4-5.

1 Cor. 3:15 If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

Matt. 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,

Matt. 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Rev. 2:13 I know where you dwell, where Satan's throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

Rev. 2:20 But I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

C. The way of the Lord's recovery is the way of life that leads to a living

国实现时在生命里活的赏赐—诗十六 11, 耶二一 8, 太十九 29, 路十八 30, 林前三 13 ~ 15, 十五 58。

诗 16:11 你必将生命的道路指示我; 在你面前有满足的喜乐; 在你右手中有永远的福乐。

耶 21:8 你要对这百姓说, 耶和華如此说, 我将生命的路和死亡的路, 摆在你们面前。

太 19:29 凡为我的名撇下房屋、或是弟兄、姊妹、父亲、母亲、儿女、田地的, 必要得着百倍, 且要承受永远的生命。

路 18:30 没有不在今世得许多倍, 且要在来世得永远生命的。

林前 3:13 各人的工程必然显露, 因为那日子要将它指明出来; 它要在火中被揭露, 这火要试验各人的工程是哪一种的。

林前 3:14 人在那根基上所建造的工程若存得住, 他就要得赏赐。

林前 3:15 人的工程若被烧毁, 他就要受亏损, 自己却要得救; 只是这样得救, 要象从火里经过的一样。

林前 15:58 所以我亲爱的弟兄们, 你们务要坚固, 不可摇动, 常常竭力多作主工, 因为知道你们的劳苦, 在主里面不是徒然的。

陆 我们需要凭生命的感觉而活; 生命的感觉就是在我们里面之神圣生命的感觉、知觉—罗八 6, 弗四 18 ~ 19:

罗 8:6 因为心思置于肉体, 就是死; 心思置于灵, 乃是生命平安。

弗 4:18 他们在悟性上既然昏暗, 就因着那在他们里面的无知, 因着他们心里的刚硬, 与神的生命隔绝了;

弗 4:19 他们感觉既然丧尽, 就任凭自己放荡, 以致贪行种种的污秽。

一 生命感觉的源头是神圣的生命、生命的律、圣灵、住在我们里面的基督、以及在我们里面运行的神—罗八 2, 10 ~ 11, 腓二 13。

罗 8:2 因为生命之灵的律, 在基督耶稣里已经释放了我, 使我脱离了罪与死的律。

罗 8:10 但基督若在你们里面, 身体固然因罪是死的, 灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵, 若住在你们里面, 那叫基督从死人中复活的, 也必借着祂住在你们里面的灵, 赐生命给你们必死的身体。

腓 2:13 因为乃是神为着祂的美意, 在你们里面运行, 使你们立志并行事。

二 神圣的生命是最高生命, 有最丰富、最强、

reward in life in the manifestation of the kingdom of the heavens in the coming age—Psa. 16:11; Jer. 21:8; Matt. 19:29; Luke 18:30; 1 Cor. 3:13-15; 15:58.

Psa. 16:11 You will make known to me the path of life; / In Your presence is fullness of joy; / At Your right hand there are pleasures forever.

Jer. 21:8 And to this people you shall say, Thus says Jehovah, I am setting before you the way of life and the way of death.

Matt. 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name's sake shall receive a hundred times as much and shall inherit eternal life.

Luke 18:30 Who shall not by all means receive back many times as much in this time, and in the coming age, eternal life.

1 Cor. 3:13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

1 Cor. 3:14 If anyone's work which he has built upon the foundation remains, he will receive a reward;

1 Cor. 3:15 If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

VI. We need to live by the sense of life—the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19:

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

A. The source of the sense of life is the divine life, the law of life, the Holy Spirit, Christ abiding in us, and God operating in us—Rom. 8:2, 10-11; Phil. 2:13.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

B. The divine life is the highest life, with the richest, strongest, and keenest

最敏锐的感觉；这乃是生命的感觉—弗四 18。

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

三 生命的感觉引导我们，支配我们，管制我们，并指引我们，使我们知道我们是活在神圣的生命里，或活在天然的生命里，是活在肉体里，或活在灵里—罗八 6。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

柒 我们需要胜过死亡对召会的攻击，并在基督复活的生命里建造基督的身体—太十六 18，约十一 25，弗一 22～23，四 16：

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

一 借着我们灵里基督复活的生命，我们就能胜过死亡对召会的攻击—太十六 18，徒二 24，提后一 10：

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

提后 1:10 但如今借着我们救主基督耶稣的显现，才显明出来。祂已经把死废掉，借着福音将生命和不朽坏照耀出来；

1 自伊甸园开始，神与撒但的争执，一直就是在死亡与生命这个问题上一罗八 6，10～11，来二 15。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。

来 2:15 并要释放那些一生因怕死而受挟于奴役的人。

feeling; this feeling is the sense of life—Eph. 4:18.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

C. The sense of life guides us, governs us, controls us, and directs us, causing us to know whether we are living in the divine life or in the natural life and whether we are living in the flesh or in the spirit—Rom. 8:6.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

VII. We need to be victorious over the attack of death upon the church and build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

A. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

1. From Eden onward, God's controversy with Satan has been on the issue of death and life—Rom. 8:6, 10-11; Heb. 2:15.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Heb. 2:15 And might release those who because of the fear of death through all their life were held in slavery.

2 马太十六章十八节给我们看见，召会所受的攻击是从什么源头而来——“阴间的门”，就是死亡；撒但特别的目的，乃是在召会里散布死亡；他最害怕的就是召会抵挡他死亡的权势——启二 8，10～11。

- 太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。
- 启 2:8 你要写信给在士每拿的召会的使者，说，那首先的、末后的、死过又活的，这样说，
- 启 2:10 你将要受的苦你不用怕。看哪，魔鬼将要要把你们中间几个人下在监里，叫你们受试炼；你们必受患难十日。你务要至死忠信，我就赐给你那生命的冠冕。
- 启 2:11 那灵向众召会所说的话，凡有耳的，就当听。得胜的，绝不会受第二次死的害。

二 我们应该操练灵，在基督复活的生命里建造基督的身体——弗二 6，21～22，四 16，启一 18，二 8，腓三 10：

- 弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，
- 弗 2:21 在祂里面，全房联结一起，长成在主里的圣殿；
- 弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。
- 弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。
- 启 1:18 又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。
- 启 2:8 你要写信给在士每拿的召会的使者，说，那首先的、末后的、死过又活的，这样说，
- 腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

1 召会作为基督的身体，其性质乃是复活；复活的实际乃是基督这赐生命的灵——约十一 25，徒二 24，弗一 19～23，林前十五 45 下。

- 约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；
- 徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。
- 弗 1:19 以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，
- 弗 1:20 就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，
- 弗 1:21 远超过一切执政的、掌权的、有能的、主治的、以及一切

2. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death; Satan’s special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

- Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:
- Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.
- Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

B. We should be exercised in spirit to build up the Body of Christ in the resurrection life of Christ—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:

- Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:
- Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

1. The nature of the church as the Body of Christ is resurrection, and the reality of resurrection is Christ as the life-giving Spirit—John 11:25; Acts 2:24; Eph. 1:19-23; 1 Cor. 15:45b.

- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
- Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only

受称之名，不但是今世的，连来世的也都在内，

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

2 当我们凭我们里面神圣的生命而活时，我们就在复活里过生活，使基督的身体得着建造—腓三 10 ~ 11，弗四 15 ~ 16，西二 19，三 15。

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交关，模成祂的死，

腓 3:11 或者我可以达到那从死人中杰出的复活。

弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

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

西 3:15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。

捌 “我们因为爱弟兄，就晓得是已经出死入生了”——约壹三 14 上：

约壹 3:14 我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。

一 死是出于神的仇敌魔鬼撒但，撒但是由带来死的善恶知识树所表征—创二 9，17。

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。

二 生命是出于神这生命的源头，神是由发出生命

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

创 2:16 耶和華神吩咐那人说，园中各样树上的果子，你可以随意吃，

创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。

in this age but also in that which is to come;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

2. When we live by the divine life within us, we are living a life in resurrection for the building up of the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

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

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

VIII. “We know that we have passed out of death into life because we love the brothers”—1 John 3:14a:

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

A. Death is of the devil, God’s enemy, Satan, signified by the tree of knowledge of good and evil, which brings death—Gen. 2:9, 17.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

B. Life is of God, the source of life, signified by the tree of life, which issues in life—vv. 9, 16-17.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

三 死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素、两个范围—约五 24。

约 5:24 我实实在在地告诉你们，那听我话，又信差我来者的，就有永远的生命，不至于受审判，乃是已经出死入生了。

四 出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围；这是在我们重生时发生的一约壹三 14 上，约三 3, 5, 15。

约壹 3:14 我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。

约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。

约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。

约 3:15 叫一切信入祂的都得永远的生命。

五 我们晓得—有里面的知觉—我们已经出死入生，乃是因为我们爱弟兄；对弟兄的爱（神的爱）是这件事有力的证明—约壹三 14 上：

约壹 3:14 我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。

1 相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明—约五 24，约壹三 14 上。

约 5:24 我实实在在地告诉你们，那听我话，又信差我来者的，就有永远的生命，不至于受审判，乃是已经出死入生了。

约壹 3:14 我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。

2 信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来—约三 15, 36，约壹三 11, 14 ~ 18，四 7 ~ 12, 16, 19 ~ 21。

约 3:15 叫一切信入祂的都得永远的生命。

约 3:36 信入子的人有永远的生命；不信从子的人不得见生命，神的震怒却停留在他身上。

约壹 3:11 我们应当彼此相爱，这就是你们从起初所听见的信息；

约壹 3:14 我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。

约壹 3:15 凡恨他弟兄的，就是杀人的；你们晓得凡杀人的，没有永

C. Death and life are not only of two sources, Satan and God; they are also two essences, two elements, and two spheres—John 5:24.

John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

D. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place at the time of our regeneration—1 John 3:14a; John 3:3, 5, 15.

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:15 That everyone who believes into Him may have eternal life.

E. We know—have the inner consciousness—that we have passed out of death into life because we love the brothers; love (the love of God) toward the brothers is strong evidence of this—1 John 3:14a:

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

1. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life—John 5:24; 1 John 3:14a.

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

2. To have faith is to receive the eternal life; to love is to live by the eternal life and express it—John 3:15, 36; 1 John 3:11, 14-18; 4:7-12, 16, 19-21.

John 3:15 That everyone who believes into Him may have eternal life.

John 3:36 He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.

1 John 3:11 For this is the message which you heard from the beginning, that we should love one another,

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

1 John 3:15 Everyone who hates his brother is a murderer, and you know that no murderer has eternal

远的生命住在他里面。

约壹 3:16 主为我们舍命，在此我们就知道何为爱；我们也当为弟兄舍命。

约壹 3:17 凡有世上养生之物的，看见弟兄有需要，却向他塞住慈心，神的爱怎能住在他里面？

约壹 3:18 孩子们，我们相爱，不要只在言语和舌头上，总要在行为和真诚上。

约壹 4:7 亲爱的，我们应当彼此相爱，因为爱是出于神的；凡爱弟兄的，都是从神生的，并且认识神。

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。

约壹 4:9 神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。

约壹 4:10 不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。

约壹 4:11 亲爱的，神既是这样爱我们，我们也当彼此相爱。

约壹 4:12 从来没有人见过神；我们若彼此相爱，神就住在我们里面，祂的爱也在我们里面得了成全。

约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

约壹 4:19 我们爱，因为神先爱我们。

约壹 4:20 人若说，我爱神，却恨他的弟兄，就是说谎的；不爱他所看见的弟兄，就不能爱没有看见的神。

约壹 4:21 爱神的，也当爱他的弟兄，这是我们从祂所受的诫命。

life abiding in him.

1 John 3:16 In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers.

1 John 3:17 But whoever has the livelihood of the world and sees that his brother has need and shuts up his affections from him, how does the love of God abide in him?

1 John 3:18 Little children, let us not love in word nor in tongue but in deed and truthfulness.

1 John 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

1 John 4:8 He who does not love has not known God, because God is love.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

1 John 4:11 Beloved, if God has loved us in this way, we also ought to love one another.

1 John 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

1 John 4:19 We love because He first loved us.

1 John 4:20 If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

1 John 4:21 And this commandment we have from Him, that he who loves God love his brother also.