第十一周

在神的经纶里，敬畏主的内在意义

诗歌：诗 423

读经：箴一 1，7，二 4～5，三 5～10，八 13，九 10，十 27，十四 2，26～27，十五 16，33 上，十六 6，十九 23

纲要

【周一】

壹 过正确为人生活的第一个原则是敬畏主，尊崇主；敬畏主就是怕得罪主，怕失去祂的同在，怕在来世得不着祂作我们的赏赐；我们该怕在今世失去主的笑脸，在来世失去祂的赏赐—箴一 1，7，弗四 30，林后五 9～10：

一 敬畏主就是在每件事上顾到并尊重祂，绝不忘记祂是创造我们的奇妙之神；（赛四三 7；）敬畏主会使我们停止作恶；敬畏主也会使我们感受别人的苦难，并向他们施怜悯，施怜恤。

二 敬畏主，不只是远离罪，并且更进一步，乃是拒绝自己；敬畏主不是仅仅怕我们犯罪或属世，乃是怕我们所作的是出于自己，不是出于主—

Week Eleven

The Intrinsic Significance of Fearing the Lord in the Economy of God

Hymns: 578

Scripture Reading: Prov. 1:1, 7; 2:4-5; 3:5-10; 8:13; 9:10; 10:27; 14:2, 26-27; 15:16, 33a; 16:6; 19:23

Outline

§Day 1

I. The first principle for man to live a proper human life is for him to fear the Lord, to revere the Lord; to fear the Lord is to be in fear of offending Him, of losing His presence, and of not receiving Him as our reward in the next age; we should be in fear of missing the Lord's smile in this age and His reward in the next—Prov. 1:1, 7; Eph. 4:30; 2 Cor. 5:9-10:

A. To fear the Lord is to consider and regard Him in everything, never forgetting that He is the wonderful God who has created us (Isa. 43:7); fearing the Lord stops us from doing evil; it also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

B. To fear the Lord is not only fleeing from sins but also, and even more, rejecting the self; fearing the Lord is not merely to fear that we have sinned or that we are worldly but to fear that what we are doing is out

太十六 24，林后四 5。

三 敬畏神是知识和智慧的开端；认识至圣者便是聪明；知识、智慧和聪明都是从神而来；我们若敬畏祂，尊崇祂，这些就会成为我们的产业—箴一 1，7，二 4～5，三 5～10，八 13，九 10，十 27，十四 2，26～27，十五 16，33 上，十六 6，十九 23。

贰 以赛亚预言耶和华的灵—智慧的灵、聪明的灵、谋略的灵、能力的灵、知识的灵、以及敬畏耶和华的灵—必安歇在基督身上—赛十一 1～2：

一 那灵一直与主耶稣同在，与祂是一；祂凭那灵行动，过一种在那灵里、同着那灵、借着那灵、并经过那灵的生活；以赛亚十一章二节给我们看见，在主的人性生活里，那灵带着上述的一切属性得以显出—路四 1，14，十 21，约一 32，太十二 28。

二 耶稣在祂的人性生活里被尊崇、顺从而畏惧神的灵所充满；祂也以敬畏耶和华为乐；在祂的复活里祂现今是耶稣基督包罗万有、全备供应的灵，作为敬畏耶和华的灵，这灵包含主耶稣难以描述的人性生活与职事—赛十一 2～3，腓一 19：

1 从来没有一个人象耶稣那样敬畏神；主耶稣告诉我们，在执行神新约的职事上，祂从来不从自己作什么，（约五 19，）祂不作自己的工，（四 34，十七 4，）祂不说自己的话，（十四 10，24，）祂不凭着自己的意思作什么，（五 30，）祂也不寻求自己的荣耀。（七 18。）

2 耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一；这就是那在耶

of ourselves, not out of the Lord—Matt. 16:24; 2 Cor. 4:5.

C. The fear of God is the beginning of wisdom, and the knowledge of the Holy One is understanding; knowledge, wisdom, and understanding come from God; if we fear Him, revere Him, these will be our possessions—Prov. 1:1, 7; 2:4-5; 3:5-10; 8:13; 9:10; 10:27; 14:2, 26-27; 15:16, 33a; 16:6; 19:23.

II. Isaiah prophesied that the Spirit of Jehovah—the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel, the Spirit of might, the Spirit of knowledge, and the Spirit of the fear of Jehovah—would rest upon Christ—Isa. 11:1-2:

A. The Spirit was with the Lord Jesus all the time and was one with Him; He walked by the Spirit and lived a life in, with, by, and through the Spirit; Isaiah 11:2 shows that in the Lord's human living the Spirit was manifested with all the above attributes—Luke 4:1, 14; 10:21; John 1:32; Matt. 12:28.

B. In His human living, Jesus was filled with the Spirit of the reverential, obedient fear of the Lord; He also delighted in the fear of the Lord; in His resurrection He is now the all-inclusive, bountifully supplying Spirit of Jesus Christ as the Spirit of the fear of Jehovah, who includes the indescribable human living and ministry of the Lord Jesus—Isa. 11:2-3; Phil. 1:19:

1. No human being ever feared God as much as Jesus did; in carrying out God's New Testament ministry, the Lord Jesus told us that He never did anything out of Himself (John 5:19), He did not have His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did everything not by His own will (5:30), and He did not seek His own glory (7:18).

2. Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God; this is the reality

稣身上是实际者；（弗四 20 ～ 21；）我们需要求主这实际的灵，引导我们进入对祂服从的生命和顺从父的生命之经历的实际。（约十六 13，腓二 5 ～ 11。）

3 一天过一天我们需要向父全然且绝对地敞开，求祂以复活的基督这包罗万有的灵充满我们；这灵也是那包含主耶稣人性生活与职事之敬畏耶和华的灵—路十一 5 ～ 13。

【周二】

叁 敬畏神就是信靠祂—箴三 5 ～ 8，26，十六 1，9，20，33，十九 21，三十 5 ～ 6：

一 箴言三章五至八节嘱咐我们，要全心信靠耶和华，不可倚靠自己的聪明；在我们一切的道路上，都要认定祂，祂必修直我们的途径；不要自以为有智慧；要敬畏耶和华，远离恶事；这便医治我们的身体，滋润我们的骨头。

二 “信靠耶和华，以耶和华为可信靠的，那人有福了。他必象树栽于水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在干旱之年毫无挂虑，而且结果不止”—耶十七 7 ～ 8：

1 按照神的经纶，信靠神的人象树栽于水旁；这表征神乃是活水的泉源—二 13。

2 树在河边，借着吸取水的一切丰富而生长；这是神借着祂的分赐完成祂经纶的一幅图画；我们这些树要接受神圣的分赐，就必须吸取神这水—参林前三 6。

3 这位供应之神的丰富，分赐到我们这些树里面，就以神的神性将我们构成，使我们长成神的度量；（西

in Jesus (Eph. 4:20-21); we need to ask the Lord as the Spirit of reality to guide us into the reality of experiencing His life of submission and His life of obedience to the Father (John 16:13; Phil. 2:5-11).

3. Day by day we need to completely and absolutely open to the Father and ask Him to fill us with the resurrected Christ as the all-inclusive Spirit, which is also the Spirit of the fear of the Lord that includes the human living and ministry of the Lord Jesus—Luke 11:5-13.

§Day 2

III. To fear God is to trust in Him—Prov. 3:5-8, 26; 16:1, 9, 20, 33; 19:21; 30:5-6:

A. Proverbs 3:5-8 charges us to trust in the Lord with all our heart and not rely on our own understanding; in all our ways we should acknowledge Him, and He will make our paths straight; we should not be wise in our own eyes; we should fear the Lord and depart from evil; this will be healing to our body and refreshment to our bones.

B. “Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit”—Jer. 17:7-8:

1. According to God’s economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters—2:13.

2. A tree grows beside a river by absorbing all the riches of the water; this is a picture of God’s economy, which is carried out by His dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the water—cf. 1 Cor. 3:6.

3. The riches of the supplying God dispensed into us as the trees constitute us with God’s divinity and cause us to grow into God’s measure (Col. 2:19);

二 19；）这样，我们就与神成为一，有同样的元素、素质、构成和样子。（启四 3，二一 11。）

三 留心训言的必得好处，信靠主的便为有福；（箴十六 20；）主是我们所信靠的，祂必保守我们的脚不被缠住。（三 26。）

四 那些爱神的人，凭圣经来到主面前，借此学习敬畏神；（二 3～5，约五 39～40；）我们受吩咐要紧紧跟随并顺从神的话，作我们敬畏神的证明。（申六 2。）

in this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).

C. He who gives heed to the word will find good, and blessed is he who trusts in the Lord (Prov. 16:20); the Lord will be our confidence, and He will keep our foot from being caught (3:26).

D. Those who love God learn the fear of God by coming to the Lord in the Scriptures (2:3-5; John 5:39-40); we are commanded to cleave to and obey the Word of God as the evidence of our fear of God (Deut. 6:2).

【周三】

§Day 3

肆 敬畏主的意思也是尊荣祂：

一 箴言三章九至十节说，我们要以财物，和一切初熟的出产，尊荣耶和华；这样，我们的仓房必充满有余，我们的酒醡必盈溢新酒。

二 我们不该是赚得更多的钱，为着将来积存财宝的人；至少我们出产的十分之一（初熟果子）必须献给神；我们该一直将神所赐给我们的东西，慷慨地施与；这是尊荣神—玛二 7～12，林后九 6～8。

三 我们该恳求主使我们专心敬畏祂的名—“耶和华啊，求你将你的道路指教我；我要行在你的真理中。求你使我专心敬畏你的名”—诗八六 11。

四 我们需要“洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别”；这里的敬畏神，意思是不敢沾不属神或与神无关的事物—林后七 1，六 17。

五 敬畏基督就是怕得罪作头的基督；这与我们的

IV. To fear the Lord means that we also honor Him:

A. Proverbs 3:9-10 says that we must honor the Lord with our substance and with the firstfruits of all our produce; then our barns will be filled with plenty, and our vats will burst open with new wine.

B. We should not be those who make more money to lay up treasure for our future; at least one-tenth, the firstfruits, of our produce must be given to God; we should always be generous in giving of the things that God has given us; this honors God—Mal. 3:7-12; 2 Cor. 9:6-8.

C. We should beseech the Lord to make our heart single in fearing His name; “Teach me, O Jehovah, Your way; / I will walk in Your truth. / Make my heart single in fearing Your name”—Psa. 86:11.

D. We need to “cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God”; the fear of God here is not daring to touch things that do not belong to God or are not related to Him—2 Cor. 7:1; 6:17.

E. To be in the fear of Christ is to fear offending Him as the Head; this

彼此服从有关；我们需要存畏惧事奉主；然后我们会爱主，好在主里面欢乐并享受主—弗五18～21，诗二11～12，来十二28。

【周四】

六 我们都该对神有正确的敬畏，因为我们在基督里的信徒都要显在基督的审判台前；那时基督要回来审判祂的信徒，这审判并不是关于他们永远的救恩，乃是关于他们时代的赏罚—林后五10，林前四4～5，三13～15，罗十四10。

七 敬畏主是使人延长年日的路；（箴十27；）神爱、拯救、保护、祝福、并供应那些敬畏祂的人。（诗一〇三11，13，17，八五9，六十4，箴十四26～27，诗一一五12～13，三四9，一一一5。）

八 敬畏主之人的榜样是挪亚、（来十一7、）亚伯拉罕、（创二二12、）约瑟、（四二18、）大卫、（诗二11～12，五7、）尼希米、（尼一11，五9，15、）以及早期的召会。（徒九31。）

伍 对主圣别的敬畏事实上是喜乐的源头，（诗二11，）是生命的泉源，（箴十四27，）也是生命树，（十一30，）将神分赐到我们里面，好完成祂的经纶：

一 敬畏主是生命的泉源，可以使人离开死亡的网罗；敬畏主、信靠主、投靠主的名，就是走生命的路；（二19，五6，十17，十四27，十九23，诗十六11；）生命的路就是生命树的路，源头乃是神自己。（箴三13，18，十一30，十三12，十五4。）

二 敬畏主引到生命；这是引到生命的狭路（少人

involves our being subject to one another; we need to serve the Lord with fear; then we will love the Lord in order to rejoice in and enjoy the Lord—Eph. 5:18-21; Psa. 2:11-12; Heb. 12:28.

§Day 4

F. We all should have a proper fear of God because we believers in Christ will all appear before the judgment seat of Christ; at that time Christ will judge His believers at His coming back, not concerning their eternal salvation but concerning their dispensational reward—2 Cor. 5:10; 1 Cor. 4:4-5; 3:13-15; Rom. 14:10.

G. Fearing the Lord is a way to lengthen life (Prov. 10:27); God loves, saves, protects, blesses, and provides for those who fear Him (Psa. 103:11, 13, 17; 85:9; 60:4; Prov. 14:26-27; Psa. 115:12-13; 34:9; 111:5).

H. Examples of those who feared the Lord are Noah (Heb. 11:7), Abraham (Gen. 22:12), Joseph (42:18), David (Psa. 2:11-12; 5:7), Nehemiah (Neh. 1:11; 5:9, 15), and the early church (Acts 9:31).

V. The holy fear of the Lord is actually a source of joy (Psa. 2:11) as a fountain of life (Prov. 14:27) and as a tree of life (11:30) to dispense God into us for the carrying out of His economy:

A. The fear of the Lord is a fountain of life, that one may turn aside from the snares of death; to fear the Lord, to trust in the Lord, and to take refuge in the name of the Lord are to walk on the paths of life (2:19; 5:6; 10:17; 14:27; 19:23; Psa. 16:11); the paths of life are the paths of the tree of life, the source of which is God Himself (Prov. 3:13, 18; 11:30; 13:12; 15:4).

B. The fear of the Lord leads to life; it is the constricted way (the way of

走的路，不是多人走的路）；生命的途径乃是使我们活在神里面，而摸着并得着生命；这些途径就是神摆在我们心里使我们进入祂里面的大道—箴十九 23，太七 13 ～ 14，诗八四 5。

三 死亡的路就是善恶知识的路，源头是撒但，表显于我们的己；活在自己里面就是没有神的同在，行在黑暗的路上，并且没有生命—箴二 13，三 5 ～ 7，十四 12，十六 25，弗五 2，8 ～ 9。

【周五】

陆 神应许要赐给我们这些祂的子民一个心和一条路，好叫我们终身敬畏祂，使我们和我们以后的子孙得福乐，并且赐我们敬畏祂的心，使我们不转身离开祂—耶三二 39 ～ 40：

一 我们这些蒙神拣选的人，都该有一个心，要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；我们也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能—39 节，三一 33 ～ 34，约十四 6 上，罗八 2。

二 这一个心和一条路就是同心合意；（徒一 14，二 46，四 24，罗十五 6；）人心在基督以外另有所要，人走基督以外的路，都会导致分裂。

三 神立了永远的约，就是新约；凭着这约，神必不转身离开我们，并且祂必赐我们敬畏祂的心，使我们不转身离开祂—耶三二 40。

四 我们敬畏神，就蒙神指示当选择的道路，得知神亲密的指教和祂的约；唯有敬畏神的人才能得着神的约的启示，并且祂只将祂亲密的指教

the few, not of the many) that leads to life; the paths of life are for us to live in God and thus to touch and obtain life; these paths are the highways that God has put in our heart for us to enter into Him—19:23; Matt. 7:13-14; Psa. 84:5.

C. The ways of death are the ways of the tree of the knowledge of good and evil, the source of which is Satan and which is manifested in our self; to live in the self is to be without God's presence, to walk in the ways of darkness, and to be void of life—Prov. 2:13; 3:5-7; 14:12; 16:25; Eph. 5:2, 8-9.

§Day 5

VI. God promised to give us, His people, one heart and one way, to fear Him all the days, for our own good and for the good of our children after us, and He puts His fear into our hearts, so that we will not turn away from Him—Jer. 32:39-40:

A. We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity—v. 39; 31:33-34; John 14:6a; Rom. 8:2.

B. This one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6); divisions result from having a heart for something other than Christ and taking a way other than Christ.

C. God made an eternal covenant, the new covenant; it is by this covenant that God will not turn away from us, and He puts His fear into our hearts, so that we will not turn away from Him—Jer. 32:40.

D. When we fear God, we are instructed by God concerning the way that we should choose, and we are able to know God's intimate counsel and His covenant; only those who fear God can have God's revelation

赐给那些敬畏祂的人—诗二五 12，14。

柒 敬畏主和爱主是我们得着赦罪的两个美妙结果：

一 神赦罪不会叫人胆大放肆；神赦罪之恩要叫人敬畏祂；“在你有赦免之恩，要叫人敬畏你”—一三〇 4。

二 神赦罪之恩也叫我们爱神；路加福音里那个有罪的女人所以爱主多，乃是因为她得着主的赦免多—七 39 ～ 50。

三 主越赦免我们，我们就越敬畏祂；我们越敬畏祂，就越爱祂；在消极一面，我们因着敬畏祂，就不去作祂所不喜悦的事；在积极一面，我们因着爱祂，就作祂所喜悦的事。

【周六】

捌 箴言三十一章向我们陈明敬畏主之人的两个典范；一面，我们该象主一样是君王，是君尊的男子，有权柄施行管理；另一面，我们该是才德的妇人，知道在神的家中当如何安排、经营、料理、并供应圣徒的需要：

一 三至九节说到掌权的君王—他不饮酒，并为人伸冤、秉持公理（预表基督和祂的得胜者）；这样的人才能掌权：

1 我们的主完全受神约束，所以祂能为神掌权；我们若能受神约束而对付自己，就能为神掌权。

of His covenant, and He gives His intimate counsel only to those who fear Him—Psa. 25:12, 14.

VII. The fear of the Lord and the love of the Lord are two wonderful results of the forgiveness of our sins:

A. God’s forgiveness does not cause man to become audacious and reckless; the grace of God’s forgiveness brings man into the fear of the Lord; “With You there is forgiveness, / That You would be feared”—130:4.

B. The grace of God’s forgiveness also causes us to love God; the reason the sinful woman in Luke loved the Lord much is that she was forgiven much by the Lord—7:39-50.

C. The more the Lord forgives us, the more we fear Him; and the more we fear Him, the more we love Him; on the negative side, because we fear Him, we refrain from doing things that are displeasing to Him; on the positive side, because we love Him, we do things that are pleasing to Him.

§Day 6

VIII. Proverbs 31 presents to us two models of those who fear the Lord; on the one hand, we should be like a king, a royal man like the Lord, having the authority to rule; on the other hand, we should be a worthy woman, knowing how to arrange, manage, take care of, and provide for the needs of the saints in the house of God:

A. Proverbs 31:3 through 9 speaks of a reigning king—one who does not drink wine but who speaks for the rights of others and ministers justice (typifying Christ and His overcomers); only this kind of person can reign:

1. Our Lord was fully under God’s restriction; hence, He could reign for God; if we can be restricted by God and thus deal with ourselves, we will be

2 在治理百姓的事上，王首先要受神的话教导、管制、规律并支配；对召会中的长老们来说，原则也是一样—申十七 14 ～ 20：

a 长老们要管理、治理召会，就必须被神的圣言重新构成；结果，他们就在神的管理、神的规律和支配之下。

b 这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务；这种治理乃是神治。

able to reign for God.

2. In ruling over the people, the king first had to be instructed, governed, ruled, and controlled by the word of God; the principle should be the same with the elders in the churches—Deut. 17:14-20:

a. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God; as a result, they will be under God's government, under God's rule and control.

b. Then spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

二 箴言三十一章十至三十一节描绘一个才德的妇人（十二 4，十九 14，得三 11）—她是智慧、仁慈、勤劳且能干的，能安排、经营并供应她的家；“她的价值远胜过珠宝；”（箴三一 10；）她的荣耀超越群伦；（29；）这位才德的妇人预表召会和爱主的圣徒：

1 才德的妇人主要的特点是她敬畏主（恭敬的敬拜、顺从、服事并信靠主，满了畏惧的尊敬主）；“艳丽是虚假的，美容是虚浮的；唯敬畏耶和华的妇女，必得称赞”—30 节。

2 才德妇人的丈夫心里倚靠她；“她一生的日子使丈夫有益无损；”（12；）“她丈夫在城门口与本地的长老同坐，为众人所认识。”（23。）

3 这样才德又精明的妇人是从主来的，是她丈夫的冠冕；（十二 4；）她的儿女和丈夫起来称她有福；（三一 28；）她的丈夫也称赞她，说她超过众人。（29。）

4 丈夫该能亲眼看见他妻子“敬畏中纯洁的品行”；

B. Proverbs 31:10 through 31 describes a worthy woman (12:4; 19:14; Ruth 3:11)—one who is wise, kind, diligent, and capable and who can arrange, manage, and provide for her household; “Her price is far above corals” (Prov. 31:10); her glory surpasses all her peers (v. 29); this worthy woman typifies the church and the saints who love the Lord:

1. The main characteristic of a worthy woman is that she fears the Lord (reverently worshipping, obeying, serving, and trusting the Lord with awe-filled respect); “Grace is deceitful, and beauty is vain; / But a woman who fears Jehovah, she will be praised”—v. 30.

2. The heart of the husband of a worthy woman trusts in her; “She does him good and not evil / All the days of her life” (v. 12); “Her husband is known in the gates, / When he sits among the elders of the land” (v. 23).

3. Such a worthy and prudent woman is from the Lord as the crown of her husband (12:4); her children and husband rise up and call her blessed (31:28); her husband also praises her by saying that she surpasses all others (v. 29).

4. A husband should be able to see with his own eyes his wife's “pure

她的妆饰不要重于外面的辫头发、戴金饰、穿衣服，“乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的”—彼前三1～4。

5 在正确的召会生活中，姊妹该“穿着正派合宜，以廉耻、自守〔自制〕，不以编发、黄金、珍珠、或贵价的衣服，妆饰自己，乃借着善行，以那适宜于自称是敬神之女人的为妆饰”；敬神是对神的尊敬，敬拜神者对神该有的尊崇与恭敬—提前二9～10。

6 老年妇人在举止行动，就是行为上，要恭敬，“好训练年轻的妇人爱丈夫，爱儿女，清明自守，贞洁，料理家务，良善，服从自己的丈夫，免得神的话被毁谤”—多二3～5。

三 在得胜方面，我们要象君王；在爱主方面，我们要象才德的妇人；我们若能如此，在主面前就有价值和荣耀。

manner of life in fear”; her adorning should not be the outward plaiting of hair and putting on of gold or clothing with garments, “but the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God”—1 Pet. 3:1-4.

5. In the proper church life the sisters should “adorn themselves in proper clothing with modesty and sobriety [self-restraint], not with braided hair and gold or pearls or costly clothing, but, what befits women professing godly reverence, by good works”; godly reverence is a godly fear toward God, a revering and honoring of God, as is fitting for one who worships God—1 Tim. 2:9-10.

6. Older women should be reverent in their behavior, their deportment, so that “they may train the young women to love their husbands, to love their children, to be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed”—Titus 2:3-5.

C. In the aspect of overcoming, we should be like a king; in the aspect of loving the Lord, we should be like a worthy woman; being like this will cause us to have value and glory before the Lord.

第十一周▪周一

晨兴喂养

箴一 7“敬畏耶和华是知识的开端…。”

十五 16“少有财宝，敬畏耶和华，强如多有财宝，烦乱不安。”

赛十一 2“耶和华的灵必安歇在祂身上，就是智慧和聪明的灵，谋略和能力的灵，认识和敬畏耶和华的灵。”

我们为人的第一个原则，乃是要敬畏主。（箴一 7，29，二 5，三 7，八 13，九 10。）任何事都可作，但必须不得罪主。敬畏主不仅仅是惧怕犯罪或属世，更是惧怕所作的是出于自己，而不是出于主。

箴言中提到神时，几乎都是用“耶和华”这辞，只有少数几处用“神”这字，因为这位神现今是和人发生关系的神。在箴言里，这位耶和华乃是人的智慧。我们不知道如何待人接物，但我们可以倚靠这位神。（李常受文集一九五六年第一册—中文尚未出书。）

耶和华的分枝全然是那灵的事。基督从那灵而生，（太一 18，20，路一 35，）意即祂是由那灵作祂神圣的素质所构成。…那灵一直与祂同在，与祂是一。（四 1，14，十 21，约一 32，太十二 28。）祂凭那灵行动，过一种在那灵里、同着那灵、借着那灵、并经过那灵的生活。（圣经恢复本，赛十一 2 注 1。）

信息选读

过正确为人生活的第一个原则是尊崇神。我们不但该敬拜神，也该尊崇祂。尊崇神就是在每件事上顾到并尊重神，绝不忘记祂是创造我们的奇妙之神。

WEEK 11 — DAY 1

Morning Nourishment

Prov. 1:7 The fear of Jehovah is the beginning of knowledge…

15:16 Better is a little with the fear of Jehovah than great treasure and turmoil with it.

Isa. 11:2 And the Spirit of Jehovah will rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of the knowledge and fear of Jehovah.

The first principle of human conduct is fearing the Lord (Prov. 1:7, 29; 2:5; 3:7; 8:13; 9:10). We may do many things, but we must not offend the Lord. Fearing the Lord is not merely to fear that we have sinned or are worldly but to fear that what we are doing is out of ourselves, not out of the Lord.

Proverbs almost always refers to God as Jehovah—the word God is used in only a few places—because God today is the God who has a relationship with man. In Proverbs Jehovah is man's wisdom. We do not know how to deal with people and things, but we can depend on God. (CWWL, 1956, vol. 1, p. 501)

The branching out of Jehovah is altogether a matter of the Spirit. Christ was born of the Spirit (Matt. 1:18, 20; Luke 1:35); that is, He was constituted of the Spirit as His divine essence….The Spirit was with Him all the time and was one with Him (Luke 4:1, 14; 10:21; John 1:32; Matt. 12:28). He walked by the Spirit and lived a life in, with, by, and through the Spirit. (Isa. 11:2, footnote 1)

Today's Reading

The first principle for man to live a proper human life is revering God. We should not only worship God but also revere Him. To revere God is to consider and regard Him in everything, never forgetting that He is the wonderful God

我们要发脾气时，该尊崇神。尊崇神会使我们停止作恶。尊崇神也会使我们感受别人的苦难，并向他们施怜悯，施怜恤。

即使我生在基督教里，在我相信主以前，我也从不尊崇神。但从我得救那天起，我就开始尊崇神。在每件事上我都尊敬并尊重神。那在我的生活中引起很大的改变。

尊崇神就是敬畏神。敬畏耶和华是知识和智慧的开端，认识至圣者便是聪明。（箴一 7，九 10，十五 33 上。）知识、智慧和聪明都是从神而来。我们若敬畏祂，尊崇祂，这些就会成为我们的产业。我们若寻找智慧如寻找银子，搜求智慧如搜求隐藏的珍宝，我们就懂得敬畏耶和华，得以认识神。（二 4 ～ 5。）敬畏耶和华就要恨恶邪恶。（八 13。）敬畏耶和华使人日子加多；但恶人的年岁必被减少。（十 27。）行动正直的，敬畏耶和华；行事乖僻的，却藐视祂。（十四 2。）敬畏耶和华的，有坚固的倚靠，他的儿女也有避难所。敬畏耶和华是生命的泉源，可以使人离开死亡的网罗。（26 ～ 27。）少有财宝，敬畏耶和华，强如多有财宝，烦乱不安。（十五 16。）我们若在敬畏耶和华上富足，就有平安。（箴言生命读经，一一至一二页。）

以赛亚预言，耶和华的灵—智慧的灵，聪明的灵，谋略的灵，能力的灵，知识的灵，和敬畏耶和华的灵—必安歇在基督身上。（赛十一 2。）在耶稣这耶西枝子的人性生活中，人看见神的灵带着这一切属性。祂满了智慧、聪明、谋略、能力、知识、和敬畏耶和华的灵。从来没有一个人象耶稣那样敬畏神。（基督的人性结晶读经，九至一〇页。）

参读：箴言生命读经，第二篇；三一神作三部分人的生命，第十四章；包罗万有的基督，第十一章。

who has created us. When we are about to lose our temper, we should revere God. Revering God stops us from doing evil. Revering God also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

Even though I was born into Christianity, before I believed in the Lord Jesus I never revered God. But from the day I got saved, I began to revere God. In everything I respected and regarded God. That caused a great change in my life.

To revere God is to fear God. The fear of Jehovah is the beginning of knowledge and wisdom, and the knowledge of the Holy One is understanding (Prov. 1:7; 9:10; 15:33a). Knowledge, wisdom, and understanding come from God. If we fear Him, revering Him, these will be our possession. If we seek wisdom like silver and search for her like hidden treasures, then we will understand the fear of Jehovah and find the knowledge of God (2:4-5). The fear of Jehovah is to hate evil (8:13). The fear of Jehovah prolongs days, but the years of the wicked will be shortened (10:27). He who walks in his uprightness fears Jehovah, but he who is perverse in his ways despises Him (14:2). In the fear of Jehovah is strong confidence, and his children will have a place of refuge. The fear of Jehovah is a fountain of life, that one may turn aside from the snares of death (vv. 26-27). Better is a little with the fear of Jehovah, than great treasure and turmoil with it (15:16). If we are rich in the fear of Jehovah, we will have peace. (Life-study of Proverbs, pp. 7-8)

Isaiah prophesied that the Spirit of Jehovah—the Spirit of wisdom, the Spirit of understanding, the Spirit of counsel, the Spirit of might, the Spirit of knowledge, and the Spirit of the fear of Jehovah—would rest upon Christ (Isa. 11:2). In the human living of Jesus, the branch of Jesse, people saw the Spirit of God with all these attributes. He was full of the Spirit of wisdom, understanding, counsel, might, knowledge, and the fear of Jehovah. No human being has ever feared God as much as Jesus did. (CWWL, 1994-1997, vol. 5, “Crystallization-study of the Humanity of Christ,” p. 378)

Further Reading: Life-study of Proverbs, msg. 2; CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” ch. 14; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 11

第十一周▪周二

晨兴喂养

箴三5“你要全心信靠耶和华，不可倚靠自己的聪明。”

7“不要自以为有智慧；要敬畏耶和华…。”

耶十七7～8“信靠耶和华，以耶和华为可信靠的，那人有福了。他必象树…沿河边扎根，…在干旱之年毫无挂虑，而且结果不止。”

尊崇神也是信靠祂。箴言三章五至八节嘱咐我们，要全心信靠耶和华，不可倚靠自己的聪明；在我们一切的道路上，都要认定祂，祂必修直我们的途径。不要自以为有智慧；要敬畏耶和华，远离恶事。这便医治我们的身体，滋润我们的骨头。

我经常搭飞机旅行，许多次撒但在里面恐吓我说，我搭的飞机会失事。那时我就对主说，“主，我不在飞机里；我在你里面。你是我的飞机。”这是信靠主。

照着二十六节，耶和华是我们所信靠的，祂必保守我们的脚不被缠住。神的言语，句句都是炼净的；投靠祂的，祂便作他们的盾牌。祂的言语，我们不可加添，恐怕祂责备我们，我们就显为说谎言的。（三十5～6。）我们不可改变祂的言语，照着我们的观点加添什么。（箴言生命读经，一二页。）

信息选读

按照神的经纶，信靠神的人象树栽于水旁；这表征神乃是活水的泉源。（耶二13上。）树在河边，借着吸取水的一切丰富而生长。这是神借着祂的分赐完成

WEEK 11 — DAY 2

Morning Nourishment

Prov. 3:5 Trust in Jehovah with all your heart, and do not rely on your own understanding.

7 Do not be wise in your own eyes; fear Jehovah…

Jer. 17:7-8 Blessed is the man who trusts in Jehovah and whose trust Jehovah is. And he will be like a tree…, which sends out its roots by a stream,… and it will not be anxious in the year of drought and will not cease to bear fruit.

To revere God is also to trust in Him. Proverbs 3:5-8 charges us to trust in Jehovah with all our heart and not to rely on our own understanding. In all our ways we should acknowledge Him, and He will make our paths straight. We should not be wise in our own eyes; we should fear Jehovah and depart from evil. This will be healing to our body and refreshment to our bones.

In my frequent travels by airplane, many times Satan has threatened me within by saying that my plane would crash. At those times I spoke to the Lord, saying, “Lord, I am not in a plane; I am in You. You are my plane.” This is to trust in the Lord.

According to 3:26, Jehovah will be our confidence, and He will keep our foot from being caught. Every word of God is tried; He is a shield to those who take refuge in Him. We should not add to His words, lest He reprove us and we be found a liar (30:5-6). We must not change His word by adding something to it according to our point of view. (Life-study of Proverbs, pp. 8-9)

Today’s Reading

According to God’s economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (Jer. 2:13a). A tree grows beside a river by absorbing all the riches of the water. This is a

祂经纶的一幅图画。我们这些树要接受神圣的分赐，就必须吸取神这水。（参林前三6。）这位供应之神的丰富，分赐到我们这些树里面，就以神的神性将我们构成，使我们长成神的度量。（西二19。）这样，我们就与神成为一，有同样的元素、素质、构成和样子。（启四3，二一11。）（圣经恢复本，耶十七8注1。）

敬畏和敬虔有两面的讲究。敬畏是旧约神的百姓该有的生活，敬虔是新约神子民该有的生活。人在活神面前要有敬畏，人对复活的神要有敬虔。换句话说，这里有一位活神，需要人敬畏；而这一位神也是复活的神，需要人敬虔。在旧约里，神特别显出为活神，所以神子民特别要有敬畏。在新约里，神特别显出为复活的神，因此新约信徒特别要有敬虔。…今天我们是新约之下神的子民，因此不仅要有敬畏，还得有敬虔。这意思是，我们在生活中，不仅要显出活神，更要显出复活的神。

敬畏就是在你的生活中，没有罪，没有肉体，也没有世界；敬虔乃是你不仅没有这些，还有神调在你里面，从你里面显出来。在有的人身上，你可以看出他是敬畏的。在有的人身上，你可以看出又进一步了，他是敬虔的。在这人身上不但看不见罪、肉体和世界，反倒看见另一种奥秘的情形，好象是人，却又是神。这就是神从人里面显出来了；这就是敬虔。

使徒保罗说，要操练自己以至于敬虔。（提前四7。）这意思是告诉我们，在一切的生活上，一面要敬畏，不敢动肉体，不敢摸罪，不敢有世界；另一面，还要随从神，而活出神。无论什么时候，神若不动，我就不动；神动了，我才动。这是一个非常大的功课，需要我们好好学习，好好操练。（活神与复活的神，三七、四〇页。）

参读：活神与复活的神，第一、四篇；箴言生命读经，第三、五篇。

picture of God's economy, which is carried out by His dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water (cf. 1 Cor. 3:6). The riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow into God's measure (Col. 2:19). In this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11). (Jer. 17:8, footnote 1)

We must make a distinction between reverence and godliness. God's people in the Old Testament revered Him, but in the New Testament His people have a godly living. With respect to the living God, man should have reverence, but with respect to the God of resurrection, man should express godliness. In the Old Testament God was manifested as the living God; hence, His people needed to revere Him. In the New Testament God is manifested as the God of resurrection; hence, the New Testament believers need godliness…. As God's New Testament people, we need not only reverence but also godliness. This means that in our living we should not only express the living God but also the God of resurrection.

To revere God is to deal with sin, the flesh, and the world in our living. To be godly is not only to have the absence of sin, the flesh, and the world but to be mingled with and to express God. Some believers revere God, but others possess godliness. Such believers do not exhibit sin, the flesh, or the world. On the contrary, they exhibit something mysterious, something that is both man and God. This is God being manifested in man. This is godliness.

The apostle Paul says, "Exercise yourself unto godliness" (1 Tim. 4:7). This means that, on the one hand, we should revere God and not touch sin, the flesh, or the world. On the other hand, we should follow God and express Him in our living. If God does not move, neither should we. We should move only when God moves. This is a great lesson that needs much learning and exercise. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 28, 30)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," chs. 1, 4; Life-study of Proverbs, msgs. 3, 5; CWWL, 1932-1949, vol. 2, pp. 5-6

第十一周▪周三

晨兴喂养

箴三 9 ～ 10 “你要以财物，和一切初熟的出产，尊荣耶和华。这样，你的仓房必充满有余，你的酒醡必盈溢新酒。”

尊崇神的意思也是尊荣神。箴言三章九至十节说，我们要以财物，和一切初熟的出产，尊荣耶和华。…我们若赚得更多的钱，为着将来积存财宝，那是很可怜的。至少我们出产的十分之一（初熟果子）必须献给神。我们该一直将神所赐给我们的东西，慷慨地施与。这是尊荣神。（箴言生命读经，一三页。）

信息选读

神对于祂的儿女们有一个圣别的要求。所以保罗在林后七章一节说，“我们既有这些应许，就当洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别。”可见我们得以成为圣别，是和我们对神的敬畏有极大的关系。神是圣别的，人越就近祂就越感觉到自己的污秽，人越事奉祂就越怕有自己。所以在我们起首学习敬畏神的时候，就很自然地在一切的事上怕有自己在里头。比方说，你的儿子来问你一件事该怎样作，如果你有敬畏神的心，你就怕在你的答复里有你自己的成分，这就叫作敬畏。再比方说，有一个弟兄要你帮助他，如果你有一个敬畏神的心，你就怕在帮助弟兄的事上有你自己的成分，同时又怕你因着有自己的成分而不帮助弟兄，你在那里有一个怕自己的心。…当你要和一个弟兄或者姊妹来往的时候，你在神面前就怕还有你自己搀杂在里头。…敬畏，就是你对于事情有一个存心，怕在这事情里有你自己。再比方说，你在批评或者称赞弟兄的事上，怕你的批评是出于你自己，也怕你的称赞是出于你自己，你这样怕

WEEK 11 — DAY 3

Morning Nourishment

Prov. 3:9-10 Honor Jehovah with your substance and with the firstfruits of all your produce; then your barns will be filled with plenty, and your vats will burst open with new wine.

To revere God means that we also honor God. Proverbs 3:9-10 says that we must honor Jehovah with our substance and with the firstfruits of all our produce…. If we make more money to lay up treasure for our future, that is pitiful. At least one tenth, the firstfruits, of our produce must be given to God. We should always be very generous in giving of the things that God has given us. This honors God. (Life-study of Proverbs, p. 9)

Today’s Reading

God demands that His children be holy. In 2 Corinthians 7:1, Paul says, “Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.” This verse shows us that our holiness is very much related to our fear of God. God is holy, and the more we draw near to Him, the more we feel our uncleanness. The more we serve God, the more we fear ourselves. When we first learn to fear the Lord, it is natural that we fear the self-element in everything we do. For example, your son may come and ask what he should do. If you fear God, you will be afraid of the self-element in your answer. This is the meaning of fear. Suppose a brother asks you for help. If you fear God, you will be afraid of yourself in rendering help to your brother. But at the same time, you will also be afraid of yourself in refusing to help your brother. You are constantly in fear of yourself…. In your acquaintance with the brothers and sisters, you may constantly be afraid of any mixture of the self….To fear is to be afraid of the self in everything that you do. In criticizing or praising others, a person may have the fear that this criticism or praise comes from the self. Having a fearful

把你自己的成分放在这些事情的里面，就是你动了敬畏的心。（倪柝声文集第二辑第十七册，二一〇页。）

敬畏就是怕得罪神。敬畏是人堕落之后，不可或缺的…态度。…人堕落了，罪…进到人里头，人的天性成了肉体，又产生了世界；…罪、肉体、世界都是与神不两立的。人稍微不谨慎，容让这些有了地位，…就触犯…顶撞…得罪神。因此，…人绝对需要敬畏。（活神与复活的神，三七至三八页。）

〔我们应当〕敬畏基督。以弗所五章二十一节说，“凭着敬畏基督，彼此服从。”“凭着敬畏基督，”直译，在敬畏基督中。这表明我们的彼此服从，乃是在敬畏基督之心境、范围和空气里的。…保罗在这里说到凭着敬畏基督，是为着与周围的人彼此的关系、彼此的接触而说的。…我们彼此服从，乃是…要在敬畏基督中，才作得到。

在以弗所书里的基督乃是元首，是身体的头；而五章二十一节的“彼此”就是肢体的故事。彼此服从就是肢体与肢体之间，在头之下建立正常的关系。比方，手和胳膊闹别扭了，你说是手不服从胳膊呢？还是胳膊不服从手？我们天然的想法只以为小的该服从大的，因此手该服从胳膊。但如果是胳膊不要手，那就是胳膊不服从手了。我们常常有一种想法，妻子该服从丈夫，不是丈夫该服从妻子。…〔然而，〕丈夫要不要服从妻子？本节所说凭着敬畏基督，彼此服从，乃是总纲，底下就是说明：丈夫和妻子要彼此服从。因此，不仅妻子要在敬畏基督中服从丈夫，丈夫也要在敬畏基督中服从妻子。（从以弗所书看召会在圣灵里的生活与职责，二二〇至二二二页。）

参读：事奉主者的异象、职事与引导，第二篇；认识并经历神作生命，第十二篇。

heart is being afraid of the mixture of self-element. (CWWN, vol. 37, p. 163)

To revere God means to fear offending Him. Reverence is an indispensable attitude that fallen man should possess…. Man is fallen because sin has entered into man, human nature has become flesh, and the world has been produced. Sin, the flesh, and the world are incompatible with God. If man is slightly careless by giving room to sin, the flesh, or the world, he sins against, offends, opposes, and resists God. Therefore, there is a need for man to revere God. (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 28-29)

We should fear Christ [Eph. 5:21]….Being in the fear of Christ indicates that our subjection to one another is in the mood, realm, and atmosphere of fearing Christ. Here Paul speaks of the fear of Christ for the sake of our relationships and contact with the people around us….We can only be subject to one another in the fear of Christ.

Ephesians emphasizes Christ as the Head of the Body. One another in verse 21 refers to the members of the Body. Being subject to one another establishes a normal relationship among the members under the Head. For example, if the hand has a problem with the arm, is the hand not subject to the arm or the arm not subject to the hand? According to our natural concept, the lesser should be subject to the greater, and thus, the hand should be subject to the arm. But if the arm does not want the hand, then the arm is not being subject to the hand. We often have the thought that wives should be subject to their husbands, not that husbands should be subject to their wives. However, should husbands be subject to their wives? “Being subject to one another in the fear of Christ” in verse 21 is the general subject, but only then does Paul speak of wives being subject to their own husbands. Therefore, not only should wives be subject to their husbands in the fear of Christ, but husbands should also be subject to their wives in the fear of Christ. (CWWL, 1953, vol. 2, pp. 467-469)

Further Reading: CWWL, 1952, vol. 2, “The Vision, Ministry, and Leading of the Lord’s Serving Ones,” ch. 2; CWWL, 1959, vol. 2, “Knowing and Experiencing Christ as Life,” ch. 12

第十一周▪周四

晨兴喂养

林前四 5 “所以在那时以前，什么都不要论断，直等主来，祂要照出暗中的隐情，也要显明人心的意图…。”

林后五 10 “因为我们众人，必要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。”

使徒保罗说，“我虽不觉得自己有错，却也不能因此得称义，但察验我的乃是主。所以在那时以前，什么都不要论断，直等主来，祂要照出暗中的隐情，也要显明人心的意图。”（林前四 4 ～ 5。）我们都要站在神的审判台前，将自己的事向神陈明。（罗十四 10，12。）这些话告诉我们，每一个人将来都要经过神那个大的审判。今天你用口批评弟兄，论断弟兄，到了那一天，神就要你用自己的口，将这些批评论断的话，向神说明。主在马太十二章说，“人所说的每句闲话，在审判的日子，都必须供出来。”（36。）那日子何等可畏！神要凭我们的话，定罪或称义我们。无论谁，那一天都要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。（林后五 10。）（活神与复活的神，五五页。）

信息选读

我们所以敬畏，因为祂是活神；我们所以敬虔，因为祂是复活的神。然而，不仅如此，祂还是审判的神。当审判的日子，祂的眼目如同火焰，脚好象在炉中锻炼过明亮的铜，口中出来一把两刃的利剑，

WEEK 11 — DAY 4

Morning Nourishment

1 Cor. 4:5 So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts…

2 Cor. 5:10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

The apostle Paul says, “I am conscious of nothing against myself; but I am not justified in this, but He who examines me is the Lord. So then do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts” (1 Cor. 4:4-5). In Romans Paul says that we will all stand before the judgment seat of God and give an account concerning ourselves to God (14:10, 12). Each one of us will come under God’s great judgment. Today we may criticize and judge our brothers, but in that day God will make us explain our words of criticism and judgment. The Lord said that we will render an account of every idle word on the day of judgment, for by our words we will be justified or condemned (Matt. 12:36-37). The day of judgment is awesome. Regardless of who we are, in that day “we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad” (2 Cor. 5:10). (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 40-41)

Today’s Reading

We revere God because He is the living God, and we express godliness because He is the God of resurrection. But He is also the judging God. On the day of judgment His eyes will be like a flame of fire, His feet will be like shining bronze that has been fired in a furnace, and out of His mouth will

（启一 14 ～ 16，）那实在是可怕的。我们身上若还带着罪恶、肉体、人情、世界、自己、理由，这些不属于神、不合于神的东西，到那日都要被祂如火焰的眼目搜索出来，都要被祂口中的利剑分割开来，也都要被祂那象在炉中锻炼过明亮之铜的脚践踏定罪！

然而感谢神，当祂这最终的审判还未临到时，祂就在我们一个段落接一个段落的人生过程里，先来审判我们，给我们有新的机会，新的起头。这是祂的怜悯，免得我们与世人一同被定罪。在这过程中，每一次的小审判都是一个提醒，都是一个拯救。如果我们因着神这些小的审判，而有一个新的起头，神就能重新向我们施恩。然而，如果我们不受提醒，不蒙拯救，仍然一直地错下去，将来就要遭到神最后的大审判。愿主怜悯我们，叫我们看见祂是审判的神，是轻慢不得的。（活神与复活的神，五五至五六页。）

生命的路与死亡的路成对比。…敬畏主、（箴十 27，十四 2，26 ～ 27，十五 16，33，十六 6 下，十九 23、）信靠主、（十六 1，9，20，33，十九 21、）投靠主的名，（十八 10，）就是走生命的路。与此相对的，就是走死亡的路。

箴言十四章十二节和十六章二十五节都说，“有一条路，人以为正，至终却是死亡之路。”走死亡的路就是人自以为有智慧，而倚靠自己的聪明。（三 5 ～ 7。）

生命的路就是生命树的路，源头是神自己；死亡的路就是善恶知识树的路，源头是撒但，表显于我们的己。因此，我们必须学习脱离自己，而活在神里面。箴言教导我们正确为人之路，其秘诀乃在于拒绝自己，而活在神里面。（李常受文集一九五六年第一册—中文尚未出书。）

参读：建造召会的超越恩赐，第一、六章。

proceed a sharp two-edged sword (Rev. 1:14-16; 19:12). He will indeed be frightening. If on the day of judgment we still have things that are not of God or are incompatible with God, such as sin, the flesh, natural affections, the world, and the self, they will be searched out by the flaming fire in His eyes, cut off by the sharp sword from His mouth, and trampled on by His feet of shining bronze.

We thank the Lord that today He is judging us in the course of our life in order to give us new opportunities and new beginnings before His consummate judging. This is His mercy; otherwise, we would be condemned along with the world. In this process every judgment is a reminder and a deliverance. With each new beginning, God gives us fresh grace. If we do not receive His judging, we will face His judgment on the ultimate day of His judgment. May the Lord have mercy on us so that we would know Him as the judging God who is not mocked. (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” p. 41)

The paths of life are in contrast to the ways of death….To fear the Lord (Prov. 10:27; 14:2, 26-27; 15:16, 33; 16:6; 19:23), trust in the Lord (16:1, 9, 20, 33; 19:21), and take refuge in the name of the Lord (18:10) is to walk on the paths of life. The opposite of this is to walk in the ways of death.

Proverbs 14:12 and 16:25 both say, “There is a way which seems right to a man, / But the end of it is the ways of death.” Walking in the ways of death is to be wise in our own eyes and rely on our own understanding (3:5-7).

The paths of life are the paths of the tree of life, the source of which is God Himself; the ways of death are the ways of the tree of the knowledge of good and evil, the source of which is Satan and which is manifested in our self. Thus, we must learn to be delivered from the self so as to live in God. Proverbs teaches us the proper way of human conduct; the secret is to reject the self to live in God. (CWWL, 1956, vol. 1, p. 514)

Further Reading: CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” chs. 1, 6

第十一周▪周五

晨兴喂养

耶三二 39 ～ 40 “我要赐给他们一个心和一条路，好叫他们终身敬畏我，使他们和他们以后的子孙得福乐。我又要与他们立永远的约，必不转身离开他们，必善待他们，并且赐他们敬畏我的心，使他们不转身离开我。”

我们这些蒙神拣选的人，都该有一个心，要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；我们也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能。（耶三一 33 ～ 34，约十四 6 上。）这一个心和一条路就是同心合意。（徒一 14，二 46，四 24，罗十五 6。）人心在基督以外另有所要，人走基督以外的路，都会导致分裂。（圣经恢复本，耶三二 39 注 1。）

〔神〕永远的约就是新约。（耶三一 31 ～ 34，来十三 20。）凭着这约，神必不转身离开我们，反要将我们栽植在我们的美地基督里，（见申八 7 注 1，）并且我们得以买回基督的各方面，（耶三二 40 ～ 44，）也就是借着付代价，忘记背后，竭力追求基督，而赢得基督。（腓三 8 ～ 14。）（耶三二 40 注 1。）

信息选读

我们如何能真懂得神的约，真知道神的约呢？诗篇二十五篇十四节告诉我们说，“耶和华亲密地指教敬畏祂的人；祂必使他们得知祂的约。”…你可以听见人说到神的约，你也可以明白一些关于约的事；但是，如果没有神的启示，你仍旧没有能力，你仍旧抓不牢神的话。所以我们需要神在我们的灵里给我们一个指示。

WEEK 11 — DAY 5

Morning Nourishment

Jer. 32:39-40 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them. And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity (Jer. 31:33-34; John 14:6a). This one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6). Divisions result from having a heart for something other than Christ and taking a way other than Christ. (Jer. 32:39, footnote 1)

This eternal covenant is the new covenant (Jer. 31:31-34; Heb. 13:20). It is by this covenant that God will not turn away from us and will plant us in Christ, our good land…, and Christ in all His aspects will be bought by us (Jer. 32:40-44), that is, gained by us through our paying the price to forget the things that are behind and pursue Christ (Phil. 3:8-14). (Jer. 32:40, footnote 1)

Today’s Reading

How can we truly know and understand God’s covenant? Psalm 25:14 tells us: “The intimate counsel of Jehovah is to those who fear Him, / And His covenant will He make known to them.”…You may hear others speak of God’s covenant, and you may also know a little about the matter of a covenant, but unless God reveals it, you will still have no power, and you still cannot hold fast God’s word. Therefore, God must show it to us in our spirit.

什么样的人能得着神的指示呢？…耶和华是亲密地指教敬畏祂的人，祂使敬畏祂的人得知祂的约。…敬畏祂，就是尊祂为大，就是高举祂。一心寻求神的旨意，完全顺服神的旨意的人，就是敬畏祂的人。…懒惰的人、随便的人、心怀二意的人、骄傲自是的人，就不要盼望神亲密地指教他们，就不要盼望神把祂的约指示他们。耶和华亲密地指教敬畏祂的人，使敬畏祂的人得知祂的约。…所以，我们要真知道神的约，我们就得学习敬畏神。（什么是新约，三九至四〇页。）

人是想神的赦罪，会叫人胆大放肆。哪知神赦罪之恩要叫人敬畏祂。（诗一三〇4。）经历告诉我们，人越得着神的赦罪，人就越敬畏神；人越蒙神赦罪之恩，人就越向神有敬畏。只有那些未蒙神赦罪，未尝过神赦罪之恩的人，才胆大放肆，任意妄为。人一尝到神赦罪之恩，马上就生敬畏之心，而恨恶罪恶。

神赦罪之恩，不只叫人敬畏祂，更叫人爱祂。敬畏是在消极方面，不去作神所不喜悦的事。爱是在积极方面，作祂所喜悦的事。…路加七章所记那个有罪的女人，蒙了主的恩免，不只不再去犯罪，并且来在主的身上，用她所有的和她所是的一切，表示出她向着主所有的爱。定罪的律法所不能叫人脱离的罪，赦罪的恩典能叫人脱离。…人越蒙神的赦罪，人就越爱神。那个有罪的女人所以向着主有那么多的爱，乃是因为她得着主的恩免多。所以神赦免人的结果，乃是叫人敬畏祂并爱祂。（真理课程一级卷三，一五〇至一五一页。）

参读：真理课程一级卷三，第三十六课；神对召会的计划，第四篇。

What kind of person can have God's revelation?...The Lord gives His intimate counsel only to those who fear Him and His covenant to those who fear Him....To fear means to magnify, to exalt, Him. A person who fears God is one who seeks God's will with a full heart, with the intention of completely submitting to God's way....Those who are lazy, careless, double-minded, proud, and complacent can never expect God to reveal His intimate counsel to them. Neither can they expect God to reveal His covenant to them. The Lord only gives His intimate counsel and reveals His covenant to those who fear Him....Therefore, if we truly want to know God's covenant, we need to learn to fear God. (The New Covenant, 2nd ed., pp. 37-38)

People think that God's forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God's forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God's forgiveness, the more we have the fear toward God. Only those who have never been forgiven by God and who have never tasted the grace of God's forgiveness can behave in an audacious and reckless manner, doing whatever they please. Once we have tasted the grace of God's forgiveness, we immediately have a fearful heart and we also hate sin.

The grace of God's forgiveness causes us not only to fear God but also to love God. On the negative side, because we fear Him, we refrain from doing things that are displeasing to God; on the positive side, because we love Him, we do things that are pleasing to Him.... In Luke 7, the sinful woman, having been forgiven by the Lord, not only ceased from her sinful living but also poured out all she had and all she was on the Lord to express her love toward Him. The law, which condemns us, cannot free us from sin, but grace, which forgives us, can.... The more we have been forgiven by God, the more we love God. The reason that sinful woman loved the Lord much was that she was forgiven much by the Lord. Therefore, God's forgiveness of man results in man's fearing Him and loving Him. (Truth Lessons—Level One, vol. 3, pp. 122-123)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 36; CWWL, 1957, vol. 1, "God's Plan concerning the Church," ch. 4

第十一周▪周六

晨兴喂养

箴三一 4 “…君王不可喝淡酒，绝对不可；首领也不可说，浓酒在哪里？”

9 “你当开口按公义审判，为困苦和穷乏人秉持公理。”

10 ～ 12 “才德的妇人谁能得着呢？她的价值远胜过珠宝。她丈夫心里倚靠她，必不缺少利益。她一生的日子使丈夫有益无损。”

箴言…末了一章举出两个典范—掌权的君王和才德的妇人。一面，我们该象主一样是君王，是君尊的男子，有权柄施行管理；另一面，我们该象才德的妇人，知道在神的家中当如何安排、经营、料理、并供应圣徒的需要。

三至九节说到掌权的君王，他不淫秽、不饮酒，并为人伸冤、秉持公理。这预表基督和祂的得胜者；这样的人才能掌权。许多弟兄不能约束自己，所以不能作王掌权。我们的主完全受神约束，所以祂能为神掌权。我们为人处事该象君尊的王子。…能叫人敬畏的人，必是自约的人。〔参歌六 4 下。〕我们若能受神约束而对付自己，就能为神掌权。

箴言三十一章十至三十一节描绘一个才德的妇人—她是智慧、仁慈、勤劳且能干的，能料理、安排、经营并供应她的家。“她的价值远胜过珠宝；”（10；）她的荣耀超越群伦。这位才德的妇人预表召会和爱主的圣徒。我们都该象这才德的妇人一样来爱主。（李常受文集一九五六年第一册—中文尚未出书。）

WEEK 11 — DAY 6

Morning Nourishment

Prov. 31:4 ...It is not for kings to drink wine; nor for princes to say, Where is strong drink?

9 Open your mouth; judge righteously, and minister justice to the poor and needy.

10-12 Who can find a worthy woman? For her price is far above corals. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not evil all the days of her life.

The last chapter [of Proverbs] presents two models: a reigning king and a worthy woman. On the one hand, we should be a king, a royal man like the Lord, having the authority to rule. On the other hand, we should be a worthy woman, knowing how to arrange, manage, take care of, and provide for the needs of the saints in the house of God.

Proverbs 31:3 through 9 speaks of a reigning king—one who is not licentious and does not drink wine but who speaks for the rights of others and ministers justice. This typifies Christ and His overcomers. Only this kind of person can reign. Many brothers cannot restrict themselves; therefore, they cannot reign as kings. Our Lord was fully under God’s restriction; hence, He could reign for God. We should conduct ourselves and handle our affairs like royal princes.... Those who restrict themselves are revered by others [cf. S. S. 6:4b]. If we can be restricted by God and thus deal with ourselves, we will be able to reign for God.

Proverbs 31:10 through 31 describes a worthy woman—one who is wise, kind, diligent, and capable and who can take care of, arrange, manage, and provide for her household. “Her price is far above corals” (v. 10); her glory surpasses all her peers. This worthy woman typifies the church and the saints who love the Lord. We should all be like this worthy woman in loving the Lord. (CWWL, 1956, vol. 1, p. 529)

信息选读

〔箴言三十一章的〕两个典范表征我们一面要象君王，另一面要象才德的妇人。在得胜方面，我们要象君王；在爱主方面，我们要象才德的妇人。我们若能如此，在主面前就有价值和荣耀。

箴言并不是普通的规劝，乃是说到我们在神面前该如何为人。…唯有〔象这两个典范那样〕，我们才能够得上箴言里为人的标准。

箴言头三十章将各种为人的原则和细则，以及一般智慧的话都说过之后，末了一章举出我们为人的两个典范。这两个典范表征宇宙中的两个大人物—神和人；神是掌权的君王，而人该是才德的妇人。从创世记直到启示录，一直有一条线论到这两个大人物。在新约里这两个大人物就是基督和召会。我们的为人一面该象基督一样是掌权的君王，有权柄施行管理；另一面，我们该象才德的妇人，在神的家中知道当如何料理、经营、供应。这章里所说的两个典范含意很深，能使我们从为人、从预表、从属灵生活、从实用各方面，得着很多的教导，值得我们学习。（李常受文集一九五六年第一册—中文尚未出书。）

在尊重婚姻上，男人的忠信是基础。关于这点，箴言五章五至十九节给我们关于“淫妇”的警告：她的脚下入死地；她的脚步迈向阴间。她不走生命平坦的途径；她所行的变迁不定，自己却不知道。（5～6。）

在尊重婚姻上，男人的忠信是基础，妇人的美德是建立。恩德的妇女取得尊荣。（十一16上。）才德的妇人是丈夫的冠冕。（十二4上。）智慧妇人建立家室。（十四1上。）关于妇人的美德，我们需要读三十一章十至三十一节。（箴言生命读经，二一至二二页。）

Today’s Reading

These two models signify that we should be like a king on the one hand and like a worthy woman on the other hand. In the aspect of overcoming, we should be like a king; in the aspect of loving the Lord, we should be like a worthy woman. Being like this will cause us to have value and glory before the Lord.

The proverbs are not ordinary exhortations; rather, they speak of how we should conduct ourselves before God.... Only in this way can we match the standard of human conduct seen in the book of Proverbs.

After the first thirty chapters of Proverbs present the principles and details of human conduct as well as general words of wisdom, its last chapter shows two models for our human conduct. These two models signify two great figures in the universe—God and man. God is the reigning King, and man is the worthy woman. From Genesis to Revelation there is a line concerning these two great figures. In the New Testament these two great figures are Christ and the church. On the one hand, we should conduct ourselves as a reigning king, like Christ, having the authority to rule; on the other hand, we should conduct ourselves as a worthy woman, knowing how to arrange, manage, and provide for God’s household. The meaning of these two models is very deep and can cause us to receive many teachings related to human conduct, typology, our spiritual life, and practical application. It is worthy of our learning. (CWWL, 1956, vol. 1, pp. 529-530, 535-536)

In holding marriage in honor man’s faithfulness is the base. Regarding this, Proverbs 5:5-19 gives us a warning about the “strange woman,” whose feet go down to death and whose steps hold fast to Sheol. She does not make straight the path of life. Her ways wander, and she does not know it (vv. 5-6).

Whereas in holding marriage in honor man’s faithfulness is the base, woman’s virtues are the building up. A gracious woman lays hold of honor (11:16a). A worthy woman is the crown of her husband (12:4a). The wise woman builds her house—14:1a. Regarding woman’s virtues, we need to read 31:10-31. (Life-study of Proverbs, p. 15)

Further Reading: CWWL, 1956, vol. 1, pp. 529-536

第十一周诗歌

423 经历基督 — 信靠祂

8 8 8 8（英 578）

E 大调 3/4

E A F♯m B E C♯m F♯7 B
3 3 3 | 4 – 3 | 2 – 2 | 2 – – | 5 5 4 | 3 – i | i 7 6 | 5 – – |

一 意志薄弱，能力 软弱， 盼望已经 全都 消灭；

B7 E A F♯m B7 F♯m B7 E
5 6 5 | i – 7 | 7 6 5 | 4 – 3 | 2 – 1 | 4 – 3 | 2 6 7 | 1 – – ‖

只有信托 你的 工作 将我 这人 温柔 提挈。

二 尽我所有，所有失败， 失败至今，失败频仍；
无何可信，信你能耐， 能够抓我听你命令。

三 当我的心稍微高仰， 我就近乎跌倒危地；
我不敢作，我不敢想， 事事处处，我需要你。

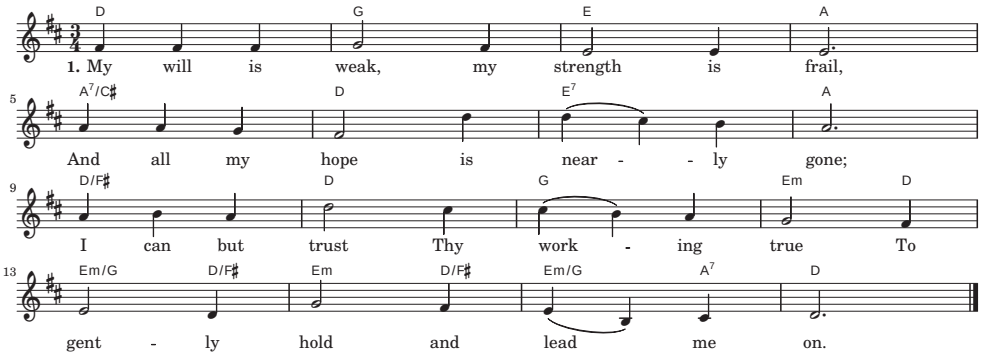
四 你是救主…刚强…体贴， 哦主，我今寻求你面；
虽然我是弱中弱者， 我的能力是你恩典。

WEEK 11 — HYMN

My will is weak, my strength is frail

Experience of Christ — Trusting Him

578



2. I've tried my best, but still have failed,
E'en as before I've failed and erred;
Thy patience is my only trust
To hold and keep me to Thy word.

3. Whene'er my heart is lifted up,
How very near I am to fall;
I dare not do, I dare not think,
I need Thyself in great or small.

4. Thou art my Savior, strength and stay,
O Lord, I come to seek Thy face;
Though I'm the weakest of the weak,
My strength is nothing but Thy grace.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: