箴言结晶读经

第八篇

神万般的智慧

诗歌：

读经：箴一 2，八 1～31，九 10，罗十一 33，林前一 24，30，西二 2～3，弗三 10

箴 1:2　要使人晓得智慧和训诲，辨识通达的言语；
箴 8:1　智慧岂不呼叫？聪明岂不扬声？
箴 8:2　她在路旁高处的顶上，在十字路口站立；
箴 8:3　在城门旁，在城门口，在城门的出入处大声呼喊：
箴 8:4　众人哪，我呼叫你们，我向世人发声，说，
箴 8:5　愚蒙人哪，你们要会悟灵明；愚昧人哪，你们当心里明白。
箴 8:6　你们当听，因我要说尊高的事；我张嘴要论正直的事。
箴 8:7　我的口要发出真理，我的嘴憎恶邪恶。
箴 8:8　我口中的言语都是公义，其中并无弯曲乖僻。
箴 8:9　这些言语对明达的人，是正直的；对有知识的人，是正确的。
箴 8:10　你们当受我的训诲，不受银子；宁得知识，胜得精金。
箴 8:11　因为智慧比珊瑚更美，一切可喜爱的都不足与比较。
箴 8:12　我智慧与灵明同居，又寻得知识和谋略。
箴 8:13　敬畏耶和华就要恨恶邪恶；骄傲、狂妄、恶道、以及乖谬的口，都为我所恨恶。
箴 8:14　我有计谋和真智慧；我乃聪明，我有能力。
箴 8:15　帝王借我掌权，君王借我定公平。
箴 8:16　首领和贵胄—世上一切公正的审判官，都是借我掌权。
箴 8:17　爱我的，我也爱他；殷切寻求我的，就必寻见。
箴 8:18　丰富和尊荣在我，恒久的货财和公义也在我。
箴 8:19　我的果实胜过金子，强如精金；我的出产超乎精选的银子。
箴 8:20　我走在公义的道路上，行在公平的途径中，
箴 8:21　使爱我的承受资产，并充满他们的府库。
箴 8:22　耶和华在祂造化的起头，在太初造作万物之先，就有了我。
箴 8:23　从亘古，从太初，未有大地以前，我已被立。
箴 8:24　未有深渊，未有满溢的水泉以先，我已生出。

箴 8:25　大山未曾奠定，小山未有以先，我已生出；
箴 8:26　那时耶和华还没有造出大地和田野，并世上最初的尘土。

Crystallization-Study of Proverbs

Message Eight

The Multifarious Wisdom of God

Hymns:

Scripture Reading: Prov. 1:2; 8:1-31; 9:10; Rom. 11:33; 1 Cor. 1:24, 30; Col. 2:2-3; Eph. 3:10

Prov. 1:2　For knowing wisdom and instruction; / For discerning words of understanding;
Prov. 8:1　Does not wisdom call, / And understanding lift up her voice?
Prov. 8:2　On the top of the heights, by the way, / Where the paths meet, she takes her stand;
Prov. 8:3　Beside the gates, at the entry of the city, / At the entrance of the doors, she cries aloud:
Prov. 8:4　To you, O men, I call; / And my voice is to the sons of men.
Prov. 8:5　O simple ones, understand prudence; / And, O fools, be of an understanding heart.
Prov. 8:6　Hear, for I will speak noble things; / And the opening of my lips will yield right things.
Prov. 8:7　For my mouth will utter truth, / And wickedness is an abomination to my lips.
Prov. 8:8　All the words of my mouth are in righteousness; / There is nothing twisted or crooked in them.
Prov. 8:9　They are all straight to him who understands, / And right to those who find knowledge.
Prov. 8:10　Receive my instruction, and not silver; / And knowledge rather than choice gold.
Prov. 8:11　For wisdom is better than corals, / And nothing that you desire compares with her.
Prov. 8:12　I, wisdom, dwell with prudence, / And I find knowledge and discretion.
Prov. 8:13　The fear of Jehovah is to hate evil; / Pride and arrogance and the evil way / And the perverse mouth, I hate.
Prov. 8:14　Counsel is mine and sound wisdom; / I am understanding; I have might.
Prov. 8:15　By me kings reign, / And rulers decree justice.
Prov. 8:16　By me princes rule, / And nobles - all who judge righteously.
Prov. 8:17　I love those who love me, / And those who seek me diligently will find me.
Prov. 8:18　Riches and honor are with me, / Enduring wealth and righteousness.
Prov. 8:19　My fruit is better than gold, even fine gold; / And my yield than choice silver.
Prov. 8:20　I walk in the way of righteousness, / In the midst of the paths of justice,
Prov. 8:21　That I may cause those who love me to inherit substance / And that I may fill their treasuries.
Prov. 8:22　Jehovah possessed me in the beginning of His way, / Before His works of old.
Prov. 8:23　I was set up from eternity, / From the beginning, before the earth was.
Prov. 8:24　When there were no depths, I was brought forth, / When there were no fountains abounding with water.
Prov. 8:25　Before the mountains were settled, / Before the hills, I was brought forth;
Prov. 8:26　When He had not yet made the earth and the fields, / Nor the first dust of the world.

箴 8:27　祂立诸天，我在那里；祂在渊面周围，画出圆圈，

箴 8:28　上使穹苍坚硬，下使渊源稳固，
箴 8:29　为沧海定出界限，使水不越过祂的命令，画定大地的根基；

箴 8:30　那时我在祂旁边为工师，日日为祂所喜爱，常常在祂面前欢跃，
箴 8:31　欢跃于祂所预备居人之地；并且世人是我所喜爱的。
箴 9:10　敬畏耶和华是智慧的开端，认识至圣者便是聪明。

罗 11:33　深哉，神的丰富、智慧和知识！祂的判断何其难测，祂的道路何其难寻！
林前 1:24　但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。
林前 1:30　但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，
西 2:2　要叫他们的心得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；
西 2:3　一切智慧和知识的宝藏，都藏在祂里面。
弗 3:10　为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

Prov. 8:27 When He established the heavens, I was there; / When He inscribed a circle upon the surface of the deep,
Prov. 8:28 When He made firm the skies above, / When the fountains of the deep became strong,
Prov. 8:29 When He set for the sea its boundary, / That the waters should not transgress His commandment, / When He marked out the foundations of the earth;
Prov. 8:30 Then I was by Him, as a master workman; / And I was daily His delight, / Rejoicing always before Him,
Prov. 8:31 Rejoicing in His habitable earth; / And my delight was in the sons of men.
Prov. 9:10 The fear of Jehovah is the beginning of wisdom, / And the knowledge of the Holy One is understanding.
Rom. 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!
1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.
Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

纲要

壹 箴言强调我们借着接触神，从神所得的智慧—一 2，二 10，四 5，九 10，十一 2 下，十四 33 上：

箴 1:2　要使人晓得智慧和训诲，辨识通达的言语；
箴 2:10　智慧必进入你心，你魂必喜悦知识；
箴 4:5　要得智慧，得聪明；不可忘记，也不可偏离我口中的言语。
箴 9:10　敬畏耶和华是智慧的开端，认识至圣者便是聪明。

箴 11:2 下…谦卑人却有智慧。
箴 14:33 上　智慧安居在聪明人心中；…

一 箴言的主题是凭神的智慧过敬虔的生活—三 13～18，八 11。

箴 3:13　寻得智慧，得着聪明的，这人便为有福。
箴 3:14　因为赚得智慧胜过赚得银子，其收益强于金子。
箴 3:15　智慧比珊瑚更宝贵，你一切所喜爱的，都不足与她比较。
箴 3:16　她右手有长寿，左手有财富与尊荣。
箴 3:17　她的道路是安乐的道路；她的路径全是平安。

Outline

I. The book of Proverbs stresses wisdom that we receive from God through contacting God—1:2; 2:10; 4:5; 9:10; 11:2b; 14:33a:

Prov. 1:2 For knowing wisdom and instruction; / For discerning words of understanding;
Prov. 2:10 For wisdom will enter your heart, / And knowledge will be pleasant to your soul;
Prov. 4:5 Get wisdom; get understanding; / Do not forget nor turn away from the words of my mouth.
Prov. 9:10 The fear of Jehovah is the beginning of wisdom, / And the knowledge of the Holy One is understanding.
Prov. 11:2b ...But wisdom is with the humble.
Prov. 14:33a Wisdom rests quietly in the heart of one who has understanding,...

A. The subject of Proverbs is living a godly life by God's wisdom—3:13-18; 8:11.

Prov. 3:13 Blessed is the man who finds wisdom, / And the man who gains understanding.
Prov. 3:14 For her profit is better than the profit of silver, / And her income is better than gold.
Prov. 3:15 She is more precious than corals, / And nothing you desire compares with her.
Prov. 3:16 Length of days is in her right hand; / In her left hand are riches and honor.
Prov. 3:17 Her ways are ways of pleasantness, / And all her paths are peace.

箴 3:18　对持守她的人，她是生命树；持定她的是有福的。
箴 8:11　因为智慧比珊瑚更美，一切可喜爱的都不足与比较。

二 箴言的中心思想是我们该寻求智慧，好叫我们在地上过蒙神悦纳的敬虔生活—二 1～9。

箴 2:1　我儿，你若领受我的言语，将我的诫命珍藏在你里面，
箴 2:2　侧耳听智慧，倾心求聪明；
箴 2:3　你若呼求明哲，扬声求聪明，
箴 2:4　寻找她，如寻找银子，搜求她，如搜求隐藏的珍宝，
箴 2:5　你就明白如何敬畏耶和华，得以认识神。
箴 2:6　因为耶和华赐人智慧；知识和聪明都由祂口而出；
箴 2:7　祂给正直人积存真智慧，给行为纯全的人作盾牌，
箴 2:8　保守公平的途径，护庇虔诚人的道路。
箴 2:9　你就必明白公义、公平、公正，和一切善美的途径。

三 智慧来自于神：“耶和华赐人智慧；知识和聪明都由祂口而出”—6 节。

箴 2:6　因为耶和华赐人智慧；知识和聪明都由祂口而出；

四 智慧比金子、银子和珊瑚更贵重、更强，比任何其他事物更可喜爱—三 14～15，八 11，19。

箴 3:14　因为赚得智慧胜过赚得银子，其收益强于金子。
箴 3:15　智慧比珊瑚更宝贵，你一切所喜爱的，都不足与她比较。
箴 8:11　因为智慧比珊瑚更美，一切可喜爱的都不足与比较。
箴 8:19　我的果实胜过金子，强如精金；我的出产超乎精选的银子。

五 在箴言某些段落，神的智慧是人位化的—一 20，三 19，四 5～9，八 1～36：

箴 1:20　智慧在街市上呼喊，在广场上发声。
箴 3:19　耶和华以智慧立大地，以聪明定诸天；
箴 4:5　要得智慧，得聪明；不可忘记，也不可偏离我口中的言语。
箴 4:6　不可离弃智慧，智慧就保守你；要爱她，她就护卫你。
箴 4:7　智慧的开端就是，你要取得智慧；在你一切所得之中，要取得聪明。
箴 4:8　珍重智慧，她就使你高升；怀抱智慧，她就使你尊荣。
箴 4:9　她必将华冠加在你头上，把荣冕交给你。
箴 8:1　智慧岂不呼叫？聪明岂不扬声？
箴 8:2　她在路旁高处的顶上，在十字路口站立；
箴 8:3　在城门旁，在城门口，在城门的出入处大声呼喊：
箴 8:4　众人哪，我呼叫你们，我向世人发声，说，
箴 8:5　愚蒙人哪，你们要会悟灵明；愚昧人哪，你们当心里明白。
箴 8:6　你们当听，因我要说尊高的事；我张嘴要论正直的事。
箴 8:7　我的口要发出真理，我的嘴憎恶邪恶。
箴 8:8　我口中的言语都是公义，其中并无弯曲乖僻。

Prov. 3:18 She is a tree of life to those who lay hold of her, / And happy are those who hold her fast.
Prov. 8:11 For wisdom is better than corals, / And nothing that you desire compares with her.

B. The central thought of Proverbs is that we should seek after wisdom so that we may live a godly life on earth that is acceptable to God—2:1-9.

Prov. 2:1 My son, if you receive my words / And treasure up my commandments within you,
Prov. 2:2 Making your ear attentive to wisdom / And inclining your heart to understanding;
Prov. 2:3 Indeed, if you cry out for discernment / And lift up your voice for understanding;
Prov. 2:4 If you seek her like silver / And search for her like hidden treasures,
Prov. 2:5 Then you will understand the fear of Jehovah / And find the knowledge of God.
Prov. 2:6 For Jehovah gives wisdom; / From His mouth come knowledge and understanding;
Prov. 2:7 He stores up sound wisdom for the upright; / He is a shield to those who walk in integrity,
Prov. 2:8 Guarding the paths of justice / And keeping the way of His faithful ones.
Prov. 2:9 Then you will understand righteousness and justice / And equity, indeed, every good path.

C. Wisdom comes from God: “Jehovah gives wisdom; / From His mouth come knowledge and understanding”—v. 6.

Prov. 2:6 For Jehovah gives wisdom; / From His mouth come knowledge and understanding;

D. Wisdom is more valuable and better than gold, silver, and corals, and is more desirable than anything else—3:14-15; 8:11, 19.

Prov. 3:14 For her profit is better than the profit of silver, / And her income is better than gold.
Prov. 3:15 She is more precious than corals, / And nothing you desire compares with her.
Prov. 8:11 For wisdom is better than corals, / And nothing that you desire compares with her.
Prov. 8:19 My fruit is better than gold, even fine gold; / And my yield than choice silver.

E. In certain portions of Proverbs the wisdom of God is personified—1:20; 3:19; 4:5-9; 8:1-36:

Prov. 1:20 Wisdom cries out in the street; / She utters her voice in the open squares.
Prov. 3:19 Jehovah by wisdom founded the earth; / He established the heavens by understanding;
Prov. 4:5 Get wisdom; get understanding; / Do not forget nor turn away from the words of my mouth.
Prov. 4:6 Do not forsake her, and she will keep you; / Love her, and she will guard you.
Prov. 4:7 The beginning of wisdom is this: / Get wisdom; and in all your getting, get understanding.

Prov. 4:8 Prize her highly, and she will exalt you; / She will honor you if you embrace her.
Prov. 4:9 She will give a garland of grace for your head; / A crown of beauty will she bestow on you.
Prov. 8:1 Does not wisdom call, / And understanding lift up her voice?
Prov. 8:2 On the top of the heights, by the way, / Where the paths meet, she takes her stand;
Prov. 8:3 Beside the gates, at the entry of the city, / At the entrance of the doors, she cries aloud:
Prov. 8:4 To you, O men, I call; / And my voice is to the sons of men.
Prov. 8:5 O simple ones, understand prudence; / And, O fools, be of an understanding heart.
Prov. 8:6 Hear, for I will speak noble things; / And the opening of my lips will yield right things.
Prov. 8:7 For my mouth will utter truth, / And wickedness is an abomination to my lips.
Prov. 8:8 All the words of my mouth are in righteousness; / There is nothing twisted or crooked in them.

箴 8:9 这些言语对明达的人，是正直的；对有知识的人，是正确的。
箴 8:10 你们当受我的训诲，不受银子；宁得知识，胜得精金。
箴 8:11 因为智慧比珊瑚更美，一切可喜爱的都不足与比较。
箴 8:12 我智慧与灵明同居，又寻得知识和谋略。
箴 8:13 敬畏耶和华就要恨恶邪恶；骄傲、狂妄、恶道、以及乖谬的口，都为我所恨恶。
箴 8:14 我有计谋和真智慧；我乃聪明，我有能力。
箴 8:15 帝王借我掌权，君王借我定公平。
箴 8:16 首领和贵胄—世上一切公正的审判官，都是借我掌权。
箴 8:17 爱我的，我也爱他；殷切寻求我的，就必寻见。
箴 8:18 丰富和尊荣在我，恒久的货财和公义也在我。
箴 8:19 我的果实胜过金子，强如精金；我的出产超乎精选的银子。
箴 8:20 我走在公义的道路上，行在公平的途径中，
箴 8:21 使爱我的承受资产，并充满他们的府库。
箴 8:22 耶和华在祂造化的起头，在太初造作万物之先，就有了我。
箴 8:23 从亘古，从太初，未有大地以前，我已被立。
箴 8:24 未有深渊，未有满溢的水泉以先，我已生出。

箴 8:25 大山未曾奠定，小山未有以先，我已生出；
箴 8:26 那时耶和华还没有造出大地和田野，并世上最初的尘土。
箴 8:27 祂立诸天，我在那里；祂在渊面周围，画出圆圈，

箴 8:28 上使穹苍坚硬，下使渊源稳固，
箴 8:29 为沧海定出界限，使水不越过祂的命令，画定大地的根基；

箴 8:30 那时我在祂旁边为工师，日日为祂所喜爱，常常在祂面前欢跃，
箴 8:31 欢跃于祂所预备居人之地；并且世人是我所喜爱的。
箴 8:32 众子啊，现在要听从我；因为谨守我道路的，便为有福。
箴 8:33 要听训诲，要有智慧，不可轻忽。
箴 8:34 听从我，日日在我门口儆醒，在我门框旁边守候的，那人便为有福。
箴 8:35 因为寻得我的，就寻得生命，也必从耶和华得恩惠。
箴 8:36 但得罪我的，却害自己的性命；恨恶我的，都喜爱死亡。

1 神的智慧这样人位化，是指神圣三一的第二者，祂成了从神给所有新约信徒的智慧—太十一 19，西二 3，林前一 24，30。

太 11:19 人子来了，也吃也喝，人又说，看哪，一个贪食好酒的人，一个税吏和罪人的朋友。但智慧从她的行为得称为义。
西 2:3 一切智慧和知识的宝藏，都藏在祂里面。
林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。
林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

Prov. 8:9 They are all straight to him who understands, / And right to those who find knowledge.
Prov. 8:10 Receive my instruction, and not silver; / And knowledge rather than choice gold.
Prov. 8:11 For wisdom is better than corals, / And nothing that you desire compares with her.
Prov. 8:12 I, wisdom, dwell with prudence, / And I find knowledge and discretion.
Prov. 8:13 The fear of Jehovah is to hate evil; / Pride and arrogance and the evil way / And the perverse mouth, I hate.
Prov. 8:14 Counsel is mine and sound wisdom; / I am understanding; I have might.
Prov. 8:15 By me kings reign, / And rulers decree justice.
Prov. 8:16 By me princes rule, / And nobles - all who judge righteously.
Prov. 8:17 I love those who love me, / And those who seek me diligently will find me.
Prov. 8:18 Riches and honor are with me, / Enduring wealth and righteousness.
Prov. 8:19 My fruit is better than gold, even fine gold; / And my yield than choice silver.
Prov. 8:20 I walk in the way of righteousness, / In the midst of the paths of justice,
Prov. 8:21 That I may cause those who love me to inherit substance / And that I may fill their treasuries.
Prov. 8:22 Jehovah possessed me in the beginning of His way, / Before His works of old.
Prov. 8:23 I was set up from eternity, / From the beginning, before the earth was.
Prov. 8:24 When there were no depths, I was brought forth, / When there were no fountains abounding with water.
Prov. 8:25 Before the mountains were settled, / Before the hills, I was brought forth;
Prov. 8:26 When He had not yet made the earth and the fields, / Nor the first dust of the world.
Prov. 8:27 When He established the heavens, I was there; / When He inscribed a circle upon the surface of the deep,
Prov. 8:28 When He made firm the skies above, / When the fountains of the deep became strong,
Prov. 8:29 When He set for the sea its boundary, / That the waters should not transgress His commandment, / When He marked out the foundations of the earth;
Prov. 8:30 Then I was by Him, as a master workman; / And I was daily His delight, / Rejoicing always before Him,
Prov. 8:31 Rejoicing in His habitable earth; / And my delight was in the sons of men.
Prov. 8:32 Now therefore, my sons, listen to me; / For blessed are they who keep my ways.
Prov. 8:33 Hear instruction, and be wise; / And do not neglect it.
Prov. 8:34 Blessed is the man who listens to me, / Watching daily at my doors, / Waiting at my doorposts.

Prov. 8:35 For whoever finds me finds life, / And will obtain favor from Jehovah.
Prov. 8:36 But he who sins against me wrongs his own soul; / All who hate me love death.

1. This personification of God's wisdom is a reference to the second of the Divine Trinity, who became wisdom from God to all the New Testament believers—Matt. 11:19; Col. 2:3; 1 Cor. 1:24, 30.

Matt. 11:19 The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners. Yet wisdom is justified by her works.
Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.
1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

2 “耶和华以智慧立大地”—箴三 19 上：

箴 3:19 上 耶和华以智慧立大地，…

a 耶和华借以立大地并定诸天的这一位，乃是基督，祂是神的智慧—林前一 24。

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

b 智慧是神创造万有的工师，为神所喜爱—箴八 30。

箴 8:30 那时我在祂旁边为工师，日日为祂所喜爱，常常在祂面前欢跃，

c 神借着这位是智慧且为神所喜爱的基督创造万有—三 19，西一 16 ～ 17，来一 2。

箴 3:19 耶和华以智慧立大地，以聪明定诸天；

西 1:16 因为万有，无论是在诸天之上的、在地上的、能看见的、不能看见的、或是有位的、主治的、执政的、掌权的，都是在祂里面造的；万有都是借着祂并为着祂造的；

西 1:17 祂在万有之先，万有也在祂里面得以维系；

来 1:2 就在这末后的日子，在子里向我们说话；神已立祂作承受万有者，也曾借着祂造了宇宙；

贰 罗马十一章三十三节上半说到神的智慧：“深哉，神的丰富、智慧和知识！”：

罗 11:33 上 深哉，神的丰富、智慧和知识！…

一 看见智慧与知识的不同是很重要的—33 节：

罗 11:33 深哉，神的丰富、智慧和知识！祂的判断何其难测，祂的道路何其难寻！

1 智慧是为着计划、定意—弗一 9，三 11。

弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，

弗 3:11 这是照着祂在我们的主基督耶稣里，所立的永远定旨；

2 智慧见于事物的创始，如罗马十一章三十六节所指明的：“万有都是本于祂、借着祂、并归于祂。”

罗 11:36 因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。

3 神是独一的创始者：“只有一位神，就是父，万物

2. “Jehovah by wisdom founded the earth”—Prov. 3:19a:

Prov. 3:19a Jehovah by wisdom founded the earth;...

a. This One by whom Jehovah founded the earth and established the heavens is Christ, who is the wisdom of God—1 Cor. 1:24.

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

b. Wisdom, as the master workman of God’s creation of all things, is God’s delight—Prov. 8:30.

Prov. 8:30 Then I was by Him, as a master workman; / And I was daily His delight, / Rejoicing always before Him,

c. God’s creation of all things is through Christ, who is wisdom and God’s delight—3:19; Col. 1:16-17; Heb. 1:2.

Prov. 3:19 Jehovah by wisdom founded the earth; / He established the heavens by understanding;

Col. 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col. 1:17 And He is before all things, and all things cohere in Him;

Heb. 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

II. Romans 11:33a speaks of God’s wisdom: “Oh, the depth of the riches and wisdom and knowledge of God!”:

Rom. 11:33a Oh, the depth of the riches and wisdom and knowledge of God!...

A. It is important to see the difference between wisdom and knowledge—v. 33:

Rom. 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

1. Wisdom is for planning and purposing—Eph. 1:9; 3:11.

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

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

2. Wisdom is seen in the initiation of something, as indicated by Romans 11:36: “Out from Him and through Him and to Him are all things.”

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

3. God is the unique Initiator: “One God, the Father, out from whom are all

都本于祂”—林前八6上：

林前 8:6 在我们却只有一位神，就是父，万物都本于祂，…

a 神创始了许多东西，不是凭祂的知识，乃是凭祂的智慧—箴三19，八12，22～31。

箴 3:19 耶和华以智慧立大地，以聪明定诸天；
箴 8:12 我智慧与灵明同居，又寻得知识和谋略。
箴 8:22 耶和华在祂造化的起头，在太初造作万物之先，就有了我。
箴 8:23 从亘古，从太初，未有大地以前，我已被立。
箴 8:24 未有深渊，未有满溢的水泉以先，我已生出。

箴 8:25 大山未曾奠定，小山未有以先，我已生出；
箴 8:26 那时耶和华还没有造出大地和田野，并世上最初的尘土。
箴 8:27 祂立诸天，我在那里；祂在渊面周围，画出圆圈，

箴 8:28 上使穹苍坚硬，下使渊源稳固，
箴 8:29 为沧海定出界限，使水不越过祂的命令，画定大地的根基；

箴 8:30 那时我在祂旁边为工师，日日为祂所喜爱，常常在祂面前欢跃，
箴 8:31 欢跃于祂所预备居人之地；并且世人是我所喜爱的。

b 当神进来应用祂所创始的，祂就展示祂的知识。

二 神的智慧乃是“从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定的”—林前二7：

林前 2:7 我们讲的，乃是从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定的；

1 基督作为神的中心和我们的分，给我们享受，乃是神奥秘中深奥的智慧—罗十一33。

罗 11:33 深哉，神的丰富、智慧和知识！祂的判断何其难测，祂的道路何其难寻！

2 在神里面有奥秘中的智慧；这智慧是在万世以前所隐藏，并为使我们得荣耀所预定的—林前二7。

林前 2:7 我们讲的，乃是从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定的；

三 “愿荣耀借着耶稣基督，归与这位独一、智慧

things”—1 Cor. 8:6a:

1 Cor. 8:6a Yet to us there is one God, the Father, out from whom are all things,...

a. God has initiated many things, not by His knowledge but by His wisdom—Prov. 3:19; 8:12, 22-31.

Prov. 3:19 Jehovah by wisdom founded the earth; / He established the heavens by understanding;
Prov. 8:12 I, wisdom, dwell with prudence, / And I find knowledge and discretion.
Prov. 8:22 Jehovah possessed me in the beginning of His way, / Before His works of old.
Prov. 8:23 I was set up from eternity, / From the beginning, before the earth was.
Prov. 8:24 When there were no depths, I was brought forth, / When there were no fountains abounding with water.
Prov. 8:25 Before the mountains were settled, / Before the hills, I was brought forth;
Prov. 8:26 When He had not yet made the earth and the fields, / Nor the first dust of the world.
Prov. 8:27 When He established the heavens, I was there; / When He inscribed a circle upon the surface of the deep,
Prov. 8:28 When He made firm the skies above, / When the fountains of the deep became strong,
Prov. 8:29 When He set for the sea its boundary, / That the waters should not transgress His commandment, / When He marked out the foundations of the earth;
Prov. 8:30 Then I was by Him, as a master workman; / And I was daily His delight, / Rejoicing always before Him,
Prov. 8:31 Rejoicing in His habitable earth; / And my delight was in the sons of men.

b. When God comes in to apply what He has initiated, He displays His knowledge.

B. The wisdom of God is “God’s wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory”—1 Cor. 2:7:

1 Cor. 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

1. As God’s center and as our portion for our enjoyment, Christ is God’s wisdom in a mystery that is deep and profound—Rom. 11:33.

Rom. 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

2. Within God there is wisdom in a mystery; this wisdom has been hidden and predestined before the ages for our glory—1 Cor. 2:7.

1 Cor. 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

C. “To the only wise God through Jesus Christ, to Him be the glory forever

的神，直到永永远远。阿们”—罗十六 27：

罗 16:27 愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。

1 在全地各个地方召会中，我们都将荣耀归与这独一、智慧的神。

2 这位智慧的神凭历世以来密而不宣之奥秘的启示，将耶稣基督赐给我们，使我们得救、重生，并且借着祂神圣的分赐，不断更新、变化我们，至终使我们得荣，模成神长子的形像，带我们进入荣耀—25 节，三 24 ～ 25，五 10，八 16，23，29，十二 1 ～ 2。

罗 16:25 神能照我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示，坚固你们；

罗 3:24 但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。
罗 3:25 神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义；
罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。
罗 8:16 那灵自己同我们的灵见证我们是神的儿女。
罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。
罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
罗 12:1 所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。
罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

叁 基督就是神的智慧—林前一 24：

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

一 在新约里，人位化之神的智慧乃是基督为其实际—箴八 1，12，九 1，路二 40，52，七 35，太十一 19：

箴 8:1 智慧岂不呼叫？聪明岂不扬声？
箴 8:12 我智慧与灵明同居，又寻得知识和谋略。
箴 9:1 智慧建造房屋，凿出七根柱子；

and ever. Amen”—Rom. 16:27:

Rom. 16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.

1. In the local churches throughout the earth, we all give glory to the only wise God.

2. The wise God has given Jesus Christ to us according to the revelation of the mystery, which has been kept in silence in the times of the ages, who also is the One who has saved us, regenerated us, and through His divine dispensing is continually renewing and transforming us, and who will eventually glorify us and conform us to the image of God’s firstborn Son, bringing us into glory—v. 25; 3:24-25; 5:10; 8:16, 23, 29; 12:1-2.

Rom. 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages
Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,
Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

III. Christ is the wisdom of God—1 Cor. 1:24:

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

A. In the New Testament the personified wisdom of God is Christ as its reality—Prov. 8:1, 12; 9:1; Luke 2:40, 52; 7:35; Matt. 11:19:

Prov. 8:1 Does not wisdom call, / And understanding lift up her voice?
Prov. 8:12 I, wisdom, dwell with prudence, / And I find knowledge and discretion.
Prov. 9:1 Wisdom has built her house; / She has hewn out her seven pillars;

路 2:40 那孩子渐渐长大，刚强起来，充满智慧，又有神的恩在祂身上。
路 2:52 耶稣在智慧和身量，并在神与人面前所显明的恩典上，都不断增长。
路 7:35 但智慧从她所有的儿女得称为义。
太 11:19 人子来了，也吃也喝，人又说，看哪，一个贪食好酒的人，一个税吏和罪人的朋友。但智慧从她的行为得称为义。

1 基督神性的智慧按着祂身量长大的程度显明出来—西二 2 ～ 3，路二 40，52。

西 2:2 要叫他们的心得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；
西 2:3 一切智慧和知识的宝藏，都藏在祂里面。
路 2:40 那孩子渐渐长大，刚强起来，充满智慧，又有神的恩在祂身上。
路 2:52 耶稣在智慧和身量，并在神与人面前所显明的恩典上，都不断增长。

2 马太十一章十九节下半指明智慧就是基督：

太 11:19 下 …但智慧从她的行为得称为义。

a 凡基督所行的，都是凭着神的智慧，就是基督自己—林前一 24。

林前 1:24 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。

b 这智慧乃是从祂智慧的行为、智慧的行事，得称义、得表白。

3 在路加七章三十五节主耶稣说，“智慧从她所有的儿女得称为义”：

路 7:35 但智慧从她所有的儿女得称为义。

a 凡相信基督的人，都是智慧的儿女，就是那称义基督和祂的行事，以及跟随祂作他们智慧的人。

b 基督的工作乃是产生我们作智慧的儿女，顾到智慧的生命。

二 “一切智慧和知识的宝藏，都藏在祂〔基督〕里面”—西二 3：

西 2:3 一切智慧和知识的宝藏，都藏在祂里面。

Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.
Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.
Luke 7:35 Yet wisdom is justified by all her children.
Matt. 11:19 The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners. Yet wisdom is justified by her works.

1. The wisdom of Christ's deity was revealed in proportion to the measure of His bodily growth—Col. 2:2-3; Luke 2:40, 52.

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,
Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.
Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.
Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.

2. Matthew 11:19b indicates that wisdom is Christ:

Matt. 11:19b T...Yet wisdom is justified by her works.

a. Whatever Christ did was done by the wisdom of God, which is Christ Himself—1 Cor. 1:24.

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

b. This wisdom was justified, vindicated, by His wise works, His wise deeds.

3. In Luke 7:35 the Lord Jesus said, "Wisdom is justified by all her children":

Luke 7:35 Yet wisdom is justified by all her children.

a. Those who believe in Christ are the children of wisdom, those who justify Christ and His deeds and who follow Him as their wisdom.

b. Christ's work is to produce us as the children of wisdom caring for the life of wisdom.

B. In Christ "all the treasures of wisdom and knowledge are hidden"—Col. 2:3:

Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.

1 神是智慧和知识的独一源头：

a 我们需要追溯智慧和知识的真源头乃是神—林前八6。

林前 8:6 在我们却只有一位神，就是父，万物都本于祂，我们也归于祂；并有一位主，就是耶稣基督，万物都是借着祂有的，我们也是借着祂有的。

b 一切智慧和知识的宝藏，都藏在那是神奥秘的基督里面—西二 2 ～ 3。

西 2:2 要叫他们的心得安慰，在爱里结合一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；

西 2:3 一切智慧和知识的宝藏，都藏在祂里面。

2 智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明：

a 在这两卷书中所记载主的话，包含最高的哲学。

b 主话语中的观念既深且奥。

3 智慧和知识既藏在基督这宝藏里面，我们若没有基督，就绝不能得着智慧和知识—西一 27，三 4，10 ～ 11。

西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

4 我们若操练全人接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思；然后在我们的经历里，我们就有那藏在基督里的智慧和知识—二 3。

西 2:3 一切智慧和知识的宝藏，都藏在祂里面。

肆 作为信徒，我们是在基督里，并且基督成了从神给我们的智慧—林前一 30：

1. God is the unique source of wisdom and knowledge:

a. We need to trace wisdom and knowledge to their true source in God—1 Cor. 8:6.

1 Cor. 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

b. All the treasures of wisdom and knowledge are hidden in Christ, who is the mystery of God—Col. 2:2-3.

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.

2. The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John:

a. The Lord's words recorded in these two books contain the highest philosophy.

b. The concept in the Lord's words is deep and profound.

3. Since wisdom and knowledge are stored up in Christ as a treasure, we cannot have wisdom and knowledge unless we have Christ—Col. 1:27; 3:4, 10-11.

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

4. If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind, and we will have in our experience the wisdom and knowledge that are hidden in Christ—2:3.

Col. 2:3 In whom all the treasures of wisdom and knowledge are hidden.

IV. As believers, we are in Christ, and Christ has become the wisdom from God to us—1 Cor. 1:30:

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

一 我们信徒乃是新造，凡我们的所是和所有，都是出于神，不是出于我们自己—罗十一 36。

罗 11:36 因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。

二 基督作我们的智慧乃是包罗万有的，在公义、圣别、和救赎上成为从神给我们的智慧—林前一 30：

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

1 基督是我们的公义，借此我们已经得神称义，使我们能在灵里重生，得着神的生命—罗五 18。

罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

2 基督是我们的圣别，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化—六 19，22，十二 2，林后三 18。

罗 6:19 我因你们肉体的软弱，就照着人的常情说，你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于圣别。

罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

3 基督是我们的救赎，为着我们的身体得赎，借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式—罗八 23，腓三 21。

罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

腓 3:21 祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。

三 林前一章三十节里“从神给我们”指有一种传输是现今的、实际的，也是经历的：

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

A. What we believers, as the new creation, are and have is of God, not of ourselves—Rom. 11:36.

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

B. As our wisdom, Christ is all-inclusive, becoming wisdom to us from God in righteousness, sanctification, and redemption—1 Cor. 1:30:

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

1. By Christ as our righteousness, we have been justified by God so that we might be reborn in our spirit to receive the divine life—Rom. 5:18.

Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

2. By Christ as our sanctification, we are being sanctified in our soul, that is, transformed in our mind, emotion, and will with His divine life—6:19, 22; 12:2; 2 Cor. 3:18.

Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

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

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

3. Christ as our redemption is for the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness—Rom. 8:23; Phil. 3:21.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

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

C. To us from God in 1 Corinthians 1:30 refers to something present, practical, and experiential in the way of transmission:

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

1 基督成了从神给我们的智慧，指明有一种传输，就是基督作为智慧，从神传输给我们，为着我们日常的经历—30 节。

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

2 基督作为智慧，应当不断地从神流到我们，在我们的经历上，作我们现时、实际的智慧。

3 我们若留在主面前接受祂的分赐，（约十五 4～5，）祂就要传输到我们里面作智慧，以处理各种的难处和事情。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

4 我们若与主是一，接受祂的分赐，我们就会日复一日，时时刻刻经历并享受祂作我们的智慧—林前六 17，一 30。

林前 6:17 但与主联合的，便是与主成为一灵。

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

伍 借着召会，就使诸天界里执政的、掌权的，得知神万般的智慧—弗三 10：

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

一 这些执政的和掌权的是指执政和掌权的天使，有良善的，也有邪恶的。

二 以弗所三章十节特别是指邪恶的，就是撒但和他的使者：

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

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

1. For Christ to become wisdom to us from God indicates that there is a transmission of Christ as wisdom from God to us for our daily experience—v. 30.

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

2. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience.

3. If we remain with the Lord to receive His dispensing (John 15:4-5), He will be transmitted into us as the wisdom to handle various problems and matters.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

4. If we are one with the Lord and receive His dispensing, we will experience and enjoy Him as our wisdom day by day and hour by hour—1 Cor. 6:17; 1:30.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

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

V. Through the church the multifarious wisdom of God will be made known to the rulers and authorities in the heavenlies—Eph. 3:10:

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

A. The rulers and authorities are the angelic rulers and authorities, both good and evil.

B. Ephesians 3:10 especially refers to the evil ones—Satan and his angels:

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

1 撒但有他的国、他的使者、和他掌权的范围—太十二 26，二五 41，弗六 12：

太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？
太 25:41 然后祂又要对那左边的说，你们这被咒诅的，离开我，进入那为魔鬼和他的使者所预备的永火里去。
弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

a 撒但掌权的范围是在空中和在地上—二 2，约壹五 19。

弗 2:2 那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领；
约壹 5:19 我们晓得我们是属神的，而整个世界都卧在那恶者里面。

b 但以理书指明地上的列国都在撒但空中的掌权之下—十 13。

但 10:13 但波斯国的魔君，拦阻我二十一日；然而大君中的一位米迦勒来帮助我，因我单独滞留在波斯诸王那里。

2 神借着召会显明祂的智慧，主要不是向人类，而是向那些背叛的天使，神仇敌的跟随者—启十二 7。

启 12:7 天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，

三 甚至撒但的背叛也是在神智慧的范围内—赛十四 12～14：

赛 14:12 明亮之星，清晨之子啊，你何竟从天坠落！你这攻败列国的，何竟被砍倒在地上！
赛 14:13 你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。我要坐在聚会的山上，在北方的极处。
赛 14:14 我要升到高云之上；我要使自己与至高者一样。

1 如果没有撒但的背叛，神的智慧就不能完全地显明。

2 撒但制造了许多机会，使神的智慧得以万般地彰显出来，也就是说，以不同的方式，在不同的方面，从不同的角度彰显出来—弗三 10。

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

3 至终，神的仇敌撒但，要被征服并认识神万般的智

1. Satan has his kingdom, his angels, and his sphere of rule—Matt. 12:26; 25:41; Eph. 6:12:

Matt. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
Matt. 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

a. Satan's sphere of rule is in the air and on the earth—2:2; 1 John 5:19.

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
1 John 5:19 We know that we are of God, and the whole world lies in the evil one.

b. The book of Daniel indicates that all nations on earth are under the rule of Satan in the air—10:13.

Dan. 10:13 But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me, for I remained there alone with the kings of Persia.

2. Through the church God will make His wisdom known not mainly to human beings but to those rebellious angels who are the followers of God's enemy—Rev. 12:7.

Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

C. Even the rebellion of Satan is within the realm of God's wisdom—Isa. 14:12-14:

Isa. 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!
Isa. 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
Isa. 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

1. If it were not for Satan's rebellion, God's wisdom could not be made known in a full way.

2. Satan has created many opportunities for God's wisdom to be manifested in a multifarious way, that is, in various ways and aspects and from many angles—Eph. 3:10.

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

3. Eventually, Satan, God's enemy, will be subdued and will come to know

慧—10 节。

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

四 当神所拣选并救赎的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧—8～10 节：

弗 3:8 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

1 借着召会，撒但和他的使者蒙羞的日子即将来临。

2 那时他们要知道，他们所作的一切，不过是给神机会显明祂的智慧。

陆 新耶路撒冷作为召会的终极完成，充满了智慧—启一 11，二一 2，9～11，二二 16：

启 1:11 你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；

启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

一 新耶路撒冷乃是由神所设计并建筑的，神是“那座有根基的城”的设计者并建筑者—来十一 10：

来 11:10 因为他等候那座有根基的城，其设计者并建筑者乃是神。

1 这指明神既是一位巧妙的设计者，又是一位优秀的

God's multifarious wisdom—v. 10.

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

D. When God's chosen and redeemed people partake of and enjoy the riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies—vv. 8-10:

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

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

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

1. The day is coming when, through the church, Satan and his angels will be put to shame.

2. They will realize that everything they have done has given God the opportunity to manifest His wisdom.

VI. The New Jerusalem, as the ultimate consummation of the church, will be full of wisdom—Rev. 1:11; 21:2, 9-11; 22:16:

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

A. The New Jerusalem is designed and constructed by God, the Architect and Builder of “the city which has the foundations”—Heb. 11:10:

Heb. 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

1. This indicates that God is a skilled Designer and top Craftsman.

建筑者。

2 作为这样一位设计者和建筑者，神必然不是设计并建筑一座物质的城—启二一 9 ～ 11。

启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。
启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。
启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；

3 说新耶路撒冷是一座物质的城，贬低了神的智慧，也藐视了祂这位永远、智慧的设计者—来十一 10。

来 11:10 因为他等候那座有根基的城，其设计者并建筑者乃是神。

4 神乃是设计并建造了一个属灵的实体，作祂团体的彰显—启二一 9 ～ 11。

启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。
启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。
启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；

5 神在祂的智慧里，是借着将祂自己这设计者并建筑者分赐到我们里面，而建筑新耶路撒冷—来十一 10，林后十三 14，启二一 2，二二 1 ～ 2。

来 11:10 因为他等候那座有根基的城，其设计者并建筑者乃是神。
林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。
启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。
启 22:1 天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。
启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

二 我们若领悟新耶路撒冷乃是一个表号，表征属灵和神圣的事物，就会开始看见在这城里的智慧—一 1，二一 9 ～ 11。

启 1:1 耶稣基督的启示，就是神赐给祂，叫祂将必要快发生的事指示祂的众奴仆；祂就借着祂的使者传达，用表号指示祂

2. As such an Architect and Builder, God certainly has not designed and built a physical city—Rev. 21:9-11.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

3. To say that the New Jerusalem is a physical city depreciates God's wisdom and belittles Him as the eternal, wise Architect—Heb. 11:10.

Heb. 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

4. God has designed and built a spiritual entity for His corporate expression—Rev. 21:9-11.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

5. In His wisdom God constructs the New Jerusalem by dispensing Himself as the Architect and Builder into our being—Heb. 11:10; 2 Cor. 13:14; Rev. 21:2; 22:1-2.

Heb. 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

B. If we realize that the New Jerusalem is a sign that signifies spiritual and divine things, we will begin to see the wisdom of God in this city—1:1; 21:9-11.

Rev. 1:1 The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John,

的奴仆约翰。
启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。
启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。
启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；

三 神是一位智慧的设计者并建筑者，祂设计并建造这样一座城，作祂万般智慧的完满彰显—弗三10，启二一2，9～11。

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，
启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。
启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。
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Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

C. God is a wise Architect and Builder who designs and builds such a city to be the full manifestation of His multifarious wisdom—Eph. 3:10; Rev. 21:2, 9-11.

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.