

第五周

神对约伯的心意— 使好人成为神人

诗歌：399

读经：伯一 1, 8, 二 3, 9, 二七 5, 三一 6, 四二 5～6

伯 1:1 乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。

伯 1:8 耶和华问撒但说，你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事。

伯 2:3 耶和华问撒但说，你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事；你虽激动我攻击他，无故地毁灭他，他仍然持守他的纯全。

伯 2:9 他的妻子对他说，你仍然持守你的纯全么？你咒诅神，死了罢。

伯 27:5 我绝不称你们为义！我至死必不丢弃自己的纯全。

伯 31:6 （愿神用公道的天平称我，好知道我的纯全；）

伯 42:5 我从前风闻有你，现在亲眼看见你。

伯 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

【周一】

壹 圣经六十六卷书只说到一件事——神在基督里作为那灵，要将祂自己分赐到我们里面，作我们的生命、性情和一切，好叫我们能活基督并彰显基督——弗三 16～17 上，腓一 21 上：

一 这该是管制我们生活的原则——约六 57。

二 在实际的一面，这该是今天作我们享受的生命树——启二二 14。

【周二】

Week Five

God's Intention with Job— That a Good Man Become a God-man

Hymns: E538

Scripture Reading: Job 1:1, 8; 2:3, 9; 27:5; 31:6; 42:5-6

Job 1:1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.

Job 1:8 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil.

Job 2:3 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity, though you have moved Me against him to destroy him without cause.

Job 2:9 Then his wife said to him, Do you still hold fast your integrity? Curse God and die.

Job 27:5 Far be it from me to declare you righteous! / Until I die, I will not put away my integrity from me.

Job 31:6 Let Him weigh me in a righteous balance, / And let God know my integrity -

Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;

Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

§ Day 1

I. **The Bible of sixty-six books is for only one thing—for God in Christ as the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ—Eph. 3:16-17a; Phil. 1:21a:**

A. This should be the principle that governs our life—John 6:57.

B. In a practical way, this should be today's tree of life for our enjoyment—Rev. 22:14.

§ Day 2

贰 约伯是一个好人，表现他自己的完全、正直和纯全——伯二七 5，三一 6，三二 1：

一 完全与里面的人有关，正直与外面的人有关——1。

二 约伯是一个纯全的人；纯全是完全和正直的总和——二 3，9，二七 5，三一 6：

1 关于约伯这个人，纯全是他这人的总体表现。

2 在性格上，约伯是完全、正直的；在道德上，他有高标准的纯全。

三 约伯在积极一面敬畏神，在消极一面远离恶事——一 1：

1 神造人不仅是要人敬畏祂、不犯错；神按着自己的形像，照着自己的样式造人，乃是为叫人彰显祂——创一 26。

2 彰显神比敬畏神和远离恶事更高。

3 约伯在他的完全、正直和纯全上所达到的全是虚空，并没有完成神的定旨，也没有满足神的愿望；因此，神对约伯有爱的关切——伯一 6～8，二 1～3。

四 唯有神知道约伯有一个需要——他里面没有神；因此，神要约伯得着祂以彰显祂，好成就祂的定旨——四二 5～6。

【周三】

叁 神的心意是要约伯成为神人，在神的属性里彰显神——二二 24～25，三八 1～3：

一 神将约伯引进另一个范围，就是神的范围，使约伯能得着神，而不是在他完全、公义和纯全

II. Job was a good man, expressing himself in his perfection, uprightness, and integrity—Job 27:5; 31:6; 32:1:

A. Being perfect is related to the inner man, and being upright is related to the outer man—1:1.

B. Job was a man of integrity; integrity is the totality of being perfect and upright—2:3, 9; 27:5; 31:6:

1. With respect to Job, integrity is the total expression of what he was.

2. In character, Job was perfect and upright, and in his ethics, he had a high standard of integrity.

C. Job feared God positively and turned away from evil negatively—1:1:

1. God did not create man merely to fear Him and not do anything wrong; rather, God created man in His own image and according to His likeness that man may express God—Gen. 1:26.

2. To express God is higher than fearing God and turning away from evil.

3. What Job had attained in his perfection, uprightness, and integrity was altogether vanity; it neither fulfilled God's purpose nor satisfied His desire, and thus He was lovingly concerned for Job—Job 1:6-8; 2:1-3.

D. Only God knew that Job had a need—he did not have God within him; therefore, God wanted Job to gain Him in order to express Him for the fulfillment of His purpose—42:5-6.

§ Day 3

III. God's intention was that Job would become a God-man, expressing God in His attributes—22:24-25; 38:1-3:

A. God ushered Job into another realm, the realm of God, that Job might gain God instead of his attainments in his perfection, righteousness, and

上的成就——四二5～6。

二 神对约伯的心意，是要销毁他，剥夺他在最高标准的道德上，所达到并成就的完全和正直——三一6。

三 神的心意是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯——一6～8，二3～6。

【周四】

四 神的心意是要使约伯成为属神的人，充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神——提前六11，提后三17。

五 神在约伯身上施行剥夺和销毁，好将他拆毁，使神能有一个根据和一条路，用神自己重建约伯，使他成为神人，在生命和性情上与神一样（但无分于祂的神格），好彰显神——弗三16～21。

【周五】

肆 神在基督里，构造到人里面，人也构造到神里面；神与人调和在一起，成了一个实体，称为神人——太一21，23，路一35，多二13，提前二5：

一 许多神人，就是神的众子，乃是第一个神人基督的扩增、复制、再制和继续——约十二24，来二10，罗八29。

二 神人乃是有分于神的生命和性情的人，因此，在神的生命和性情上，成为与神是一，借此彰显祂——约三15，彼后一4，林前六17。

integrity—42:5-6.

B. God's intention with Job was to consume him and to strip him of his attainments, his achievements, in the highest standard of ethics in perfection and uprightness—31:6.

C. God's intention was to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes—1:6-8; 2:3-6.

§ Day 4

D. God's intention was to make Job a man of God, filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ—1 Tim. 6:11; 2 Tim. 3:17.

E. God's stripping and consuming were exercised over Job to tear him down that God might have a base and a way to rebuild him with God Himself so that he might become a God-man, the same as God in His life and nature but not in His Godhead, in order to express God—Eph. 3:16-21.

§ Day 5

IV. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man—Matt. 1:21, 23; Luke 1:35; Titus 2:13; 1 Tim. 2:5:

A. The many God-men, the many sons of God, are the increase, reproduction, duplication, and continuation of Christ, the first God-man—John 12:24; Heb. 2:10; Rom. 8:29.

B. A God-man is one who partakes of God's life and nature, thus becoming one with God in His life and nature and thereby expressing Him—John 3:15; 2 Pet. 1:4; 1 Cor. 6:17.

三 神人由神所生，成为神的儿女，有神的生命和性情——约一 12～13，三 6：

1 神人有属人与神圣的两种生命，以及人性和神性的两种性情。

2 神人乃是生命人——约壹五 11～13，罗八 2，6，10～11。

3 神人乃是金人——出二五 11，彼前一 7，启三 18，二一 18 下。

四 神人由神所构成，有神作其生命、生命的供应和一切；因此，神人是人又神，是神又人——弗三 16～17 上。

五 神人乃是新造，以及在基督里神的义——林后五 17，21。

【周六】

六 神人用全人（就是出于全心、全魂、全心思并全力）爱主——可十二 30。

七 神人不信靠肉体，否认己，并操练灵活基督——腓三 3，太十六 24，提前四 7，腓一 21 上。

八 神人是有神的话，吸入神的气之属神的人——提前六 11，提后三 16～17。

九 神人领悟自己不是独立的个体，乃是团体神人——基督的身体，一个新人——的一部分——林前十二 12～13，弗四 16，西三 10～11。

C. A God-man has been born of God to be a child of God, having the life and nature of God—John 1:12-13; 3:6:

1. A God-man has two lives, the human and the divine, and two natures, humanity and divinity.

2. A God-man is a life-man—1 John 5:11-13; Rom. 8:2, 6, 10-11.

3. A God-man is a gold-man—Exo. 25:11; 1 Pet. 1:7; Rev. 3:18; 21:18b.

D. A God-man is constituted with God, having God as his life, life supply, and everything; thus, a God-man is man yet God and God yet man—Eph. 3:16-17a.

E. A God-man is a new creation and the righteousness of God in Christ—2 Cor. 5:17, 21.

§ Day 6

F. A God-man loves the Lord with his whole being, that is, from his heart, soul, mind, and strength—Mark 12:30.

G. A God-man has no confidence in the flesh, denies the self, and exercises the spirit to live Christ—Phil. 3:3; Matt. 16:24; 1 Tim. 4:7; Phil. 1:21a.

H. A God-man is a man of God with the word of God, inhaling the breath of God—1 Tim. 6:11; 2 Tim. 3:16-17.

I. A God-man realizes that he is not an independent individual but part of the corporate God-man—the Body of Christ, the one new man—1 Cor. 12:12-13; Eph. 4:16; Col. 3:10-11.

第五周■周一

晨兴喂养

伯十 13 “然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”

弗三 9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

17 “使基督借着信，安家在你心里…”

约伯对神说，“要指示我，你为何与我争辩。”（伯十 2 下）在约伯记十章十三节他继续说，“然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”这指明约伯找不出神这样对待他的理由，但他相信，神心里隐藏着一些理由。约伯是对的；有件事隐藏在神心里。以弗所三章九节告诉我们隐藏在神里的奥秘，这是个历世历代的奥秘（约伯记生命读经，五八页）。

信息选读

按照约伯记三十八章七节，当神立大地根基的时候，神的天使（神的众子）都欢呼。这些天使可能不明白神造大地和造人的定旨是什么。亚当自己也不知道，神为什么按着自己的形像，照着自己的样式造他（创一 26）。…创造主在祂的创造中作了许多，但在新约时代以前，没有向任何人揭示祂的定旨。…这隐藏的奥秘乃是神渴望在祂神圣的三一里，将祂自己分赐并作到祂所创造的人里面，使人成为祂的复制，成为祂的彰显。约伯不知道这点，所以误会了神，以为神向他发怒，正在审判并惩罚他。神的目的不是要审判或惩罚约伯，乃是要把他拆毁，然后以神自己重新建造约伯。神知道约伯经过一段受苦的时间，就会

WEEK 5 — DAY 1

Morning Nourishment

Job 10:13 But You have hidden these things in Your heart; I know that this is with You.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

17 That Christ may make His home in your hearts through faith...

Job said to God, “Make known to me why You contend with me” (Job 10:2b). In verse 13 he went on to say, “You have hidden these things in Your heart; / I know that this is with You.” This indicates that Job could not find the reason for God’s treatment of him, but he believed that there had to be some reason hidden in God’s heart. Job was right; something was hidden in God’s heart. Ephesians 3:9 tells us of the mystery hidden in God. This is the mystery of the ages. (Life-study of Job, pp. 48-49)

Today’s Reading

According to Job 38:7, the angels of God (the sons of God) shouted for joy when God laid the foundations of the earth. The angels might have wondered what God’s purpose was in creating the earth and man. Adam himself did not know why God created him in His image, according to His likeness (Gen. 1:26)...The Creator did a lot in His creation, but before the New Testament time He did not unveil to anyone what His purpose was. The hidden mystery is that God in His Divine Trinity desires to be dispensed and wrought into His creation, man, to make man His duplication, to make man His expression. Not knowing this, Job misunderstood God and thought that God was angry with him and was judging him and punishing him. God’s intention was not to judge Job or to punish him but to tear him down and then rebuild him with Himself. God knew that after Job had passed through a time of suffering,

重新建造起来，成为另一个人——神新造里的新人。这是给约伯、约伯记和约伯之表白的答案。

圣经…只为着一件事：神在基督里借着那灵，将祂自己分赐到我们里面，作我们的生命、性情和一切，使我们活基督并彰显基督。这该是管制我们生活的原则。在实际一面，这该是今天作我们享受的生命树。…圣经主要不是一本预言、教训或预表的书；圣经乃是一本神经纶的书。…圣经乃是论到在神经纶里的基督。神的经纶是要将祂自己在祂神圣的三一里，在基督里借着那灵，分赐到我们里面，使我们得着祂作我们的生命、性情和一切。当我们经历这个，现在活着的，就不再是我们，乃是基督在我们里面活着（加二 20）。这就是生命树。

约伯是在神圣启示的原始阶段。…神自己里面有许多事，但祂不能向约伯揭示。神无法向约伯说到这些事。…主耶稣对尼哥底母说到关于重生的话，也能应用在约伯身上：“我对你们说地上的事，你们尚且不信，若对你们说天上的事，你们如何能信？”（约三 12）约翰十六章十二至十三节启示，主耶稣甚至能对门徒说多少话，也受到限制：“我还有好些事要告诉你们，但你们现在担当不了。只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。”…今天我们是跟随保罗来说神的经纶、神圣的分赐以及包罗万有的灵作为经过过程并终极完成之三一神的完成这些事。

神的行动，从成为肉体到新耶路撒冷的终极完成，与许多属灵的事有关，包括重生、更新、圣别、变化、得荣和改变形状。因为约伯是在神圣启示的原始阶段，所以他无法明白这些事（约伯记生命读经，五八至六〇、一九二至一九三页）。

参读：约伯记生命读经，第三十篇。

he would be rebuilt and become another person—a new man in God’s new creation. This is the answer to Job, to the book of Job, and to Job’s vindication.

The Bible...is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ. This should be the principle that governs our life. In a practical way, it should be today’s tree of life for our enjoyment. The Bible is not mainly a book of prophecy, teaching, or types. The Bible is a book of God’s economy...The Bible is on Christ in God’s economy. God’s economy is to dispense Himself in His Divine Trinity in Christ by the Spirit into us that we may have Him as our life, nature, and everything. When we experience this, it is no longer we who live, but it is Christ who lives in us (Gal. 2:20). This is the tree of life.

Job was in the primitive stage of the divine revelation...God had many things within Himself, but He could not unveil them to Job. God could not speak to Job about these things. The word of the Lord Jesus to Nicodemus regarding regeneration can also be applied to Job’s situation: “If I told you of the things on earth and you do not believe, how will you believe if I tell you of the things in heaven?” (John 3:12). As John 16:12 and 13 reveal, the Lord Jesus was even limited in what He could say to His disciples: “I have yet many things to say to you, but you cannot bear them now. But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.”...Today, following Paul, we speak of such matters as God’s economy, the divine dispensing, and the all-inclusive Spirit as the consummation of the processed and consummated Triune God.

God’s move from the incarnation to the consummation of the New Jerusalem involves many spiritual things, including regeneration, renewing, sanctification, transformation, glorification, and transfiguration. Because Job was in the primitive stage of the divine revelation, he could not understand any of these things. (Life-study of Job, pp. 49-50, 156)

Further Reading: Life-study of Job, msg. 30

第五周■周二

晨兴喂养

伯二 3 “…你曾用心察看我的仆人约伯没有？地上没有人像他完全且正直，敬畏神，远离恶事；…他仍然持守他的纯全。”

约壹三 2 “亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”

“乌斯地有一个人名叫约伯；这人完全且正直，敬畏神，远离恶事。”〔伯一 1〕完全，与我们里面的人有关；正直，与我们外面的人有关。不仅如此，正直也是不弯曲，不偏斜。…约伯不仅里面完全、外面正直，更在积极一面敬畏神，在消极一面远离恶事。…神造人不仅是要人敬畏祂、不犯错。圣经告诉我们，神乃是按着自己的形像，照着自己的样式造人，为叫人彰显祂（创一 26）。…最积极的事乃是彰显神。彰显神比敬畏神和远离恶事更高（约伯记生命读经，一一至一二页）。

信息选读

另一个说到约伯这人的辞是“纯全”〔伯二 3〕。…约伯的妻子问他：“你仍然持守你的纯全么？”〔9〕在约伯记二十七章五节约伯对他的朋友说，“我至死必不丢弃自己的纯全。”最后在三十一章六节约伯宣告说，“愿神…知道我的纯全。”纯全是完全和正直的总和，是完全加上正直的总和。就约伯而言，纯全是他这人的总体表现。在性格上，他是完全、正直的；在道德上，他有高标准的纯全。

WEEK 5 — DAY 2

Morning Nourishment

Job 2:3 ...Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity...

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

“There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil” [Job 1:1]. Being perfect is related to the inner man, and being upright is related to the outer man. Furthermore, to be upright means that we are not crooked or biased. In addition to being perfect inwardly and upright outwardly, Job feared God positively and turned away from evil negatively...God did not create man merely to fear Him and not do anything wrong. The Bible tells us that God created man in His own image and according to His likeness that man may express Him (Gen. 1:26)...The most positive thing is to express God. To express God is higher than fearing God and turning away from evil. (Life-study of Job, p. 9)

Today's Reading

Another word used in relation to Job the man is integrity [Job 2:3]... Job's wife asked him, “Do you still hold fast your integrity?” [v. 9]. In 27:5 Job said to his friends, “Until I die, I will not put away my integrity from me.” Finally, in 31:6 Job declared, “Let God know my integrity.”...Integrity is the totality of being perfect and being upright; it is the totality of perfection plus uprightness. With respect to Job, integrity is the total expression of what he was. In character he was perfect and upright, and in his ethics he had a high standard of integrity.

约伯所达到的全是虚空，并没有完成神的定旨，也没有满足神的愿望。因此，神对约伯有爱的关切，而在天上举行两次会议，讨论如何对付约伯（一 6～8，二 1～3）。…在道德上，约伯很好。按照人的看法，约伯没有问题。神甚至向撒但夸奖约伯如何好（一 8，二 3）。唯有神知道约伯有一个需要，就是他缺少神。因着神对约伯有爱的关切，所以就在天上举行会议讨论约伯。…至终，神的目的是要使约伯成为属神的人（提前六 11，提后三 17），充满了作神具体化身的基督，成为神的丰满，好在基督里彰显神，而不是一个高道德标准的人，有天然的完全、天然的正直和天然的纯全，那是约伯想要维持并持守的（伯二 3、9 上）（约伯记生命读经，一二、二〇、一三、三五页）。

基督徒应该追求得着神自己，过于一切的事物。…得着神，不是仅仅信有神，不是仅仅敬畏神；得着神，比这些更深入，更主观。…许多有思想的人都信有神，也有许多人敬畏神，…却不一定在他们里面得着神。信仰基督，…是叫人在灵里，在主观方面得着神。…信神是叫人打开心接受神，让祂进到人里面，并住在人里面，与人联合，与人调和，到一个地步，神变作人里面的成分。…当你让神进到你里面，作你的生命，作你的性情，成为你里面的一部分；结果祂和你，你和祂，就完全联合成为一。这就是作基督徒的意义；基督徒都该知道，神要人得着祂。

我们所说的得着神，不是仅仅在客观方面相信祂，敬畏祂，更是在主观方面把祂接受到我们里面，让祂作我们的生命，作我们的性情，在我们里面与我们调和，到一个地步，祂成为我们的成分；祂的思想变作我们的思想，…祂的性情变作我们的性情，…祂的喜爱变作我们的喜爱，祂的趋向变作我们的趋向。…这个就叫作得着神（李常受文集一九五〇至一九五一年第三册，五四八至五四九页）。

参读：约伯记生命读经，第二至四篇。

What Job had attained was altogether vanity. It did not fulfill God's purpose, and it did not satisfy God's desire. Thus, God was lovingly concerned for Job and held two councils in heaven concerning how to deal with Job (1:6-8; 2:1-3). Ethically speaking, Job was very good. According to human eyes, there was no problem with Job. God even boasted to Satan regarding how good Job was (1:8; 2:3). Only God knew that Job had a need, that he was short of God. Because of His loving concern for Job, God held a council in the heavens to talk about Job. Eventually, God's intention was to make Job a man of God (1 Tim. 6:11; 2 Tim. 3:17), filled with Christ, the embodiment of God, to be the fullness of God for the expression of God in Christ, not a man of the high standard of ethics in Job's natural perfection, natural uprightness, and natural integrity, which Job attempted to maintain and hold (Job 2:3, 9a). (Life-study of Job, pp. 10, 17, 11, 29)

Christians should seek to gain God more than any other matter or thing... To gain God is deeper and more subjective than merely to believe in His existence or to fear Him. Many thoughtful people believe that God exists and even fear Him, but God is not in them... To believe in God is to gain Him subjectively in one's spirit. When a person believes in God, he opens his heart to receive God and to let God enter into him and dwell in his spirit. Hence, he can be joined and mingled with God, and God can become his element. When we let God enter into us to be our life and nature and even our being, we are joined to Him as one. This is the meaning of being a Christian. Every Christian should know that God desires man to gain Him.

To gain God does not refer merely to believing in Him or fearing Him objectively. To gain God is to receive Him into us subjectively, that is, to let Him be our life and nature and to let Him mingle with us until He becomes our element. Then His thoughts will be our thoughts, His emotions will be our emotions, His preferences will be our preferences, and His inclinations will be our inclinations. This is what it means to gain God. (CWWL, 1950-1951, vol. 3, "The Operation of God and the Anointing," pp. 405-406)

Further Reading: Life-study of Job, msgs. 2—4

第五周■周三

晨兴喂养

伯四二5～6“我〔约伯〕从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”

约伯是在一个范围里，建立一个错误的东西。他在建立自己的完全、正直和纯全。他认为自己是完全正确的，他以自己所建立的为傲，他也信靠这个，并引以为荣。

神在祂永远的经纶里，没有意思要建立这些东西；反之，神认为这些事全数是拦阻，所以要把这些从我们身上剥夺…。当一切都被剥夺之后，你就看见神，祂就吸引你接受祂。于是你就有神性情、生命、元素、素质，甚至祂的所是。这使你里面有新陈代谢的变化，把你从你现在的形状，变化成为另一种形状，就是神圣的形状。因着这变化的结果，你就会返照神，就是彰显祂并将祂分赐给别人。

这就是神在约伯身上的目的，也是今天祂在我们身上的目的。现在你和神可能在两个不同的范围里，因此，神要把你从现在的范围迁移到祂的范围里，叫你不只与祂成为一，更成为祂的一部分（约伯记生命读经，一九三至一九四页）。

信息选读

假设有人尝试和约伯谈论这些事，约伯可能会说，“你在说什么？我从我的先祖那里学到许多关于神的事，我也留意我所学习的。你却说我是在错误的范围里，还说神要在我里面建立出于祂自己的东西。你对我说到成为肉体、重生、变化，但这些是什么意思，我一无所知。”约伯没

WEEK 5 — DAY 3

Morning Nourishment

Job 42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

Job was in the realm of building up something that was wrong. He was building up himself in his perfection, uprightness, and integrity. He thought that he was absolutely right. He was proud of what he had built up, and he trusted in that and glorified himself in that.

God in His eternal economy has no desire to build up these things. Rather, He considers all these things as frustrations and intends to strip them away from us...When everything is stripped away, then you will see God, and He will attract you to receive Him. Then you will have God's nature, life, element, essence, and even His being. This will cause a metabolic change within you to transform you from the present form of your human being to another form, the form of the divine being. As a result of this transformation, you will be a person reflecting God, that is, expressing Him and dispensing Him to others.

This was God's intention with Job, and this is His intention with us today. Now you and God may be in two different realms. But God wants to transfer you from your present realm into His realm, not only to make you one with Him but even to make you a part of Him. (Life-study of Job, pp. 156-157)

Today's Reading

Suppose someone had tried to talk to Job about all these things. If someone had done this, Job might have said, "What are you talking about? I have learned a lot about God from my forefathers, and I have been paying attention to what I have learned. Yet you say that I am in the wrong realm and that God intends to build up something of Himself in me. You speak to me about incarnation, regeneration, and transformation, but I do not know what

有接受这样启示的性能；在他的属灵辞典里没有这些辞。

在原则上，今天许多基督徒的光景也是如此。神圣的启示已经赐下、写下并解开了。然而许多信徒却不领悟神的经纶，或照着神的经纶而有的神圣分赐。他们可能认为，作基督徒就是相信神的儿子耶稣基督是我们的救主，为我们的罪流了宝血，借着祂的死拯救我们；相信圣灵现今与我们同在，帮助我们有良好的行事为人，帮助我们行善，使神得荣耀；并且相信我们死后会上天堂。那些对基督徒的生活持守这种观念的人，很可能没有看见，作基督徒也包括圣别、变化、模成、神圣经纶的神圣分赐，以及新耶路撒冷作为经过过程、终极完成之三一神的扩大。

我们都需要领悟，今天有两个不同的范围—旧造的范围和新造的范围。旧造的范围是天然事物的范围，新造的范围是神圣事物的范围。我们都生在旧造里，生在天然的领域里，但神要我们成为神圣的。为这缘故，我们需要一个大的迁移—从亚当迁到基督里。这迁移的头一面是重生。我们需要重生，然后需要更新。我们得更新时，我们这人的某些部分就被“剥皮”，由新的元素所顶替；这元素会使我们变化，至终模成神长子基督的形像（罗八 29）。

我们也需要学习如何与别人谈到新造里的属灵事物。…假定你和一位信徒谈到变化成为神的长子基督的形像；那位信徒可能会说，“我听过神的独生子，却没有听过神的长子。神的长子是谁？”我担心你们可能无法说明这事（约伯记生命读经，一九四至一九五页）。

参读：约伯记生命读经，第三十一篇。

any of these things mean.” Job simply did not have the capacity to receive such a revelation. He did not have these terms in his spiritual dictionary.

In principle, the situation is the same with many Christians today. The divine revelation has been given, it has been written, and it has been interpreted. Nevertheless, many believers have no understanding of the economy of God or of the divine dispensing according to the divine economy. They may think that being a Christian is simply a matter of believing that Jesus Christ, the Son of God, is our Savior, who shed His blood for our sins and who has saved us through His death; that the Holy Spirit is now with us to help us to behave ourselves well and to do good that God may be glorified; and that we will go to heaven when we die. Those who hold this concept of the Christian life may not realize that being a Christian also involves sanctification, transformation, conformation, the divine dispensing of the divine economy, and the New Jerusalem as the enlargement of the processed and consummated Triune God.

We all need to realize that today there are two different realms—the realm of the old creation and the realm of the new creation. The realm of the old creation is the realm of natural things, and the realm of the new creation is the realm of divine things. We were born into the old creation, into the natural sphere, yet God wants us to be divine. For this, we need a great transfer: We need to be transferred out of Adam into Christ. The first aspect of this transfer is regeneration. We need to be regenerated, and then we need to be renewed. As we are renewed, certain parts of our being will be “peeled off” and replaced by a new element that will cause us to be transformed and eventually conformed to the image of Christ, who is the firstborn Son of God (Rom. 8:29).

We also need to learn how to talk to others about the spiritual things in the new creation...Suppose that you speak to a believer about being transformed into the image of Christ as the firstborn Son of God. That believer might say, “I have heard about the only begotten Son of God but not about the firstborn Son. Who is the firstborn Son of God?” I am concerned that you may not be able to explain this. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Job, msg. 31

第五周■周四

晨兴喂养

提前六 11 “但你这属神的人啊，要…竭力追求公义、敬虔、信、爱、忍耐、温柔。”

提后三 17 “叫属神的人得以完备，为着各样的善工，装备齐全。”

一面约伯承认他是会朽烂，会销毁之物（伯十三 28），另一面约伯仍觉得他在任何事上都没有错。约伯知道神察看一切的道路，并为他的脚掌划定界限（27），所以他要神向他说明情况。

我们需要看见，神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的丰满，祂的彰显。

神的经纶是神的计划、神的安排，要把祂自己，祂的元素、生命、性情、属性，以及祂所完成、所达到的一切，都分赐到祂所拣选的人里面，使他们在神圣源头的神圣元素里，由神圣的素质所构成，而重新被建造，好成为神圣的。我们在接受神的分赐之前，仅仅是属人的；神用神圣的构成重新建造我们之后，我们就像主耶稣一样，在人性里带着神性，也在神性里带着人性。…我们借着基督得了重生，成为祂的一部分，如今也与祂一样，在人性里带着神性，又在神性里带着人性（约伯记生命读经，六五至六七页）。

信息选读

重生的人在人性里带着神性，又在神性里带着人性，自然而然成了一个生机体，就是基督的身体；基督的身体就是神的召会作神新造里的新人，以完

WEEK 5 — DAY 4

Morning Nourishment

1 Tim. 6:11 But you, O man of God,...pursue righteousness, godliness, faith, love, endurance, meekness.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

On the one hand, Job recognized that he was something rotten, something that would waste away [Job 13:28]. On the other hand, Job continued to feel that he was not wrong in anything. Realizing that God had watched his paths and had set limits for him (v. 27), Job wanted God to explain the situation to him.

We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

God's economy is God's plan, God's arrangement, for God to dispense Himself in His element, life, nature, and attributes, and all that He has achieved and attained into His chosen people that they may be rebuilt by being constituted with the divine essence in the divine element of the divine source to be something divine. Before receiving God's dispensing, we were merely human. After God's rebuilding with the divine constitution, we, like the Lord Jesus, become divinely human and humanly divine...Having been regenerated by Christ, we have become a part of Him, and now we are the same as He is—divinely human and humanly divine. (Life-study of Job, pp. 55-56)

Today's Reading

The regenerated ones, who are divinely human and humanly divine, spontaneously become an organism, the Body of Christ, which is the church of God as the new man in God's new creation to carry out God's new "career,"

成神的新“事业”，就是建造基督的身体，作三一神的丰满和彰显。这丰满乃是三一神的生机体，要终极完成于新耶路撒冷。圣经开始于神在祂的创造里，这乃是起初；圣经结束于新耶路撒冷，就是三一神和一切祂所拣选、救赎、重生、变化、模成并荣化之三部分人的调和。因此，新耶路撒冷乃是神和人的构成，要彰显神，直到永远。

基督不仅是圣经的中心，也是神经纶的中心和普及。在这经纶中，基督成为肉体，上十字架，经过钉死；从死里出来，进入复活；在复活里，祂从神而生，成为神的长子，并且祂这末后的亚当成了赐生命的灵，重生祂所有的信徒，使他们在生命和性情上与祂一样，成为祂的众弟兄，并神的众子。这些神的众子，加上神的长子，就成了一个新人，以基督作头，召会作身体，以完成神永远的定旨，终极完成于新耶路撒冷。

我们若看见这个关于神经纶的启示，就能明白约伯记。约伯受神的剥夺和销毁，却不明白发生在他身上的事。…他知道神有一个定旨，却不知道神的定旨是什么。

新约的主要内容，乃是三一神照着祂美意而有的永远经纶，要在祂的生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们都在生命和性情上与祂一模一样，使他们成为祂的复制，以彰显祂。这团体的彰显要终极完成于新耶路撒冷。因此，新耶路撒冷就是成为肉体的扩大和扩增，达到完满的总结，就是三一神的丰满，让祂在祂调和着人性之神性里彰显祂自己。这就是新约的内容，这就是约伯所需要的答案，这也就是神所给关于约伯受苦之目的答案（约伯记生命读经，六七至六八、七三至七四页）。

参读：约伯记生命读经，第十二篇。

that is, to build up the Body of Christ for the fullness, the expression, of the Triune God. This fullness as the organism of the Triune God will consummate in the New Jerusalem. The Bible begins with God in His creation as the initiation and ends with the New Jerusalem, which is the mingling of the Triune God and all His chosen, redeemed, regenerated, transformed, conformed, and glorified tripartite people. The New Jerusalem is thus a constitution of God with man to express God for eternity.

Christ is not only the center of the Bible but also the centrality and universality of God's economy. It was in this economy that Christ became incarnated, that He went to the cross to pass through crucifixion, that He came out from death and entered into resurrection, and that in resurrection He was begotten of God to be God's firstborn Son and as the last Adam became the life-giving Spirit to regenerate all His believers to make them the same as He is in life and nature that they might become His brothers and the sons of God. These sons plus the Firstborn all become a new man, with Him as the Head and with the church as His Body, to carry out God's eternal purpose to consummate in the New Jerusalem.

If we see this revelation concerning God's economy, then we will be able to understand the book of Job. Job suffered God's stripping and consuming, but he did not understand what was happening to him...He knew that God had a purpose, but he did not know what God's purpose was.

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament, and this is the answer that Job needed. This is God's answer concerning the purpose of Job's suffering. (Life-study of Job, pp. 56-57, 62)

Further Reading: Life-study of Job, msg. 12

第五周■周五

晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

圣经启示一位奇妙、美妙者—神人耶稣基督。…这就是神成为人，为要使人在生命和性情上（但不在神格上）成为神的奥秘。神与人二者因此被建造在一起，构成到彼此里面。在基督里，神构成到人里面，人也构成到神里面；神与人已调和在一起，成了一个实体，称为神人。

神在基督里正将祂自己构成到人里面，将祂自己作成人的元素。因此，我们这些人就由神的元素所构成。这意思是，神圣的元素建造到我们人的元素里，这两种元素彼此调和。不仅神那神圣的元素构成到我们里面，人的元素也构成到神里面。当神的元素构成到我们的人性里，我们就在生命和性情上（但不在神格上）成为神。当人的元素构成到神里面，神就成为人。这就是新约中所启示的建造（撒母耳记生命读经，二五〇至二五一页）。

信息选读

基督使祂自己这第一个神人成为一个原型，好大量复制许多弟兄—许多神人（罗八 29）。…神与人要成为一个实体，而这一个实体，就是神性与人性的调和。这个调和要终极完成于新耶路撒冷。

WEEK 5 — DAY 5

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

The Bible reveals a wonderful, marvelous person—Jesus Christ, the God-man...This is the mystery of God becoming man to make man God in life and in nature but not in the Godhead. The two, God and man, are thus built together, constituted into each other. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man.

God in Christ is constituting Himself into man, making Himself the element of man. Thus, we human beings are constituted with a divine element. This means that a divine element is built into our human element, and the two elements are mingled with each other. Not only is God's divine element constituted into us—the human element is constituted into God. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead. As the human element is constituted into God, God becomes man. This is the building revealed in the New Testament. (Life-study of 1 & 2 Samuel, pp. 206-207)

Today's Reading

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29)...God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem.

在马太十六章二十四节，主说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”这就是过一种背十字架跟随基督脚踪行的生活（彼前二21下）。…林后五章十五节和加拉太二章十九节都给我们看见，在基督里的信徒，应当向他们自己死，向神活。…保罗说，他与基督同钉十字架（20），好借着祂复活的大能，模成祂的死（腓三10）。

“因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”〔罗八13〕你必须在复活里，靠着那灵治死身体的行为。这就是凭基督复活的大能，模成祂的死。没有一个在自己天然生命里的人，能治死他身体的一切行为；但我们这些作原型复制品的神人，能治死身体的行为。我们能认识祂、并祂复活的大能、以及同祂受苦的交通，模成祂的死。

这样一种向自己死，并向神活的生活，是为使第一个神人基督成形在祂许多的弟兄—许多的神人—里面，为着建造祂生机的身体，使神永远的经纶得以完成。基督徒的生活，不在于外表上爱人或在属人伦理上温柔忍耐。我们必须天天死（林前十五31）。已婚的圣徒必须向配偶死，学生必须向同学和老师死。我们必须死而活，使许多神人能成为建造的材料，以建造基督的身体，完成神永远的经纶。

这样，祂许多（不是全部）的弟兄，许多的神人，借着祂的死并在祂的复活里，就能被构成祂的得胜者，结束这时代，并带进祂国度的时代。这就是我们作基督徒的真正意义。这是一个天天死的生活。…神已经把祂神圣启示的高峰向我们开启。祂也把我们放在受苦的环境里，逼着我们死而活（参腓三10）（李常受文集一九九四至一九九七年第二册，六八至七一页）。

参读：约伯记生命读经，第二十九篇。

In Matthew 16:24 the Lord said, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.” This is to live a life of bearing the cross in the steps of Christ (1 Pet. 2:21b). Both 2 Corinthians 5:15 and Galatians 2:19 show that the believers in Christ should die to themselves and live to God. Paul says that he was crucified with Christ (v. 20) to be conformed to His death by the power of His resurrection (Phil. 3:10).

“If you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live” [Rom. 8:13]. You have to put to death by the Spirit in His resurrection whatever your body does. This is to be conformed to the death of Christ by the power of His resurrection. No one in his natural life can put everything that his body does to death. But we, the God-men, who are the reproduction of the prototype, can. We can know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Such a life of dying to ourselves and living to God is for Christ, the first God-man, to be formed in His many brothers, the many God-men, for the building up of His organic Body that the eternal economy of God might be carried out. The Christian life is not a matter of outwardly loving people or of being meek or patient in our human ethics. We need to die every day (1 Cor. 15:31). The married saints need to die to their spouse. The students need to die to their classmates and teachers. We need to die to live so that the many God-men can become the building material for the building up of the Body of Christ to carry out God’s eternal economy.

Thus, a number (not all) of His brothers, the many God-men, through His death and in His resurrection may be constituted to be His overcomers to close this age and to bring in His kingdom age. This is the real meaning of our being a Christian. It is a life of dying every day...God has opened up to us the high peak of His divine revelation. He also puts us in an environment of sufferings to force us to die to live [cf. Phil. 3:10]. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 55-56)

Further Reading: Life-study of Job, msg. 29

第五周■周六

晨兴喂养

提后三16~17“圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

提后三章十四至十七节说到属神的人有神的呼出。圣经，神的话，乃是神的呼出。神的说话就是神的呼出。因此，祂的话就是灵（约六63）或气。所以，圣经乃是这位是灵之神的具体化。那灵乃是圣经的素质、本质，犹如磷是火柴的基本本质。我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。…圣经既为是灵之神的具体化，也就是基督的具体化。基督是神活的话（启十九13），圣经是神写的话（太四4）。这圣经使属神的人得以完备，装备齐全。

要照顾一个地方的召会，话语的传扬是非常重要的。在提后三章十四至十七节，神的说话就是祂的呼出。我们该是属神的人，有神的呼出。我们读经就是吸入神的气。神呼出而我们吸入。这样，无论得时不得时，我们都能传道。我们的传讲就是我们的呼出（李常受文集一九八五年第三册，七〇四页）。

信息选读

我们要有分于正确召会生活的恢复，就要享受耶稣的人性，使我们成为正确的人。…我们需要将耶稣的人性应用于日常行事为人的每一细节。…我们要刚强站住，借着享受耶稣的人性，抵挡今世的潮流。譬如，今天的人满了仇恨又无亲情，但我们必须被耶稣人性里爱的情操充满。

WEEK 5 — DAY 6

Morning Nourishment

2 Tim. 3:16-17 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work.

In 2 Timothy 3:14-17 is a man of God with the breath of God. The Scripture, the Word of God, is the breath of God. God's speaking is God's breathing. Hence, His word is spirit (John 6:63), pneuma, or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to catch the divine fire. As the embodiment of God the Spirit, the Scripture is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4). This Scripture makes the man of God complete and equips him.

In caring for a local church,...the preaching of the word is vital. In 2 Timothy 3:14-17 God's speaking is His breathing. We should be men of God with the breath of God. Our reading of the Scripture is our inhaling of God's breath. God is breathing, and we are inhaling. Then we are able to proclaim the word in season and out of season. Our preaching is our exhaling. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 549-550)

Today's Reading

In order for us to participate in the recovery of the proper church life, we need to enjoy the humanity of Jesus so that we may become proper persons...We need to apply the humanity of Jesus to every detail of our daily walk...We need to be strong to stand against the tide of this age by enjoying the humanity of Jesus. For instance, while people today are full of hatred and are without natural affection, we must be filled with the loving affection in the humanity of Jesus.

在提摩太后书我们不但在消极方面看见一幅败坏人性的图画，也在积极方面看见享受耶稣人性的路。要享受耶稣的人性，我们首先需要呼求主（二22）。借着呼求主，我们就可有分于祂的人性。

其次，我们需要吸入圣经中神的气（参提后三16）。…圣经既是神的呼出，我们就可吸入圣言中神的气。我们需要吸入神所呼出的。每次我们来到圣经跟前，就需要新鲜地吸入神圣的气。

第三，我们需要运用神所赐给我们人的灵。…神赐给我们的灵，使意志有能、情感能爱并心思清明（参提后一7）。没有基督，每个人都思想不平衡。然而，因为神已赐给我们清明自守的灵，我们就可以有清明、健全和健康的心思。我们需要运用神所赐给我们的灵，使我们意志刚强，情感有爱，心思清皙健全。

第四，我们需要经历在我们灵里的基督。提后四章二十二节说，“愿主与你的灵同在。”我们应当享受那住在我们灵里的基督。

第五，我们要在召会，基督的身体中追求基督。二章二十二节说，需要“同那清心呼求主的人”，就是同圣徒们，追求基督。追求基督不是单独的事，乃是团体的事。我们必须同身体上其他的肢体追求基督。

恢复正确的召会生活，有赖于正确的人性。今天我们能有这样的人性，是因为我们借着呼求主的名，吸入圣经中神的气，运用我们能力、爱并清明自守的灵，经历那住在我们灵里的基督，并同许多亲爱的圣徒追求基督，而有分于耶稣的人性。在这艰难的时期，我们必须不仅作好人，更作神人，作属神的人，好使我们能有正确的召会生活（李常受文集一九七一年第二册，三二二至三二四页）。

参读：约伯记生命读经，第三十三、三十七篇。

In 2 Timothy we see not only a picture of corrupted humanity on the negative side but also the way to enjoy the humanity of Jesus on the positive side. In order to enjoy the humanity of Jesus, we first need to call on the Lord (2:22). By calling upon the name of the Lord, we may partake of His humanity.

Second, we need to inhale the breath of God in the Bible [cf. 3:16]...Since the Bible is the breathing out of God, we may inhale the breath of God in the holy Word. We need to inhale what God has exhaled. Each time we come to the Bible, we need to freshly breathe in the divine breath.

Third, we need to exercise our God-given spirit...God has given us a spirit that is powerful in our will, loving in our emotion, and sober in our mind [cf. 1:7]. Apart from Christ, every human being is unbalanced in his thinking. However, because God has given us a spirit of sobermindedness, we may have a sober, sound, and healthy mind. We need to exercise our God-given spirit that is strong in our will, loving in our emotion, and sober, sound, and clear in our mind.

Fourth, we need to experience Christ who is in our spirit. Second Timothy 4:22 says, “The Lord be with your spirit.” We should enjoy Christ who dwells in our spirit.

Fifth, we need to pursue Christ in the church, the Body of Christ. Second Timothy 2:22 says that we need to pursue Christ “with those,” that is, with the saints. To pursue Christ is not an individualistic matter but a corporate matter. We must pursue Christ with the other members of the Body.

The recovery of the proper church life depends on the proper humanity. Today we can have such a humanity because we can partake of the humanity of Jesus by calling upon the name of the Lord, breathing in the breath of God in the Bible, exercising our spirit of power, love, and sobermindedness, experiencing Christ who dwells in our spirit, and pursuing Christ with many dear saints. In these difficult times, we must be not merely good men but God-men, men of God, in order that we may have the proper church life. (CWWL, 1971, vol. 2, pp. 245-246)

Further Reading: Life-study of Job, msgs. 33, 37

第五周诗歌

399

经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

一 神的心意所喜所爱: 基督启示我灵中;
不是接受外面宗教, 乃让基督来居衷。

(副) 神的心意所喜所爱: 基督作到我里面;
不是有何外面成就, 乃让基督来扩展。

- | | |
|-------------|----------|
| 二 神的心意所喜所爱: | 基督活在我里面; |
| 不是注意外面事工, | 乃享基督作恩典。 |
| 三 神的心意所喜所爱: | 基督成形我魂间; |
| 不是跟随外面仪式, | 乃让基督时加添。 |
| 四 神的心意所喜所爱: | 基督安家在心头; |
| 不仅外面对祂事奉, | 更让基督全占有。 |
| 五 神的心意所喜所爱: | 基督成为我盼望; |
| 不是外面客观荣耀, | 乃是基督作荣光。 |
| 六 神的心意所喜所爱: | 基督居衷作一切; |
| 不是外面有何得着, | 乃有基督作秘诀。 |

WEEK 5 — HYMN

It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538

2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.
3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]