# 第七周

## 关于旧约里神同着人并在人中间的行动，以及新约里神在人里的行动，以成就神的心愿并应付人在神面前的需要之内在神圣的启示

诗歌：诗 763

读经：伯十 13，四二 1 ～ 6，弗三 9，约一 1，14，太一 23，林后三 18，四 16 ～ 17，罗八 29 ～ 30，西一 12，15 ～ 19，三 4 上，10 ～ 11，徒二六 16 ～ 18，弗三 16 ～ 19

# Week Seven

## The Intrinsic Divine Revelation concerning the Move of God with and among Men in the Old Testament and concerning the Move of God in Man in the New Testament to Accomplish God's Heart's Desire and to Meet Man's Need before God

Hymns: 949

Scripture Reading: Job 10:13; 42:1-6; Eph. 3:9; John 1:1, 14; Matt. 1:23; 2 Cor. 3:18; 4:16-17; Rom. 8:29-30; Col. 1:12, 15-19; 3:4a, 10-11; Acts 26:16-18; Eph. 3:16-19

# 纲要

## 【周一】

壹 在旧约里，神同着人并在人中间行动；神同着人并在人中间的行动，不是完成神为着基督与召会之永远经纶的直接行动，乃是在祂旧造里间接的行动，为着在祂新造里祂永远经纶的直接行动作准备—林后五 17，加六 15：

一 神按着自己的形像所造的人需要接受神（由生命树所象征）作生命，使他能活神、彰显神、并代表神；这样的一个人，需要被变化成为宝

# Outline

## §Day 1

I. The move of God with men and among men is in the Old Testament; God's move with men and among men was not the direct move to carry out His eternal economy for Christ and the church but the indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy—2 Cor. 5:17; Gal. 6:15:

A. As the man created by God in His image, man needed to take God (symbolized by the tree of life) as his life that he might live, express, and represent God; and as such a one, he needed to be transformed

贵的材料，并被建造为神的配偶—创一 26～27，二 9～12，18～24。

二 堕落的人需要接受基督作他的救赎（由祭物及其流出的血所预表），使他能在基督里被神称义（由祭牲皮子作的衣服所预表）；堕落的人也需要接受基督作女人的后裔，使他得拯救，脱离撒但这“蛇”死的权势—三 8～9，15，21，来二 14。

## 【周二】

三 神因着燔祭而看中人，悦纳人；基督是燔祭的实际，过一种绝对为着神并满足神的生活，作为怡爽的香气，使神喜悦并快乐—创四 4，八 20～22，利一 9，赛四二 1，太三 17，十七 5，十二 18，约五 30，六 38，七 18，八 29，十四 24，参林后二 15，歌四 10～16。

四 神应许亚伯拉罕，地上万国必因他的后裔（基督）得福—创二二 18，加三 8，14，16～17。

五 神所拣选的人需要接受并答应神的呼召，（创十二 1～4，）借着基督作燔祭而活在神前，（7，十三 18，二二 13，）被律法暴露，知道自己是有罪的，没有能力遵守律法，（出十九 8，21～二十 21，）并借着以基督为帐幕、祭司和供物，与神一同活着，而得以进到神里面，同着基督并在基督里，享受神一切的所是。（出二五～利二七。）

六 按照约伯游牧的生活方式，（伯一 3，）以及他为儿女献燔祭的方式，（5，）约伯和他的朋友们可能是活在亚伯拉罕的时代；（创二二 13；）那时摩西五经连同律法尚未写成：

into precious materials and to be built up as a counterpart to God—Gen. 1:26-27; 2:9-12, 18-24.

B. As a fallen man, man needed to receive Christ for his redemption (typified by the sacrifice with its shed blood) that he might be justified by God in Christ (typified by the coats of the sacrifice's skins); fallen man also needed to receive Christ as the seed of the woman that he might be delivered from Satan the "serpent's" death-power—3:8-9, 15, 21; Heb. 2:14.

## §Day 2

C. God regarded man and was pleased with man in the burnt offering; as the reality of the burnt offering, Christ lived a life that was absolutely for God and for God's satisfaction as a satisfying fragrance to God for His delight and pleasure—Gen. 4:4; 8:20-22; Lev. 1:9; Isa. 42:1; Matt. 3:17; 17:5; 12:18; John 5:30; 6:38; 7:18; 8:29; 14:24; cf. 2 Cor. 2:15; S. S. 4:10-16.

D. God promised Abraham that in his seed (Christ) all the nations of the earth would be blessed—Gen. 22:18; Gal. 3:8, 14, 16-17.

E. As a person chosen by God, man needed to receive and answer God's call (Gen. 12:1-4), to live before God through Christ as his burnt offering (v. 7; 13:18; 22:13), to be exposed by the law that he might know that he was sinful and did not have the capacity to keep the law (Exo. 19:8, 21—20:21), and to live with God by taking Christ as the tabernacle, the Priest, and the offerings so that he might enter into God and enjoy all that God is with Christ and in Christ (Exo. 25—Lev. 27).

F. According to the way of Job's nomadic living (Job 1:3) and the way he offered the burnt offering for his children (v. 5), it seems that Job and his friends probably lived in the age of Abraham (Gen. 22:13); at that time the Pentateuch of Moses with the law was not yet written:

## 【周三】

1 约伯和他的朋友们必然在口头上从他们的先祖接受了一些神圣的启示；然而，他们从他们的先祖所接受的，最多只达到在亚伯拉罕时代之启示的水平。

2 因此，在他们关于神与人之关系的辩论中，没有一点迹象指明他们得着了超过有关神的审判，以及神因着人的燔祭而看中人的神圣启示。

3 约伯和他的朋友们也没有说到任何话含示关于基督和神的灵的事；他们乃是在神圣启示的原始阶段。

4 神向约伯显现时，似乎在说，“约伯，你事实上并不认识我是谁。你没有看见我是无限的；此外，你也无法想象我要给你什么。约伯，我要把我自己给你，使我自己成为你的享受，好叫你成为我的一部分。我不满意你有你自己的纯全、完全和正直。我要你得着我。我的目的是要将我自己分授到你里面，不是给你别的，乃是将我自己给你。”

5 因此，神所拣选并救赎的人，不需要在诸如完全、正直、纯全等人性的美德上建立自己，就如约伯所作的；乃需要象切慕溪水的鹿一样寻求神，并与神的子民在神的节期里一同享受神，（诗四二 1 ～ 5，四三 3 ～ 5，）好叫神能成为他们的一切，以顶替他们所达到并得着的；这该是给约伯三个朋友的答案，甚至是给以利户和约伯的答案。（伯十 13，参弗三 9。）

6 在约伯记末了，神终于进来，指明约伯在他人生中所缺少的乃是神自己；因这缘故，约伯记事实上并没有一个完成的结束，这结束应当是：神在基督里完全给约伯得着，使约伯与神成为一，好叫他能享受神在基督里作他的分；这样的启示只有在新约里才能完满地



## §Day 3

1. Surely, Job and his friends had received some revelation from their forefathers verbally; however, what they had received of their forefathers could reach, at most, only the level of the revelation in the age of Abraham.

2. Hence, in their debates concerning God’s relationship with man, there is no hint that indicates that they had received divine revelation beyond God’s judgment and God’s regard for man in his burnt offering.

3. Job and his friends did not speak any word that implies anything concerning Christ and the Spirit of God; they were in the primitive stage of the divine revelation.

4. In His appearing to Job, God seemed to be saying, “Job, you actually do not know who I am; you do not realize that I am unlimited; also, you cannot imagine what I intend to give you; Job, I intend to give you Myself, making Myself your enjoyment so that you can become a part of Me; I am not satisfied that you have your own integrity, perfection, and uprightness; I want you to have Me; My intention is to impart Myself into you and to give you nothing other than Myself.”

5. Thus, God’s chosen and redeemed people do not need to build up themselves in human virtues, such as perfection, uprightness, and integrity, as Job did, but they need to seek after God as a panting hart and to enjoy God with God’s people in God’s feasts (Psa. 42:1-5; 43:3-5) so that God can be everything to them to replace all that they have attained and obtained; this should be the answer to Job’s three friends and even to Elihu and Job (Job 10:13; cf. Eph. 3:9).

6. At the end of the book of Job, God came in, indicating that what Job was short of in his human life was God Himself; for this reason, the book of Job does not actually have a completed ending, which should be God fully gained in Christ by Job to make him one with God so that he might enjoy God as his portion in Christ; such a revelation can be fully found only in

看到—四十 10 ～ 14，四二 1 ～ 6，十 13，参弗三 9。

【周四】

贰 在新约里，神在人里的行动应付人在神面前的需要；神在人里的行动是从基督第一次来至新天新地里新耶路撒冷的显现，这行动在人类历史上是前所未有的—约一 1，14，弗三 16 ～ 19，启二一 2，9 ～ 10：

一 神所拣选并呼召的人需要信入耶稣基督；祂是成为肉体的神，为他们并同着他们过了人性生活，受死，复活，又升天，并且成了赐生命的灵，向着他们成为是灵的基督，使祂能作他们的救恩、生命并一切（启示在马太福音至罗马书）：

1 神来在童女里面成孕，由她生为人，因而将神性带进人性里，并使神与人调和成为一个实体，但不是成为第三种本质—利二 4 ～ 5，约一 1，14，太一 20，23，提前三 16。

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；在祂的人性生活里，主已把祂受苦的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行；这不是指仅仅效法祂和祂的生活，乃是指我们要在受苦时享受祂作恩典，好使祂自己这内住的灵，带着祂生命一切的丰富，在我们里面繁殖（复制）祂自己，使我们成为祂的复制品—弗四 20 ～ 21，彼前二 21。

【周五】

3 耶稣基督，就是成为肉体的三一神，也是三一神的

the New Testament—40:10-14; 42:1-6; 10:13; cf. Eph. 3:9.

§Day 4

II. The move of God in man is in the New Testament to meet man's need before God; the move of God in man is from the first coming of Christ to the manifestation of the New Jerusalem in the new heaven and new earth; this move is unprecedented in human history—John 1:1, 14; Eph. 3:16-19; Rev. 21:2, 9-10:

A. As a person who has been chosen and called by God, man needs to believe into Jesus Christ, who is the incarnated God, who lived a human life, died, resurrected, and ascended for them and with them, and who became the life-giving Spirit as the pneumatic Christ to them, that He may be their salvation, life, and everything (which is revealed in Matthew through Romans):

1. God came to be conceived in a human virgin and to be born of her to be a man, thus bringing divinity into humanity and causing God and man to be mingled as one entity but not as a third substance—Lev. 2:4-5; John 1:1, 14; Matt. 1:20, 23; 1 Tim. 3:16.

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; in His human living He has set His suffering life before us as a model so that we can copy it by tracing and following His steps; this does not refer to a mere imitation of Him and His life but to a reproduction of Him that comes from enjoying Him as grace in our sufferings, so that He Himself as the indwelling Spirit, with all the riches of His life, reproduces Himself in us—Eph. 4:20-21; 1 Pet. 2:21.

§Day 5

3. Jesus Christ, as the incarnated Triune God and as the embodiment of the

具体化身，（西二 9，）在祂的人性里经过了代替并包罗万有的死，将一切消极的事物了结，并将神圣的生命从祂里面释放出来给我们。（路十二 49 ～ 51，约十二 24。）

4 祂胜过了死，进入产生一切的复活，生为神的长子（将人性带进神性里），并成为赐生命的灵，以产生并构成基督的身体—徒二 23 ～ 24，32，十三 33，罗一 3 ～ 4，八 28 ～ 29，约二十 22，林前十五 45，十二 13。

5 祂完成了超越一切的升天，升到诸天之上，被立为主，为基督，为元首，为救主，（徒二 36，五 31，）使祂得着繁增，以建造召会作祂的国。（一 8，二六 16 ～ 18。）

6 祂在祂的死、复活和升天里，使所有信祂的人与祂成为一；因此，祂的死、复活和升天也都成了他们的；祂的经历就成了他们的历史—罗六 5 ～ 6，弗二 5 ～ 6，诗歌七六三首第四节。

二 作为在基督里的信徒，人需要在基督神圣的生命里长大，使他可以借着分赐生命的灵，变化成为基督的所是，好与众圣徒同被建造，成为基督的身体，就是在基督里彰显三一神的生机体，并成为新人，作神的新造，以完成神永远的经纶，终极完成新耶路撒冷，就是经过过程之三一神与得荣之三部分人的调和，成为团体的神人在永世里的显出（启示在哥林多前书至启示录）：

1 神在基督里救赎我们，赦免我们的罪，洗净我们，称义我们，并使我们与祂和好；神将我们摆在基督里，并使祂成为我们的公义、圣别和救赎—弗一 7，

Triune God (Col. 2:9), died in His humanity a vicarious and all-inclusive death to terminate all the negative things and to release the divine life from within Him for us (Luke 12:49-51; John 12:24).

4. He overcame death, entered into the all-producing resurrection, was begotten to be God's firstborn Son (bringing humanity into divinity), and became the life-giving Spirit for the producing and constituting of the Body of Christ—Acts 2:23-24, 32; 13:33; Rom. 1:3-4; 8:28-29; John 20:22; 1 Cor. 15:45; 12:13.

5. He accomplished the all-transcending ascension to the heavens and was made Lord, Christ, Leader, and Savior (Acts 2:36; 5:31) for His propagation and for the building up of the church as His kingdom (1:8; 26:16-18).

6. In His death, resurrection, and ascension He made all His believers one with Him; thus, His death, resurrection, and ascension all became theirs, and His experience became their history—Rom. 6:5-6; Eph. 2:5-6; Hymns, #949, stanza 4.

B. As a believer in Christ, man needs to grow in the divine life of Christ that he may be transformed into what Christ is through the life-dispensing Spirit, that he may be built up with the saints to be the Body of Christ, the organism to express the Triune God in Christ, and to be the new man as God's new creation to carry out God's eternal economy in the consummation of the New Jerusalem as a mingling of the processed Triune God with the glorified tripartite man, to be the corporate God-man's manifestation in eternity (which is revealed in 1 Corinthians through Revelation):

1. God redeemed us in Christ, forgave our sins, washed us, justified us, and reconciled us to Him; God has put us into Christ and made Him our righteousness, sanctification, and redemption—Eph. 1:7; 1 Cor. 6:11;

林前六 11，罗三 22，五 10，林前一 30。

2 神借着基督的复活，重生了我们，（彼前一 3，）并且现今正在更新我们，变化我们，并将我们模成祂荣耀的形像。（多三 5，罗十二 2，弗四 23，林后四 16，三 18，罗八 28 ～ 30，腓三 21。）

3 在祂的更新和变化里，祂销毁我们，将我们放在祂的死里，使我们有分于祂受苦的交通，这受苦为我们成就永远重大的荣耀，使我们在祂的复活里经历祂，并在祂那追测不尽的丰富里得着祂—林后四 16 ～ 18，10，腓三 10，8，弗三 8。

## 【周六】

4 父神化身在子神里，（西二 9，）子神实化为灵神，灵神作三一神的实际，来内住于我们；（约十四 16 ～ 20；）父、主、灵，就是三一神，成了召会这基督之身体的源头、元素和素质。（弗四 4 ～ 6。）

5 关于三一神在信徒里面是实际的奥秘，基督还有许多事要告诉祂的门徒，但他们那时担当不了，只等实际的灵来将这些事启示给他们；（约十六 12 ～ 15；）这主要的是由实际的灵在使徒保罗身上所作的；保罗完成了神的话，就是关于基督是神之奥秘，（西二 2 下，）以及召会是基督之奥秘（弗三 4）的神圣启示。（西一 25 ～ 27。）

6 基督作为神所分给众圣徒神圣的分，并作为信徒里面的生命，成了新人的一切肢体，又在新人一切肢体之内；这新人就是祂生机的身体；神要使基督，就是神的具体化身，作我们这些基督信徒的一切—12，15 ～ 19 节，三 4 上，10 ～ 11，林前十二 12 ～ 13。



Rom. 3:22; 5:10; 1 Cor. 1:30.

2. God has regenerated us through the resurrection of Christ (1 Pet. 1:3), and now He renews us, transforms us, and conforms us to His image of glory (Titus 3:5; Rom. 12:2; Eph. 4:23; 2 Cor. 4:16; 3:18; Rom. 8:28-30; Phil. 3:21).

3. In His renewing and transforming, He consumes us, putting us into His death for our fellowship of His sufferings, which work out for us an eternal weight of glory, that we may experience Him in His resurrection and gain Him in His unsearchable riches—2 Cor. 4:16-18, 10; Phil. 3:10, 8; Eph. 3:8.

## §Day 6

4. God the Father is embodied in God the Son (Col. 2:9), God the Son is realized as God the Spirit, and God the Spirit comes to indwell us to be the reality of the Triune God (John 14:16-20); the Father, the Lord, and the Spirit as the Triune God have become the source, the element, and the essence of the church as the Body of Christ (Eph. 4:4-6).

5. Concerning the mystery of the Triune God being the reality in the believers, Christ had many things to tell His disciples, but they could not bear them until the Spirit of reality came to reveal these things to them (John 16:12-15); this was done by the Spirit of reality mainly with the apostle Paul, who completed the word of God, that is, the divine revelation (Col. 1:25-27) regarding Christ as the mystery of God (2:2b) and the church as the mystery of Christ (Eph. 3:4).

6. Christ, as the divine portion allotted to the saints by God and as life in the believers, has become all the members of the new man and is in all the members of the new man, which is His organic Body; God wants to make Christ, the embodiment of God, everything to us, the believers of Christ—Col. 1:12, 15-19; 3:4a, 10-11; 1 Cor. 12:12-13.

7 祂作为赐生命的灵，住在我们里面，使祂和祂所完成、所得着、以及所达到的一切，都成为我们的实际，使我们与祂是一，并且变化成为与主同样的形像，从荣耀到荣耀；我们将心转向主，借此就能观看主的荣光，就是我们自己看主，并返照主的荣光，就是叫别人经过我们看主—林后三 16 ～ 18。

8 神在基督里要完成祂在我们身上变化的工作，直到祂的变化终极完成于新耶路撒冷，先是在千年国里的得胜者身上，（启二 7，）至终要在新天新地里的众圣徒身上，使所有蒙祂拣选并救赎的人成为祂团体的彰显，在永世里极完满地显出祂自己，（二一 1 ～二二 5，）而不是任何一种仅仅属人的美德（如约伯所显出的）。

7. As the life-giving Spirit, He dwells in us to make Himself and all that He has accomplished, obtained, and attained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; by turning our heart to the Lord, we can behold the glory of the Lord to see the Lord ourselves and reflect the glory of the Lord to enable others to see Him through us—2 Cor. 3:16-18.

8. God in Christ will carry out His transforming work in us until His transformation consummates in the New Jerusalem, first with the overcomers in the millennial kingdom (Rev. 2:7) and consummately with all the saints in the new heaven and new earth, making all His chosen and redeemed people His corporate expression, manifesting Himself, not any kind of merely human virtues (as Job did), to the fullest extent in eternity (21:1—22:5).

# 第七周▪周一

## 晨兴喂养

林后五17“因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”

加六15“受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

在旧约里，神同着人，并在人中间行动，但祂从未在人里面行动。…乃是到了新约时代，神才来到地上在人里面行动。在新约时代，神行动的第一步乃是进到人里面。神取了确定的步骤进到人里，这为祂在整个新约时代在人里的行动立下根基。神进到童女腹中，并留在其中九个月，为要从那童女而生。

当新约时代来临时，神的作法完全改变了。在旧约里，祂一直是同着人，并在人中间作工，却是在人的外面作工。…新约与旧约的不同，乃在于一个事实，就是神进到了人里面。神从人而生。马太一章二十节说，那生在马利亚里面的，乃是出于圣灵。神生在马利亚里面。有一天，神带着祂的神性从永远里出来，进到一个童女里面，生在她的腹中。（神在人里的行动，二至四页。）

## 信息选读

从成为肉体开始，神主要是在人里面行动。在新约里，神所作的一切，主要是在人里面。“在…里面”这短短几个字，可视为新约中最大的辞。你如果把这几个字拿走，新约就变成空的了。这就好象把开关从电器拿掉一样。没有开关，电器就不能运作，因为电流不能流进去。新约常常重复“在基督



# WEEK 7 — DAY 1

## Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

God moved with men and among men in the Old Testament, but He never moved in man. It was not until the age of the New Testament that God came to move on this earth in man. His first step to move in the New Testament age was to enter into man. God took a definite step to enter into man, and this laid a foundation for His move in man throughout the New Testament. God entered into the womb of a human virgin and stayed there for nine months to be born of that virgin.

When the New Testament age came, God's entire way changed. He was in the Old Testament working all the time with men and among men but outside of men....The New Testament is different from the Old Testament in the one fact that God entered into man. God was born of man. Matthew 1:20 says that what was begotten in Mary was of the Holy Spirit. God was born in Mary. One day God came out of eternity with His divinity and entered into a human virgin's womb to be born there. (CWWL, 1993, vol. 1, "The Move of God in Man," p. 398)

## Today's Reading

Beginning from His incarnation, God moved mainly in man. In the New Testament whatever God did was mainly in man. The small preposition in may be considered as the greatest word in the New Testament. If you take this preposition away, the New Testament becomes empty. This is like taking the switch away from an electrical appliance. Without the switch, it will not work, because the electricity cannot flow into it. The phrase in Christ

里”这个辞。如果我们不在基督里，基督也不在我们里面，就没有基督徒的生活，也没有召会生活。

在创世记、出埃及记、利未记、民数记、和申命记里，神同着摩西行动。之后神又在约书亚记、士师记、和撒母耳记里行动。然后，在某种程度上，祂与所有的以色列王和申言者一同行动。但那不是完成神为着基督与召会之永远经纶的直接行动。

神同着人，并在人中间行动，乃是在祂旧造里间接的行动，为着在祂新造里祂永远经纶的直接行动作准备。因此，在旧约里没有提到召会。召会是隐藏的奥秘。旧约从来没有直接说到神永远的经纶。神在新约里的经纶，绝对是独一的。在旧约里，你看不见神为着祂永远经纶的直接行动。神间接作了许多准备，好使祂有一日能来直接的作工。（神在人里的行动，五至七页。）

神创造人，要人接受祂作生命，使人彰显祂，并变化成为宝贵的材料，为着祂的建造，且得以被建造为祂的配偶，与祂相配。（创一 26 ～ 27，二 9 ～ 12，18 ～ 24。）神从亚当身上取了一条肋骨，建造成一个女人，与亚当相配，作他的配偶。这是个预表，显示神在基督里如何是丈夫，需要一个配偶与祂相配。因此，在这预表的应验里，有东西从基督—神圣的生命—出来了，而成为召会，就是基督的新妇，与祂相配。

人堕落之后，神应许堕落的人，基督要来作女人的后裔，为人毁坏那“蛇”撒但，并用祭牲（预表基督）所流的血和祭牲的皮子作衣服，救赎并称义人。（三 8 ～ 9，15，21。）这些是神与我们之关系的一部分。（约伯记生命读经，一九九至二〇〇页。）

参读：神在人里的行动，第一章。

is repeated frequently in the New Testament. If we were not in Christ and Christ were not in us, there would be no Christian life or church life.

God moved in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy with Moses. Then God moved in the books of Joshua, Judges, and Samuel. Then He moved to a certain extent with all the kings of Israel and the prophets. But that was not God’s direct move to carry out His eternal economy for Christ and the church.

God’s move with men and among men was just the indirect move in His old creation for the preparation of His direct move in His new creation for His eternal economy. This is why the church is not mentioned in the Old Testament. The church was a hidden mystery. God’s eternal economy was never directly touched in the Old Testament. God’s economy in the New Testament is absolutely unique. In the Old Testament you cannot see God’s move for His eternal economy directly. God did a lot indirectly to prepare for the day when He could come to do the direct work. (CWWL, 1993, vol. 1, “The Move of God in Man,” p. 400)

God created man and wanted man to take Him as life that man might express Him, be transformed into precious materials for His building, and be built up to be His counterpart to match Him (Gen. 1:26-27; 2:9-12, 18-24). God took a rib out of Adam and built it up into a woman to match Adam to be his counterpart. This is a type showing how God in Christ is the Husband, needing a match, a counterpart. Therefore, in the fulfillment of this type, something came out of Christ—the divine life—to become the church, which is the bride to match Christ.

After man became fallen, God promised the fallen man that Christ would come as the seed of woman to destroy the “serpent,” Satan, for man and to redeem and justify man with the shed blood and the coats of the skins of the sacrifice, typifying Christ (3:8-9, 15, 21). These things are a part of God’s relationship with us. (Life-study of Job, pp. 169-170)

Further Reading: CWWL, 1993, vol. 1, “The Move of God in Man,” ch. 1

# 第七周▪周二

## 晨兴喂养

创四 4“亚伯也从他羊群中头生的，从羊的脂油拿供物献上。耶和华看中了亚伯和他的供物。”

二二 18“并且地上万国，都必因你的后裔得福；因为你听从了我的话。”

圣经中关于神与人的关系包括法前时代，其中一部分是从神创造人到呼召亚伯拉罕。…创世记四章四节和八章二十至二十二节说到预表基督的燔祭。神看中人（就是尊重人），悦纳人，不是因着人的善行，而是因着燔祭。这就是亚伯前来向神献燔祭，神看中他和他供物的原因。

第二个时代是从呼召亚伯拉罕到借着摩西颁布律法的这个时期。这个时代最重要的事，乃是神给亚伯拉罕的应许。因这缘故，圣经教师称这时代为应许时代。…神在这时代也是因着燔祭而看中人，（十二 7，十三 18，二二 13，三一 54，伯一 5，）这是前一个时代的继续。…此外，神也应许亚伯拉罕，地上万国（包括我们）必因他的后裔（要来的基督）得福。（创二二 18，加三 8，16。）至终，这应许完全应验了，如加拉太三章所启示的。（约伯记生命读经，一九九至二〇一页。）

## 信息选读

神按着自己的形像所造的人，（创一 26，）需要接受神（由生命树所象征）作生命，使他能活神、彰显神、并代表神；（二 9；）这样的一个人，需要被变化成为宝贵的材料，（10 ～ 12，）并被建造成为神的配偶。（18 ～ 24。）



# WEEK 7 — DAY 2

## Morning Nourishment

Gen. 4:4 And Abel also brought an offering, from the firstlings of his flock, that is, from their fat portions. And Jehovah had regard for Abel and for his offering.

22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

God’s relationship with man in the Scriptures includes the dispensation, the section of time, before the law, part of which is the time from God’s creation of man to the calling of Abraham. Genesis 4:4 and 8:20-22 speak of the burnt offering, a type of Christ. God regarded man, that is, respected man, and was pleased with man, not in man’s good doing, but in the burnt offering. This is why Abel came to offer the burnt offering to God, and God regarded both him and his offering.

The second dispensation covers the period of time from the calling of Abraham to the decree of the law through Moses. As a continuation of the previous dispensation, God again regarded man in the burnt offering (12:7; 13:18; 22:13; 31:54; Job 1:5). In addition, God promised Abraham that in his seed, the coming Christ, all the nations of the earth, including us, would be blessed (Gen. 22:18; Gal. 3:8, 16). Eventually this promise was absolutely fulfilled, as revealed in Galatians 3. (Life-study of Job, pp. 169-171)

## Today’s Reading

As the man created by God in His image (Gen. 1:26), man needed to take God (symbolized by the tree of life) as his life that he might live God, express God, and represent God (2:9); and as such a one, he needed to be transformed into precious materials (vv. 10-12) and to be built up as a counterpart to God (vv. 18-24).

堕落的人需要接受基督作他的救赎（由祭物及其流出的血所预表），使他能在基督里被神称义（由祭牲皮子作的衣服所预表—三 21）。堕落的人也需要接受基督作女人的后裔，使他得拯救，脱离撒但这“蛇”死的权势。（15，来二 14。）…这几件事—祭物及其所流的血、祭牲皮子作的衣服、女人的后裔，都记载在创世记三章。我鼓励你们众人，尤其是青年人，要学习这些事，然后试着向别人陈明。比如，一位青年人去拜访一位比自己年幼的亲戚，就可以说到堕落的人需要在基督里被神称义，或是说到需要基督这女人的后裔。我们自己首先该消化这一切真理，然后该学习如何向别人陈明这些真理。

蒙救赎的人需要将基督献上作燔祭，使人能被神看中。（创四 4。）人也需要呼求耶和华的名，（26，）与神同行，（五 22，）为神作工，使人得着拯救，脱离败坏且被神定罪的世界，（六 11 ～ 18，）并借着基督作燔祭而活在神面前，使地能维持好的次序。（八 20 ～ 22。）

作为神所拣选的人，我们这些亚伯拉罕的后裔，就是神所拣选的族类，需要接受并答应神的呼召，（十二 1 ～ 4，）借着基督作燔祭而活在神前，（7，十三 18，二二 13，）被律法暴露，使我们知道自己是有罪的，没有能力遵守律法，（出十九 8，21 ～ 二十 21，）并借着以基督为帐幕、祭司和供物，而与神一同活着，使我们得以进到神里面，同着基督并在基督里，享受神一切的所是。（二五～利二七。）

按照约伯游牧的生活方式，（伯一 3，）以及他为儿女献燔祭的方式，约伯记该是写于亚伯拉罕、以撒、雅各的时期，（5，创二二 13，三一 54，）约在主前二千年。这指明约伯记是写于摩西写五经以前五百年。（约伯记生命读经，二一八至二二〇、二至三页。）

参读：约伯记生命读经，第三十二篇。

As a fallen man, man needed to receive Christ for his redemption (typified by the sacrifice with its shed blood) that he might be justified by God in Christ (typified by the coats of the sacrifice's skins—3:21). Fallen man also needed to receive Christ as the seed of the woman that he might be delivered from Satan the "serpent's" death-power (v. 15; Heb. 2:14). All these matters—the sacrifice with its blood, the coats of skins, and the seed of the woman—are found in Genesis 3. I would encourage you all, even the young ones, to learn these things and then try to present them to others. For example, a young person may visit a younger relative and speak about the need of fallen man to be justified by God in Christ or about the need for Christ as the seed of woman. First, we should digest all these truths ourselves, and then we should learn how to present them to others.

As a redeemed person, man needed to offer Christ as the burnt offering that he might be regarded, respected, by God (Gen. 4:4). Man also needs to call on the name of Jehovah (v. 26), to walk with God (5:22), to work for God that he might be delivered from the corrupted and God-condemned world (6:11-18), and to live before God through Christ as the burnt offering that the earth could be kept in order (8:20-22).

As people chosen by God, we, the descendants of Abraham, the race chosen by God, need to receive and answer God's call (Gen. 12:1-4), to live before God through Christ as our burnt offering (v. 7; 13:18; 22:13), to be exposed by the law that we might know that we are sinful and do not have the capacity to keep the law (Exo. 19:8, 21—20:21), and to live with God by taking Christ as the tabernacle, the priest, and the offerings that we may enter into God and enjoy all that God is with Christ and in Christ (Exo. 25—Lev. 27).

According to the way of Job's nomadic living (Job 1:3) and the way he offered the burnt offering for his children, this book should have been written at the time of Abraham, Isaac, and Jacob (v. 5; Gen. 22:13; 31:54), about 2000 B.C. This means that Job was written five hundred years before Moses wrote the Pentateuch. (Life-study of Job, pp. 187-189, 2)

Further Reading: Life-study of Job, msg. 32

# 第七周▪周三

## 晨兴喂养

伯一5“筵席的日子轮过了，约伯…清早起来，按着他们众人的数目献燔祭；因为约伯说，说不定我儿子犯罪，心中咒诅了神。约伯常常这样行。”

十13“然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”

约伯和他的朋友们可能是活在亚伯拉罕的时代。那时摩西五经尚未写成；他们必然在口头上从他们的先祖接受了一些神圣的启示。然而，他们从他们的先祖所接受的，最多只能达到在亚伯拉罕时代之启示的水平。因此，在他们关于神与人之关系的辩论中，没有一点迹象指明他们得着了超过有关神的审判，以及神因着人的燔祭而看中人的神圣启示。他们也没有说到任何话含示关于基督和神的灵的事。他们乃是在神圣启示的原始阶段。（约伯记生命读经，二〇四页。）

## 信息选读

约伯，他的三个朋友和以利户都说完话之后，我们看见神以神圣的揭示向约伯显现。（伯三八4～四一34。）之后，圣经说到约伯在个人经历上得着神并厌恶自己。（伯四二1～6。）我担心你们注意许多其他的事，可能看不见神向约伯显现的中心点。这中心点就是关乎神借着向约伯显现，在约伯身上所要作的事。

神向约伯显现，目的是要帮助约伯领悟，神是无限、追测不尽、无法追踪的。神问了约伯许多关于宇



# WEEK 7 — DAY 3

## Morning Nourishment

Job 1:5 And when the days of feasting ran their course, Job...would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, Perhaps my children have sinned and have cursed God in their heart. Job did this continually.

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

Job and his friends probably lived in the age of Abraham. At that time the Pentateuch of Moses was not yet written. Surely they had received some divine revelation from their forefathers verbally. However, what they had received of their forefathers could reach, at most, only the level of the revelation in the age of Abraham. Hence, in their debates concerning God's relationship with man, there was no hint that indicates that they had received divine revelation beyond the matters of God's judgment and God's regard for man in his burnt offering. And they did not speak any word that implies anything concerning Christ and the Spirit of God. They were in the primitive stage of the divine revelation. (Life-study of Job, pp. 172-173)

## Today's Reading

After all the speaking of Job, his three friends, and Elihu, we have God's appearing to Job with the divine unveilings (Job 38:4—41:34). This is followed by a word concerning Job's gaining God in his personal experience and his abhorring of himself (42:1-6). I am concerned that, by paying attention to so many other things, you may not see the central point of God's appearing to Job. This central point concerns what God intended to do to Job by His appearing to him.

God appeared to Job in order to help him to realize that God is unlimited, unsearchable, and untraceable. God asked Job many questions about the

宙和动物的问题，为要叫他得着深刻的印象，就是神是无限的。神似乎在对他说，“约伯，你事实上并不认识我是谁。你没有看见我是无限的；此外，你也无法想象我要给你什么。约伯，我要把我自己给你，使我自己成为你的享受，好叫你成为我的一部分。我不满意你有你自己的纯全、完全和正直。我要你得着我。我的目的不是给你别的，乃是将我自己给你。”

我们要明白神向约伯显现的目的，就需要整本圣经，特别是新约。神要把祂自己给约伯，不是一件简单的事；这包含一个漫长的过程，开始于基督的成为肉体，并且包括祂的人性生活、在十字架上包罗万有的死、祂的复活和祂的升天。因为约伯是在神圣启示的原始阶段，神无法对他说到这一切的事；神若说这些事，约伯也不可能明白。这一切事要到二千年后，在新约里才得着清楚的解释和记录。甚至今天，许多信徒对这些事仍然没有正确的领悟。

约伯和他的朋友们都没有以上的神圣启示。神用各样灾难对付约伯，并剥夺他一切的所是，乃是要除去他在敬虔成就和获得上的自满，并除去一切障碍和遮蔽，使他被倒空，好进一步寻求神，并能领悟他人生中非常缺少一些东西。在约伯记末了，神终于进来，指明约伯在他人生中所缺少的乃是神自己。但直到约伯的时代，还没有象在新约那样积极、清楚、并完全揭示的启示。因这缘故，约伯记事实上并没有一个完成的结束，这结束应当是：神在基督里完全给约伯得着，使约伯与神成为一，好叫他能享受神在基督里作他的分。这样的启示，只有在新约里才能完满地看到。（约伯记生命读经，二〇五至二〇六、二一七页。）

参读：约伯记生命读经，第三十三篇。

universe and about the animals to impress him with the fact that He is unlimited. God seemed to be saying to him, “Job, you actually do not know who I am. You do not realize that I am unlimited. Also, you cannot imagine what I intend to give you. Job, I intend to give you Myself, making Myself your enjoyment so that you can become a part of Me. I am not satisfied that you have your own integrity, perfection, and uprightness. I want you to have Me. My intention is to give you nothing other than Myself.”

To understand God’s intention in His appearing to Job, we need the entire Bible, especially the New Testament. For God to give Himself to Job was not a simple matter. This involved a long process beginning with Christ’s incarnation and including His human living, His all-inclusive death on the cross, His resurrection, and His ascension. Because Job was in the primitive stage of the divine revelation, God could not have spoken to him about all these things. It would have been impossible for Job to understand them. All these matters were clearly defined and recorded in the New Testament two thousand years later. Even today, many believers do not have the proper understanding of these things.

Job and his friends were devoid of all the above divine revelations. God’s dealing with Job in all the disasters and His stripping him of all that he was, were to take away his contentment in his godly attainments and obtainments and to remove all the barriers and coverings so that he could be emptied for some further seeking after God and could realize that he was very short of something in his human life. At the end of the book of Job, after all, God came in, indicating that what Job was short of in his human life was God Himself. But up to the age of Job, there was not a revelation like what is positively, clearly, and fully unveiled in the New Testament. For this reason, the book of Job does not actually have a completed ending, which should be God fully gained in Christ by Job to make him one with God that he might enjoy God as his portion in Christ. Such a revelation can be fully found only in the New Testament. (Life-study of Job, pp. 175-176, 185)

Further Reading: Life-study of Job, msg. 33

# 第七周▪周四

## 晨兴喂养

诗四二１～２“神啊，我的魂切慕你，如鹿切慕溪水。我的魂渴想神，就是活神。我几时才可以来朝见神呢？”

旧约的帐幕预表基督的成为肉体。（约一14。）真正的帐幕乃是神自己具体化身在基督里。这帐幕不仅是作为神的居所，也是作为神所拣选之人的居所。这意思是，神在成为肉体之后，是可进入的。在基督里，意思就是进入神里面享受神。…如今我们借着救赎的血，就能与神有交通。

这样一个人在成为肉体、作人帐幕的神里，不需要在诸如完全、正直、纯全等人性的美德上建立自己，就如约伯所作的；乃需要象切慕溪水的鹿一样寻求神，并与神的子民在神的节期里一同享受神，（诗四二１～5，四三３～5，）好叫神能成为人的一切，以顶替人所达到并得着的。这该是给约伯三个朋友的答案，甚至是给以利户和约伯的答案。我们再次看见，我们若要明白约伯记，就需要整本圣经。

神所拣选并呼召的人需要信入耶稣基督；祂是成为肉体的神，为我们并同着我们死了，复活了，升天了，并且成了赐生命的灵，向着我们成为是灵的基督，使祂能作我们的救恩、生命并一切。这事启示于新约，从马太福音到罗马书。（约伯记生命读经，二二〇至二二二页。）

## 信息选读

成为肉体、人性生活、钉十字架、复活、升天〔这五个步骤〕…乃是神在地上在人里面之行动所取的

# WEEK 7 — DAY 4

## Morning Nourishment

Psa. 42:1-2 As the hart pants after the streams of water, so my soul pants for You, O God. My soul thirsts for God, for the living God. When will I come and appear before God?

The tabernacle in the Old Testament is a type of Christ's incarnation (John 1:14). The real tabernacle is God Himself embodied in Christ. This tabernacle is a dwelling place not only for God but also for God's chosen people. This means that, after the incarnation, God is enterable. To be in Christ means to enter into God to enjoy God.... Now through the redeeming blood we can have fellowship with God.

Such a man who is in the incarnated God as his tabernacle did not need to build up himself in human virtues, such as perfection, uprightness, and integrity, as Job did, but he needed to seek after God as a panting hart and to enjoy God with God's people in God's feasts (Psa. 42:1-5; 43:3-5) so that God could be everything to him to replace all that he had attained and obtained. This should be the answer to Job's three friends and even to Elihu and Job. Once again we see that if we would understand the book of Job, we need the entire Bible.

The ones who have been chosen and called by God need to believe into Jesus Christ, who is the incarnated God, who died, resurrected, and ascended for us and with us, and who became the life-giving Spirit as the pneumatic Christ to us, that He may be our salvation, life, and everything. This is revealed in the New Testament, in the books from Matthew through Romans. (Life-study of Job, pp. 189-190)

## Today's Reading

The five steps...[of] incarnation, human living, crucifixion, resurrection, and ascension ... are the steps that God took in His move in man on this

步骤。祂在人里面成为肉体，祂也在人里面生活。在成为肉体里，祂进入马利亚腹中，留在那里九个月。祂出生后，经过三十三年半的人性生活。然后祂上到十字架，在人里面被钉死。耶稣是以人的身分被钉死在十字架上，但祂不只是人，祂乃是神自己。然后祂复活了。祂在人里面从死人中复起，并在人里面升到诸天之上。这是祂行动的五个步骤。这些步骤的五个结果，乃是召会、基督的身体、新人、经过过程并终极完成之三一神的生机体、以及新耶路撒冷。这五个步骤和五个结果，包括了整本新约所论到关于神在人里的行动。新约的头一页是说到成为肉体，而新约的末一页则说到新耶路撒冷。

神在人里的行动在历史上是前所未有的。在马太一章神成为肉体以前，历史上没有神在人里面行动这样的事。（神在人里的行动，四至五页。）

新约启示，神来在童女里面成孕，由她生为人，因而将神性带进人性里，并使神与人调和成为一个实体，但不是成为第三种本质。（约一 1，14，太一 20，23，提前三 16。）这是神所采取的第一步，为要借着分赐，将祂自己给约伯。（约伯记生命读经，二一一至二一二页。）

神在祂成为肉体里的行动，乃是将神性与人性调和成为一个实体，但这一个实体里的两种元素仍然保持分别，并没有产生第三种元素。过去有一个异端教导说，神性与人性调和在一起时，就产生第三种元素。…旧约里有素祭这美妙的预表，给我们看见在耶稣基督的身位里，神性与人性的调和。利未记二章四至五节说，素祭是“细面调油”。油表征圣灵，细面表征人性。圣灵将自己与人调和，产生素祭，好作神和祭司的食物。（神在人里的行动，一〇页。）

参读：约伯记生命读经，第三十四篇。

earth. He was incarnated in man, and He lived in man. In incarnation He entered into the womb of Mary and remained there for nine months. After His birth He passed through a human living of thirty-three and a half years. Then He went to the cross to be crucified in man. Jesus was crucified on the cross as a man, but He was not just a man. He was God Himself. Then He was resurrected. He rose up from the dead in man and ascended to the heavens in man. These are the five steps of His move. The five issues of these steps are the church, the Body of Christ, the new man, the organism of the processed and consummated Triune God, and the New Jerusalem. These five steps and five issues cover the entire New Testament concerning the move of God in man. The first page of the New Testament is on incarnation, and the last page of the New Testament is on the New Jerusalem.

The move of God in man is unprecedented in history. Before the time of God’s incarnation in Matthew 1, there was not such a thing in history as God’s move in man. (CWWL, 1993, vol. 1, “The Move of God in Man,” p. 399)

The New Testament reveals that God came to be conceived in a human virgin to be born of her to be a man, thus bringing divinity into humanity and causing God and man to be mingled as one entity but not as a third substance (John 1:1, 14; Matt. 1:20, 23; 1 Tim. 3:16). This is the first step God took in order to give Himself to Job by the way of dispensing. (Life-study of Job, p. 181)

God’s move in His incarnation was to mingle divinity with humanity into one entity, keeping the two elements distinguishable in the one entity without producing a third element. A heretical teaching in the past said that when divinity and humanity were mingled together, a third element was produced. In the Old Testament there is the marvelous type of the meal offering to show us the mingling of divinity with humanity in the person of Jesus Christ. Leviticus 2:4-5 says that the meal offering was of “fine flour mingled with oil.” The oil is a sign of the Holy Spirit, and the fine flour is a sign of humanity. The Holy Spirit mingles Himself with man to produce a meal offering that is good for food both to God and to His priests. (CWWL, 1993, vol. 1, “The Move of God in Man,” pp. 402-403)

Further Reading: Life-study of Job, msg. 34

# 第七周▪周五

## 晨兴喂养

徒十三 32 ～ 33 “…那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”

五 31 “这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。”

耶稣的成为肉体，使祂成为一个人；祂在地上的为人生活，使祂有资格作人的救主；祂的钉十字架，为人成就了完全的救赎；祂的复活，称义了祂救赎的工作。…（来二 10，五 9。）…祂〔作元首和救主〕主宰的管治，引领并使神所拣选的人悔改；祂的救恩，基于祂的救赎，将赦罪赐给他们。（圣经恢复本，徒五 31 注 1，注 5。）

## 信息选读

耶稣基督，就是成为肉体的神，也是三一神的具体化身，（西二 9，）在祂的人性里经过了代替并包罗万有的死，将一切消极的事物了结，并将神圣的生命从祂里面释放出来给我们。…基督胜过了死，进入产生一切的复活，并生为神的长子，将人性带进神性里。（徒十三 33。）在复活里，基督也成为赐生命的灵，（林前十五 45，）以产生并构成基督的身体。…接着，基督完成了超越一切的升天，升到诸天之上，被立为主，为基督，为元首，为救主，（徒二 36，五 31，）使祂得着繁增，以建造召会作祂的国。…基督在祂的死、复活和升天里，使所有信祂的人与祂成为一。…祂的经历就成了他们的历史。

神将我们摆在基督里，并使祂成为我们的公义、



# WEEK 7 — DAY 5

## Morning Nourishment

Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, “You are My Son; this day have I begotten You.”

5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

Jesus’ incarnation made Him a man, His human living on earth qualified Him to be man’s Savior, His crucifixion accomplished full redemption for man, His resurrection vindicated His redemptive work…(Heb. 2:10; 5:9). (Acts 5:31, footnote 1) His sovereign ruling [as Leader and Savior] causes and leads God’s chosen people to repent, and His salvation, which is based on His redemption, affords them forgiveness of sins. (Acts 5:31, footnote 3)

## Today’s Reading

Jesus Christ, as the incarnated God and as the embodiment of the Triune God (Col. 2:9), died in His humanity a vicarious and all-inclusive death to terminate all the negative things and to release the divine life from within Him for us. Christ overcame death and entered into the all-producing resurrection and was begotten to be God’s firstborn Son, bringing humanity into divinity (Acts 13:33). In resurrection Christ also became the life-giving Spirit for the producing and the constituting of the Body of Christ (1 Cor. 15:45). Next, Christ accomplished the all-transcending ascension to the heavens and was made Lord, Christ, Leader, and Savior (Acts 2:36; 5:31) for His propagation and for the building up of the church as His kingdom. In His death, resurrection, and ascension Christ made all His believers one with Him…. His experiences have become their history.

God has put us into Christ and has made Him our righteousness,

圣别和救赎。（林前一30。）借着基督作我们的公义（为着我们的已往），我们已经得神称义，使我们能在灵里重生，得着神的生命。借着基督作我们的圣别（为着我们的现在），我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因神圣的生命渐渐被变化。借着基督作我们的救赎（为着我们的将来），就是我们的身体得赎，（罗八23，）我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式。（腓三21。）

神借着基督的复活，重生了我们，（彼前一3，）并且现今正在更新我们，变化我们，并将我们模成祂荣耀的形像，至终要在祂的荣耀里荣化我们。（多三5，…罗八29～30。）…在祂的更新和变化里，神销毁我们，将我们放在基督的死里，使我们有分于祂受苦的交通，这受苦为我们成就永远重大的荣耀，使我们在祂的复活里经历祂，并在祂那追测不尽的丰富里得着祂。（林后四16～17，10，腓三10，8，弗三8。）

作为在基督里的信徒，我们需要在基督神圣的生命里长大，使我们可以借着分赐生命的灵，变化成为基督的所是，好与众圣徒同被建造，成为基督的身体，就是三一神在基督里的生机体，并成为新人，作神的新造，以完成神永远的经纶，终极完成新耶路撒冷，就是经过过程之三一神与得荣之三部分人的调和，成为团体的神人在永世里的显出。

这样一位在基督里得重生、变化并荣化的圣徒，与天然的人无分无关，也不需要用天然人的美德建立自己。约伯和他的朋友们若活在认识这事的时代，他们就会蒙拯救，免去他们在约伯记三十五章经文（三～三七）里浪费时间、加添痛苦、并虚空的辩论；这些经文乃是一群瞎眼的人在黑暗中摸索的记载。（约伯记生命读经，二一二至二一四、二二二至二二三页。）

参读：约伯记生命读经，第三十五篇。

sanctification, and redemption (1 Cor. 1:30). By Christ as our righteousness (for our past) we have been justified by God that we might be reborn in our spirit to receive the divine life. By Christ as our sanctification (for our present) we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with the divine life. By Christ as our redemption (for our future), that is, the redemption of our body (Rom. 8:23), we will be transfigured in our body with the divine life to have His glorious likeness (Phil. 3:21).

God has regenerated us through the resurrection of Christ (1 Pet. 1:3), and now He renews us, transforms us, and conforms us to His image of glory, and ultimately He will glorify us in His glory (Titus 3:5;...Rom. 8:29-30). In His renewing and transforming, God consumes us, putting us into Christ's death for our fellowship of His sufferings, which work out for us an eternal weight of glory, that we may experience Him in His resurrection and gain Him in His unsearchable riches (2 Cor. 4:16-17, 10; Phil. 3:10, 8; Eph. 3:8).

As believers in Christ, we need to grow in the divine life of Christ that we may be transformed into what Christ is through the life-dispensing Spirit, that we may be built up with the saints to be the Body of Christ, the organism of the Triune God in Christ, and to be the new man as God's new creation to carry out God's eternal economy in the consummation of the New Jerusalem as the mingling of the processed Triune God with the glorified tripartite man, to be the corporate God-man's manifestation in eternity.

Such a regenerated, transformed, and glorified saint in Christ has nothing to do with the natural man and does not need to build up himself with the natural human virtues. If Job and his friends had lived at the time to know this, they would have been saved from their time-wasting, pain-increasing, and vain debates in thirty-five chapters as a record of a group of blind persons groping in darkness. (Life-study of Job, pp. 182-183, 190)

Further Reading: Life-study of Job, msg. 35

# 第七周▪周六

## 晨兴喂养

弗四 4～6“一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

约翰十四章十六至二十节启示，父神化身在子神里，子神实化为灵神，灵神作三一神的实际，内住于我们。这是神想要给约伯的礼物，就是祂的自己，那化身在子里并实化为那灵的神圣三一。

关于三一神在信徒里面是实际的奥秘，基督还有许多事要告诉祂的门徒，但他们那时担当不了，只等实际的灵来将这些事启示给他们。（约十六 12～15。）这主要的是由实际的灵在使徒保罗身上所作的；保罗完成了神的话，就是关于基督是神之奥秘，（西二 2 下，）以及召会是基督之奥秘（弗三 4）的神圣启示。（西一 25～27。）

以弗所四章四至六节启示，父、主、灵，就是三一神，成了召会这基督之身体的源头、元素和素质。父神乃是源头，子神乃是元素，灵神乃是素质。（约伯记生命读经，二一五页。）

## 信息选读

基督作为神所分给众圣徒神圣的分，并作为信徒的生命，成了新人（就是祂生机身体）的一切肢体。（西一 12，三 4 上，10～11，林前十二 12～13。）…神要使基督，就是神的具体化身，作我们这些基督信徒的一切。〔西一 15～19。〕



# WEEK 7 — DAY 6

## Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

John 14:16-20 reveals that God the Father is embodied in God the Son, that God the Son is realized as God the Spirit, and that God the Spirit comes to indwell us to be the reality of the Triune God. This is the gift that God intended to give Job, that is, Himself in His Divine Trinity embodied in the Son and realized as the Spirit.

Concerning the mystery of the Triune God being the reality in the believers, Christ had many things to tell His disciples, but they could not bear them until the Spirit of reality came to reveal these things to them (John 16:12-15). This was done by the Spirit of reality mainly with the apostle Paul, who completed the word of God, that is, the divine revelation (Col. 1:25-27) regarding Christ as the mystery of God (Col. 2:2b) and the church as the mystery of Christ (Eph. 3:4).

Ephesians 4:4-6 reveals that the Father, the Son, and the Spirit as the Triune God have become the source, the element, and the essence of the church as the Body of Christ. God the Father is the source, God the Son is the element, and God the Spirit is the essence. (Life-study of Job, pp. 183-184)

## Today’s Reading

Christ as the divine portion allotted to the saints by God and as life to the believers has become all the members of the new man, which is His organic Body (Col. 1:12; 3:4a, 10-11; 1 Cor. 12:12-13). God wants to make Christ, the embodiment of God, everything to us, the believers of Christ [Col. 1:15-19].

神在基督里要完成祂在我们身上变化的工作，直到祂的变化终极完成于新耶路撒冷，先是在千年国里的得胜者身上，（启二7，）至终要在新天新地里的众圣徒身上，使所有蒙祂拣选并救赎的人成为祂团体的彰显，在永世里极完满地显出祂自己，（二一1～二二5，）而不是任何一种仅仅属人的美德。（约伯记生命读经，二一六至二一七页。）

按照新约的记载，神在地上在人里的行动，总是在成为肉体的原则里。我们的得救是神在人里的行动，也是神成为人的一部分的行动。如果神从来没有成为我们（就着神进到我们里面作我们生命的意义而言），我们绝不能得救。…得救或重生是什么？就是神在祂的神性里进到一个人里，把祂自己作成那人的一部分，并把那人作成祂的一部分。得救把神带进人里，并把人带进神里。得救使神成为人，使人能成为神（但没有神格）。这就是神成为肉体；这成为肉体的原则，应当应用在我们整个基督徒的生活里。

在基督徒的生活里，丈夫和妻子应当彼此相爱，但在他们天然的生命里，他们没有能力这样作。怎样的丈夫能够爱妻子，怎样的妻子能够爱丈夫？如果一个基督徒丈夫真是爱他的妻子，那不是他。这意思是说，他是活在加拉太二章二十节的原则里—“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”一个丈夫这样爱妻子，乃是在成为肉体的原则里。除非神成为你，你成为神，否则你绝不能真正爱你的妻子。…我们所拥有的每一项基督徒美德，都是成为肉体的一部分。每一天，当我们过基督徒生活时，三一神就借着被作成我们，并把我们作成祂，而成为肉体。当一位弟兄真正爱他的妻子，那时他就是神（在神的生命和性情上，但不是在神的神格上）。换句话说，神已经成为他，并且他已经成为神。这是神在成为肉体的原则里，在人里的行动。（神在人里的行动，一四至一五页。）

参读：晨兴圣言—约伯记，四八至五三页。



God in Christ will carry out His transforming work on us until His transformation consummates in the New Jerusalem, firstly with the overcomers in the millennial kingdom (Rev. 2:7) and consummately with all the saints in the new heaven and new earth, making all His chosen and redeemed people His corporate expression, manifesting Himself, not any kind of merely human virtues, to the fullest extent in eternity (Rev. 21:1—22:5). (Life-study of Job, pp. 184-185)

According to the New Testament record, God’s move on earth in man is always in the principle of incarnation. Our salvation is the move of God in man and is the move of God to be a part of man. If God had never become us in the sense of coming into us to be our very life, we could never have been saved…. What is salvation, or regeneration? It is God coming into a man in His divinity to make Himself a part of that man and to make that man a part of Him. Salvation brings God into man and brings man into God. Salvation makes God man so that man may be made God (but not the Godhead). This is incarnation, and this principle of incarnation should be applied to our entire Christian life.

In the Christian life the husbands and the wives should love each other, but in their natural life they are not capable of doing this. What husband can love his wife, and what wife can love her husband? If a Christian husband really loves his wife, that is not him. This means that he is living in the principle of Galatians 2:20—”I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” For a husband to love his wife in this way is in the principle of incarnation. Unless God is made you and you are made God, you can never really love your wife…. Every Christian virtue we have is a part of the incarnation. Every day as we live the Christian life, the Triune God is being incarnated by being made us and by making us Him. God is being made man, and man is being made God. When a brother really loves his wife, at that time he is God in God’s life and nature but not in His Godhead. In other words, God has been made him, and he has been made God. This is the move of God in man in the principle of incarnation. (CWWL, 1993, vol. 1, “The Move of God in Man,” pp. 405-406)

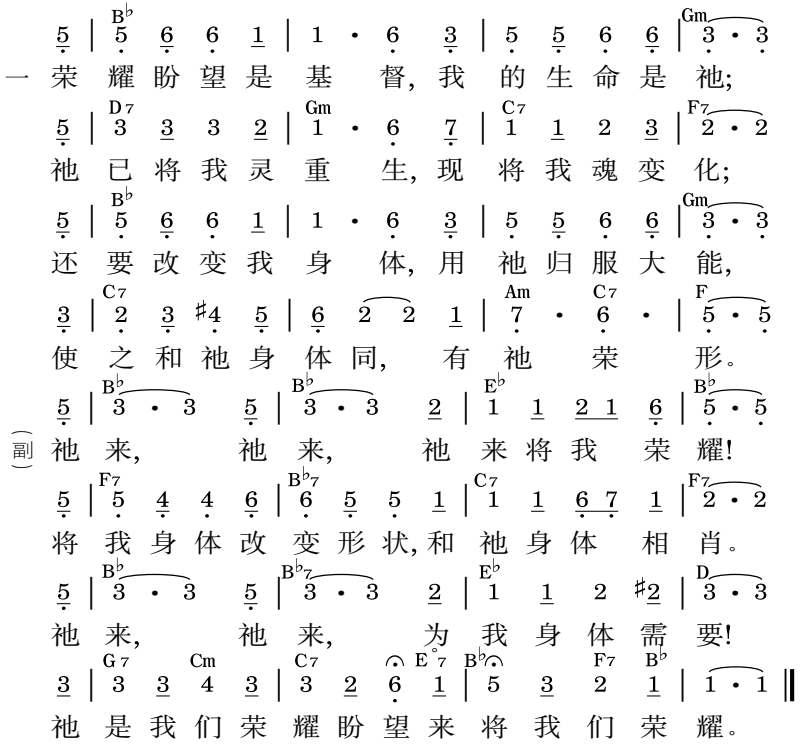
Further Reading: The Holy Word for Morning Revival: Job, pp. 44-49

# 第七周诗歌

**763**

## 荣耀的盼望 — 基督作荣耀

降 B 大调　　特副（英 949）　　6/8




二 荣耀盼望是基督，　　祂是神的奥秘；
使我有分神丰满，　　将神带到我里。
祂来使我能与神　　在各方面相调，
使我有分祂荣耀，　　将祂返照。

三 荣耀盼望是基督，　　祂是我的救赎：
将我身体来救赎，　　脱离死的痛苦。
祂来使我的身体　　变成荣耀形状；
永远吞灭了死亡，　　将我释放。

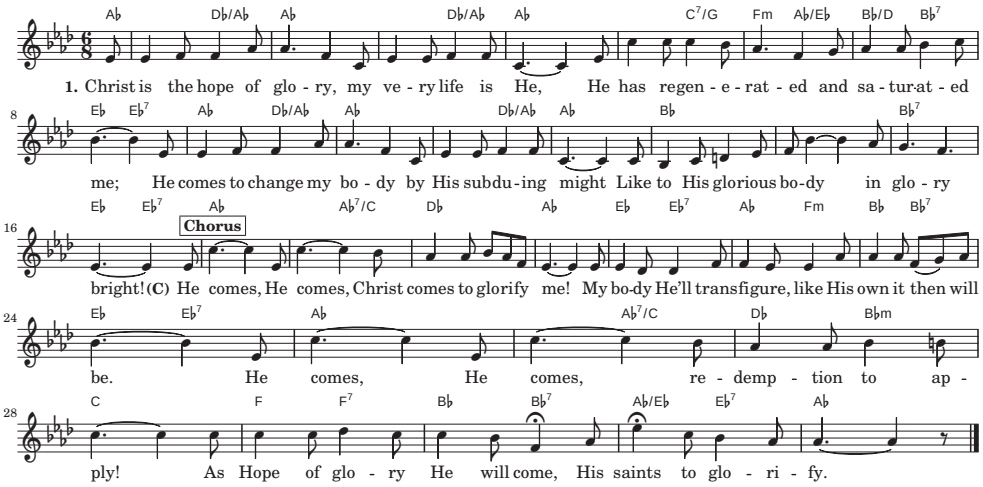
四 荣耀盼望是基督，　　祂是我的履历：
祂的生命我经历，　　祂乃与我合一；
祂来要将我带进　　祂的荣耀、自由，
完全与祂成为一，　　直到永久。

# WEEK 7 — HYMN

## Christ is the hope of glory, my very life is He

**Hope of Glory — Christ as the Glorification**

949




**2.** Christ is the hope of glory, He is God's mystery;
He shares with me God's fulness and brings God into me.
He comes to make me blended with God in every way,
That I may share His glory with Him for aye.

**3.** Christ is the hope of glory, redemption full is He:
Redemption to my body, from death to set it free,
He comes to make my body a glorious one to be
And swallow death forever in victory.

**4.** Christ is the hope of glory, He is my history:
His life is my experience, for He is one with me;
He comes to bring me into His glorious liberty,
That one with Him completely I'll ever be.

第七周申言

申言稿：

*Composition for prophecy with main point and sub-points:*