

## 第十二周

### 自隐的神—隐藏的神

诗歌：382

读经：赛四五 15，弗三 16～17，腓二 13，路十八 1～8

#### 【周一】

壹 “救主以色列的神啊，你实在是自隐的神”——赛四五 15：

一 差不多神的儿女，都不知道圣经说到神是自隐的神——赛四五 15：

1 这就证明，神的儿女对于神是自隐的神，还不够认识。

2 我们认识神是全能的神，公义的神，是满有恩典、慈爱的神，但我们却不认识神是自隐的神——路一 49，彼前五 6，后十五 3，弗二 7，诗十七 7。

二 如以斯帖记所指明，我们的神虽然无所不在、无所不能、且满了赦免之恩，祂也是隐藏的神——四 14。

三 神造了宇宙，祂就隐藏在宇宙中人所不知道的地方，以致人找不着祂——伯二三 3。

四 神在以色列人中间也在他们个人的生活里作了许许多多的事，但神却把自己隐藏起来；祂不停地作工，却始终是隐藏的——赛四五 15。

## Week Twelve

### A God Who Hides Himself—the Hidden God

Hymns: 501

Scripture Reading: Isa. 45:15; Eph. 3:16-17; Phil. 2:13; Luke 18:1-8

#### § Day 1

I. "Surely You are a God who hides Himself, / O God of Israel, the Savior"—Isa. 45:15:

A. Hardly any of God's children know that the Bible speaks of God as a God who hides Himself—v. 15:

1. This proves that God's children do not have an adequate knowledge of God as the One who hides Himself.

2. We may know God as the mighty God, the righteous God, and the God who is full of grace and lovingkindness; however, we may not know God as the God who hides Himself—Luke 1:49; 1 Pet. 5:6; Rev. 15:3; Eph. 2:7; Psalms 17:7.

B. Although our God is omnipresent, omnipotent, and full of forgiveness, He is also the hiding God, as the book of Esther indicates—4:14.

C. God created the universe and then hid Himself within it, until we do not know where to find Him—Job 23:3.

D. God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself; He was ceaselessly working, yet He was always hidden—Isa. 45:15.

## 【周二】

五 我们需要领悟，我们所事奉那无所不能的神，仍在隐藏自己，尤其是在祂帮助我们的时候——约十四 26，罗八 28：

- 1 我们看不见祂，表面看来，祂没有作什么。
- 2 事实上，当祂借着祂的灵，用大能把我们加强到里面的人里，使基督安家在我们心里时，祂始终隐藏地在为我们作许多事——28，34 节，斯四 14，腓二 13，弗三 16～17 上。

六 自隐的神默默却强有力地在我们里面运行——腓二 13：

- 1 我们的责任乃是回应里面深处的感觉而与祂合作——罗八 6。
- 2 每当我们感觉神在我们里面活着并行事，我们该说“阿们”，因为在那里，就是在我们里面深处，自隐的神正默默地、不停地作工。

七 我们如果把圣经好好地读过，就会看见神好像有一个脾气，就是不乐意显扬；祂不愿意在明处作事，祂喜欢在暗中作工——太六 1～8。

八 我们的个性与神自隐的个性截然不同——赛四五 15：

- 1 神喜欢隐藏；我们却喜欢显扬——太六 1。
- 2 神不求外在的显明；但我们没有外在的显明就不满意——2 节。
- 3 这神圣的性情对我们成为极大的试炼和试验。

## 【周三】

## § Day 2

E. We need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us—John 14:26; Rom. 8:28:

1. We cannot see Him, and apparently, He is not doing anything.
2. Actually, in a hidden way He is doing many things for us, as He is strengthening us with power through His Spirit into the inner man so that Christ may make His home in our hearts—vv. 28, 34; Esth. 4:14; Phil. 2:13; Eph. 3:16-17a.

F. The God who hides Himself is operating within us silently yet mightily—Phil. 2:13:

1. Our responsibility is to cooperate with Him by responding to the inner sense deep within us—Rom. 8:6.
2. Whenever we sense God living and acting within us, we should say Amen, for there, in the depths of our being, secretly and ceaselessly the God who hides Himself is working.

G. If we study the Scriptures carefully, we will see that God has the kind of temperament that dislikes ostentation; He likes to work secretly rather than openly—Matt. 6:1-8.

H. Our disposition is diametrically opposed to God's disposition, a disposition that hides itself—Isa. 45:15:

1. God likes concealment; we like display—Matt. 6:1.
2. God does not crave outward manifestations; we cannot be content without them—v. 2.
3. This divine disposition constitutes a great trial and test to us.

## § Day 3

贰 以斯帖记给我们生动的记载，说到以色列隐藏的神如何秘密照顾祂那些被分散受压制的选民，并公开拯救祂那些被掳受逼迫的选民——1～22，二1～23：

一 以斯帖记的要点是：拣选亚伯拉罕后裔以色列人作选民的这位神，在祂使他们被掳到外邦列国之后，对他们成了隐藏的神，借着在隐密中行事，秘密地照顾他们，并公开地拯救他们——赛四五15：

- 1 这是以斯帖记甚至在神的名应当提及的地方，也没有提及的原因——四3，16。
- 2 一面，神使用外邦列国为工具管教祂的子民；另一面，隐藏的神与以色列人同在，照顾他们。

二 隐藏的神秘密地为以色列作了许多事：

- 1 隐藏的神在外邦世界设立一位顶尖的王，有权势管理极大的帝国，从印度伸展到古实（衣索匹亚）——1～2。
- 2 隐藏的神使这位顶尖的王废掉他的王后，因她不听王命——3～22节。
- 3 隐藏的神在祂秘密的照顾中，兴起一位犹太孤女以斯帖，被这位顶尖的王册封为后——二1～18。

三 在被掳的年间，神是隐藏的，现今祂仍是隐藏的；甚至今天在召会时代，神还是隐藏自己——赛四五15。

## 【周四】

叁 路加十八章一至八节的比喻意义深奥，我们需要照着其中所启示的，认识神是隐藏的神：

一 三节的寡妇表征信徒；就某种意义说，在基督

**II. The book of Esther supplies a vivid record of how the hiding God of Israel secretly took care of His oppressed elect in their dispersion and openly saved His persecuted elect in their captivity—1:1-22; 2:1-23:**

A. The crucial point of this book is that the very God who chose Israel, the descendants of Abraham, as His elect, after He gave them into captivity to the Gentile nations, became a hidden God to them to take care of them secretly and save them openly while acting in secrecy—Isa. 45:15:

1. This is the reason that the book of Esther does not mention the name of God even in places when the name of God should be mentioned—4:3, 16.
2. On the one hand, God used the Gentile nations as tools to discipline His people; on the other hand, the hiding God was with the people of Israel, caring for them.

B. The hiding God did many things for Israel in a secret way:

1. The hiding God established a top king in the Gentile world in power over a great empire extending from India to Ethiopia—1:1-2.
2. The hiding God caused the top king to depose his queen because of her disobedience to his word—vv. 3-22.
3. In His secret care the hiding God raised up Esther, a Jewish orphan virgin, to be crowned by the top king as his queen—2:1-18.

C. During the years of the captivity, God was hiding, and He is still hiding; even today in the church age, God is hiding Himself—Isa. 45:15.

## § Day 4

**III. The significance of the parable in Luke 18:1-8 is profound, and we need to know God as He is revealed, as the hidden God:**

A. The widow in verse 3 signifies the believers; in a sense, the believers in

里的信徒在今世是寡妇，因为表面看来，他们的丈夫基督不在他们这里了一林后十一 2。

二 正如这比喻里的寡妇，（路十八 3，）我们在基督里的信徒有一个对头，就是魔鬼撒但，这对头我们需要神的伸冤：

- 1 这比喻指明，当主表面上不在的期间，我们从我们的对头所受的苦难。
- 2 当主表面上不在的期间，我们是寡妇，我们的对头一直在搅扰我们。

### 【周五】

三 当我们的对头逼迫我们时，我们的神似乎是不义的，因为祂允许祂的儿女遭受不义的逼迫—彼前二 20，三 14，17，四 13～16，19：

- 1 历世历代以来，千千万万诚实、忠信跟从主耶稣的人都遭受过不义的逼迫，甚至今天许多人仍遭受不义的对待—后二 8～10。
- 2 我们的神似乎不公正，因为祂不来审判并表白；因着这种光景，主耶稣用一个不义的审判官来表征那似乎不为祂受逼迫的子民作些什么的神—路十八 2～6。

四 这比喻里的寡妇一直来到这不义的审判官面前，求审判官给她伸冤，因为她有一个对头；我们应当为这伸冤恒切祷告，不可灰心—1，3 节：

- 1 当我们的丈夫表面上不在，留我们在地上如同寡妇的时候，我们的神暂时好像是不义的审判官—6 节。
- 2 虽然祂看似不义，但我们仍要向祂求诉，恒切祷告，一再地烦扰祂，因为祂要快地给祂那些“昼夜呼

Christ are a widow in the present age because their Husband, Christ, is apparently absent from them—2 Cor. 11:2.

B. Like the widow in the parable (Luke 18:3), we believers in Christ have an opponent, Satan the devil, concerning whom we need God's avenging:

1. This parable indicates the suffering we have from our opponent during the Lord's apparent absence.
2. During His apparent absence, we are a widow whose opponent is troubling her all the time.

### § Day 5

C. While our opponent is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted—1 Pet. 2:20; 3:14, 17; 4:13-16, 19:

1. Throughout the centuries, thousands upon thousands of honest and faithful followers of the Lord Jesus have suffered unrighteous persecution; even today many are undergoing unrighteous treatment—Rev. 2:8-10.
2. Our God seems to be unjust, since He does not come in to judge and vindicate; because of this situation, the Lord Jesus used an unjust judge to signify God, who does not seem to do anything on behalf of His persecuted people—Luke 18:2-6.

D. The widow in the parable kept coming to the unrighteous judge and asking him to avenge her of her opponent; we ought to pray persistently for this avenging and should not lose heart—vv. 1,3:

1. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge—v. 6.
2. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again, for He will carry out quickly the

吁衲”的选民伸冤—7~8节上。

## 【周六】

五 启示录八章五节含示对六章九至十一节和路加十八章七至八节的答应：

- 1 在启示录八章三至四节，圣徒的祷告必定是求神审判这抵挡神经纶的地。
- 2 神对地的审判—将火丢在地上一乃是对那加上了基督作香之众圣徒祷告的答应—3~5节。

六 “人子来的时候，在地上找得到信心么？”——路十八8下：

- 1 “信心”原文意“那信心”；这是指恒切祷告的恒切信心，就像寡妇的信心。
- 2 我们借以得救的信是信的起始阶段；将我们带进与基督生命联结的信是联结的信—借着我们不断接触三一神而进到我们里面的信，使我们凭神的儿子而活—罗一17，加二20，约十四19。
- 3 联结的信乃是对得胜者神圣的要求，使他们可以在基督凯旋回来时与衲相见—路十八8下：
  - a 联结的信乃是在我们里面运行的三一神，把我们联于衲一切追溯不尽的丰富—弗三8。
  - b 联结的信乃是信徒那不信靠自己，只信靠神的信—林后一9。
  - c 主耶稣回来时，会找着一些凭这联结之信而活的得胜者，以他们为衲作王一千年之国度里的珍宝—路十八8下，启二十四，6。

avenging of His chosen ones, who "cry to Him day and night"—vv. 7-8a.

## § Day 6

E. Revelation 8:5 implies the answer to 6:9-11 and Luke 18:7-8:

1. The prayers of the saints in Revelation 8:3-4 must be for the judgment of the earth, which opposes God's economy.
2. God's judgment upon the earth—casting fire to the earth—is the answer to the prayers of the saints with Christ as the incense—vv. 3-5.

F. "When the Son of Man comes, will He find faith on the earth?"—Luke 18:8b:

1. Literally, the Greek words rendered "faith" mean "the faith"; this denotes the persistent faith for our persistent prayer, like that of the widow.
2. The faith through which we were saved is the initial stage of faith; the faith that brought us into a life union with Christ is the linking faith—the faith that comes into us through our contacting the Triune God continually so that we may live by the Son of God—Rom. 1:17; Gal. 2:20; John 14:19.
3. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—Luke 18:8b:
  - a. Linking faith is the Triune God moving in us to link us to His unsearchable riches—Eph. 3:8.
  - b. Linking faith is the faith of the believers who have no trust in themselves; rather, their trust is in God—2 Cor. 1:9.
  - c. When the Lord Jesus returns, He will find a number of overcomers who are living by the linking faith and will regard them as treasures for His kingdom in the thousand years of His reign—Luke 18:8b; Rev. 20:4, 6.



# 第十二周■周一

## 晨兴喂养

赛四五 15 “救主以色列的神啊，你实在是自隐的神。”

约一 18 “从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

圣经提到神有许多不同的名称。神就是借着这许多不同的名称，把祂自己启示给我们。…关于神这许多名称，神的儿女差不多都知道。但在圣经里，神有一个特别的名称，却是许多神的儿女所忽略的。…差不多神的儿女，都不知道圣经里有这一句话说，神是自隐的神。这就证明，神的儿女对于神是自隐的神，还不够认识。我们认识神是全能的神，我们认识神是公义的神，是满有恩典、满有慈爱的神，但我们却不认识神是一位自隐的神。（李常受文集一九五六年第三册，一七至一八页。）

## 信息选读

我们要注意以赛亚对神是怎样的说法。他说，“神啊，你实在是自隐的神。”（赛四五 15。）他这一句话，是非常重的。并且他这话不是凭空说的，也不是想像出来的；乃是他根据许多的事实，所产生出来的一个感觉。当他把那些事实都看过、都研究过了，他就得到一个结论：神实在是一位自隐的神。当申言者看看神所作的事，看看以色列人在神手中的遭遇，看看神百姓的经过，就叫他不能不承认，神的确是一位自隐的神。

以赛亚为什么会得到这一个结论？又怎么根据这一个结论，而有了这一个说法？如果你把整卷以赛

# WEEK 12 — DAY 1

## Morning Nourishment

Isa. 45:15 Surely You are a God who hides Himself, O God of Israel, the Savior.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

The Bible uses many different titles to refer to God, and through these many different titles God reveals Himself to us...God's children know nearly all His titles, but in the Bible there is one special title of God that has been neglected by many of God's children...Hardly any of God's children know that the Bible speaks of God as a God who hides Himself. This proves that God's children do not have an adequate knowledge of God as the One who hides Himself. We know God as the almighty God, as the righteous God, and as the God who is full of grace and lovingkindness. However, we do not know God as the God who hides Himself. (CWWL, 1956, vol. 3, p. 15)

## Today's Reading

We need to pay attention to Isaiah's utterance of this thought. He said, "Surely You are a God who hides Himself" (Isa. 45:15). His statement is most emphatic. Moreover, Isaiah did not say this out of his own imagination. Rather, his utterance was based on a realization produced by an accumulation of facts. After he looked at those facts and studied them, he arrived at this conclusion: God is a God who hides Himself. As this prophet considered what God had done, observed what the Israelites had gone through under God's hand, and beheld what God's people had experienced, he could not but acknowledge that God is a God who hides Himself.

Why would Isaiah come to this conclusion? Based on this conclusion, how could he have such an utterance? If we read through the book of

亚书都读过，你就能读出那一个原因。那是因为神在以色列人中间，在以色列人身上，作了许许多多的事，但神却把自己藏在一边，藏在以色列人的旁边，藏在以色列人的背后。不错，祂是一直在那里作事，但另一面祂却一直把自己隐藏起来。一大堆的事都是祂作的，但以色列人却看不出来那一位作这些事者到底是谁。所以当申言者以赛亚发现了这件事，他就在那里说，“…你实在是自隐的神。”

如果你把整个宇宙的故事，把所有人类中间的故事，把旧约的故事，把新约的故事，一点一点地都看过，你也会得到和以赛亚同样的结论，就是承认神实在是一位自隐的神。这一个宇宙是神造的；天是神的工作，地是神的产品。在宇宙中有这么多的东西，有这么多故事；但是六千年来，还没有一个人看见过神。约翰一章清楚地给我们看见，在旧约的时候，从来没有人看见神；到了新约，就有父怀里的独生子将神表明出来。（约一18。）但实际上，就是这个表明也是隐藏的。这一位独生子，虽然是要来表明神，但祂却把神藏在人里面，并且是藏在一个不像样的人里面。这一个人面貌憔悴，形容枯槁，并没有什么佳形威仪。（赛五三2。）…祂生长在加利利省的拿撒勒城。那个省是个小省，那个城也是个小城。犹太人都公认，那个地方并没有出过什么申言者或名人。（约七52，一46。）所以当这一个拿撒勒人耶稣出来的时候，不要说人不会想到神在祂里面，就是想到祂是申言者的人都不很多。可是神却藏在祂里面！

神实在是奇妙，祂已经向人隐藏了四千年，从创世记一直到旧约末了，祂向人都是隐藏的。到了新约的时候，祂从天上来到地上，明明是要把自己向人显明，给人认识，但祂又把自己藏在一个卑微的人里面。祂显出来又藏起来，并且藏得非常的隐秘，藏到一个地步，叫人没有办法认出祂来。好像祂就是喜欢这样作。（李常受文集一九五六年第三册，一八至二〇页。）

参读：自隐的神，第一至二篇。

Isaiah, we will discover the reason. It was because God had done many things in the midst of the children of Israel as well as in them personally, yet He had concealed Himself, hiding beside and behind the children of Israel. On the one hand, He was always working, but on the other hand, He was always hiding Himself. A great deal of things were done by Him, yet the Israelites could not tell who the doer was. Therefore, when the prophet Isaiah discovered this, he exclaimed, "Surely You are a God who hides Himself."

If we carefully examine the history of the universe, the history of mankind, the history of the Old Testament, and the history of the New Testament, we will arrive at the same conclusion: God is a God who hides Himself. The universe was created by God; the heavens are His work, and the earth is His product. There are many things and many stories in the universe, yet in six thousand years no one has seen God. John 1:18 clearly says that during the Old Testament times no one had ever seen God. In the New Testament times, although the only begotten Son, who is in the bosom of the Father, came to declare God, this declaration was also hidden. Although the only begotten Son came for the very purpose of declaring God, God was hidden inside a man, even an unbecoming man. This man's visage and form were marred; He had no attracting form nor beautiful appearance (Isa. 53:2)...He grew up in the small town of Nazareth in an insignificant province of Galilee. The Jews recognized that no prophet or person of repute had ever come from Nazareth (John 1:46). Therefore, when Jesus the Nazarene appeared, very few thought that He could be a prophet, let alone that God was in Him. Yet God was hidden within Him.

How wondrous it is that God would hide Himself from man for four thousand years. From Genesis all the way to the end of the Old Testament, He was hidden from man. Then, at the time of the New Testament, He came from heaven to earth for the purpose of manifesting Himself to man so that man would know Him, yet He hid Himself inside a man. He appeared and then hid again, and He hid Himself so secretly that no one could recognize Him. It seems as though He likes to act this way. (CWWL, 1956, vol. 3, pp. 15-17)

Further Reading: CWWL, 1956, vol. 3, pp. 15-35



## 第十二周■周二

### 晨兴喂养

太六 1 “你们要小心，不可将你们的义行在人前，故意叫他们注视…”。

3～4 “…你施舍的时候，…〔要〕在隐密中，你父在隐密中察看，必要报答你。”

6 “你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

我们的神…一点也不显扬。祂太大了！祂太荣耀了！祂太尊高了！但是，很稀奇，祂却非常的隐藏。…整个宇宙乃是一个谜，整个人生也是一个谜，每一个人也都是一个谜。为什么是一个谜？就是因为这些都是出于神，而神却隐藏起来了。神创造了宇宙，祂又从宇宙中隐藏起来。祂创造了人类，祂又从人类中隐藏起来。祂在人的身上实在有一个目的，但是祂又从人身上隐藏起来。祂对于人生实在是一个意义，但是祂又从人生里隐藏起来。…宇宙中有神，而祂却隐藏起来。祂好像显出来，又一直隐藏回去。（李常受文集一九五六年第三册，二一至二二页。）

### 信息选读

神大得无比，我们没有什么话语可以形容。但…祂把自己缩小了，小到一个地步，小到在拿撒勒人耶稣的里面。这一个拿撒勒人，生长在一个穷人的家里，就像根出于干地。（赛五三 2 上。）…三十年之久，人看不见祂多少的动静，人最多只看见祂是一个穷人家的木匠。…有谁能知道，那位伟大的神，那位荣耀的神，那位无限量的神，就藏在这一个小得极其有限的人里面？

神有一个性格，就是一直要把祂自己隐藏起来。…祂一直在作…奇妙的事，但是祂一直不愿意把自己显露出来。…

## WEEK 12 — DAY 2

### Morning Nourishment

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them...

3-4...Give alms...in secret; and your Father who sees in secret will repay you.

6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Our God never makes a display. He is too great. He is too glorious. He is too majestic. But the marvel is that He is also very hidden. The whole universe is a mystery, human life is a mystery, and every person is also a mystery. These things are mysteries because they all come from God, and God is hidden. God created the universe, yet He is hidden from the universe; God created human beings, yet He is hidden from mankind. He has a purpose for man, yet He has hidden Himself from man. He is the meaning of human life, yet He is hidden from human life...God exists in the universe, yet He is hidden. It seems that He manifests Himself for a moment, only to conceal Himself once again. (CWWL, 1956, vol. 3, pp. 17-18)

### Today's Reading

God is exceedingly and indescribably great, yet He “shrank” to such an extent that He could be in Jesus of Nazareth. This Nazarene grew up in a poor home, like a root out of dry ground (Isa. 53:2)...For thirty years people could not see any work of His except that He was a carpenter of a poor family... Who could have known that the great, glorious, and infinite God was hidden in this small and finite man?

God's character is that He likes to keep Himself hidden...He is constantly doing wonderful things, but He never likes to manifest Himself...He rules the

宇宙是神所掌管的，但是却从来没有一个人能看见…这位掌管的神。…二千年来祂都与召会同在，但也从来没有一个基督徒的眼睛看得见这位同在的神。我们更切身地知道，祂时时处处与我们每一个蒙恩的人同在。祂常常在我们里面作工，对我们说话，给我们启示。祂常常安慰我们，鼓励我们，扶持我们，领导我们；祂也常常责备我们，禁止我们，拦阻我们。但是，我们却没有一人看见过祂。祂是隐藏的！甚至祂隐藏到一个地步，当祂在我们里面作工运行，给我们感觉的时候，我们都会疑惑。…这样常把自己隐藏起来，就是神作事的一个脾气，就是神的一个神圣的性格。

祂的工作越真实，就越隐藏；越确定，就越不显明。这是一个莫大的原则。但就在这个原则上，我们常常受到了试炼，…也常常受到了试验；连撒但也常常借着这个原则来试探我们。我们的性格和神的性格恰恰相反：神的性格是要隐藏，我们的性格是要显扬；神的性格是凡事不看见就可以了，我们的性格是无论何事必须看见了才可以。（李常受文集一九五六年第三册，二二至二三、三五至三八页。）

我们的个性与神的个性截然不同。神喜欢隐藏，我们却喜欢显扬；神不求外在的显明，但我们没有外在的显明就不满意。这神圣的性情对我们成为极大的试炼和试验。…你若把圣经好好地读过，就看见神有一个脾气，就是不乐意显扬。祂不愿意在明处作事，祂喜欢在暗中作工。

不必盼望任何外面的事，因为自隐的神在你的生活里作工，并且正大大地作工。你的责任乃是与祂合作，回应祂在里面的声音，就是那“微小柔细的声音”；那声音好像不过是你自己在那里想的，你没有想到那会是主的声音。你必须对你里面最深处所感受的声音说“阿们”，因为自隐的神正在那里隐密地、不停地作工。（李常受文集一九五六年第二册，九、一三、一九至二〇页。）

参读：李常受文集一九五六年第二册，八至二〇页；活神与复活的神，第一、四篇。

universe, but no one can see Him. He has been with the church for the past two thousand years, but no one has been able to see this ever-present God. We also know from our experience that He is present with us all the time and everywhere. He works within us, speaking to us and giving us revelation. He comforts us, encourages us, supports us, and leads us. He also rebukes us, forbids us, and stops us. However, we have never seen Him. He is hidden. He hides Himself to such an extent that even when He is working and operating within us and causing us to sense certain things, we have doubts...His constant hiding of Himself is His temperament by which He does things; this is one of His divine characteristics.

The more real His work is, the more hidden it is; the more definite His work is, the less obvious, or manifest, it is. This is an important principle. Due to this principle we often experience trials, and due to this principle we are often tested. Even Satan uses this principle to tempt us. Our character is diametrically opposed to God's character. God likes to hide; we like to display. God is satisfied when everything is unseen; we are not satisfied until everything is seen. (CWWL, 1956, vol. 3, pp. 18, 27-28)

Our personalities are diametrically opposed to God's personality. He likes concealment; we like display. He does not crave outward manifestations; we cannot be content without them. This divine disposition constitutes a great trial and test to us. If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation. He likes to work secretly rather than openly.

Do not expect anything outward, for the God who hides Himself is at work within your life, and He is working mightily. Your responsibility is to cooperate with Him by responding to His voice within—that “gentle, quiet voice,” that voice that seems so much a part of your own feelings that you scarcely recognize it as a voice at all. To that voice, registered in the deepest depths of your being, you must say Amen, for there, secretly and ceaselessly, the God who hides Himself is working. (CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3, 6, 11)

Further Reading: CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3-11; CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” chs. 1, 4

## 第十二周■周三

### 晨兴喂养

斯四 14 “此时你若闭口不言，犹大人必从别处得解脱，蒙拯救；…焉知你得了王后的位分，不是为现今这样的时机么？”

16 “你当去招聚书珊城所有的犹大人，为我禁食，…我和我的侍女也要这样禁食。然后我就违令进去见王；我若灭亡就灭亡吧。”

以色列人在他们被掳时分开、离散了。他们生活在外邦人中，他们可能告诉那些外邦人，他们的神是耶和华。外邦人，尤其是统治者，也许曾对以色列人说，“你们的神在哪里？你们的耶和华是又真又活的么？若是的话，为什么你们在这里被掳作奴仆？”在被掳的年间，神是隐藏的，现今祂仍是隐藏的。甚至今天在召会时代，神还是隐藏自己。今天对以色列人和我们而言，宇宙中似乎没有神。我们需要领悟，神是又活又真的，但祂也是隐藏的。祂乃是自隐的神。（赛四五 15。）（以斯帖记生命读经，一至二页。）

### 信息选读

因为神的子民堕落、腐败了，神就将他们交给外邦列国作奴仆，借此管教并惩罚他们。但神在严厉中仍带有怜悯。（罗十一 22。）以色列人在分散、被掳时，神隐藏的照顾他们，也适时进来，公开地拯救他们。甚至当以色列人被掳而落在最低微的底点时，基督也在他们当中，与他们一同受苦。（亚一 7～17。）…一面，神使用外邦列国为工具管教祂的子民；另一面，隐藏的神与以色列人同在，照顾他们。至终，祂使用玛代波斯帝国推翻巴比伦帝

## WEEK 12 — DAY 3

### Morning Nourishment

Esth. 4:14 For if you remain silent at this time, relief and deliverance for the Jews will arise from some other place...And who knows whether you have not come to the kingdom for such a time as this?

16 Go; assemble all the Jews who are...in Susa, and fast for me;...I also and my maids will fast in the same way. And so will I go in to the king, which is not according to the law; and if I perish, I perish.

The people of Israel had been scattered, dispersed, in their captivity. They probably told the Gentiles among whom they were living that their God was Jehovah. Gentiles, especially the rulers, might have said to the Israelites, “Where is your Jehovah? Is your Jehovah real and living? If He is, why are you here in captivity as slaves?” During the years of the captivity, God was hiding, and He is still hiding. Even today, in the church age, God is hiding Himself. Both for the children of Israel and for us today, it seems that there is no God in this universe. We need to realize that God is living and real, but He is hiding. He is a God who hides Himself (Isa. 45:15). (Life-study of Esther, p. 1)

### Today's Reading

Because God's people became degraded and rotten, God disciplined and punished them by handing them over as slaves to the Gentile nations. Yet in His severity there is mercy (Rom. 11:22). While the people of Israel were in dispersion and captivity, God was taking care of them in a hidden way, and at the right time He came in openly to save them. Even when the captives of Israel were in the lowest situation, at the bottom, Christ was among them, suffering with them (Zech. 1:7-17). On the one hand, God used the Gentile nations as tools to discipline His people. On the other hand, the hiding God was with the people of Israel, caring for them. Eventually, God used the Medo-

国。波斯王古列甚至被称为神的牧人，要成就祂所喜悦的；（赛四四 28；）他也是神的受膏者，要服事神的定旨。（四五 1～4。）由此可见，隐藏的神秘密地为以色列作了许多事。

以斯帖记给我们生动的记载，说到以色列隐藏的神，如何秘密照顾祂那些被分散受压制的选民，并公开拯救祂那些被掳受逼迫的选民。

以斯帖记的要点是：拣选亚伯拉罕后裔以色列人作选民的这位神，在祂使他们被掳到外邦列国之后，对他们成了隐藏的神，借着在隐密中行事，秘密地照顾他们，并公开地拯救他们。（赛四五 15。）这是以斯帖记甚至在神的名应当提及的地方，也没有提及的原因。（四 3，16。）

首先，隐藏的神在外邦世界设立一位顶尖的王，使他亨通，有权势和荣耀，管理极大的帝国，从印度伸展到古实（非洲衣索匹亚——1～2）。…其次，隐藏的神使这位顶尖的王废掉他的王后，因她在王与高级官员的极大筵宴上，不听王命。（3～22。）王吩咐王后戴着后冠到王面前，使赴筵宴的人看见她。然而，王后拒绝照王的吩咐前来。王后不听命，结果被废了位，王后的地位就空缺了。…最终，隐藏的神在祂秘密的照顾中，兴起一位犹大孤女以斯帖，被这位顶尖的王册封为后。（二 1～18。）

今天我们需要领悟，我们所事奉那无所不能的神，仍在隐藏自己，尤其是在祂帮助我们的时候。我们看不见祂，表面看来，祂没有为我们作什么。事实上，祂始终隐藏地与我们同在，并且正为我们作许多事。（以斯帖记生命读经，二至五、七页。）

参读：以斯帖记生命读经，第一至二篇。

Persian Empire to overthrow the Babylonian Empire. Cyrus, the king of Persia, was even called God's shepherd, one who would fulfill His desire (Isa. 44:28), and His anointed, one who would serve God's purpose (45:1-4). From this we see that the hiding God did many things for Israel in a secret way.

The book of Esther gives us a vivid record of how the hiding God of Israel took care secretly of His oppressed elect in their dispersion and saved openly His persecuted elect in their captivity.

The crucial point of Esther is that the very God who chose Israel, the descendants of Abraham, as His elect, after He gave them into captivity to the Gentile nations, became a hidden God to them to take care of them secretly and save them openly in secrecy (Isa. 45:15). This is the reason that this book does not mention the name of God even at occasions when the name of God should be mentioned (Esth. 4:3, 16).

[In His secret care for His oppressed elect], first, the hiding God established a top king in the Gentile world in prosperity, power, and glory over a great empire extending from India to Ethiopia (Africa)—1:1-2. Next, the hiding God caused the top king to depose his queen because of her disobedience to his word at his great banquet with his high officials (vv. 3-22). The king commanded that the queen come before him wearing the royal crown in order that he might present her to those attending the banquet. However, the queen refused to come at the king's command. As a result of her disobedience, the queen was deposed, and the position of queen became vacant. Finally, in His secret care the hiding God raised up Esther, a Jewish orphan virgin, to be crowned by the top king as his queen (2:1-18).

Today we need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us. We cannot see Him, and apparently He is not doing anything for us. Actually, He is with us all the time and, in a hidden way, He is doing many things for us. (Life-study of Esther, pp. 1-3, 5)

Further Reading: Life-study of Esther, msg. 1-2

## 第十二周■周四

### 晨兴喂养

路十八 1～3 “耶稣又对他们讲一个比喻，是要人常常祷告，不可灰心，说，某城里有一个审判官，不惧怕神，也不尊重人。那城里有个寡妇，常到他那里，说，我有一个对头，求你给我伸冤。”

路加十八章三节的寡妇表征信徒。就某种意义说，在基督里的信徒在今世是寡妇，（因为表面看来，）他们的丈夫基督（林后十一 2）不在他们这里了。

寡妇求审判官给她伸冤，因为她有一个对头。伸冤，也可译为取得公道。…主在这个比喻中指明，基督里的信徒有一个对头，就是魔鬼撒但，这对头我们需要神的伸冤。我们应当为此恒切祷告，（见启六 9～10，）不可灰心。（路加福音生命读经，三九八至三九九页。）

### 信息选读

那审判官多时不肯为寡妇伸冤。（路十八 4 上。）然后他心里说，“我虽不惧怕神，也不尊重人，只因这寡妇常常搅扰我，我就给她伸冤吧，免得她不断来缠磨我。”（4 下～5。）接着，主说，“你们听这不义的审判官所说的。神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？我告诉你们，祂要快地给他们伸冤了。然而，人子来的时候，在地上找得到信心么？”（6～8。）主在路加十八章八节的话指明，神报复我们的仇敌，乃是在救主回来的时候。

今天邪恶的世代能打岔我们，使我们无法享受基督。这世代设法麻醉我们，叫我们昏醉，使我们

## WEEK 12 — DAY 4

### Morning Nourishment

Luke 18:1-3 And He told them a parable to the end that they ought always to pray and not lose heart, saying, There was a certain judge in a certain city who did not fear God and did not regard man. And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

The widow in Luke 18:3 signifies the believers. In a sense, the believers in Christ are a widow in the present age because their Husband, Christ (2 Cor. 11:2), is absent from them.

The widow asked the judge to avenge her of her opponent. The Greek word rendered “avenge” may also be translated “procure justice for.” In this parable the Lord indicates that the believers in Christ have an opponent. This opponent is Satan the devil, concerning whom we need God’s avenging. We ought to pray persistently for this avenging (see Rev. 6:9-10) and not lose heart. (Life-study of Luke, p. 347)

### Today’s Reading

The judge for a time would not avenge the widow of her opponent [Luke 18:4]. Then he said within himself, “Even though I do not fear God nor regard man, yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out” (vv. 4-5). Following this, the Lord went on to say, “Hear what the unrighteous judge says. And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them? I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?” (vv. 6-8). The Lord’s word in verse 8 indicates that God’s avenging of our enemy will be at the Savior’s coming back.

Today’s evil generation can distract us from the enjoyment of Christ. This generation seeks to stupefy us, to drug us, so that we have no sense about

所发生的事没有知觉。整个世界已经被麻醉，世人已经昏醉了，对于他们被带离对三一神的享受，没有知觉，没有感觉。

三一神是给人享受的，但是堕落的人类对这事完全没有观念，完全没有知觉。世界的人忙着嫁娶、买卖、栽种、盖造。（十七 27 ~ 28。）他们没有想到神是他们的享受，因为他们都被麻醉了。所以，主在从加利利到耶路撒冷的漫长旅程上，几次论到这件事。比方，祂在路加十四章告诉门徒，他们必须恨恶这世代的事物，甚至需要恨恶自己的魂生命，因为凡打岔他们享受基督的事物，他们都该恨恶。在十七章主又说到，被麻醉的世代阻止神的百姓享受神圣的产业。主在十八章再次论到这件事以前，向我们揭示与我们享受…有关的另一件事，就是从我们对头来的逼迫。

我们需要领悟，我们这些神的百姓，在这被麻醉且麻醉人的世代中，就像寡妇一样。就某种意义说，主，我们的丈夫，已经不在。不仅如此，我们有一个一直在逼迫我们的对头。

主也向祂的门徒启示，当我们寻求祂时，需要恨恶任何阻挠我们享受祂的事物。不仅如此，我们在享受祂时，会遭受逼迫。这逼迫来自我们的对头，祂是神的仇敌，也成了我们的仇敌，因我们站在神这一边。

一至八节的比喻指明，当主表面上不在的期间，我们从我们的对头所受的苦难。实际上主没有离去，祂与我们同在。但当祂表面上不在的期间，我们是寡妇，反对我们的人一直在搅扰我们。（路加福音生命读经，三九九至四〇一页。）

参读：路加福音生命读经，第四十篇。

what is happening. The entire world has become stupefied, and, having been drugged, the worldly people have no sense, no consciousness, of the fact that they have been carried away from the enjoyable Triune God.

The Triune God is for man's enjoyment. Nevertheless, the fallen human race has no concept of this whatever; it has no sense concerning it at all. The people of the world are busy with marrying and giving in marriage, with buying and selling, with planting and building (17:27-28). They have no thought concerning God being their enjoyment, for they all have been drugged, stupefied. Therefore, in His long journey from Galilee to Jerusalem the Lord touched this matter a few times. For example, in chapter 14 He told His disciples that they must hate the things of this generation. They even need to hate their own soul life, for they should hate anything that distracts them from the enjoyment of Christ. In chapter 17 the Lord comes to this point again when He speaks about the stupefied generation, which keeps God's people away from their enjoyment of the divine inheritance. Before He touches this matter again in chapter 18, He unveils to us something else that concerns our enjoyment..., and this is the persecution that comes from our opponent.

We need to realize that as God's people in this stupefied and stupefying generation, we are like a widow. In a sense, our Husband, the Lord, is absent. Furthermore, we have an opponent who is constantly persecuting us.

The Lord also reveals to His disciples that while we are seeking Him, we need to hate any thing and any matter that frustrate us from our enjoyment of Him. Furthermore, as we are enjoying Him, we shall suffer persecution. This persecution comes from our opponent, the one who is the enemy of God and who has become our enemy because we take sides with God.

The parable in Luke 18:1-8 indicates the suffering we have from our opponent during the Lord's apparent absence. Actually, the Lord is not absent; He is present. But during His apparent absence, we are a widow whose opposer is troubling her all the time. (Life-study of Luke, pp. 347-349)

Further Reading: Life-study of Luke, msg. 40

## 第十二周▪周五

### 晨兴喂养

路十八7~8 “神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？我告诉你们，祂要快地给他们伸冤了。然而，人子来的时候，在地上找得到信心么？”

当反对我们的人逼迫我们的时候，我们的神似乎是不义的，因为祂允许祂的儿女遭受不义的逼迫。比方，施浸者约翰被斩，彼得殉道，保罗下监，约翰被放逐。历世历代以来，千千万万诚实、忠信跟从人救主的人都遭受过不义的逼迫，甚至今天我们仍遭受不义的错待。我们的神似乎不公平，因为祂不来审判并表白。

活神、公义的神在哪里？祂为什么容忍这种光景？祂为什么不审判那些逼迫我们的人？因着这种光景，人救主在路加十八章一至八节用一个不义的审判官，来表征那似乎不为祂受逼迫的子民作些什么的神。…从这比喻我们要学习作个烦扰的寡妇，一个恒切向神祷告的人。（路加福音生命读经，四〇一至四〇二页。）

### 信息选读

许多时候，我已经厌倦祷告主来表白祂的恢复。似乎我越求主表白，就越少表白。…但是我已经学知，我们需要在祷告中烦扰主，我们应当向祂恒切祷告，不可灰心。…在路加十八章一至八节，我们看到来自看得见之范围的祷告。这样的祷告与我们享受禧年有关。…忠信跟从主之人的儿女常常问父母，为什么他们遭受逼迫。他们也许问说，“我们

## WEEK 12 — DAY 5

### Morning Nourishment

Luke 18:7-8 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them? I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

While our opposer is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted. For example, John the Baptist was beheaded, Peter was martyred, Paul was imprisoned, and John was exiled. Throughout the centuries, thousands upon thousands of honest and faithful followers of the Man-Savior have suffered unrighteous persecution. Even today we are still undergoing unrighteous mistreatment. Our God seems to be unjust, since He does not come in to judge and vindicate.

Where is the living, righteous God? Why does He tolerate this situation? Why would He not judge those who persecute us? Because of this situation, the Man-Savior in Luke 18:1-8 uses an unjust judge to signify God who does not seem to do anything on behalf of His persecuted people. From this parable we learn to be a bothering widow, one who prays to God persistently. (Life-study of Luke, pp. 349-350)

### Today's Reading

Many times I have become tired of praying for the Lord to vindicate His recovery. It seems that the more I pray for the Lord to vindicate, the less vindication there is...Nevertheless, I have learned that we need to bother God in prayer, that we should pray to Him persistently without losing heart. In Luke 18:1-8 we see the prayer from the visible realm. This kind of prayer is related to our enjoyment of the jubilee. Often the children of those who are faithful followers of the Lord ask their parents why they are suffering

这么爱主耶稣，为什么必须受苦？”…作子女的似乎觉得他们父母所跟从的主不公义。我们也可能不明白，我们既然爱主、跟从主，为什么受苦。一至八节的比喻回答了我们的问题。…当我们的丈夫表面上不在，留我们在地上如同寡妇的时候，我们的神暂时好像是不义的审判官。虽然祂看似不义，但我们仍要向祂求诉，恒切祷告，一再地烦扰祂。…一方面，这比喻指明那审判官主宰一切，就是说，祂审判不审判全在于祂。表面上好像没有理由，祂听不听寡妇都可以。这比喻启示祂是主宰的主，祂拣选什么时候，就在什么时候审判。…另一方面，这比喻指明，我们需要恒切祷告来烦扰主。我们需要对祂说，“主，祷告在于我，不在于你，你从来没有告诉我不该祷告。相反的，你嘱咐我祷告。因此，主，我现在祷告，求你表白。”…这个比喻的意义很深奥，我们都需要认识这里所启示的神。（路加福音生命读经，四〇二至四〇四页。）

圣经说神是审判的神。…从人类头一次堕落，神就开始审判。…凡是不合于神性质、不能永存的，都要被震动掉，都要被烈火焚毁；只有那些出于神、合于神性质的，才能不被震动，才能存留。

祂要给我们认识，…祂是自隐的神。…祂对地上的败坏和邪恶，以及一切顶撞、得罪祂的事，似乎都不闻不问。这时候，敬畏祂的人就备受试炼。…到了时代的末了，祂乃是审判人的主；有宝座显出来，是审判的宝座。（启四2。）使徒说，到那时，我们各人都要将自己的事向神陈明。（罗十四12。）（李常受文集一九五七年第三册，四六至四八页。）

参读：新约总论第一册，第六篇；活神与复活的神，第五篇。

persecution. They may ask, "Since we love the Lord Jesus so much, why must we suffer?"...It seems to the children that the Lord whom their parents follow is not righteous. We also may wonder why we suffer, since we love the Lord and follow Him. The parable in 18:1-8 answers our question. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again. On the one hand, this parable indicates that the Judge is sovereign. This means that whether or not He judges is up to Him. Seemingly without reason, He may either listen to the widow or not listen to her. This parable reveals that He is the sovereign Lord and that He judges whenever He chooses. On the other hand, this parable indicates that we need to bother the Lord by praying persistently. We need to say to Him, "Lord, praying is up to me, not up to You. You never told me that I should not pray. On the contrary, You charged me to pray. Therefore, Lord, I am praying now for Your vindication." The significance of this parable is profound, and we all need to know God as He is revealed here. (Life-study of Luke, pp. 350-352)

The Bible also says that God is a judging God...He has been the judging God since the first fall of man...Anything that is incompatible with His nature will not last and will be shaken, destroyed by fire. Only that which is of God is compatible with His nature and will not be shaken but will remain.

He wants us to know Him as the God who hides Himself. He seems to turn a deaf ear to the corruption and evil on earth and to the things that contradict and offend Him, but He tries those who fear Him. At the end of the age He will be the judging God sitting on the throne of judgment (Rev. 4:2; 6:16). "Each one of us will give an account concerning himself to God" (Rom. 14:12). (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 34-35)

Further Reading: The Conclusion of the New Testament, msg. 6; CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 5



## 第十二周■周六

### 晨兴喂养

路十八8“…人子来的时候，在地上找得到信心么？”

启六9～10“…我看见在祭坛底下，有为神的话，并为所持守的见证被杀之人的魂。他们大声喊着说，圣别真实的主人，你不审判住在地上的人，给我们伸流血的冤，要等到几时？”

〔路加十八章八节的〕信心，是指一种使我们恒切祷告的恒切信心，就像〔三节中〕这寡妇的信心。因此，这是主观的信心，不是客观的信仰。

在启示录六章九至十节我们看见，殉道圣徒的魂所作这种恒切的祷告。…就表号说，祭坛是在帐幕和圣殿的外院，外院象征地。因此，在祭坛底下，就是在地底下，殉道圣徒的魂所在之处。这是主耶稣死后所去的乐园，（路二三43，）乃是阴间里得安慰的部分，（徒二27，）亚伯拉罕就在那里。（路十六22～26。）在此我们看见殉道圣徒的魂…似乎在说，“主啊，你要静默到几时？你似乎不公义要到几时？你是公义的审判者，你怎能容忍地上仍在进行不义的逼迫？”（路加福音生命读经，三九九、四〇二至四〇三页。）

### 信息选读

联结的信使得胜者有资格在基督凯旋回来时与祂相见，这是对得胜者的神圣要求。这是根据路加十八章八节。…今天，整个世界都是不信的。今天不仅在外邦人、异教徒中间，甚至在犹太人、天主教徒、更正教徒、和灵恩派的人中间，何处找得到信心？如果

## WEEK 12 — DAY 6

### Morning Nourishment

Luke 18:8...When the Son of Man comes, will He find faith on the earth?

Rev. 6:9-10...I saw underneath the altar the souls of those who had been slain because of the word of God and because of the testimony which they had. And they cried with a loud voice,...How long, O Master, holy and true, will You not judge and avenge our blood on those who dwell on the earth?

[In Luke 18:8] literally, the Greek words rendered “faith” mean “the faith.” This denotes the persistent faith for our persistent prayer, like that of the widow [in verse 3]. Hence, the faith here is the subjective faith, not the objective faith.

In Revelation 6:9 and 10 we see that this kind of persistent prayer is carried out by the souls of the martyred saints...In figure, the altar is in the outer court of the tabernacle and the temple, and the outer court signifies the earth. Hence, “underneath the altar” is underneath the earth, where the souls of the martyred saints are. This is in the Paradise where the Lord Jesus went after His death (Luke 23:43). It is the comfortable section of Hades (Acts 2:27), where Abraham is (Luke 16:22-26). Here we see that the souls of the martyred saints...seem to be saying, “Lord, how long will You be silent? How long will You apparently be unjust? You are the righteous Judge. How can You tolerate the unrighteous persecution that is still taking place on earth?” (Life-study of Luke, pp. 348, 350-351)

### Today's Reading

The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return. This is based upon Luke 18:8...Today the entire world is unbelieving. Where is faith today among not only the Gentiles, the pagans, but also among the Jews, the Catholics, the Protestants, and the Pentecostal people? If the Lord came today, where could He find faith?

主今天来了，祂在哪里找得到信心？地上几乎没有一个人是相信的。但因着祂的怜悯，在已过年间，借着倪弟兄的带领，我们被带进一种光景，学习在凡事上不信靠我们自己，只相信我们的神是一切。

我盼望主回来时，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，对自己没有确信的人。我们的确信完全在祂身上。这是联结的信。这信是得胜者的资格，这是神圣的要求，使你我作为得胜者，可以在基督凯旋回来时与祂相见。…最终，主会找到一些人，就是少数的得胜者，他们在主回来时，是凭联结的信而活。…基督盼望找着我们作祂隐藏的得胜者。

凭联结之信过得胜与欢腾之生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结果。（彼前一8～9。）就一面的意义说，我们不知道什么，也不作什么。我们只知道如何凭联结之信得胜并欢腾。今天凡凭信而活的人，最终要得着他们信心的结果，就是他们魂的救恩。我们已经得着一个救恩，但这只是起初的救恩。救恩长进的阶段乃是变化的阶段。救恩完成的阶段乃是得荣的阶段。如果我们在长进的阶段凭联结的信而活，使我们被变化，我们就要在千年国里与基督一同作王。

联结的信，也就是在我们里面运行的活神，把我们联于祂一切追测不尽的丰富。…这得胜的信心是作主得胜者的资格；他们等候主，并热切期望主回来；主回来时要找着他们，就是有祂联结之信的人，（路十八8，）在祂作王一千年的国度里作祂的珍宝。（李常受文集一九九四至一九九七年第一册，三九九至四〇三页。）

参读：罗马书的结晶，第十一篇；作主合用的器皿，第一篇。

Nearly no one on this earth is believing. But by His mercy, in the past years, through Brother Nee's leadership, we have been brought into a situation of learning not to trust in ourselves for anything, but to believe that our God is everything.

I hope that when the Lord comes back, He can find you and me as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves. Our full assurance is in Him. This is the linking faith. This faith qualifies the overcomers. It is the divine requirement for you and me as the overcomers to meet Christ in His triumphant return. Eventually, the Lord will find some, a small number of overcomers, who are living by the linking faith when He returns...Christ expects to find us as His hidden overcomers.

The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith (1 Pet. 1:8-9). In a sense, we do not know anything or do anything. We only know how to overcome and how to exult by the linking faith. Those who live by faith today will eventually receive the end of their faith, that is, the salvation of their souls. We have received a salvation, but this is just the initial salvation. The progressing stage of salvation is the stage of transformation. The completing stage of salvation is the stage of glorification. If we live by the linking faith in the progressing stage to be transformed, we will be kings with Christ in the millennial kingdom.

The linking faith...is the living God moving in us to link us to all His unsearchable riches...This overcoming faith qualifies the Lord's overcomers, who are waiting for and eagerly expecting the coming back of the Lord, who will find them at His coming as men of His linking faith (Luke 18:8), as treasures for His kingdom in the thousand years of His reign. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 322-325)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 11; CWWL, 1985, vol. 5, "Vessels Useful to the Lord," ch. 1

# 第十二周诗歌

# WEEK 12 — HYMN

382

## 经历基督 — 作生命

8 8 8 8 副 (英 501, 不同调)

降 A 大调

6/8

一 荣 耀 基 督, 亲 爱 救 主, 你 是 神 的 荣 耀  
 显 出! 原 是 永 远 无 限 的 神, 竟  
 作 时 间 有 限 的 人。副 荣 耀 基 督, 大  
 神 化 身, 奥 妙、丰 富, 享 受 不 尽! 圣  
 中 之 圣, 人 中 之 人, 在 我 灵 里 作 我 福 分!

- 二 神的丰盛藏你里面, 神的荣耀从你彰显;  
 前在肉身成功救赎, 今成那灵与我联属。
- 三 凡父所有全由你承, 凡你所是都归于灵;  
 灵进我灵作你实际, 使你成为我的经历。
- 四 灵今借你生命活话, 在我里面将你实化;  
 接受这话, 接触这灵, 你就作了我的供应。
- 五 灵里敬拜, 灵里瞻仰, 如镜返照你的荣光,  
 我就变成你的形状, 使你从我得着彰显。
- 六 惟有如此才能成圣, 必须如此才能得胜;  
 舍此无法摸着生命, 舍此无路可以属灵。
- 七 借此你灵浸透全人, 到处是你, 到处是神!  
 我就脱离天然自我, 与众圣徒作神居所。

## O glorious Christ, Savior mine

Experience of Christ — As Life

501

2. The fulness of God dwells in Thee;  
 Thou dost manifest God's glory;  
 In flesh Thou hast redemption wrought;  
 As Spirit, oneness with me sought.
3. All things of the Father are Thine;  
 All Thou art in Spirit is mine;  
 The Spirit makes Thee real to me,  
 That Thou experienced might be.
4. The Spirit of life causes Thee  
 By Thy Word to transfer to me.  
 Thy Spirit touched, Thy word received,  
 Thy life in me is thus conceived.
5. In spirit while gazing on Thee,  
 As a glass reflecting Thy glory,  
 Like to Thyself transformed I'll be,  
 That Thou might be expressed thru me.
6. In no other way could we be  
 Sanctified and share Thy vict'ry;  
 Thus only spiritual we'll be  
 And touch the life of glory.
7. Thy Spirit will me saturate  
 Every part will God permeate,  
 Deliv'ring me from the old man,  
 With all saints building for His plan.

第十二周申言

申言稿: \_\_\_\_\_

Horizontal lines for writing the prophecy draft.

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

Horizontal lines for writing the composition with main point and sub-points.