創世記結晶讀經（三）綱要

第二篇

蒙揀選、受對付、被破碎

DT　詩歌：545, s305

讀經：創二五 22 ~ 23，三一 38 ~ 41，三二 22 ~ 32，三四 30

週　一

壹 雅各蒙神揀選；因此，在雅各身上我們看見神的揀選—創二五 21 ～ 26，羅九 11：

一 神愛雅各並且揀選了他—13 節，瑪一 2，弗一 4，二 4。

二 雅各在出生以前，甚至在創世以前就蒙揀選—創二五 22 ～ 23，弗一 4：

1 雅各蒙神揀選；這不是本於他自己的行爲，或自己掙扎、努力的結果—創二五 22 ～ 23、26。

2 雅各蒙揀選乃是本於那呼召人的神，在於神的憐憫，在於神的恩典—羅九 11。

三 我們像雅各一樣，在創立世界以前就蒙揀選，被選上—弗一 4，帖後二 13，約十五 16 上：

1 基督是我們蒙神揀選的範圍—弗一 4。

2 神照著祂的先見揀選了我們—彼前一 2，羅八 29。

Crystallization-Study Outlines of Genesis (3)

Message Two

Chosen, Dealt With, and Broken

DT　Hymns: 749, 1159

Scripture Reading: Gen. 25:22-23; 31:38-41; 32:22-32; 34:30

Day 1

I. Jacob was chosen by God; therefore, in Jacob we see God's selection—Gen. 25:21-26; Rom. 9:11:

A. God loved Jacob and selected him—v. 13; Mal. 1:2; Eph. 1:4; 2:4.

B. Jacob was chosen before His birth, even before the foundation of the world—Gen. 25:22-23; Eph. 1:4:

1. Jacob was chosen by God; it was not of his own works, nor was it the issue of his own struggle and strife—Gen. 25:22-23, 26.

2. Jacob's being chosen was of God who calls, of God's mercy, and of God's grace—Rom. 9:11.

C. Like Jacob, we were chosen, selected, before the foundation of the world—Eph. 1:4; 2 Thes. 2:13; John 15:16a:

1. Christ is the sphere in which we were chosen by God—Eph. 1:4.

2. God chose us according to His foreknowledge—1 Pet. 1:2; Rom. 8:29.

3 神的揀選在於祂主宰的憐憫；我們是已經蒙神揀選的人，應當把自己投在神身上，相信祂要把我們帶到一個地步，使我們蒙祂喜悅—九 11 ～ 13、16。

週　二

4 神在已過的永遠裏揀選了我們，接著是祂的豫定，和祂在時間裏的呼召—八 28 ～ 29，弗一 5。

5 我們是爲著神的定旨蒙了揀選並呼召的—羅九 11，提後一 9：

a 創世記一章二十六節啓示神造人的目的，是要人有祂的形像彰顯祂，並且有祂的管治權代表祂。

b 神對雅各的目的是要對付他，直到他變化爲神的王子，有神的形像彰顯祂，並運用神的管治權代表祂：這是神的目標—四七 7、10。

貳 雅各的一生代表神的對付，雅各的神是對付的神—三一 38 ～ 41：

一 神命定雅各一生要過掙扎的生活；雅各從母腹起直到他一生晚期，都在掙扎—二五 22 ～ 26，二七 1 ～ 29、41 ～ 46，二八 1 ～ 5，二九 1 ～三六 43。

週　三

二 在雅各的生活和經歷裏，我們看見神的對付—二五 19 ～三二 21：

1 神主宰的安排了雅各一生的環境；神主宰的手在雅各身上，爲要對付他。

2 神在雅各身上的對付不是神的懲罰；這對付的目的在使雅各變化爲以色列—28 節。

3. God's selection depends on His sovereign mercy; as those who have been chosen by God, we should cast ourselves upon Him and trust that He will bring us to the point where we are pleasing to Him—9:11-13, 16.

Day 2

4. God's selection of us in eternity past was followed by His predestination and by His calling of us in time—8:28-29; Eph. 1:5.

5. We have been selected and called for God's purpose—Rom. 9:11; 2 Tim. 1:9:

a. Genesis 1:26 reveals that God's purpose in His creation of man was that man would express Him in His image and represent Him with His dominion.

b. God's purpose for Jacob was to deal with him until he was transformed into a prince of God bearing His image to express Him and exercising His dominion to represent Him; this is God's goal—Gen. 47:7, 10.

II. Jacob's life is a life that represents God's dealings, and the God of Jacob is the God of dealings—31:38-41:

A. God destined Jacob to live a struggling life all his days; from his mother's womb to the end of his life, he was struggling—25:22-26; 27:1-29, 41—28:5; 29:1—34:43.

Day 3

B. In the life and experience of Jacob we see God's dealings —25:19—32:21:

1. God sovereignly arranged the circumstances of Jacob's life; God's sovereign hand was upon Jacob to deal with him.

2. God's dealing with Jacob was not God's punishment; rather, it was for the purpose of Jacob's transformation into Israel—32:28.

3 雅各在神的主宰安排下，藉著環境的折磨和神直接的對付，得以變化、成熟，達於以色列—三五 10。

三 雅各的歷史乃是一幅聖靈管教的圖畫—四七 9，四八 15～16 上，來十二 9～11：

1 聖靈的管教是指聖靈在我們外面的環境裏作工，祂安排一切的人事物和遭遇，藉這些我們受管教—羅八 28。

2 神藉著聖靈的管教完全拆毀我們的舊造，使新造的元素得以在我們裏面建造起來。

3 我們天然的生命藉著聖靈的管教受對付時，基督就構成在我們裏面—加四 19，弗三 17 上。

4 在我們環境中的每件事和每個人，都是神的主宰所用來變化我們的工具—羅八 28。

週　四

叁 創世記三十二章二十二至三十二節敘述雅各一生中緊要並關鍵性的經歷—他被破碎：

一 主和雅各摔跤，爲要向雅各暴露他是何等的天然，他天然的力量是何等的大—24 節：

1 主『摸了雅各大腿窩的筋』（32）；摸雅各大腿窩的筋，就是他身上最有力的肌肉，表徵摸雅各天然的生命，天然的力量—25 節。

2 雅各被神破碎之後，雖然外面和從前一樣，但裏面天然的生命已經受了對付；不是外面的生活被主摸過，乃是裏面天然的力量被主破碎—三三 1～4，三二 25、32。

3. Under God's sovereignty, through his sufferings in his circumstances and through God's direct dealing, Jacob was transformed and matured so that he became Israel—35:10.

C. Jacob's history is a picture of the discipline of the Holy Spirit—47:9; 48:15-16a; Heb. 12:9-11:

1. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment, to His arranging of all people, things, and happenings, through which we are being disciplined—Rom. 8:28.

2. Through the discipline of the Holy Spirit, God completely tears down our old creation so that the element of the new creation may be built up in us.

3. As our natural life is dealt with through the discipline of the Holy Spirit, Christ is constituted into us—Gal. 4:19; Eph. 3:17a.

4. Everything and everyone in our environment is an instrument of sovereignty used by God for our transformation—Rom. 8:28.

Day 4

III. Genesis 32:22-32 relates a vital and crucial experience in the life of Jacob—his being broken:

A. The Lord wrestled with Jacob in order to expose to him how natural he was and how great his natural strength was—v. 24.

1. The Lord "touched the socket of Jacob's hip at the thigh muscle"; the touching of the socket of Jacob's hip at the thigh muscle, the strongest muscle in the body, signifies the touching of Jacob's natural life, his natural strength—vv. 25, 32.

2. After Jacob was broken by God, outwardly he was the same as before, but inwardly his natural life had been dealt with; it was not the outward living that was touched by the Lord but the inward, natural strength that was broken by Him—33:1-4; 32:25, 32.

二 雅各的經歷給我們看見，神必須破碎我們天然的生命；祂必須厲害摸著我們天然的生命—22～32節：

1 宗教的路是改變人外面的行爲；神在祂經綸裏的路，卻是摸人裏面的生命，好改變人內在的所是—林後四16。

2 主在某個關鍵點上摸我們，我們就瘸了，裏面的人再也不能和以前一樣了；從此以後，我們就瘸了，不再完整了—創三二25、31。

週　五

三 每一個信徒都需要經歷外面之人的破碎—來四12：

1 基督要從魂的禁錮裏出來，我們外面的人就必須破碎—弗三16～17。

2 我們外面的人需要被破碎，讓靈得以出來—來四12。

3 我們要乾乾淨淨的流露神的生命，我們這個人就必須被破碎—約十二24～26，十九34，七37～39，出十七6～7：

a 林後四章十二節所說的，死在我們身上發動，那個死就是我們的被破碎。

b 主需要破碎的器皿作活水的管道；我們這個人被破碎越多，神的生命從我們身上出去的就越多—約十二24～26。

4 我們魂裏的各部分必須讓神破碎—太十六24～25：

a 魂被破碎，意思不是說，我們不再思想了，不再表達情感了，不再運用意志了—帖前五23。

B. Jacob's experience shows us that God has to break our natural life, that He has to touch our natural life in a drastic way—Gen. 32:22-32:

1. The way of religion is to change man's outward behavior; the way of God in His economy is to touch man's inward life in order to change his inward being—2 Cor. 4:16.

2. When the Lord touches us at a certain crucial spot, we are lame and can no longer be the same in our inward being; from then on, we limp and are no longer whole—Gen. 32:25.

Day 5

C. Every believer needs to experience the breaking of the outer man—Heb. 4:12:

1. In order for Christ to be released from the imprisonment of the soul, our outer man must be broken—Eph. 3:16-17.

2. Our outer man needs to be broken for the release of the spirit—Heb. 4:12.

3. In order for there to be a pure flow of the life of God from within us, we must be broken—John 12:24-26; 19:34; 7:37-39; Exo. 17:6-7.

a. The operation of death within us, spoken of in 2 Corinthians 4:12, is our being broken.

b. The Lord needs broken vessels to be channels of living water; the more we are broken, the more the life of God will flow out of us—John 12:24-26.

4. Every part of our soul needs to be broken by God—Matt. 16:24-25:

a. For the soul to be broken does not mean that we no longer use our mind, express our emotions, or exercise our will—1 Thes. 5:23.

b 我們的思想、情感、意志還是有的，只不過都已經被破碎，就是受了對付，被折服，並服從於靈—林後四 16，弗四 23，提後一 7。

週　六

5 那盛裝『至貴的真哪噠香膏』，『極貴的香膏』的『玉瓶』需要打破，真哪噠香膏才能出來，使『屋裏…滿了膏的香氣』—可十四 3，太二六 7，約十二 3：

a 玉瓶（外面的人）不打破，真哪噠香膏就不能出來—可十四 3。

b 我們不該保護自己，覺得玉瓶比香膏更值錢；我們不該以爲我們外面的人比裏面的人更可寶貴—太二六 7，林後四 16。

c 外面的不破碎，裏面的就出不來；這樣，不只我們自己沒有路走，並且連召會也沒有路走—約十二 3。

6 神在基督裏將祂自己建造到我們裏面，需要外面之人的破碎—弗三 16 ～ 17 上。

7 要有建造，就必須先有破碎—太十六 18，弗四 16：

a 要叫召會得建造，我們就必須經歷外面之人的破碎—二 21 ～ 22。

b 我們要有配搭的事奉，就必須接受破碎；若沒有破碎，就無法配搭。

8 我們需要像保羅一樣，在身體的異象下被破碎，並看見我們在身體裏被建造惟一的路，乃是被破碎—徒九 1 ～ 31，弗四 16。

b. Our mind, emotions, and will still function, but they have been broken, that is, dealt with, subdued, and made submissive to our spirit—2 Cor. 4:16; Eph. 4:23; 2 Tim. 1:7.

Day 6

5. There is the need for the breaking of "the alabaster flask of ointment, of very costly pure nard," "ointment of great value," so that ointment of pure nard may be released and that the house may be "filled with the fragrance of the ointment"—Mark 14:3; Matt. 26:7; John 12:3:

a. Unless the flask (the outer man) is broken, the ointment of pure nard cannot be released—Mark 14:3.

b. We should not be protective of ourselves, regarding the flask as more precious than the ointment; we should not consider our outer man more precious than our inner man—Matt. 26:7; 2 Cor. 4:16.

c. If the outer part is not broken, the inner part will not be released; if this is our situation, we will have no way to go on, and the church also will have no way to go on—John 12:3.

6. God's work of building Himself in Christ into us requires the breaking of the outer man—Eph. 3:16-17a.

7. Breaking is a prerequisite for building—Matt. 16:18; Eph. 4:16:

a. In order for the church to be built up, we need to experience the breaking of the outer man—Eph. 2:21-22.

b. If we would be coordinated with others in service, we need to be willing to be broken; without brokenness coordination is impossible.

8. Like Paul, we need to be broken under the vision of the Body and realize that the only way for us to be built up in the Body is to be broken—Acts 9; Eph. 4:16.

第二十六週　週一

晨興餧養

弗一4『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成爲聖別、沒有瑕疵。』

羅九11『雙子還沒有生下來，善惡也沒有作出來（只因要堅定神揀選人的旨意，不是本於行爲，乃是本於那呼召人的）。』

你相信你已經蒙揀選了麼？你怎麼知道？雖然我們可以站在神的話上說，『我知道我已經蒙神揀選，因爲聖經這樣告訴我。』但我還要問一個問題：我們怎樣從經歷中知道我們已經蒙神揀選？從我們無法逃開神這個事實，我們就知道自己是蒙揀選的。在我已過五十年的基督徒生活裏，我多次想要從主逃開，我甚至對主說，『主，我厭煩基督徒生活，我要跑開了。』我雖然想要跑開，但跑不成（創世記生命讀經，一〇四一頁）。

信息選讀

雅各是三〔位先祖〕中的最後一位，但神用他表徵父愛人並揀選人的這一面。瑪拉基一章二節說，神愛雅各，羅馬九章十至十三節說，神揀選了雅各，甚至在雅各出生以前，就揀選了他（神在祂與人聯結中的歷史，一六一頁）。

雅各在他出生之前，甚至在創立世界以前，就蒙揀選了（創二五22～23，羅九11，弗一4）。我們像雅各一樣，也是在出生之前蒙揀選的。在已過的永遠裏，在神還未開始創造任何東西之前，祂就揀選了我們。我們雖然自認渺小，但我們已經殼大，使神注意我們。甚至在創立世界以前，神就注意我們，在已過的永遠裏揀選了我們。…祂的揀選不是根據我們，乃是完全在於祂。不是本於我們的掙扎或行爲，『乃是本於那呼召人的』〔羅九11〕。我們不是創造者—祂才是。

‹‹ WEEK 26 — DAY 1 ››

Morning Nourishment

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

Rom. 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls).

Do you believe that you have been chosen? How do you know this? Although we may stand on the Word of God and say, "I know that I have been chosen because the Bible tells me so," I would still ask this question: how do we know from our experience that we have been chosen by God? We know it by the fact that we cannot get away from Him. During the past fifty years of my Christian life, I have tried many times to get away from the Lord. I have even said to Him, "Lord, I am tired of the Christian life. I am running away." Although I tried to run away, I could not do it. (Life-study of Genesis, p. 862)

Today's Reading

Jacob is the last of the three [patriarchs], yet he is used by God to signify the Father in His loving and choosing man. Malachi 1:2 says that God loved Jacob, and Romans 9:10-13 says that God selected Jacob, choosing him even before he was born. (The History of God in His Union with Man, p. 133)

Jacob was chosen before his birth, even before the foundation of the world (Gen. 25:22-23; Rom. 9:11; Eph. 1:4). We, like Jacob, were also chosen before we were born. In eternity past, before God began to create anything, He chose us. Although we may think that we are quite small, we are big enough for God to pay attention to us. Even before the foundation of the world, God paid attention to us by selecting us in eternity past....His selection does not depend on us; it is absolutely up to Him. It is not of our struggle or works, "but of Him who calls." We are not the Creator—He is.

神的揀選也在於神的憐憫（14～16）。神對摩西說，『我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。』（15）我們都是神憐憫的對象。我們何等感謝祂，祂已憐憫了我們！『這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。』（16）

神的揀選也在於祂的恩典（十一5）。…我們不僅是神憐憫的對象，我們更是祂恩典的對象。我們是在神的憐憫之下，而祂的恩典乃是在我們的裏面。…現在我們不僅在神的憐憫之下，我們也得著了祂的恩典，就是那是靈的基督這活的人位在我們裏面。這就是神的揀選。在雅各一生的記載裏，我們看見一些東西可以稱爲憐憫，還有一些東西可以稱爲恩典（創世記生命讀經，一〇四一至一〇四五頁）。

神的揀選是祂賜給我們的頭一項福分。神的揀選就是祂的選擇。祂從無數人中選上了我們，這是祂在基督裏所作的。基督是我們蒙神揀選的範圍；在基督之外，我們就不是神所揀選的（聖經恢復本，弗一4註2）。

我們蒙神揀選是照著祂的豫知（彼前一2，羅八29）。我喜歡豫知這辭。在我們出生之前，神就豫先知道我們。在已過的永遠裏，神就照著祂的豫知，揀選了我們，並豫定了我們（創世記生命讀經，一〇四二頁）。

『主宰的憐憫』一辭，意思是神的憐憫完全是照著祂的主宰。作蒙憐憫的器皿，不是我們揀選的結果；這起源於神的主宰。神把我們造成蒙憐憫的器皿，盛裝祂自己，這是出於神的主宰。祂的主宰是祂揀選的基礎（新約總論第五冊，一四五頁）。

你如果知道神的揀選，你就能把你自己投在神的身上，扔在神的身上，你就能相信，神要把你帶到一個地步來合乎祂的心意（亞伯拉罕以撒雅各的神，一五七頁）。

參讀：創世記生命讀經，第六十六篇；羅馬書生命讀經，第二十二至二十四篇。

God's selection is also of God's mercy (Rom. 9:14-16). God said to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion" (Rom. 9:15). We all are the objects of God's mercy. How we thank Him that He has had mercy on us! "It is not of him who wills, nor of him who runs, but of God who shows mercy" (Rom. 9:16).

God's selection is also of His grace (Rom. 11:5)....We are not only the objects of God's mercy; we are also the objects of His grace. We are under God's mercy, and His grace is within us....Now we are not only under God's mercy; we also have His grace, the living person of Christ as the Spirit, within us. This is God's selection. In the record of Jacob's life, we see something which can be designated as mercy and something which can be designated as grace. (Life-study of Genesis, pp. 862, 864-865)

God's choosing is the first blessing that He bestowed on us. His choosing is His selection. From among numberless people He selected us, and this He did in Christ. Christ was the sphere in which we were selected by God. Outside of Christ we are not God's choice. (Eph. 1:4, footnote 1)

Our being chosen by God was according to His foreknowledge (1 Pet. 1:2; Rom. 8:29). I like the word foreknowledge. Before we were born, God foreknew us. In eternity past, God chose us and predestinated us according to His foreknowledge. (Life-study of Genesis, p. 863)

The expression sovereign mercy means that God's mercy is absolutely according to His sovereignty. Being a vessel of mercy is not the result of our choice; it originates with God's sovereignty. It is of God's sovereignty that He created us vessels of mercy to contain Himself. His sovereignty is the basis of His selection. (The Conclusion of the New Testament, pp. 1184-1185)

If we know God's selection, we can put ourselves in God's bosom; we can cast ourselves upon Him and trust that He will bring us to the point where we will be pleasing to Him. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 116-117)

Further Reading: Life-study of Genesis, msg. 66; Life-study of Romans, msgs. 22-24

第二十六週　週二

晨興餧養

創一 26『神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。』

四七 7『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。』

神在已過的永遠裏揀選了我們，接著就是祂的豫定（羅八 29，弗一 5）。豫定這辭的意義不容易解釋。按照希臘文，意思是豫先標出。神已把我們豫先標出。在我們出生之前，神已豫見並豫知我們。我們不僅在已過的永遠裏蒙神揀選；我們也被豫先標出，如今祂的標記在我們身上，甚至天使也知道我們已被豫先標出。因此，豫定的意思是神已經豫先標出我們，爲著一種定命—作祂的兒子。祂已經揀選並豫定我們，得兒子的名分（4～5）。

在神的揀選之後，接著是祂的呼召（羅八 28）。神在已過的永遠裏揀選我們，在時間裏呼召我們。我們無法經歷祂的揀選或豫定，但我們都經歷了祂的呼召。

我們是爲著神的定旨蒙了揀選並呼召的（九 11）。很少基督徒知道這定旨是甚麼。…神呼召的目的是甚麼？乃是要把祂所呼召的人變化爲君王。我們在雅各身上可以看到這目的，但在亞伯拉罕和以撒身上看不到（創世記生命讀經，一〇四五至一〇四七頁）。

信息選讀

創世記一章二十六節啓示神造人的目的，是要人有祂的形像彰顯祂，並且有祂的管治權代表祂。新

‹‹ WEEK 26 — DAY 2 ››

Morning Nourishment

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.

47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

God's selection in eternity past was followed by His predestination (Rom. 8:29; Eph. 1:5). It is difficult to explain the meaning of the word predestination. According to the Greek, it means to be pre-marked. God has marked us out beforehand. Before we were born, God foresaw and foreknew us. We not only were chosen by God in eternity past; we were also pre-marked, and His mark is now upon us. Even the angels know that we have been pre-marked. Hence, predestination means that God has marked us out beforehand for a certain destiny—to be His sons. He has chosen and predestinated us unto sonship (Eph. 1:4-5).

God's selection is followed by His calling (Rom. 8:28). God selected us in eternity past and called us in time. We cannot experience God's selection or predestination, but we have all experienced His calling.

We have been selected and called for God's purpose (Rom. 9:11). Not many Christians know what this purpose is....What is the purpose of God's calling? It is to transform His called ones into kings. We can see this purpose in Jacob but not in Abraham or Isaac. (Life-study of Genesis, pp. 865-867)

Today's Reading

Genesis 1:26 reveals that God's purpose in His creation of man was that man might express Him in His image and represent Him with His dominion. The New

約也說我們要成爲祭司和君王（啓一6，二十6）。我們是祭司，有神的形像彰顯祂；我們是君王，有神的管治權代表祂。

神對雅各的目的不是要給他平安、喜樂和幸福的人生，然後接他到天上。神的定旨是要對付這個可憐的抓奪者，直到他變化爲神的王子，有神的形像彰顯祂，並運用祂的管治權代表祂。這是神的目標。當我們讀到創世記末了，我們看見以色列正是那樣的人。當他看見法老，他沒有說甚麼，只伸出手爲他祝福（四七7、10）。雅各有神的形像，完全彰顯神。而且，他藉著約瑟成了治理全地的人，在地上代表神。因此，在創世記末了，我們看見神的目標，神揀選的目標。

以撒並不代表受神對付過的生命。雅各的一生才是代表神的對付。一次又一次，神不讓雅各過去，神一直把祂的手放在他身上。

神第一次遇見雅各的時候，祂說，『我是耶和華你祖亞伯拉罕的神，也是以撒的神。』（創二八13）這含示神要成爲雅各的神。我們都經歷過亞伯拉罕的神和以撒的神。既然亞伯拉罕的神是稱義的神，以撒的神是恩典的神，這意思就是，我們已經歷了稱義的神和恩典的神。我們雖然經歷了這樣的一位神，但我們還需要遇見並經歷雅各的神。這意思是神對我們還要成爲變化的神，對付的神（創世記生命讀經，一〇四八至一〇四九、一〇九〇、一〇八〇頁）。

神命定雅各終生過掙扎的生活。他的生活與以撒的生活完全不同。以撒的生活沒有掙扎，只有享受。但雅各的生活滿了難處。…雅各從母腹卽掙扎要作雙生子中的長子（二五22～26上）。甚至在雅各出生以前，雅各就與他哥哥相爭（神在祂與人聯結中的歷史，一三七頁）。

參讀：創世記生命讀經，第六十七至六十九篇；神在祂與人聯結中的歷史，第八章。

Testament also says that we have been made priests and kings (Rev. 1:6; 20:6). As priests, we bear the image of God to express Him, and as kings, we have the dominion of God to represent Him.

God's purpose for Jacob was not to give him peace, joy, and a happy life and then to take him to heaven. God's purpose was to deal with this pitiful supplanter until he was transformed into a prince of God, bearing His image to express Him and exercising His dominion to represent Him. This is God's goal. When we come to the end of Genesis, we see that Israel was exactly this type of person. When he saw Pharaoh, he did not say a word. He simply stretched forth his hands and blessed him (Gen. 47:7, 10). Jacob bore the image of God, expressing Him in a full way. Furthermore, through Joseph, he was the one who had dominion over the whole earth, representing God on the earth. Thus, at the end of Genesis we see God's goal, the goal of His selection.

Isaac does not represent the life which has been dealt with by God. Jacob's life is the life which represents God's dealings. Time after time, God did not let Jacob go. Instead, He kept His hand upon him.

When God first met Jacob, He said, "I am Jehovah, the God of Abraham your father and the God of Isaac" (28:13). This implied that God was to be Jacob's God. We all have experienced the God of Abraham and the God of Isaac. Since the God of Abraham is the God of justification and the God of Isaac is the God of grace, this means that we have experienced the God of justification and the God of grace. Although we have experienced such a God, we also need to meet and experience the God of Jacob. This means that God will be to us the God of transformation, the God of dealings. (Life-study of Genesis, pp. 867-868, 905, 896)

God destined Jacob to live a struggling life all his days. His life was absolutely different from the life of Isaac. Isaac's life had no struggle, just enjoyment. But Jacob's life was full of troubles....Even from his mother's womb, he struggled to be the firstborn of the twins (Gen. 25:22-26a). Even before he was brought forth in birth, he struggled with his brother. (The History of God in His Union with Man, pp. 112-113)

Further Reading: Life-study of Genesis, msgs. 67-69; The History of God in His Union with Man, ch. 8

第二十六週　週三

晨興餧養

來十二11『一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。』

羅八28『還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。』

在雅各身上，我們沒有看到享受的一面，反看到神對付的一面。因爲雅各抓奪得太多，神的手就一直在他身上。雅各的抓奪帶來神的對付。神也許說，『雅各，你能抓奪，但是我能對付。在你抓奪的每一步，都有我的對付。』這不是神的懲罰；這是神的對付，目的在使雅各變化（創世記生命讀經，一〇三九至一〇四〇頁）。

信息選讀

神主宰的安排了雅各一生的環境和境遇。當雅各和以掃還在母腹中，他們就爭著誰先出生（創二五22～26）。…雅各在出生之前，就被以掃打敗，生爲次子。…我們都是雅各，神已經揀選了我們，而我們都在神對付的手下。

雅各從各個角度、在每個角落、在每一方面都受苦。…當我們讀創世記二十五、二十七及二十八章，我們就看見神主宰的手在雅各身上，爲要變化他。然而，那時雅各並不知道他是在神的變化之下。他只知道他哥哥的粗魯和懷恨，他母親的聰明，他父親的簡單。實際上他是天天在神的對付之下，沒有一天浪費。他所碰到的每個人，他所遭遇的每件事，都是對付。雅各的確代表我們屬靈生命變化的一面（創世記生命讀經，一〇五三至一〇五四、一〇五八頁）。

‹‹ WEEK 26 — DAY 3 ››

Morning Nourishment

Heb. 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

In Jacob, we do not see the aspect of enjoyment; rather, we see the aspect of God's dealings. Because Jacob supplanted so much, God's hand was always upon him. Jacob's supplanting brought in God's dealings. God might have said, "Jacob, you are able to supplant, but I am able to deal with you. In every step of your supplanting, My dealings will come in." This was not God's punishment; it was God's dealings for the purpose of Jacob's transformation. (Life-study of Genesis, p. 861)

Today's Reading

God sovereignly arranged the environment and circumstances pertaining to Jacob's life. When Jacob and Esau were in their mother's womb, they fought over who would be born first (Gen. 25:22-26)....Jacob was defeated by Esau and was born the second....We all are Jacobs. God has chosen us, and we are under His dealing hand.

Jacob suffered from every angle, in every corner, and in every aspect....As we read Genesis 25, 27, and 28, we see that God's sovereign hand was upon Jacob to transform him. At that time, however, Jacob did not realize that he was under God's transformation. He only knew his brother's rudeness and hatred, his mother's cleverness, and his father's simpleness. Actually, he was under God's dealing day after day. Not one day was wasted. Every person he met and everything that happened to him were a dealing. Jacob surely represents the aspect of transformation in our spiritual life. (Life-study of Genesis, pp. 874, 877)

雅各在神的主宰安排下，藉著環境的折磨和神直接的對付，得以變化、成熟，達於以色列，因此他象徵得重生而變化的人（真理課程二級卷二，一一〇頁）。

雅各一生的歷史，都是代表聖靈的管治。你在這裏看見有一個人是狡猾的，是詭計多端的，是會欺騙人的；但是你也看見這一個人有聖靈在那裏一步一步的管治他。…雅各真是又苦又勞碌。這一切都是聖靈的管治，都是聰明人所受的熬煉。會打算的人，被主的手壓在那裏；有辦法的人，被主的手壓在那裏；天然的生命，要被神壓出去。雅各一生的經歷，就是給我們看見聖靈的管治（亞伯拉罕以撒雅各的神，一一至一二頁）。

聖靈的管治，乃是指著聖靈在我們外面的環境中，安排一切人、事、物，藉以管治我們說的。…神在聖靈裏，在我們身上所有的工作，除了聖靈在我們裏面作膏油以外，就以聖靈在我們外面的管治爲最主要了。

聖靈的管治，到最終總是叫我們這個人被拆毀、被破碎、被磨掉。神就是藉著聖靈的管治，把我們的舊造完全拆毀，好叫祂新造的成分，能在我們裏面建造起來（生命的經歷下冊，三一六、三二五頁）。

我們該感謝主，在我們環境中的每個人都在神主宰的手下，叫我們得益處。你也許以爲你有一個忠信可靠的舅父，但這樣的舅父對你的變化不會有多大的幫助。…我們都需要看見這點，並知道在我們的環境中沒有一樣是可信靠的。不要信靠任何事、任何人或任何物。在我們環境中的每件事和每個人，都是神的主宰所用來變化我們的工具（創世記生命讀經，一一三九頁）。

參讀：創世記生命讀經，第七十至七十一篇；生命的經歷下冊，第十二篇。

Under God's sovereignty, through the sufferings in his circumstances and through God's direct dealing, Jacob was transformed and matured so that he became Israel. Therefore, he symbolizes one who has been regenerated and transformed. (Truth Lessons—Level Two, vol. 2, p. 100)

Jacob's history is a type of the discipline of the Holy Spirit. We see a crafty person who was filled with schemes and deceits. But at the same time, we see a person whom the Holy Spirit disciplined step by step....Indeed, he lived a toilsome and hard life. All these experiences were the discipline of the Holy Spirit; they were the trials that a clever man had to go through. Those who can scheme and who are resourceful will see God's hand upon them. The natural life has to be pressed out. Jacob's history is a picture of the discipline of the Holy Spirit. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 12)

The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment; it refers to His arranging of all people, things, and happenings, through which we are being disciplined. The major work of God toward us through the Holy Spirit, aside from the Holy Spirit as the anointing, is in His outward discipline.

The end result of the discipline of the Holy Spirit is always that we may be torn down, broken, and reduced to nothing. It is through the discipline of the Holy Spirit that God completely tears down our old creation so that the element of His new creation may be built up in us. (The Experience of Life, pp. 259, 266)

We should thank the Lord that everyone in our environment is under God's sovereign hand for our good. You may think that you have a faithful and trustworthy uncle. But such an uncle will not be very helpful for your transformation....We all need to see this and to know that nothing in our environment is trustworthy. Do not trust anything, any person, or any matter. Everything and everyone in our environment are instruments sovereignly used by God for our transformation. (Life-study of Genesis, p. 946)

Further Reading: Life-study of Genesis, msgs. 70-71; The Experience of Life, ch. 12

第二十六週　週四

晨興餧養

創三二 24～25『只剩下雅各一人，有一個人和他摔跤，直到黎明。那人見自己勝不過他，就將他的大腿窩摸了一把；雅各正與那人摔跤的時候，他的大腿窩就脫了節。』

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

創世記三十二章二十二至三十二節敘述神所揀選的人—雅各—一生中關鍵性的經歷。這實在是神聖話語中很不平常的一段。

〔雅各〕沒有平安。當剩下雅各一人的時候，突然『有一個人和他摔跤，直到黎明』（24）。這個對手不是天使，而是在人形狀裏的耶和華自己。…令雅各大喫一驚的是，在深夜當他拚上一切的時候，有一個人盡力要將他摔倒。因爲雅各不肯讓步，兩個人就整夜摔跤直到黎明。在這之前，雅各怕被屠殺；現在他怕在這場摔跤比賽中被擊敗，他全力掙扎。主沒有立刻征服雅各，爲要向雅各暴露他是何等的天然，他天然的力量是何等的大。最後，主摸了雅各的大腿窩，使他瘸了（創世記生命讀經，一一四六至一一四七頁）。

信息選讀

雅各大腿窩的筋，就是身上最有力的肌肉，被摸了一把（32），這表徵雅各天然的生命，天然的力量，被摸了一把。這是雅各變化的開始。三十三章給我們看見，…在這次的經歷之後，雅各依舊天然。然而，儘管雅各外面的生活並無改變，但他天然的生命，他裏

‹‹ WEEK 26 — DAY 4 ››

Morning Nourishment

Gen. 32:24-25 And Jacob was left alone, and a man wrestled with him until the break of dawn. And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Genesis 32:22-32 relates a crucial experience in the life of Jacob, God's chosen one. This is truly an extraordinary portion of the Holy Word.

Jacob had no peace. Suddenly, as Jacob was left alone, "a man wrestled with him until the break of dawn" (v. 24). This combatant was not an angel but the Lord Himself in the form of a man....Much to Jacob's surprise, in the depths of the night, while he was desperate, a man came to him trying His best to pin him down. Because Jacob would not give in, the two of them wrestled all night until the breaking of day. Before this, Jacob was afraid of being slaughtered. Now, he was afraid of being defeated in this wrestling match, and he thrust all his energy into the struggle. The Lord did not subdue him immediately so that He might expose to Jacob how natural he was and how great his natural strength was. Eventually, the Lord touched the hollow of Jacob's thigh, causing him to become lame. (Life-study of Genesis, pp. 961, 953-954)

Today's Reading

The touching of the socket of Jacob's hip at the thigh muscle (Gen. 32:32), the strongest muscle in the body, signifies the touching of Jacob's natural life, his natural strength. This was the beginning of Jacob's transformation. As chapter 33 shows..., after this experience Jacob was still natural. Nevertheless, although there was no change in Jacob's outward living, his natural life, his inward natural

面天然的力量，已經被主對付了。這是由雅各的大腿瘸了的事實所表徵（三二31）。宗教的路是改變人外面的行爲；神在祂經綸裏的路，卻是摸人裏面的生命，好改變人內在的所是（聖經恢復本，創三二25註2）。

雅各就是一直在那裏受聖靈的管治，以致他的聰明不能成功。在毘努伊勒的那一夜，雅各學了一個最大的功課，這是他一生最好的一夜！他想碰著甚麼人都有辦法，碰著神也有辦法，對於甚麼事情都容易過去，碰著神也能過去。豈知他碰著神的時候，神把他的大腿窩摸了一把，他就瘸腿了！（25）…雅各的大腿窩被神摸著了，就是他天然生命最強的地方被神摸著了，從那一天起，他瘸了。…就是這一個經歷，要帶領我們作神的子民。神有一天要光照你，給你看見你自己多壞，你自己多詭詐，你自己多有計謀。神給你看見的時候，你頭都抬不起來，神的光要殺你，叫你不能不承認說，我這個人完了，我不敢、我不配事奉神！從此你在神面前不敢倚靠自己了。這就叫作聖靈的管治（亞伯拉罕以撒雅各的神，一二至一三頁）。

因爲你這麼好，主可能更難將祂自己作到你裏面。這不是外面的改變或改良，這是裏面的一摸。你裏面的筋，你裏面天然的力量，必須被主摸著。我們都需要這一摸。

我們跟從雅各，可能會一再被摸，因爲在我們身上這摸不是一次永遠的。我們摔跤摔了一陣子，就會深覺自己被摸了。主總是在某個關鍵點上摸我們。甚麼時候祂摸了某一特別的部分，我們就瘸了，裏面的人再也不能和以前一樣了。從此以後，我們就瘸了，不再完整了（創世記生命讀經，一一六四頁）。

參讀：創世記生命讀經，第七十三至七十五篇；亞伯拉罕以撒雅各的神，第九至十章。

strength, had been dealt with by the Lord. This is signified by the fact that Jacob walked with a limp (32:31). The way of religion is to change man's outward behavior; the way of God in His economy is to touch man's inward life in order to change his inward being. (Gen. 32:25, footnote 2)

Jacob experienced the continual discipline of the Holy Spirit. As a result, his cleverness was never able to have its way. On the night at Peniel, Jacob learned the greatest lesson; it was actually the best night of his life! He thought he could have his way with anyone and could similarly have his way with God. But when he came face to face with God, God touched the hollow of Jacob's thigh, and he became crippled (Gen. 32:25)....For Jacob's hollow to be touched meant that God had touched the strongest part of his natural life. From that day on, he was crippled!...This is the kind of experience that makes us the people of God. One day God will shine on you and show you how evil, wicked, and conniving you are. When God shows you who you are, you will not be able to lift up your head. God's light will terminate you and force you to admit that you are finished. You will acknowledge that you dare not serve God anymore and that you are not qualified to serve Him any longer! From that point on, you will no longer trust in yourself. This is the discipline of the Holy Spirit. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 12-13)

It may be more difficult for the Lord to work Himself into you because you are so good. It is not a matter of outward change or improvement; it is a matter of inward touching. Your inward sinew, your inward natural strength, must be touched by the Lord. We all need this touch.

As we follow Jacob, we may be touched again and again, for with us the touch may not be once for all. After we wrestle for a while, we shall have the deep conviction that we have been touched. The Lord always touches us at a certain crucial spot. Whenever He touches a particular part, we are lame and can no longer be the same in our inward being. From then on, we limp and are no longer whole. (Life-study of Genesis, p. 969)

Further Reading: Life-study of Genesis, msgs. 73-75; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," chs. 9-10

第二十六週　週五

晨興餧養

弗三 16～17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基。』

魂若沒有被破碎並變化，是不可能有真實的召會生活。這就是爲甚麼倪弟兄即使到了他職事的晚期，仍說到外面之人的破碎與靈的出來。外面的人，就是屬魂的人，必須被破碎，裏面的人，就是靈，才能出來。今天人欣賞倪弟兄《正常的基督徒生活》這本書，但那只是基礎。那些信息是他二十五年以前所釋放的。在早期，我遇見他之後的最初幾年，他總是強調那些事。然而，在這之後，他被擺在試煉中一段長的時間，接著在二次大戰之後，他的信息幾乎始終是強調外面之人的破碎（召會作基督身體的異象、實行與建造，八八至八九頁）。

信息選讀

我們都有基督，但我們的基督被拘禁在我們裏面。召會生活乃是眾聖徒以團體的方式實化、彰顯並經歷基督。這位基督從眾人裏面出來，並將我們調和在一起。然而，基督若被你裏面的魂生命拘禁，被我裏面的魂生命拘禁，我們如何能有召會生活？基督在我們裏面，但祂得不著彰顯，並且也因著我們的魂，祂就不能被實化。…這就是爲甚麼我們需要得以加強到我們裏面的人裏。然後基督就要充滿我們，並從裏面擴展，而據有我們的心。這樣，魂就被征服並破碎，魂的各部分就得著更新。這樣，基督就得著彰顯；我們乃是藉著這位基督才是一（召會作基督身體的異象、實行與建造，九〇至九一頁）。

‹‹ WEEK 26 — DAY 5 ››

Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Unless the soul is broken and transformed, there is no possibility of having the real church life. This is the reason why even up to the end of his ministry Brother Nee still spoke on the breaking of the outer man for the release of the spirit. The outer man, the soulish man, needs to be broken so that the inner man, the spirit, can be released. People today appreciate Brother Nee's book The Normal Christian Life, but that is only the "ABCs." Those were the messages he gave more than twenty-five years ago. In the early years, the first years after I met him, he always stressed those matters. After this, however, he was placed into trials for a long time, and following the Second World War his messages almost always stressed the breaking of the outer man. (The Vision, Practice, and Building Up of the Church as the Body of Christ, p. 76)

Today's Reading

We all have Christ, but our Christ has been imprisoned within us. The church life is Christ realized, expressed, and experienced by all the saints in a corporate way. This Christ comes out of all the persons and mingles us together. However, if Christ is imprisoned by the soulish life in you, and He is imprisoned by the soulish life in me, how can we have the church life? Christ is within us, but He cannot be expressed, and He cannot be realized by us because of our soul....This is why we need to be strengthened into our inner man. Then Christ will fill us and spread from within to take over our heart. Then the soul will be subdued and broken, and all the parts of the soul will be renewed. Then Christ will be expressed, and it is by this Christ that we are one. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 77-78)

沒有一個人能幹乾淨淨的流露神的生命，除非他這個人被破碎。所以，我們題到流露神生命的時候，必須注意我們這個人的破碎。保羅在加拉太二章二十節說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』保羅所說的『同釘十字架…，不再是我』，從經歷來說，就是被破碎。只有破碎過的人，才能經歷二十節的『同釘十字架』，和『不再是我』。這節又說，『乃是基督在我裏面活著』，這就是生命的流露。基督從我身上出去，就是生命從我身上流露出去。

同時，保羅說得很清楚：『死是在我們身上發動，生命卻在你們身上發動。』（林後四 12）那個死就是殺死，就是我們的被破碎。我們這個人被破碎越多，神的生命從我們身上出去的就越多。…人破碎了，人才能供應生命（建造神家的事奉，五六頁）。

基督不需要完整的器皿，基督需要破碎的器皿；因爲只有破碎的器皿，才能作活水的江河，完整的器皿只能作死水的池子。…生命出不出去，原因不在於我們的行爲太壞，或太好；乃在於我們這個人太完整、太牢固，在我們身上沒有破口，以致基督無法出去（基督並祂釘十字架，七頁）。

我們魂的各部分，需要一部分一部分，讓神斷過、破碎過（再論生命的認識，二四四頁）。

甚麼叫作人的魂，或者人的己被破碎呢？破碎不是說，你沒有思想了，沒有意志了，沒有情感了。你的思想、意志、情感還是有的，只不過都被折服、屈服下來，都受了對付。換言之，都是受了破碎的。一個無法讓靈出來的人，乃是他的思想在他身上作主，他的意志、情感在他身上作主。一個讓靈出來的人，乃是把他的己，把他的思想、意志、情感屈服下來，擺在靈的管治之下，讓靈作主的人（建造神家的事奉，五七頁）。

參讀：再論生命的認識，第十二篇；基督並祂釘十字架，第一篇；神的需要與神的目標，第六篇。

In order for there to be a pure flow of the life of God, we must be broken. Therefore, when we consider supplying others with the divine life, we must pay attention to our being broken. In Galatians 2:20 Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” The statement I am crucified...and it is no longer I refers to the experience of being broken. Only those who are broken are crucified with Christ and can say, “It is no longer I.” The statement but it is Christ who lives in me refers to the flowing out of the divine life. Christ being expressed through us is life flowing out of us.

The operation of death within us, spoken of in 2 Corinthians 4:12, is the killing. The operation of death is our being broken. The more we are broken, the more the life of God will flow out of us. A brother who is broken can supply life. (The Service for Building Up the House of God, pp. 43-44)

Christ does not need whole vessels; instead, He needs broken vessels. This is because only broken vessels can be channels of living water. Whole vessels can only be cisterns of dead water....This life has no way to come out. The reason is not that our behavior is too poor or too good but that we are too whole and too impregnable. Because we have no wounds, Christ has no way to be released from within us. (The Crucified Christ, p. 12)

Every part of our soul needs to be gradually broken and shattered by God. (Further Talks on the Knowledge of Life, p. 199)

When we say that the soul needs to be dealt with and broken, we do not mean that a person no longer uses his mind, expresses his emotions, or exercises his will. Our mind, emotion, and will still function, but they have been dealt with, subdued, and made submissive to our spirit. In other words, they have been broken. A person who cannot release his spirit is dominated by his mind, emotion, and will. A person who can release his spirit has subdued his mind, emotion, and will. The three parts of his soul are under the ruling of his spirit and let his spirit dominate. (The Service for Building Up the House of God, p. 44)

Further Reading: Further Talks on the Knowledge of Life, ch. 12; The Crucified Christ, ch. 1; God’s Need and God’s Goal, ch. 6

第二十六週　週六

晨興餧養

可十四3『耶穌…坐席的時候，有一個女人，拿著一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在祂的頭上。』

約十二3『那時，馬利亞就拿著一磅至貴的真哪噠香膏，抹耶穌的腳，又用自己的頭髮去擦祂的腳，屋裏就滿了膏的香氣。』

聖經告訴我們，有真哪噠香膏〔約十二3〕。神的話特意把『真』字放在裏面，是真哪噠香膏，實實在在是屬靈的。但是玉瓶不打破，真哪噠香膏就不能出來。希奇！許多人還在欣賞玉瓶，覺得玉瓶比香膏更值錢，許多人還以爲他外面的人比裏面的人更可寶貴。這是在召會裏的難處。你寶貴你的聰明，以爲你自己是了不起的人；他寶貴他的情感，以爲他自己是了不起的人；許多人寶貴他的自己，覺得自己比別人好得多，口才比別人好，作事比別人快，下的斷案比別人準。…但是，我們不是玩古董的人，我們不是欣賞玉瓶的人，我們乃是要聞著香膏的人。外面的不破碎，裏面的就出不來；這樣，不只我們自己沒有路走，並且連召會也沒有路走（人的破碎與靈的出來，六至七頁）。

信息選讀

瓦器如果沒有打破，誰能看見裏面的寶貝？主在我們身上所作的事到底爲著甚麼？就是在那裏打破我們這個瓦器，打破我們這個玉瓶，要把我們的外殼打破。主盼望在屬乎祂的人身上能有一條祝福的路通到世界

‹‹ WEEK 26 — DAY 6 ››

Morning Nourishment

Mark 14:3 ...As He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

John 12:3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

The Bible speaks of ointment of pure nard (John 12:3). God's Word purposely uses the adjective pure. It is ointment of pure nard, something truly spiritual. Unless the alabaster flask is broken, however, the ointment of pure nard cannot be released. It is strange that many people appreciate the alabaster flask. They think that the flask is more precious than the ointment. Many people think that their outer man is more precious than their inner man. This is the problem facing the church today. We may treasure our own wisdom and think that we are quite superior. Another person may treasure his emotions and also think that he is quite outstanding. Many people treasure themselves; they think that they are much better than others. They think their eloquence, their ability, their discernment, and their judgment are better. But we are not antique collectors; we are not admirers of alabaster flasks. We are those who are after the aroma of the ointment. If the outer part is not broken, the inner part will not be released. We will have no way to go on, and the church will have no way to go on. (CWWN, vol. 54, pp. 153-154)

Today's Reading

If the earthen vessel is not broken, who will find the treasure within? The Lord works in us in so many different ways for the purpose of breaking the earthen vessel, the alabaster flask, the outer shell. The Lord wants to prepare a way to bring His blessing to the world through those who belong to Him. This is a way of

去。這是一條祝福的路，也是一條有血跡的路，的的確確是有血在那裏，有傷痕在那裏。這個外面之人的破碎是何等的緊要（人的破碎與靈的出來，七至八頁）。

要叫召會得建造，就不能不提起一件事來，這就是破碎的問題。…在召會的建造裏，我們天然的每一點…都得經過破碎，才能和別人聯在一起。無論是我們的幹才，我們的眼光，還是我們的熱心，凡是天然的都是不合用的，都得經過破碎，然後才能被建造（神的建造，八二頁）。

你若認識神永遠的定旨，就是神終極的心意，乃是要得著基督的身體這團體的器皿，以盛裝基督並彰顯基督，你就會說，『主，拯救我，釋放我脫離個人的屬靈。甚至在個人屬靈這件事上，我也必須被破碎。我必須蒙拯救脫離這種個人特質。我需要學習被破碎的功課，使我能與別人配搭，能與別人相調，對他們成爲真實的幫助。』

我們需要非常強調這事，因爲我們憑經歷認識：我們若不學習這功課，就絕不會有真實的召會生活。…我們可以在主日一起唱詩歌，有一些禱告，聽一篇信息—但是僅此而已。我們絕無法得著建造起來的召會。我們不能得著一班信徒被建造起來，成爲活的團體身體。我們需要學習的事奉方式乃是：我們能與別人配搭，別人也能與我們配搭。在此有許多功課給我們學習（在人的靈裏事奉，一二三至一二四頁）。

你必須看見身體的異象，這異象會破碎你。在身體的異象下，你會被破碎。你會看見，使你在身體裏被建造惟一的路，乃是你被破碎。要實化這身體，惟一的路乃是被破碎（從天上來的異象，三九頁）。

參讀: 人的破碎與靈的出來，第一至二、五至六篇; 在人的靈裏事奉，第八章。

blessing, but it is also a way stained with blood. Blood must be shed, and wounds are unavoidable. How crucial the breaking of this outer man is! (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 154)

In order for the church to be built up, we have to touch the matter of being broken....In the building of the church, every natural thing in us must be broken before we can be joined with others. Everything natural in us, whether it is our ability, our discernment, or our zeal, is unsuitable to be used for the building. We can be built only after we have been broken in our natural being. (The Building Work of God, pp. 62-63)

If you realize that God's eternal purpose, God's ultimate intention, is to have a Body, a corporate vessel to contain Christ and to express Christ, you will say, "Lord, save me, deliver me from my individual spirituality. I have to be broken even in this matter of individual spirituality. I need to be delivered from this kind of individuality. I need to learn the lesson to be broken so that I could be coordinated with others, so that I could be blended with others and become a real help to them."

We need to stress this matter so much...because by experience we realize that if we would not learn this lesson, we can never have a real church life....We can come together on the Lord's Day and sing a hymn, have some prayer, and hear a message—but that is all. We can never have a church built up. We cannot have a group of believers built up together as a living corporate Body. We need to learn to serve in a way that we could be coordinated with others and others could be coordinated with us. There are many lessons here for us to learn. (To Serve in the Human Spirit, pp. 107-108)

You need to see the vision of the Body. This vision will break you. You will be broken under the vision of the Body. You will realize that the only way for you to be built up in the Body is for you to be broken. The only way to realize the Body is to be broken. (The Heavenly Vision, p. 35)

Further Reading: CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," chs. 1-2, 5-6; To Serve in the Human Spirit, ch. 8

第二十六週　詩歌

603 召會－建造

8 8 8 8（英 837）

F 大調　　2/2



二 我們雖是你所創造, 有你形像,作你代表,
不過僅是土造陋器, 裏面有靈,外面是體。

三 惟有接受你作生命, 纔能有你精金性情;
你與我們調和爲一, 我們與你成爲一體。

四 當你生命流通、滋潤, 浸透我的全心、全魂,
我就變成珍珠、寶石, 與你榮形一樣一式。

五 但是,恩主,我們深知, 這些並非爲供賞識,
乃是全爲建造、配搭, 成爲你的榮耀之家。

六 主,我在此獻上自己, 求你接在建造手裏,
將我折服,將我聯絡, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都爲我攻破,
不再單獨,不再自善, 與眾聖徒調成一團。

八 如此纔能作你配偶, 享受你愛所是所有,
共同生活,互相安居, 滿足你心,得你稱許。

‹‹ WEEK 26 — HYMN

Hymns, #837

1 We praise Thee, Lord, for Thy great plan
That we Thy dwelling-place may be;
Thou live in us, we filled with Thee,
Thou in the Son expressed might be.

2 Though in Thine image made by Thee
And given Thine authority,
Yet we are only made of clay
Without a trace of divinity.

3 When we receive Thee as our life,
Thy nature we thru grace possess;
Mingled together, we with Thee
One Body glorious will express.

4 When flows Thy life thru all our souls,
Filling, renewing every part,
We will be pearls and precious stones,
Changed to Thine image, as Thou art.

5 But, Lord, we fully realize
These are not wrought men's praise to rouse,
But as material to be built
Together for Thy glorious house.

6 Here, Lord, we give ourselves to Thee;
Receive us into Thy wise hands;
Bend, break, and build together in Thee
To be the house to meet Thy demands.

7 Break all the natural life for us,
Deal Thou with each peculiar way,
That we no more independent be
But with all saints are one for aye.

8 Then we shall be Thy Bride beloved,
Together in Thy chamber abide,
Enjoy the fullness of Thy love.
How Thou wilt then be satisfied!

申言稿：