

第十五周

神的能力与神的智慧

诗歌：诗 21

读经：林前一 2, 23 ~ 24, 30, 罗六 6, 19, 22, 弗一 9, 11, 三 11

【周一】

壹 保罗在林前一章二十四节提到基督是神的能力与神的智慧之前，在二十三节宣告说，“我们…是传扬钉十字架的基督，对犹太人为绊脚石，对外邦人为愚拙”：

- 一 这指明这位作为神的能力与神的智慧，为要完成神经纶的基督，是钉十字架的基督，一位不作什么来救自己的基督——24 节。
- 二 在人眼中，一个人若被钉十字架，他会被认为是无能的，因为一个有能力的人不会让自己被钉十字架；然而，基督是神的能力，却被钉十字架。
- 三 不仅如此，从人的观点来看，一个智慧的人会想办法躲避钉十字架；然而，基督是神的智慧，却被钉十字架——加二 20。

【周二】

四 钉十字架的基督是神的能力——林前一 24：

Week Fifteen

God's Power and God's Wisdom

Hymns: E24

Scripture Reading: 1 Cor. 1:2, 23-24, 30; Rom. 6:6, 19, 22; Eph. 1:9, 11; 3:11

§ Day 1

I. **Before mentioning Christ as the power of God and the wisdom of God in 1 Corinthians 1:24 Paul, in verse 23, declares, "We preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness":**

- A. This indicates that the Christ who is the power of God and the wisdom of God for the carrying out of God's economy is the crucified Christ, a Christ who did not do anything to save Himself—v. 24.
- B. In man's eyes, if a person is crucified, he is deemed powerless, because a powerful person would not allow himself to be crucified; nevertheless, the Christ who is the power of God was crucified.
- C. Furthermore, from the human perspective, a wise person would find ways to avoid crucifixion, yet the Christ who is the wisdom of God was crucified—Gal. 2:20.

§ Day 2

D. The crucified Christ is the power of God—1 Cor. 1:24:

- 1 在基督的十字架这里，我们看见神的能力。
- 2 要打败撒但、世界、罪、堕落的人、肉体、天然的生命、旧造和规条，都需要神的能力。
- 3 基督的死——基督的钉十字架——已经成了神的能力——24 节。

五 钉十字架的基督是神的智慧——二 7:

- 1 我们要完成任何事，就需要基督作能力和智慧——一 24。
- 2 智慧是为着计划和定意，能力是为着实现、完成所计划和定意的。

【周三】

- 3 当我们经历钉十字架的基督，祂对我们就不仅成为神的能力，也成为神的智慧——罗六 6，加二 20。
- 4 钉十字架的基督作为神的智慧，与神照着祂的喜悦，并祂完成祂旨意的方式，所定之深奥的计划有关——弗一 9，11，三 11：
 - a 我们既有钉十字架的基督作神的智慧，就不需要寻求一条路来完成神的旨意。
 - b 只要经历钉十字架的基督，自然就有路来行神的旨意。
 - c 我们会很有智慧地来行神的旨意——西一 9，四 12。
 - d 只要我们经历钉十字架的基督，基督就要成为从神给我们的智慧，以完成祂的计划；我们会有神的智慧来行祂的旨意——一 9。

六 当我们经历钉十字架的基督时，我们就被了结——加二 20:

1. In the cross of Christ we see God's power.
2. It takes the power of God to defeat Satan, the world, sin, fallen man, the flesh, the natural life, the old creation, and the ordinances.
3. The death of Christ—His crucifixion—has become the power of God—v. 24.

E. The crucified Christ is the wisdom of God—2:7:

1. In order to accomplish anything, we need Christ as both power and wisdom—1:24.
2. Wisdom is for planning and purposing, whereas power is for carrying out and accomplishing what is planned and purposed.

§ Day 3

3. When we experience the crucified Christ, He becomes to us not only the power of God but also the wisdom of God—Rom. 6:6; Gal. 2:20.
4. The crucified Christ as God's wisdom is related to God's deep and profound plan according to His good pleasure and also according to God's way to fulfill His will—Eph. 1:9, 11; 3:11:
 - a. Since we have the crucified Christ as God's wisdom, there is no need for us to seek a way to carry out God's will.
 - b. Simply by experiencing the crucified Christ, we spontaneously have a way to do God's will.
 - c. We become very wise in doing the will of God—Col. 1:9; 4:12.
 - d. As long as we experience the crucified Christ, Christ will become to us God's wisdom to fulfill His plan; we will have the wisdom of God to do His will—1:9.

F. When we experience the crucified Christ, we are terminated—Gal. 2:20:

- 1 我们的一切所是、所有和所能，都已完全了结。
- 2 当我们呼求主耶稣的名，经历并享受祂的时候，祂的钉十字架就会了结我们。
- 3 钉十字架的基督不仅是能力，也是使我们蒙拯救脱离肉体、天然生命和旧造的道路。

【周四】

贰 我们是蒙神所召的人，需要认识并经历基督的能力和智慧——林前一 24:

一 林前一章二节提到“蒙召的圣徒”：

- 1 在基督里的信徒乃是蒙召的圣徒，并不是蒙召作圣徒；这是地位上的事，是地位上的圣别，为了达到性质上的圣别。
- 2 呼求主的名，包含信入祂——罗十 14。
- 3 所有在主里的信徒，都该是呼求的人——徒九 14，21，二二 16。
- 4 我们已经蒙召来呼求，就是蒙神呼召来呼求主的名。
- 5 对那蒙神所召的，基督总是神的能力与神的智慧。

二 “那蒙召的”，（林前一 24，）就是那些在永远里为神所拣选，（弗一 4，）在时间里相信基督（徒十三 48）的信徒。

三 对那相信基督并呼求祂名的人，祂总是神的能力与神的智慧。

四 钉十字架的基督是神的能力，为要拯救我们；也是神的智慧，为要完成祂的计划：

- 1 能力是才能，智慧是道路。

1. All that we are, all that we have, and all that we can do—all is completely terminated.
2. When we call on the name of the Lord Jesus, as we are experiencing and enjoying Him, His crucifixion will terminate us.
3. Christ crucified is not only the power but also the way for us to be delivered from the flesh, the natural life, and the old creation.

§ Day 4

II. As those who are called by God, we need to know and experience Christ's power and wisdom—1 Cor. 1:24:

A. First Corinthians 1:2 mentions "the called saints":

1. The believers in Christ are called saints, not called to be saints; this is a positional matter, a sanctification in position with a view to sanctification in disposition.
2. To call upon the name of the Lord implies to believe into Him—Rom. 10:14.
3. All the believers in the Lord should be callers—Acts 9:14, 21; 22:16.
4. We have been called to call, called by God to call upon the name of the Lord.
5. To those called by God, Christ is the power of God and the wisdom of God.

B. Those who are called (1 Cor. 1:24) refers to the believers who were chosen by God in eternity (Eph. 1:4) and who believed in Christ in time (Acts 13:48).

C. To those who believe in Christ and call upon His name, He is the power of God and the wisdom of God.

D. Christ crucified is the power of God for saving us and the wisdom of God for fulfilling His plan:

1. Power is the ability, and wisdom is the way.

- 2 基督首先是我们的能力，然后是我们的智慧，也就是说，是我们的道路。
- 3 基督是神的能力，来完成神的经纶；祂也是神的智慧，就是神的道路，来完成神的经纶。

五 基督作为神的能力，用大能加强我们，在我们的所是和所作上供应、维持我们：

- 1 在我们一切的遭遇和景况中，基督这神的能力，叫我们能忍受苦难、背负重担、并稳定站住。
- 2 祂也维持我们，叫我们不动摇；因此，保罗宣告说，“我在那加我能力者的里面，凡事都能作”——腓四 13。
- 3 基督作为神的能力，借着祂神圣的分赐，天天供应我们并维持我们。

六 基督作为神的智慧，不断地从神流向我们，在我们的经历中，成为我们当下且实际的智慧——林前一 24。

叁 “你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎”——30 节：

一 在这节保罗不是说，基督成了我们的智慧；他乃是说，基督成了“从神给我们”的智慧：

- 1 “从神给我们”这个说法，指明有一种传输是现今的、实际的、经历的，也是持续进行的。
- 2 基督成了从神给我们的智慧，指明有从神传输给我们的基督作为智慧，作我们每天的经历。
- 3 我们不断需要基督作为从神给我们的智慧。

二 基督成了从神给我们的智慧，作为在神救恩里

2. Christ is first our power, and then He is our wisdom, that is, our way.

3. Christ is the power of God to carry out God's economy, and He is also the wisdom of God, the way of God, to carry out God's economy.

E. Christ as the power of God strengthens us with a dynamic power, supplying and sustaining us in what we are and what we do:

1. In all our circumstances and conditions, Christ as the power of God enables us to suffer, to bear burdens, and to stand firm.
2. He also sustains us to the point of being unshakable; for this reason, Paul declares, "I am able to do all things in Him who empowers me"—Phil. 4:13.
3. Christ as the power of God is daily supplying and sustaining us through His divine dispensing.

F. Christ as the wisdom of God flows unceasingly from God to us to be our present and practical wisdom in our experience—1 Cor. 1:24.

III. "Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption"—v. 30:

A. In this verse Paul does not say that Christ became our wisdom; instead, he says that Christ became wisdom "to us from God":

1. The expression to us from God indicates something present, practical, experiential, and ongoing in the way of transmission.
2. For Christ to become wisdom to us from God indicates that there is the transmission of Christ as wisdom from God to us for our daily experience.
3. We need Christ continually as wisdom to us from God.

B. Christ became wisdom to us from God as three vital things in God's

【周五】

- 1 祂是我们的公义（为着我们的已往），借此我们已经得神称义，使我们能在灵里重生，得着神的生命——罗五 18。
- 2 祂是我们的圣别（为着我们的现在），借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化——六 19，22。

【周六】

- 3 祂是我们的救赎（为着我们的将来），就是我们的身体得赎，（八 23，）借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式。（腓三 21。）
- 4 我们能有分于这样完整且完全的救恩，使我们的全人——灵、魂、体——在生机上与基督成为一，并使基督成为我们的一切，乃是出于神。
- 5 这全是出于神，不是出于我们自己，使我们可以在祂里面，而不在自己里面，夸口并夸耀——弗三 20 ~ 21。

§ Day 5

1. He is our righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life—Rom. 5:18.
2. He is our sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life—6:19, 22.

§ Day 6

3. He is our redemption (for our future), that is, the redemption of our body (8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21).
4. It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us.
5. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves—Eph. 3:20-21.

第十五周■周一

晨兴喂养

林前一 23 ~ 24 “我们却是传扬钉十字架的基督，对犹太人为绊脚石，对外邦人为愚拙；但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。”

这位作为神的能力与神的智慧，为要完成神经纶的基督，是钉十字架的基督，一位不作什么来救自己的基督。在人眼中，一个人若被钉十字架，他会被认为是无能的，因为一个有能力的人不会让自己被钉十字架；然而，基督是神的能力，却被钉十字架。不仅如此，从人的观点来看，一个智慧的人会想办法躲避钉十字架；然而，基督是神的智慧，却被钉十字架。（新约总论第十册，一二四至一二五页。）

信息选读

保罗在〔哥林多前书〕，并不强调基督的复活。他反而强调要传钉十字架的基督。毫无疑问，犹太人和希利尼人都比较喜爱听复活的基督。对犹太人来说，这是一个大神迹。…希利尼人可能认为论复活的话非常有哲理；他们寻求智慧，也许有兴趣想要知道死人怎么能又活过来。然而，保罗传的是钉十字架的基督，一位不作什么来救自己的基督。（一 23。）…保罗跟随钉十字架的基督，对犹太人为绊脚石，对希利尼人为愚拙。…赞美主！对我们来说，今天钉十字架的基督是神的能力，也是神的智慧。（24。）

基督如果不钉十字架，神就不能拯救我们。照新约看，离了基督的十字架，神就无法拯救我们。…宇宙间有许多种难处：有撒但、世界、和罪的难处，也有人的难处。神为着祂的目的所创造的人堕落

WEEK 15 — DAY 1

Morning Nourishment

1 Cor. 1:23-24 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

The Christ who is the power of God and the wisdom of God for the carrying out of God's economy is the crucified Christ, a Christ who did not do anything to save Himself. In man's eyes, if a person is crucified, he is deemed powerless, because a powerful person would not allow himself to be crucified, yet the Christ who is the power of God was crucified. Furthermore, from man's perspective, a wise person would find ways to avoid crucifixion, yet the Christ who is the wisdom of God was crucified. (The Conclusion of the New Testament, p. 3119)

Today's Reading

In 1 Corinthians Paul does not emphasize Christ's resurrection. Rather, he emphasizes the preaching of Christ crucified. No doubt, both the Jews and the Greeks would have preferred to hear of a resurrected Christ. For Jews, this would have been a great miracle...The Greeks may have regarded a word about resurrection as very philosophical. In their quest for wisdom they may have been interested to learn how a dead person could become alive again. Nevertheless, Paul preached a crucified Christ, a Christ who did not do anything to save Himself [1:23]...It was a stumbling block to Jews and foolishness to Greeks that Paul followed a crucified Christ.

Praise the Lord that for us today the crucified Christ is the power of God and the wisdom of God [v. 24]! God cannot save us apart from the crucifixion of Christ. According to the New Testament, God has no way to save anyone apart from the cross of Christ. In the universe there are many kinds of

了，成为有罪的。不仅如此，与人有关的，还有肉体 and 天然生命的难处。此外，宇宙中的一切都变旧了，也就是说，都腐朽、败坏了。…老旧指明缺少生命。…因着撒但、世界、以及人（带着罪、肉体、和天然生命）的缘故，整个宇宙，包括诸天和地在内，都变得老旧、腐败、毁坏，并且满了死亡。…除了这一切问题以外，还有一个难处，是关乎神为着人的生活而给人的典章和规条。因此，十字架对付撒但、世界、罪、人、肉体、天然的生命、老旧和规条等难处。要解决这些难处，基督就必须钉在十字架上。

基督必须先穿上人的性情，才能被钉死，以解决以上所有的难处。这就是说，祂必须成为一个人，成为一个受造之物。借着成为人，基督成了受造之物。祂穿上人的性情，目的不仅要替我们死，为我们的罪流血，也是要解决撒但、世界、罪、堕落的人、天然的生命、肉体、老旧和规条等难处。

虽然基督可以拒绝十字架的死，但祂还是被钉了。照人的领会，基督是被人处决的；不过，祂对自己受死的领会不同。在约翰十章十一节主耶稣说，“我是好牧人，好牧人为羊舍命。”在十八节主接着说到祂的生命：“没有人夺我的命去，是我自己舍的。我有权柄舍了，也有权柄再取回来。”祂的生命不是被人夺去；相反的，祂是为我们舍了祂的生命。…基督不为自己争战，反倒接受了十字架的死。祂愿意被钉死，好完成救赎，解决宇宙间所有的难处。钉十字架的基督对那些求神迹的人为绊脚石，对那些寻求智慧的人为愚拙；但对我们这些相信的人，基督乃是神的能力和智慧。（哥林多前书生命读经，八二至八六页。）

参读：哥林多前书生命读经，第八篇。

problems. There are the problems of Satan, the world, and sin. There is also the problem of man. The man created by God for His purpose fell and became sinful. Other problems related to man are the flesh and the natural life. In addition, everything in the universe has become old; that is, it has become rotten, corrupt...Oldness indicates a shortage of life...Because of Satan, the world, and man with sin, the flesh, and the natural life, the whole universe, including the heavens and the earth, has become old, corrupt, ruined, and full of death. In addition to all these problems, there is the problem of the ordinances and regulations given by God for man's living. Therefore, the cross deals with the problems of Satan, the world, sin, man, the flesh, the natural life, oldness, and ordinances. In order for these problems to be solved, it was necessary for Christ to be crucified.

Before Christ could be crucified to solve all these problems, He had to put on human nature. This means that He had to become a man, a creature. By becoming a man, Christ became a creature. He took on human nature not only for the purpose of dying for us and of shedding His blood for our sins but also for the purpose of solving the problems of Satan, the world, sin, fallen man, the natural life, the flesh, oldness, and ordinances.

Although Christ could have refused death by crucifixion, He was crucified. According to the human understanding, Christ was executed by others. However, His understanding of His death was different. In John 10:11 the Lord Jesus said, "I am the good Shepherd; the good Shepherd lays down His life for the sheep." Concerning His life, the Lord went on to say in John 10:18, "No one takes it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it again." His life was not taken from Him. On the contrary, He gave up His life for us...Instead of fighting for Himself, Christ accepted the death of the cross. He was willing to be crucified in order to accomplish redemption and solve all the problems in the universe. Christ crucified is a stumbling block to those who seek signs, and foolishness to those who seek wisdom. But to us who believe, He is the power of God and the wisdom of God. (Life-study of 1 Corinthians, pp. 68-69, 71-72)

Further Reading: Life-study of 1 Corinthians, msg. 8

第十五周■周二

晨兴喂养

罗六 6 “...我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

加二 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。”

在基督的十字架这里，我们看见神的能力。要打败撒但、世界、罪、堕落的人、肉体、天然的生命、旧造和规条，都需要神的能力。...这种能力不是靠说话来作事的能力，像神在创造时所运用的能力。这乃是钉十字架的能力，是基督奇妙之死的能力。...基督的死已经成了神的能力，毁坏撒但，解决世界的难处，除掉罪，并且了结堕落的人、肉体、天然的生命和旧造。...借着这一个死，就是基督的死，宇宙间所有的难处都清除了。因此，钉十字架的基督是神的能力，废去所有消极的事物，并完成祂的计划。（哥林多前书生命读经，八六至八七页。）

信息选读

这位钉十字架的基督也是神的智慧。我们要完成一件事，不仅需要能力，也需要智慧。...智慧是为着计划和定意，能力是为着实现、完成所计划和定意的。...我们若有能力而没有智慧，就可能会白花力气。因此，我们需要基督作能力和智慧。

钉十字架的基督作为神的能力和智慧，可以应用于我们所面临脾气的难处。...我们经历一点生命的长大之后，就开始恨自己的脾气，盼望脱离脾气的

WEEK 15 — DAY 2

Morning Nourishment

Rom. 6:6 ...Our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

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.

In the cross of Christ we see God's power. It takes the power of God to defeat Satan, the world, sin, fallen man, the flesh, the natural life, the old creation, and the ordinances...This power is not that of doing things by speaking, such as the power God exercised in creation. Rather, it is the power of crucifixion, the power of the wonderful death of Christ...The death of Christ has become the power of God to destroy Satan, to solve the problem of the world, to eliminate sin, and to terminate fallen man, the flesh, the natural life, and the old creation...By one death, the death of Christ, all the problems in the universe have been cleared. Thus, Christ crucified is the power of God to abolish all negative things and carry out His plan. (Life-study of 1 Corinthians, pp. 72-73)

Today's Reading

This crucified Christ is also the wisdom of God. In order to accomplish anything, we need both power and wisdom...Wisdom is for planning and purposing, whereas power is for carrying out and accomplishing what is planned and purposed...If we have power without wisdom, we may use our strength in a foolish way. Therefore, we need Christ as both power and wisdom.

The crucified Christ as the power of God and the wisdom of God can be applied to the problem we face with our temper...After experiencing a certain amount of growth in life, we come to hate our temper and long to be free

捆绑。…我们不仅在婚姻生活里，更在日常生活各种情况中，一直受到脾气的搅扰。

许多爱主、寻求主的基督徒，都曾经这样祷告过：“主耶稣，你知道我很容易发脾气。主，你是耶和華救主，求你救我脱离发脾气的罪。哦，主啊，救我脱离脾气。”虽然许多人都这样祷告过，结果却没有一个人蒙拯救脱离脾气。我们在自己里面就没有能力胜过脾气，也没有智慧、没有办法胜过脾气。我们可能以为祷告会使我们有能力和智慧；然而，即使我们祷告了，我们还是没有能力、没有智慧。但是当我们呼求主名，享受基督，被赐生命的灵充满时，我们就没有脾气的难处了。我们自然就有胜过脾气的能力，也有对付脾气的路。这个能力和这条路是什么？就是基督的死。唯有钉十字架的基督，才是对付我们脾气的能力和智慧。

我们也可以将钉十字架的基督，作为神的能力和智慧，应用到我们需要忍耐这事上。我们都盼望能忍耐，但我从没有遇见一个真忍耐的人。…不过，当我们经历了钉十字架的基督，我们自然而然就有忍耐。这位钉十字架的基督，成了使我们能忍耐的能力和智慧。结果，我们有了忍耐的力量，也有了忍耐的路。实际上，我们不是努力忍耐；我们借着经历钉十字架的基督，就有忍耐。

我们可以将钉十字架的基督，应用到各种为人的经历上。…在这位钉十字架的基督里面，有复活和升天的元素。因此，我们享受钉十字架的基督，也就享受祂的复活和升天。经历基督的复活和升天的关键，就在于基督的钉十字架。钉十字架是进入基督一切丰富的门槛，十字架乃是经历基督并祂一切丰富的路。（哥林多前书生命读经，八七至八九页。）

参读：哥林多前书生命读经，第八篇。

from it...Not only in married life but in all kinds of situations in our daily life, we are troubled by our temper.

Many Christians who love the Lord and seek Him have prayed something like this: “Lord Jesus, You know how easy it is for me to lose my temper. Lord, You are Jehovah the Savior. I ask You to save me from this sin of losing my temper. O Lord, deliver me from this.” Although many have prayed in this way, none have been delivered from their temper as a result. In ourselves we simply do not have either the power to overcome our temper or the wisdom, the way, to do it. We may think that prayer will give us power and wisdom. However, even when we pray, we still do not have power and wisdom. But when we call on the name of the Lord, enjoy Christ, and are filled with the life-giving Spirit, we have no problem with our temper. Spontaneously, we have both the power to overcome our temper and the way to deal with it. What is this power and this way? It is the death of Christ. Only the crucified Christ is the power and the wisdom to deal with our temper.

We may also apply the crucified Christ as the power of God and the wisdom of God to our need for patience. We all desire to be patient. But I have never met a person who is truly patient...However, when we experience the crucified Christ, we automatically have patience. This crucified Christ becomes to us both the power and the wisdom for patience. As a result, we have both the strength and the way to be patient. Actually, we do not try to be patient. We simply are patient through our experience of Christ crucified.

The crucified Christ can be applied to all manner of human experiences... Within this crucified Christ there are the elements of resurrection and ascension. Thus, when we enjoy the crucified Christ, we also enjoy His resurrection and ascension. The key to experiencing the resurrection and ascension of Christ is found in Christ’s crucifixion. Crucifixion is the threshold into all the riches of Christ. The cross is the way to experience Christ with all His riches. (Life-study of 1 Corinthians, pp. 73-74)

Further Reading: Life-study of 1 Corinthians, msg. 8

第十五周■周三

晨兴喂养

弗一9 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

西一9 “所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。”

以弗所一章九节说到神在祂自己里面所预先定下的喜悦。在三章十一节，保罗说到神“在我们的主基督耶稣里，所立的永远定旨”。此外，在一章十一节保罗说，神“按祂意愿所决议的，行作万事”。钉十字架的基督作为神的智慧，与神照着祂的喜悦所定的计划有关；也是照着神完成祂旨意的方式。神照着祂的喜悦所定的计划，以及神完成祂旨意的路，乃是深奥的。然而，这些深奥的事都能应用到我们的经历中。（哥林多前书生命读经，八九页。）

信息选读

当我们经历钉十字架的基督时，祂之于我们乃是神的能力和神的智慧。我们既有钉十字架的基督作神的智慧，就不需要寻求一条路来完成神的旨意。只要经历钉十字架的基督，自然就有路来行神的旨意。我们会很有智慧地来行神的旨意。我们再也不需要下定决心来行神的旨意，或定意要行神的旨意。…到处都有基督徒祷告，愿神的旨意成就。…但是，不管信徒有多少次祷告神的旨意成就，神的旨意还是没有成就。…只要你经历钉十字架的基督，基督就要成为从神给你的智慧，以完成祂的计划。你会有神的智慧来行祂的旨意。…过了几个月、几

WEEK 15 — DAY 3

Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

Ephesians 1:9 speaks of God's good pleasure, which He purposed in Himself. In Ephesians 3:11 Paul refers to "the eternal purpose which He made in Christ Jesus our Lord." Furthermore, in Ephesians 1:11 Paul says that God "works all things according to the counsel of His will." The crucified Christ as the wisdom of God is related to God's plan according to His good pleasure and also according to God's way to fulfill His will. God's plan according to His good pleasure and His way to fulfill His will are deep and profound. Nevertheless, these profound matters can be applied to our experience. (Life-study of 1 Corinthians, pp. 74-75)

Today's Reading

When we experience the crucified Christ, He becomes to us both the power of God and the wisdom of God. Since we have the crucified Christ as God's wisdom, there is no need for us to seek a way to carry out God's will. Simply by experiencing the crucified Christ, we spontaneously have a way to do God's will. We become very wise in doing the will of God. No longer is it necessary for us to make up our mind to do God's will or to determine to do the will of God...Christians everywhere pray for the will of God to be done... But no matter how many times believers pray for the will of God to be done, the will of God is not accomplished...As long as you experience the crucified Christ, Christ will become to you the wisdom of God to fulfill His plan. You will have the wisdom of God to do His will...If you look backward after a

年，你再回头看，就懂得你的确有神的智慧，照着祂的旨意来完成祂的计划。当然，这不是你天然的智慧，乃是钉十字架的基督作神的智慧。

当我们经历钉十字架的基督时，我们就被了结。我们的一切所是、所有和所能，全都了结了。…你只要经历钉十字架的基督，就被了结。实际上，没有一个人能把自己钉在十字架上。可是，当我们呼求主耶稣的名，享受祂并经历祂的时候，祂的钉十字架就会了结我们。我们的一切所是就被这位钉十字架的基督了结。

钉十字架乃是我们蒙拯救脱离肉体、天然生命和旧造的路。钉十字架的基督不仅是能力，也是道路。…对我们这蒙召的人，钉十字架的基督总是神的能力和神的智慧，拯救我们脱离一切消极的事物。感谢祂，赞美祂，我们如今正在得救的过程中。我们越借着经历钉十字架的基督而得救，我们就越享受祂。（哥林多前书生命读经，八九至九一页。）

钉十字架的基督是神的能力，为要拯救我们；也是神的智慧，为要完成祂的计划。我们要有所成就，就需要能力和智慧。能力是才能，智慧是道路。基督首先是我们的能力，然后是我们的智慧，也就是说，是我们的道路。基督是神的能力，来完成神的经纶；祂也是神的智慧，就是神的道路，来完成神的经纶。

基督作为神的能力，用大能加强我们，在我们一切的所是和所行上供应、维持我们。在我们一切的遭遇和景况中，基督这神的能力，叫我们能忍受苦难、背负重担、并稳定站住。祂也维持我们，叫我们不动摇。因此，保罗宣告说，“我在那加我能力者的里面，凡事都能作。”（腓四 13。）基督这神的能力，借着祂神圣的分赐，天天供应我们并维持我们。（新约总论第十册，一二七页。）

参读：哥林多前书生命读经，第八篇。

period of months or years, you will realize that you did have the wisdom of God to carry out His plan according to His will. This, of course, is not your natural wisdom; it is the crucified Christ as the wisdom of God.

When we experience the crucified Christ, we are terminated. All that we are, all that we have, and all that we can do—all is completely terminated... You are terminated simply by experiencing the crucified Christ... It is impossible for anyone to crucify himself. But when we call on the name of the Lord Jesus, as we are enjoying Him and experiencing Him, His crucifixion will terminate us. All that we are is terminated by this crucified Christ.

Crucifixion is the way for us to be delivered from the flesh, the natural life, and the old creation. Christ crucified is not only the power; He is also the way... To us who have been called, the crucified Christ is the power of God and the wisdom of God for us to be delivered from all negative things. We thank Him and praise Him that we are now in the process of being saved. The more we are saved by experiencing the crucified Christ, the more we enjoy Him. (Life-study of 1 Corinthians, pp. 75-76)

Christ crucified is the power of God for saving us and the wisdom of God for fulfilling His plan. In order to achieve anything, we need both power and wisdom. Power is the ability, and wisdom is the way. Christ is first our power, and then He is our wisdom, that is, our way. Christ is the power of God to carry out God's economy, and He is also the wisdom of God, the way of God, to carry out God's economy.

Christ as the power of God strengthens us with a dynamic power, supplying and sustaining us in what we are and what we do. In all our circumstances and conditions, Christ as the power of God enables us to suffer, to bear burdens, and to stand firm. He also sustains us to the point of being unshakable. For this reason, Paul declared, "I am able to do all things in Him who empowers me" (Phil. 4:13). Christ as the power of God is daily supplying and sustaining us through His divine dispensing. (The Conclusion of the New Testament, p. 3121)

Further Reading: Life-study of 1 Corinthians, msg. 8

第十五周■周四

晨兴喂养

林前一2“写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人…”。

腓四13“我在那加我能力者的里面，凡事都能作。”

基督作为神的智慧，不断地从神流向我们，并在我们的经历中，成为我们当下且实际的智慧。当我们面临某些难处，并且领会自己不知如何处理的时候，就该应用基督作我们的智慧。我们若留在主面前，接受祂的分赐，祂就要传输到我们里面作智慧，以处理各种难处和事情。这就是在我们日常的生活中应用基督作智慧。（新约总论第十册，一二七至一二八页。）

信息选读

我们若有智慧，就会知道正确的作事方法；但我们若没有智慧，我们作事的方法就是愚昧的。…基督作为信徒的智慧乃是神圣的道路。因此，林前一章三十节的智慧，等于约翰十四章六节的道路，在这节主耶稣说，“我就是道路。”神的道路就是祂的智慧。我们若享受基督并有分于祂，就会得着祂作我们的智慧，作我们的道路。这智慧来自我们对基督的享受。日复一日，每时每刻，我们应该活在灵里，运用灵呼求主耶稣的名。我们若这样行，就会享受基督并得着祂作我们的智慧，就是我们作事的方法。

“但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”（林前一30。）…“从神给我们”这个说法，指明有一种传输是现今的、实际的、经历的，也是持续进行

WEEK 15 — DAY 4

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place...

Phil. 4:13 I am able to do all things in Him who empowers me.

Christ as the wisdom of God flows unceasingly from God to us to be our present and practical wisdom in our experience. As we face certain problems and realize that we do not know how to handle them, we should apply Christ as our wisdom. If we remain with the Lord to receive His dispensing, He will be transmitted into us as the wisdom to handle all kinds of problems and matters. This is to apply Christ as wisdom in our daily life. (The Conclusion of the New Testament, p. 3122)

Today's Reading

If we have wisdom, we will know the proper way to do things, but if we are not wise, our way of doing things will be foolish...Christ as wisdom to the believers is actually the divine way. Hence, wisdom in 1 Corinthians 1:30 is equal to the way in John 14:6, a verse in which the Lord Jesus says, “I am the way.” God’s way is His wisdom. If we enjoy Christ and participate in Him, we will have Him as our wisdom, as our way. This wisdom comes from our enjoyment of Christ. Day by day and hour by hour we should live in the spirit and exercise the spirit to call on the name of the Lord Jesus. If we do this, we will enjoy Christ and have Him as our wisdom, that is, our way of doing things.

“Of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption” [1 Cor. 1:30]... The expression to us from God indicates something present, practical, experiential, and ongoing in the way of transmission. For Christ to become

的。基督成了从神给我们的智慧，指明基督这智慧是从神传输给我们，作我们每天的经历。保罗这样写林前一章三十节，为要向信徒指明，基督该不断地成为从神给我们的智慧。

神从未在祂自己以外，将智慧当作一事物赐给我们。反之，在基督里，神自己就是给我们的智慧，不断地将基督——祂的智慧——传输到我们里面，作为神圣的元素，将我们构成智慧人。

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：(一)公义，为着我们的已往，借此我们已经得神称义，使我们能在灵里重生，得着神的生命；（罗五 18；）(二)圣别，为着我们的现在，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化；（六 19, 22；）(三)救赎，为着我们的将来，就是我们的身体得赎，（八 23，）借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式。（腓三 21。）我们能有分于这样完整且完全的救恩，使我们的全人——灵、魂、体——在生机上与基督成为一，并使基督成为我们的一切，这全是出于神。

一面来说，公义、圣别、和救赎包含神救恩的三个阶段：灵里重生（为着我们的已往），魂里圣别（为着我们的现在），以及身体得赎（为着我们的将来）；另一面来说，公义、圣别、和救赎是指神救恩之性质的三方面，是我们需要在每日的基督徒生活和工作中经历的。…每一天我们都需要是公义的，被圣别的，也需要在我们生活的一切事上蒙救赎。基督这神的智慧传输到我们里面，就在我们里面作一切事，使我们在行为上公义，并在我们的性情上圣别我们。因此，凡我们所作的，都必须是公义且圣别的。此外，基督这神的智慧还救赎我们脱离神以外的一切事物。（彼前一 18。）我们每天的生活和工作都必须是公义、圣别、蒙救赎的。（新约总论第十册，一二八至一三〇页。）

参读：哥林多前书生命读经，第九篇。

wisdom to us from God indicates that there is the transmission of Christ as wisdom from God to us for our daily experience. Paul composed verse 30 in the particular way he did in order to point out to the believers that Christ should continually become wisdom to us from God.

God has never given us wisdom as a thing apart from Himself. Rather, God Himself in Christ is wisdom to us, constantly transmitting Christ, His wisdom, into us as the divine element that constitutes us wise persons.

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (6:19, 22); and (3) redemption (for our future), that is, the redemption of our body (8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us.

On the one hand, righteousness, sanctification, and redemption cover three stages of God's salvation: regeneration in the spirit (for our past), sanctification in the soul (for our present), and redemption in the body (for our future). On the other hand, righteousness, sanctification, and redemption refer to three aspects of the nature of God's salvation that we need to experience daily in our Christian living and work...Every day we need to be righteous, we need to be sanctified, and we need to be redeemed in all matters of our living. Christ, the wisdom of God transmitted into our being, is doing everything within us to make us righteous in our deeds and to sanctify us in our nature. Hence, whatever we do must be righteous and holy. Not only so, Christ as the wisdom of God redeems us from all things other than God (1 Pet. 1:18). Every day our living and work must be righteous, holy, and redeemed. (The Conclusion of the New Testament, pp. 3122-3123)

Further Reading: Life-study of 1 Corinthians, msg. 9

第十五周■周五

晨兴喂养

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

罗六 22 “但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。”

基督作为公义，顾到我们的已往。从前我们是不义的，行事总是不义。如今基督已传输到我们里面，成为我们的公义，顾到我们的已往，使我们在祂里面蒙神悦纳。

因着我们已往的生活是罪恶的，我们需要基督作我们的公义。这是真正的救治，真正的医治。从前，因着我们的罪和过错，我们的已往是可怕的；但如今，因着基督，我们的已往是荣耀的。借着祂、由于祂、并在祂里面，我们已蒙神称义，我们的已往已得了赦免。（新约总论第十册，一三〇页。）

信息选读

公义实际上乃是基督自己。所以，基督不仅仅为着我们的已往是公义的，使我们得神称义；祂在我们的日常生活中也该是我们现在的公义。基督这公义使我们能对神、对人并对一切事物，全然是正义的，是对的。基督从神分赐到我们里面，作我们的生命、能力和智慧，使我们能活出这种公义的生活，一言一行，一举一动都是义的。

基督作为我们客观的义，乃是我们得神称义的那一位。（罗三 26。）称义是神照着祂义的标准称许我们的行动。…基督作为我们主观的义，乃是住在我们里面的那一位，为我们过一种能得神

WEEK 15 — DAY 5

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

Christ as righteousness takes care of our past. In the past we were unrighteous, always doing things unrighteously. Now Christ is transmitted into us as our righteousness to take care of our past in order that in Him we would be accepted by God.

Because our past life was sinful, we need Christ to be our righteousness. This is the real remedy, the real cure. Formerly, our past was awful because of our sins and wrongdoings, but now it is glorious because of Christ. By Him, through Him, and in Him, we have been justified by God, and our past has been forgiven. (The Conclusion of the New Testament, pp. 3123-3124)

Today's Reading

Righteousness is actually Christ Himself. Christ, therefore, is not merely to be righteousness for our past so that we may be justified by God; He should also be our present righteousness in our daily living. Christ as righteousness enables us to be right and just toward God, man, and everything else. Christ is dispensed from God into us to be our life, power, and wisdom so that in our living we can be righteous in every word, deed, movement, and action.

As our objective righteousness, Christ is the One in whom we are justified by God [Rom. 3:26]. Justification is God's action in approving us according to the standard of His righteousness...As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that

称义，并始终蒙神悦纳的生活。（腓三 9。）我们活这位基督并彰显祂，祂就成为我们每天的义。我们信徒不仅需要客观地接受基督作我们的义，更需要主观地活祂作我们的义。我们运用灵接触祂，就成为义的。我们越接触祂并享受祂，就越在祂里面成为义的。至终，因着有基督作到我们里面，我们就在基督里面成为神的义。（林后五 21。）

基督作为圣别，照顾我们的现在。…在我们自己里面，也就是在我们的天然生命里，我们完全不圣，没有圣别归神。然而，那在基督的生命里，不断传输到我们里面的神圣元素圣别我们，将我们分别归神，借此使我们圣别。

“成为圣别（或圣化）”（sanctification）比“圣别”（holiness）包含得更多；“成为圣别”乃是“圣别”在主观和经历上临到我们。圣别是事情本身，而成为圣别是圣别成了我们的经历。我们借着不断地呼求主名，就主观地得着基督作我们的圣别，经历祂作我们每日和每时的圣别。日复一日，我们需要经历基督作我们的圣别，叫我们日常的每一方面，包括我们的外表、态度和与人的关系，都是基督。我们越运用灵呼求主耶稣的名，就越从凡俗的事物分别出来，自己就不再是凡俗的。我们所享受的基督使我们成为圣的、圣别的、分别的。这样，我们就不再是凡俗的；我们乃是分别、圣别、特别的，与世人完全不同。这就是成为圣别——基督在我们的经历中，成为我们的圣别。

基督作为从神给我们的圣别，不只在地位上，更在性情上圣别我们，使我们能从一切凡俗的事物中分别归神。祂是我们圣化的能力，也是圣化的因素，借着祂神圣的分赐，一直传输到我们里面，使我们的全人——灵、魂、体——得以圣别，完全成圣，满有神圣的成分。（新约总论第十册，一三〇至一三三页。）

参读：新约总论，第三百零七篇。

is always acceptable to God (Phil. 3:9). When we live this Christ and express Him, He becomes our daily righteousness. As believers, we need not only to receive Christ as our righteousness but also to live Him as righteousness subjectively. When we exercise our spirit to contact Him, we become righteous. The more we contact Him and enjoy Him, the more righteous we become in Him. Eventually, by having Christ wrought into us, we become the righteousness of God in Christ (2 Cor. 5:21).

Christ as sanctification takes care of our present...In ourselves, that is, in our natural life, we are altogether not holy, not sanctified unto God. However, the divine element in the life of Christ that is constantly transmitted into our being sanctifies us, separating us unto God and thereby making us holy.

Sanctification is more than holiness; it is holiness “to us” in a subjective and experiential way. Whereas holiness refers to the thing itself, sanctification is holiness becoming our experience. By calling on the name of the Lord continually, we gain Christ as our holiness in a subjective way and experience Him as our daily and hourly sanctification. Day by day we need to experience Christ as our sanctification in order that every aspect of our daily walk, including our appearance, our attitude, and our relationships, would be Christ. The more we exercise the spirit to call on the name of the Lord Jesus, the more we are separated from what is common and from being common ourselves. The Christ we enjoy causes us to become holy, sanctified, and separated. In this way, we are no longer common; instead, we are sanctified, separated, marked out, and absolutely different from the worldly people. This is sanctification—Christ becoming our holiness in our experience.

Christ as the sanctification to us from God is sanctifying us not only in position but also in disposition so that we can be set apart to God from everything common. He is both the power of our sanctification and the factor for our sanctification. Through Him, the divine dispensing is continually transmitted into us, sanctifying our whole being—spirit, soul, and body—making us holy, full of the divine element. (The Conclusion of the New Testament, pp. 3124-3125)

Further Reading: The Conclusion of the New Testament, msg. 307

第十五周■周六

晨兴喂养

罗八 23 “不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

腓三 21 “祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。”

基督作为救赎，照顾我们的将来。基督作为公义拯救我们，使我们在相信基督，以致在祂里面蒙称义时，就在我们灵里得蒙重生。基督作为圣别，现今正在变化我们的魂，借此使我们圣别；然而我们的身体仍未得救。将来，我们的身体要在基督里得赎；这就是说，基督将成为我们的救赎。有一天，我们的身体要改变形状，同形于基督荣耀的身体。（腓三 21。）这是我们的身体得赎，就是儿子名分的完满享受。（罗八 23。）（新约总论第十册，一三三页。）

信息选读

我们身上一切天然的、肉体的、属己的、世俗的、罪恶的、旧造的、以及属撒但的，全都必须钉在十字架上，经过神的审判，才能得赎而得荣耀。先有救赎，才有荣耀。我们都还在旧造里，在天然的生命里。因此我们需要接受十字架的审判，好得着基督作救赎，有资格得享神的荣耀。这是为着我们今天的生活，也是为着我们将来的身体得赎，全人进入神的荣耀，永永远远显出神的荣美灿烂。

救赎包括三件事：被带回归神、了结和顶替。…首先，我们享受基督作我们的分时，就经历基督作

WEEK 15 — DAY 6

Morning Nourishment

Rom. 8:23 ...We ourselves also, who have the firstfruits of the Spirit,... groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

Christ as redemption takes care of our future. Christ as righteousness saved us in that when we believed in Christ and were justified in Him, we were regenerated in our spirit. Christ as sanctification is now transforming our soul, thereby making us holy, yet our body still remains unsaved. In the future our body will be redeemed in Christ; that is, Christ will be our redemption. One day our body will be transfigured into the same body of glory possessed by Christ (Phil. 3:21). This is the redemption of our body, the full enjoyment of our sonship (Rom. 8:23). (The Conclusion of the New Testament, pp. 3125-3126)

Today's Reading

Everything in us that is of the natural being, the flesh, the self, the world, sin, the old creation, and Satan must be crucified and judged by God before we can be redeemed and glorified. First, there is redemption, then glory. We are all still in the old creation and in the natural life. Therefore, we need to take the judgment of the cross in order that we can receive Christ as our redemption and be qualified to enjoy God's glory. This is both for our living today and for the redemption of our body in the future, when our whole being will enter into God's glory and will express His glory and radiance forever.

Redemption includes three matters: being brought back to God, terminated, and replaced...First, when we enjoy Christ as our portion, we

我们的救赎，因此被带回归神。在我们的经历中，我们可能失迷而离开主；但是当我们享受基督，借此成为公义和圣别时，我们就被带回归神。其次，救赎也包括了结。那住在我们里面、供应我们、并成为我们滋养的基督，也了结我们。…第三，救赎包括被基督顶替。基督了结我们，就以祂自己顶替我们。…这不只是圣别；圣别将我们分别出来，并使我们与别人不同；这是变化的真实过程，在我们的元素，我们老旧的构成被了结，并且以新的元素，新的构成——在复活里的基督自己——来顶替。…将来我们的身体得赎，将是我们的身体改变形状，但今天我们可以经历基督作那使我们里面的人改变形状的一位。

在日常生活的每一件事上，我们都需要被带回归神、被了结、并被基督顶替。在召会生活里，我们也需要蒙救赎，因为在许多事上，我们还是非常天然，就如我们对圣徒的偏爱和关切。…我们在一切事上都需要是公义、圣别、蒙救赎的。当基督在我们的日常经历中，成了从神给我们的智慧时，至终祂就要在一切事上成为我们的公义、圣别和救赎。

每一天，基督这神的能力和智慧都从神这赐与者传输给我们这些享受者。（弗一 19～22。）没有基督这从神传输给我们的能力和智慧，我们就没有任何能力或智慧。有时我们可能软弱，落在罪和黑暗里，而从这传输暂时切断，但每当我们转向主并承认我们的罪时，我们就得着赦免，再次接上这传输。这传输一恢复，我们就享受基督作我们的能力、智慧、公义、圣别和救赎。我们必须学习一直留在这个传输里。我们享受这继续不断的传输，就是享受基督的路。（新约总论第十册，一三三至一三六页。）

参读：新约总论，第三百零七篇。

will experience Christ as our redemption and thus will be brought back to God. In our experience we may go astray from the Lord. But when we enjoy Christ and thereby become righteous and sanctified, we are brought back to God. Second, redemption also includes termination. The Christ who dwells in us, supplies us, and becomes our nourishment also terminates us...Third, redemption includes being replaced by Christ. When Christ terminates us, He replaces us with Himself...This is more than sanctification, which separates us and makes us different from others. This is the actual process in which our element, our old constitution, is terminated and replaced with a new element, a new constitution—Christ Himself in resurrection... The future redemption of our body will be the transfiguration of our body, but today we may experience Christ as the One who transfigures our inner being.

With regard to everything in our daily life, we need to be brought back to God, terminated, and replaced with Christ. In the church life we also need redemption because we are still very natural in many matters, such as our preference or care for the saints...In all things we need to be righteous, sanctified, and redeemed. When Christ becomes wisdom to us from God in our daily experience, eventually in everything He will be our righteousness, sanctification, and redemption.

Every day Christ, the power and wisdom of God, is being transmitted from God the Giver to us the enjoyers (Eph. 1:19-22). Without the transmission of Christ as power and wisdom to us from God, we have no power or wisdom. At times we may be weak, in sin, and in darkness, and thus be temporarily cut off from this transmission, but whenever we turn to the Lord and confess our sins, we are forgiven and are connected again to the transmission. As the transmission resumes, we enjoy Christ as our power, wisdom, righteousness, sanctification, and redemption. We must learn to remain in this transmission all the time. Our enjoyment of this continual transmission is the way to enjoy Christ. (The Conclusion of the New Testament, pp. 3126-3128)

Further Reading: The Conclusion of the New Testament, msg. 307

第三周诗歌

21

敬拜父 — 祂的智慧

8 6 8 6 重 (英 24)

G 大调

4/4

5 | 1 1 3 3 | 2 1 2 3 | 2 1 3 2 | 1 — —

一 父, 你 智 慧 同 你 恩 典, 全 在 基 督 集 中;

2 | 3 2 1 3 | 5 4 3 2 3 5 | 5 — 5 — | 6 — 5 ^{#4} | 5 — —

你 使 祂 作 我 们 智 慧, 因 祂 我 蒙 恩 宠。

G 3 | 5 3 1 3 | 2 1 2 3 2 1 | 5 — 4 — | 3 • 4 2 2 | 1 — — ||

你 使 祂 作 我 们 智 慧, 因 祂 我 蒙 恩 宠。

二 你的计划全在于祂, 祂是你恩之路;
在祂—你这智慧—里面, 我得享你丰富。

三 因祂, 我们得蒙称义, 祂是我们公义;
我们借祂也得成圣, 我们圣洁是彼。

四 照着你的永远计划, 祂也是我救赎;
最终将我身体救赎, 使我全人成熟。

五 在你神圣经营之中, 祂是你的智慧;
为祂, 我们俯伏敬拜, 向你献上赞美。

六 在祂, 我们已经看见 你智丰富深广;
但是还要加富、加深, 全在我们身上。

WEEK 3 — HYMN

O God, in Christ all focused is

Worship of the Father — His Wisdom

24

1. O God, in Christ all fo - cused is Thy wis - dom with Thy grace; As

wis - dom Thou mad'st Him to us, In Him Thy way we trace. As

wis - dom Thou mad'st Him to us, In Him Thy way we trace.

2. What Thou has planned is all in Him,
Thy way of grace is He;
In Him, Thy Wisdom, we have all,
That glory be to Thee.

3. In Him, who is our righteousness,
Have we been justified;
In Him, who is our holiness,
We're being sanctified.

4. Redemption too He is to us,
According to Thy plan,
That we may fully be redeemed
To be a perfect man.

5. He is Thy wisdom, Father God,
In Thine economy;
For Him we offer praise to Thee
With all humility.

6. Thy wisdom we have seen in Him,
So rich and so profound;
Yet richer, deeper, in Thy way,
By us will it be found.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.