

# 二〇一三年夏季训练

## 创世记结晶读经（一）

### 标语

神按着祂的形像，照着祂的样式造人，  
目的是要人接受祂作生命，并彰显祂的属性；  
神给人管治权，目的是要征服祂的仇敌，恢复地，  
并运用祂管理地的权柄。

生命树作神永远经纶的中心，  
预表基督这三一神的具体化身，  
成为三部分人这器皿的生命和生命的供应，  
使神得着团体的彰显—  
这是神中心的思想。

当神的子民爱神、花时间在祂的话上与祂交通时，  
神就将祂的神圣元素注入他们里面，  
使他们与祂成为一，  
作祂的配偶，在生命、性情和彰显上，与祂一样。

女人的后裔乃是单个的基督—  
祂借着在十字架上的死，伤了蛇—  
也是团体的基督—就是男孩子，包括基督作头，  
以及得胜的信徒作身体—  
要打败神的仇敌，并带进祂的国，  
使祂永远的定旨得以完成。

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Banners

God's intention in creating man in His image and according to His likeness  
is that man would receive Him as life and express Him in His attributes,  
and God's intention in giving man dominion is to subdue His enemy, recover the earth,  
and exercise His authority over the earth.

The tree of life as the center of God's eternal economy  
typifies Christ, the embodiment of the Triune God,  
to be life and the life supply to the tripartite man  
as a vessel for the corporate expression of God—  
this is the central thought of God.

As God's people love God and spend time to fellowship with Him in His word,  
God infuses them with His divine element,  
making them one with Him  
as His spouse, the same as He is in life, nature, and expression.

The seed of the woman is the individual Christ—  
the One who bruised the serpent through His death on the cross—  
and also the corporate Christ—the man-child, including Christ as the Head  
and the overcoming believers as the Body—  
who will defeat God's enemy and bring in His kingdom  
so that His eternal purpose might be accomplished.

# 二〇一三年夏季训练

## 创世记结晶读经（一）

### 篇题

- 第一篇 神中心的思想
- 第二篇 在基督里的创造为着完成神的定旨
- 第三篇 创世记一章所描绘对基督作生命的经历
- 第四篇 神按着自己的形像造人，作祂的彰显
- 第五篇 管治权—征服仇敌、恢复地并运用神管理地的权柄
- 第六篇 生命树与善恶知识树
- 第七篇 生命水的河
- 第八篇 夏娃作亚当配偶的预表
- 第九篇 蛇、女人以及女人的后裔
- 第十篇 亚伯、以挪士和以诺
- 第十一篇 挪亚—能改变时代的生活与工作
- 第十二篇 召会生活的种子与国度的小影

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Message Titles

- Msg. One - The Central Thought of God**
- Msg. Two - Creation in Christ for the Fulfillment of God's Purpose**
- Msg. Three - The Experience of Christ as Life Portrayed in Genesis 1**
- Msg. Four - God Creating Man in His Own Image for His Expression**
- Msg. Five - Dominion—Subduing the Enemy, Recovering the Earth, and Exercising God's Authority over the Earth**
- Msg. Six - The Tree of Life and the Tree of the Knowledge of Good and Evil**
- Msg. Seven - The River of Water of Life**
- Msg. Eight - The Type of Eve as the Counterpart of Adam**
- Msg. Nine - The Serpent, the Woman, and the Seed of the Woman**
- Msg. Ten - Abel, Enosh, and Enoch**
- Msg. Eleven - Noah—the Life and Work That Can Change the Age**
- Msg. Twelve - A Seed of the Church Life and a Shadow of the Kingdom**

# 二〇一三年夏季训练

## 创世记结晶读经（一）

### 第一篇

#### 神中心的思想

读经：创一 26，二 7 ~ 10、18 ~ 25，启二二 1 ~ 2，  
二一 2、9 ~ 10、18 ~ 21

#### 纲 目

#### 周 一

壹 神的愿望和定旨是要得着一个团体人，有祂的形像彰显祂，并有祂的权柄代表祂；人要彰显神并代表神，就必须有神作他的生命，由生命树所表征—创一 26，二 8 ~ 9，罗八 28 ~ 29，林后三 16 ~ 18，罗五 10、17、21，十六 20。

#### 周 二

贰 圣经里神圣启示开头关于伊甸园的启示，以及圣经里神圣启示末了关于新耶路撒冷的启示，彼此对照；圣经这两部分所启示的，乃是神中心的思想，神圣启示的中心线，也是解释并领会圣经的支配原则：

一 创世记一至二章乃是神生机建筑计划的蓝图，

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Message One

#### The Central Thought of God

Scripture Reading: Gen. 1:26; 2:7-10, 18-25; Rev. 22:1-2; 21:2, 9-10, 18-21

#### Outline

#### DAY 1

**I. God's desire and purpose is to have a corporate man to express Him in His image and to represent Him with His authority; in order for man to express God and represent God, he must have God as his life, signified by the tree of life—Gen. 1:26; 2:8-9; Rom. 8:28-29; 2 Cor. 3:16-18; Rom. 5:10, 17, 21; 16:20.**

#### DAY 2

**II. The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other; what is revealed in these two parts of the Scriptures is the central thought of God, the central line of the divine revelation, and a controlling principle of the interpreting and understanding of the Holy Scriptures:**

*A. Genesis 1 and 2 are the blueprint of God's organic architectural plan*

要得着祂神圣的建筑—来十一 10，林前三 9。

二 创世记三章至启示录二十章乃是建造的过程。

三 启示录二十一至二十二章乃是完成后之建筑物的照片，就是三一神团体的彰显。

### 周 三

叁 创世记一至二章和启示录二十一至二十二章，都包含四件生机的项目，显示神完成祂目的所采取的手续：

一 生命树作神永远经纶的中心，预表基督这三一神的具体化身，成为三部分人这器皿的生命和生命的供应，使神得着团体的彰显—这是神中心的思想—创二 7 ~ 9，启二 2，参创三 24，结一 28，林前一 30，弗三 10，启二 19 ~ 20：

- 1 “生命在祂里面，这生命就是人的光。光照在黑暗里，黑暗未曾胜过光” —约一 4 ~ 5。
- 2 “我就是...生命” —十四 6，参十五 5。
- 3 “我来了，是要叫羊 [人] 得生命，并且得的更丰盛” —十 10 下。
- 4 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来” —十二 24。
- 5 “你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。...我所赐的水，要在他里面成为泉源，直涌入永远的生命” —四 10、14。

*to have His divine building—Heb. 11:10; 1 Cor. 3:9.*

*B. Genesis 3 through Revelation 20 are the building process.*

*C. Revelation 21 and 22 are the photograph of the finished building, the corporate expression of the Triune God.*

### DAY 3

**III. Genesis 1—2 and Revelation 21—22 both contain four organic items, showing the procedures God takes to fulfill His purpose:**

*A. The tree of life as the center of God's eternal economy typifies Christ, the embodiment of the Triune God, to be life and the life supply to the tripartite man as a vessel for the corporate expression of God—this is the central thought of God—Gen. 2:7-9; Rev. 22:2; cf. Gen. 3:24; Ezek. 1:28; 1 Cor. 1:30; Eph. 3:10; Rev. 21:19-20:*

1. “In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it”—John 1:4-5.
2. “I am...the life”—14:6; cf. 15:5.
3. “I have come that they may have life and may have it abundantly”—10:10b.
4. “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit”—12:24.
5. “If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water...The water that I will give him will become in him a fountain of water springing up into eternal life”—4:10, 14.

- 6 “我就是生命的粮，...那吃我的人，也要因我活着。... 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命” —六 35、57、63。
- 7 “末后的亚当成了赐生命的灵” —林前十五 45 下。
- 8 “生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律” —罗八 2。
- 9 “基督若在你们里面，身体固然因罪是死的，灵却因义是生命” —10 节。
- 10 “心思置于肉体，就是死；心思置于灵，乃是生命平安” —6 节，参林前六 17。
- 11 “那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體” —罗八 11。
- 12 “那些洗净自己袍子的有福了，可得权柄到生命树哪里，也能从门进城” —启二二 14，参诗五一 2、7、10、12。
- 13 “得胜的，我必将神乐园中生命树的果子赐给他吃” —启二 7，参约六 57、63，耶十五 16，约十五 1、5、7，八 31。
- 14 “[神]使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活” —林后三 6，参 8 ~ 9，五 20。
- 15 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他” —约壹五 16。
6. “I am the bread of life...He who eats Me, he also shall live because of Me...It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life”—6:35, 57, 63.
7. “The last Adam became a life-giving Spirit”—1 Cor. 15:45b.
8. “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death”—Rom. 8:2.
9. “If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness”—v. 10.
10. “The mind set on the flesh is death, but the mind set on the spirit is life and peace”—v. 6; cf. 1 Cor. 6:17.
11. “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you”—Rom. 8:11.
12. “Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city”—Rev. 22:14; cf. Psa. 51:2, 7, 10, 12.
13. “To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God”—Rev. 2:7; cf. John 6:57, 63; Jer. 15:16; John 15:1, 5, 7; 8:31.
14. “[God] has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life”—2 Cor. 3:6, cf. vv. 8-9; 5:20.
15. “If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him”—1 John 5:16.

## 周 四

### 二 一道河涌流到地的四方，表征生命水的河在其流中生命的丰富，从作为源头和中心的独一无二之神流出来，临到各方的人—创二 10：

- 1 生命水的河从神和羔羊的宝座流出来，描述三一神—神、羔羊和生命水所象征的那灵—如何在祂元首权柄之下，将自己分赐给祂所救赎的人—启二二 1。
- 2 生命水的河在纯金的街道(二一 21)当中流着(二二 1)，表征神圣的生命在神圣的性情里涌流，作神救赎民日常生活唯一的道路(彼后一 4，约四 24，约壹四 8、16，一 5)。
- 3 永远生命的交通(3)，乃是所有信徒里面永远生命的流，由新耶路撒冷里生命水的流所描绘(启二二 1)。
- 4 下列经节给我们看见，我们如何必须享受涌流的三一神—耶二 13，诗三六 8~9，约七 37~39，出十七 6，民二十 7~8，林前十二 3下、13，结四七 1~9。

## 周 五

### 三 河的涌流带来三样宝贵的材料：金子、珍珠和红玛瑙—创二 10~12：

- 1 这些材料预表三一神是神永远建筑之结构的基本元素；新耶路撒冷就是由这三类材料构成的—启二一 18~21：
  - a 金预表父神同祂神圣的性情，那是人借着神的呼召得以有分的，作为神永远建筑的基础—彼后一 3~4。

## DAY 4

### B. *The river flowing to reach the four directions of the earth signifies the river of water of life as the abundance of life in its flow, flowing out of the unique God as the source and center to reach man in every direction—Gen. 2:10:*

1. The river of water of life proceeding out of the throne of God and of the Lamb depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself to His redeemed under His headship—Rev. 22:1.
2. That the river of water of life proceeds “in the middle of its street” (v. 1), which is pure gold (21:21), signifies that the divine life flows in the divine nature as the unique way for the daily life of God’s redeemed people (2 Pet. 1:4; John 4:24; 1 John 4:8, 16; 1:5).
3. The fellowship of the eternal life (v. 3) is the flow of the eternal life within all the believers and is depicted by the flow of the water of life in the New Jerusalem (Rev. 22:1).
4. The following verses show how we must enjoy the flowing Triune God—Jer. 2:13; Psa. 36:8-9; John 7:37-39; Exo. 17:6; Num. 20:7-8; 1 Cor. 12:3b, 13; Ezek. 47:1-9.

## DAY 5

### C. *The flow of the river issues in three precious materials: gold, bdellium, and onyx stone —Gen. 2:10-12:*

1. These materials typify the Triune God as the basic elements of the structure of God’s eternal building; the New Jerusalem is constructed of these three categories of materials—Rev. 21:18-21:
  - a. Gold typifies God the Father with His divine nature, which man may partake of through God’s calling, as the base of God’s eternal building—2 Pet. 1:3-4.

- b 珍珠，一种树脂结成象珍珠的材料，预表子神在祂救赎并释放生命之死，并祂分赐生命之复活中所产生的结果，作为神永远建筑的入口—约十九 34，十二 24，彼前一 3，启二一 21。
- c 红玛瑙，一种宝石，预表灵神同祂变化工作所产生的结果，为着建造神永远的建筑—林后三 18。
- 2 在人里面神圣生命的涌流，将神圣的性情带到人里面（彼后一 4），使人重生（彼前一 3），将人变化成基督荣耀的形像（林后三 18）；因此，尘土所造的人（创二 7），成为变化过的宝贵材料，为着神的建造，终极完成于新耶路撒冷。
- 3 借着在生命里的变化，我们正在变成金、银、宝石，为着神的建造—林前三 12：
- a 要用这些材料来建造，我们自己就必须被这些材料构成；我们需要在父神的性情、子神的救赎、灵神的变化上长大；这长大使我们成为金、银、宝石，为着神的建造—12、16 ~ 17 节。
- b 借着我们吃基督，连同我们属灵的消化、吸收和新陈代谢，基督就成为我们，我们也成为祂；这样，我们就变成宝贵的材料，为着神的建造—约六 57，弗三 17，加四 19。
- 4 神永远的目标乃是建造—用宝贵的材料在作唯一根基的基督上面所建造的圣殿—林前三 11 ~ 12、16 ~ 17：
- a 在神圣生命里的长大产生材料，为着神居所的建造；这居所，召会，乃是无限量之基督的扩增、扩大—
- b. Bdelium, a pearl-like material produced from the resin of a tree, typifies the produce of God the Son in His redeeming and life-releasing death and His life-dispensing resurrection as the entry into God's eternal building—John 19:34; 12:24; 1 Pet. 1:3; Rev. 21:21.
- c. Onyx, a precious stone, typifies the produce of God the Spirit with His transforming work for the building up of God's eternal building—2 Cor. 3:18.
2. The flowing of the divine life in man brings the divine nature into man (2 Pet. 1:4), regenerates man (1 Pet. 1:3), and transforms man into the glorious image of Christ (2 Cor. 3:18); thus, the man who was created of dust (Gen. 2:7) becomes transformed precious materials for God's building, which will consummate in the New Jerusalem.
3. By our transformation in life, we are becoming gold, silver, and precious stones for God's building—1 Cor. 3:12:
- a. In order to build with these materials, we ourselves must be constituted with them; we need the growth in the nature of God the Father, the redemption of God the Son, and the transformation of God the Spirit; this growth makes us gold, silver, and precious stones for God's building—vv. 12, 16-17.
- b. Through our eating of Christ, along with our spiritual digestion, assimilation, and metabolism, Christ becomes us, and we become Him; then we become the precious materials for God's building—John 6:57; Eph. 3:17; Gal. 4:19.
4. God's eternal goal is the building—the temple built with precious materials on Christ as the unique foundation—1 Cor. 3:11-12, 16-17:
- a. The growth in the divine life produces materials for the building of God's habitation; this habitation, the church, is the increase, the enlargement,

弗二 21 ~ 22 · 约三 29 ~ 34 。

b 首先有为着在生命里长大的耕地，然后有为着完成神永远定旨的建筑—林前三 9，太十六 18，弗二 20 ~ 22，四 16。

5 召会作神的家的真实建造，乃是借着信徒在生命里的长大—林前三 6 ~ 7、16 ~ 17，弗二 20 ~ 21，彼前二 2 ~ 5：

a 真实的建造乃是在生命里的长大；我们长大到什么地步，就被建造到什么地步。

b 我们要有真正的建造，就需要借着我们被消减并借着基督在我们里面扩增而长大—太十六 24，弗三 17。

## 周 六

**四 神达成祂目的之手续的最后一步，乃是将祂自己作到人里面，使人成为祂的配偶，或补满—创二 18 ~ 25，启二一 2、9 ~ 10：**

1 神要为自己产生一个补满，就首先成为人，由神创造亚当所预表—约一 14，罗五 14。

2 亚当沉睡，为着产生夏娃作他的妻子，预表基督在十字架上的死，为着产生召会作祂的配偶—弗五 25 ~ 27。

3 从亚当裂开的肋旁所取出的肋骨，预表基督那不能折断、不能毁坏之永远的生命，从祂被扎的肋旁流出来，好将生命分赐给祂的信徒，以建造召会作祂的补满—来七 16，约十九 34。

of the unlimited Christ—Eph. 2:21-22; John 3:29-34.

b. First, we have the farm for the growth in life; then we have the building for God's eternal purpose—1 Cor. 3:9; Matt. 16:18; Eph. 2:20-22; 4:16.

5. The actual building of the church as the house of God is by the growth in life of the believers—1 Cor. 3:6-7, 16-17; Eph. 2:20-21; 1 Pet. 2:2-5:

a. True building is the growth in life; the extent to which we have been built up is the extent to which we have grown.

b. In order to have the genuine building, we need to grow by having ourselves reduced and by having Christ increased within us—Matt. 16:24; Eph. 3:17.

## DAY 6

*D. The final step of God's procedure in fulfilling His purpose is to work Himself into man to make man His counterpart, or complement—Gen. 2:18-25; Rev. 21:2, 9-10:*

1. In order to produce a complement for Himself, God first became a man, as typified by God's creation of Adam—John 1:14; Rom. 5:14.

2. Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart—Eph. 5:25-27.

3. The rib taken from Adam's opened side typifies the unbreakable, indestructible, eternal life of Christ, which flowed out of His pierced side to impart life to His believers for the building up of the church as His complement—Heb. 7:16; John 19:34.



4 创世记二章二十二节不说夏娃是创造的，乃说她是建造的；用亚当肋旁取出的肋骨建造成夏娃，预表召会是用复活的生命建造的，这复活的生命乃是基督借着在十字架上的死所释放出来，并在祂的复活里分赐到祂信徒里面的一约十二 24，彼前一 3。

5 借着这样的过程，神在基督里已经把祂自己连同祂的生命和性情，作到人里面，使人可以在生命和性情上与神一样，好作祂的补满，祂的新妇，祂的妻子，与祂相配—启二一 2、9 ~ 10。

6 召会作为真夏娃，乃是基督在祂所有信徒里的总和；唯有那出于基督同祂复活生命的，才能作祂的补满和配偶，就是基督的身体—林前十二 12，弗五 28 ~ 30。

7 在圣经末了有一座城，新耶路撒冷，就是终极并永远的女人，羔羊团体的新妇，妻子，用三样宝贵的材料所建造，应验创世记二章所显示的预表，直到永远；因此，在预表上，十一至十二节所题一切宝贵的材料，都是为着建造这女人。

4. Genesis 2:22 does not say that Eve was created but that she was built; the building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection—John 12:24; 1 Pet. 1:3.

5. Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His complement, His bride, His wife—Rev. 21:2, 9-10.

6. The church as the real Eve is the totality of Christ in all His believers; only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ—1 Cor. 12:12; Eph. 5:28-30.

7. At the end of the Bible is a city, New Jerusalem, the ultimate and eternal woman, the corporate bride, the wife of the Lamb, built with three precious materials, fulfilling for eternity the type shown in Genesis 2; thus, in type all the precious materials mentioned in verses 11 and 12 are for the building of the woman.



创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理...全地...”

二 9 “耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

神的愿望和定旨是要得着一个团体人，有祂的形像彰显祂，并有祂的权柄代表祂。现在我们必须问：人怎能有祂的形像彰显祂，并有祂的权柄代表祂？（创世记生命读经，一四六页）

人被造以后，一面，神安息了；但另一面，神的工作尚未完成，因为人还没有得着神圣的生命。那时，人有神的形状和外表，却没有神的生命和性情（本质）。创世记一章有不同程度的受造生命，但在二章有独一无二、最高的生命，神圣的生命，非受造的生命，由生命树所表征。亚当被造，在受造生命当中是最高的生命，但他在被造的时候没有神圣的生命。神的心意是要亚当接受神作他的生命。神圣的生命没有被人接受、得着、实化并经历，人就绝不能成为神的彰显和代表（神中心的思想，二二至二三页）。

### 信息选读

创世记一章关于创造的记载，虽然启示神创造人的目的，却没有告诉我们达成这目的的路。所以需要〔创世记二章里关于创造〕第二次的记载，以启示神所采取来达成祂目的之路与手续。

神是要借着祂自己的生命来达成祂的目的。...

### Morning Nourishment

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth..."

2:9 "And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil."

God's desire and purpose are to have a corporate man to express Him in His image and to represent Him with His authority. Now we must ask a question: how can man express God in His image and represent Him with His authority? (Life-study of Genesis, p. 117)

After man was created, on the one hand, God rested, but on the other hand, God's work was not completed because man did not yet have the divine life. Up to that point, man had the form and the appearance of God but not the life and nature, the substance, of God. In Genesis 1 there are the created lives in different degrees, but in Genesis 2 there is the unique and highest life, the divine life, the uncreated life, signified by the tree of life. Adam was made as the highest life among the created lives, but he did not have the divine life at the time of creation. God's intention was that Adam would take God as his life. Without the divine life being accepted, received, realized, and experienced by man, man can never be the expression and representative of God. (The Central Thought of God, p. 26)

### Today's Reading

Although the record of creation in Genesis 1 reveals God's purpose in creating man, it does not show us the way to fulfill this purpose. Therefore, we need the second record [of creation in Genesis 2] to reveal the way, the procedure, God takes to fulfill His purpose.

God is going to accomplish His purpose by means of His own life....If we

我们若要彰显神，就需要神的生命。我们若有神的生命，就会自然而然、不知不觉地彰显祂。我们有了神的生命，就会彰显祂的形像。生命乃是达成神目的的路。这生命不是我们天然的生命，乃是神那神圣、永远的生命。

权柄也与生命有关。...你越有生命，就越有权柄。...你的年龄给你这权柄。为了有神权柄代表神，我们需要祂的生命。

人虽然是按着神的形像创造的，但只像一张照片稍稍表明神，并没有神的生命。人虽然有神的形像，却没有神的生命。神要人有分于生命树所指明的生命。

创世记一章启示神永远的目的，就是借着人彰显祂自己，并与人一同管治。人被造是为着彰显神并代表神。...神有了目的，但祂必须有路达成祂的目的。神的路是什么？我们已经看过，祂的路乃是生命。神要进到人里面作生命。为了达成祂的目的，神要进到人里面作人的生命和生命的供应。此外，二章启示神的手续包含三个步骤。第一步是神造人为器皿，好盛装神作生命。人既被造为器皿盛装神，就能凭神而活，彰显祂并代表祂。第二步是神将人摆在生命树跟前。...神将人摆在生命树跟前，就是指明神要人将祂接受到里面，使人为着召会的建造，变化成为宝贵的材料。...第一步是造器皿，第二步是将这器皿摆在生命树跟前，第三步是将神作到人里面作生命（创世记生命读经，一四六至一四九、二六四页）。

参读：神建造的异象，第一章；创世记生命读经，第六至八、十篇；神中心的思想，第三章；神圣启示的中心路线，第五至六篇。

are going to express God, we need the life of God. If we have the life of God, we will express Him spontaneously and unconsciously. Once we have His life, we will express His image. Life is the way to fulfill God's purpose. This life is not our natural life, but the divine and eternal life of God.

Authority is also related to life....The more life you have, the more authority you have....Your age assigns you the authority. In order to represent God with His authority, we need His life.

Man was created in the image of God, but he was like a photograph showing something of God without having the life of God. Although man was in the image of God, he did not have the life of God. God intended that man should partake of the life indicated by the tree of life.

Genesis 1 reveals God's eternal purpose, which is to express Himself through man and to exercise His dominion with man. Man was created to express God and to represent God....Although God has a purpose, He must have a means of fulfilling it. What is God's divine way of accomplishing His purpose? As we have seen, His way is life. God desires to come into us as life. In order to accomplish His purpose, God wants to come into man to be man's life and life supply. Furthermore, Genesis 2 reveals that God's procedure involves three steps. The first step was for God to create man as a vessel to contain Him as life. Since man was made as a vessel to contain God, man can live by Him, express Him, and represent Him. As the second step, God placed man in front of the tree of life....In placing man before the tree of life, God was indicating that He wanted man to take Him into his being that he might be transformed into the precious materials for the building up of the church. The first step was to make the vessel, the second was to put this vessel in front of the tree of life, and the third is to work God into man as life. (Life-study of Genesis, pp. 117-120, 215-216)

Further Reading: The Vision of God's Building, ch. 1; Life-study of Genesis, msgs. 6-8, 10; The Central Thought of God, ch. 3; The Central Line of the Divine Revelation, msgs. 5-6

创二 22 “耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。”

启二二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

圣经里神圣启示开头关于伊甸园的启示，以及圣经里神圣启示末了关于新耶路撒冷的启示，彼此对照。二者都包括四件事：1. 生命树作神永远经纶的中心（创二 9，启二二 2）；2. 一道河涌流到地的四方（创二 10，启二二 1）；3. 三种宝贵的材料（创二 11~12，启二一 11~14、18~21）；4. 一对夫妇（创二 18~25，启二一 9~10，二二 17）。圣经这两部分所启示的，乃是整本圣经神圣启示的中心线，也该是解释并领会圣经的支配原则（圣经恢复本，创二 25 注 1）。

### 信息选读

创世记一至二章就像建筑指导手册开头的蓝图。启示录二十一至二十二章就像插在手册末了建筑完工的照片。我们先看蓝图；然后我们读建筑指示，并进行建造；末了，我们就达成完工的建造，与手册内的照片唯妙唯肖。圣经就是这样一本关于神建造的指导手册；起头有蓝图，末了有照着原初观念的完成。

我们必须花很多时间来看这“手册”的详细指导。但首先我们必须有深刻的印象，我们受造是一个器皿，有灵作内里的接收器来接受神。我们必须学习如何一直操练我们的灵，以接触神并接受神。其次我们必须

### Morning Nourishment

Gen. 2:22 "...Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man."

Rev. 22:17 "And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely."

The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other. Both contain four things: (1) the tree of life as the center of God's eternal economy (Gen. 2:9; Rev. 22:2), (2) the river flowing to reach the four directions of the earth (Gen. 2:10; Rev. 22:1), (3) three kinds of precious materials (Gen. 2:11-12; Rev. 21:11-14, 18-21), and (4) a couple (Gen. 2:18-25; Rev. 21:9-10; 22:17). What is revealed in these two parts of the Scriptures is the central line of the divine revelation of the entire Holy Scriptures and should be a controlling principle of the interpreting and understanding of the Holy Scriptures. (Gen. 2:25, footnote 1)

### Today's Reading

Genesis 1 and 2 are like the blueprint in the beginning of a manual of building instructions. Revelation 21 and 22 are like a photo of the finished structure inserted at the end of the manual. First we look at the blueprint; then we read the building instructions and go to work; finally, at the end, we attain the finished structure, similar in every detail to the photo in the manual. The Scriptures are such an instruction book regarding God's building. At the beginning there is the blueprint, and at the end there is the completion according to the initial concept.

We must spend much time in the detailed instructions of this “manual.” But first we must be deeply impressed that we are a vessel made with a spirit, an inner recipient to receive God. We must learn how to exercise our spirit continually to contact and receive God. Next we must realize that God in

明白，神在基督里借着那灵乃是生命树，就是给我们吃并给我们享受的真食物。当我们这样享受基督，我们里面就有活水的涌流，借这涌流我们要从泥土变化成为宝贵的材料。然后我们这些变化过的材料必须与别人建造起来。我们不可能作独立又宝贵的基督徒。我们必须学习与别人相联，并且彼此依赖。末了，这样的建造将是在这地上的新妇，就是满足基督的新妇。

神所要的团体人不仅是祂的彰显和代表，也是满足新郎的新妇。然而，只有当我们享受基督作我们的食物，我们才能被变化；只有当我们被变化，我们才能与别人建造起来；只有当我们与别人建造起来，基督才能在我们身上有完全的满足。我们就是神的彰显和代表，也是基督的新妇。

我们都知道，在我们里面、凭着我们、以我们自己，也就是在我们天然的生命里，我们绝不可能与别人是一。每一个天然的人都是乖僻的人，与人分开的人。一个丈夫在天然的状况下与妻子不能是一。虽然丈夫和妻子是地上最亲密的关系，但我们却是单独而乖僻，天然而分开的。在这样的状况下不可能是一。我们天然的人必须被基督吞没。我们必须学习如何在灵里接触基督并吃祂。我们必须学习如何否认己，拒绝我们天然的生命，并凭基督而活。这样，主就要在我们里面涌流，把我们从泥土变化成为宝石。然后，当我们与别人联结、相联并建造起来，神的目标就要达到。

我们必须看见这样一个见证的恢复，乃是有一班人操练这些事，因着他们是祂在地上的身体，就将一切尊贵、荣耀归给升天的元首。这样，在这地上就有新妇彰显神并满足基督（神建造的异象，三〇至三二页）。

参读：神建造的异象，第二章；三一神的启示与行动，第七篇；神人，第四章。

Christ by the Spirit is the tree of life, the real food for us to eat and enjoy. As we enjoy Christ in such a way, we will have the flowing of the living water within us, and by this flowing we will be transformed from clay into precious materials. Then as transformed materials we must be built up with others. We cannot be independent, precious Christians. We must learn to be related with others and very dependent. Finally, such a building will be the bride on this earth, the bride which will satisfy Christ.

The corporate man whom God is after is not only His expression and representative but also the bride to satisfy the Bridegroom. However, it is only when we are enjoying Christ as our food that we may be transformed, and it is only as we are being transformed that we may be built up with others, and it is only as we are built up with others that Christ will have full satisfaction with us. We will be the expression and representative of God as well as the bride of Christ.

We all know that in ourselves, by ourselves, and with ourselves—in our natural life—we can never be one with others. Every natural man is a peculiar man, a separate man. A husband in his natural state is not one with his wife. Although we may be in the closest relationship on earth as a husband and wife, we are individually peculiar and naturally divided. It is impossible in such a state to be one. Our natural life must be swallowed up by Christ. We must learn how to contact and feed on Christ in our spirit. We must learn how to deny our self, rejecting our natural life, and live by Christ. Then the Lord will flow within, transforming us from clay into precious stone. As we are united, related, and built up with others, God's goal will be attained.

We must see a recovery of such a testimony, a group of people who practice these things, giving all the honor and glory to the ascended Head because they are His Body on this earth. Then there will be a bride on this earth to express God and to satisfy Christ. (The Vision of God's Building, pp. 31-33)

Further Reading: The Vision of God's Building, ch. 2; The Triune God's Revelation and His Move, msg. 7; The God-men, ch. 4

约十四 6 “耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

十五 1 “我是真葡萄树，我父是栽培的人。”

启二二 14 “那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

关于伊甸园的启示，作圣经里神圣启示的开始，包含四件事（创二 8~14、18~24）。首先乃是生命树，作神永远经纶的中心（9 上）。第二，创世记二章十至十四节说到一道河，流分四道，达到地的四方。第三，在河流里有三种宝贵的材料：金、珍珠、红玛瑙（11~12）。在此这些材料是分散的，尚未建造在一起。第四，有一对夫妇，表征基督与召会（18~24，弗五 22~29）。妻子从丈夫（表征基督）而出，是丈夫沉睡（表征基督的死）时，神从他取出来的一部分（一条肋骨，表征基督复活的生命），神用这部分建造成一个女人（表征召会）（创二 21~22 上）。然后神把女人领到那人面前，使她与她丈夫成为一体，成为他的配偶，作他的扩增和彰显（22 下~24，约三 29 上、30，弗一 23）（神人，七〇页）。

## 信息选读

关于新耶路撒冷的启示，作圣经里神圣启示的结束，也包含四件事（启二一 1~二二 2）。首先有生命树，作神永远经纶的中心（二二 2）。第二，按照二十二章一节，有一道生命水的河，涌流达到地的四方（参二一 13）。第三，有三种宝贵的材料：金、珍珠、宝石。这些材料由经过过程并终极完成之三一神建造成一座城，就是新耶路撒冷城（18~21）。第四，

John 14:6 "Jesus said..., I am the way and the reality and the life; no one comes to the Father except through Me."

15:1 "I am the true vine, and My Father is the husbandman."

Rev. 22:14 "Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city."

The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, contains four matters (Gen. 2:8-14, 18-24). First, there is the tree of life as the center of God's eternal economy (v. 9a). Second, [there is] a river flowing into four heads to reach the four directions of the earth [vv. 10-14]. Third, at the flow of the river are three kinds of precious materials: gold, pearl, and onyx (vv. 11-12). Here these materials are scattered and not yet builded together. Fourth, there is a couple, signifying Christ and the church (vv. 18-24; Eph. 5:22-29, 32). The wife came out of the husband (signifying Christ) as a part (a rib, signifying the resurrection life of Christ) of him taken out of him in his sleep (signifying the death of Christ) by God, which part God built into a woman (signifying the church)—Gen. 2:21-22a. Then God brought the woman to the man and made her one flesh with him as her husband to be his counterpart as his increase and expression (vv. 22b-24; John 3:29a, 30; Eph. 1:23). (The God-men, pp. 62-63)

## Today's Reading

The revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, also contains four matters (Rev. 21:1—22:2). First, there is the tree of life as the center of God's eternal economy (22:2). Second, according to 22:1 a river of water of life flows to reach the four directions of the earth (cf. 21:13). Third, there are three kinds of precious materials: gold, pearls, and precious stones. These materials are built together into a city, the city of New Jerusalem, by the processed and consummated Triune God (21:18-21).

新耶路撒冷整座城是一对夫妇。经过过程并终极完成在基督里救赎的三一神是丈夫，救赎的三一神所拣选并救赎的人乃是妻子，由经过过程并终极完成的三一神借着基督的死与复活，用救赎之神的神圣生命作元素所产生，成为祂的配偶，作祂在永世的扩大与彰显（2、9，弗一23，三19）（神人，七〇至七一页）。

堕落的结果，使撒但这知识树进到人的肉体中。我们相信基督的结果，使神这生命树进到我们的灵里。因此，那从前在人身外园子中的两棵树，现今到了我们的里面，一棵在我们的肉体里，另一棵在我们的灵中。...保罗说，在他的肉体中没有善，只有罪〔罗七〕。罪实在就是撒但邪恶的性情。说罪住在我们的肉体中，意思就是说，撒但那邪恶者在我们的肉体中。八章十六节证明神在我们的里面。那里说，那灵自己同我们的灵见证。因此，每一个真正的基督徒都是伊甸园的缩影。你魂的心思代表你自己，你肉体中的罪代表撒但，而你灵中的那灵代表神。就像在伊甸园里，这三方在我们里面形成了三角的局面。

这三角局面的种子撒在创世记二章，它的生长是在罗马八章，在那里我们看到那两棵树的出现。六节说，“心思置于肉体，就是死；心思置于灵，乃是生命平安。”创世记二章的两棵树是客观的，罗马八章的两棵树是主观的。...从前我期盼将我肉体中的知识树连根拔去，但是我越对付，它越留在我里面。最后我发现了罗马八章。我看见另有一棵树住在我的灵里。因此在八章我们看到一个今日的伊甸园。二节说到生命之灵的律，释放我们脱离了罪与死的律。所以，在八章有两个律—生命的律和死的律。这两个律是在我们主观经历中两棵树的两个原则（创世记生命读经，二一七至二一八页）。

参读：神人，第四章；创世记生命读经，第十一、十三至十四篇。

Fourth, the entire city is a couple. The processed and consummated redeeming Triune God in Christ is the Husband. The chosen and redeemed people of the redeeming Triune God are the wife, produced by the processed and consummated Triune God through Christ's death and resurrection with the divine life of the redeeming God as the element to be His counterpart as His enlargement and expression in eternity (vv. 2, 9; Eph. 1:23; 3:19). (The God-men, p. 63)

As a result of the fall, Satan as the tree of knowledge came into man's flesh. As a result of our believing in Christ, God as the tree of life came into our spirit. Therefore, the two trees that were once in the garden outside of man are now within us, one in our flesh and the other in our spirit....Paul said in his flesh nothing good dwells, only sin [Rom. 7]. Sin is actually the evil nature of Satan. To say that sin dwells in our flesh means that Satan, the evil one, is in our flesh. Romans 8:16, a verse which proves that God is in us, says that the Spirit of God witnesses with our spirit. Thus, every genuine Christian is a miniature garden of Eden. The mind of your soul represents your self, sin in your flesh represents Satan, and the Spirit in your spirit represents God. As in the garden of Eden, the three parties form a triangular situation within us.

The seed of this triangular situation was sown in Genesis 2, and the growth of the seed is found in Romans 8, where we see the outcrop of the two trees. Romans 8:6 says that the mind set on the flesh is death and that the mind set on the spirit is life and peace. In Genesis 2 the two trees were objective; in Romans 8 they are subjective....In the past I expected to uproot the tree of knowledge in my flesh, but the more I dealt with it, the more it remained within me. Eventually I discovered Romans 8. I saw that there is another tree abiding in my spirit. Thus, in Romans 8 we find a present-day garden of Eden. Romans 8:2 mentions the law of the Spirit of life, which sets us free from the law of sin and death. Therefore, in Romans 8 we have two laws—the law of life and the law of death. These two laws are the two principles of the two trees in our subjective experience. (Life-study of Genesis, pp. 177-178)

Further Reading: The God-men, ch. 4; Life-study of Genesis, msgs. 11, 13-14



创二 10 “有一道河从伊甸流出来滋润那园子，从那里分为四道。”

启二二 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。”

随着这树有一道河（创二 10）。树既是生命的树，河也必定与生命有关。在圣经的结尾，我们也看见一道生命河在涌流，一棵生命树在生长（启二二 1~2）。在圣经的开头和结尾，我们都看见生命树和涌流着活水的河。在圣经中，河的观念也很重要。圣经在开头和结尾提到人的时候，也提到河。人接受神作生命，享受神的肥甘，得着解渴、滋润，得以生长并喜乐，都在于河（创世记生命读经，一七六页）。

### 信息选读

〔创世记二章〕里的河表征生命水的河，沿着这河长着生命树（启二二 1~2 与 1 注 2，注 3，及 2 注 1）。这河解除人的干渴并浇灌园子，使生命能生长。圣经的开始和末了，都有生命树，也有涌流着活水的河。

河从伊甸流出来，表征生命水的河从神流出来（启二二 1），指明神是给人喝的活水源头（参约四 10，七 37）（圣经恢复本，创二 10 注 1，注 2）。

〔启示录二十二章一节说到〕“神和羔羊的宝座”，一个宝座既为着神，也为着羔羊，表征神和羔羊乃是一——祂是羔羊神，是救赎的神，是神那救赎者。在永世里，坐宝座的神乃是我们救赎

### Morning Nourishment

Gen. 2:10 "And a river went forth from Eden to water the garden, and from there it divided and became four branches."

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."

Along with the tree there is a river (Gen. 2:10). Since the tree is a tree of life, the river must also be related to life. At the end of the Bible we also see a river of life flowing and a tree of life growing (Rev. 22:1-2). At the beginning and the end of the Bible we find the tree of life and a river flowing with living water. In the Scriptures the concept of the river is also crucial. When the Scripture mentions man, both in the beginning and at the end, it also mentions the river. For man to receive God as life, to enjoy the fatness of God, to quench thirst, to be watered, to grow, and to rejoice, all depends on the river. (Life-study of Genesis, pp. 141-142)

### Today's Reading

The river [in Genesis 2:10] signifies the river of water of life, along which the tree of life grows (Rev. 22:1-2 and footnotes 12, 13, and 21). This river quenched man's thirst and watered the garden that life might grow. At the beginning and the end of the Bible there are the tree of life and the river flowing with living water.

The river going forth from Eden signifies the river of water of life flowing forth from God (Rev. 22:1), indicating that God is the source of the living water for man to drink (cf. John 4:10; 7:37). (Gen. 2:10, footnotes 1 and 2)

The throne of God and of the Lamb [in Revelation 22:1], showing that there is one throne for both God and the Lamb, indicates that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity the very God who sits on the throne is our redeeming God,

的神·从祂的宝座有生命水的河流出来·作我们的供应和满足。这描述三一神—神、羔羊和生命水所象征的那灵—如何在祂元首权柄(宝座的权柄所含示的)之下·将自己分赐给祂所救赎的人·直到永远(启二二1注5)。

圣城的街道是纯金(二一21)·金象征神圣的性情。生命水的河在街道当中流着·表征神圣的生命在神圣的性情里涌流·作神赎民日常生活的唯一道路。哪里有神圣生命的涌流·哪里就有神圣的性情作圣别的道路·给神的百姓凭以行事;哪里有神圣性情的圣别道路·哪里就有神圣生命的涌流。神圣的生命和作圣别道路之神圣的性情·总是同行的。所以神生命水的河·是顺着神圣的道路便于应用的。我们是借着行在这生命的道路中·享受这生命水的河(启二二1注1)。

交通·原文意一同参与·共同分享。交通乃是永远生命的流出·并且实际上·就是所有已经接受并得着神圣生命之信徒里面永远生命的流。这是新耶路撒冷里生命水的流所描绘的(二二1)。因此·所有的真信徒都在这交通里(徒二42)。这交通是凭我们重生之灵里的那灵而得继续的·因此称为圣灵的交通(林后十三14)和(我们)灵的交通(腓二1)。我们信徒乃是在这永远生命的交通里·有分于父与子所是并为我们所作的一切;这乃是我们借着那灵的交通·享受父的爱和子的恩(林后十三14)。这样的交通首先是使徒在借着那灵享受父与子上所得的分·因此称为使徒的交通(徒二42)·以及约壹一章三节“我们〔使徒〕的交通”·就是与父并与祂儿子耶稣基督的交通。这是个神圣的奥秘。永远生命这奥秘的交通·应当视为约翰一书的主题(约壹一3注3)。

参读：创世记生命读经·第十二篇。

from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself to His redeemed under His headship (implied in the authority of the throne) for eternity. (Rev. 22:1, footnote 5)

The street of the holy city is pure gold (Rev. 21:21). Gold symbolizes the divine nature. That the river of water of life proceeds “in the middle of its street” signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. Where the divine life flows, there the divine nature is as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing. The divine life and the divine nature as the holy way always go together. Thus, God's river of water of life is available along this divine way, and we enjoy the river by walking in this way of life. (Rev. 22:1, footnote 6)

The Greek word [for fellowship] means joint participation, common participation. Fellowship is the issue of the eternal life and is actually the flow of the eternal life within all the believers, who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). All genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called “the fellowship of the Holy Spirit” (2 Cor. 13:14) and “fellowship of [our] spirit” (Phil. 2:1). It is in this fellowship of the eternal life that we, the believers, participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit (2 Cor. 13:14). Such a fellowship was first the apostles' portion in their enjoyment of the Father and the Son through the Spirit. Hence, in Acts 2:42 it is called “the fellowship of the apostles,” and in 1 John 1:3 “our [the apostles'] fellowship,” a fellowship with the Father and with His Son Jesus Christ. It is a divine mystery. This mysterious fellowship of the eternal life should be considered the subject of this Epistle. (1 John 1:3, footnote 3)

Further Reading: Life-study of Genesis, msg. 12

创二 11~12 “第一道名叫比逊，就是环绕哈腓拉全地的，在那里有金子。并且那地的金子是好的；在那里又有珍珠和红玛瑙。”

启二一 18、21 “墙是用碧玉造的，城是纯金的，如同明净的玻璃。...十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的...”

〔创世记二章十一至十二节说到〕河的涌流带来三样宝贵的材料：金子、珍珠和红玛瑙。这些材料预表三一神是神永远建筑之结构的基本元素。金预表父神同祂神圣的性情，那是人借着神的呼召得以有分的（彼后一 3~4），作为神永远建筑的基础；珍珠，一种树脂结成像珍珠的材料，预表子神在祂救赎并释放生命之死（约十九 34），并祂分赐生命之复活（十二 24，彼前一 3）中所产生的结果，作为神永远建筑的入口（参启二一 21 与注 1 一段）；以及红玛瑙，一种宝石，预表灵神同祂变化工作所产生的结果（林后三 18），为着建造神永远的建筑。新耶路撒冷就是由金、珍珠和宝石这三类材料构成的（启二一 11、18~21）。

在人里面神圣生命的涌流，将神圣的性情带到人里面（彼后一 4），使人重生（彼前一 3），将人变化成基督荣耀的形像（林后三 18）。因此，尘土所造的人（7），成为变化过的宝贵材料，为着神的建造，终极完成于新耶路撒冷（圣经恢复本，创二 12 注 1）。

## 信息选读

金、银、宝石，表征在三一神的美德和属性上，对基督的各种经历。使徒和属灵的信徒，

## Morning Nourishment

Gen. 2:11-12 "The name of the first [branch] is Pishon; it is the one that goes around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there."

Rev. 21:18, 21 "And the building work of its wall was jasper; and the city was pure gold, like clear glass."... "And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl..."

The flow of the river issued in three precious materials: gold, bdellium, and onyx. These materials typify the Triune God as the basic elements of the structure of God's eternal building. Gold typifies God the Father with His divine nature, which man may partake of through God's calling (2 Pet. 1:3-4), as the base of God's eternal building; bdellium, a pearl-like material produced from the resin of a tree, typifies the produce of God the Son in His redeeming and life-releasing death (John 19:34) and His life-dispensing resurrection (John 12:24; 1 Pet. 1:3), as the entry into God's eternal building (cf. Rev. 21:21 and footnote 1, par. 1); and onyx, a precious stone, typifies the produce of God the Spirit with His transforming work (2 Cor. 3:18) for the building up of God's eternal building. The New Jerusalem is constructed of these three categories of materials—gold, pearl, and precious stones (Rev. 21:11, 18-21). See footnote 211, paragraph 2, in Revelation 21.

The flowing of the divine life in man brings the divine nature into man (2 Pet. 1:4), regenerates man (1 Pet. 1:3), and transforms man into the glorious image of Christ (2 Cor. 3:18). Thus, man, who was created of dust (Gen. 2:7), becomes transformed precious materials for God's building, which will consummate in the New Jerusalem. (Gen. 2:12, footnote 1)

## Today's Reading

Gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God. It is with these that

都是用这些在基督这唯一的根基上建造召会。金表征父的神圣性情及其一切属性；银表征救赎的基督，及其身位与工作的一切美德和属性；宝石表征那灵变化的工作，及其一切属性。这些宝贵的材料，都是我们在灵里借着圣灵，有分于并享受基督而产生的。只有这些才适于神的建造。

召会既是神的耕地，有栽种、浇灌、生长，就应当生产植物；但建造召会的正确材料却是金、银、宝石，这些都是矿物。因此，这里含示变化的意思。我们不仅需要要在生命里长大，也需要要在生命里变化( 圣经恢复本·林前三12注1·注2)。

召会是生长基督的耕地，耕地所生长的每一项出产都是基督。耕地所出产的包括基督的各方面，基督是奶、蔬菜和肉。召会长出基督，所有的圣徒吃基督。最终，借着消化、吸收并新陈代谢，基督成为我们，我们也成为祂。这样，我们就是为着建造的正确材料。

我盼望在主恢复里的众圣徒都会看见，我们是神的耕地生长基督，也是神的建筑，祂的居所。我们需要真正的建造。要有这建造，我们必须借着使自己减少，并使基督在我们里面扩增而长大。这真正长大与建造的结果，就是我们对任何人、事、物都没有偏爱。这也就是说，我们不拣选任何地方。我们只乐于作主身体的肢体，在基督里长大。倘若这是我们的光景，那么无论我们在哪里，我们都会与众圣徒配搭，无论他们亲切或粗鲁。真实的建造乃是使我们自己减少，并使基督扩增，直到我们众人都达到了基督丰满之身材的度量( 哥林多前书生命读经，三二九、三二四页)。

参读：哥林多前书生命读经，第三十至三十一篇。

the apostles and all spiritual believers build the church on the unique foundation of Christ. Gold may signify the divine nature of the Father with all its attributes, silver may signify the redeeming Christ with all the virtues and attributes of His person and work, and precious stones may signify the transforming work of the Spirit with all its attributes. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

As God's cultivated land with planting, watering, and growing, the church should produce plants; but the proper materials for the building of the church are gold, silver, and precious stones, all of which are minerals. Hence, the thought of transformation is implied here. We need not only to grow in life but also to be transformed in life. (1 Cor. 3:12, footnote 2)

The church is a farm to grow Christ. Every item of the produce grown on the farm is Christ. The farm produce includes many different aspects of Christ. Christ is the milk, the vegetables, and the meat. The church grows Christ, and all the saints eat Christ. Eventually, through digestion, assimilation, and metabolism, Christ becomes us, and we become Him. Then we are the proper materials for the building.

I hope that all the saints in the Lord's recovery will see that we are God's farm to grow Christ and also God's building, His dwelling place. We need the genuine building. To have this building we must grow by having ourselves reduced and by having Christ increased within us. The result of this genuine growth and building is that we do not have preferences for any person, matter, or thing. It also means that we do not have any choice of place. We are happy simply to be members in the Lord's Body, growing in Christ. If this is our condition, then wherever we may be, we shall coordinate with all the saints, no matter whether they are kind or coarse. The real building is to have ourselves reduced and to have Christ increased until we arrive at the measure of the stature of the fullness of Christ. (Life-study of 1 Corinthians, pp. 273, 269)

Further Reading: Life-study of 1 Corinthians, msgs. 30-31

创二 22 “耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。”

弗五 25~27 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会...”

神要为自己产生一个补满，就首先成为人（约一 14），由神创造亚当所预表（罗五 14）。...亚当沉睡，为着产生夏娃作他的妻子，预表基督在十字架上的死，为着产生召会作祂的配偶（弗五 25~27）。借着基督的死，祂里面的神圣生命得以释放；借着祂的复活，祂释放的神圣生命得以分赐到祂的信徒里面，为着构成召会（见约十九 34 注 1）。借着这样的过程，神在基督里已经把祂自己连同祂的生命和性情，作到人里面，使人可以在生命和性情上与神一样，好作祂的配偶与祂相配。

从亚当裂开的肋旁所取出的肋骨，预表基督那不能折断、不能毁坏之永远的生命（来七 16），从祂被扎的肋旁流出来（约十九 34），好将生命分赐给祂的信徒，以产生并建造召会作祂的补满（圣经恢复本，创二 21 注 1，注 2）。

### 信息选读

〔创世记二章二十二节〕不说夏娃是创造的，乃说她是建造的。用亚当肋旁取出的肋骨建造成夏娃，预表召会是用复活的生命建造的，这复活的生命乃是基督借着在十字架上的死所释放出来，并在祂的复活里分赐到祂信徒里面的（约十二 24，彼前一 3）。召会作为真夏娃，乃是

### Morning Nourishment

Gen. 2:22 "And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man."

Eph. 5:25-27 "Husbands, love your wives even as Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious..."

In order to produce a complement for Himself, God first became a man (John 1:14), as typified by God's creation of Adam (Rom. 5:14)...Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27). Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church (see footnote 341 in John 19). Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart. (Gen. 2:21, footnote 1)

The rib taken from Adam's opened side typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16), which flowed out of His pierced side (John 19:34) to impart life to His believers for the producing and building up of the church as His complement. (Gen. 2:21, footnote 2)

### Today's Reading

[Genesis 2:22] does not say that Eve was created but that she was built. The building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection (John 12:24; 1 Pet. 1:3). The church as the real Eve is the totality of Christ in all His

基督在祂所有信徒里的总和。唯有那出于基督同祂复活生命的，才能作祂的补满和配偶，就是基督的身体（林前十二 12，弗五 28~30）（圣经恢复本，创二 22 注 1）。

夏娃自亚当取出，又被带回亚当，与他成为一体（创二 24）；照样，从基督所产生的召会，也要归回基督（弗五 27，启十九 7），与祂成为一灵（林前六 17）（创二 22 注 3）。

首先，神成为人；其次，这位有神圣生命和性情的人，经过死与复活，繁衍到许多信徒里面，使他们成为众肢体，组成真夏娃，和祂相配，成为祂的补满。借着这样的过程，神在基督里带着祂的生命和性情，就作到人里面，使人有祂同样的生命和性情，好与祂相配，作祂的补满。

亚当从沉睡中醒来，立即看见用他肋骨建造的夏娃在他面前。照样，当基督从死人中复活（林前十五 20），召会也借着祂神圣的生命产生了。借着祂的死，祂里面神圣的生命得以释放出来；借着祂的复活，这释放出来的神圣生命得以分赐到我们信祂的人里面。所以圣经说，我们借耶稣基督从死人中复活，得了重生（彼前一 3）。祂是那落在地里，又结出许多子粒的麦子（约十二 24）。我们就是那许多子粒，借祂复活的生命所重生。因着我们是重生的人，有祂作生命，并凭祂而活，我们就构成了祂的召会，就是在复活中的真夏娃。

当亚当看见夏娃，就说，“这一次这是我骨中的骨，肉中的肉。”（创二 23）当基督看见召会，祂也许曾这样说，“我看过牲畜、狮子、乌龟、鱼和鸟，但没有一样能配我。这一次这是我骨中的骨，肉中的肉，因为召会是借着我的死与复活产生的。召会出自于我，召会和我能成为一。”（创世记生命读经，二六九至二七一页）

参读：创世记生命读经，第十七篇；神中心的思想，第四至五章；神圣启示的中心路线，第七篇。

believers. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ (1 Cor. 12:12; Eph. 5:28-30). (Gen. 2:22, footnote 1)

As Eve was taken out of Adam and brought back to Adam to be one flesh with him (Gen. 2:24), so the church produced out of Christ will go back to Christ (Eph. 5:27; Rev. 19:7) to be one spirit with Him (1 Cor. 6:17). (Gen. 2:22, footnote 3)

Firstly, God became a man. Then this man with the divine life and nature was multiplied through death and resurrection into many believers who become the many members to compose the real Eve to match Him and to complement Him. It is through this process that God in Christ has been wrought into man with His life and nature that man in life and nature can be the same as He is in order to match Him as His complement.

When Adam awoke from his sleep, he immediately discovered that Eve, who was builded with his rib, was present. Likewise, when Christ was resurrected from the dead (1 Cor. 15:20), the church was brought forth with His divine life. Through His death the divine life within Him was released and through His resurrection this released, divine life was imparted into us who believe in Him. So, the Bible says that through His resurrection we were regenerated (1 Pet. 1:3). He was the grain of wheat that fell into the ground and died and produced many grains (John 12:24). We are the many grains who have been regenerated with His resurrection life. As regenerated ones who have Him as life and who live by Him, we compose His church, the real Eve in resurrection.

When Adam saw Eve he said, "This time this is bone of my bones and flesh of my flesh" (Gen. 2:23). When Christ saw the church He might have said, "I have seen the cattle, lions, turtles, fishes, and birds, but none of them could match Me. This time it is bone of My bones and flesh of My flesh, for the church is produced by My death and resurrection. The church comes out of Me. The church and I can be one." (Life-study of Genesis, pp. 219-221)

Further Reading: Life-study of Genesis, msg. 17; The Central Thought of God, chs. 4-5; The Central Line of the Divine Revelation, msg. 7

Hymns, #972

768 终极的显出 — 神中心的思想

7 7 7 7 (英 972)

F 大调

4/4

3 · 2 1 4 | 3 · 2 1 - | 2 · 1 7 6 | 5 · 4 3 - |

一 啊, 神中心的观念, 乃是与人相联结,

3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 - - - ||

祂来作人的一切,使祂计划得成全。

二 人是被造的瓦器, 有灵、有魂也有体;  
人可取神作生命, 借此与神成为一。

三 借着生命的流通, 人变宝石为神用;  
适合为神造居所, 让神彰显祂光荣。

四 这是圣城神所建, 这是居所神所羨;  
这是新耶路撒冷, 完满成全神心愿。

五 这是众圣的建造, 这是神、人的相调;  
原是父神所筹划, 满足神、人的需要。

六 神和羔羊的宝座, 在这荣耀的居所;  
从这掌权的中心, 流出圣灵生命河。

七 基督乃是生命树, 长在河的两岸处;  
结出神圣生命果, 供应众圣作食物。

八 神在基督里作光, 透过全城来照亮;  
死亡之夜全驱尽, 神圣之光照辉煌。

九 神在人里,人在神, 互为居所来藏身;  
人的内容乃是神, 神的表现乃是人。

1

Lo, the central thought of God

Is that He be one with man;

He to man is everything

That He might fulfill His plan.

2

Earthen vessel man was made—

Body, soul, and spirit too,

God as life that he may take

And with Him have oneness true.

3

By the flow of life divine,

Man becomes a precious stone

Fit for building God's abode,

That His glory might be known.

4

'Tis the city God hath built,

'Tis the dwelling God requires,

'Tis the new Jerusalem

Which fulfills His heart's desires.

5

'Tis the building of the saints,

'Tis the blend of God and man,

Purposed by the Father's will

Long before the world began.

6

In its center, as its pow'r,

Is the throne of Christ and God,

Whence doth flow the stream of life

As the Spirit's living flood.

7

Christ, the tree of life, is there

In the flowing of the stream,

Yielding fruit of life divine

As the food of life supreme.

8

God in Christ, the glorious light,

Thru the city brightly shines,

Scattering all the deathly night

With its light of life divine.

9

God in man and man in God

Mutual dwelling thus possess;

God the content is to man,

And the man doth God express.





#### 在基督里的创造为着完成神的定旨

读经：创一 1，启四 11，约一 3，来一 2，十一 3，  
启三 14，西一 15 ~ 17

#### 纲 目

#### 周 一

#### 壹 “起初神创造诸天与地”——创一 1：

##### 一 这里的“起初”，指时间的开始——参约一 1：

- 1 时间开始于宇宙的创造，继续直到白色大宝座前未了的审判——启二十 11 ~ 15。
- 2 时间乃是为着完成神在已过永远里，为着将来的永远所立的永远定旨——弗三 11。

##### 二 创世记一章一节的“神”，希伯来文是“伊罗欣”（Elohim），意，大能者；这里的希伯来名字是复数，而动词“创造”却是单数；这乃是神圣三一的种子：

- 1 神是一，但祂也是三一父、子、灵——赛四五 5，林前八 4，提前二 5，太二八 19。
- 2 神是三一神；创造的那一位乃是三一神。

#### Creation in Christ for the Fulfillment of God's Purpose

Scripture Reading: Gen. 1:1; Rev. 4:11; John 1:3; Heb. 1:2; 11:3; Rev. 3:14; Col. 1:15-17

#### Outline

#### DAY 1

#### I. “In the beginning God created the heavens and the earth”—Gen. 1:1:

##### A. *Beginning here* refers to the beginning of time—cf. John 1:1:

1. Time began at the creation of the universe and continues until the final judgment at the great white throne—Rev. 20:11-15.
2. Time is for the accomplishing of God's eternal purpose, which God made in eternity past for eternity future—Eph. 3:11.

##### B. *The Hebrew word for God in Genesis 1:1 is Elohim, meaning “the Mighty One”; the Hebrew name here is plural, but the verb created is singular; this is a seed of the Trinity:*

1. God is one, but He is also three—the Father, the Son, and the Spirit—Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5; Matt. 28:19.
2. God is the Triune God; it was the Triune God who created.

### 三 神是唯一的创造者；唯有神能创造—可十三 19，弗三 9，启四 11：

- 1 创世记一章一节里的“创造”一辞，是指从无生出有来。
- 2 神是“创造宇宙和其中万物的神”（徒十七 24）；祂是“那创造天、地、海和其中万物的活神”（十四 15）。

## 周 二

### 四 神创造的动机是要完成祂的心愿，满足祂的喜悦—弗一 5、9。

### 五 神创造的定旨是要荣耀祂的儿子，并且特别要在人身上，借着神的儿子彰显神自己；神的儿子乃是神的具体化身以及神的形像，彰显—西一 15 ~ 19，二 9，诗十九 1 ~ 2，罗一 20，提前三 16。

### 贰 “你创造了万有，并且万有是因你的旨意存在并被创造的”—启四 11：

#### 一 神创造之工的根据乃是神的旨意与计划—弗一 9 ~ 10：

- 1 神有一个旨意，按着这旨意祂有了计划—三 11。
- 2 照着祂的旨意与计划，祂就创造了万有—9 节。

#### 二 神的旨意（意愿）乃是神的愿望；神的意愿是祂所想要作的—一 9：

- 1 神的喜悦是出于神的意愿；祂的喜悦具体表现在祂的意愿里，所以祂的意愿在先—5 节。
- 2 神的旨意乃是神为完成祂定旨而有的定意—11 节，林前一 1。

### C. *God is the unique Creator; only God can create—Mark 13:19; Eph. 3:9; Rev. 4:11:*

1. The word created in Genesis 1:1 means to bring something into existence out of nothing.
2. God is the One “who made the world and all things in it” (Acts 17:24); He is “the living God, who made heaven and earth and the sea and all things in them” (14:15).

## DAY 2

### D. The motive of God’s creation was to fulfill God’s desire and to satisfy His good pleasure—Eph. 1:5, 9.

### E. The purpose of God’s creation is to glorify the Son of God and to manifest God Himself, especially in man through His Son, who is the embodiment of God and the image, the expression, of God—Col. 1:15-19; 2:9; Psa. 19:1-2; Rom. 1:20; 1 Tim. 3:16.

## II. “You have created all things, and because of Your will they were, and were created”—Rev. 4:11:

### A. *The basis of God’s work in creation was God’s will and plan—Eph. 1:9-10:*

1. God has a will, and according to this will, He conceived His plan—3:11.
2. According to His will and plan, He created all things—v. 9.

### B. *God’s will is God’s wish; God’s will is what He wants to do—1:9:*

1. God’s good pleasure is of God’s will; His good pleasure is embodied in His will, so His will comes first—v. 5.
2. God’s will is His determination for the carrying out of His purpose—v. 11; 1 Cor. 1:1.

## 周 三

三 神是一位有定旨的神，有祂自己喜悦的旨意；祂为着自己的旨意，创造了万有，好成就并完成祂的定旨—启四 11，弗三 9 ~ 11，西一 9：

- 1 神的旨意就是祂心头的愿望，是祂与人的调和，也是祂永远计划的完成—弗一 5、9、11，五 17。
- 2 神的旨意是要为基督得着一个身体，作祂的丰满，祂的彰显—罗十二 2、5，弗一 5、9、11、22 ~ 23。
- 3 神创造诸天与地，开始实施神永远的计划，以完成神的心意，使祂在宇宙中在人身上得着完满的彰显—创一 1，弗三 11、21。

四 我们需要充分认识神的旨意—西一 9：

- 1 歌罗西一章九节里神的旨意是指神永远定旨的意愿，神关于基督之经纶的意愿—弗一 5、9、11。
- 2 充分认识神的旨意，意思就是对神的计划有启示，以致我们知道神在这宇宙中计划要作的—启四 11。

## 周 四

叁 “万物是借着祂 [话] 成的；凡已成的，没有一样不是借着祂成的” —约一 3：

- 一 虽然创造是神的工作，但神创造的凭借乃是神的儿子和神的话—西一 15 ~ 16，来一 2，十一 3，约一 3，诗三三 6、9。
- 二 因着神是万有的创造者，而基督就是神，所

## DAY 3

C. *God is a God of purpose, having a will of His own pleasure, and He created all things for His will so that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9:*

1. God's will is His heart's desire, His mingling with man, and the fulfillment of His eternal plan—Eph. 1:5, 9, 11; 5:17.
2. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.
3. God's creation of the heavens and of the earth began the fulfillment of His eternal plan to carry out His intention to have a full expression in man in the universe—Gen. 1:1; Eph. 3:11, 21.

D. *We need to be filled with the full knowledge of God's will—Col. 1:9:*

1. God's will in Colossians 1:9 is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.
2. To have the full knowledge of God's will is to have the revelation of God's plan so that we may know what God plans to do in the universe—Rev. 4:11.

## DAY 4

**III. “All things came into being through Him [the Word], and apart from Him not one thing came into being which has come into being”—John 1:3:**

- A. *Although creation was God's work, the means of His creation were the Son of God and the Word of God—Col. 1:15-16; Heb. 1:2; 11:3; John 1:3; Psa. 33:6, 9.*
- B. *Since God is the Creator of all things and since Christ is God, Christ*

以基督是万有的创造者，并且万物也是借着祂成的一来一 10，诗一〇二 25。

*is the Creator of all things and also the means through which all things came into being—Heb. 1:10; Psa. 102:25.*

三 我们在约翰一章三节看见，万物是借着基督这话而成的：

C. In John 1:3 we see that all things came into being through Christ as the Word:

- 1 万物是借着祂成的，没有一样不是借着祂成的，这意思就是离了祂，没有一样能存在—3 节。
- 2 创造就是借着话称无为有；话乃是凭借和范围—罗四 17，来十一 3，约一 3。
- 3 借着基督作话，就是凭借，万物产生了；所以，基督是创造者，也是万物凭以并借以被造的凭借—来一 10，约一 3。

1. For all things to come into being through Him and for nothing to come into being apart from Him means that apart from Him nothing has existence—v. 3.
2. Creation is calling things not being as being through the Word; the Word is both the means and the sphere—Rom. 4:17; Heb. 11:3; John 1:3.
3. Through Christ as the Word, the means, all things came into being; therefore, Christ is both the Creator and the means by which and through which all things were created—Heb. 1:10; John 1:3.

## 周 五

## DAY 5

四 基督“用祂大能的话维持、载着并推动万有”——来一 3：

D. Christ upholds “all things by the word of His power”—Heb. 1:3:

- 1 在创造万有以后，基督成了维持、载着并推动万有者；祂不仅是创造者和创造的凭借，也是维持、载着并推动者。
- 2 祂创造了宇宙，如今用祂大能的话维持、载着并推动宇宙。

1. After creating all things, Christ became the Upholder of all things; He is not only the Creator and the means of creation but also the Upholder.
2. He created the universe, and now He upholds it by the word of His power.

五 基督是“神创造之物的元始”；这是指主乃是神创造之物的起源或根源，含示祂是神工作中不变永存的根源—启三 14。

E. Christ is “the beginning of the creation of God”; this refers to the Lord as the origin or source of God’s creation, implying that He is the unchanging and ever-existing source of God’s work—Rev. 3:14.

肆 “万有，无论是在诸天之上的、在地上的…，都是在祂里面造的；万有都是借着祂并为着祂造的；…万有也在祂里面

**IV. “In Him all things were created, in the heavens and on the earth...; all things have been created through Him and unto Him...And all things cohere in Him”—**

## 得以维系”——西一 16 ~ 17:

### 一 “在祂里面”·指在基督人位的能力里——16 节:

- 1 万有都是在基督所是的能力里被造的。
- 2 一切受造之物·都带着基督内在能力的特征。

### 二 “借着祂”·指明基督是主动的凭借；借这凭借·万有的创造才得依次完成——16 节。

### 三 “为着祂”·或·归于祂·指明基督是一切受造之物的归结；万有的被造乃是为着归于祂·为祂所有——16 节。

## 周 六

### 四 “在里面”、“借着”并“为着”·指明基督与创造有主观的关联——16 节:

- 1 祂不是仅仅作客观的创造者·客观地创造宇宙。
- 2 基督不是站在一旁·称一切为有；反之·创造的过程乃是在祂人位的能力里进行的；基督是宇宙中唯一的能力。
- 3 祂不仅仅是客观的创造者·也是创造借以依次完成的主观凭借。
- 4 创造是凭基督人位的能力·借祂为主动的凭借·并归于祂这目标。

### 五 “万有也在祂里面得以维系”·意指万有靠着基督作联系的中心·得以维系·互相结合在一起·如同轮子的轮辐靠着轮轴作中心·得以联系在一起——17 节。

## Col. 1:16-17:

### A. *In Him means in the power of Christ's person—v. 16:*

1. All things were created in the power of what Christ is.
2. All creation bears the characteristics of Christ's intrinsic power.

### B. *Through Him indicates that Christ is the active instrument through which the creation of all things was accomplished in sequence—v. 16.*

### C. *Unto Him indicates that Christ is the end of all creation; all things were created unto Him for His possession—v. 16.*

## DAY 6

### D. *In, through, and unto indicate that Christ is related to creation in a subjective way—v. 16:*

1. He did not create the universe merely in an objective way, as an objective Creator.
2. Christ did not stand apart and call everything into being; on the contrary, the process of creation took place in the power of His person, the unique power in the universe.
3. He was not merely an objective Creator but also the subjective instrument through which creation was processed.
4. Creation took place in the power of Christ's person, through Him as the active instrument, and unto Him as the goal.

### E. *All things cohere in Him means that all things cohere, subsist together, in Christ as the holding center, just as the spokes of a wheel are held together by the hub at their center—v. 17.*

六 “一切受造之物的首生者”，是指基督在一切受造之物中居首位，因为基督在万有中居首位—15 ~ 18 节。

*F. Firstborn of all creation refers to Christ's preeminence in all creation, for Christ has the first place in all things—vv. 15-18.*

创一 1 “起初神创造诸天与地。”

弗三 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。”

圣经是以“起初”开头的。创世记一章一节说，“起初神创造诸天与地。”那里的“起初”与约翰一章一节的“太初”，意义完全不同。创世记里的“起初”是表明时间的起头，因为那是指神的创造。因此，创世记一章一节是说到神创造万物时间的开始。然而在约翰一章一节的“太初”，是说到已过无始的永远。创世记一章的起初开始于神创造的时候，但约翰一章的太初是在创造以先。换句话说，创世记一章的起初是时间的起首；约翰福音的太初是未有时间以前的太初，指已过无始的永远（约翰福音生命读经，二〇至二一页）。

### 信息选读

时间开始于宇宙的创造，继续直到白色大宝座前末了的审判（启二十 11~15）。时间乃是为着完成神在已过永远里，为着将来的永远所立的永远定旨（弗三 11）（圣经恢复本·创一 1 注 1）。

〔创世记一章一节里的“神”，希伯来文是〕Elohim，伊罗欣，意，大能者。这里的希伯来名字是复数，而动词“创造”却是单数。不仅如此，二十六节用复数代名词“我们”和“我们的”说到神，而二十七节原文却用代名词“祂”（中文未译）和“祂的”（中文译为“自己的”）。这乃是神三一的神子。神是一（赛四五 5，林前八 4，提前二 5），但祂也是三一父、子、灵（太二八 19）。祂

### Morning Nourishment

Gen. 1:1 "In the beginning God created the heavens and the earth."

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."

The Bible begins with the words, "In the beginning." However, what Genesis 1:1 says is different from John 1:1....Although two books, Genesis and John, start with the same phrase, the meaning of each is absolutely different. The phrase in the beginning in Genesis denotes the beginning of time, for it refers to God's creation. Therefore Genesis 1:1 refers to the beginning of time in which God created all things. The meaning of this phrase in John 1:1 is different, for it refers to eternity in the past without a beginning. The beginning in Genesis 1 starts from the time of creation, but the beginning in John 1 is before the time of creation. In other words, the beginning in Genesis 1 is the beginning of time, and the beginning in John is the beginning before time existed; it refers to eternity past without a beginning. (Life-study of John, pp. 17-18)

### Today's Reading

Time began at the creation of the universe and continues until the final judgment at the great white throne (Rev. 20:11-15). Time is for the accomplishing of God's eternal purpose, which God made in eternity past (Eph. 3:11) for eternity future. (Gen. 1:1, footnote 2)

[God in Genesis 1:1 is the Hebrew word] Elohim, meaning the Mighty One. The Hebrew name here is plural, but the verb created is singular. Furthermore, in verse 26 the plural pronouns Us and Our are used in reference to God, whereas in verse 27 the pronouns He and His are used. These are seeds of the Trinity. God is one (Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5), but He is also three—the Father, the Son, and the Spirit (Matt. 28:19). He is the Triune God. It was the Triune God who created. (Gen. 1:1, footnote 3) Only God can create. To create means to bring something into existence

是三一神。创造的那一位乃是三一神(创一1注2)。唯有神能创造。创造的意思是使某样东西从无到有。神是唯一的创造者(新约总论第一册,一七二页)。

保罗在行传十七章二十四节说到创造宇宙和其中万物的神;这话主要是针对以彼古罗派说的,他们是无神论者,并不相信神。他们不相信造物主,也不相信神圣的管理照顾。所以,保罗继续针对以彼古罗派说,神是天地的主。这一位完全被以彼古罗派所忽略。保罗进一步指出,神自己将生命、气息、万物赐给万人;这些乃是神的供应。神供应万物,使人可以生活。以彼古罗派不相信造物主,祂是将生命所需的一切供应人类的天地之主。

保罗在十七章的传讲非常好。他在会堂里与犹太人辩论时,用的是圣经;但他对崇尚哲学的以彼古罗派传讲时,就说到创造。

保罗在十七章二节和二十四至二十五节所作的,与他在十三至十四章所作的相似。在十三章,他用犹太人的圣经为根据,传讲复活的基督;但在十四章,他对异教徒的传讲乃是基于神的创造。不过,保罗在十四章和十七章虽然都是用创造来传讲;但他在这两章的发表有点不同。他在十四章告诉异教徒,那“创造天、地、海和其中万物的活神...为自己未尝不显出证据来,就如常施恩惠,从天降雨,赏赐丰年,叫你们饮食饱足,满心快乐”〔15~17〕。那里的话不是很有哲学性。相对之下,保罗在十七章对抗以彼古罗派错误教训的话,却相当有哲学性。保罗在这里宣告有一位造物主,天地的主,祂供应人类在地上生活所需的生命、气息和一切(使徒行传生命读经,四六五至四六六页)。

参读:约翰福音生命读经,第二篇;使徒行传生命读经,第四十七篇。

out of nothing. God is the unique Creator. (The Conclusion of the New Testament, p. 146)

In Acts 17:24 Paul speaks of the God who made the world and all things in it. This word was directed mainly against the Epicureans, who, as atheists, did not believe in God. They believed neither in the Creator nor in the divine provision. Therefore, continuing to speak against the Epicureans, Paul went on to say that God is the Lord of heaven and earth. This One was absolutely ignored by the Epicureans. Furthermore, Paul pointed out that God Himself gives to all life and breath and all things. These are the divine provisions. God provides all things so that man may live. The Epicureans did not believe in the Creator, the Lord of heaven and earth who provides all the necessities of life for human beings.

Paul's preaching in Acts 17 is very good. When he was reasoning with the Jews in the synagogues, he used the Scriptures. But when he was preaching to the philosophical Epicureans, he referred to the creation.

What Paul did in 17:2 and 17:24 and 25 is similar to what he did in chapters 13 and 14. In chapter 13 he used the Jewish Scriptures as the basis for preaching the resurrected Christ. But in chapter 14 his preaching to the heathen was based on God's creation. However, there is a difference in Paul's use of the creation in his preaching in chapters 14 and 17; his utterance in these chapters is somewhat different. In chapter 14 he told the heathen that the “living God, who made heaven and earth and the sea and all things in them...did not leave Himself without witness, in that He did good by giving you rain from heaven and fruitful seasons, filling your hearts with food and gladness” (14:15, 17). There his word was not very philosophical. By contrast, Paul's word to counter the false teachings of the Epicureans in chapter 17 is quite philosophical. Here Paul declares that there is a Creator, the Lord of heaven and earth, and that He provides life, breath, and everything necessary for man's living on earth. (Life-study of Acts, pp. 404-405)

Further Reading: Life-study of John, msg. 2; Life-study of Acts, msg. 47



弗一 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。”

启四 11 “我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。”

〔创世记一章一节〕的“创造”是指从无生出有来，与二章四节的“造”，和七节的“塑造”不同，后二者是指把已经存在的东西拿来，用以产生其他的东西。

神创造的动机是要完成祂的心愿，满足祂的喜悦（弗一 5、9）。神创造的定旨是要荣耀祂的儿子（西一 15~19），并且特别要在人身上（提前三 16），借着祂的儿子基督彰显神自己（诗十九 1~2，罗一 20...）；基督乃是神的具体化身以及神的形像，彰显（西二 9，一 15）。神创造的根据，乃是神的旨意和计划（弗一 10...）。神创造的凭借，乃是神的儿子（西一 15~16，来一 2下）和神的话（十一 3，约一 1~3），这二者都是基督（一、18，启十九 13）（圣经恢复本，创一 1注 3）。

### 信息选读

神的创造...启示祂在宇宙中的心愿，显明祂在永远里的目的。我们所作的事都表达我们的愿望。虽然我们并没有说多少话，但我们所作的事就显明我们的目的。神创造诸天，创造地连同其上的万物，到末了又按着祂的形像造人，并给人权柄管理一切受造之物，祂必定有个目的。借着祂的创造，我们能看出神有一个心愿和目的。

按照以弗所一章五节和九节的话，神原初创造的动机是祂的心愿和喜悦。神完成祂原初的创造，

### Morning Nourishment

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

Rev. 4:11 "You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created."

Created [in Genesis 1:1], denoting to bring something into existence out of nothing, differs from made in 2:4 and formed in 2:7, the latter two denoting to take something that already exists and use it to produce something else.

The motive of God's creation was to fulfill God's desire and to satisfy His good pleasure (Eph. 1:5, 9). The purpose of God's creation is to glorify the Son of God (Col. 1:15-19) and to manifest God Himself (Psa. 19:1-2; Rom. 1:20...), especially in man (1 Tim. 3:16) through His Son, Christ, who is the embodiment of God and the image, the expression, of God (Col. 2:9; 1:15). The basis of God's creation is God's will and plan (Eph. 1:10...). The means of God's creation were the Son of God (Col. 1:15-16; Heb. 1:2b) and the Word of God (Heb. 11:3; John 1:1-3), both of whom are Christ (John 1:1, 18; Rev. 19:13). (Gen. 1:1, footnote 4)

### Today's Reading

God's creation...reveals His desire in the universe and manifests His purpose in eternity. Anything we make expresses our desire. Although we may not say much, the thing we make manifests our purpose. When God created the heavens, the earth with so many items, and eventually man in His own image and with authority over all created things, He surely had a purpose. By His creation we can see that God had a desire and a purpose.

According to Ephesians 1:5 and 9, the motive of God's original creation was His desire and pleasure. God carried out the original creation to fulfill

是为着完成祂的心愿并满足祂的喜悦。祂愿意也喜爱创造，因此祂作了这事，为要叫自己喜悦。

神创造的根据乃是神的旨意与计划（10）。启示录四章十一节清楚告诉我们，万有是因神的旨意被创造的。神有一个旨意，按着这旨意祂有了计划，照着这旨意与计划，祂就创造了万有（创世记生命读经，一一至一三页）。

我们已看过，神圣启示的中心路线开始于神。然后神圣的启示给我们看见神的经纶和神的分赐。在整本圣经里可以看见神自己、神的经纶和神的分赐。这三项乃是神圣启示的中心路线。这神圣的启示向我们启示三个主要的实体：神自己、神的经纶和神的分赐。

神的经纶乃是出于神的意愿、定旨、喜悦和决议。...神的意愿乃是神的愿望，神的渴望。神的意愿是祂所愿望要作的，和祂所想要作的。神的喜悦是出于神的意愿。以弗所一章五节说到“祂意愿所喜悦的”。祂的喜悦具体表现在祂的意愿里，所以祂的意愿在先。神的意愿隐藏在神里面，是一个奥秘，因此九节说到“祂意愿的奥秘”。在永远里，神定了一个意愿。这意愿隐藏在祂里面；因此，这意愿是个奥秘。神的意愿，就是隐藏在神里面的奥秘，结果带来神的经纶，安排（三九）。从神的意愿，借着神的定旨、喜悦和决议，出来了一个结果，就是神的经纶（神圣启示的中心路线，三〇至三一页）。

保罗在林前一章一节说，他是凭神旨意作使徒。神的旨意乃是神为完成祂定旨而有的定意。凭这旨意，保罗蒙召成为基督的使徒。...这里神的旨意与神的行政、神的管理有关。保罗照着神的旨意，并在神的行政之下蒙召，为要完成神新约的经纶。这件事意义重大。保罗照着神的旨意被指派并蒙召，为要完成祂的行政（哥林多前书生命读经，九页）。

参读：创世记生命读经，第一篇；神圣启示的中心路线，第三篇。

His desire and to satisfy His pleasure. He desired and liked to create; so He did it to please Himself.

The basis of creation is God's will and plan (Eph. 1:10). Revelation 4:11 tells us clearly that all things were created according to God's will. God has a will, and according to that will He conceived His plan. According to that will and plan He created all things. (Life-study of Genesis, pp. 9-10)

We have seen that the central line of the divine revelation starts from God. Then the divine revelation shows us the divine economy and the divine dispensing. God Himself, God's economy, and God's dispensing can be seen throughout the entire Bible. These three items are the central line of the divine revelation. The divine revelation reveals to us three main entities: God Himself, God's economy, and God's dispensing.

The divine economy is an issue of God's will, purpose, good pleasure, and counsel...God's will is God's wish, God's desire. God's will is what He wishes to do and wants to do. God's good pleasure is of God's will. Ephesians 1:5 speaks of “the good pleasure of His will.” His good pleasure is embodied in His will, so His will comes first. God's will was hidden in God as a mystery, so Ephesians 1:9 speaks of “the mystery of His will.” In eternity God planned a will. This will was hidden in Him; hence, it was a mystery. God's will as a mystery hidden in God issues in God's economy, dispensation (3:9). From God's will issues God's economy through His purpose, good pleasure, and counsel. (The Central Line of the Divine Revelation, pp. 32-33)

In 1 Corinthians 1:1 Paul says that he was an apostle through the will of God. The will of God is His determination for the carrying out of His purpose. Through this will Paul was called to be an apostle of Christ...The will of God here is related to God's administration, to God's government. Paul was called according to God's will and under God's administration to carry out God's New Testament economy. This is a matter of great significance. Paul was appointed and called according to God's will to carry out His administration. (Life-study of 1 Corinthians, p. 7)

Further Reading: Life-study of Genesis, msg. 1; The Central Line of the Divine Revelation, msg. 3

西一 9 "...愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。"

弗一 5 "按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。"

11 "我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业。"

神是一位有定旨的神，有祂自己喜悦的旨意。祂为着自己的旨意，创造了万有，好成就并完成祂的定旨。〔启示录〕揭示神宇宙的行政，给我们看见神的定旨。因此，〔在四章十一节，〕当二十四位长老为着神的创造而赞美时，说出祂的创造与祂的旨意有关（圣经恢复本，启四 11 注 2）。

### 信息选读

神的旨意不仅是神的心意，也不仅是神人调和，并且还是叫神的计划得以完成的。...许多人常问说，我今天去某地，是不是神的旨意？我病了找某医生，是不是神的旨意？我去就某种职业，是不是神的旨意？我们这些可怜的人，每一次提到神的旨意，总没有忘记我们自己！总离不开这些生活琐碎的事！对于神的旨意，我们是从地上来看，是从今天来看，是从自己来看。实在说来，这些生活琐碎的事，没有一件够得上神的旨意！神的旨意太大了、太高了！

以弗所书给我们看见神的心意，也给我们看见神的计划。神在基督里的计划，乃是根据祂的心意而有的。神在永远里有了这一个计划，就定意来完成这计划。这个定意，就是神的旨意。所以神的旨意，就是为要完成祂的计划。神在宇宙中一切的作为，都是照着这旨意，也都是为着完

### Morning Nourishment

Col. 1:9 "...That you may be filled with the full knowledge of His will in all spiritual wisdom and understanding."

Eph. 1:5 "Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will."

11 "In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will."

God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. [The book of Revelation], which unveils God's universal administration, shows us the purpose of God. Hence, in the twenty-four elders' praise to God concerning His creation [in 4:11], His creation is related to His will. (Rev. 4:11, footnote 2)

### Today's Reading

God's will is not only His heart desire and His mingling with man but also the fulfillment of His plan...Many people ask, "Is it God's will that I go to a certain place today? Is it His will that I seek a doctor for my sickness? Is it His will that I seek this occupation?" We miserable beings can never forget ourselves when we mention the will of God! Nor can we be separated from the trivial matters of life! We always view the will of God from an earthly standpoint, from our present situation, and from ourselves. Actually, none of these trivial matters of life can come up to the will of God! How great and how high is the will of God!

The book of Ephesians reveals to us God's heart desire and God's plan. God's plan in Christ originated from His heart desire. God in eternity had a plan, which He purposed to fulfill. This plan is the will of God. Therefore, the will of God is for the fulfillment of His plan. All the works of God in this universe are according to His will and for the fulfillment of His plan. (The

成祂这计划的（生命的经历上册，一九三至一九四页）。

在旧约三十九卷书中没有提到身体。在新约中头一次提到身体是在罗马十二章五节。按照罗马十二章，我们必须为着基督奥秘的身体（5），献上我们肉身的身体（1）。当我们献上我们肉身的身体，并在心思里得更更新的时候，我们就看见、分辨并验证，神的旨意乃是要为基督得着一个身体，作祂的丰满和彰显（2）（神圣启示的中心路线，三一三至三一四页）。

作为诸天与地的创造者，基督是一切受造之物的起源和源头。这证明祂是在万有之上，永远受颂赞的神（九5下）。祂创造诸天与地，开始实施神永远的计划，以完成神的心意，使祂在宇宙中在人身上得着完全的彰显（新约总论第三册，一六六页）。

〔歌罗西一章九节里〕神的旨意是指神永远定旨的意愿，神关于基督之经纶的意愿（弗一5、9、11），并不是指神在小事上的旨意。...多年前，当青年圣徒问到婚姻或职业这类的事情时，我就向他们提到歌罗西一章九节。我对他们说，他们应当寻求属灵的知识，好认识神的旨意。但这里神的旨意，并不重在婚姻、职业或房子这类的事上；神的旨意乃是关于包罗万有的基督作我们的分。神在我们身上的旨意，乃是要我们认识包罗万有的基督，经历祂，并以祂作我们的生命而活祂。这样认识基督，才是充分认识神的旨意（歌罗西书生命读经，二三至二四页）。

〔九节〕说到“充分认识神的旨意”。充分认识神的旨意，意思就是对神的计划有启示，以致借着这启示，我们知道神在这宇宙中计划要作的。我们信徒必须认识神宇宙的计划。神在已过的永远里所计划，要在历世历代的时间里所作的是什么？我们需要这样的启示，使我们对神永远的计划能有充分的认识（神的奥秘与基督的奥秘，二九至三〇页）。

参读：生命的经历，第八篇；歌罗西书生命读经，第三篇。

Experience of Life, p. 161)

The Body is not mentioned in the thirty-nine books of the Old Testament. The first mentioning of the Body in the New Testament is in Romans 12:5. According to Romans 12, we must present our physical bodies (v. 1) for the mystical Body of Christ (v. 5). When we present our bodies and are renewed in our mind, we see, discern, and prove by testing that the will of God is to obtain a Body for Christ to be His fullness and expression (v. 2). (The Central Line of the Divine Revelation, p. 268)

As the Creator of the heavens and the earth, Christ is the origination and the source of all the created things. This proves that He is the very God who is over all and is blessed forever (Rom. 9:5b). His creation of the heavens and of the earth began the fulfillment of God's eternal plan to carry out God's intention to have a full expression in man in the universe. (The Conclusion of the New Testament, p. 675)

God's will [in Colossians 1:9] refers to the will of His eternal purpose, of His economy concerning Christ (Eph. 1:5, 9, 11), not His will in minor things....Years ago, when young saints asked about things such as marriage or employment, I referred them to this verse in Colossians. I told them that they should seek spiritual knowledge in order to know God's will. But the will of God here is not focused on things such as marriage, jobs, or housing; it is concerned with the all-inclusive Christ as our portion. The will of God for us is that we know the all-inclusive Christ, experience Him, and live Him as our life. To know Christ in this way is to have the full knowledge of God's will. (Life-study of Colossians, p. 19)

[Colossians 1:9 speaks] of being filled with “the full knowledge of His will.” To be filled with the full knowledge of God's will simply means to have the revelation of God's plan, so that through this revelation we know what God plans to do in this universe. As believers we have to know God's universal plan. What did God plan in eternity past to do in time throughout all the generations? We need such a revelation so that we can have the full knowledge of God's eternal plan. (The Mystery of God and the Mystery of Christ, p. 29)

Further Reading: The Experience of Life, ch. 8; Life-study of Colossians, msg. 3

约一 3 “万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”

来一 10 “〔论到子〕...说，“主啊，你起初立了地的根基，诸天也是你手的工作。”

虽然创造是神的工作，但祂创造的凭借是神的儿子（西一 15~16，来一 2 下），和神的话（十一 3，约一 1~3）。新约清楚告诉我们，神是借着那是神的儿子和神的话的基督创造了宇宙。论到基督是创造的凭借，歌罗西一章十六节说，“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。”关于基督是话，约翰一章三节说，“万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”（新约总论第一册，一七一至一七二页）

### 信息选读

基督是创造者。既然神是万有的创造者，而基督乃是神，祂必定也是万有的创造者。这清楚启示在希伯来一章十节。...这节引自诗篇一百零二篇二十五节，应用在子基督身上，并指明基督是神，创造诸天与地。因此，基督是宇宙的创造者（新约总论第二册，五四页）。

受造之物是借话而成的。我喜欢约翰福音恢复本对一章三节的翻译：“万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”万物是借着祂成的，没有一样不是借着祂成的，这是什么意思？这乃是说，没有一样事物不是借着祂存在

### Morning Nourishment

John 1:3 "All things came into being through Him, and apart from Him not one thing came into being which has come into being."

Heb. 1:10 "And, "You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands.""

Although creation was God's work, the means of His creation were the Son of God (Col. 1:15-16; Heb. 1:2b) and the Word of God (Heb. 11:3; John 1:1-3). The New Testament clearly tells us that God created the universe through Christ as the Son of God and the Word of God. Speaking of Christ as the means of creation, Colossians 1:16 says, "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." Regarding Christ as the Word, John 1:3 says, "All things came into being through Him, and apart from Him not one thing came into being which has come into being." (The Conclusion of the New Testament, p. 146)

### Today's Reading

Christ is the Creator. Since God is the Creator of all things and since Christ is God, He surely is also the Creator of all things. This is clearly revealed in Hebrews 1:10....This verse, a quotation from Psalm 102:25, is applied to Christ the Son and indicates that, as God, Christ created heaven and earth. Therefore, Christ is the Creator of the universe. (The Conclusion of the New Testament, p. 269)

The creation came into being through the Word. I like the way the Recovery Version of John renders 1:3. "All things came into being through Him, and apart from Him not one thing came into being which has come into being." What does it mean that all things came into being through Him and that apart from Him nothing has come into being? It simply means that apart

的。有一天，许多事物借着话而成了。就某一方面看，我们可以说，神并没有造出任何东西，因为祂不需要作任何事。祂只要说，“有”，万物就都有了。照我们人的观念，认为创造需要相当的劳力；然而在神的创造里并没有劳力，只有说话。...无神论者会说这是荒谬的，因为他们不信神。但是我们信祂。我们不只信神，也信那包罗万有的基督。万物是借着祂这话而成的。

创造是借着话称无为有。话是凭借，也是范围。只要有话，就有凭借和范围。因此你能说，“因为我有话作凭借和范围，就能使无变有。”要学着说，“借着话使无变有。”我不再与话分开了。我在话里面，也与话同在；因此，借着话使无变有（约翰福音生命读经，二五至二七页）。

我们也许不会区别，基督作创造者和基督作创造的凭借。我们也许将约翰一章三节的意思，解释为话是万物的创造者。然而，这节不是说，话是创造者；这节说，万物借着话而成，乃是指明话是创造者创造万物的凭借。基督是创造者，也是万物受造的凭借。

虽然基督是神，是创造者，但约翰一章三节启示祂是话，是创造的凭借。按这节看，万物是借着基督成的。钦定英文译本在这节说，“万物是由祂造的。”这是不准确的翻译。这里希腊文的介系词该译为“借着”，不该译为“由”。因此，这节不是说万物是由基督造的，乃是说万物是借着基督造的。这指明基督是创造的凭借（新约总论第二册，五五至五六页）。

参读：新约总论，第十四、二十五篇。

from Him nothing has existence. One day, through the Word, so many things came into being. We may say that, in a sense, God did not make anything, for there was no need for Him to do anything. He simply said, "Being," and everything had being. According to our human concept, creation requires a certain amount of labor. However, in God's creation there was no labor, only speaking....An atheist would say that this is nonsense, because he does not believe in God. But we believe in Him. We not only believe in God, but also in the all-inclusive Christ. Through Him as the Word all things came into being.

Creation is calling things not being as being through the Word. The Word is both the means and the sphere. As long as you have the Word, you have the means and the sphere. Thus, you can say, "Because I have the Word as the means and the sphere, things not being can come into being." Learn to say, "Not being as being through the Word." No longer am I apart from the Word. I am in the Word and with the Word. Hence, through the Word things not being come into being. (Life-study of John, pp. 21-23)

We may not differentiate Christ as the Creator from Christ as the means of creation. Even we may interpret John 1:3 as meaning that the Word is the Creator of all things. However, this verse does not say that the Word was the Creator; instead, this verse says that through the Word all things came into being, indicating that the Word was the means through which the Creator created all things. Christ is both the Creator and the means by which all things were created.

Although as God Christ is the Creator, John 1:3 reveals that as the Word He was the means of creation. According to this verse, all things came into existence through Christ. The King James Version of John 1:3 says, "All things were made by him." However, this is not an accurate translation. The Greek preposition should be rendered "through" and not "by." Hence, this verse does not say that all things were created by Christ but that all things came into existence through Christ. This indicates that Christ is the means of creation. (The Conclusion of the New Testament, p. 270)

Further Reading: The Conclusion of the New Testament, msgs. 14, 25

西一 16~17 “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；祂在万有之先，万有也在祂里面得以维系。”

希伯来一章三节告诉我们，基督“用祂大能的话维持、载着并推动万有”。基督在创造万有之后，成了维持、载着并推动万有者。地球悬在太空里，没有什么看得见的东西托住它。基督在创造地球以后，就开始托住地球；如今祂用祂大能的话托住它。

你若问科学家是什么托住地球，他们只会说有个东西在托住。地球是许多行星中的一个。天文学家告诉我们，所有的行星都按着自己的轨道运行。它们若在轨道之外运行，就会有星球的事故。谁托住所有的星球和整个宇宙？基督托住万有，并且祂非常容易地托住万有。祂不需要作什么—祂只要说话。祂用祂大能的话维持、载着并推动万有（新约总论第二册，六四至六五页）。

### 信息选读

希伯来书强调神的话。十一章三节说，宇宙是凭神的话结构起来的。现今在一章三节我们看见，宇宙是用基督大能的话维持、载着并推动的。神圣的话是有能力的。基督不仅是创造者和创造的凭借；祂也是维持、载着并推动者。祂创造宇宙，如今祂用祂的话维持、载着并推动宇宙。

歌罗西一章十七节论到基督，说，“万有也在祂里面得以维系。”在祂里面得以维系，意指万有靠着基督作联系的中心，得以一同存在，如同轮子的轮辐靠着轮轴作中心，得以联系在一起。受造之物在基督里得以维系，进一步指明基督与

### Morning Nourishment

Col. 1:16-17 "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. And He is before all things, and all things cohere in Him."

Hebrews 1:3 tells us that Christ upholds "all things by the word of His power." After creating all things, Christ became the Upholder of all things. The earth is suspended in space. There is nothing visible supporting it. After Christ created the earth, He began to uphold it, and He upholds it now by the word of His power.

If you ask scientists what upholds the earth, they will say only that something upholds it. The earth is one of many planets. Astronomers tell us that all the planets move according to their own track. If they were to move out of orbit, there would be a global accident. Who upholds all the planets and the whole universe? Christ upholds all things, and He upholds them very easily. There is no need for Him to do anything—He simply speaks. He upholds all things by the word of His power. (The Conclusion of the New Testament, p. 278)

### Today's Reading

The book of Hebrews emphasizes the word of God. Hebrews 11:3 says that the universe was framed by the word of God. Now we see in 1:3 that the universe is upheld by the word of Christ's power. The divine word is powerful. Christ is not only the Creator and the means of creation; He is also the Upholder. He created the universe, and now He upholds the universe by His word.

Speaking of Christ, Colossians 1:17 says, "All things subsist together in Him" [Darby]. Subsist together in Him [or cohere] means to exist together by Christ as the holding center, just as the spokes of a wheel are held together by the hub at their center. For creation to subsist in Christ is a further

创造有主观的关系。

区别存在 (exist)、包含 (consist)、维系 (subsist) 这三个辞是很重要的。...“存在”是存有，“包含”是被组成或构成，“维系”是被联系得以存在。想想看轮子的轮辋、轮辐和轮轴。所有的轮辐都在轮轴里面得以维系。轮辐得以维系的唯一方法，是在轮子中心的轮轴那里联系在一起。这可说明基督与受造之物的关系，万有在基督里面得以维系的事实。

万有在基督里面、借着基督而成，并且归于基督。没有什么事物是可以与祂分开的。万有都是在基督人位内在的能力里，借着祂作主动的凭借造的，并且归于祂这完成的目标。不仅如此，万有都是在祂这轮轴里面得以维系，联系在一起。因为万有都是在基督里面、借着基督并为着基督造的，又因为万有都是在基督里面得以维系的，神就能借着基督，那不能看见之神的像，在创造里彰显祂自己（新约总论第二册，六五至六六页）。

在启示录三章十四节，主也称自己作“神创造之物的元始”。这是指主乃是神创造之物的起源或根源，含示主是神工作中不变永存的根源。这指明恢复后又堕落的召会，是因离开主这源头而改变了（启示录生命读经，二二六至二二七页）。

歌罗西一章十六节说，“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。”“在祂里面”，指在基督人位的能力里。万有都是在基督所是的能力里被造的。一切受造之物，都带着基督内在能力的特征。...“借着祂”，指明基督是主动的凭借。借这凭借，万有的创造才得依次完成。末了，“为着祂”或作“归于祂”，指明基督是一切受造之物的归结。万有的被造乃是为着归于祂，为祂所有（歌罗西书生命读经，八三至八四页）。

参读：神的奥秘与基督的奥秘，第二至三章。

indication that Christ is subjectively related to creation.

It is important to differentiate between the words exist, consist, and subsist...To exist is to be, to consist is to be composed or constituted, and to subsist is to be held together for existence. Imagine a wheel with its rim, spokes, and hub. All the spokes subsist together in the hub. The only way for the spokes to subsist is to be held together at the hub in the center of the wheel. This illustrates Christ's relationship to creation with respect to the fact that all things subsist in Him.

All things came into being in Christ, through Christ, and unto Christ. Nothing should be regarded as separate from Him. All things were made in the intrinsic power of Christ's person, through Him as the active instrument, and unto Him as the consummate goal. Furthermore, all things subsist, [cohere], are held together, in Him as the hub. Because all things were created in Christ, through Christ, and unto Christ and because all things subsist in Christ, God can be expressed in creation through Christ, who is the image of the invisible God. (The Conclusion of the New Testament, pp. 278-279)

In Revelation 3:14 the Lord also refers to Himself as “the beginning of the creation of God.” This refers to the Lord as the origin or source of God's creation, implying that the Lord is the unchanging and ever-existing source of God's work. This indicates that the degraded recovered church is changing by leaving the Lord as the source. (Life-study of Revelation, p. 198)

Colossians 1:16 says, “Because in Him all things were created, in the heavens and on the earth, the visible and the invisible;...all things have been created through Him and unto Him.” In Him means in the power of Christ's person. All things were created in the power of what Christ is. All creation bears the characteristics of Christ's intrinsic power....Through Him indicates that Christ is the active instrument through which the creation of all things was processed. Finally, unto Him indicates that Christ is the end of all creation. All things were created for His possession. (Life-study of Colossians, p. 69)

Further Reading: The Mystery of God and the Mystery of Christ, chs. 2-3



西一 15 “爱子是那不能看见之神的像，是一切受造之物的首生者。”

18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

基督主观的与创造有关。基督不是仅仅作为客观的创造者，客观的创造宇宙。我们可以说，祂不是站在一旁，称一切为有。相反的，创造的过程是在祂里面，就是在祂人位的能力里进行的。基督是宇宙中独一无二的能力。祂的人位就是这个能力。所以，创造是在祂里面进行的。这意思是说，祂不仅仅是客观的创造者，也是创造借以依次完成的主观凭借。因这缘故，创造带有基督内在能力的特征。圣经不是说基督创造了宇宙，乃是说万物是借着祂成的〔约一 3〕，或说万有都是在祂里面造的〔西一 16〕。“由祂”这辞是客观的，但“借着祂”和“在祂里面”这些辞是主观的（歌罗西书生命读经，九八至九九页）。

### 信息选读

钦定英文译本歌罗西一章十六节说，万有都是为着祂造的。“为着祂”也可译作“归于祂”。“为着祂”是客观的，而“归于祂”是主观的。万有都是在基督里面，借着基督而造的，最终还要归于基督。这些说法都指明基督与创造有主观的关联。受造之物不仅是为着祂，也是归于祂。这意思是说，受造之物归结在祂里面。保罗使用“在...里面”、“借着”并“为着（归于）”这三个介系词，都指明基督与创造有主观的关联。创造是在基督人位的能力里，以祂为主动的凭借而发生的，并且还要归于祂，作受造之物的归结。这种关系全然是

### Morning Nourishment

Col. 1:15 "Who is the image of the invisible God, the Firstborn of all creation."

18 "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things."

Christ is related to creation in a subjective way. Christ did not create the universe merely in an objective way as an objective Creator. He did not, so to speak, stand apart and call everything into being. On the contrary, the process of creation took place in Him, that is, in the power of His person. Christ is the unique power in the universe. His very person is this power. Therefore, creation was processed in Him. This means that He was not simply an objective Creator, but also the subjective instrument through which creation was processed. For this reason, creation bears the characteristics of Christ's intrinsic power. Instead of saying that Christ created the universe, the Bible says that all things came into being through Him or were created in Him. The words by Him are objective, whereas the words through Him and in Him are subjective. (Life-study of Colossians, p. 81)

### Today's Reading

The King James Version of Colossians 1:16 says that all things have been created for Him. It is better to render the Greek “unto Him.” For Him is objective, but unto Him is subjective. All things have been created in Christ, through Christ, and, ultimately, unto Christ. These expressions indicate that Christ has a subjective relationship to creation. Creation is not simply for Him; it is also unto Him. This means that it consummates in Him. The three prepositions in, through, and unto were used by Paul to point out the subjective relationship of Christ to creation. Creation took place in the power of Christ's person, through Him as the active instrument, and unto Him as its consummation. Such a relationship is altogether subjective. Because of His

主观的。因着基督与创造有主观的关联，祂便在创造里彰显神。创造彰显了基督的特征；而基督是那不能看见之神的像（歌罗西书生命读经，九九至一〇〇页）。

按新约看，“维系”一辞包括或含示三件事：存在、存活并同活。万有不仅存在基督里面，也存活或继续存在祂里面。不仅如此，万有也一同存活或一同存在祂里面。整个宇宙是在基督里面得以维系，一同存在。祂是万有得以维系的中心。万有不仅存在祂里面；万有也存活在祂里面，并且集体地同活在祂里面（新约总论第二册，六六至六七页）。

保罗在歌罗西一章十五节继续说，基督是一切受造之物的首生者。这意思是说，在创造里，基督是首先的。基督是神，祂是创造者；然而，基督是人，有分于受造的血肉之体（来二14上），所以祂是受造之物的一部分。一切受造之物的首生者，是指基督在一切受造之物中居首位，因为从歌罗西一章十五节到十八节，使徒着重基督在万有中的首位。十五节启示基督不仅是创造者，也是一切受造之物的首生者，在一切受造之物中居首位。

有些人不明白，既然基督是在不到二千年前出生，而不是在创造开始时出生，祂怎能成为一切受造之物的首生者。我们若要正确地领会这事，就必须知道，在神没有时间的元素。

所以，根据神在永远里的眼光，基督在已过的永远里就出生了。这就是为什么按着神的观点，基督始终是一切受造之物的首生者。神预知基督要生在伯利恒马槽里的日子。因为基督在受造之物中居首位，我们就能说，作为包罗万有者，祂是创造者，也是受造之物的一部分（歌罗西书生命读经，七九至八二页）。

参读：歌罗西书生命读经，第八、十篇。

subjective relationship to creation, Christ expresses God in creation. Creation expresses the characteristics of Christ who is the image of the invisible God. (Life-study of Colossians, pp. 81-82)

According to the New Testament, the word subsist includes, or implies, three things: to exist, to live, and to live together. All things not only exist in Christ but also live, or continue in existence, in Him. Furthermore, all things live together, or exist together, in Him. The entire universe subsists, exists together, in Christ. He is the center in which all things subsist. All things not only exist in Him; all things also live in Him and live together corporately in Him. (The Conclusion of the New Testament, p. 279)

In Colossians 1:15 Paul goes on to say that Christ is the Firstborn of all creation. This means that in creation Christ is the first. Christ as God is the Creator. However, as man, sharing the created blood and flesh (Heb. 2:14), He is part of the creation. "Firstborn of all creation" [Col. 1:15] refers to Christ's preeminence in all creation, since from this verse through verse 18 the apostle stresses the first place of Christ in all things. This verse reveals that Christ is not only the Creator, but also the first among all created things, the first among all creatures.

Some may wonder how Christ could be the Firstborn of all creation since He was born less than two thousand years ago, not at the very beginning of creation. If we would understand this properly, we need to realize that with God there is no time element.

Therefore, according to God's perspective in eternity, Christ was born in eternity past. This is the reason that, according to God's viewpoint, Christ has always been the first of all creatures. God foresaw the day that Christ would be born in a manger in Bethlehem. Because Christ is the first among the creatures, we can say that as the all-inclusive One He is both the Creator and part of creation. (Life-study of Colossians, pp. 66-68)

Further Reading: Life-study of Colossians, msgs. 8, 10

Hymns, #189

163

赞美主 — 祂的万有包罗性

(歌罗西书) 7 6 7 6 双 (英 189)

降 E 大调

4/4

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - - 5 | 5 · 6 7 i |  
 一 主,你是神的爱子,是神荣耀形像; 你是圣徒的  
 5 - 3 1 | 3 2 1 7 | 1 - - 3 | 2 3 4 6 | 6 - 5 5 |  
 永分,我们都得分享。你是受造首生者,一  
 6 6 2̇ i | 7 - - 6 5 | i 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 - - ||  
 切造物之首; 万有靠你而被造,也都归你承受。

二 你是万有的由来,	万有存在之秘;
你是万有的中心,	万有靠你而立。
你是从死首生者,	一切元始是你;
你是教会荣耀头,	教会是你身体。
三 父愿一切的丰满,	全都住你里面;
使你凡事居首位,	凡事得着彰显。
你已借死使万有	全都与神和好,
好将我们呈神前,	圣洁合神所要。
四 神之所是全在你,	你是神的奥秘;
所积智慧与知识	全都居住于你。
你是荣耀的盼望,	现今住我里面;
在你我们被成全,	使神意足心满。
五 一切全都是影儿,	唯有你是实际;
我们在你已生根,	现在正被建立。
享受所有你丰富,	成为你的丰满;
作你身体持守你,	长大因神增添。
五 我们同你藏神内,	你是我们生命;
将来同显荣耀里,	尽享你的丰盛。
在你身体 - 新人里,	你是一切一切;
包罗万有的基督,	你何丰富、超越!

1

**Thou art the Son beloved,  
 The image of our God;  
 Thou art the saints' dear portion,  
 Imparted thru Thy blood.  
 Among all God's creation  
 Thou art the firstborn One;  
 By Thee all was created,  
 All for Thyself to own.**

2

**Thou art before all creatures,  
 In Thee all things consist;  
 Of all Thou art the center,  
 By Thee all things subsist.  
 Thou art the sole beginning,  
 The Firstborn from the dead;  
 And for the Church, Thy Body,  
 Thou art the glorious Head.**

3

**Because it pleased the Father,  
 All fulness dwells in Thee,  
 That Thou might have the first place  
 In all we ever see.  
 All things Thou reconciledst  
 To God by Thy shed blood,  
 To thus present us holy  
 And blameless unto God.**

4

**In Thee God's fulness dwelleth,  
 Thou art God's mystery;  
 The treasures of all wisdom  
 And knowledge are in Thee.  
 Thou art the hope of glory,  
 In us Thou dost abide;  
 In Thee we are perfected  
 And God is satisfied.**

5

**All things are but a shadow  
 Which unto us reveal  
 Thyself, in whom we're rooted,  
 The only One that's real.  
 Enjoying all Thy riches,  
 Thy fulness we will be;  
 We'll hold Thee, as Thy Body,  
 And grow with God in Thee.**

6

**With Thee in God we're hidden,  
 Thou art in us our life;  
 Thy peace in us presiding,  
 We rest from all our strife.  
 In the new man, Thy Body,  
 Thou art the all in all;  
 Our all-inclusive Savior,  
 Thyself we'll ever call.**



#### 创世记一章所描绘对基督作生命的经历

读经：创一 1 ~ 31

#### 纲 目

#### 周 一

壹 在神的恢复与进一步的创造之第一日，灵、话和光，是神为着完成祂定旨所用以产生生命的凭借；灵、话和光，都是属于生命—创一 1 ~ 5，罗八 2，腓二 16，约八 12 下：

一 基督是灵，乃是神的实际—罗八 9 ~ 10，林后三 17，约十六 13 ~ 15：

1 神的灵作为生命之灵（罗八 2）覆盖在死水之上，以产生生命，特别为着神的定旨产生人（创一 2，二 7，一 26）。

2 在属灵经历中，灵的来到是产生生命的第一条件—约六 63 上，十六 8 ~ 11。

二 基督是话，乃是神的说话—一 1，来一 2：

1 灵覆盖之后，神的话来到，带进光—创一 3，林后四 6，参诗一一九 105、130。

#### The Experience of Christ as Life Portrayed in Genesis 1

Scripture: Gen. 1:1-31

#### Outline

#### DAY 1

**I. The Spirit, the word, and the light were the instruments used by God to generate life on the first day of His restoration and further creation for the fulfillment of His purpose; the Spirit, the word, and the light are all of life—Gen. 1:1-5; Rom. 8:2; Phil. 2:16; John 8:12b:**

*A. Christ as the Spirit is the reality of God—Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15:*

1. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man, for God's purpose (Gen. 1:2; 2:7; 1:26).

2. In spiritual experience the Spirit's coming is the first requirement for generating life—John 6:63a; 16:8-11.

*B. Christ as the Word is the speaking of God—1:1; Heb. 1:2:*

1. After the Spirit's brooding, the word of God came to bring in the light—Gen. 1:3; 2 Cor. 4:6; cf. Psa. 119:105, 130.

2 在属灵经历中，话的来到是产生生命的第二条件—约五 24，六 63 下。

三 基督是光，乃是神的照耀（创一 3 ~ 5，约一 1、4 ~ 5，八 12 上，九 5）；在属灵经历中，光的来到是产生生命的第三条件（太四 13 ~ 16，约一 1 ~ 13）。

四 光暗分开，是为着区分昼夜，这是产生生命的第四条件—创一 4 ~ 5，林后六 14 下。

## 周二

贰 在第二日，在诸水之间造出广阔的空间，将诸水分开，在属灵上表征借着十字架的工作，将属天的事与属地的事分开；这是产生生命的第五条件—创一 6 ~ 8，西三 1 ~ 3，来四 12。

叁 旱地露出来，是产生生命的第六条件；这事发生在第三日，与复活之日相符—创一 9 ~ 13，林前十五 4：

一 在圣经里，海代表死，地代表基督是产生生命的源头；地露出来以后，各种生命—植物生命、动物生命、甚至人的生命—都从地里产生出来（创一 11 ~ 12、24 ~ 27，二 7）；这预表神圣生命同其一切丰富都出于基督。

二 在第三日，基督在复活里从死而出，以产生生命，为着构成召会—约十二 24，彼前一 3。

2. In spiritual experience the coming of the word is the second requirement for generating life—John 5:24; 6:63b.

C. *Christ as the light is the shining of God (Gen. 1:3-5; John 1:1, 4-5; 8:12a; 9:5); in spiritual experience the coming of the light is the third requirement for generating life (Matt. 4:13-16; John 1:1-13).*

D. *The separation of the light from the darkness for the purpose of discerning day from night is the fourth requirement for generating life—Gen. 1:4-5; 2 Cor. 6:14b.*

## DAY 2

**II. The separating of the waters by producing an expanse between them on the second day, signifying, spiritually, the dividing of the heavenly things from the earthly things through the work of the cross, is the fifth requirement for generating life—Gen. 1:6-8; Col. 3:1-3; Heb. 4:12.**

**III. The appearing of the dry land is the sixth requirement for generating life; this took place on the third day, corresponding to the day of resurrection—Gen. 1:9-13; 1 Cor. 15:4:**

A. *In the Bible the sea represents death, and the land represents Christ as the generating source of life; after the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land (Gen. 1:11-12, 24-27; 2:7); this typifies that the divine life with all its riches comes out of Christ.*

B. *On the third day Christ came out of death in resurrection to generate life for the constituting of the church—John 12:24; 1 Pet. 1:3.*

## 周 三

三 把地和水分开，表征把生命和死亡分开；从第二日起（创一 6 ~ 7），神开始作工，拘束并限制遮盖地的死水（参耶五 22）：

- 1 至终，当神的工作完成时，在新天新地里就不再有海—启二一 1 与恢复本注 3。
- 2 不仅如此，在新耶路撒冷里也不再会有黑夜—25 节与恢复本注 2。
- 3 这意思是，死亡和黑暗都被除灭了。

四 植物生命是最低等的生命，是无意识的生命，相当于刚重生的信徒里面神圣生命最初的阶段—创一 11，参林前三 6：

- 1 植物生命无数的种类，预表基督生命那追测不尽之丰富的丰富彰显，包括其悦人眼目的美丽（创二 9），其芬芳（歌一 12 ~ 13），及其对人和动物的滋养（创一 29 ~ 30）。
- 2 树木（二 9，出十五 23 ~ 25，歌二 3，五 15，赛十一 1，约十五 1，启二二 2）、花（歌一 14）以及作人食物（约六 9、13）并献给神之祭物（利二 1 ~ 3、14）的谷类，都是基督的预表。

## 周 四

肆 第四日出现的光体，是产生生命的第七条件，为要产生较高等的生命—创一 14 ~ 19：

## DAY 3

*C. Dividing the land from the waters signifies separating life from death; from the second day (Gen. 1:6-7) God began to work to confine and limit the waters of death that covered the earth (cf. Jer. 5:22):*

1. Eventually, when God's work is completed, in the new heaven and new earth there will be no more sea—Rev. 21:1 and footnote 3, Recovery Version.
2. Furthermore, in the New Jerusalem there will be no more night—v. 25 and footnote 2.
3. This means that both death and darkness will be eliminated.

*D. The plant life is the lowest form of life, a life without consciousness, corresponding to the earliest stage of the divine life in a newly regenerated believer—Gen. 1:11; cf. 1 Cor. 3:6:*

1. The countless varieties of the plant life typify the rich expression of the unsearchable riches of the life of Christ in their beauty for man's sight (Gen. 2:9), in their fragrance (S. S. 1:12-13), and in their nourishing man and animals (Gen. 1:29-30).
2. The trees (2:9; Exo. 15:23-25; S. S. 2:3; 5:15; Isa. 11:1; John 15:1; Rev. 22:2), the flowers (S. S. 1:14), and the grains as food for man (John 6:9, 13) and as offerings to God (Lev. 2:1-3, 14) are all types of Christ.

## DAY 4

**IV. The light-bearers appeared on the fourth day as the seventh requirement for generating life to produce the higher forms of life—Gen. 1:14-19:**

一 按照整本圣经的启示，光是为着生命；光和生命总是并行的——诗三六 9，太四 16，约一 4，八 12，约壹一 1 ~ 7。

二 生命在于光，光越高，生命就越高：

1 第一日不确定的光（创一 3），足以产生最低等的生命；第四日来自太阳、月亮和众星等光体（16，诗一三六 7 ~ 9）更扎实且更确定的光，是产生较高等生命（包括人的生命）所必需的。

2 这表征为着我们属灵的重生，“第一日”的光就足够了；但为着在神圣生命里长大以至成熟，就需要“第四日”更大、更强的光。

3 光体是为着作记号，定节令、日子、年岁（创一 14），这些都是基督的影儿——西二 16 ~ 17。

三 太阳（诗一三六 8）表征基督（玛四 2，路一 78 ~ 79，太四 16，弗五 14）；主耶稣也将得胜的圣徒比作太阳（太十三 43）。

四 月亮（诗一三六 9）可视为召会——基督妻子——的表号（参创三七 9，歌六 10）：

1 月亮本身并不发光，却在夜间因着返照太阳的光而照耀。

2 照样，召会也因着返照基督神圣的光，而在召会时代的黑夜里发光照耀——林后三 18，参腓二 15。

五 众星首先表征基督，然后表征得胜者——民二四 17，彼后一 19，启二二 16，但十二 3：

1 虽然基督是真太阳，在现今这夜晚的时代，祂并非

A. *According to the revelation of the whole Bible, light is for life; light and life always go together—Psa. 36:9; Matt. 4:16; John 1:4; 8:12; 1 John 1:1-7.*

B. *Life depends on light, and the higher the light, the higher the life:*

1. The indefinite light of the first day (Gen. 1:3) was sufficient for generating the lowest forms of life; the more solid and more definite light from the light-bearers—the sun, the moon, and the stars (v. 16; Psa. 136:7-9)—on the fourth day was necessary for producing the higher forms of life, including the human life.

2. This signifies that for our spiritual rebirth, the light of the “first day” is sufficient, but for the growth in the divine life unto maturity, more and stronger light, the light of the “fourth day,” is needed.

3. The light-bearers were for signs, seasons, days, and years (Gen. 1:14), which are all shadows of Christ—Col. 2:16-17.

C. *The sun (Psa. 136:8) signifies Christ (Mal. 4:2; Luke 1:78-79; Matt. 4:16; Eph. 5:14); the overcoming saints were also likened to the sun by the Lord Jesus (Matt. 13:43).*

D. *The moon (Psa. 136:9) can be considered a figure of the church, the wife of Christ (cf. Gen. 37:9; S. S. 6:10):*

1. The moon has no light of its own but shines in the night and reflects the light of the sun.

2. Likewise, the church shines in the dark night of the church age by reflecting the divine light of Christ—2 Cor. 3:18; cf. Phil. 2:15.

E. *The stars first signify Christ and then the overcomers—Num. 24:17; 2 Pet. 1:19; Rev. 22:16; Dan. 12:3:*

1. Although Christ is the real sun, He does not appear as the sun during the



显出如太阳，却照耀如明亮的晨星—启二二 16。

2 众星也表征得胜的圣徒—但十二 3，参启一 20。

3 当月亮亏缺时，特别需要来自众星的光；照样，召会堕落的时候，特别需要得胜的圣徒照耀如天上的众星—二 7、11、17、26 ~ 28，三 5、12、20 ~ 21。

六 第四日的光体的管理，也加强创世记一章四节的光暗分开；二者都是生命长大的条件。

## 周 五

伍 第五日生出水中和空中的活物—20 ~ 23 节：

一 这是具有最低意识的动物生命，相当于信徒生命长大的第一步—参约壹二 13：

1 海里的动物生命，预表基督生命的丰富，在于有能力在祂的生活中胜过死（由盐水所表征）；鱼能生活在盐水中却不变咸，照样，基督和祂那些有神圣生命的信徒，也能生活在属撒但的世界里，却不因世界的败坏而“变咸”—参约十四 30，十七 15 ~ 16。

2 海里的动物生命，也给我们看见基督生命的丰富，在于以祂的丰富喂养人—六 9 上，二一 9。

二 禽鸟的生命比鱼的生命高；鱼能活在死水中，禽鸟则能超越死水：

1 信徒借着在神圣生命里长进，就能超越地的一切阻碍—赛四十 31。

present age of night; rather, He shines as the bright morning star—Rev. 22:16.

2. The stars also signify the overcoming saints—Dan. 12:3; cf. Rev. 1:20.

3. The light from the stars is needed particularly when the moon wanes; likewise, the shining of the overcoming saints as the heavenly stars is needed particularly in the time of the church's degradation—2:7, 11, 17, 26-28; 3:5, 12, 20-21.

*F. The ruling of the fourth-day light-bearers also strengthened the separating of the light from the darkness in Genesis 1:4; both are requirements for the growth in life.*

## DAY 5

**V. The living creatures in the water and in the air were generated on the fifth day—vv. 20-23:**

*A. This is the animal life with the lowest consciousness, corresponding to the first step in the believers' growth in life—cf. 1 John 2:13:*

1. The animal life in the sea typifies the riches of the life of Christ in the power that overcomes death (signified by the salt water) in His living; just as fish can live in salt water without becoming salty, Christ and His believers, who have the divine life, can live in the satanic world without being “salted” by the world's corruption—cf. John 14:30; 17:15-16.

2. The animal life in the sea also shows the riches of Christ's life in feeding man with His riches—6:9a; 21:9.

*B. The bird life is higher than the fish life; fish can live in the death waters, but birds can transcend the death waters:*

1. By growing further in the divine life, the believers are able to transcend all the frustrations of the earth—Isa. 40:31.

2 禽鸟的生命预表基督生命的丰富，见于祂是鹰，将神所救赎的人带到祂的目的地（出十九 4，申三二 11 ~ 12，启十二 14），并见于祂是斑鸠或鸽子，为神子民的罪献给神（利一 14，五 7）。

## 周 六

陆第六日生出地上的活物—创一 24 ~ 31:

一 地上的牲畜和走兽，是比鱼和禽鸟更高的生命，具有较高的意识，这生命能在地上成就一些事：

1 地上的走兽和牲畜，预表基督生命的丰富，见于基督是得胜的狮子（启五 5），为神的经纶争战；见于基督是羊和牛，为着献给神，以完成神完全的救赎（利一 2 ~ 3、10，三 1、6、12，四 3，五 6，约一 29，彼前一 19，启五 6 ~ 9）；也见于基督是公牛，为着承担责任并忠信劳苦，以完成神的旨意（太二十 28，约五 17，六 38）。

2 在基督里的信徒，借着在神圣生命里进一步地长大，就能在地上过一种对完成神旨意有用的生活—参罗五 17，林前三 2，加六 2，林前十五 10、58。

二 人的生命是最高的受造生命，这生命有神的形像和样式，可以彰显神，并能为神执掌管治权：

1 亚当，头一个人，预表基督（罗五 14，林前十五 45、47，诗八 4 ~ 8，来二 6 ~ 9）是神创造的中心（西一 16 ~ 17），是一切受造之物和众人的元首（15，林前十一 3），在神的形像和样式上是神的

2. The bird life typifies the riches of the life of Christ as seen in His being the eagle for carrying God's redeemed to His destination (Exo. 19:4; Deut. 32:11-12; Rev. 12:14) and in His being the turtledoves or pigeons for offering to God for the sins of God's people (Lev. 1:14; 5:7).

## DAY 6

**VI. The living creatures on the earth were generated on the sixth day—Gen. 1:24-31:**

*A. The cattle and the animals on the earth are a higher life with a higher consciousness than that of the fish and the birds, a life that can accomplish something on the earth:*

1. The animals and the cattle on the land typify the riches of the life of Christ as seen in Christ as the conquering lion (Rev. 5:5) to fight for God's economy, as seen in Christ as the sheep and oxen for offering to God for the fulfillment of God's full redemption (Lev. 1:2-3, 10; 3:1, 6, 12; 4:3; 5:6; John 1:29; 1 Pet. 1:19; Rev. 5:6-9), and as seen in Christ as the ox to bear the responsibility and to labor faithfully for the accomplishing of God's will (Matt. 20:28; John 5:17; 6:38).

2. Through further growth in the divine life the believers in Christ are able to live on the earth a life that is useful for the fulfilling of God's will—cf. Rom. 5:17; 1 Cor. 3:2; Gal. 6:2; 1 Cor. 15:10, 58.

*B. The human life is the highest created life, the life that can express God in His image and likeness and can exercise dominion for God:*

1. Adam, the first man, typifies Christ (Rom. 5:14; 1 Cor. 15:45, 47; Psa. 8:4-8; Heb. 2:6-9) as the center of God's creation (Col. 1:16-17), as the Head of all creation (v. 15) and of all men (1 Cor. 11:3), as God's expression in God's image and likeness (Heb. 1:3; 2 Cor. 4:4; Col. 1:15), and as God's representative to rule

彰显 ( 来一 3 · 林后四 4 · 西一 15 ) · 也是神的代表 · 管理神一切的造物 ( 诗八 6 ~ 8 · 太二八 18 ) 。

- 2 神的目的是要人有祂的形像彰显祂 · 有祂的管治权代表祂 · 这不是在亚当这头一个人 ( 林前十五 45 上 ) 一旧人 ( 罗六 6 ) 一身上得着完成 · 乃是在基督这第二个人 ( 林前十五 47 下 ) 一新人 ( 弗二 15 ) 一身上得着完成 ; 这新人是由基督自己作头 · 以及召会作祂的身体 ( 一 22 ~ 23 · 林前十二 12 · 西三 10 ~ 11 ) 所组成的。
- 3 这要完全在得胜的信徒身上得着完成 · 他们活基督 · 作祂团体的彰显 ( 腓一 19 ~ 26 ) · 并要得着权柄制伏列国 · 在千年国里与基督一同作王 ( 启二 26 ~ 27 · 二十 4 · 6 ) 。
- 4 这要终极完成于新耶路撒冷 · 彰显神的形像 · 有祂的荣耀和祂显出的样子 ( 四 3 上 · 二一 11 · 18 上 ) · 并且运用神的神圣权柄 · 维持神对全宇宙的管治权 · 直到永远 ( 24 · 二二 5 ) 。

over all things created by God (Psa. 8:6-8; Matt. 28:18).

2. God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man (1 Cor. 15:47b), the new man (Eph. 2:15), comprising Christ Himself as the Head and the church as His Body (1:22-23; 1 Cor. 12:12; Col. 3:10-11).
3. It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium (Rev. 2:26-27; 20:4, 6).
4. It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance (4:3a; 21:11, 18a), and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity (v. 24; 22:5).



创一 2~4 “而地变为荒废空虚，渊面黑暗。神的灵覆盖在水面上。神说，要有光，就有了光。神看光是好的，就把光暗分开了。”

〔创世记一章二节〕是圣经中第一次提到灵。神的灵作为生命之灵（罗八 2）覆盖在死水之上，以产生生命，特别为着神的定旨产生人（创一 26）。在属灵经历中，灵的来到是产生生命的第一条件（约六 63 上）（圣经恢复本，创一 2 注 5）。

灵覆盖之后（创一 2 下），神的话来到，带进光（参诗一一九 105、130）。在属灵经历中，话的来到是产生生命的第二条件（约五 24，六 63 下），而光的来到是第三条件（太四 13~16，约一 1~13）。

灵、话和光，是神为着完成祂定旨所用以产生生命的凭借。灵、话和光，都是属于生命（罗八 2，腓二 16，约八 12 下）。基督是灵，乃是神的实际（罗八 9~10，林后三 17，约十六 13~15）；基督是话，乃是神的说话（一 1，来一 2）；基督是光，乃是神的照耀（约八 12 上，九 5）（创一 3 注 1）。

光暗分开，是为着区分昼夜（创一 5，参林后六 14 下），这是产生生命的第四条件（创一 4 注 1）。

### 信息选读

严格地说，创世记一章并不是创造的记载...，乃是生命的记载。...神创造地，并非使其荒废，但地变成荒废。这是由于撒但的背叛，就是以赛亚十四章（9~14）和

## Morning Nourishment

Gen. 1:2-4 "But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters. And God said, Let there be light; and there was light. And God saw that the light was good, and God separated the light from the darkness."

[Genesis 1:2] is the first mentioning of the Spirit in the Bible. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (Gen. 1:26), for God's purpose. In spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63a). (Gen. 1:2, footnote 5)

After the Spirit's brooding (Gen. 1:2b), the word of God came to bring in the light (cf. Psa. 119:105, 130). In spiritual experience, the coming of the word is the second requirement for generating life (John 5:24; 6:63b), and the coming of the light is the third requirement (Matt. 4:13-16; John 1:1-13).

The Spirit, the word, and the light were the instruments used by God to generate life for the fulfillment of His purpose. The Spirit, the word, and the light are all of life (Rom. 8:2; Phil. 2:16; John 8:12b). Christ as the Spirit is the reality of God (Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15); Christ as the Word is the speaking of God (John 1:1; Heb. 1:2); and Christ as the light is the shining of God (John 8:12a; 9:5). (Gen. 1:3, footnote 1)

The separation of the light from the darkness for the purpose of discerning day from night (Gen. 1:5; cf. 2 Cor. 6:14b) is the fourth requirement for generating life. (Gen. 1:4, footnote 1)

## Today's Reading

Genesis 1, strictly speaking, is not a record of creation [but of life]....God did not create the earth waste, but it became waste....Due to the rebellion of Satan...recorded in Isaiah 14:9-14 and Ezekiel 28:12-18,...the whole universe

以西结二十八章 (12~18) 所记载的。...〔因而〕整个宇宙受了神的审判；经过那次审判，地就变为荒废空虚。

在创世记一章二节，有四个辞描述在神审判之下地的荒凉：荒废、空虚、渊面、黑暗。地变为荒废空虚，渊面黑暗。地的表面是深渊，而深渊的表面是黑暗。这告诉我们没有生命，只有死亡。地变为荒废空虚，渊面黑暗，乃是一幅死亡的图画。

〔二节的〕“覆盖”与申命记三十二章十一节的“展翅”同字，那节说，神像展翅覆雏的鹰一样。神的灵覆盖、展翅在死亡的情况里，目的是为着产生生命。母鸡覆盖在蛋上，是要产生一些活的东西。圣经里首次提起神的灵，是覆盖的灵。灵的覆盖指明，创世记一章不仅仅是神创造的记载，乃是生命的记载。

〔在三节，〕光进来产生生命。哪里有黑暗，哪里就有死亡。哪里有光，哪里就有生命。在一章，光进来，主要是为着生命，不是为着创造。一章主要不是创造的记载，乃是生命的记载。...〔四节的〕光暗分开，乃是为着产生生命。我们得救时，神圣的光进到我们里面，那光作了分别或分开的工作。光的事物与黑暗的事物分开。光进来是为着生命，这光将积极的事物与消极的事物分开或分别出来。五节说，“神称光为昼，称暗为夜；有晚上，有早晨，这是第一日。”...圣经算日子是从晚上到早晨。圣经的方式比人的方式更好。人的方式是从早晨下到晚上，但圣经的方式是从晚上上到早晨。从前有晚上，但如今有早晨。从前有黑暗，但如今有光。从前有死亡，但如今有生命（圣经中关于生命的重要启示，一至三页）。

参读：圣经中关于生命的重要启示，第一章；神中心的思想，第一至二章。

was judged by God, and through that judgment the earth became waste and emptiness.

In Genesis 1:2 there are four words describing the desolation of the earth under God's judgment: waste, emptiness, darkness, and deep. The earth became waste and emptiness, and darkness was on the surface of the deep. On the surface of the earth was the deep, and on the surface of the deep was darkness. This tells us that there was no life, but death. The earth becoming waste and emptiness with darkness on the surface of the deep is a picture of death.

The word for brood [in verse 2] is the same word as hovers in Deuteronomy 32:11. This verse says that God is like an eagle who spreads his wings and hovers over his young. The Spirit of God was brooding, stretching out His wings, over the death situation for the purpose of producing life. The brooding of a hen over eggs is to produce some living things. In the Bible the Spirit of God is first mentioned as the brooding Spirit. This brooding of the Spirit indicates that Genesis 1 is not merely a record of God's creation but a record of life.

[In Genesis 1:3] light comes in to produce life. Where darkness is, there is death. Where light is, there is life. In Genesis 1 light came in mainly for life, not for creation. Genesis 1 is not mainly a record of creation but a record of life....[In verse 4] the separation of the light from the darkness is for producing life. When we were saved, the divine light came into us, and that light did a separating, or dividing, work. The things of light were separated from the things of darkness. Light comes in for life, and this light divides, or separates, the positive things from the negative things. Verse 5 says, "God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day."...The Bible reckons a day from the evening until the morning. The biblical way is better than the human way. The human way goes down from morning to evening, but the biblical way goes up from evening to morning. There was the evening, but now there is the morning. There was darkness, but now there is light. There was death, but now there is life. (CWWL, 1969, vol. 2, p. 390)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 1; The Central Thought of God, chs. 1-2

创一 7~9 “神就造出天空，将天空以下的水，与天空以上的水分开；事就这样成了。神称天空为天；有晚上，有早晨，是第二日。神说，天以下的水要聚在一处，使旱地露出来；事就这样成了。”

在诸水之间造出广阔的空间，将诸水分开，在属灵上表征借着十字架的工作，将属天的事与属地的事分开（西三 1~3，来四 12）；这是产生生命的第五条件（圣经恢复本，创一 6 注 2）。

旱地露出来，是产生生命的第六条件。这事发生在第三日，与复活之日相符（林前十五 4）。在圣经里，海代表死，地代表基督（见申八 7 注 1）是产生生命的源头。地露出来以后，各种生命——植物生命、动物生命甚至人的生命——都从地里产生出来（创一 11~12、24~27，二 7）。这预表神圣生命同其一切丰富都出于基督。在第三日，基督在复活里从死而出，以产生生命（约十二 24，彼前一 3），为着构成召会（创一 9 注 1）。

### 信息选读

分开光暗还相当客观；分开天空上的水就很主观了。我们需要这第二步的分开，把属天的事与属地的事分开（西三 1~3）。天空以下的水代表属地的事，天空以上的水代表属天的事。有些事也许不是黑暗的，却是属地的，不是属天的。

天空是什么？就是大气，就是环绕地球的空气。若是没有大气，在这地上就不可能产生生

### Morning Nourishment

Gen. 1:7-9 "And God made the expanse and separated the waters which were under the expanse from the waters which were above the expanse, and it was so. And God called the expanse Heaven. And there was evening and there was morning, a second day. And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so."

The separating of the waters by producing an expanse between them, signifying, spiritually, the dividing of the heavenly things from the earthly things through the work of the cross (Col. 3:1-3; Heb. 4:12), was the fifth requirement for generating life. (Gen. 1:6, footnote 2)

The appearing of the dry land is the sixth requirement for generating life. This took place on the third day, corresponding to the day of resurrection (1 Cor. 15:4). In the Bible the sea represents death and the land represents Christ (see footnote 71 in Deut. 8) as the generating source of life. After the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land (Gen. 1:11-12, 24-27; 2:7). This typifies that the divine life with all its riches comes out of Christ. On the third day Christ came out of death in resurrection to generate life (John 12:24; 1 Pet. 1:3) for the constituting of the church. (Gen. 1:9, footnote 1)

### Today's Reading

To divide light from darkness is rather objective; to divide the waters above the expanse from the waters under the expanse is more subjective. We need the second separation—dividing the heavenly things from the earthly things (Col. 3:1-3). The waters under the expanse represent the earthly things, while the waters above the expanse represent heavenly things. Some things may not be dark, but they are earthly, not heavenly.

The expanse is simply the atmosphere, the air surrounding the earth. Without the atmosphere no life could ever be generated upon the earth. There

命。在月亮上没有生命，因为月亮的周围没有空气。神创造空气环绕地，使地能产生生命。我们在得救以后，不只里面有光，也有空气，天空。有些东西进到了我们里面，把属天的事与属地的事分开，把神所悦纳上面的事，与祂所不悦纳下面的事分开。这是什么？这就是十字架分开的工作。我们在得救并与主一同往前以后，就要经历十字架。这十字架要把天然的事与属灵的事分开，把圣的事与俗的事分开，也把属天的事与属地的事分开。希伯来四章十二节告诉我们，活的话能将我们分开到一个地步，使我们的灵与魂分开。我也许说好话，或者作好事，但好话或者好事的源头不是灵，乃是魂。就道德、伦理或人的观念说，这并没有错；但就属灵说，源头不是出于神，不是出于诸天。那不是出于灵的，乃是出于魂，出于地的。因此，我们需要进一步的分开：不仅分开光暗，也要分辨灵（上面的事）与魂（下面的事）。

在第二天以后是第三天，这是复活的日子。在第三天这复活的日子里，在天空以下，旱地露出来，为要产生生命。...在整本圣经中，海代表死亡，地代表基督自己。圣经告诉我们，当神工作了许多世代之后，至终海就不再有了。...耶利米五章二十二节说，神划了一条界线来限制海水。今天神还在工作来消除海，因为在海里有鬼。海代表属撒但的事，属鬼魔的事。最终，当神工作完成时，海就不再有了；在新天新地里只有地，没有海（启二一1）。代表撒但国度主要部分的海，已经被除去了。赞美主！（创世记生命读经，四二至四四页）

参读：创世记生命读经，第三篇。

is no life on the moon because there is no expanse around the moon. God created the expanse surrounding the earth so that the earth may produce life. After being saved, we not only have the light within us, but also the air, the expanse. Something has come into us to separate the heavenly things from the earthly things, the things above which are acceptable to God from the things below which are not acceptable to Him. What is this? This is the dividing work of the cross. After we have been saved and have gone on with the Lord, we will experience the cross. The cross divides. It divides the natural things from the spiritual things, it divides the holy things from the common things, and it divides the heavenly things from the earthly things. Hebrews 4:12 tells us that the living Word can separate us to such an extent that our soul is divided from our spirit. I may say or do something good; yet that good word or deed does not have its source in the spirit, but in the soul. Morally speaking, ethically speaking, or humanly speaking, there is nothing wrong. But spiritually speaking, the source is not of God, not of the heavens. It is not of the spirit, but of the soul, of the earth. Thus, we need a further division: not only a separation between light and darkness, but also a discernment between the spirit (the things above) and the soul (the things beneath).

After the second day, we have the third day—the day of resurrection. On the third day, the day of resurrection, the dry land appeared under the expanse for generating life....In the whole Bible, the sea represents death and the earth represents Christ Himself. The Bible tells us that, eventually, after God has worked through many generations, the sea will be eliminated....In Jeremiah 5:22 we are told that God drew a line to limit the sea. Today, God is still working to eliminate the sea because in it there are demons. The sea represents something demonic, something devilish....In the new heavens and new earth there is only land, no sea (Rev. 21:1). The sea representing a main part of Satan's kingdom has been eliminated. Praise the Lord! (Life-study of Genesis, pp. 32-34)

Further Reading: Life-study of Genesis, msg. 3



创一 10~11 “神称旱地为地，称水的聚处为海；神看是好的。神说，地要长出青草，和结种子的菜蔬，并结果子的树木，各从其类，果子都包着核；事就这样成了。”

把地和水分开，表征把生命和死亡分开。从第二日起（创一 6~7），神开始作工，拘束并限制遮盖地的死水（参耶五 22）。至终，当神的工作完成时，在新天新地里就不再有海（启二一 1 与注 3）。不仅如此，在新耶路撒冷里也不再有黑夜（25 与注 2）。这意思是，死亡和黑暗都被除灭了（圣经恢复本·创一 10 注 1）。

植物生命无数的种类，预表基督生命那追溯不尽之丰富的丰富彰显，包括其悦人眼目的美丽（创二 9），其芬芳（歌一 12~13），及其对人和动物的滋养（创一 29~30）。树木（二 9，出十五 23~25，歌二 3，五 15，赛十一 1，约十五 1，启二二 2）、花（歌一 14）以及作人食物（约六 9、13）并献给神之祭物（利二 1~3、14）的谷类，都是基督的预表（创一 11 注 1）。

### 信息选读

旱地露出，是为着产生生命，生出生命。基督在第三天从死里出来。祂在复活里从死里出来，就是要产生生命。阿利路亚！

当我们在主里长大，我们就学会如何分辨光与黑暗，分别属天的事与属地的事，并分开生命与死亡。在我的说话里，也许没有一点黑暗和属地的事，但我讲的没有生命。我缺了生命。也许我所说的都是真实的，也是正确的，没有黑暗，也没有属世的事，可是却满了死亡。

### Morning Nourishment

Gen. 1:10-11 "And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good. And God said, Let the earth sprout grass, herbs yielding seed, and fruit trees bearing fruit according to their kind with their seed in them upon the earth; and it was so."

Dividing the land from the waters signifies separating life from death. From the second day (Gen. 1:6-7) God began to work to confine and limit the waters of death that covered the earth (cf. Jer. 5:22). Eventually, when God's work is completed, in the new heaven and new earth there will be no more sea (Rev. 21:1 and footnote 3). Furthermore, in the New Jerusalem there will be no more night (Rev. 21:25 and footnote 2). This means that both death and darkness will be eliminated. (Gen. 1:10, footnote 1)

The countless varieties of the plant life typify the rich expression of the unsearchable riches of the life of Christ in their beauty for man's sight (Gen. 2:9), in their fragrance (S.S. 1:12-13), and in their nourishing man and animals (Gen. 1:29-30). The trees (2:9; Exo. 15:23-25; S.S. 2:3...), the flowers (S.S. 1:14), and the grains as food for man (John 6:9, 13) and as offerings to God (Lev. 2:1-3, 14) are all types of Christ. (Gen. 1:11, footnote 1)

### Today's Reading

The dry land appeared in order to produce life, to generate life. On the third day, Christ came out of death. Christ came out of death in resurrection just to generate life. Hallelujah!

As we grow in the Lord, we learn how to discern light from darkness, separate heavenly things from earthly things, and divide life from death. In my speaking I may have nothing dark and nothing earthly; yet I speak without life. I am devoid of life. My speaking is genuine and proper, with nothing of darkness and nothing worldly, but nevertheless is full of death. So, I must pray,

因此我必须祷告说，“主耶稣，求你驱除我里面一切的死水，使旱地露出来，好产生生命。在我的说话里不该有黑暗的事物，不该有属地的事物，也不该有死亡的事物；在我的说话里，必须有产生生命的旱地。”

在你的家庭生活里也许一点不黑暗，一点不属世，但也一点没有生命。当人进到你的家里，人看不见黑暗或属世的事物，但也看不见活的事物；他所能看到的只有死亡。我盼望当我来看你的时候，每件事都满了生命。基督这旱地就显在你的家中。祂在你家中被显明，产生生命。

地上的植物生命生出了。最低等的生命，没有意识的生命，产生了。...我们若对草木说话，草不能领会，木也不会反应，因为它们没有感觉，没有意识。它们没有感情、思想或意志，因为它们是没有任何意识的生命。这是最低的生命。

当我们接受基督到我们里面，基督就在我们里面从死水里显出来了。我们现在有了生命，就是生命的生出。我们得救了，我们有生命了。我们得救时，就接受了生命，但在我们里面的生命还是非常低的。这在创世记的记载中由青草的生命、菜蔬的生命以及果树的生命所表征。

就是植物的生命也有三等级：青草是最低等的植物生命，结种子的菜蔬比较高等，结果子的树木更高一等。

当你成为基督徒时，你接受了生命，但在你里面的生命还是非常低。也许在你里面的生命就像青草：是生命，也长大，却是最低等的生命。...虽然上周你也许像青草，但今天你长大了，成为结种子的菜蔬。我盼望再过两个月，你会成为结果子的树木。...但是当你成为树木时，不要满意，这不是一章末了的一节，这只是在第三天发生的事（创世记生命读经，四四至四五、四七至四八页）。

参读：创世记生命读经，第四篇。

“Lord Jesus, drive away all the death waters within me that the dry land may appear to produce life.” In my speaking there should be nothing of darkness, nothing of this earth, and nothing of death. Within my speaking there must be the dry land that produces life.

In your family life, there may be nothing of darkness, nothing worldly, but also nothing of life. When someone comes into your home, he cannot see anything dark or worldly; neither can he see anything living. All that he can see there is death. But I hope that when I come to see you, I will see that everything is full of life. Christ, the dry land, is appearing in your home. Christ is manifested, producing life in your home.

The plant life on the land was generated. The lowest life, a life without consciousness, came into existence....If we talk to the grass or to the trees, the grass cannot understand and the trees will not react because they have no feeling, no consciousness. They have no emotion, thought, or will because they are lives without any consciousness. This is the lowest life.

When we received Christ into us, Christ appeared out of the death water within us. Christ appeared and now we have life, the generating of life. We are saved and we have life. At the time we were saved, we received life, but the life within us was very low. This is signified in the record of Genesis by the life of the grass, the life of the herbs, and the life of the fruit trees.

Even with the plant life there are three levels: grass, the lowest plant life; the herbs which yield seeds, a higher level; and the fruit trees, an even higher level.

When you became a Christian, you received life, but that life in you was very low. Perhaps the life within you is similar to grass: it is life and it grows; yet it is the lowest life....Although last week you might have been like the grass, today you have grown a little higher, and you have become the herb yielding the seed. I hope after two months, you will be a tree bringing forth fruit....But when you become a tree, do not become satisfied. This is not the last verse of chapter 1; it is something which happened on the third day. (Life-study of Genesis, pp. 34-35, 38-39)

Further Reading: Life-study of Genesis, msg. 4

创一 14~16 “神说，天上穹苍之中要有光体，可以分昼夜，作记号，定节令、日子、年岁；并要发光...普照在地上；事就这样成了。于是神造了两个大的光体，大的管昼，小的管夜；又造众星。”

按照整本圣经的启示，光是为着生命；光和生命总是并行的（诗三六 9，太四 16，约一 4，八 12，约壹一 1~7）。光越高，生命就越高。第一日不确定的光（创一 3），足以产生最低等的生命；第四日来自太阳、月亮和众星等光体（16，诗一三六 7~9）更扎实且更确定的光，是产生较高等生命（包括人的生命）所必需的。这表征为着我们属灵的重生，“第一日”的光就足够了；但为着在神圣生命里长大以至成熟，就需要“第四日”更大、更强的光（圣经恢复本，创一 14 注 2）。

### 信息选读

虽然第一天光已经来了，但不是那么扎实，不是那么强。在第四天不只光来了，也有光体：太阳、月亮和众星。这些光体更强、更扎实、也更便利。这是生命长大的第一个条件。

假定你不只是青草或菜蔬，也是树木，这时你要接受更多的光。...你需要接受更高的光，更完全的光，更丰富、更强、也更便利的光。约壹一章五至七节告诉我们，我们在得救之后，需要更多的光，需要在光中行。

创世记一章十四至十九节讲到光，...乃是很确定地讲到太阳、月亮以及众星。在预表上，太阳

### Morning Nourishment

Gen. 1:14-16 "...God said, Let there be light-bearers in the expanse of heaven to separate the day from the night, and let them be for signs and for seasons and for days and years...and let them be...to give light on the earth; and it was so. And God made the two great light-bearers, the greater light-bearer to rule the day and the lesser light-bearer to rule the night, and the stars."

According to the revelation of the whole Bible, light is for life; light and life always go together (Psa. 36:9; Matt. 4:16; John 1:4; 8:12; 1 John 1:1-7). The higher the light, the higher the life. The indefinite light of the first day (Gen. 1:3) was sufficient for generating the lowest forms of life; the more solid and more definite light from the light-bearers—the sun, the moon, and the stars (v. 16; Psa. 136:7-9)—on the fourth day was necessary for producing the higher forms of life, including the human life. This signifies that for our spiritual rebirth, the light of the “first day” is sufficient; but for the growth in the divine life unto maturity, more and stronger light, the light of the “fourth day,” is needed. (Gen. 1:14, footnote 1)

### Today's Reading

Although light came in on the first day, it was not that solid, not that strong. On the fourth day, not only the lights came, but also the light-bearers—the sun, the moon, and the stars. These are lights which are stronger, more solid, and more available. This is the first requirement for the growth of life.

Suppose that you are not only the grass or the herb, but also the tree. By this time you will receive more light...You need to receive some higher lights, some fuller lights, some richer, stronger, and more available lights. First John 1:5-7 tells us that after we are saved we need more light, that we need to walk in the light.

Genesis 1:14-19 [speaks about lights]...in a very definite way—the sun, the moon, and the stars. In typology, the sun typifies Christ. Christ is our sun.

预表基督，基督是我们的太阳。玛拉基四章二节说，基督是公义的日头，其翅膀有医治之能。祂的照耀就是祂的翅膀，在这照耀里有医治。本节下半告诉我们，我们必在基督的照耀下长大。

月亮是召会。...约瑟所梦见的...太阳是指他的父亲，月亮是指他的母亲，众星是指他的众弟兄〔创三七9~11〕。根据这事实，我们可以说，召会是基督的新妇，妻子，可用月亮作预表。...月亮这物体本身没有光，却能返照光。...召会被造乃是为返照基督的光。再者，月亮只能在夜间返照光。今天在召会时代，正是夜间。...虽然召会确是在黑夜（地方召会是这黑夜中发光的灯台—启一20），她却能返照基督的光。然而，召会（像月亮一样）时常上下起伏不定，有时是满月，有时是半月，或是新月。

我们不单有日、月，还有众星。不只有基督、召会，还有所有得胜的圣徒。但以理十二章三节说，“那使多人归义的，必发光如星。”我们若要帮助人得救，使人从黑暗转向光，使退后者得着恢复，我们就必须是发光的星。启示录一章二十节说，众召会是黑暗中发光的灯台，众使者（众召会中的活肢体）是发光的星。主也说圣徒是世上的光（太五14）。保罗说，圣徒“好像发光之体显在世界里”（腓二15）。

神在第四天所造的光体，是设立来借着照耀“管理昼夜”的（创一18上）。...哪里有照耀，哪里就有管理。黑暗带来混乱，而光规律一切。为着生命的长大，我们需要第四天光体的管理和规律（创世记生命读经，四八至五一页）。

参读：创世记生命读经，第五篇。

Malachi 4:2 tells us that Christ is the Sun of Righteousness and that there is healing in His wings. His shining forth is the wings, and with this shining forth there is healing. The second half of this verse tells us that we all will grow up under the shining of Christ.

The moon is the church...[In] Joseph's dream...the sun was his father, the moon his mother, and the stars his brothers [Gen. 37:9-11]. Based upon this fact, we may say that the church as the wife, the bride of Christ, may be typified by the moon...The moon is an object that has no light in itself, but has the ability to reflect light...The church was made in a way to reflect the light of Christ. Furthermore, the moon is able to reflect light only in the night time. Today, during the church age, it is the night time...Although the church is really in a dark night (the local churches are lampstands shining in this dark night, Rev. 1:20), she can reflect the light of Christ. However, frequently the church (like the moon) is not very stable, coming up and going down. The church may be the full moon, the half moon, or the new moon.

We not only have the sun, the moon, but also the stars: not only Christ, the church, but also all the overcoming saints. Daniel 12:3 says that those who turn many to righteousness shine like the stars. If we are going to help people to be saved, if we are going to turn people from darkness to light, if we are going to recover all the backsliders, we must be the shining stars. Revelation 1:20 tells us that the churches are the lampstands shining in the darkness and that the angels (the living ones in the churches) are the shining stars. The Lord said that the saints are “the light of the world” (Matt. 5:14), and Paul said that the saints shine “as luminaries in the world” (Phil. 2:15).

The lights God made on the fourth day were established “to rule over the day and over the night” by their shining (Gen. 1:18a)...Where there is shining, there is ruling. Darkness brings in confusion, but light regulates. For the growth of life, we need the ruling and the regulating of the fourth-day lights. (Life-study of Genesis, pp. 39-41)

Further Reading: Life-study of Genesis, msg. 5

创一 20~21 “神说，水要多多滋生有生命的物；要有禽鸟飞在地面以上，天空之中。神就创造大鱼，和水中所滋生各样有生命的动物，各从其类；又创造各样飞鸟，各从其类；神看是好的。”

〔创世记一章二十节说到〕具有最低意识的动物生命，相当于信徒生命长大的第一步（参约壹二 13）。海里的动物生命，预表基督生命的丰富，在于有能力在祂的生活中胜过死（由盐水所表征）。鱼能生活在盐水中却不变咸，照样，基督和祂那些有神圣生命的信徒，也能生活在属撒但的世界里，却不因世界的败坏而“变咸”（参约十四 30，十七 15~16）。海里的动物生命，也给我们看见基督生命的丰富，在于以祂的丰富喂养人（六 9 上，二一 9）（圣经恢复本，创一 20 注 1）。

禽鸟的生命比鱼的生命高。鱼能活在死水中，禽鸟则能超越死水。信徒借着在神圣生命里长进，就能超越地的一切阻碍（参赛四十 31）。禽鸟的生命预表基督生命的丰富，见于祂是鹰，将神所救赎的人带到祂的目的地（出十九 4，申三二 11~12，启十二 14），并见于祂是斑鸠或鸽子，为神子民的罪献给神（利一 14，五 7）（创一 20 注 2）。

### 信息选读

虽然每种形态的动物生命都有某种程度的意识，但有的生命较高等，有的较低等。〔创世记一章二十至二十二节〕首先提到的是鱼，这是意识最低的动物生命。...譬如有些金鱼在水中游动，我们一靠近，它们就害怕地游开了。我们若撒些食物到水

### Morning Nourishment

Gen. 1:20-21 "And God said, Let the waters swarm with swarms of living animals, and let birds fly above the earth in the open expanse of heaven. And God created the great sea creatures and every living animal that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good."

[Genesis 1:20 speaks of] the animal life with the lowest consciousness, corresponding to the first step in the believers' growth in life (cf. 1 John 2:13). The animal life in the sea typifies the riches of the life of Christ in the power that overcomes death (signified by the salt water) in His living. Just as fish can live in salt water without becoming salty, Christ and His believers, who have the divine life, can live in the satanic world without being "salted" by the world's corruption (cf. John 14:30; 17:15-16). The animal life in the sea also shows the riches of Christ's life in feeding man with His riches (John 6:9a; 21:9). (Gen. 1:20, footnote 1)

The bird life is higher than the fish life. Fish can live in the death waters, but birds can transcend the death waters. By growing further in the divine life, the believers are able to transcend all the frustrations of the earth (cf. Isa. 40:31). The bird life typifies the riches of the life of Christ as seen in His being the eagle for carrying God's redeemed to His destination (Exo. 19:4; Deut. 32:11-12; Rev. 12:14) and in His being the turtledoves or pigeons for offering to God for the sins of God's people (Lev. 1:14; 5:7). (Gen. 1:20, footnote 2)

### Today's Reading

Although every form of animal life has some level of consciousness, some lives are higher and others are lower. [In Genesis 1:20-22] first, the fish are mentioned, the animal life with the lowest consciousness....Suppose there are some goldfish swimming in the water and we come near them. They will be frightened away. However, if we scatter some food into the water and keep

中，然后走开，那些鱼就都回来了。这生命高于树的生命，植物的生命（结四七 7、9）；虽然还不很高，但是比较高了。这是生命长大的头一步。

海里的鱼是生活在盐水中。通常盐水是不长东西的，盐水会杀死生命，几乎不让任何植物生长。然而，鱼能在盐水中生活。水会咸，但鱼绝不会咸，除非它死了。这是很有意义的事。

全人类，整个人类社会，正如一个大盐海，但我们基督徒还能很活。我们能活，并且活在这样的社会中，不被这社会感染。然而我们一旦死了，我们就变咸了。...生命能驱除死海里各种的盐。...在死亡的环境中，这生命还能存活。这是好的，但还有更好的。

第五天，禽鸟，空中的飞鸟，在鱼之后造出来了（创一 20~23）。这是具有较低意识的较高生命。禽鸟的生命比鱼的生命高。鱼能活在死水中，而禽鸟能超越死水。你成了“鱼”之后，必须长大成“鸟”。当你的同学来对你说，“我们去看电影。”你能高飞，没有人能摸着你——你是超越的。你不仅能驱除盐分，还能超越它。

在创世记一章所提的每个项目，都有经节指明那是预表。比方主耶稣对彼得说，他要作得人的渔夫（太四 19）。按这话，主耶稣把所有的人都比作海里的鱼。又有以赛亚四十章三十一节说，那等候耶和华的必如鹰展翅上腾，这是更高的生命。许多人都能作见证说，他们常常能展翅上腾。我们能活在任何光景里。但只要再长大些，就不能活在邪恶的环境中，还能超越那些环境。我们飞走，没有什么能摸着我们。阿利路亚！...这是生命长大的第二步。这真是好，但还不够（创世记生命读经，五二至五四页）。

参读：创世记生命读经，第六篇。

away, all the fish will return. This life is higher than the tree life, higher than the plant life (Ezek. 47:7, 9). Although it is not very high, it is higher. This is the first step of the growth of life.

The fish in the sea live in salt water. As a rule, salt water does not grow anything; it kills, allowing nearly no plants to grow. Salt water kills life. Fish, however, can live in salt water. The water may be salty, but the fish will never be salty, unless they are dead. This is quite meaningful.

All of humanity, the entire human society, is like a great salt sea. Yet, we Christians are so living. We can be alive and live in such a society and not be salted by it. But once we are dead, we will become salty....Life repels every kind of salt from the dead sea....In the midst of an environment of death, this life can still survive. This is good; yet there is more.

After the fish, the birds, the fowl in the air, were created on the fifth day (Gen. 1:20-23). This is the higher life with the lower consciousness. The bird life is higher than the fish life. Fish can live in the death waters, but birds can transcend them. After you become a fish, you must grow until you are a bird. When your classmates come to you and say, "Let us go to the movies," you will soar. No one can touch you—you will be transcendent. You will not only repel the salt, but you will transcend it.

Every item mentioned in the first chapter of Genesis has a Bible verse signifying that it is a type. For instance, the Lord Jesus told Peter that he would be a fisher of men (Matt. 4:19). By this word, the Lord Jesus likened all people to fish in the sea. Also, we have Isaiah 40:31, which says that they who wait on the Lord shall be as the eagles, soaring and transcending. This is a higher life. Many can testify that often they were soaring. We can live in any kind of situation, but with a little more growth we not only survive in evil circumstances, we also transcend them. We fly away and nothing can touch us. Hallelujah!...This is the second step of the growth of life. This is wonderful, but there is still more. (Life-study of Genesis, pp. 41-43)

Further Reading: Life-study of Genesis, msg. 6

创一 24 “神说，地要生出有生命的物，各从其类；牲畜、爬物、走兽，各从其类；事就这样成了。”

26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

地上的牲畜和走兽，是比鱼和禽鸟更高的生命，具有较高的意识，这生命能在地上成就一些事。地上的走兽和牲畜，预表基督生命的丰富，见于基督是得胜的狮子（启五 5），为神的经纶争战；见于基督是羊和牛，为着献给神，以完成神完全的救赎（利一 2~3、10、三 1、6、12，四 3，五 6，约一 29，彼前一 19，启五 6~9）；也见于基督是公牛，为着承担责任并忠信劳苦，以完成神的旨意（太二十 28，约六 38）。在基督里的信徒，借着在神圣生命里进一步的长大，就能在地上过一种对完成神旨意有用的生活（参林前三 2，加六 2，林前五 58）（圣经恢复本，创一 24 注 1）。

### 信息选读

到第六天，有较高意识的更高生命生出了（创一 24~25）。...创世记四十九章九节说到狮子，把犹大比作能作许多事的狮子。撒上六章七节、十节，说到两只用来拖拉载着约柜的车的母牛。这些经节表明走兽与牲畜都能在这地上成就一些事。...这是生命长大的第三步。

我们还需要往前，直到第六天的末了部分。...在第六天的末了部分，出现具有最高意识的生命，人的生命，就是彰显神的形像，并且为神管治一

### Morning Nourishment

Gen. 1:24 "And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth...and it was so."

26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth."

The cattle and the animals on the land are a higher life with a higher consciousness than that of the fish and the birds, a life that can accomplish something on the earth. The animals and the cattle on the land typify the riches of the life of Christ as seen in Christ as the conquering lion (Rev. 5:5) to fight for God's economy, as seen in Christ as the sheep and oxen for offering to God for the fulfillment of God's full redemption (Lev. 1:2-3, 10;...Rev. 5:6-9), and as seen in Christ as the ox to bear the responsibility and to labor faithfully for the accomplishing of God's will (Matt. 20:28; John 6:38). Through further growth in the divine life the believers in Christ are able to live on the earth a life that is useful for the fulfilling of God's will (cf. 1 Cor. 3:2...). (Gen. 1:24, footnote 1)

### Today's Reading

On the sixth day the higher life with the higher consciousness came into existence (Gen. 1:24-25)...Genesis 49:9 speaks about the lion, likening Judah to a lion which can do many things. First Samuel 6:7, 12a tells about two milch cows which were used to carry the cart with the ark. These verses show that both the beasts and the cattle can accomplish something on this earth....This is the third step of the growth of life.

We need to go on to the last part of the sixth day...[on which] comes the life with the highest consciousness, the human life, a life which expresses

切的生命 ( 创世记生命读经 · 五四、五八页 ) 。

亚当 · 头一个人 · 预表基督 ( 罗五 14 · 林前十五 45、47 · 诗八 4~8 · 来二 6~9 ) 是神创造的中心 ( 西一 16~17 ) · 是一切受造之物和众人的元首 ( 15 · 林前十一 3 ) · 在神的形像和样式上是神的彰显 ( 来一 3 · 林后四 4 · 西一 15 ) · 也是神的代表 · 管理神一切的造物 ( 诗八 6~8 · 太二八 18 ) ( 圣经恢复本 · 创一 26 注 3 ) 。

神的目的是要人有祂的形像彰显祂 · 有祂的管治权代表祂 · 这不是在亚当这头一个人 ( 林前十五 45 上 ) — 旧人 ( 罗六 6 ) — 身上得着完成 · 乃是在基督这第二个人 ( 林前十五 47 下与注 2 ) — 新人 ( 弗二 15 与注 8 ) — 身上得着完成。这新人是由基督自己作头 · 以及召会作祂的身体 ( 一 22~23 · 林前十二 12 与注 2 · 西三 10~11 与 11 注 9 ) 所组成的。这要完全在得胜的信徒身上得着完成 · 他们活基督 · 作祂团体的彰显 ( 腓一 19~26 ) · 并要得着权柄制伏列国 · 在千年国里与基督一同作王 ( 启二 26~27 · 二十四 4、6 ) 。这要终极完成于新耶路撒冷 · 彰显神的形像 · 有祂的荣耀和祂显出的样子 ( 四 3 上 · 二一 11、18 上 ) · 并且运用神的神圣权柄 · 维持神对全宇宙的管治权 · 直到永远 ( 24 · 二二 5 ) ( 创一 26 注 5 ) 。

在祂的创造里 · 神没有要人作什么。人按着神的形像被造 · 然后受神托付有祂神圣的权柄。人所得着的生命 · 是带着神的形像彰显神 · 并带着神的权柄代表神的生命 · 不是为神作事或作工的生命。许多时候你遇见一些基督徒 · 你觉得他们是忙于为神作工的人。他们殷勤又忠信 · 但你感觉不到神的彰显和神的权柄。另一面 · 有些圣徒似乎不是那么忙 · 不是那么殷勤作工 · 但你感觉到神的彰显和神的权柄 · 你觉得神与他们同在。他们是满了神同在的人 · 每当你遇见他们的时候 · 你就感觉到神的彰显和神的元首权柄。这就是神所要的 ( 神中心的思想 · 二〇页 ) 。

参读：创世记生命读经 · 第七至八篇。

the image of God and has dominion over all things for God. (Life-study of Genesis, pp. 43, 46)

Adam, the first man, typifies Christ (Rom. 5:14...) as the center of God's creation (Col. 1:16-17), as the Head of all creation (Col. 1:15) and of all men (1 Cor. 11:3), as God's expression in God's image and likeness (...Col. 1:15), and as God's representative to rule over all things created by God (Psa. 8:6-8...). (Gen. 1:26, footnote 2)

God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man (1 Cor. 15:47b and footnote 2), the new man (Eph. 2:15 and footnote 8), comprising Christ Himself as the Head and the church as His Body (Eph. 1:22-23; 1 Cor. 12:12 and footnote 2; Col. 3:10-11 and footnote 119). It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium (Rev. 2:26-27; 20:4, 6). It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance (Rev. 4:3a; 21:11, 18a), and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity (Rev. 21:24; 22:5). (Gen. 1:26, footnote 5)

In His creation, God did not tell man to do anything. Man was created in the image of God and then committed by God with His divine authority. Man had a life with the image of God to express God and with the authority of God to represent God, not a life to do something or to work something for God. Many times when you meet some Christians, you have the sense that they are busy people working for God. They are diligent and faithful. But you do not sense the expression and the authority of God. On the other hand, with some saints, it seems that they are not so busy and not so diligent working for God, yet you sense the expression of God and the authority of God. You have the sense that God is with them. They are people full of the presence of God. Whenever you meet them, you sense the expression and the headship, the authority, of God. This is what God is after. (The Central Thought of God, pp. 22-23)

Further Reading: Life-study of Genesis, msgs. 7-8



# WEEK 3 — HYMN

## Hymns, #837

603

### 教会 — 建造

8 8 8 8 (英 837)

F 大调

2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 --- |

一 神,我赞美你的计划,要使我们成为你家,

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 --- ||

给你安居,由你充满,你在子里好得彰显。

二 我们虽是你所创造, 有你形像,作你代表,  
不过仅是土造陋器, 里面有灵,外面是体。

三 唯有接受你作生命, 才能有你精金性情;  
你与我们调和为一, 我们与你成为一体。

四 当你生命流通、滋润, 浸透我的全心、全魂,  
我就变成珍珠、宝石, 与你荣形一样一式。

五 但是,恩主,我们深知, 这些并非为供赏识,  
乃是全为建造、配搭, 成为你的荣耀之家。

六 主,我在此献上自己, 求你接在建造手里,  
将我折服,将我联络, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都为我攻破,  
不再单独,不再自善, 与众圣徒调成一团。

八 如此才能作你配偶, 享受你爱所是,所有,  
共同生活,互相安居, 满足你心,得你称许。

1

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

2

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

3

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

4

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

5

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

6

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

7

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

8

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



#### 神按着自己的形像造人，作祂的彰显

读经：创一 26 ~ 27，西一 15，林后三 18，罗八 29，启二一 11

#### 纲 目

#### 周 一

壹 “我们要按着我们的形像，照着我们的样式造人，…神就按着自己的形像创造人，乃是按着神的形像创造他”——创一 26 上、27 上：

一 “我们要…造人” 启示，神格的三者之间，为着人的创造，举行了会议——26 节上：

1 在已过的永远决定要创造人，指明人的创造乃是为着三一神永远的定旨——弗三 9 ~ 11。

2 神造人的心意是要完成祂神圣的经纶，将祂自己分赐到人里面——提前一 4，罗八 11。

二 神乃是按着祂自己的形像，照着祂的样式造人——创一 26 上：

1 神的形像，指神里面的所是，是神属性内里素质的彰显，这些属性最显著的是爱（约壹四 8）、光（一 5）、圣（启四 8）、义（耶二三 6）。

#### God Creating Man in His Own Image for His Expression

Scripture Reading: Gen. 1:26-27; Col. 1:15; 2 Cor. 3:18; Rom. 8:29; Rev. 21:11

#### Outline

#### DAY 1

**I. “Let Us make man in Our image, according to Our likeness... And God created man in His own image; in the image of God He created him”——Gen. 1:26a, 27a:**

*A. Let Us make man reveals that a council was held among the three of the Godhead regarding the creation of man—v. 26a:*

1. The decision to create man was made in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God—Eph. 3:9-11.

2. God’s intention in creating man was to carry out His divine economy for the dispensing of Himself into man—1 Tim. 1:4; Rom. 8:11.

*B. God created man in His own image, according to His likeness—Gen. 1:26a:*

1. God’s image, referring to God’s inner being, is the expression of the inward essence of God’s attributes, the most prominent of which are love (1 John 4:8), light (1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6).

2 神的样式，指神的形状（腓二 6），乃是神身位之素质与性质的彰显。

3 神的形像和神的样式不当视为两个分开的东西——创一 26 上：

a 人内里的美德受造于人的灵里，乃是神属性的翻版，也是人彰显神属性的凭借。

b 人外面的形状受造为人的身体，乃是神形状的翻版。

4 神造人成为祂自己的复本，使人有盛装神并彰显神的性能：

a 其他一切活物都是“各从其类”造的（11 ~ 12、21、24 ~ 25），人却是从神类造的（参徒十七 28 ~ 29 上）。

b 既然神与人同类，人就有可能与神联合，而在生机的联结里与祂同活——约十五 5，罗六 5，十一 17 ~ 24，林前六 17。

**三 子基督是“那不能看见之神的像”，是“神荣耀的光辉，是神本质的印象”——神所是的彰显——西一 15，来一 3：**

1 子基督是神的具体化身，是那不能看见之神的像，是神属性之素质的彰显——西二 9，一 15，林后四 4，来一 3。

2 人是照着基督创造的，目的是要基督进到人里面，并借着人得彰显——西一 27，腓一 20 ~ 21 上。

## 周二

**四 神按着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，并彰显祂一切的属**

2. God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person.

3. God's image and God's likeness should not be considered as two separate things—Gen. 1:26a:

a. Man's inward virtues, created in man's spirit, are copies of God's attributes and are the means for man to express God's attributes.

b. Man's outward form, created as man's body, is a copy of God's form.

4. God created man to be a duplication of Himself so that man may have the capacity to contain God and express Him:

a. All other living things were created “according to their kind” (vv. 11-12, 21, 24-25), but man was created according to God's kind (cf. Acts 17:28-29a).

b. Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union—John 15:5; Rom. 6:5; 11:17-24; 1 Cor. 6:17.

*C. Christ the Son is “the image of the invisible God,” “the effulgence of His glory and the impress of His substance”—the expression of what God is—Col. 1:15; Heb. 1:3:*

1. Christ the Son, as God's embodiment, is the image of the invisible God, the expression of the essence of God's attributes—Col. 2:9; 1:15; 2 Cor. 4:4; Heb. 1:3.

2. Man was created according to Christ with the intention that Christ would enter into man and be expressed through man—Col. 1:27; Phil. 1:20-21a.

## DAY 2

*D. God's purpose in the creation of man in His image and according to His likeness is that man would receive Him as life and express Him*

## 性—创— 26 ~ 27, 二 9 :

- 1 神照着祂的形像，照着祂的样式造人，因为祂的心意是要进到祂人里面，并与人成为一——弗三 17 上。
- 2 神照着祂自己的形像造人，使人借着祂的经纶，可以接受祂的生命和性情，借此成为祂的彰显——提前 4, 约三 16, 彼后 4, 林后三 18。
- 3 神这样造人，使人有性能盛装神的爱、光、义、圣——约壹四 8, 一 5, 弗四 24, 五 2、8 ~ 9。
- 4 因着我们是神所造的，所以我们的人性美德有盛装神圣属性的性能——林后十 1, 十一 10。

## 周 三

五 神照着祂的形像造人，意思是说，神造人有一个心意，要使人成为神的复本，神的复制，作祂团体的彰显；这样的复制使神快乐，因为这个复制看起来象祂，说话象祂，生活也象祂——约十二 24, 罗八 29, 来二 10, 约壹三 1 ~ 2。

六 圣经里对于神和人的关系，有一个奥秘的思想——创一 26, 结一 26, 约壹三 2 下, 启四 3 上, 二一 11 下：

- 1 神的渴望是要成为与人一样，并使人与祂一样——约壹三 2 下。
- 2 神的心意是要将祂自己在基督里作到我们里面，使祂自己与我们一样，也使我们与祂一样——弗三 17 上。
- 3 神的经纶是要使祂自己成为人，也要使我们，就是

## *in all His attributes—Gen. 1:26-27; 2:9:*

1. God created man in His image and according to His likeness because His intention is to come into man and to be one with man—Eph. 3:17a.
2. God created man in His own image so that through His economy man may receive His life and nature and thereby become His expression—1 Tim. 1:4; John 3:16; 2 Pet. 1:4; 2 Cor. 3:18.
3. God created man in such a way that man has the capacity to contain God's love, light, righteousness, and holiness—1 John 4:8; 1:5; Eph. 4:24; 5:2, 8-9.
4. Because we were created according to God's kind, our human virtues have the capacity to contain the divine attributes—2 Cor. 10:1; 11:10.

## DAY 3

*E. For God to create man in His image means that God created man with the intention that man would become a duplicate of God, the reproduction of God, for His corporate expression; this reproduction makes God happy because it looks like Him, speaks like Him, and lives like Him—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.*

*F. In the Bible there is a mysterious thought concerning the relationship between God and man—Gen. 1:26; Ezek. 1:26; 1 John 3:2b; Rev. 4:3a; 21:11b:*

1. God's desire is to become the same as man is and to make man the same as He is—1 John 3:2b.
2. God's intention is to work Himself in Christ into us, making Himself the same as we are and making us the same as He is—Eph. 3:17a.
3. God's economy is to make Himself man and to make us, His created beings,

祂的造物，成为神，好使祂是神“人化”了，而我们是人“神化”了——约一 14，罗一 3 ~ 4。

## 周 四

七 创世记一章二十六至二十八节，以及五章二节的代名词“他们”，指明亚当是一个团体人，集体人，包括全人类：

- 1 神没有创造许多人；祂在一个人亚当里面，集体的创造了人类。
- 2 神按着祂的形像并照着祂的样式造了这样一个团体人，使人类能团体的彰显神。

## 周 五

贰 基督的成为肉体与神人生活，达成了神造人的目的——26 ~ 27，约一 1、14，路一 31 ~ 32、35，二 40、52：

- 一 基督的成为肉体，与神按着祂的形像、照着祂的样式造人的定旨有密切关系——就是要使人接受祂作生命，并彰显祂神圣的属性——创一 26，二 9，徒三 14 上，弗四 24。
- 二 主耶稣是由人的素质而生，有人性的美德，为要将这些美德拔高到一个标准，配得上神的属性，作神的彰显——路一 35：
  - 1 基督是由神圣素质成孕的那一位，有神圣的属性作祂人性美德的内容和实际，使空洞的人性美德得着充实——太一 18、20。

God so that He is God “man-ized” and we are man “God-ized”—John 1:14; Rom. 1:3-4.

## DAY 4

G. *The pronouns them in Genesis 1:26-28 and their in 5:2 indicate that Adam was a corporate man, a collective man, including all mankind:*

1. God did not create many men; He created mankind collectively in one person, Adam.
2. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately.

## DAY 5

**II. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—1:26-27; John 1:1, 14; Luke 1:31-32, 35; 2:40, 52:**

- A. *The incarnation of Christ is closely related to God's purpose in the creation of man in His image and according to His likeness—that man would receive Him as life and express Him in His divine attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.*
- B. *The Lord Jesus was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression—Luke 1:35:*
  1. As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues—Matt. 1:18, 20.

2 神圣的属性充实、加强、丰富并圣别人性的美德，为要在人性的美德上彰显神。

### 三 主耶稣拯救我们时，祂是那有神圣属性充实人性美德的一位，进到我们里面——路二 10 ~ 11、25 ~ 32，十九 9 ~ 10：

1 祂作为赐生命的灵进到我们里面，将神带到我们里面，并以神的属性充实我们的美德——林前十五 45 下，六 17。

2 这样的生命从里面拯救我们，并圣别、变化我们，而拔高我们人性的美德——罗五 10，十二 2。

## 周 六

叁 基督成为肉体，穿上人性，成为人的样式（腓二 6 ~ 8），好叫人借着祂的死与复活，可以得着神永远、神圣的生命（彼前一 3，约壹五 11 ~ 12），并且凭这生命在里面得以变化，并模成基督的形像（林后三 18，罗八 29），在外面得以改变形状，同形于基督荣耀的身体（腓三 21）；这样，我们就与基督一样一式（约壹三 2 下），与基督一同向着宇宙彰显神（弗三 21）：

一 我们以没有帕子遮蔽的脸，观看复活、升天之主的荣光，就“渐渐变化成为与祂同样的形像”，就是复活、得荣之基督的形像——林后三 18。

二 神已预定我们模成祂长子的形像；模成是变化的最终结果，包括我们里面素质和性情的

2. The divine purpose of attributes fill, strengthen, enrich, and sanctify the human virtues for the expressing God in the human virtues.

C. *When the Lord Jesus saves us, He comes into us as the One with the human virtues filled with the divine attributes—Luke 2:10-11, 25-32; 19:9-10:*

1. As the life-giving Spirit, He enters into us to bring God into our being and to fill our virtues with God's attributes—1 Cor. 15:45b; 6:17.

2. Such a life saves us from within and uplifts our human virtues, sanctifying and transforming us—Rom. 5:10; 12:2.

## DAY 6

**III. In His incarnation Christ put on human nature and became in the likeness of men (Phil. 2:6-8) so that through His death and resurrection man may obtain God's eternal, divine life (1 Pet. 1:3; 1 John 5:11-12) and by that life be transformed and conformed to the image of Christ inwardly (2 Cor. 3:18; Rom. 8:29) and transfigured into the likeness of Christ's glorious body outwardly (Phil. 3:21); in this way we may be the same as Christ (1 John 3:2b) and may express God with Him to the universe (Eph. 3:21):**

A. *By beholding the glory of the resurrected and ascended Lord with an unveiled face, we are "being transformed into the same image"—the image of the resurrected and glorified Christ—2 Cor. 3:18.*

B. *God has predestinated us to be conformed to the image of the firstborn Son of God; as the end result of transformation, conformation includes*

变化，和我们外面样式的变化，好使我们与基督得荣耀的形像相配—罗八 29。

三 在创世记一章二十六节，我们看见一个按着神形像被造的团体人作祂的彰显，而在启示录二十一章，我们看见新耶路撒冷作为创世记一章二十六节里之形像的终极发展和总结；神的城乃是神的团体彰显，有神的形像，并以神的荣耀照耀—启四 3，二一 11。

*the changing of our inward essence and nature and also of our outward form so that we may match the glorified image of Christ—Rom. 8:29.*

*C. In Genesis 1:26 we see a corporate man created in God's image for His expression, and in Revelation 21 we see the New Jerusalem as the ultimate development and consummation of the image in Genesis 1:26; the city of God is the corporate expression of God, bearing the image of God and shining with the glory of God—Rev. 4:3; 21:11.*



创一 26~27 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。神就按着自己的形像创造人，乃是按着神的形像创造他；创造他们有男有女。”

在神创造了〔植物生命和动物生命〕之后，神还需要创造人，作为最高的受造生命，按着祂的形像，照着祂的样式来彰显祂自己。要完成这件工作，需要三一神，父、子、灵，在人身上作工。这在...〔创世记〕以下各卷书里得到充分的证明（创世记生命读经，七七页）。

〔创世记一章二十六节的〕“我们要...” 启示，神格的三者之间，为着人的创造，举行了会议。在已过的永远，三一神决定要创造人，这指明人的创造乃是为着三一神永远的定旨（弗三 9~11）。神造人的心意是要完成祂神圣的经纶，将祂自己分赐到人里面（提前一 4 与注 4 一段）。这在圣经以后各卷书中完全揭示出来（圣经恢复本，创一 26 注 1）。

### 信息选读

神的形像，指神里面的所是，是神属性内里素质的彰显，这些属性最显著的是爱（约壹四 8）、光（一 5）、圣（启四 8）、义（耶二三 6）。神的样式，指神的形状（腓二 6），乃是神身位之素质与性质的彰显。因此，神的形像和神的样式不当视为两个分开的东西。人内里的美德受造于人的灵里，乃是神属性的翻版，也是人彰显神属性的凭借。人外面的形状受造为人的身体，乃

### Morning Nourishment

Gen. 1:26-27 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth. And God created man in His own image; in the image of God He created him; male and female He created them."

After God created [the plant life and the animal life], God still needed to create man as the highest created life to express Himself in His image and after His likeness. To accomplish this work, there is the need of the Triune God—the Father, the Son, and the Spirit—to work on man. This is fully proven by the following books of the whole Bible. (Life-study of Genesis, p. 62)

Let Us [in Genesis 1:26]...reveals that a council was held among the three of the Godhead regarding the creation of man. The decision to create man had been made by the Triune God in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God (Eph. 3:9-11). God's intention in creating man was to carry out His divine economy for the dispensing of Himself into man (1 Tim. 1:4 and footnote 3, par. 1). This is fully unveiled in the following books of the Bible. (Gen. 1:26, footnote 1)

### Today's Reading

God's image, referring to God's inner being, is the expression of the inward essence of God's attributes, the most prominent of which are love (1 John 4:8), light (1 John 1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6). God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person. Thus, God's image and God's likeness should not be considered as two separate things. Man's inward virtues, created in man's spirit, are copies of God's attributes and are the means for man to express God's attributes. Man's outward form, created

是神形状的翻版。因此，神造人成为祂自己的复本，使人有盛装神并彰显神的性能。其他一切活物都是“各从其类”造的（创一 11~12、21、24~25），人却是从神类造的（参徒十七 28~29 上）。既然神与人同类，人就有可能与神联合，而在生机的联结里与祂同活（约十五 5，罗六 5，十一 17~24，林前六 17）。

子基督是神的具体化身（西二 9），是那不能看见之神的像，是神属性之素质的彰显（一 15，林后四 4，来一 3）。人是照着基督创造的，目的是要基督进到人里面，并借着人得彰显（西一 27，腓一 20~21 上）。受造的人是活的器皿，容器，以盛装基督（罗九 21、23，林后四 7）。至终，基督成为肉体，穿上人性，成为人的样式（腓二 6~8），好叫人借着祂的死与复活，可以得着神永远、神圣的生命（彼前一 3，约壹五 11~12），并且在里面凭这生命得以变化，并模成基督的形像（林后三 18，罗八 29），在外面得以改变形状，同形于基督荣耀的身体（腓三 21），使人与基督一样一式（约壹三 2 下），与基督一同向着宇宙彰显神（弗三 21）。

受造的人虽然是神的复本，有神的形像和样式，但还没有神的实际和神的生命。因此，人还需要借着吃生命树，接受神作人的生命，使人得着神的实际而彰显神（创二 9 与注 2）（圣经恢复本，创一 26 注 2）。

〔按照歌罗西一章十五节，〕神是不能看见的，但祂的爱子，神荣耀的光辉，神本质的印像（来一 3），乃是祂的像，彰显祂的所是。这里的像，不是指物质的形状，乃是指神的所是在祂一切属性和美德上的彰显（见腓二 6 注 2）。这解释由歌罗西三章十节和林后三章十八节得着证实（西一 15 注 1）。

参读：创世记生命读经，第六篇；真理课程一级卷一，第三课。

as man's body, is a copy of God's form. Thus, God created man to be a duplication of Himself that man may have the capacity to contain God and express Him. All the other living things were created “according to their kind” (Gen. 1:11-12, 21, 24-25), but man was created according to God's kind (cf. Acts 17:28-29a). Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union (John 15:5; Rom. 6:5; 11:17-24; 1 Cor. 6:17).

Christ the Son, as God's embodiment (Col. 2:9), is the image of the invisible God, the expression of the essence of God's attributes (Col. 1:15; 2 Cor. 4:4; Heb. 1:3). Man was created according to Christ with the intention that Christ would enter into man and be expressed through man (Col. 1:27; Phil. 1:20-21a). Created man is a living vessel, a container, to contain Christ (Rom. 9:21, 23; 2 Cor. 4:7). Eventually, in His incarnation Christ put on human nature and became in the likeness of men (Phil. 2:6-8) so that through His death and resurrection man may obtain God's eternal, divine life (1 Pet. 1:3; 1 John 5:11-12) and by that life be transformed and conformed to the image of Christ inwardly (2 Cor. 3:18; Rom. 8:29) and transfigured into the likeness of Christ's glorious body outwardly (Phil. 3:21) that he may be the same as Christ (1 John 3:2b) and may express God with Him to the universe (Eph. 3:21).

Created man was a duplication of God in God's image and likeness, but he did not have the reality of God or the life of God. Thus, he still needed to receive God as his life by eating of the tree of life so that he might have the reality of God to express Him (Gen. 2:9 and footnote 2). (Gen. 1:26, footnote 3)

[According to Colossians 1:15] God is invisible. But the Son of His love, who is the effulgence of His glory and the impress of His substance (Heb. 1:3), is His image, expressing what He is. The image here is not a physical form but an expression of God's being in all His attributes and virtues (see footnote 62 in Phil. 2). This interpretation is confirmed by Colossians 3:10 and 2 Corinthians 3:18. (Col. 1:15, footnote 1)

Further Reading: Life-study of Genesis, msg. 6; Truth Lessons—Level One, vol. 1, lsn. 3

弗三 17 “使基督借着信，安家在你心里...”。

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像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。”

神照着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，并彰显祂一切的属性。

我们若对圣经（旧约和新约）的整个启示有包罗万有的眼光，就会看见神设计人是要人与祂成为一。神在已过的永远里作了这种设计。神设计人要与祂成为一，这是一件大事。当然，在有关人与神成为一这件事上，我们在圣经里找不到“设计”这辞。然而，我们若对神圣话语的启示有包罗万有的眼光，就会看见在已过的永远里，神曾设计人要与祂成为一（路加福音生命读经，五五七页）。

### 信息选读

我们可用房屋的设计与建造为例，说明神对人的设计。我们在盖造房子以前，首先需要设计。同样的，圣经里也有神的设计与建造。圣经从始至终有神建造的完整启示。神为着祂的建造有所设计。祂设计要有人，而人应当与祂成为一（路加福音生命读经，五五七页）。

现在我们要问，为什么神造人是照着祂自己的形像，使人成为祂自己的复本，并且为什么神为人造了灵。神的经纶就是这些问题的答案。约翰四章二十四节告诉我们，神是灵，我们必须在灵里敬拜祂。只有灵才能敬拜灵。因着祂神圣的经纶，神照着祂自己的形像，

### Morning Nourishment

Eph. 3:17 "That Christ may make His home in your hearts through faith..."

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."

God's purpose in the creation of man in His image and after His likeness was that man would receive Him as life and express Him in all His attributes.

If we have an all-inclusive view of the entire revelation in the Scriptures, both of the Old Testament and of the New Testament, we shall see that God designed man to be one with Him. God made this design in eternity past. It is a great matter that God designed man to be one with Him. Of course, in the Bible we cannot find the word design used with respect to man's being one with God. Nevertheless, if we have an all-inclusive view of the revelation in the holy Word, we shall see that in eternity past God designed man to be one with Him. (Life-study of Luke, pp. 483-484)

### Today's Reading

We may use the designing and building of a house as an illustration of God's design concerning man. Before we build a house, we first need a design. Likewise, in the Bible we have both God's design and His building. Throughout the Scriptures we have a complete revelation of God's building. For His building God had a design. He designed to have man and that man should be one with Him. (Life-study of Luke, p. 484)

Now we need to ask why God created man in His own image, making man a copy of Himself, and why God created man with a spirit. God's economy is the answer to these questions. John 4:24 tells us that God is Spirit and that we must worship Him in spirit. Only the spirit can worship the Spirit. God created man in His own image, after His own likeness, with a spirit to

照着祂自己的样式造人，给人有个灵可以敬拜祂、接触祂。神圣的经纶就是要完成将神分赐到人里面的神圣分赐。神按着祂自己的形像造人...；神给人造灵，使祂能将自己分赐到人里面（神圣的经纶，九页）。

神造我们是按着祂自己的形像，为要使我们能作祂的彰显者（创一 26）。我们这些人都是神的器皿，神要把祂自己放在我们里面，为着彰显祂自己（罗九 23~24）。神在创世之前就拣选了我们，预定我们，要把我们模成神儿子的形像（弗一 4~5，罗八 29）（人生的意义与正确的奉献，五四至五五页）。

人是按着神的形像造的。因此，神所造的人有爱、有光，也有度量成为公义的与圣别的。即使人堕落了，人在堕落的光景里仍有爱、有光，也有度量像神那样公义且圣别。神按着自己的形像造人，这就是说，神造人有度量，能有神的爱、光、义、圣。人的爱、光、义、圣，就是我们所称的人性美德。这些美德是神所造的。...人性美德乃是神所造的，用以盛装神的属性。人性的爱、光、义、圣是受造的度量，用以盛装神圣的爱、光、义、圣。

普世的人都同意，恨人是违背我们良心的。不仅如此，说谎、偷窃、在黑暗中行事，也是违背我们良心的。甚至未得救的人收了饭馆或商店多找的钱，也会有不义的感觉。

这里的要点是，人被神所造，有爱有光，行事公义，为人圣别。人有这些美德，因为人是按着神的形像，就是按着神爱、光、义、圣的形像造的。神所造的人性美德，乃是盛装神属性的度量。神这样造人，目的就是要人接受祂作生命树，作人的生命和内容（路加福音生命读经，五六四至五六五页）。

参读：神圣的经纶，第一至二章；人生的意义与正确的奉献，第二至三篇。

worship Him and contact Him because of His divine economy. The divine economy is to carry out the divine dispensing of God into man. God created man in His own image...with a spirit so that He could dispense Himself into man. (The Divine Economy, p. 14)

God created us in His own image so that we would be His expression (Gen. 1:26). We are God's vessels to contain Him so that He may be expressed through us (Rom. 9:23). God chose us and predestinated us before the foundation of the world so that we would be conformed to the image of His Son (Eph. 1:4-5; Rom. 8:29). (The Meaning of Human Life and a Proper Consecration, p. 44)

Man was made in God's image. The man created by God, therefore, has love, light, and the capacity to be righteous and holy. Even though we are fallen, we still have in our fallen condition love, light, and the capacity to be right and to be holy like God. For God to create man in His own image means that God created man with the capacity to have His love, light, righteousness, and holiness. Human love, light, righteousness, and holiness are what we call the human virtues. These virtues were created by God...The human virtues were created by God to contain His attributes. Human love, light, righteousness, and holiness are created capacities to contain the divine love, light, righteousness, and holiness.

People everywhere agree that hating others is contrary to our conscience. Furthermore, it is also contrary to our conscience to lie, steal, and do things in darkness. Even an unsaved person may have the sense that it would be unrighteous to keep extra change given to him by mistake in a restaurant or store.

The point here is that man was made by God to have love and light and to walk righteously and to be holy. Man has these virtues because he was created in God's image, in the image of God's love, light, righteousness, and holiness. The human virtues created by God are the capacity to contain God's attributes. God created man in this way with the intention that man would take Him as the tree of life to be his life and content. (Life-study of Luke, pp. 489-490)

Further Reading: The Divine Economy, chs. 1-2; The Meaning of Human Life and a Proper Consecration, chs. 2-3

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

罗八 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。”

根据圣经，神的形像与祂的复制有关。创世记一章的“形像”，是为着神得以复制、得以“翻版”在人身上。这就是说，人这样被造，是使人能成为神的复制，神的翻版。...神造人的目的既是要人成为祂的复制，而且这目的乃是用“形像”一辞来指明，我们就可以接着说，“形像”一辞含示盛装神的度量。人若没有盛装神的度量，怎能成为神的复制，神的翻版？人要成为神的翻版，就必须有盛装神之所是的度量或能力（路加福音生命读经，五五九至五六〇页）。

### 信息选读

神真正的嗜好是要在全地许多国家得着祂的复制。这样的复制使神喜乐，因为祂的复制看起来像祂，说话像祂，生活像祂。神在这复制里，祂的复制有祂的生命、祂的性情和祂的构成。这是何等大的事！（历代志生命读经，一三页）

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思是说，神的目的是要将祂自己与人调在一起，因而使祂自己像人，也使人像祂。主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。我们今天所敬拜的，乃是人而神者。不

### Morning Nourishment

John 12:24 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit."

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."

According to the Bible the image of God is related to His duplication. In Genesis 1 "image" is for God to be duplicated, to be "copied" in man. This means that man was created in such a way that he could become God's duplication, His copy...Since God created man for the purpose of man's becoming His duplication, and since this purpose is indicated by the use of the word image, we may go on to say that the word image implies the capacity to contain God. If man did not have the capacity to contain God, how could he become God's duplication, His copy? In order for man to be a copy of God, man must have the capacity or ability to contain what God is. (Life-study of Luke, p. 486)

### Today's Reading

God's real hobby is to have His reproduction in many nations around the globe. Such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him. God is in this reproduction, and His reproduction has His life, His nature, and His constitution. What a great matter this is! (Life-study of 1 & 2 Chronicles, p. 11)

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the Man-God. The One whom we worship

仅如此，成为像摩西一样属神的人（申三三 1·书十四 6·诗九十标题），就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人（以西结书生命读经，一五五至一五六页）。

我们需要神在基督里将祂自己作到我们里面，作我们的生命、性情和构成。结果，我们不仅成为合乎神心的人——我们在生命和性情上（但不是在神格上）就是神。...为要成就这事，神就在基督里成为人，并且经过一些过程，使这人能被标出为神圣的。在复活里，祂被标出为神的长子。在复活里，并借着复活，神的长子基督成了赐生命的灵，现今进入我们里面，将祂自己当作生命分赐到我们里面，作我们内里的构成，使我们成为神人，就像祂自己一样。祂是神成为人，我们是人成为神——在生命和性情上，但不是在神格上（撒母耳记生命读经，二〇四页）。

我的负担就是要你们清楚看见，神的经纶、计划就是要把祂自己作成人，又把我们这些祂所造的人作成神，叫祂自己“人化”，叫我们众人“神化”。结果，祂和我们，我们和祂，都成了神人。所以作好人、作属灵人、作圣人是不够的，今天神所要的不是这些，祂所要的乃是神人。不要盼望修改自己，因为神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是要你能彰显祂，活出祂来。

我们犹如祂的一张照片，有祂的形像，但没有祂的生命。等到我们重生以后，我们这张照片就成了“真人”，有祂的生命、性情，和祂一样。祂是神化人，我们是人化神，结果二人成为一人，都是神人。这是圣经神圣的启示（关于神圣分赐更深的研读，四五页）。

参读：历代志生命读经，第二、四、十三篇；以西结书生命读经，第十二篇。

today is the Man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men. (Life-study of Ezekiel, p. 124)

We need God to work Himself in Christ into us as our life, our nature, and our constitution. As a result, we are not simply a man according to God's heart—we are God in life and in nature but not in the Godhead....In order to accomplish this, God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, p. 168)

My burden is to show you clearly that God's economy and plan is to make Himself man and to make us, His created beings, “God,” so that He is “man-ized” and we are “God-ized.” In the end, He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men. These are not what God is after. What God wants today is God-men. God does not expect us to improve ourselves, because God is not after our being good men. He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out.

We are like a picture, which has His image, but is without His life. After we are regenerated, this picture becomes the “real” person, having His life and nature, and being the same as He is. He is God “man-ized,” and we are man “God-ized.” In the end, the two become one, both being God-men. This is the divine revelation of the Bible. (A Deeper Study of the Divine Dispensing, p. 54)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4, 13; Life-study of Ezekiel, msg. 12

林前十五 45 “经上也是这样记着：“首先的人亚当成了活的魂”；末后的亚当成了赐生命的灵。”

西一 15 “爱子是那不能看见之神的像，是一切受造之物的首生者。”

〔创世记一章二十六〕至二十八节的代名词“他们”，以及五章二节“他们的”，指明亚当是一个团体人，集体人，包括全人类。神没有创造许多人；祂在一个人亚当里面，集体地创造了人类。神按着祂的形像并照着祂的样式造了这样一个团体人，使人类能团体的彰显神（圣经恢复本，创一26注4）。

### 信息选读

第六日神创造地上的牲畜和野兽。这是能为人作事的生命。狗的生命比鱼的生命强多了。然后在受造物当中有最高的生命，就是人的生命。这生命不但能生活在死亡中、超越一切、为神作工并行神的旨意，也能彰显神并代表神。这是带着神的形像和权柄的生命。乃是到了这个时候，神才安息。

神工作的完成乃是一个有祂形像和权柄的生命。我们也许以为神安息了，是因为祂完成了祂的工作；但只要没有带着神的形像和权柄的生命，神就没有安息（神中心的思想，一三页）。

圣经中的头一个人亚当，乃是那以后要来者——基督的预像（罗五14）。亚当是基督的预像，预先表明出基督。凡神在亚当身上所定的旨意，并所作的工作，都要在基督身上，并借着祂来完成。

在神的造物里，亚当是神造物的中心。神是先

### Morning Nourishment

1 Cor. 15:45 "So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit."

Col. 1:15 "Who is the image of the invisible God, the Firstborn of all creation."

The pronouns them [in Genesis 1:26-28] and their in 5:2 indicate that Adam was a corporate man, a collective man, including all mankind. God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately. (Gen. 1:26, footnote 4)

### Today's Reading

On the sixth day God created the cattle and the beasts of the earth. This is the life that can do something for man. The life of a dog is much stronger than that of a fish. Then there is the highest life among the creatures, which is the human life. This is a life that not only can live in death, be transcendent, work for God, and do the will of God but also can express and represent God. This is a life with the image of God and the authority of God. It is at this point that God rested.

The completion of God's work is a life with His image and His authority. We may have thought that God rested because He had finished His work. But as long as there is not a life with the image and authority of God, there is no rest for God. (The Central Thought of God, p. 17)

In the Bible Adam as the first man is a type of the Christ who was to come (Rom. 5:14). As a type of Christ, Adam prefigured Christ. Whatever purpose God had for Adam and whatever work He did in Adam were to be carried out in and through Christ.

In God's creation Adam was the center of all creation. God first

立定了诸天，也预备好了地，才把人创造出来。祂先造出了光、空气和陆地，又造出了青草、菜蔬、树木，以及鱼、鸟、牲畜、野兽和爬物，最后才造出亚当。可见天是为着地，地连同其上各类的生物乃是为着人。所以，人是神创造的中心。这预表基督是神创造的真正中心。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，也都是借着祂并为着祂造的。

亚当受造为人类的元首，人类又是神造物的中心，所以亚当就为神造物的元首。这预表基督是神一切造物的元首。

亚当是按着神的形像，照着神的样式造的（创一26），这预表基督有神的形像和样式。歌罗西一章十五节说，基督“是那不能看见之神的像”。神是不能看见的，但基督，神荣耀的光辉，神本质的印像（来一3），乃是祂的像，彰显祂的所是。

亚当受造之后，神要他管理海里、空中和地上一切受造的活物（创一26、28）。神要祂所造的人作祂的代表，执行祂的权柄，为祂在地上掌权。所以，人不只受造来彰显神，又被授权来代表神管治一切。这预表基督是神的彰显，也是神的代表。基督这神的受膏者，为神所膏，受神委派，要完成神的定旨，好对付神的仇敌，恢复被仇敌霸占的地，带进神的权柄。

亚当是人类的始祖，当他受造时，全人类都包含在他里面，为神所造（26）。所以他成了众人的头。这预表基督是各人的头（林前十一3）（真理课程三级卷一，一五至一八页）。

参读：神中心的思想，第一至二章；真理课程三级卷一，第二课。

established the heavens and prepared the earth, and then He created man. He first made the light, the expanse, and the land, and then He created the grass, the herbs, the trees, the fish, the birds, the cattle, the beasts, and the creeping things. Eventually, He created Adam. Thus we see that the heavens are for the earth, and the earth with the different kinds of living things is for man. Therefore, man is the center of God's creation. This is a type of Christ as the real center of God's creation, because in Him, through Him, and unto Him all things were created, the things in the heavens and on the earth, the visible and the invisible, whether thrones, lordships, rulers, or authorities.

Adam was created as the head of the human race, and the human race was the center of God's creation. Therefore, Adam was the head of God's creation. This is a type of Christ as the Head of all God's creation.

Adam was created in God's image and according to God's likeness (Gen. 1:26). This typifies that Christ bears God's image and likeness. Colossians 1:15 says that Christ "is the image of the invisible God." God is invisible. But Christ, who is the effulgence of His glory and the impress of His substance (Heb. 1:3), is His image, expressing what He is.

After the creation of Adam, God wanted man to have dominion over all the living created things in the seas, in the air, and on the earth (Gen. 1:26, 28). God wanted the man whom He had created to be His representative to execute His authority and rule for Him on the earth. Therefore, man was not only created to express God but also given the authority to represent God to rule over all. This is a type of Christ as God's expression and also as God's representative. Christ as God's Anointed was anointed and commissioned by God for the carrying out of God's purpose in dealing with God's enemy to recover the enemy-usurped earth and bring in God's authority.

Adam was the first ancestor of the human race. When he was created, the entire human race, which was included in him, was created by God (Gen. 1:26). Thus, he became the head of all men. This is a type of Christ as the head of every man (1 Cor. 11:3). (Truth Lessons—Level Three, vol. 1, pp. 19-21)

Further Reading: The Central Thought of God, chs. 1-2; Truth Lessons—Level Three, vol. 1, lsn. 2



路一 31~32 “看哪，你将怀孕生子，要给祂起名  
叫耶稣。祂要为大，称为至高者的儿子...”。

罗五 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。”

神造人的目的，就是要人作祂的复制来彰显  
祂。要达成这目的，人必须接受并盛装作生命树  
的神。然而，神所造的人亚当，没有叫神达成祂  
的目的，反破坏了神的设计。于是，几千年后，  
人救主来达成了神造人的目的。

借着基督的成为肉体，神在子里成了一个人。这  
是何等的大事！照着神的设计，祂造人是有目的的，  
但人没有叫神达成祂的目的，破坏了祂的设计。神  
没有创造另一个人，却亲自来作第二个人（林前十五  
47）。神来作第二个人，不是在父里，也不是在灵里，  
乃是在子里（路加福音生命读经，五六八页）。

### 信息选读

关于这位神人有一极重要的事，就是祂所过的  
为人生活，满了神圣的生命作内容。路加福音...  
启示这位神人，过着满了神圣生命为其内容的为  
人生活。过着这样生活的人救主，有那带着神圣  
属性，就是神圣的爱、光、义、圣的神圣性情。  
那带着神圣属性的神圣性情，彰显在人救主带着  
一切人性美德的属人性情上（路加福音生命读  
经，五六九页）。

当我们领悟我们是神人，我们会说，“主，你是第

### Morning Nourishment

Luke 1:31-32 "And behold, you will conceive in your womb and bear a son,  
and you shall call His name Jesus. He will be great and will be called  
Son of the Most High..."

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."

God's purpose in creating man was that man would be His duplication in order  
to express Him. In order for this purpose to be carried out, it is necessary for  
man to receive God and contain Him as the tree of life. However, Adam, the man  
created by God, failed in God's purpose and damaged God's design. Thousands of  
years later, the Man-Savior came to fulfill God's purpose in creating man.

Through the incarnation of Christ, God in the Son became a man. What  
a great matter this is! God had created man with a purpose according to His  
design, but man failed Him in His purpose and destroyed His design. Instead  
of creating another man, God Himself came to be the second Man (1 Cor.  
15:47). God came to be the second Man not in the Father nor in the Spirit but  
in the Son. (Life-study of Luke, pp. 491-492)

### Today's Reading

A crucial matter concerning the God-man is that He lived a human  
life filled with the divine life as its content...[The Gospel of Luke] is a  
revelation of the God-man who lived a human life filled with the divine  
life as its content. As the One who lived such a life, the Man-Savior had  
the divine nature with the divine attributes, that is, with the divine love,  
light, righteousness, and holiness. The divine nature with its attributes was  
expressed in the Man-Savior's human nature with all the human virtues.  
(Life-study of Luke, p. 492)

When we realize that we are God-men, we will say, “Lord, You are the

一位神人，我们是许多跟随你的神人。你过人性生活，不是凭你属人的生命，乃是凭神神圣的生命，以彰显祂。祂的属性成了你的美德。你活在这地上，每天都在死。你是被钉死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必须死。我需要模成你的死。我必须每天被钉死而死，以过神人的生活，人性的生活，但不是凭我属人的生命，乃是凭神圣的生命，以你的生命和你的性情作我的构成，彰显你神圣的属性，这属性成了我人性的美德。”这使我们不只成为基督徒，或在基督里的信徒，乃成为与神同类的神人。这是神福音的最高点（历代志生命读经，三四页）。

人救主成为肉体，也是要将人性美德拔高到最高标准，与神的属性相配，好彰显神。因着我们的美德受破坏而走样，所以无法与神的属性相配。但拔高的人性美德却能与神的属性相配。人救主由那带着人性美德的属人素质所生，是要将这些美德拔高到一个水准，使其能与神的属性相配，叫神得着彰显。

基督...充满了空洞的人性美德。...我们可能没有这种观念，基督成为肉体是要充满、加强并丰富人性的美德。...人救主的成为肉体，使空洞的人性美德被神圣的属性所充满、加强并丰富。

为了拯救我们，祂这位神进到人里面，将神的属性带到人的美德里。当祂在地上时，过着神人的生活，有神圣属性充满着祂的人性美德。末了，祂死在十字架上，又复活了。祂在复活里成了赐生命的灵（林前十五45）。现今祂是赐生命的灵，进到我们的里面，将神带到我们人里面，以神的属性充满我们的美德。我们是这样天天蒙拯救。我们是照着主复兴、变化的作法蒙拯救（路加福音生命读经，五八四至五八五、五七七至五七八、五八七页）。

参读：路加福音生命读经，第五十六至五十九篇。

first God-man, and we are the many God-men following You. You lived a human life, not by Your human life but by God's divine life to express Him. His attributes became Your virtues. You were here on this earth dying every day. You were crucified to live. Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man's life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues.” This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God's gospel. (Life-study of 1 & 2 Chronicles, pp. 27-28)

The Man-Savior was incarnated in order to uplift the human virtues to the highest standard, to the standard that matches God's attributes for the expression of God. Because our virtues were damaged and deformed, they could not match God's attributes. But the uplifted human virtues can match God's attributes. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression.

Christ fills the empty human virtues....We may not have the concept that Christ's incarnation was to fill, strengthen, and enrich the human virtues....The Man-Savior's incarnation caused the empty human virtues to be filled, strengthened, and enriched with the divine attributes.

In order to save us, He, the very God, came into man, bringing God's attributes into man's virtues. While He was on earth, He lived the life of a God-man, with the divine attributes filling His human virtues. Eventually, He died on the cross and was resurrected. In His resurrection He became the life-giving Spirit (1 Cor. 15:45). Now as the life-giving Spirit He enters into us to bring God into our being and to fill our virtues with God's attributes. In this way we are being saved day by day. We are being saved in the way of the Lord's restoring, His transforming. (Life-study of Luke, pp. 505, 498-499, 507)

Further Reading: Life-study of Luke, msgs. 56-59

启四 3 “那位坐着的，显出来的样子好像碧玉和红宝石，又有虹围着宝座，显出来的样子好像绿宝石。”

二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

〔林后三章十八节所说〕的变化要达到变化成为“与祂同样的形像”的目标。这形像就是复活并得荣之基督的形像。变化成为与祂同样的形像，意即我们渐渐被模成复活并得荣的基督，使我们与祂一样（罗八 29）。

当我们观看并返照主的荣光，主就用祂所是及所作的元素灌注我们，分赐到我们里面。结果我们就借祂生命的大能，凭祂生命的素质，渐渐新陈代谢地变化，而有祂生命的形状，并要借着我们心思的更新，渐渐变化...成为祂的形像（真理课程三级卷三，三七页）。

### 信息选读

当〔康乃馨的种子〕凭生命的素质，借生命的大能生长时，就形成某种特定的形状。神圣的生命也是一样。这生命有其素质、大能和形状。神圣生命的形状就是基督的形像。因此，当我们凭基督生命的素质，借祂生命的大能成长时，我们就会渐渐变化成为与基督同样的形像，就是复活并得荣之基督的形像（真理课程三级卷三，三七至三八页）。

基督是神的独生子，有神性而无人性，乃是与神同样的自有永有。祂成为神的长子，兼有神性和人性，乃是从祂的复活开始。祂这长子，是神产生众子的根据、标本、元素和凭借；所产生的众子，就是信入祂，与祂联结为一的众信徒，

### Morning Nourishment

Rev. 4:3 "And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance."

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

The goal of transformation is to be “transformed into the same image” of the resurrected and glorified Christ [2 Cor. 3:18]. To be transformed to have the same image as Christ means that we are gradually being conformed to the resurrected and glorified Christ, to be made the same as He (Rom. 8:29).

When we behold and reflect the glory of the Lord, the Lord infuses and dispenses into us the elements of what He is and what He has done. Through His life power and by His life essence, we are gradually transformed metabolically to have His life shape, and through the renewing of our mind, we are gradually transfigured into His image. (Truth Lessons—Level Three, vol. 3, p. 33)

### Today's Reading

As the seed of a carnation grows by its life essence and through its life power, it takes on a characteristic shape. The divine life is the same. This life has an essence, power, and shape. The shape of the divine life is the image of Christ. Therefore, when we grow by the essence of Christ's life and through the power of His life, we are gradually transformed into Christ's image, that is, into the image of the resurrected and glorified Christ. (Truth Lessons—Level Three, vol. 3, p. 33)

With His firstborn Son as the base, pattern, element, and means, God is producing many sons, and the many sons who are produced are the many believers who believe into God's firstborn Son and are joined to Him as one. They are exactly like Him in life and nature, and, like Him, they have both

在生命和性情上完全与祂相同，也像祂一样兼有人性和神性，作祂的扩增和彰显，以彰显那永远的三一神，直到永远。今日的召会，是这彰显的雏形（弗一23），永世里的新耶路撒冷，就成为这彰显的终极表现（启二一11）。

神预定我们，目的不是仅仅要我们圣别、属灵、得胜，乃是要我们模成祂儿子的形像。这是我们的定命，是神在已过的永远所决定的。模成是变化的最终结果，包括我们里面素质和性情的变化，和我们外面样式的变化，好使我们与神而人者的基督，在荣耀里的形像相配。祂是原型，我们是大量产品（新约总论第十册，八三页）。

在启示录四章三节，神坐在宝座上，显出来的样子好像碧玉。到了二十一章十八节约翰告诉我们，城墙是用碧玉造的。这两节告诉我们，新耶路撒冷看起来和神一样。这城要成为神团体的彰显。

神创造人的时候，也指明祂要得着一个团体的彰显。神在创世以前，就预定我们得儿子的名分。然后神照着祂的预定，按着自己的形像造人，目的乃是有一天这受造的人要成为祂团体的彰显。那一天还没有来到。当四个时代——列祖时代、律法时代、恩典时代、国度时代——过去了，神把我们模成长子形像的工作就完成了。那时我们要成为一个活的团体实体，带有神的形像。

新耶路撒冷是众子的集大成，作神团体的彰显，乃是由所有亲爱的圣徒，就是神在新旧约一切时代救赎回来的人所构成。他们就是这圣城的构成分子，是神圣儿子名分的集大成，团体的彰显神，以实现祂心头的愿望，正如神按着自己的形像造人所指明的。启示录二十一章和二十二章应验了创世记一章二十六节——神得着一个有祂形像的人（圣经中的基本启示，一七四至一七五页）。

参读：真理课程三级卷三，第四十三至四十四课；神圣启示的中心路线，第五至六篇。

humanity and divinity. They are His increase and expression in order that they may express the eternal Triune God for eternity. The church today is a miniature of this expression (Eph. 1:23), and the New Jerusalem in eternity will be the ultimate manifestation of this expression (Rev. 21:11).

God has predestinated us not simply that we may be sanctified, spiritual, and victorious but that we may be fully conformed to the image of His Son. This is our destiny, determined by God in eternity past. Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype, and we are the mass reproduction. (The Conclusion of the New Testament, pp. 3081-3082)

In Revelation God sitting on the throne looks like jasper (4:3). Then in 21:18 John tells us that the wall of the city was made of jasper. These two verses tell us that the New Jerusalem will look like God. The city will be a corporate expression of God.

That God will have a corporate expression is also indicated in His creation of man. Before the ages God predestinated us unto sonship. Then He created man in His own image, according to His predestination, with the intention that one day this created man would be His corporate expression. That day is not here yet. When the four dispensations are over—the dispensations of the Patriarchs, of the law, of grace, and of the kingdom—God's work of conforming us to the image of the Firstborn will be completed. Then we will be a living corporate entity, bearing the image of God.

The New Jerusalem is the aggregate of all the sons together as a corporate expression. It is a composition of all the dear saints redeemed by God in all the dispensations, both of the Old and of the New Testaments. They together will be the components of this holy city, the aggregate of the divine sonship, expressing God corporately to fulfill His heart's desire, as indicated in His creating man in His own image. Revelation 21 and 22 are the fulfillment of Genesis 1:26—God having a man in His image. (The Basic Revelation in the Holy Scriptures, p. 144)

Further Reading: Truth Lessons—Level Three, vol. 3, lsns. 43-44; The Central Line of the Divine Revelation, msgs. 5-6

补 3 你名在全地何其美 (诗篇八篇)

F 大调

4/4

5̣ 1̣ | 3 3 3 1̣ 3 | 5 5 5 5̣ 3 | 2 · 2 2 1̣ 2 | 3 - -  
 一、主 耶 和 华,你 的 圣 名 在 全 地 何 其 美!  
 5̣ 1̣ | 3 3 3 1̣ 3 | 5 5 5 5̣ 3 | 2 · 5 5#4 3 4 | 5 - -  
 但 愿 各 民、各 族、各 方,宣 扬 你 名 宝 贝。  
 5 | 5 · 5 5̣ 3 6̣ 5 | 5 · 4 3 1̣ 2 | 3 · 3 3 5 4 3 | 2 - -  
 从 婴 孩,吃 奶 者 口 中,你 建 立 了 赞 美,  
 5 | 1 · 1 3 · 3 | 5̣ 3 4 5 6̣ 6 | 5̣ 3 4 2 1 7 | 1 - - ||  
 使 你 仇 敌 闭 口 无 言,敌 权 速 速 崩 溃。

二、当我们观看这宇宙， 日头、月亮，并众星宿， 不禁要说：人算什么， 在你神圣经营里面，	你指头的工作— 凭你智慧陈设。 你竟如此顾念？ 叫人特蒙恩眷！
三、哦，主耶稣，你是那人— 你穿上了血肉之体， 如今你得主宰权柄， 你将万有服你脚下，	神来联于人类； 取了卑微地位。 荣耀为你冠冕， 借你“身体”掌权。
四、你经过了道成肉身、 主权、元首、国度、身体， 借着这些神圣工作， 我们的心喜乐满溢，	受死、复活、升天， ——你都成全。 你建立了赞美， 赞美唯你是配。
五、有福之日不久将到， 但在地方召会之中， 哦，主耶稣，你的名	万口莫不同唱， 我们先有预尝！ 在全地何其美！

1

O Lord, our Lord, how excellent  
 Thy name in all the earth!  
 Let every people, tribe, and tongue  
 Proclaim its boundless worth.  
 Out of the mouth of little ones  
 Thou hast established praise,  
 That Thou may still Thine enemy  
 And swiftly end his days.

2

When we the universe behold,  
 The work of Thy great hand—  
 The sun, the moon, and all the stars  
 By lofty wisdom planned;  
 O what is man that Thou should'st care  
 That Thou should'st mindful be?  
 The son of man Thou visitest  
 In Thine economy.

3

O Jesus Lord, Thou art that man,  
 The One who joined our race,  
 Who put upon Himself the flesh  
 And took a lower place.  
 But now with glory Thou art crowned,  
 With sovereignty complete.  
 Now through Thy Body Thou dost rule  
 With all beneath Thy feet.

4

Thine incarnation, rising too,  
 And Thy transcendency,  
 Thy Lordship, Headship, kingdom full,  
 And Body here we see.  
 By all these steps of work divine  
 Thou hast established praise.  
 With overflowing hearts to Thee  
 Our joyful voice we raise.

5

Oh, soon that blessed day shall come—  
 All tongues these words shall peal!  
 But in the local churches now  
 We have a foretaste real.  
 O Lord, our Lord, how excellent  
 Thy name in all the earth!  
 Let every people, tribe, and tongue  
 Proclaim its boundless worth.



# 二〇一三年夏季训练

## 创世记结晶读经（一）

### 第五篇

#### 管治权—征服仇敌、恢复地 并运用神管理地的权柄

读经：创一 26 ~ 28，太六 9 ~ 10、13，林前十五 47，弗二 15，启十一 15

### 纲 目

#### 周 一

壹 神创造了一个团体人，不仅要彰显祂，也有祂的管治权管理万有以代表祂—创一 26、28：

- 一 圣经启示三一神造了一个人，是按着祂的形像并有祂的管治权，以彰显祂并代表祂—26 节。
- 二 神在祂的神圣三一里，按着祂自己的形像创造了一个单个的人，并且把全地的管治权托付给这一个人；我们越经历并享受三一神，就越在神圣形像和神圣管治权的实际中长大—27 ~ 28 节，林后十三 14，弗三 14 ~ 17。

贰 神给人管治权，目的是征服神的仇敌，那背叛神的撒但—创一 26、28：

- 一 地上所爬的爬物预表那蛇撒但，和他的使者，以及跟随撒但的鬼—26 节，三 1、14，

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Message Five

#### Dominion—Subduing the Enemy, Recovering the Earth, and Exercising God’s Authority over the Earth

Scripture Reading: Gen. 1:26-28; Matt. 6:9-10, 13; 1 Cor. 15:47; Eph. 2:15; Rev. 11:15

### Outline

#### DAY 1

**I. God created a corporate man not only to express Him but also to represent Him by having dominion over all things—Gen. 1:26, 28:**

- A. *The revelation of the Bible is that the Triune God created man in His image and with His dominion to express Him and represent Him—v. 26.*
- B. *God in His Divine Trinity created a singular man in His own image, and He committed to this man dominion over all the earth; the more we experience and enjoy the Triune God, the more we will grow in the reality of the divine image and the divine dominion—vv. 27-28; 2 Cor. 13:14; Eph. 3:14-17.*

**II. God’s intention in giving man dominion is to subdue God’s enemy, Satan, who rebelled against God—Gen. 1:26, 28:**

- A. *The creeping things that creep upon the earth typify Satan, the serpent, and his angels, as well as the demons, who follow Satan—v.*

启十二 4、7、9，太二五 41，参路十 19。

26; 3:1, 14; Rev. 12:4, 7, 9; Matt. 25:41; cf. Luke 10:19.

二 创世记一章二十八节的“制伏”含示，神在地上与祂的仇敌撒但之间进行着一场激烈的争战；谁赢得地，谁就得胜。

B. *Subdue in Genesis 1:28 implies that a war is raging on earth between God and His enemy, Satan; whoever gains the earth will have the victory.*

三 神有一个难处，就是天使长撒但，他背叛神，并成为神在宇宙中，特别是在地上的仇敌——赛十四 12 ~ 14，结二八 12 ~ 18：

C. *God has a problem, and this problem is Satan, the archangel who rebelled against God and became His enemy in the universe and especially on the earth—Isa. 14:12-14; Ezek. 28:12-18:*

1 根据创世记三章一节，神的仇敌撒但藏身在地上的——一种爬物——蛇——里面。

1. According to Genesis 3:1, Satan as God's enemy hid himself in the serpent, one of the creeping things on the earth.

2 神为了征服祂的仇敌，从而解决祂的难处，便赐人权柄管理祂所造的万有——26。

2. In order to subdue His enemy and thus solve His problem, God gave man authority to rule over all things created by God—1:26.

3 人特别要管理地，甚至制伏地，因为地已经被背叛神的仇敌所篡夺——28节。

3. Man especially must rule over the earth and even subdue the earth because the earth has been usurped by God's rebellious enemy—v. 28.

4 神需要人行使祂对所有爬物的权柄，也需要人制伏并征服背叛的地，好使神能恢复地来为着祂的国——太六 9 ~ 10。

4. God needs man to exercise His authority over all the creeping things, and God needs man to subdue and conquer the rebellious earth so that God may recover the earth for His kingdom—Matt. 6:9-10.

## 周二

## DAY 2

四 神要用人对付祂的仇敌；为这目的，神造了人；神要受造的“人”对付受造而堕落的“撒但”——创一 28。

D. *God wants to use man to deal with His enemy, and He created man for this purpose; God wants His creature man to deal with His fallen creature Satan—Gen. 1:28.*

五 “人如果没有从撒但的手下把地收回来，那就还没有达到神创造人的目的。...对付撒但是为着神的好处。...对付撒但是为着满足神的需要。”（圣洁没有瑕疵，十三页）

E. *“If man has not restored the earth from the hand of Satan, he has not yet achieved God's purpose in creating him...Dealing with Satan is for the benefit of God...Dealing with Satan satisfies God's need” (The Glorious Church, p. 11).*



叁 神给人管治权，目的是恢复地—28 节：

一 神造人的用意，乃是要为祂自己恢复这地—26 节：

- 1 人为神所造有权柄管治地，是要制伏地、征服地，因而为神恢复地—26、28 节。
- 2 神盼望再取得地；地已变成一个有决定性的地方，撒但想要持有地，神也想要得回地。
- 3 人受托付要繁衍增多，遍满地面，并制伏这地—28 节。

二 主的名必须在地上被尊为圣，并在全地成为尊大的—太六 9 ~ 10，诗八 1、9。

三 在千年国的时候，全地要成为神的国，并且在永世里，新耶路撒冷要从天而降到新地上—启十一 15，二一 1 ~ 2。

### 周 三

肆 神给人管治权，目的是运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上—太六 10、13 下：

一 我们需要运用神的权柄，使神的国得以临到地上—10 节：

- 1 真正的召会就是今世的神的国—十六 18 ~ 19，

## III. God's intention in giving man dominion is to recover the earth—v. 28:

A. *God created man with the intention of recovering the earth for Himself—v. 26:*

1. Man was created by God to have dominion over the earth, to subdue it, to conquer it, and thereby recover the earth for God—vv. 26, 28.
2. God wants to regain the earth; the earth has become a crucial place, a place that Satan wants to hold and a place that God wants to regain.
3. Man is commissioned to be fruitful and multiply, to fill the earth, and to subdue it—v. 28.

B. *The Lord's name must be sanctified on earth and become excellent in all the earth—Matt. 6:9-10; Psa. 8:1, 9.*

C. *During the millennium the earth will become the kingdom of God, and in eternity the New Jerusalem will come down out of heaven to the new earth—Rev. 11:15; 21:1-2.*

### DAY 3

## IV. God's intention in giving man dominion is to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on earth, and the glory of God may be manifested on earth—Matt. 6:10, 13b:

A. *We need to exercise God's authority so that the kingdom of God may come to the earth—v. 10:*

1. The genuine church is the kingdom of God in this age—16:18-19; 18:17-18;

十八 17 ~ 18, 十三 44 ~ 46, 罗十四 17, 林前四 20, 弗二 19, 西四 11, 启一 4 ~ 6。

2 召会带进国度；召会的工作就是把神的国带进来—太六 10, 十二 22 ~ 29, 启十一 15, 十二 10:

a 召会的产生乃是为着带进国度—太十六 18 ~ 19, 十八 17 ~ 18, 启一 6、9, 十一 15。

b 召会应当用权柄祷告以带进神的国—太六 10。

## 二 我们需要运用神的权柄，使神的旨意得以行在地上—10 节：

1 神是一位有定旨的神，有祂自己喜悦的旨意；祂为着自己的旨意，创造了万有，好成就并完成祂的定旨—启四 11, 弗三 9 ~ 11, 西一 9。

2 国度完全是神旨意的事，并全然完成了神的旨意；事实上，国度就是神的旨意—太六 10。

3 我们需要祷告，愿父的旨意行在地上，如同行在天上；这就是将诸天的国带到地上—10 节。

## 周 四

## 三 我们需要运用神的权柄，使神的荣耀得以显在地上—13 节：

1 神是荣耀的神；荣耀是神的彰显，就是彰显出来的神—徒七 2, 弗一 17, 三 14、16、21, 启二一 10 ~ 11。

2 神的国乃是神运用祂的能力，使祂的荣耀得以彰显的范围—太六 10、13。

13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11; Rev. 1:4-6.

2. The church brings in the kingdom; the work of the church is to bring in the kingdom of God—Matt. 6:10; 12:22-29; Rev. 11:15; 12:10:

a. The church was brought into being for the purpose of bringing in the kingdom—Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15.

b. The church should pray with authority to bring in the kingdom of God—Matt. 6:10.

## B. We need to exercise God's authority so that the will of God may be done on earth—v. 10:

1. God is a God of purpose, having a will of His own pleasure, and He created all things for His will so that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9.

2. The kingdom is absolutely a matter of God's will and completely fulfills God's will; in fact, the kingdom is God's will—Matt. 6:10.

3. We need to pray for the Father's will to be done on earth as in heaven; this is to bring the kingdom of the heavens to the earth—v. 10.

## DAY 4

## C. We need to exercise God's authority so that the glory of God may be manifested on the earth—v. 13:

1. God is a God of glory; glory is the expression of God, God expressed—Acts 7:2; Eph. 1:17; 3:14, 16, 21; Rev. 21:10-11.

2. The kingdom of God is the realm in which God exercises His power so that He can manifest His glory—Matt. 6:10, 13.

伍 神的目的是要人有祂的形像彰显祂，有祂的权柄代表祂，这乃是在基督这第二个人，并在一个团体的新人身上得着完成—林前十五 47，弗二 15，一 22 ~ 23，林前十二 12，西三 10 ~ 11：

## 周 五

一 基督不仅是末后的亚当，也是第二个人—林前十五 45、47：

- 1 头一个亚当是人类的开始；末后的亚当是人类的终结—45 节。
- 2 亚当是头一个人，是旧造的元首，在创造中代表旧造；基督是第二个人，是新造的元首，在复活中代表新造—45、47 节。
- 3 我们这些信徒，因着出生，包括在头一个人里面；又借着重生，成为第二个人的一部分；我们信入基督，把我们从头一个人迁出，迁入第二个人里面—罗五 12 ~ 21。

二 召会是一个新人，是团体的，宇宙的，由犹太与外邦这两班人所造成，由所有的信徒所组成；他们虽多，但在宇宙中只是一个新人—弗二 15：

1 神创造的人是一个集合体—创一 26：

- a 神所造的团体人，因着人堕落受了破坏；因此，神需要产生一个新人。
- b 新人的产生，乃是借着基督在祂的肉体里废掉规条，并借着在祂自己里面创造一个新人—弗二 15。

**V. God's intention that man would express God in His image and represent God with His authority is fulfilled in Christ as the second man and in the corporate one new man—1 Cor. 15:47; Eph. 2:15; 1:22-23; 1 Cor. 12:12; Col. 3:10-11:**

## DAY 5

*A. Christ is not only the last Adam but also the second man—1 Cor. 15:45, 47:*

1. The first Adam is the beginning of mankind; the last Adam is the ending—v. 45.
2. As the first man, Adam is the head of the old creation, representing it in creation; as the second man, Christ is the Head of the new creation, representing it in resurrection—vv. 45, 47.
3. We believers were included in the first man by birth and became part of the second man by regeneration; our believing into Christ has transferred us out of the first man into the second—Rom. 5:12-21.

*B. The church is the one new man, which is corporate and universal, created of two peoples, the Jews and the Gentiles, and composed of all the believers, who, though they are many, are one new man in the universe—Eph. 2:15:*

1. God created man as a collective entity—Gen. 1:26:

- a. The corporate man created by God was damaged through man's fall; hence, there was the need for God to produce a new man.
- b. The producing of the new man was accomplished through Christ's abolishing in His flesh the ordinances and through His creating the new man in Himself—Eph. 2:15.

2 创世记一章神创造人，这是一幅图画，描绘出在神新造里的新人；这就是说，旧造是新造的表号、预表—弗二 15，四 24：

- a 至终，召会作为一个新人乃是在神心意中团体的人，这新人将成就双重的目的：彰显神以及对付神的仇敌。
- b 神的心意是要重生一个新人的许多肢体，就是基督一个身体的许多肢体—林前十二 27。
- c 作为召会，就是在神永远定旨里的团体人，我们彰显神，并代表神制伏地并征服祂的仇敌—西三 10。

2. God's creation of man in Genesis 1 is a picture of the new man in God's new creation; this means that the old creation is a figure, a type, of the new creation—Eph. 2:15; 4:24:

- a. Eventually, the church as the one new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of expressing God and dealing with God's enemy.
- b. God's intention is to regenerate many members of the one new man, who are the many members of the one Body of Christ—1 Cor. 12:27.
- c. As the church, the corporate man in God's eternal purpose, we express God and we represent Him to subdue the earth and to conquer His enemy—Col. 3:10.

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理...”。

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂。神给人管治权，目的是：1. 征服神的仇敌，那背叛神的撒但；2. 恢复被撒但所篡窃的地；以及 3. 运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上（太六 10、13 下）（圣经恢复本，创一 26 注 5）。

### 信息选读

创世记一章二十六和二十七节的“人”字，在原文中是单数的。这表明一位神在祂三个身位里，按着祂自己的形像创造了一个单个的人，并且把全地的管治权托付给这一个人。这句话包含整本圣经的神圣启示，因为圣经启示三一神造了一个人，是按着祂的形像并有祂的管治权，以彰显祂并代表祂。

借着享受三一神，我们就天天在神圣形像和管治权的实际中长大。我们越在基督里长大，就越有神的形像，越有神的权柄。当人来到召会聚会中，他们能在那灵的流中摸着基督的实际，看见神的彰显，感觉到行使神圣权柄所带来制伏与征服的能力（李常受文集一九七〇年第一册，一一九、一三六至一三七页）。

### Morning Nourishment

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth."

28 "And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion..."

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b). (Gen. 1:26, footnote 5)

### Today's Reading

In Genesis 1:26 and 27 the word man in Hebrew is singular. This indicates that the one God in His three persons created a singular man in His own image, and He committed to this man His dominion over all the earth. This one sentence encompasses the divine revelation in the entire Bible, for the revelation of the Bible is that the Triune God created a man in His image and with His dominion to express Him and represent Him.

Through the enjoyment of the Triune God, day by day we are growing in the reality of the divine image and the reality of the divine dominion. The more we grow in Christ, the more we have God's image, and the more we have God's authority. When people come into the church meetings, they can touch the reality of Christ in the flow of the Spirit, and they can see the expression of God and sense the subduing and conquering by the exercise of the divine authority. (CWWL, 1970, vol. 1, pp. 94, 106)

神给人管治权的用意是什么？...神第一面的用意就是对付祂的仇敌，对付爬物所象征的撒但（创一26）。在圣经中，爬物是属鬼的，属撒但的。...四活物—鹰、牛、狮子和人，代表一切受造之物，呈现在神的宝座前。在神面前没有蛇或蝎子等爬物的代表（创世记生命读经，九九页）。

〔在创世记一章二十六节，爬物〕预表那蛇撒但（三1、14，启十二9），和他的使者（太二五41，启十二4上、7下），以及跟随撒但的鬼（参路十19）（圣经恢复本，创一26注6）。

创世记一章二十八节的“制伏”含示，神在地上与祂的仇敌撒但之间进行着一场激烈的争战。谁赢得地，谁就取胜。神造人是要人为神制伏、征服并恢复地（创一28注1）。

神把管治权赐给受造的人，使人能代表神，对地上神所造的万物行使神的权柄。神是创造者，但祂不想自己直接管理地。祂把管治权赐给人，使人能管理地上的万物。...我们若仔细读圣经，就会看见神有一个难处，就是天使长撒但，他背叛神，并成为神在宇宙中，特别是在地上的仇敌（赛十四12~14，结二八12~18）。根据创世记三章一节，神的仇敌撒但藏身在地上的一种爬物—蛇—里面。神为了征服祂的仇敌，从而解决祂的难处，便赐人权柄管理祂所造的万有。人特别要管理地甚至制伏地，因为地已经被背叛神的仇敌所篡夺。所以，神需要人行使祂对所有爬物的权柄，也需要人制伏并征服背叛的地，好使神能恢复地来为着祂的国。

仇敌撒但有能力，但我们有权利要他停下（李常受文集一九七〇年第一册，一二四至一二六页）。

参读：李常受文集一九七〇年第一册，一一七至一三七页；神建造的异象，第一章。

What was God's intention in giving man dominion?...The first aspect of God's intention is to deal with His enemy, to deal with Satan typified by the creeping things (Gen. 1:26). In the Bible, the creeping things are demonic, devilish, and satanic....Four living creatures, representing all creation, are present before the throne of God—the eagle, the ox, the lion, and the man. No creeping things such as serpents or scorpions are represented before God. (Life-study of Genesis, p. 79)

[In Genesis 1:26 creeping thing typifies] Satan, the serpent (3:1, 14; Rev. 12:9), and his angels (Matt. 25:41; Rev. 12:4a, 7b), as well as the demons who follow Satan (cf. Luke 10:19). (Gen. 1:26, footnote 6)

Subdue [in Genesis 1:28] implies that a war is raging on earth between God and His enemy, Satan. Whoever gains the earth will have the victory. (Gen. 1:28, footnote)

God gave created man dominion so that man could represent God by exercising His authority over all the things on the earth that were created by God. God is the Creator, but He does not want to rule over the earth by Himself directly. He gave dominion to man so that man could rule over all things on the earth....If we read the Bible carefully, we will see that God has a problem, and this problem is Satan, the archangel who rebelled against God and became His enemy in the universe and especially on the earth (Isa. 14:12-14; Ezek. 28:12-18). According to Genesis 3:1, Satan as God's enemy hid himself in the serpent, one of the creeping things on the earth. In order to subdue His enemy and thus solve His problem, God gave man the authority to rule over all the things created by God. Man especially must rule over the earth and even subdue the earth because the earth has been usurped by God's rebellious enemy. Thus, God needs man to exercise His authority over all the creeping things, and God needs man to subdue and conquer the rebellious earth so that God may recover the earth for His kingdom.

The enemy Satan is powerful, but we have the authority to stop him. (CWWL, 1970, vol. 1, pp. 97-99)

Further Reading: CWWL, 1970, vol. 1, pp. 94-107; The Vision of God's Building, ch. 1

诗八 1~2 “耶和华我们的主啊，你的名在全地何其尊大；你将你的荣美彰显于天！你因敌人的缘故，从婴孩和吃奶的口中，建立了能力，使仇敌和报仇的，闭口无言。”

神要用人对付祂的仇敌。神为着要对付祂的仇敌，所以造人。神要受造者来对付受造者。神所要用的是受造的人（倪柝声文集第二辑第十四册，一一页）。

### 信息选读

人如果没有从撒但的手下把地收回来，那就没有达到神创造人的目的。救人常是为着人的好处，而对付撒但是为着神的好处。救人是为着解决人的需要，而对付撒但是为着满足神的需要（倪柝声文集第二辑第十四册，一三页）。

神给人管治权的第二面用意是恢复地（创一 26~28）。人要管治地，治理地，制伏地。制伏地的意思是地上已经有了仇敌，战争正激烈地进行着。因此，我们必须争战并得胜。

神盼望再取得地。地已变成一个有决定性的地方，撒但想要持有地，神也想要得回地。争战遍及全地。谁取得地，谁就是胜利者。撒但若能将地保持在他的手下，他就得到胜利。神若能再取得地，祂就要得到胜利。主耶稣尚未再来，因为地仍旧这样被撒但霸占。这就是为什么神需要召会。召会必须争战，再取得地，即使不是全地，至少有一些踏脚石，一些前哨，给主耶稣踏在其上。地是有决定性的。

### Morning Nourishment

Psa. 8:1-2 "O Jehovah our Lord, how excellent is Your name in all the earth, You who have set Your glory over the heavens! Out of the mouths of babes and sucklings You have established strength because of Your adversaries, to stop the enemy and the avenger."

God wants to use man to deal with His enemy, and He created man for this purpose. God wants the creature to deal with the creature. He wants His creature man to deal with His fallen creature Satan in order to bring the earth back to God. The man whom He created is being used by Him for this purpose. (CWWN, vol. 34, "The Glorious Church," p. 10)

### Today's Reading

If man has not restored the earth from the hand of Satan, he has not yet achieved God's purpose in creating him. Saving souls is often only for the welfare of man, but dealing with Satan is for the benefit of God. Saving souls solves man's need, but dealing with Satan satisfies God's need. (CWWN, vol. 34, p. 11)

The second aspect of God's intention in giving man dominion is to recover the earth (Gen. 1:26-28). Man is to have dominion over the earth, to subdue it, and to conquer it. To conquer the earth means that the enemy is there already, that a war is raging. Therefore, we must fight and conquer.

God wants to regain the earth. The earth has become a crucial place, a place that Satan wants to hold and a place that God wants to regain. The battle is over the earth. Whoever gains the earth is the winner. If Satan can keep the earth under his hand, he has the victory. If God can regain the earth, He will have the victory. The Lord Jesus has not returned because the earth is still so much under Satan's usurping. This is why God needs the church. The church must fight the battle to regain the earth, if not the whole earth, at least some stepping stones, some outpost for the Lord Jesus to put His feet upon. The earth is crucial.

诗篇八篇完全证实了这点。八篇开始是说，“耶和華我们的主啊，你的名在全地何其尊大。”末了结束也是这样说。毫无疑问，主的名在诸天之上是何其尊大，然而在某种意义上，在地上并不尊大。祂的名在这许多堕落的人中间并不尊大。我们需要祷告：“愿你的名被尊为圣。”（太六九）哦，主的名必须在地上被尊为圣。问题不在诸天之上，问题是在地上这里。

神渴望祂的国能临到这地上，并且祂的旨意能行在地上（10）。现在我们能明白主耶稣所设立的祷告。祂说，“愿你的名被尊为圣，愿你的国来临。”这意思必是指从诸天之上临到地上来。接着主祷告说，“愿你的旨意行在地上，如同行在天上。”神的旨意现今正行在天上，但在地上却有许多阻挠，拦阻神的旨意通行。我们必须祷告：“愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”我们必须争战以恢复地。

当千年国的时候，地要成为神的国，这是启示在启示录十一章十五节。当主耶稣来临开创千年国时，全地要成为神的国。那时地要再被神取得。

在永世里，神的居所要从天降到新地上（二一1~2）。许多基督徒作梦上天，那是一个很好的梦，并且毫无疑问，我们都要去那里。然而，神渴望下到地上来。我们喜欢诸天，神却喜欢地。我们要上去，祂却要下来。阿利路亚！让我告诉你们事实：当我们到天上时，主会说，“孩子们，让我们下去。让我们去接管地。”在永世里，天不是神的居所，神的居所是新耶路撒冷，而新耶路撒冷要从诸天降到新地上。这证明神的心愿是要再取得地（创世记生命读经，一〇〇至一〇三页）。

参读：倪柝声文集第二辑第十四册，一至二八页。

This point has been fully proved by Psalm 8. Psalm 8 begins by saying, “O Jehovah our Lord, how excellent is Your name in all the earth!” It also ends the same way. There is no doubt that the Lord's name is excellent in the heavens, but, in a sense, the name of the Lord is not excellent on this earth. His name is not excellent among so many of the fallen people. We need to pray, “Your name be sanctified” (Matt. 6:9). Oh, the Lord's name must be sanctified on this earth. The problem is not in the heavens; the problem is here on earth.

God desires that His kingdom come to this earth and that His will be done on earth (Matt. 6:10). Now we can understand the prayer which the Lord Jesus established. He said, “Your name be sanctified; Your kingdom come.” Certainly this means to come from the heavens to the earth. The prayer continues, “Your will be done, as in heaven, so also on earth.” God's will is now being done in heaven. But on the earth there are many frustrations, hindering God's will from being done. We must pray, “Let Your name be sanctified; let Your kingdom come; let Your will be done, as in heaven, so on earth.” We must fight to recover the earth.

At the time of the millennium, the earth will become the kingdom of God. This is revealed in Revelation 11:15. When the Lord Jesus comes to inaugurate the millennium, the whole earth will become the kingdom of God. Then the earth will be regained by God.

In eternity, God's habitation will come down from heaven to the new earth (Rev. 21:1-2). Many Christians dream of going to heaven. That is a good dream and, undoubtedly, all of us will be there. However, God desires to come down to earth. We like the heavens, but God likes the earth. We are going up, and He is coming down. Hallelujah! Let me tell you the truth: when we get to heaven, the Lord will say, “Children, let us go down. Let us go down to take over the earth.” In eternity, the heavens will not be God's habitation. God's habitation will be the New Jerusalem, and the New Jerusalem will come down from the heavens to the new earth. This proves that God's desire is to possess the earth. (Life-study of Genesis, pp. 81-82)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 1



太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

十六 18~19 “...我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

神给人管治权的第三面用意是要带进神的权柄，运用神的权柄在地上。人必须运用神的权柄，使神的国可以临到地上，神的旨意可以行在地上，神的荣耀可以彰显在地上。这一切都要在地上。如果神的国只在诸天之上，神永远不会满意。如果神的旨意只行在天上，神的荣耀只彰显在诸天之上，祂也不会快乐。祂想望这一切事都能在地上发生。这是召会今天的责任。在召会里有神的国。在召会里神的旨意得以通行。在召会里神的荣耀得以彰显。阿利路亚！我们有预尝。现在我们能看见，为什么神叫人管治海、空中和地上的一切。神的用意是要除灭仇敌，再取得地，并显明祂的荣耀（创世记生命读经，一〇三页）。

### 信息选读

主在马太十六章说，建造的召会是阴间的门不能胜过的（18）。接着又提到“诸天之国”（19）。这里“诸天之国”与前节的“召会”交互使用，有力地证明，真正的召会就是今世的诸天之国。所以召会，神的国，和撒但的受对付是相联的。哪里有召会，哪里撒但就被征服，哪里就带进神的国（罗马书中的生命救恩，五二页）。

### Morning Nourishment

Matt. 6:10 "Your kingdom come; Your will be done, as in heaven, so also on earth."

16:18-19 "...Upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens."

The third aspect of God's intention in giving man dominion is to bring in [and] to exercise God's authority over the earth. Man must exercise God's authority in order that the kingdom of God may come to earth, that the will of God may be done on earth, and that the glory of God may be manifested on earth. All of this will be on the earth. God will never be satisfied to have His kingdom only in the heavens. Neither will He be happy to have His will done only in the heavens nor to see His glory expressed only in the heavens. He wants all these things to happen on the earth. This is the responsibility of the church today. In the church we have the kingdom of God. In the church the will of God is done. In the church the glory of God is expressed. Hallelujah! We have a foretaste. Now we can see why God gave man dominion over everything in the seas, in the air, and on the earth. God's intention is to eliminate the enemy, regain the earth, and manifest His glory. (Life-study of Genesis, p. 83)

### Today's Reading

The Lord said in Matthew 16 that the gates of Hades shall not overcome the built-up church (v. 18). Following this, "the kingdom of the heavens" (v. 19) is mentioned. The interchangeable use of "the kingdom of the heavens" in this verse with "My church" in the previous verse proves strongly that the genuine church is the kingdom of the heavens in this age. Hence, the church, the kingdom of God, and the dealing with Satan are all linked together. Where the church is, Satan is overcome, and the kingdom of God is brought in. (Salvation in Life in the Book of Romans, p. 54)

“愿你的国来临！”这不只是召会的一个心愿，也是召会的一个责任，召会应当把神的国带进来。召会如果要把神的国带进来，召会就不得不付出代价，就得受天的约束，服天的管治，就得作天的出口，让天的权柄能通到地上来。

权柄的祷告，就是以天上的地位为根据。召会因为是与基督一同在天上，所以召会能有权柄的祷告（倪柝声文集第二辑第二册，一八六、二二九页）。

神创造之工的基础，乃是神的意愿和计划（弗一10~11）。启示录四章十一节说，万有是因神的旨意被创造的。神是一位有定旨的神，有一个出自祂自己喜悦的意愿。祂因着自己的旨意（意愿），创造了万有，好成就并完成祂的定旨。神有一个意愿；照着这个意愿，祂定了一个计划。然后照着那个意愿和计划，祂创造了万有，好使祂能得着召会（新约总论第七册，一四页）。

虽然今天国度在召会生活中，但国度的实现还没有来临〔太六10〕。因此，我们必须为国度的来临祷告。国度这件事明显的与子神有关。...在撒但背叛之后（结二八17，赛十四13~15），地落到撒但霸占的手中，于是神的旨意无法行在地上，如同行在天上。因此，神造人的用意，乃是要为祂自己恢复这地（创一26~28）。人堕落以后，基督来了，将属天的管治带到地上，使地为着神的权益得着恢复，使神的旨意行在地上，如同行在天上。...国度子民必须为这事祷告，直到这地在要来的国度时代，为着神的旨意完全得到恢复。

当父的名被尊为圣，子的国来临，并且灵的旨意行在地上如同行在天上，那就是国度实现的时候（马太福音生命读经，二九八至二九九页）。

参读：马太福音生命读经，第二十一篇；倪柝声文集第二辑第二册，一七六至二〇一页。

“Your kingdom come!” This is not only a desire of the church, but also a responsibility of the church. The church should bring in God's kingdom. In order to bring in God's kingdom, the church has to pay the price to be restricted by heaven and come under heaven's rule. It has to be the outlet for heaven, and it has to allow heaven's authority to be expressed on earth.

A prayer with authority has the position of being in the heavenlies as its basis. Since the church is in the heavenlies with Christ, it can pray with authority. (CWWN, vol. 22, pp. 164, 195)

The basis of God's work in creation was God's will and plan (Eph. 1:10-11). Revelation 4:11 says that all things were created according to God's will. God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. God has a will, and according to that will He conceived His plan. Then according to that will and plan, He created all things so that He may have the church. (The Conclusion of the New Testament, p. 2056)

Although the kingdom is here in the church life today, the manifestation of the kingdom is yet to come [Matt. 6:10]. Thus, we must pray for the coming of the kingdom. This matter of the kingdom is clearly related to God the Son...Following the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15), the earth fell into the usurping hand of Satan. Thus, the will of God could not be done on earth as in heaven. Hence, God created man with the intention of recovering the earth for Himself (Gen. 1:26-28). After the fall of man, Christ came to bring the heavenly rule to earth so that the earth might be recovered for God's right, that the will of God might be done on earth as in heaven...The kingdom people must pray for this until the earth is fully recovered for God's will in the coming kingdom age.

When the Father's name is sanctified, the Son's kingdom has come, and the Spirit's will is done on earth as in heaven, that will be the time of the manifestation of the kingdom. (Life-study of Matthew, pp. 266-267)

Further Reading: Life-study of Matthew, msg. 21; CWWN, vol. 22, “The Prayer Ministry of the Church,” ch. 2

太六 13 “不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。”

林前十五 47 “头一个人是出于地，乃属土；第二个人是出于天。”

神对付我们时，总是顾到祂的三个神圣属性—祂的公义、圣别和荣耀。神是公义的，神是圣别的，神也是荣耀的神。公义与神的行动、作法、行为和活动有关；神所作的一切都是公义的。圣别是神的性情；圣别不是行动的事，乃是性情（性质）的事。正如桌子的性质是木，书的性质是纸；照样，神的性情乃是圣别。神的行动是公义的，祂的性情是圣别。...荣耀是神自己得着彰显。神得着彰显，那就是荣耀。所以，在公义里我们看见神的作法，在圣别里我们看见神的性情，在荣耀里我们看见神得着彰显（罗马书生命读经，二四一页）。

### 信息选读

〔马太六章十三节的祷告，结束于〕认识并赞美神的国度、能力和荣耀。这也是说到三一神。国度是子的，这国乃是神在其中施行权能的范围。能力属于那灵，这能力完成神的目的，使父能彰显祂的荣耀。这指明主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；也是结束于三一神，但是按着子、灵、父的次序。因此，主在祂至高教训里所教导的祷告，开始于父神，也结束于父神。父神是开始，也是结束；是阿拉法，也是俄梅嘎（神人的生活，一一九至一二〇页）。

### Morning Nourishment

Matt. 6:13 "And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen."

1 Cor. 15:47 "The first man is out of the earth, earthy; the second man is out of heaven."

As God deals with us, He always cares for three of His divine attributes—His righteousness, holiness, and glory. God is righteous, God is holy, and God is a God of glory. Righteousness is related to God's acts, to His ways, actions, and activities. Everything God does is righteous. Holiness is God's nature. Holiness is not a matter of action, but of nature. As the nature of a table is wood and the nature of a book is paper, so the nature of God is holiness. God's acts are righteous and His nature is holiness....Glory is God Himself expressed. When God is expressed, that is glory. Therefore, in righteousness we see God's ways, in holiness we see God's nature, and in glory we see God expressed. (Life-study of Romans, p. 203)

### Today's Reading

[In Matthew 6:13] is the realization and praise of God's kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God's intention so that the Father can express His glory. This indicates that the prayer which the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega. (The God-man Living, p. 100)

〔神给人管治权的用意，是要对付神的仇敌、恢复地并带进神的权柄。〕这些事已经完成了么？当然没有。然而，神是存着这用意来创造人。撒但知道这个远比我们清楚。圣经告诉我们，人被造之后，撒但立刻进来，破坏神为祂目的所创造的人。人堕落了。然而，神没有放弃人。神自己来成为一个人。祂来是要进到人里面，使祂自己与人成为一。祂来成为第二个人，叫作耶稣（林前十五 47）。第一个人没有达成神的目的，第二个人成就了。第一个人是一个团体人，第二个人也是一个团体人。亚当是第一个团体人的元首，而基督是第二个人的元首。神的目的借着第二个人得着成就了。...神给人管治权，祂在这事上之目的的成就开始于基督。

新约的传扬开始于一种奇特的方式，这种方式与我们的观念相反。新约的传扬开始是说，“你们要悔改，因为诸天的国已经临近了。”（太四 17）临近的意思是来了。当基督来时，神的国就来了。基督带进国度。那小小的人耶稣就是神的国。

神给人管治权之用意的实现关系到基督为元首，以及召会（包括所有圣徒）为身体。神用意的实现不只在头，也在于身体。阴间的门不能胜过召会（十六 18）。圣经没有说，阴间的门（指撒但的权势）不能胜过众圣徒。假如圣徒是分开或单独的，阴间的门就能胜过他们。你需要被建造到召会里。用基督所建造起来的身体，绝不会被撒但击败。撒但绝不能胜过建造的召会。

众圣徒已得着捆绑仇敌的权柄（十九，十八 18）。马太十六章十九节的话是对彼得说的，十八章十八节的话是对每一位信徒说的。...今天，召会连同所有的圣徒，有捆绑和释放的权柄。许多时候，我们不应该单单祷告，我们应该捆绑并释放（创世记生命读经，一〇四、一〇七页）。

参读：创世记生命读经，第七至八篇；生命的经历，第十七至十八篇。

Has this been accomplished? Certainly not. Yet, God created man with this intention. Satan knows this much better than we do. The Bible tells us that immediately after the creation of man, Satan came in to damage the man whom God had created for His purpose. Man fell. However, God did not give man up. God Himself became a man. He came that He might get into man and make Himself one with man. He came to be the second man called Jesus (1 Cor. 15:47). The first man did not fulfill God's purpose; the second man did. The first man was a corporate man, and the second man is also a corporate man. Adam was the head of the first corporate man, and Christ is the Head of the second man. God's purpose is fulfilled by the second man....The fulfillment of God's purpose in giving man dominion started with Christ.

The preaching in the New Testament begins in a peculiar way, in a way that is contrary to our concept. It says, “Repent, for the kingdom of the heavens has drawn near” (Matt. 4:17). The words has drawn near mean “is come.” When Christ came, the kingdom of God came. Christ brought in the kingdom. The little man Jesus was the kingdom of God.

The fulfillment of God's intention in giving man dominion involves Christ as the Head and the church, including all the saints, as the Body. The fulfillment of God's intention is not only with the Head, but also with the Body. The gates of Hades cannot prevail against the church (Matt. 16:18). The Bible does not say the gates of Hades (meaning the power of Satan) cannot prevail against the saints. They can prevail against the saints if the saints are separate or individualistic. You need to be built into the church. The Body which is built up with Christ can never be defeated by Satan. Satan can never prevail against the builded church.

The saints have been given authority to bind the enemy (Matt. 16:19; 18:18). The word in Matthew 16:19 was spoken to Peter; the word in Matthew 18:18 was spoken to every believer....Today, the church with all the saints has the authority to bind and loose. Many times, we should not simply pray; we should bind and loose. (Life-study of Genesis, pp. 83-84, 86)

Further Reading: Life-study of Genesis, msgs. 7-8; The Experience of Life, chs. 17-18

罗五 19 “借着一人的悖逆，多人构成了罪人，照样，借着一人的顺从，多人也要构成义的了。”

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

林前十五章四十七节说，“头一个人是出于地，乃属土；第二个人是出于天。”基督不仅是末后的亚当，也是第二个人。首先的亚当是旧造里旧人的开始，末后的亚当是旧造里旧人的结束、了结。

头一个人亚当，是旧造的头，在创造里代表旧造。第二个人基督，是新造的头，在复活里代表新造。在全宇宙间有这两个人：头一个人亚当，包括他所有的子孙；第二个人基督，包含祂所有的信徒。我们信徒因着出生都包括在第一个里面，又借着重生成成为第二个人的一部分。我们因着相信就从第一个迁出，进到第二个人里面。我们身为头一个人的一部分，我们的起源是地，我们的性情是属土的。我们是第二个人的一部分，我们的来源是神，我们的性情是属天的（神圣三一的神圣分赐，八六页）。

### 信息选读

我们必须往前看见，基督废掉了那规条中诫命的律法，好把我们创造成一个新人，这事极其重要。

犹太人和外邦人被创造成一个新人，这个事实指明新人是一个团体、宇宙的实体。信徒虽有许多，但只是一个新人。所有的信徒都是这团体、

### Morning Nourishment

Rom. 5:19 "For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous."

Eph. 2:15 "Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace."

First Corinthians 15:47 says, "The first man is out of the earth, earthy; the second man is out of heaven." Christ is not only the last Adam but also the second man. The first Adam is the beginning of the old man in the old creation; the last Adam is the ending, the termination of the old man in the old creation.

As the first man, Adam is the head of the old creation, representing it in creation. As the second man, Christ is Head of the new creation, representing it in resurrection. In the entire universe there are these two men: the first man Adam, including all his descendants, and the second man Christ, comprised of all His believers. We believers were included in the first man by birth, and we became a part of the second man by regeneration. Our belief has transferred us out of the first man into the second. As a part of the first man, our origin is the earth, and our nature is earthy. As a part of the second man, our origin is God, and our nature is heavenly. (The Divine Dispensing of the Divine Trinity, p. 72)

### Today's Reading

We must go on to see the crucial importance of Christ's abolishing the law of the commandments in ordinances in order to create us into one new man.

The fact that the Jews and the Gentiles have been created into one new man indicates that the new man is an entity that is corporate and universal. There are many believers, but there is just one new man. All the believers are

宇宙新人的一部分。以弗所书中所给召会最高的启示乃是新人。

重生不仅是得救，也是重新被造。基督在十字架上废掉了规条，使重造得以进行。犹太人和外邦人因着规条被隔离；但他们两下在基督里，已被神圣的素质创造成一个新的实体，就是一个团体的新人。

我们要看见一个新人，就需要对旧人有正确的认识。保罗在劝勉我们穿上新人之前，告诉我们要脱去旧人（四 22）。神创造天地之后，创造了人，但不是个别的人，乃是一个集体。创世记一章二十六节说到人，同时用了单数和复数：“神说，我们要按着我们的形像，照着我们的样式造人〔单数〕，使他们〔复数〕管理...”这启示神的目的总是要得着一个集体的人。神所造的团体人，因着人堕落受了破坏。神现在需要得着一个新人。为要产生这个新人，基督不仅要对付罪、旧人的堕落天性、撒但和世界，而且正如我们所指出的，祂还要废掉规条。最拦阻神得着新人的，乃是规条。基督钉在十字架上时，不仅我们的罪、我们的旧人、撒但和世界都钉在十字架上，一切的规条也都钉在十字架上。规条被钉在十字架上，不是为着赦免、圣别、胜过撒但或分赐生命，乃是完全为着创造一个新人。

我们都熟悉约翰一章一节和三章十六节这样的经节，但对以弗所二章十五节却觉得陌生。这节说，“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”当基督的肉体钉在十字架上时，祂废掉了规条中诫命的律法，好把犹太人和外邦人两下，在祂自己里面创造成一个新人（以弗所书生命读经，七九一、二五二至二五三页）。

参读：一个新人，第三至五章；以弗所书生命读经，第二十三至二十五篇。

part of this one corporate and universal new man. The highest revelation of the church given in the book of Ephesians is that of the new man.

To be regenerated is not only to be saved; it is also to be created anew. On the cross Christ abolished the ordinances so that a re-creation could take place. The Jews and the Gentiles were separated by ordinances. But the two peoples have been created in Christ with the divine essence into one new entity, the corporate new man.

In order to see the one new man, we need to have a proper understanding of the old man. Before exhorting us to put on the new man, Paul tells us to put off the old man (Eph. 4:22). After creating heaven and earth, God created man, not merely as an individual, but as a collective entity. Genesis 1:26 speaks of man both in the singular and in the plural: “And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...” This reveals that God's intention has always been to have one collective man. The corporate man created by God was damaged through the fall, and there is now the need for God to have a new man. In order to produce this new man, Christ had to deal not only with sin, the fallen nature of the old man, Satan, and the world, but as we have pointed out, He also had to abolish the ordinances. What most frustrates God from gaining the new man is ordinances. When Christ was crucified on the cross, our sins, our old man, Satan, and the world were not the only things crucified; all the ordinances were crucified also. The crucifixion of the ordinances was not for forgiveness, holiness, victory over Satan, or the imparting of life; rather, it was absolutely for the creation of the one new man.

We are familiar with such verses as John 1:1 and 3:16, but we are not familiar with Ephesians 2:15...When Christ's flesh was nailed to the cross, He abolished the law of the commandments in ordinances so that He might create the two, the Jews and Gentiles, in Himself into one new man. (Life-study of Ephesians, pp. 654, 207-208)

Further Reading: The One New Man, chs. 3-5; Life-study of Ephesians, msg. 23-25

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

启二二 5 “不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。”

创世记一章神创造人，这是一幅图画，描绘出在神新造里的新人。这就是说，旧造是新造的表号、预表。在神的旧造里中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。

神创造人是按着祂自己的形像（26），并给人祂的管治权。形像是为着彰显。神要人作祂的彰显。然而，管治权不是彰显的事，而是代表的事。神要人在祂的权柄上代表祂，为祂管理。在旧造中，人被造有神的形像以彰显祂，并有祂的管治权以代表祂。

形像说到神积极的目的，管治权说到神消极的目的。神积极的目的是要人彰显祂，神消极的目的是要人对付神的仇敌撒但，魔鬼（新约总论第七册，二九五页）。

### 信息选读

在旧造里所给人的管治权仅限于地上，就是说在旧造中对付神的仇敌只局限于地上。然而，在神的新造中，管治权扩大到全宇宙。

最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，在旧造中祂所创造的，乃是一个表号，预表，而不是真正的人。真正的人乃是基督借祂包罗万有的死，在十字架上所创造的人，这人称为新人。

### Morning Nourishment

Eph. 4:24 "And put on the new man, which was created according to God in righteousness and holiness of the reality."

Rev. 22:5 "And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever."

God's creation of man in Genesis 1 is a picture of the new man in God's new creation. This means that the old creation is a figure, a type, of the new creation. In God's old creation the central character is man. It is the same in God's new creation. Therefore, in both the old creation and the new creation man is the center.

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion.

The image refers to God's positive intention, and dominion to God's negative intention. God's positive intention is that man would express Him, whereas God's negative intention is that man would deal with God's enemy, Satan, the devil. (The Conclusion of the New Testament, p. 2302)

### Today's Reading

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to the earth. However, in God's new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man.

“新人”这辞使我们想到旧人。旧人没有完成神的二重定旨；然而，在神新造里的新人，的确完成了彰显神并对付神仇敌的二重定旨（新约总论第七册，二九六页）。

按照创世记一章，神按着祂自己的形像造人，并且将祂的权柄赐给人，为使人管理一切受造物。...人有神的形像，为要彰显神，人也得着神的权柄，为要代表神。我们必须有神的权柄，才能代表神并征服祂的仇敌。

为了要有神完全的形像，好彰显神，并为了要实现神完全的权柄，好代表神，征服祂的仇敌，我们必须得着神作我们的生命。因此，在创世记头二章，不仅有形像和权柄，也有生命树所表征的生命。我们需要接受神的神圣生命，有两个理由：积极一面，为使我们能彰显神；消极一面，为使我们能代表神，以征服祂的仇敌。神的权柄乃是国度的事。整本圣经从头到尾，有一条权柄的线，与国度有关（国度，一至二页）。

在永世里全新耶路撒冷都要彰显神。此外，在永世里，新耶路撒冷所有得救的人，要与神一同作王掌权（启二二5），这是管治以代表神。

我们在蒙召得救时，虽然并不关心神的管治和形像，但在神的呼召和说话中，我们深处领会，这些事乃是含示在内。我们在得救后，就知道需要在神的治理下。这就是国度，就是管治。并且，在我们里面深处有个感觉，我们在得救后必须荣耀神。这就是形像以彰显神。...赞美主，在神的恢复里，祂已经把我们恢复到祂原初的目的，把我们带回到起初（创世记生命读经，六五四页）。

参读：国度，第七章；一个新人，第一至二章；新约总论，第二百一十六至二百一十八篇。

The term the new man reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, p. 2303)

According to Genesis 1, God created man in His own image and gave man His authority to rule over all the created things....Man is in the image of God in order to express God, and he has received God's authority in order to represent God. We need God's authority to represent God and to subdue His enemy.

In order to have the full image of God to express God and to realize the full authority of God to represent God in subduing His enemy, we must have God as life to us. Therefore, in the first two chapters of Genesis, there is not only image and authority but also life, signified by the tree of life. We need to take in the divine life of God for two reasons: positively, so that we can express God; negatively, so that we can represent God to subdue His enemy. The authority of God is a matter of the kingdom. Throughout the entire Scriptures there is a line of authority related to the kingdom. (CWWL, 1972, vol. 2, "The Kingdom," p. 3)

In eternity the whole New Jerusalem will express God. Furthermore, in eternity all the saved ones in the New Jerusalem will reign as kings with God (Rev. 22:5). This will be the dominion to represent God.

Although we did not care about God's dominion and image at the time we were called and saved, deep within, in God's calling and speaking, we realized that these matters were implied. After being saved, we had the realization that we needed to be under God's ruling. This is the kingdom, the dominion. Also, deep within us, we had the sensation that, after being saved, we had to glorify God. This is the matter of image to express God....Praise the Lord that in God's recovery He has recovered us to His original purpose, and He has brought us back to the beginning. (Life-study of Genesis, p. 537)

Further Reading: CWWL, 1972, vol. 2, pp. 57-63; The One New Man, chs. 1-2; The Conclusion of the New Testament, msgs. 216-218



645 属灵的争战 — 借主的权柄

8 8 8 8 (英 892)

G 大调

4/4

5̣ | 3 3 3 4 3 | 2 1 2 3 5̣ | 6̣ 7̣ 1 2 | 7̣ 6̣ 5̣  
一 天 上 地 下 所 有 权 柄, 都 已 赐 给 复 活 基 督;

5̣ | 3 3 3 4 3 | 2 1 2 3 5̣ | 6̣ 7̣ 1 3 2 | 1 7̣ 1̣ ||  
与 祂 联 合, 靠 祂 生 命, 所 有 仇 敌 都 要 屈 服。

二 你当借主说你必定 胜过魔鬼一切能力!  
应当从主支取权柄, 践踏地上蛇头、龙体。

三 管你什么, 你这高山! 管你哪里, 或天或地!  
无论如何我总要铲, 奉主的名, 你当快离!

四 信心命你离开此地, 你当顺服投在海里!  
我当、我要、我能、我必 成功我神所有目的。

1

With all the pow'r in heav'n and earth

Our resurrected Lord's endued;

If we unite and live by Him,

The enemy will be subdued.

2

In Jesus' name we must declare

That we shall overcome the foe;

We draw authority from Him

The serpent's head to crush below.

3

No matter what, thou mountain high,

In heav'n or earth, where'er thou art,

At any cost we'll level thee,

In Jesus' name thou must depart!

4

Faith orders thee "Remove from here,

And be thou cast into the sea!"

We should, we must, we can, we will,

Fulfill God's purpose faithfully.



# 二〇一三年夏季训练

## 创世记结晶读经（一）

### 第六篇

#### 生命树与善恶知识树

读经：创二 9、16 ~ 17，约五 39 ~ 40，林后三 6 下

#### 纲 目

#### 周 一

壹 生命树表征将生命分赐给人，叫人喜悦满足的基督—创二 9，约十四 6 上，十 10 下，六 63，林前十五 45 下，参约十五 1，出十五 25：

- 一 生命树是宇宙的中心；按照神的定旨，地是宇宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心。
- 二 我们必须认识，整个宇宙是以生命树为中心；无论对神或对人，没有别的比这树更中心、更重要。
- 三 神把人摆在生命树跟前，指明神要人借着生机地吃祂并新陈代谢地吸收祂，接受祂作人的生命，使神能成为人所是的构成成分—约六 35、57。
- 四 按照约翰一章一节和四节，生命是在那就是神自己的话里面；这生命—神那神圣、永远、

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Message Six

#### The Tree of Life and the Tree of the Knowledge of Good and Evil

Scripture Reading: Gen. 2:9, 16-17; John 5:39-40; 2 Cor. 3:6b

#### Outline

#### DAY 1

- I. **The tree of life signifies Christ, who imparts life to man and who pleases and satisfies man—Gen. 2:9; John 14:6a; 10:10b; 6:63; 1 Cor. 15:45b; cf. John 15:1; Exo. 15:25:**
  - A. *The tree of life is the center of the universe; according to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden.*
  - B. *We must realize that the whole universe is centered on this tree of life; nothing is more central and crucial to both God and man than this tree.*
  - C. *God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and assimilating Him metabolically so that God might become the very constituent of man's being—John 6:35, 57.*
  - D. *According to John 1:1 and 4, life is in the Word, who is God Himself; this life—the divine, eternal, uncreated life of God—is Christ (11:25;*

非受造的生命—就是基督 ( 十一 25 · 十四 6 上 · 西三 4 上 ) · 祂是神的具体化身 ( 二 9 ) 。

五 生命树长在生命水河的两边 ( 启二二 1 ~ 2 ) · 指明生命树乃是一种藤蔓 ( 葡萄树 ) ; 因着基督是葡萄树 ( 约十五 1 ) · 又是生命 · 祂就是生命树 。

六 基督经过了成为肉体 · 钉十字架和复活的过程 · 使人能得着生命 · 并借着吃祂而活—十 10 下 · 六 51 · 57 · 63 。

## 周 二

贰 善恶知识树表征撒但是人死亡的源头—创二 9、17，来二 14:

一 善恶知识树也表征一切神以外的事物 · 因为凡不是神自己的事物 · 包括美好的事物 · 甚至合乎圣经的事物和宗教的事物 · 都会被撒但这狡猾者利用 · 将死带给人 。

二 就连神所默示的圣经和神所颁赐的律法 · 都会被撒但利用 · 作为知识树而带进死—约五 39 ~ 40 · 林后三 6 。

## 周 三

叁 神给人的第一个命令是关乎人的吃 · 而不是关乎人的行为—创二 16 ~ 17:

一 吃对人非常重要 · 是生死攸关的事 ; 人在神面前的结局和定命 · 完全根据于他所吃的 。

*14:6a; Col. 3:4a), who is the embodiment of God (2:9).*

*E. The tree of life grows along the two sides of the river of water of life (Rev. 22:1 -2), indicating that it is a vine; since Christ is a vine tree (John 15:1) and is also life, He is the tree of life.*

*F. Christ was processed through incarnation, crucifixion, and resurrection so that man may have life and live by eating Him—10:10b; 6:51, 57, 63.*

## DAY 2

**II. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Gen. 2:9, 17; Heb. 2:14:**

*A. The tree of the knowledge of good and evil also signifies all things apart from God, for anything that is not God Himself, including good things and even scriptural things and religious things, can be utilized by Satan, the subtle one, to bring death to man.*

*B. Even the Scriptures inspired by God and the law given by God can be utilized by Satan as the tree of knowledge to bring in death—John 5:39-40; 2 Cor. 3:6.*

## DAY 3

**III. God's first commandment to man concerned man's eating, not man's conduct—Gen. 2:16-17:**

*A. Eating is critical to man, a matter of life or death; man's outcome and destiny before God depend altogether on what he eats.*

二 人若吃生命树，就接受神作生命而完成神的定旨；人若吃知识树，就接受撒但为死亡，而被撒但篡夺，达到他的目的。

三 神给人禁令作警告（16 ~ 17，参弗二1），指明以下的事：

- 1 指明神的伟大：祂造人，赋与人自由意志，使人自愿而不是被迫拣选神。
- 2 指明神对人的爱。
- 3 指明神渴望人吃生命树，接受神到他里面作生命。

## 周 四

肆 生命树叫人倚靠神（约十五5），而知识树叫人背叛神，向神独立（参创三5）：

- 一 这两棵树带进两条线——生命线和死亡线，贯穿整本圣经，结束于启示录。
- 二 死开始于知识树（创二17），结束于火湖（启二十10、14）；生命开始于生命树，结束于新耶路撒冷这座生命水的城（二二1 ~ 2）。

## 周 五

伍 我们需要看见贯穿圣经之生命树的线：

- 一 亚伯照神的方法接触神——创四4。

B. *If man eats the tree of life, he will receive God as life and fulfill God's purpose; if he eats the tree of knowledge, he will receive Satan as death and be usurped by him for his purpose.*

C. *God's forbidding commandment, given as a warning to man (vv. 16-17; cf. Eph. 2:1), indicates the following:*

1. It indicates God's greatness in creating man with a free will so that man may choose God willingly and not under coercion.
2. It indicates God's love for man.
3. It indicates God's desire that man would eat the tree of life to receive God into him as his life.

## DAY 4

**IV. The tree of life causes man to be dependent on God (John 15:5), whereas the tree of knowledge causes man to rebel against God and to be independent from Him (cf. Gen. 3:5):**

- A. *The two trees issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation.*
- B. *Death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14); life begins with the tree of life and ends in the New Jerusalem, the city of the water of life (22:1-2).*

## DAY 5

**V. We need to see the line of the tree of life throughout the Scriptures:**

- A. *Abel contacted God in God's way—Gen. 4:4.*

- 二 塞特与以挪士呼求主的名—26 节。
- 三 以诺与神同行—五 22、24。
- 四 挪亚与神同行并与神同工—六 9、13 ~ 14。
- 五 亚伯拉罕活在神的显现中并呼求主名—徒七 2，创十二 7 ~ 8，十七 1，十八 1。
- 六 以撒活在神的显现中并呼求主名—二六 2、24 ~ 25。
- 七 雅各活在神的显现中并呼求主名—三五 1、9，四八 3。

## 周 六

- 八 摩西活在神的显现和同在里—徒七 30，出三 2、16，三三 11、13 ~ 15，三四 29，二五 9。
- 九 以色列人在主的同在里行走路程—十三 21 ~ 22，民十四 14。
- 十 约书亚在主的同在里生活并工作—书一 5 ~ 9。
- 十一 基甸在主的同在里争战—士六 12、16。
- 十二 撒母耳祷告并呼求主名—撒上十二 23，十五 11，诗九九 6，耶十五 1。
- 十三 大卫信靠神，仰望神，并享受神作生命—撒上十七 37、45，三十 6，诗二七 4、8、14，三六 8 ~ 9。
- 十四 但以理常常向神祷告，并且不断地接触祂—但六 10 ~ 11，九 2 ~ 4，十 1 ~ 3、12。

- B. *Seth and Enosh called upon the name of the Lord—v. 26.*
- C. *Enoch walked with God—5:22, 24.*
- D. *Noah walked with God and worked together with God—6:9, 13-14.*
- E. *Abraham lived in the appearing of God and called upon the name of the Lord—Acts 7:2; Gen. 12:7-8; 17:1; 18:1.*
- F. *Isaac lived in the appearing of God and called upon the name of the Lord—26:2, 24-25.*
- G. *Jacob lived in the appearing of God and called upon the name of the Lord—35:1, 9; 48:3.*

## DAY 6

- H. *Moses lived in the appearing and the presence of God—Acts 7:30; Exo. 3:2, 16; 33:11, 13-15; 34:29; 25:9.*
- I. *The children of Israel journeyed in the presence of the Lord—13:21-22; Num. 14:14.*
- J. *Joshua lived and worked in the presence of the Lord—Josh. 1:5-9.*
- K. *Gideon fought the battle in the presence of the Lord—Judg. 6:12, 16.*
- L. *Samuel prayed and called upon the name of the Lord—1 Sam. 12:23; 15:11; Psa. 99:6; Jer. 15:1.*
- M. *David trusted in God, looked to God, and enjoyed God as life—1 Sam. 17:37, 45; 30:6; Psa. 27:4, 8, 14; 36:8-9.*
- N. *Daniel prayed to God constantly and contacted Him continually—Dan. 6:10-11; 9:2-4; 10:1-3, 12.*

十五 耶稣是神的儿子，因神活着—约五 19，六 57，十四 10。

十六 新约信徒因主活着，并享受主—十五 5，六 57，十四 19，六 35，十五 11，十六 24，十七 13，约壹—4。

十七 保罗活出主—加二 20，腓—19 ~ 21 上。

十八 召会是基督的身体，凭基督作生命活着—弗—22 ~ 23，西三 4。

十九 新耶路撒冷由生命水的河同生命树所维持—启二二 1 ~ 2。

陆 我们需要看见贯穿圣经之知识树的线：

一 该隐是按着自己的方法，不是按着神的方法献祭给神；他杀害了他的弟弟，并离开主的面出去—创四 3 ~ 9、16。

二 宁录在主面前是个英勇的猎户，是完全向神独立的人，为自己建造了一个国，这国的起头是巴别—十 8 ~ 11。

三 巴别的人开了一次会议，会议的结果是为人的名建造了一座高塔，并成立了一座城作人的产业—十一 3 ~ 4。

四 罗得从生命线上漂离出去，因为他照自己的眼光作了拣选—十三 10 ~ 13，参 14 ~ 15、18。

五 以扫为着满足他的口腹出卖了长子的名分—二五 30 ~ 34。

*O. Jesus as the Son of God lived by God—John 5:19; 6:57; 14:10.*

*P. The New Testament believers live by the Lord and enjoy the Lord—15:5; 6:57; 14:19; 6:35; 15:11; 16:24; 17:13; 1 John 1:4.*

*Q. Paul lived out the Lord—Gal. 2:20; Phil. 1:19-21a.*

*R. The church as the Body of Christ lives by Christ as life—Eph. 1:22-23; Col. 3:4.*

*S. The New Jerusalem is sustained by the river of water of life with the tree of life—Rev. 22:1-2.*

## **VI. We need to see the line of the tree of knowledge throughout the Scriptures:**

*A. Cain presented an offering to God in his own way, not in God's way; he murdered his brother and went out from the presence of the Lord—Gen. 4:3-9, 16.*

*B. Nimrod, a mighty hunter before the Lord, was a person who was absolutely independent of God, building a kingdom for himself, and the beginning of his kingdom was Babel—10:8-11.*

*C. The people at Babel held a council, and the result was the construction of a high tower for man's name and the formation of a city for his possession—11:3-4.*

*D. Lot drifted away from the line of life by making a choice according to his own sight—13:10-13, cf. vv. 14-15, 18.*

*E. Esau, for the purpose of satisfying his appetite, sold his birthright—25:30-34.*

- 六 法老背叛神，他的心向着神就刚硬了—出五 2，七 13、22，八 15、19、32，九 34 ~ 35。
- 七 亚伦听了百姓的话，就独立行事，造了一个金象—三二 1、4、24。
- 八 拿答和亚比户献“凡火”给神—利十 1 ~ 2。
- 九 米利暗和亚伦反对摩西，并不是他们接触神的结果，乃是因着他们自己的动机—民十二 1 ~ 2、9 ~ 15。
- 十 十个探子失败，是因为他们凭着自己的眼光去看那地的形势；他们失败，是因倚靠自己的知识，不肯信靠主—十三 28、32 ~ 33，参 30，十四 6 ~ 9。
- 十一 可拉和他一党的人攻击神的代表权柄—十六 1 ~ 3。
- 十二 扫罗独立行动，没有跟随主，却照着自己的喜好对待仇敌—撒上十五 8、11、22 ~ 23。
- 十三 押沙龙背叛他的父亲大卫王—撒下十五 10 ~ 13。
- 十四 亚哈是个坏王，他娶了耶洗别为妻，耶洗别是个属魔鬼拜偶像的女人；她为巴力造了一座庙，巴力乃是当时最有名的偶像—王上十六 30 ~ 32。
- 十五 祭司长和经学家知道圣经的字句，却不认识圣经的生命—太二 4 ~ 6。
- 十六 尼哥底母寻求知识，但他所需要的是新生命—约三 1 ~ 3。

- F. Pharaoh was rebellious against God, and his heart was hardened toward God—Exo. 5:2; 7:13, 22; 8:15, 19, 32; 9:34-35.
- G. Aaron listened to the people and acted independently to make a golden idol—32:1, 4, 24.
- H. Nadab and Abihu offered “strange fire” to God—Lev. 10:1-2.
- I. Miriam and Aaron were opposed to Moses, not as a result of their contacting God but because of their own motive—Num. 12:1-2, 9-15.
- J. The ten spies failed because they looked at the situation in the land by their own sight; they failed because they relied on their knowledge and refused to trust in the Lord—13:28, 32-33, cf. v. 30; 14:6-9.
- K. Korah and his company attacked God’s deputy authority—16:1-3.
- L. Saul acted independently and did not follow the Lord; rather, he dealt with the enemy according to his preference—1 Sam. 15:8, 11, 22-23.
- M. Absalom rebelled against his father, King David—2 Sam. 15:10-13.
- N. Ahab was an evil king who married Jezebel, a devilish and idolatrous woman, and built a temple for Baal, the most famous idol of the time—1 Kings 16:30-32.
- O. The chief priests and the scribes knew the letter of the Bible but not the life of the Bible—Matt. 2:4-6.
- P. Nicodemus was seeking knowledge, but what he needed was a new life—John 3:1-3.



十七 犹太宗教徒查考圣经，因他们以为其中有永远的生命，却不肯为着这生命到主这里来—五 39 ~ 40。

十八 经学家和法利赛人持守律法的知识，却仍在罪的奴役之下—八 5、9、34。

十九 那些与主在一起的门徒看见一个生来瞎眼的人，那时他们还是持守着宗教传统的知识—九 1 ~ 3。

二十 马大完全在知识线上，持守有关末日复活之正统教训的知识—十一 23 ~ 25。

二一 彼得刚从天上的父得了启示，立刻就转到他的心思里，而且被撒但利用，阻挠主去钉十字架—太十六 17、21 ~ 23。

二二 犹大总是充满了钱的思想，就将自己向魔鬼敞开，以三十锭银子出卖了主—约十二 4 ~ 6，十三 2、27，太二六 15，二七 5。

二三 不信的犹太人遵守律法，并且按着律法将主耶稣定了死罪—约十九 7。

二四 大数的扫罗是个拔尖的宗教徒，逼迫召会，直到神将祂的儿子启示在他里面—加一 13 ~ 16，二 20。

二五 哥林多信徒在知识上样样富足，但他们自高自大，在基督里仍是婴孩—林前一 5，八 1，三 1。

Q. *The Jewish religionists searched the Scriptures thinking that in them they had eternal life, yet they would not come to the Lord for that very life—5:39-40.*

R. *The scribes and Pharisees held the knowledge of the law but were still under the slavery of sin—8:5, 9, 34.*

S. *The disciples who were with the Lord still held the traditional knowledge of religion when they saw a man blind from birth—9:1-3.*

T. *Martha was occupied with the line of knowledge, holding the knowledge of the sound teachings regarding the resurrection in the last day—11:23-25.*

U. *Peter, after receiving the revelation from the heavenly Father, turned to his mind and was utilized by Satan to frustrate the Lord from going to the cross—Matt. 16:17, 21-23.*

V. *Judas, who was always occupied with thoughts of money, opened himself to the devil and betrayed the Lord for thirty pieces of silver—John 12:4-6; 13:2, 27; Matt. 26:15; 27:5.*

W. *The unbelieving Jews kept their law and sentenced the Lord Jesus to death according to it—John 19:7.*

X. *Saul of Tarsus, a foremost religionist, persecuted the church until God revealed His Son in him—Gal. 1:13-16; 2:20.*

Y. *The Corinthian believers were enriched in all knowledge but were puffed up and still infants in Christ—1 Cor. 1:5; 8:1; 3:1.*

二六 智慧派的哲学把许多信徒从享受基督作他们的生命岔开，而把他们破坏了一西二 8，参 6。

二七 召会中持异议的人造成分立和绊跌的事，违反神经纶的教训—罗十六 17，提前一 4。

二八 巴兰的教训、尼哥拉党的教训和耶洗别的教训，使初期的召会受到欺骗，偏离了吃主和同主坐席—启二 14 ~ 15、20、24、7、17，三 20。

二九 敌基督是不法的人，灭亡之子；他是知识线上的巨人，他的定命是和撒但，死亡的源头，一同被扔在火湖里—十三 5 ~ 8，帖后二 3 ~ 4，启十九 20，二十 10。

三十 “那字句杀死人，那灵却叫人活” — 林后三 6 下：

- 1 死字句的圣经属于知识树，是杀死人的，但那灵属于生命树，是赐人生命的。
- 2 在知识线之外，还有生命线（参申三十 19 ~ 20）；为这生命的选择赞美主！

Z. *The Gnostic philosophy distracted and spoiled many believers from enjoying Christ as their life—Col. 2:8, cf. v. 6.*

AA. *The dissenters in the church make divisions and causes of stumbling contrary to the teaching of God's economy—Rom. 16:17; 1 Tim. 1:4.*

BB. *The teaching of Balaam, the teaching of the Nicolaitans, and the teaching of Jezebel deceived the early churches, who turned away from the eating of and feasting with the Lord—Rev. 2:14-15, 20, 24, 7, 17; 3:20.*

CC. *Antichrist will be the man of lawlessness, the son of perdition; he will be the giant on the line of knowledge, and his destiny is to be cast into the lake of fire with Satan, the source of death—13:5-8; 2 Thes. 2:3-4; Rev. 19:20; 20:10.*

DD. *“The letter kills, but the Spirit gives life”—2 Cor. 3:6b:*

1. *The Bible in dead letters, which belongs to the tree of knowledge, kills, but the Spirit, who belongs to the tree of life, gives life.*
2. *Besides the line of knowledge there is the line of life (cf. Deut. 30:19-20); praise the Lord for the choice of life!*

创二 9 “耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

约十五 1 “我是真葡萄树，我父是栽培的人。”

六 48 “我就是生命的粮。”

神达成祂目的之手续的第二步，乃是把受造的人放在生命树跟前。生命树表征三一神具体化身在基督里，以食物的形态作人的生命。神把人摆在生命树跟前，指明神要人借着生机地吃祂并新陈代谢地吸收祂，接受祂作人的生命，使神能成为人所是的构成成分。按照约翰一章一节、四节，生命是在那就是神自己的话里面。这生命—神那神圣、永远、非受造的生命—就是基督（十一 25，十四 6，西三 4 上），祂是神的具体化身（二 9）。生命树长在生命水河的两边（启二二 1~2），指明生命树乃是一种藤蔓（葡萄树）。因着基督是葡萄树（约十五 1），又是生命，祂就是生命树。祂经过了成为肉体、钉十字架和复活的过程，使人能得着生命，并借着吃祂而活（十 10 下，六 51、57、63）（圣经恢复本，创二 9 注 2）。

### 信息选读

生命树是在园子当中。我们研读创世记二章的记载，可以看到，除了善恶知识树以外，就只提生命树，别的树都没有提。我们不知道别的树的名字，但我们确实知道有一棵树叫作生命树。这显示生命树是中心。

...生命树是宇宙的中心。按照神的定旨，地是宇

### Morning Nourishment

Gen. 2:9 "And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil."

John 15:1 "I am the true vine, and My Father is the husbandman."

6:48 "I am the bread of life."

The second step of God's procedure in fulfilling His purpose was to place the created man in front of the tree of life, which signifies the Triune God embodied in Christ as life to man in the form of food. God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and assimilating Him metabolically, that God might become the very constituent of man's being. According to John 1:1, 4, life is in the Word, who is God Himself. This life—the divine, eternal, uncreated life of God—is Christ (John 11:25; 14:6; Col. 3:4a), who is the embodiment of God (Col. 2:9). The tree of life grows along the two sides of the river of water of life (Rev. 22:1-2), indicating that it is a vine. Since Christ is a vine tree (John 15:1) and is also life, He is the tree of life. He was processed through incarnation, crucifixion, and resurrection that man might have life and live by eating Him (John 10:10b; 6:51, 57, 63). (Gen. 2:9, footnote 2)

### Today's Reading

The tree of life was in the midst of the garden. If we study the record of Genesis 2, we will realize that, apart from the tree of knowledge of good and evil, no tree is mentioned by name except the tree of life. We do not know the names of the other trees, but we do know that there was a tree called the tree of life. This shows that the tree of life was the center.

The tree of life is the center of the universe. According to the purpose of

宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心。我们必须认识，整个宇宙是以生命树为中心：无论对神或对人，没有别的比这树更中心、更重要。你看见人在园子当中，站在生命树跟前，这是非常有意义的。这树使人能接受神作生命。

我们怎样证明这事？圣经接下去的各卷书都启示神是生命。因此，园子当中的生命树，指明神要以食物的方式作我们的生命。根据约翰福音，有一天，神在肉体里而来（一 1、14）。生命在祂里面（4）。创世记二章中由生命树所显示的生命，就是在耶稣里成为肉体的生命。耶稣就是在肉体里的神。主耶稣告诉我们，祂自己就是生命（约十四 6）。再者，约翰十五章告诉我们，基督是树，是葡萄树。一面祂是树，一面祂是生命。当我们把约翰福音这几部分放在一起，我们看见耶稣就是生命树。主耶稣说，祂是生命的粮，意思就是说，祂来到我们这里是以食物的形态作生命树。

耶稣是全能的神，乃是至高的，但当祂来作我们的食物，祂是低微的。祂是一块饼，甚至是桌子下的碎渣（太十五 21~27）。耶稣以食物的形态来作我们的生命，祂不高，也不大。祂是小的、低的。我们所吃的任何东西，都必须比我们小，否则我们就吃不下去。即使食物比我们大，还得切成小片，才吃得下。因此，主耶稣以食物的形态来作我们的生命。祂说，“我就是生命的粮”，又说，“那吃我的人，也要因我活着。”〔约六 48、57〕神在子里是生命树，好作食物。我们天天可以吃祂，从祂得喂养。

生命树预表将生命分赐给人，叫人喜悦满足的基督（参约十五 1，出十五 25）。基督分赐神圣的生命到我们里面，叫我们喜悦满足。我们许多人都能见证这个。我们能说，“阿利路亚！耶稣已将生命分赐给我。祂每时每刻都使我满足。”这就是生命树（创世记生命读经，一七四至一七六页）。

参读：创世记生命读经，第十一篇。

God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden. We must realize that the whole universe is centered on this tree of life: nothing is more central and crucial to both God and man than this tree. It is very meaningful to see man in the garden standing before the tree of life.

This tree enables man to receive God as life. How can we prove this? The following books of the Bible reveal that God is life. Therefore, the tree of life in the garden was the indicator that God intends to be our life in the form of food. One day, according to the Gospel of John, God came in the flesh (John 1:1, 14). In Him was life (John 1:4). The life displayed by the tree of life in Genesis 2 was the life incarnated in Jesus, God in the flesh. Jesus told us that He Himself is life (John 14:6). Furthermore, John 15 tells us that Christ is a tree, the vine tree. On the one hand, He is a tree; on the other hand, He is life. When we put together all these portions from John, we see that Jesus is the tree of life. Jesus said that He is the bread of life, meaning that He has come to us as the tree of life in the form of food.

As the almighty God, Jesus is high, but when He came to us as food He was lowly. He was a loaf of bread. He was even the crumbs under the table (Matt. 15:21-27). The very Jesus who came to us as life in the form of food was not tall and great; He was small and lowly. Anything we eat must be smaller than we are; if it is not, we cannot take it into us. Even if our food is larger than we are, it must be cut into pieces small enough to eat. Thus, Jesus came to us as life in the form of food. He said, "I am the bread of life," and, "He who eats Me, he also shall live because of Me" [John 6:48, 57]. God in the Son is the tree of life that is good for food. Day after day we can feed on Him. We can eat Him.

The tree of life typifies Christ who imparts life to man and who pleases and satisfies man (cf. John 15:1; Exo. 15:25). Christ imparts divine life into us, pleases us, and satisfies us. Many of us can testify of this. We can say, "Hallelujah! Jesus has imparted life to me. He satisfies me all the time." This is the tree of life. (Life-study of Genesis, pp. 140-141)

Further Reading: Life-study of Genesis, msg. 11

创二 17 “只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

林后三 6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

生命树是一个表号，表征神是那正确的源头。...我们若只读创世记二章，就不会领会生命树的意义。然而约翰福音却把生命树所表明的生命，具体地启示出来。一章四节说，“生命在祂里面。”十五章五节告诉我们，主耶稣是葡萄树。我们把这两节摆在一起，就领会基督是生命树。主耶稣，神的具体表现，乃是生命树。因此，创世记二章的生命树，乃是神这生命源头的表号。

除了这源头，在宇宙中还有另一棵树，另一个源头—死亡。然而，这树不叫死亡树，而叫善恶知识树。在宇宙中有这样一棵树。这两棵树彼此对抗，生命树指明神这生命的源头；知识树指明撒但死亡的源头。...因此，在二章我们看到由两棵树所表征的两个源头（创世记生命读经，二〇〇页）。

### 信息选读

生命树的原则就是倚靠。我们必须倚靠；不要走知识的路，因为那条路的结果乃是死。

知识树（创二 17）...是和生命树相反的。...这棵树称为善恶知识树，而不仅是恶的知识树。善的知识和恶的知识都出自同一棵树。不管知识是

### Morning Nourishment

Gen. 2:17 "But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die."

2 Cor. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

The tree of life was a symbol, signifying God as the proper source...If we only read Genesis 2, we will be unable to understand the meaning of the tree of life. However, the Gospel of John reveals the life denoted by the tree of life in a concrete way. John 1:4 says, "In Him was life," and John 15:5 tells us that the Lord Jesus is a vine tree. If we put these two verses together, we will realize that Christ is the tree of life. Jesus, the embodiment of God, is the tree of life. Therefore, the tree of life in Genesis 2 is a symbol of God as the source of life.

Besides this source, there is another tree, another source in the universe—death. However, this tree is not called the tree of death; it is called the tree of the knowledge of good and evil. There is such a tree in this universe. These two trees oppose one another, the tree of life denoting God as the source of life, and the tree of knowledge signifying Satan as the source of death...Therefore, in Genesis 2 we find two sources signified by two trees. (Life-study of Genesis, pp. 161-162)

### Today's Reading

The principle of the tree of life...is dependence. We all must be dependent. Do not take the way of knowledge, for the result of that way is death.

The tree of knowledge (Gen. 2:17), which was the opposite of the tree of life,...was called the tree of knowledge of good and evil, not simply the knowledge of evil. Both the knowledge of good and the knowledge of evil come from the same tree. It does

善的或是恶的，只要是知识就不属于生命树，而属于知识树。

虽然善恶知识树表征撒但，但不是直接表征。这树首先表征神以外的一切事物，然后间接表征撒但，因为撒但躲藏在一切神以外的事物背后。撒但喜欢隐藏自己。

神总是坦率的，且从正面而来；然而，撒但是狡猾的，总是躲在背后。...因为撒但是狡猾的，知识树并不直接表征他，乃是表征神以外的一切事物，包括美好的事物、合乎圣经的事物以及宗教的事物。不管是好是坏，只要不是神自己，都会被撒但利用。

在神之外，一切的事物可分为知识、善、恶这三类。假设你打算作一件好事，然而在你灵的深处却觉得不要碰，也不要作。...不要应用善恶的原则，乃要与生命的原则合作；你里面若没有平安，就表示生命之灵不赞同你的打算，你必须与祂合作。你若肯，就能得着生命。

知识树首先是表征被撒但利用的一切事物，不管这些事物是好是坏。它不是直接表征撒但，因为撒但喜欢躲藏。当撒但第一次进到人里面的时候，他不是公然而来，乃是取了蛇的形状而来。在圣经的开头，蛇非常灵巧，在表面上相当吸引人（创三1），不像在神咒诅下丑陋的蛇。当夏娃与蛇交谈时，她不知道撒但在蛇里面。在这事上含着撒但出现的原则：他永不公然地出现，乃是诡秘地出现。

知识树的内容是一切神以外的事物。甚至连神所默示的圣经，和神所颁赐的律法，都会在字句上被撒但利用，作为知识树〔而带进死〕（创世记生命读经，二〇五至二〇八页）。

参读：创世记生命读经，第十三篇。

not matter whether knowledge is the knowledge of good or of evil. As long as it is knowledge, it does not belong to the tree of life. It belongs to the tree of knowledge.

Although the tree of the knowledge of good and evil signifies Satan, it does not signify him directly. It firstly signifies everything apart from God and then it signifies Satan indirectly, because Satan is hidden at the back of the things that are apart from God. Satan likes to conceal himself.

God is very frank and always comes to the front. Satan, however, is subtle, always staying at the rear....Because Satan is subtle, the tree of knowledge does not signify him directly. It signifies everything apart from God, including good things, scriptural things, and religious things. Regardless of whether a thing is good or evil, as long as it is not God Himself it can be utilized by Satan.

The things apart from God fall into three categories: knowledge, good, and evil. Suppose you have the intention of doing a certain good thing. Deep in your spirit, however, you have the sense not to touch it and not to do it....Do not employ the principle of good and bad, but cooperate with the principle of life. If you do not have peace within, it means that the Spirit of life does not agree with what you intend to do. You need to cooperate with Him. If you do, you will receive life.

The tree of knowledge firstly signifies everything utilized by Satan, regardless of whether it is good or evil. It does not signify Satan directly, because he likes to hide. When Satan first entered into man, he did not do it in a frank way. He came in the form of a serpent. At the beginning of the Bible, the serpent was very cunning and apparently was quite attractive (Gen. 3:1), unlike the ugly serpents under God's curse. As Eve conversed with the serpent, she did not realize that Satan was in it. Herein lies the principle of Satan's appearing: he never appears frankly, but subtly.

The contents of the tree of knowledge are all things apart from God. Even the Bible inspired by God and the law given by God may be utilized in letters by Satan as the tree of knowledge. (Life-study of Genesis, pp. 165-167)

Further Reading: Life-study of Genesis, msg. 13

创二 16~17 “耶和华神吩咐那人说，园中各样树上的果子，你可以随意吃，只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

弗二 1 “而你们原是死在过犯并罪之中。”

神给人的第一个命令是关乎人的吃，而不是关乎人的行为。吃对人非常重要，是生死攸关的事。人在神面前的结局和定命，完全根据于他所吃的。人若吃生命树，就接受神作生命而完成神的定旨；人若吃知识树，就接受撒但为死亡，而被撒但篡夺，达到他的目的。

神给人禁令作警告，指明 1. 神的伟大：祂造人，赋与人自由意志，使人自愿而不是被迫拣选神；2. 神对人的爱；以及 3. 神渴望人吃生命树，接受神到他里面作生命（圣经恢复本，创二 17 注 1）。

### 信息选读

创世记二章十七节告诉我们，神对人发出一个警告，并给人一个禁令。神要人只接触祂，来接受生命，不要接触神之外的事物，以致接受死。神似乎告诉亚当和夏娃说，“不要接触知识树，只要接触生命树。你若吃生命树，你就接受我，而有我的生命。你若吃知识树，你就接受撒但，而有他的死。”这不只是一个命令，也是一个警告。我们必须看见，在整个宇宙中只有两个源头：一是生命的源头，另一是死亡的源头。要小心你是接触哪一个源头。你若接触神，你就有生命的源头，而接受了生命。你若接触撒但，你就有死亡的源头，而接受了死亡（创世记生命读经，二二〇页）。

### Morning Nourishment

Gen. 2:16-17 "And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely, but of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die."

Eph. 2:1 "And you, though dead in your offenses and sins."

God's first commandment to man concerned man's eating, not man's conduct. Eating is critical to man, a matter of life or death. Man's outcome and destiny before God depends altogether on what he eats. If man eats the tree of life, he will receive God as life and fulfill God's purpose; if he eats the tree of knowledge, he will receive Satan as death and be usurped by him for his purpose.

God's forbidding commandment given as a warning to man indicates (1) God's greatness in creating man with a free will that man may choose God willingly and not under coercion; (2) God's love for man; and (3) God's desire that man would eat the tree of life to receive God into him as life. (Gen. 2:17, footnote 1)

### Today's Reading

Genesis 2:17 tells us that God issued man a warning and gave him a prohibition. God wanted man only to touch Him to receive life, but not to touch the things apart from God to receive death. God seemed to tell Adam and Eve, "Don't touch the tree of knowledge—only touch the tree of life. If you eat the tree of life, you will receive Me and have My life. If you eat the tree of knowledge, you will take in Satan and have his death." This was not merely a commandment; it was a warning. We must realize that in the whole universe there are two sources: one is the source of life, and the other is the source of death. Be careful which source you touch. If you touch God, you have the source of life and receive life. If you touch Satan, you have the source of death and receive death. (Life-study of Genesis, p. 179)

创世记告诉我们，神创造人之后，就把人放在生命树跟前。神没有给人一张诫命的单子。那是在人堕落之后摩西的工作，而不是神照着祂永远心意的工作。律法是在出埃及二十章，不是在创世记二章。创世记二章给我们看见，神对待祂所造之人的第一幅图画。在圣经里有一个头一次提到的基本原则。每当一件事头一次提到，就立下一个原则。第一次提到神对待人，乃是神将亚当摆在生命树跟前，吩咐他要在吃的事上留意（创二 16~17）。神在人上的心意，不是要人作什么的问题，乃是吃的问题。如果人吃得好、吃得对，他就没有问题。

这生命树乃是神在基督里作为那灵，成为我们的生命。这生命树就是三一神，父在子内，子成为那灵。在我们接受主之前，我们可能从来没有想到神。但是当我们得救或得复兴之后，我们可能立刻决定要事奉主，要尽力行善，讨祂喜悦，并且“上教堂作礼拜”敬拜祂。这些照着天然观念的想法，都是错误的。神的心意不是要我们事奉祂，行善讨祂喜悦，或以宗教、仪文的方式敬拜祂。神的心意乃是要我们吃祂。我们必须吃祂。神与人之关系的头一幅图画，不是一幅作什么的图画，乃是一幅吃的图画。

我们首先必须看见，主没有意思要我们为祂作什么。主的心意是要将祂自己给我们作每日的食物。在约翰福音里，主第一给我们看见祂是生命（一 4），是生命的粮（六 35），是生命的水（四 14），也是生命的气息，生命的空气（二十 22）。祂是生命、食粮、饮水和空气。这一切都不是为着使你成为一个作事的基督徒，乃是使你作一个享受的基督徒。你必须享受主作生命，作粮食，作饮水，作空气。你必须吸入祂，并且吃祂、喝祂，好叫你凭祂活着，并活在祂里面（生命树，四至五、七页）。

参读：创世记生命读经，第十四篇；生命树，第一章。

Genesis tells us that after God created man, He put man in front of the tree of life. God did not give man a list of commandments. That was the work of Moses after the fall, not the work of God according to His eternal intention. The law is in Exodus 20, not in Genesis 2. In Genesis 2 is the first picture regarding God's dealing with His created man. There is such a basic principle of the first mentioning in the Bible. Whenever you have the first mentioning, a principle is always laid. The first mentioning of God's dealing with man is that God put Adam in front of the tree of life, charging him to be careful about his eating (vv. 16-17). God's intention for man is not a matter of doing but a matter of eating. If man eats well and eats rightly, then he will be right.

This tree of life is God in Christ as the Spirit to be life to us. It is the Triune God, the Father in the Son, and the Son as the Spirit. Before we received the Lord, we may not have thought anything about God. But when we got saved or revived, we might have immediately made up our mind to serve the Lord, to do our best to do good deeds to please Him, and to “go to church” to worship Him. These thoughts, which are according to our natural concept, are wrong. God's intention is not that we serve Him, do good to please Him, or that we worship Him in a religious, ritualistic way. But God's intention is that we eat Him. We have to eat Him. The first picture of God's dealing with man is not a picture of doing but a picture of eating.

We all have to first realize that the Lord has no intention that we do something for Him. The Lord's intention is to present Himself as food to us day by day. In the Gospel of John the Lord is first seen as life (1:4), as the bread of life (6:35), as the water of life (4:14), and as the breath of life, the air (20:22). He is life, food, drink, and air. All this is not for you to be a doing Christian but to be an enjoying Christian. You have to enjoy the Lord as life, as food, as water, and as air. You have to breathe Him in, to drink of Him, and to feed on Him in order to live by Him and in Him. (CWWL, 1965, vol. 2, “The Tree of Life,” pp. 83, 85)

Further Reading: Life-study of Genesis, msg. 14; CWWL, 1965, vol. 2, “The Tree of Life,” ch. 1



约十五 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。”

创三 5 “因为神知道，你们吃的日子眼睛就开了，你们便如神知道善恶。”

善恶知识树表征撒但是人死亡的源头（来二 14）。这树也表征一切神以外的事物。...就连神所默示的圣经和神所颁赐的律法，都会被撒但利用为知识树而带进死（约五 39~40，林后三 6 下）。

生命树叫人倚靠神（约十五 5），而知识树叫人背叛神，向神独立（参创三 5）。这两棵树带进两条线——生命线和死亡线，贯穿整本圣经，结束于启示录。死开始于知识树（创二 17），结束于火湖（启二十 10、14）。生命开始于生命树，结束于新耶路撒冷这座生命水的城（二二 1~2）（圣经恢复本，创二 9 注 3）。

### 信息选读

创世记二章所记载的两棵树——生命树和知识树，不仅仅是古老的历史，因为今天这两棵树仍与我们在一起。我们若仔细读圣经，就会发现两条线贯串整本圣经——生命树的线和知识树的线。我们可简称为生命线和知识线。这两条线开始于创世记，延续于圣经接着的各卷，最后到达终点。...生命线的终点是新耶路撒冷，在那里生命树再次出现。在新耶路撒冷也看到生命水的河，这河流通全城。因此，新耶路撒冷这一座生命水的城，乃是生命树的线终极的

### Morning Nourishment

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."

Gen. 3:5 "For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil."

The tree of the knowledge of good and evil signifies Satan as the source of death to man (Heb. 2:14). It also signifies all things apart from God....Even the Scriptures inspired by God and the law given by God can be utilized by Satan as the tree of knowledge to bring in death (John 5:39-40; 2 Cor. 3:6b).

The tree of life causes man to be dependent on God (John 15:5), whereas the tree of knowledge causes man to rebel against God and to be independent from Him (cf. Gen. 3:5). The two trees issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation. Death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14). Life begins with the tree of life and ends in the New Jerusalem, the city of the water of life (22:1-2). (Gen. 2:9, footnote 3)

### Today's Reading

The record of the two trees in Genesis 2, the tree of life and the tree of knowledge, is not merely ancient history, for these two trees are still with us today. If we read the Bible carefully, we will discover that throughout the Bible we have two lines—the line of the tree of life and the line of the tree of knowledge. We may refer to them in brief as the line of life and the line of knowledge. These two lines began at the book of Genesis and continue through the subsequent books of the Bible until they reach their destination....The destination of the line of life will be the New Jerusalem, where the tree of life appears once again. The river of the water of life is also found in the New Jerusalem, for it flows throughout the entire city. Thus, the New Jerusalem, a city of living water, is the

完成。知识线要结束于火湖，那是新耶路撒冷鲜明的对比。城是一座生命水的城，湖是一个烧着火的湖。

按照圣经的启示，有两道河从神的宝座流出来，一道是生命水的流，一道是火的流。生命水的流启示在以西结四十七章和启示录二十二章。在以西结书，生命水是从神的殿发出；在启示录二十二章，生命水是从神的宝座流出。在但以理七章九至十节，我们看见另一道流，火河，从神的宝座发出。生命水是为着复苏与滋润，而火河是为着审判。这火河在审判里流过全宇宙。水河从神的宝座流出，要将一切积极的事物流进新耶路撒冷。火河从神的宝座发出，要将一切消极的事物扫进火湖。在圣经的开始有生命线和知识线这两条线的开端，在圣经的末了有两个结果，两个完成——生命水的城以及烧着火的湖。

今天你在哪里？你要往哪里去？你在哪一条线上？...我们这些蒙救赎的人必然是在对的线，就是生命的线上。然而我们的生活和工作，就是我们为神生活并工作的方式，却可能在错的线上。...圣经首先警告人远离知识线，而留在或回到生命线。我们一次得救便永远得救，我们的救恩是永远稳妥的。然而圣经警告我们，关于我们为着主的日常行事为人和工作。在加拉太书，保罗警告我们要凭着灵而行（五16），并为着那灵撒种（六7~8）。...如果我们用金、银、宝石建造召会，那工程就要存留到新耶路撒冷。...另一面，保罗也警告我们，木、草、禾秸只配被烧毁（林前三12~15）（创世记生命读经，二二一至二二三页）。

参读：创世记生命读经，第十五篇。

ultimate consummation of the line of the tree of life. The line of knowledge will conclude with the lake of fire, a vivid contrast to the city of New Jerusalem. The city is a city of living water; the lake is a lake of burning fire.

According to the revelation in the Bible, we see two streams proceeding out of the throne of God. One is the stream of living water, and the other is a stream of fire. The stream of living water is revealed in Ezekiel 47 and Revelation 22. In Ezekiel living water issues out of the house of God; in Revelation 22 living water flows out of the throne of God. In Daniel 7:9-10 we see another stream, a stream of fire, flowing out of the throne of God. The living water is for reviving and watering, but the stream of fire is for judging. It courses in judgment throughout the universe. The river of water proceeds out of the throne of God and will flow all positive things into the New Jerusalem. The stream of fire issues out of the throne of God and will sweep all negative things into the lake of fire. In the beginning of the Bible we have the start of two lines, the line of life and the line of knowledge. At the end of the Bible we have two results, two consummations—the city of living water and the lake of burning fire.

Where are you and where are you going? Which line are you on?...As redeemed people we are surely on the right line, the line of life. However, it is possible that our walk and our work—that is, the way we live and work for God—might be on the wrong line....The Bible firstly warns people to stay away from the line of knowledge and remain on or return to the line of life. Once we are saved, we are eternally saved, and our salvation is eternally secure. Nevertheless, the Bible warns us concerning our daily walk and our work for the Lord. In Galatians Paul warns us to walk in the Spirit (5:16) and to sow to the Spirit (6:7-8)...If we build the church with gold, silver, and precious stones, this work will continue unto the New Jerusalem....On the other hand, Paul warns us that the wood, grass, and straw are only useful for burning (1 Cor. 3:12-15). (Life-study of Genesis, pp. 181-183)

Further Reading: Life-study of Genesis, msg. 15

### 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。”

五 24 “以诺与神同行，神将他取去，他就不在世了。”

表面上，生命树已经向人封闭了；实际上，历代以来，借着所应许的救赎，生命树仍让神的子民接触、享受并经历。现在我要把许多在生命线上正面的人物，非常简单地指给你们看。...我们要从亚伯开始。

亚伯一生的特点是：他照神的方法接触神（创四 4）。不要说，只要你接触神，就什么都是对的。你是照谁的方法接触神？是照你的方法呢，还是照神的方法？...我们该观看亚伯的榜样，放下自己的思想、意见和观念来接触神。“主啊，我照你的方法接触你，我不凭着我的思想、观念或知识接触你。主啊，你是我的方法。”我们若这样作，就要享受神作生命树。亚伯的确享受了神作生命树，他真的吃了这棵树上的果子（创世记生命读经，二二三至二二四页）。

### 信息选读

在亚伯被杀以后，生命线似乎中断了；但塞特和以挪士却被兴起接续这条线。这两代有一个显著的特征——他们开始呼求主的名（创四 26）。他们不但祷告，并且呼求主名。如果你读希伯来文和希腊文，会看见“呼求”这辞的意思不仅是祷告，乃是大声呼喊。...呼求主的名就是享受主，吃主作生命树。

以诺一生的特点是与神同行（五 22、24）。圣经没有告诉我们他为神工作，或为神作了大事，

### 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."

5:24 "And Enoch walked with God, and he was not, for God took him."

Apparently the tree of life has been closed to man; actually through the promised redemption it has been available throughout the ages for God's people to touch, enjoy, and experience. Now in a very simple way I want to give you many of the positive persons on this line of life...We begin with Abel.

The characteristic of Abel's life was that he contacted God in God's way (Gen. 4:4). Do not say that as long as you contact God everything is all right. In whose way do you contact God—in your way or God's?...We should observe the example of Abel and contact God by laying aside our thought, opinion, and concept. “Lord, I contact You in Your way. I don't contact You by my thought, concept, or knowledge. Lord, You are my way.” If we do this, we will enjoy God as the tree of life. Abel did partake of God as the tree of life. He truly ate of the fruit of this tree. (Life-study of Genesis, pp. 183-184)

### Today's Reading

After Abel was slain, the line of life seemed to be terminated. Nevertheless, Seth and Enosh were raised up to continue it. These two generations had one outstanding characteristic—they began to call upon the name of the Lord (Gen. 4:26). They not only prayed, but called on the name of the Lord. If you read the original text of the Hebrew and Greek, you will see that the word call means to cry out, not only to pray....To call on the name of the Lord is simply to enjoy Him and to eat Him as the tree of life.

The characteristic of Enoch's life was that he walked with God (Gen. 5:22, 24). We are not told that he worked for God or that he did great things for God,

却告诉我们，他与神同行。这是非常有意思的。要与一个人同行，你必须喜欢他。我若不喜欢你，绝不会与你同行。我先是喜欢你，接着是爱你，然后就不断地与你同行。以诺与神同行的事实证明他爱神。他就是爱活在神面前。...他的被提乃是根据于与神同行三百年。以诺给我们绝佳的榜样。

挪亚跟随以诺的脚踪，也与神同行（创六9）。他与神同行的时间，实际上超过三百年。当挪亚与神同行时，神向他显示一个异象，叫他看见神在那时代要作的事。挪亚接受了方舟的异象，这方舟救了堕落族类中的八个人。像挪亚一样，我们不该照着我们的观念行事。我们的所行、所作，都该照着我们与主同行时所得的异象。在我们每天与主的同行里，我们会明白祂的心愿、祂的心思和祂的旨意。这样，我们就能照着神的心愿，而不照着我们的想法工作事奉。挪亚是借着与神同行而享受神。

亚伯拉罕被荣耀的神的显现所传输。当亚伯拉罕在迦勒底的吾珥时，荣耀的神向他显现并吸引他（徒七2）。按照创世记的记载，神还曾几次向亚伯拉罕显现（十二7，十七1，十八1）。亚伯拉罕靠自己并不是信心的大汉，他和我们一样软弱。但是荣耀的神一次又一次向他显现，每一次都将祂神圣的成分传输注入到他里面，使他能凭神的信活着。...亚伯拉罕是照着神的显现而行走。

除了经历神的显现之外，亚伯拉罕也呼求主名（十二7~8）。亚伯拉罕的儿子以撒，孙子雅各，也都呼求主名。因为这三代都是一样，所以神被称为亚伯拉罕、以撒和雅各的神。这就是说，神是那活在祂显现中并呼求祂名之人的神。因为亚伯拉罕活在祂的显现中，并呼求祂的名，他就享受神作生命树（创世记生命读经，二二五至二二九页）。

参读：因信而活，第八篇；生命树，第二章。

but that he walked with God. This is very meaningful. In order to walk with a person, you must like him. If I do not like you, I will never walk with you. Firstly, I like you, then I love you, and then I will walk with you continually. The fact that Enoch walked with God proves that he loved God. He simply loved to be in the presence of God....He was raptured on the basis of his walk with God for a period of three hundred years. Enoch offered us an excellent example.

Noah followed Enoch's footsteps and also walked with God (Gen. 6:9). Actually, he walked with God for a period even longer than three hundred years. As Noah walked with God, God showed him a vision of what He wanted to do in that age. Noah received the vision of the ark used to save eight members of the fallen race. Like Noah, we should not act according to our concept. Whatever we do and work should be according to the vision we received in walking with the Lord. In our daily walk with the Lord we will come to see His desire, His mind, and His will. Then we will work and serve according to God's desire, not according to our own thoughts. Noah enjoyed God by walking with Him.

Abraham was transfused with the appearing of the God of glory. While Abraham was in Ur of the Chaldees, the God of glory appeared to him and attracted him (Acts 7:2). According to the record in Genesis, God appeared to Abraham several other times as well (Gen. 12:7; 17:1; 18:1). Abraham was not a giant of faith by himself; he was as weak as we are. The God of glory appeared to Abraham again and again, each time transfusing and infusing His divine elements into him, enabling him to live by the faith of God....Abraham walked according to the appearing of God.

In addition to experiencing the appearances of God, Abraham called upon the name of the Lord (Gen. 12:7-8). Abraham's son, Isaac, and his grandson, Jacob, also called upon the name of the Lord. Since these three generations were all the same, God was called the God of Abraham, Isaac, and Jacob. This means that God is the God of His people who live in His appearing and who call upon His name. As Abraham lived in the appearing of God and called upon the name of the Lord, he enjoyed Him as the tree of life. (Life-study of Genesis, pp. 184-187)

Further Reading: Two Principles of Living; The Tree of Life, ch. 2

出三三 14 “耶和华说，我的同在必和你同去，我必使你得安息。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

神在火烧荆棘的异象中向摩西显现，荆棘被火烧着却没有烧毁（出三 2、16）。摩西感到惊奇，转过去看这荆棘。神似乎对摩西说，“摩西，你必须像这火烧的荆棘。不要凭你自己来烧，或凭你自己行动。你有一颗好心，但你行事的方法错了。”...摩西学会停下自己的知识、自己的作法、自己的力量和自己的活动。摩西开始像他先祖所作的，活在主的同在和显现中。他的行动不再出于他自己。从那时起，他就与神是一。为着带领以色列人走他们的旅程，主对他说，“我的同在必和你同去，我必使你得安息。”他对神说，“你的同在若不和我们同去，就不要把我们在这里领上去。”（三三 13~15）这表明摩西知道，为主工作需要主的同在。他是在神的同在中行动（创世记生命读经，二三一至二三二页）。

### 信息选读

摩西带以色列人出埃及之后，神呼召摩西到山顶上，在那里停留四十天。他在山顶上时，完全被神的荣光所注入。从山上下来时，神的荣耀从他脸上照射出来（出三四 29）。在这山顶上，摩西经历了对神作生命树完满的享受。生命树虽然对于不信的人已经消失不见，对于像摩西这样的人却又显出来了。摩西在荣耀的山上享受神作生命树。

大卫是一个信靠神并仰望神的人（撒上十七 37、

### Morning Nourishment

Exo. 33:14 "And He said, My presence shall go with you, and I will give you rest."

John 6:57 "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me."

God appeared to Moses in a vision of a burning bush, a bush that burned without being consumed (Exo. 3:2, 16). Moses was surprised and turned aside to see this bush. It was as if God was saying to Moses, "Moses, you must be like this burning bush. Do not burn by yourself or act by yourself. You had a good heart, but you acted in the wrong way."...Moses learned to cease from his own knowledge, his own way, his own energy, and his own activities. Moses began to live, as his grandfathers had done, in the presence and the appearing of the Lord. No longer did he act out of himself. From that time onward, he was one with God. For the leading of the Israelites on their journey, the Lord told him, "My presence shall go with you, and I will give you rest." And he said to the Lord, "If Your presence does not go with us, do not bring us up from here" (Exo. 33:13-15). This shows that Moses knew the necessity of the Lord's presence for his work for the Lord. He was acting in the presence of God. (Life-study of Genesis, pp. 189-190)

### Today's Reading

After Moses had brought the children of Israel out of Egypt, God called him to the mountaintop, where he remained for forty days. While he was on the mountaintop, he was thoroughly infused with the shekinah glory of God. As he descended along the side of the mountain, the glory of God radiated from his face (Exo. 34:29). On this mountaintop Moses experienced the full enjoyment of God as the tree of life. Although the tree of life had disappeared from unbelieving men, it nevertheless appeared to a person like Moses. Moses enjoyed God as the tree of life on the mount of glory.

David was a man who trusted in God and looked to Him (1 Sam. 17:37, 45;

45·三十6)。大卫一生的秘诀是渴慕一直住在神的殿中，瞻仰祂的荣美(诗二七4、8、14)。这就是说，他享受神的同在。此外，他享受神作肥甘和乐河的水(三六8~9)。大卫说，“在你那里，有生命的源头。”这证明甚至在古时，大卫就享受神的生命作生命树，并作涌流在他里面的江河。

但以理的祷告生活，是从圣别生活产生出来的。他在异教之地的巴比伦，过着圣别的生活。例如但以理拒绝吃王膳，这食物是先向偶像献祭，然后才给王和他人民食用的(但一8)。但以理拒绝了那些食物，却大大地享受了神。他享受神作生命树。

新约中第一位在生命线上的人，就是主耶稣。耶稣不但享受生命树，祂就是那生命树。祂自己说，祂从父而来，并因父活着(约六57)。祂不照着知识学问活着，祂的生活、行事为人和工作，都是照着在祂里面作工的父(十四10)。

我们今天该作什么？我们什么都不该作，只要简单地留在生命树的线上，享受神作我们的生命和生命的供应。神会照顾一切。因着享受主作我们生命的供应，我们就有日常的生活、行事为人、工作以及召会的建造。这样，我们所有的一切就会照着神的神圣成分，而不照着我们自己的观念。...愿主怜悯我们，使我们都继续在生命线上。

林后三章六节...说，“那字句杀死人，那灵却叫人活。”...死字句的圣经属于知识树，是杀死人的；而那灵属于生命树，是赐人生命的。所以我们有一个选择。为这选择赞美主！生命的选择！在知识线之外，还有生命树。我们必须选择在知识与生命之间有一个选择。我们必须选择在生命和死亡之间选择一个(创世记生命读经，二三二、二三五至二三七、二三九、二五九至二六〇页)。

参读：创世记生命读经，第十六篇。

30:6). The secret of David's life was that he desired to dwell continually in the house of God and to behold His beauty (Psa. 27:4, 8, 14). This means that he enjoyed the presence of God. Moreover, he enjoyed God as the fatness and as the river of joy (Psa. 36:8-9). David said, "With You is the fountain of life." This proves that even in ancient times David enjoyed God's life as the tree of life and as the river flowing within him.

Daniel's prayer life issued out of a holy life. He lived a holy life in the heathen land of Babylon. For example, Daniel refused to eat the king's food, the food which was first offered to idols and then used to feed the king and his people (Dan. 1:8). Daniel refused that food, and he enjoyed God very much. He enjoyed God as the tree of life.

The first person on the line of life in the New Testament was the Lord Jesus. Jesus not only enjoyed the tree of life; He was the tree of life. He Himself said that He came from the Father and that He lived because of the Father (John 6:57). He did not live according to knowledge and learning. He lived, walked, and worked according to the Father who was working within Him (John 14:10).

What should we do today? We should not do anything. We should simply stay on the line of the tree of life, enjoying God as our life and as our life supply. God will take care of everything. Out of the enjoyment of the Lord as our life supply, we will have our daily life, walk, work, and the building up of the churches. Then everything we have will be according to God's divine element, not according to our own concepts....May the Lord have mercy on us that we all may continue on the line of life.

Second Corinthians 3:6...says, "the letter kills, but the Spirit gives life."...The Bible in dead letters, which belongs to the tree of knowledge, kills, while the Spirit, who belongs to the tree of life, gives life. Therefore, we do have a choice. Praise the Lord for this choice! The choice of life! Besides the line of knowledge there is the line of life. We must make a choice between life and knowledge. We must choose between death and life. (Life-study of Genesis, pp. 190, 192-195, 211-212)

Further Reading: Life-study of Genesis, msg. 16

## 经历神 – 作生命

特 (英 1194)

D 大调 4/4

一 今 日 信 徒 的 生 活 有 两 条 线 可 循：  
 一 是 生 命 线，带 来 基 督 无 量 福 分，  
 一 是 知 识 线，带 来 死 亡 实 可 恨；  
 生 命，死 亡—你 选 哪 一 样？应 当 谨 慎！  
 (副) 生 命 线 上 让 我 们 住 留，永 不 稍 离；  
 知 识 道 理 叫 人 死，我 们 弃 绝 不 理。  
 主 名 甘 甜，当 时 刻 呼 求，享 实 际；  
 主 的 同 在 是 我 们 生 活 唯 一 凭 倚。

- 二 主，我们愿像亚伯，时刻与你接触，  
 享你新鲜的生命，天然观念不顾；  
 如以挪士，你圣名呼求，不止住；  
 又像以诺，与你同行走，事事处处。
- 三 保守我们如亚伯拉罕，信而顺服，  
 以你显现为秘诀，享受你的注入；  
 效法以撒、雅各和摩西的步武—  
 单单凭靠你同在，行走每一步路。
- 四 大卫享受生命树，在生命中作王；  
 还有但以理祷告，将神权柄执掌。  
 耶稣因父而活着，将父全彰显；  
 我们是祂的身体，生命树当尽尝。

## WEEK 6 — HYMN

### Hymns, #1194

1

**There are two lines to live by in our living today—  
 One the life line to bring us into Christ all the way.  
 But the other is knowledge which will make us die;  
 We must be very careful on which line we abide.  
 Oh, we'll stay on God's life line, never turning aside.  
 We don't care for vain knowledge, which will cause us to die.  
 Lord, we'll touch You by calling on Your name each day;  
 Living in Your appearing, in Your presence we'll stay.**

2

**Lord, we would be as Abel, fully contacting You;  
 Not by knowledge or concept, but by life fresh and new.  
 Just as Enoch began to call upon Your name,  
 And as Enoch who walked with You, we'll do just the same.**

3

**Keep us living and walking as did old Abraham;  
 In Your holy appearing to be transfused like him.  
 As did Isaac and Jacob, Moses lived this way—  
 So dependent upon Your presence with him each day.**

4

**Full enjoyment had David, ate the life-giving tree.  
 Daniel prayed to his God and lived by Him constantly.  
 Jesus lived by the Father to be life complete;  
 Now as His living Body of the life tree we'll eat.**





## 创世记结晶读经（一）

### 第七篇

#### 生命水的河

读经：创二 10 ~ 14，出十七 6，诗七二 8，耶二 13，约四 14，启二二 1

#### 纲 目

#### 周 一

壹 在圣经中，关于生命水河，神圣水流，独一无二之流的观念是非常要紧的——诗四六 4 上，约七 37 ~ 39，启二二 1：

一 圣经启示涌流的三一神——父作生命源，子作生命泉，灵作生命河——耶二 13，诗三六 9 上，约四 14，七 37 ~ 39。

二 圣经里只有一道流，只有一道神圣的水流；历经所有世代一直在涌流的神圣水流，是独一无二的一——创二 10 ~ 14，启二二 1。

贰 “有一道河从伊甸流出来滋润那园子，从哪里分为四道”——创二 10：

一 这里的河表征生命水的河，沿着这河长着生命树——启二二 1 ~ 2。

二 河从伊甸流出来，表征生命水的河从神流出

## Crystallization-Study of GENESIS (1)

### Message Seven

#### The River of Water of Life

Scripture Reading: Gen. 2:10-14; Exo. 17:6; Psa. 72:8; Jer. 2:13; John 4:14; Rev. 22:1

#### Outline

#### DAY 1

**I. In the Scriptures the concept of the river of water of life, the divine stream, the unique flow, is crucial—Psa. 46:4a; John 7:37-39; Rev. 22:1:**

A. *The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39.*

B. *In the Scriptures there is only one flow, only one divine stream; the divine stream, which has been flowing throughout the generations, is uniquely one—Gen. 2:10-14; Rev. 22:1.*

**II. “A river went forth from Eden to water the garden, and from there it divided and became four branches”—Gen. 2:10:**

A. *The river here signifies the river of water of life, along which the tree of life grows—Rev. 22:1-2.*

B. *The river going forth from Eden signifies the river of water of life*

来，指明神是给人喝的活水源头——1 节，参约四 10，七 37。

三四这数字表征受造之物——人（结一 5）；一道河分为四道，表征一道河从作为源头和中心的独一之神（由一这数字所表征）流出来，临到各方的人。

## 周二

叁 这生命水河，神圣水流的种子是撒在创世记二章十至十四节，此后圣经的各卷是这种子的生长，到启示录就有收成——诗四六 4 上，约七 37～39，启七 17，二二 17 下：

一 基督是活的灵磐石，被神律法的权柄所击打，好叫生命的水在复活里能从祂流出来，并流进祂所救赎的人里面给他们喝——出十七 6，约十九 34，林前十 4：

1 这活水乃是在复活里生命的水，就是包罗万有赐生命的灵作三一神的终极流出——十五 45 下：

a 复活表明摆在死里又活过来的；复活也表明经过死所长出的生命——约十一 25，徒二 24，启一 18。

b 因着生命的水是在复活里，它是得胜的，且超越每一件消极的事物——弗一 19～22，二 5～6。

c 当我们在复活里喝生命的水时，我们就成了在复活里并属于复活的人——林前十 4，林后一 9，四 14。

*flowing forth from God, indicating that God is the source of the living water for man to drink—v. 1; cf. John 4:10; 7:37.*

C. *The number four signifies man, the creature (Ezek. 1:5); the one river becoming four branches signifies that the one river flows out of the unique God (signified by the number one) as the source and center to reach man in every direction.*

## DAY 2

**III. The seed of the river of water of life, the divine stream, is sown in Genesis 2:10-14, the growth occurs in the following books of the Bible, and the harvest is in Revelation—Psa. 46:4a; John 7:37-39; Rev. 7:17; 22:17b:**

A. *Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; John 19:34; 1 Cor. 10:4:*

1. *The living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God—15:45b:*

a. *Resurrection denotes something that has been put to death and is alive again; resurrection also denotes life that springs forth from something that has passed through death—John 11:25; Acts 2:24; Rev. 1:18.*

b. *Because the water of life is in resurrection, it is victorious and transcends every negative thing—Eph. 1:19-22; 2:5-6.*

c. *When we drink the water of life in resurrection, we become persons in resurrection and of resurrection—1 Cor. 10:4; 2 Cor. 1:9; 4:14.*

2 我们需要在复活里喝生命水，并涌流生命水—约七 37 ~ 39：

a 当我们与这被击打的基督联合为一，神圣生命作为活水就从我们里面涌流出来—出十七 6，约七 38。

b 我们若在复活里喝生命水并涌流生命水，就要成为“河”（表征得胜者）；基督在祂争战的日子领头争战到底时，要喝这河的水—诗一一〇 7。

3 在民数记二十章八节，神吩咐摩西“拿着杖”，并“吩咐磐石发出水来”：

a “拿着杖”，就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。

b “吩咐磐石”，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们—约四 10。

## 二 美地预表包罗万有的基督，“那地有川，有泉，有源”—申八 7：

1 源是源头，泉是源头的流出，川（或河）是流。

2 美地里的水是“从谷中和山上流出...来”—7 节下：

a “从谷中和山上流出...来”，指明基督作为活水在不同的环境中流出来。

b 谷是十字架的经历，基督死的经历，而山是基督复活的经历—林后— 9，四 11、14。

2. We need to drink and flow the water of life in resurrection—John 7:37-39:

a. When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us—Exo. 17:6; John 7:38.

b. If we drink and flow the water of life in resurrection, we will be “the brook” (signifying the overcomers) from which Christ will drink as He is taking the lead to fight in the day of His warfare—Psa. 110:7.

3. In Numbers 20:8 God told Moses to “take the rod” and “speak to the rock...so that it yields its water”:

a. To “take the rod” is to identify with Christ in His death and apply the death of Christ to ourselves and our situation.

b. To “speak to the rock” is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—John 4:10.

## B. The good land, a type of the all-inclusive Christ, is “a land of waterbrooks, of springs and of fountains”—Deut. 8:7:

1. The fountain is the source, the spring is the issue of the source, and the waterbrook, or the river, is the flow.

2. The water in the good land flows forth “in valleys and in mountains”—v. 7b:

a. “Flowing forth in valleys and in mountains” indicates that Christ as the living water flows in different environments.

b. The valleys are the experiences of the cross, the experiences of the death of Christ, and the mountains are the experiences of Christ’s resurrection—2 Cor. 1:9; 4:11, 14.

### 三 诗篇七十二篇八节启示，在祂的作王掌权里，基督“要执掌权柄，...从大河直到地极”：

- 1 主的国度要借着主作为河的涌流扩展到地极；祂要执掌权柄，作为大河涌流直到地极；哪里有水流，哪里就有祂的掌权—启十一 15，珥三 18。
- 2 主耶稣要借着那从耶路撒冷流出的河，恢复这地（结四七 1 ~ 12，珥三 18）；这河要以四个方向达到全地，如在创世记二章十至十四节。

### 四 神在祂经纶里的心意，是要作活水的泉源，源头，满足祂的选民，作他们的享受—耶二 13：

- 1 神要我们接受祂作活水的泉源，我们生活唯一的源头—罗十一 36。
- 2 神作活水泉源的目标，是要产生召会，作祂的扩增，好成为祂的丰满，使祂得着彰显；这是神在祂经纶里的心愿，喜悦—弗一 5、9、22 ~ 23：

- a 神需要对祂的选民作活水的泉源，因为祂有一个经纶，要为自己产生一个配偶，新妇—约三 29 上、30 上，四 14，启十九 7 ~ 8。
- b 我们饮于神这活水的泉源，乃是为着召会作祂的扩增；我们的喝，乃是为着产生祂的扩大，祂的丰满，作祂的彰显—约四 14，三 29 上、30 上，林前十二 12 ~ 13。
- c 除了神作活水的泉源以外，没有什么能解我们的干渴并满足我们；除了神分赐到我们里面以外，也没有什么能

### C. Psalm 72:8 reveals that, in His reigning, Christ “will have dominion...from the River unto the ends of the earth”:

1. The Lord’s kingdom will spread to the ends of the earth by His flowing as a river; He will have dominion and will flow as a river to the ends of the earth; where the flow is, there His dominion will be—Rev. 11:15; Joel 3:18.
2. The Lord Jesus will recover the earth by means of the river that will flow from Jerusalem (Ezek. 47:1-12; Joel 3:18); this river will reach all the earth in four directions, as in Genesis 2:10-14.

### D. God’s intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment—Jer. 2:13:

1. God wants us to take Him as the fountain of living waters, the unique source of our living—Rom. 11:36.
2. God’s goal in being the fountain of living waters is to produce the church as His increase to be His fullness for His expression; this is the heart’s desire, the good pleasure, of God in His economy—Eph. 1:5, 9, 22-23:

- a. God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself—John 3:29a; 4:14; Rev. 19:7-8.
- b. Our drinking of God as the fountain of living waters is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression—John 4:14; 3:29a, 30a; 1 Cor. 12:12-13.
- c. Nothing apart from God as the fountain of living waters can quench our thirst and satisfy us; nothing apart from God dispensed into our being can make us

使我们成为祂的扩增，使祂得着彰显—启二二 1、17。

His increase for His expression—Rev. 22:1, 17.

## 五 以西结四十七章一至十二节说到水从殿中流出的异象：

*E. In Ezekiel 47:1-12 we have the vision of the water flowing out from the house:*

- 1 这里的水表征三一神作生命水从永远里流出来，解祂子民的干渴—约四 14，启二二 1、17。
- 2 水越深，我们就越放弃自己的努力，弃绝自己的方向，让水流带我们往前—结四七 3 ~ 5。

1. The water here signifies the Triune God as the water of life flowing out from eternity to quench the thirst of His people—John 4:14; Rev. 22:1, 17.
2. The deeper the water is, the more we abandon our self-effort, forsake our own direction, and allow the flow to carry us on—Ezek. 47:3-5.

## 六 约翰福音描绘涌流的三一神—四 14：

*F. The Gospel of John portrays the flowing Triune God—4:14:*

- 1 三一神在神圣三一里的涌流有三个阶段：父是源，子是泉，灵是河。
- 2 这涌流的三一神乃是“涌入永远的生命”；“涌入”说到目的地，就是新耶路撒冷作永远生命的总和—启二二 1。

1. The Triune God flows in the Divine Trinity in three stages: the Father is the fountain, the Son is the spring, and the Spirit is the river.
2. This flowing Triune God is “into eternal life”; into speaks of destination, which is the New Jerusalem as the totality of the eternal life—Rev. 22:1.

## 周 六

## DAY 6

- 3 父是源，子是泉，灵是河，涌流到我们里面，并带同我们归入新耶路撒冷，而成为新耶路撒冷—二一 10 ~ 11，二二 1。
- 4 父是源，子是泉，灵是河，都以新耶路撒冷为永远的目标。

3. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us and with us into the New Jerusalem to be the New Jerusalem—21:10-11; 22:1:
4. The Father as the fountain, the Son as the spring, and the Spirit as the river all take the New Jerusalem as Their eternal goal.

## 七 启示录二十二章一节说到“一道生命水的河”：

*G. Revelation 22:1 speaks of “a river of water of life”:*

- 1 这河就如创世记二章十至十四节，诗篇四十六篇四节上半，以西结四十七章五至九节的河所预表的，是表征在其流中生命的丰盛：
  - a 这是一道河，流遍圣城的四方，就象创世记二章十至十四节的一条河分为四道。

1. This river, typified by the rivers in Genesis 2:10-14, Psalm 46:4a, and Ezekiel 47:5-9, signifies the abundance of life in its flow:
  - a. It is one river, flowing to the four corners of the holy city, like the one river in Genesis 2:10-14, which parts into four branches.

b 这一道河连同它的丰富，在我们对神生命之灵各面的经历中，成了许多道河，如约翰七章三十八节所指明的一罗八 2，十五 30，帖前一 6，帖后二 13，加五 22 ~ 23。

c 生命水象征神在基督里成为那灵，将自己流进祂所救赎的人里面，作他们的生命和生命的供应。

d 这是从裂开磐石流出的水所预表的，也是从主被扎的肋旁流出的水所象征的——出十七 6，约十九 34。

e 启示录二十二章一节的生命水成了一道河，从神和羔羊的宝座流出来，供应并浸透整个新耶路撒冷，因此这城充满神圣的生命，得以在神生命的荣耀中彰显祂——二一 23。

2 生命水的河“从神和羔羊的宝座”流出来——二二 1：

a 在永世里，坐宝座的神乃是羔羊神——我们救赎的神，从祂的宝座有生命水的河流出来，作我们的供应和满足。

b 这描述三一神——神、羔羊和生命水所象征的那灵——如何在祂元首权柄（宝座的权柄所含示的）之下，将自己分赐到祂所救赎的人里面，直到永远。

b. As indicated in John 7:38, this one river with its riches becomes many rivers in our experience of the different aspects of God's Spirit of life—Rom. 8:2; 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23.

c. The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply.

d. This water is typified by the water that came out of the riven rock and symbolized by the water that flowed out of the Lord's pierced side—Exo. 17:6; John 19:34.

e. In Revelation 22:1 the water of life becomes a river, proceeding out of the throne of God and of the Lamb to supply and saturate the entire New Jerusalem; thus, this city is filled with the divine life so that it may express God in His glory of life—21:23.

2. The river of water of life proceeds “out of the throne of God and of the Lamb”—22:1:

a. In eternity God who sits on the throne is the Lamb-God, our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction.

b. This depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed people under His headship (implied in the authority of the throne) for eternity.

创二 10 “有一道河从伊甸流出来滋润那园子，从那里分为四道。”

诗四六 4 “有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。”

随着〔生命〕树有一道河（创二 10）。树既是生命的树，河也必定与生命有关。在圣经的结尾，我们也看见一道生命河在涌流，一棵生命树在生长（启二二 1~2）。在圣经的开头和结尾，我们都看见生命树和涌流着活水的河。在圣经中，河的观念也很重要。圣经在开头和结尾提到人的时候，也提到河。人接受神作生命，享受神的肥甘，得着解渴、滋润，得以生长并喜乐，都在于河（参诗三六 8~9，四六 4，六五 9，出十七 1~7，珥三 18，亚十四 8，约四 14，七 37~38，启二二 1~2）（创世记生命读经，一七六页）。

### 信息选读

我们必须看见，三一神借着父、子、灵流到我们里面。当我们喝这水，这水就在我们里面成为源。我们都该说，“我里面有这源！”这源显出来就是泉，并且这泉涌流出来成为河。...这就是神圣三一的神圣说话、神圣扩展和神圣分赐。父是源，子是泉，灵是河，涌流到我们里面（约翰福音结晶读经，一七四页）。

神圣生命的流从五旬节那天开始，历经所有世代，一直涌流到今天，只有一道水流。无论水流哪里去，无论往哪里涌流，都没有许多水流，只有一道水流。你读使徒行传这卷书，就看见只有一道水流。这水流从耶路撒冷开始，流向安提阿，又从安提阿转向亚西亚，并在那里涌流（神圣的水流，一三页）。

### Morning Nourishment

Gen. 2:10 "And a river went forth from Eden to water the garden, and from there it divided and became four branches."

Psa. 46:4 "There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High."

Along with the tree there is a river (Gen. 2:10). Since the tree is a tree of life, the river must also be related to life. At the end of the Bible we also see a river of life flowing and a tree of life growing (Rev. 22:1-2). At the beginning and the end of the Bible we find the tree of life and a river flowing with living water. In the Scriptures the concept of the river is also crucial. When the Scripture mentions man, both in the beginning and at the end, it also mentions the river. For man to receive God as life, to enjoy the fatness of God, to quench thirst, to be watered, to grow, and to rejoice, all depends on the river (cf. Psa. 36:8-9; 46:4; 65:9; Exo. 17:1-7; Joel 3:18; Zech. 14:8; John 4:14; 7:37-38; Rev. 22:1-2). (Life-study of Genesis, pp. 141-142)

### Today's Reading

We need to see that the Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us. We all should say, "The fountain is in me!" This fountain emerges as a spring, and the spring flows out as a river... This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. (Crystallization-study of the Gospel of John, pp. 141-142)

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. (The Divine Stream, p. 12)

生命树和涌流的河指明：每当我们把基督当作食物接受进来，这食物就要分赐神圣的生命，也就是滋润并涌流的生命。在启示录二十二章一至二节，我们看见这道生命河，两旁长着生命树，是从神的宝座流出来的。这幅图画进一步证明，生命树和生命河代表生命真实的经历。每当我们接受在基督里的神作我们的生命，就有这道河在我们里面涌流，滋润我们，并在我们里面作许多的工作。

这道河是用来滋润园子的，好使园子长出生命的东西。它必定也解人的干渴，使人存活。这些都说出，这道河能使生命涌流。为着人的肉身生命，我们必须喝足够的水，以维持血液的循环。我们肉身生命的流是靠水。照样，一天过一天，我们必须喝生命的水，以维持在我们里面神圣生命的流，这使我们有神圣生命之属灵的循环。

这道河从伊甸流出来，意思就是说，从神流出来。在二十二章，生命水的河从神的宝座流出来。这河也是流自神自己的流。神这生命乃是活水的源头，流到我们里面供我们享受。

这河只有一道。你有两道河么？虽然一地的信徒数目或许有一千，但仍然只有一道河，因为大家都来自相同的源头——创造者神。因为源头是一，河道也必须是一。

这道河分开变为四道（创二 10~14）。这是什么意思？这是说，这道河从作为源头和中心的神流出来，临到各方的人。在圣经中，一是创造者神的数字，因为祂是独一的。四这个数字表征受造的人。因为人居住在四方的每一方，所以这道河从神向每一方流出，流到他们那里（创世记生命读经，一七七至一七八页）。

参读：创世记生命读经，第十一篇；神圣的水流。

The tree of life and the flowing river indicate this: whenever we take Jesus into us as food, that food will impart divine life, a life that is a watering and flowing life. In Revelation 22:1-2 we see that the river of life with the tree of life growing in it proceeds out of the throne of God. This picture is a further proof that the tree of life and the river of life represent the genuine experience of life. Whenever we take God in Christ as our life, we will have this river flowing within us to water us and work many things within us.

This river was made to water the garden that the garden might grow things of life. Surely it also quenched man's thirst that he might survive. All this means that this river caused life to flow. In our physical life we must drink enough water to maintain the circulation of our blood. The flow of our physical life depends on water. Likewise, day by day we must take the water of life to maintain the flow of the divine life within us. This gives us the spiritual circulation of the divine life.

The river flows out of Eden, meaning that it flows out of God. In Revelation 22, the river of the water of life proceeds out of the throne of God. It is also a flow out of God Himself. God as the very life is the source of the living water, flowing into us for our enjoyment.

This river is one river. Do you have two rivers? Although the believers here may number a thousand, we still have one river because we all are of the same source—God the Creator. Since the source is one, the course also must be one.

This one river was parted and became four heads (Gen. 2:10-14). What does this mean? This means that the river flows out of God as the source and the center to reach men in every direction. In the Bible the number one is the number of God, the Creator, for He is unique. The number four signifies man, the creature. Because men live in each of the four directions, the one river flows out of God in every direction to reach them. (Life-study of Genesis, pp. 142-143)

Further Reading: Life-study of Genesis, msg. 11; The Divine Stream



出十七 6 “我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

林前十 4 “也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

创世记里的每一样事物都是种子。种子的生长是在新约，而收割是在启示录。...涌流之江河的种子是撒在创世记二章，此后圣经的各卷是这种子的生长，到启示录就有收成了。我们需要整本圣经来明白创世记二章这一幅图画的真正意义。神在祂的儿子耶稣基督里，在食物的形态里，对我们是生命。如果我们将祂吃进来，我们不只得着满足，而且这生命在我们里面还要成为滋润的江河。这河要在我们里面成为急流，重生我们，变化我们，使我们馨香，并多结果子。借这涌流，我们要变成金子、珍珠和宝石，为着建造神的居所，就是新耶路撒冷。...这是神达成祂永远目的的路（创世记生命读经，一八一至一八二页）。

### 信息选读

保罗在林前十章四节继续说，“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”基督这灵磐石随着信徒，为要给他们灵水。四节的灵水是指流自裂开磐石的活水（出十七 6），预表那流自钉死十架而复活之基督的灵，作我们包罗万有的水（约七 37~39，林前十二 13）。基督在祂的钉死里，作为活的灵磐石被神律法的权柄击打，好叫生命的水在复活里能从祂流出来，并流进祂所救赎的人里面给他们喝。从被击打的磐石所流出来的生命水，象征那灵（约七 37~39）。我们都该喝一样的灵水，不

### Morning Nourishment

Exo. 17:6 "I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel."

1 Cor. 10:4 "And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ."

Everything found in the book of Genesis is a seed, the growth of the seed is in the New Testament, and the harvest is in the book of Revelation. The seed of the flowing river is sown in Genesis 2, the growth occurs in the following books of the Bible, and the harvest is in the book of Revelation. We need the whole Bible to give us the true meaning of the picture in Genesis 2. God in His Son Jesus Christ is life to us in the form of food. If we take Him in, we not only have satisfaction, but this life will become a watering river within us. This water will be a torrent flowing within us to regenerate us, transform us, and to make us sweet and fruitful. By this flow we will become gold, pearl, and precious stones for the building of God's habitation, the New Jerusalem....This is God's way to fulfill His eternal purpose. (Life-study of Genesis, p. 146)

### Today's Reading

In 1 Corinthians 10:4 Paul goes on to say, "All drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ." As the spiritual rock, Christ follows the believers to give them the spiritual drink. The spiritual drink in verse 4 refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ, as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). In His crucifixion Christ, as the living, spiritual rock, was smitten by the authority of God's law in order that the water of life in resurrection could flow out of Him into His redeemed people for them to drink. The water of life flowing out of the smitten rock signifies the Spirit (John 7:37-39). We should all drink the same spiritual drink and should not

该喝这包罗万有之灵以外的任何东西。

为着神的选民被击打、裂开、流出活水的磐石，乃是物质的磐石；但使徒称之为灵磐石，因它预表那被神击打、裂开，流出生命的水（十九34），以解信徒干渴的基督。因此使徒说，那磐石就是基督〔林前十4〕。它既是表征基督的灵磐石，就能随着以色列人。这指明作真磐石的基督，乃是随着祂的信徒（新约总论第十册，一七〇至一七一页）。

这磐石实在是我们的一切。借着成为肉体，基督来到地上作磐石。在所命定之地—加略，祂被钉十字架，受了神的律法及其权能和权柄所击打。祂的肋旁被裂开，并且流出活水来。这活水就是那灵，是三一神的终极流出。...这水解我们的干渴，完全满足我们。

这水是奥秘的，在于它是从磐石流出来的，而这磐石随着百姓经过旷野的行程。当然，这样的磐石不可能是天然的或是物质的。一块实在的、物质的磐石如何能随着百姓一同旅行？保罗说磐石随着百姓，这事实指明这是活的磐石。因此，这磐石是属灵且奥秘的。当我们来看在复活里生命的水，我们必须对被击打磐石所流出之水属灵和奥秘的方面留下印象。

从磐石流出的水乃是在复活里生命的水。复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。

生命的水是在复活里，所以是得胜且胜利的。这水超越每一件消极的事物。当我们喝这水时，我们就成了在复活里并属于复活的人（出埃及记生命读经，五四六至五四七、五六二至五六三、五六六页）。

参读：出埃及记生命读经，第四十至四十二篇。

drink anything other than the all-inclusive Spirit.

The rock that was smitten and cleft to flow out the living water for God's chosen people was a physical rock. Yet the apostle called it a spiritual rock because it typified Christ, who was smitten and cleft by God to flow out the water of life (John 19:34) to satisfy the thirst of His believers. Hence, the apostle said that the rock was Christ. Since it was a spiritual rock signifying Christ, it was able to follow the children of Israel. This indicates that Christ as the real rock is following His believers. (The Conclusion of the New Testament, pp. 3154-3155)

This rock is truly everything to us. Through incarnation, Christ came to earth as the rock. At Calvary, the appointed place, He was crucified, smitten by God's law with its power and authority. His side was cleft, and living water flowed forth. This living water is the Spirit, the ultimate issue of the Triune God....This water quenches our thirst and fully satisfies our being.

The water is mysterious in that it flowed out of a rock which followed the people in their journey through the wilderness. Surely such a rock could not have been physical or material. How could a literal, physical rock travel with the people? The fact that Paul says that the rock followed the people indicates that it was a living rock. Hence, this rock was spiritual and mysterious. As we consider the matter of the water of life in resurrection, we must be impressed with the spiritual and mysterious aspects of the water from the smitten rock.

The water which came out of the rock is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death.

Because the water of life is in resurrection, it is victorious and triumphant. It transcends every negative thing. When we drink this water, we become people in resurrection and of resurrection. (Life-study of Exodus, pp. 474, 488, 491)

Further Reading: Life-study of Exodus, msgs. 40-42

民二十 8 “你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来；这样，你就为他们使水从磐石中流出来，给会众和他们的牲畜喝。”

诗一一〇 7 “祂要喝路旁的河水；因此祂必抬起头来。”

按道理说，要涌流生命水，我们必须先解除干渴（约四 14）。这意思是说，我们若没有被活水充满，我们就不能有涌流。涌流来自满溢，而满溢来自干渴得以解除。然而，从经历的观点来看，我们用不着等到干渴解除了才涌流。既然我们已经开始喝主，以解除我们的干渴，我们就需要注意涌流（出埃及记生命读经，六〇〇至六〇一页）。

### 信息选读

我们若要涌流生命水，我们也需要与被击打的基督联合为一（出十七 6，约七 38）。被击打的磐石表征成为肉体的基督被钉十字架。...基督在十字架上被神所击打。我们需要与这位被击打者联合为一。这意思是说，我们的属人生命，我们的天然生命，必须受击打，好使活水能流出来。然而，我们不需要击打自己。我们只要与被击打的基督是一，与祂联合为一，就会经历天然的生命被钉死。然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来。只有当我们天然的生命被击打，神圣的生命才会从我们里面流出来（出埃及记生命读经，六〇八页）。

〔诗篇一百一十篇七节里的〕河表征得胜者。当基督领头争战到底时，祂需要水喝，这水就是

### Morning Nourishment

Num. 20:8 "Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink."

Psa. 110:7 "He will drink from the brook by the way; therefore He will lift up His head."

Doctrinally speaking, in order to flow the water of life we must have our thirst quenched (John 4:14). This means that if we are not filled with the living water, there cannot be any overflow. The flowing comes from the overflow, and the overflow comes from having our thirst quenched. From the point of view of experience, however, we need not wait until our thirst is quenched in order to flow. (Life-study of Exodus, p. 521)

### Today's Reading

If we would flow the water of life, we also need to be identified with the smitten Christ (Exo. 17:6; John 7:38). The smitten rock signifies the incarnated Christ in His crucifixion...On the cross Christ was smitten by God. We need to be identified with this smitten One. This means that our human life, our natural life, must be smitten so that the living water may flow. There is no need, however, for us to try to smite ourselves. If we simply are one with the smitten Christ, identified with Him, we shall experience the crucifixion of our natural life. Then as Christ's divine life flowed out as living water through the smiting of His human life, we also shall experience the flow of the water of life through the smiting of our natural life. Only when our natural life has been smitten will the divine life flow out from us. (Life-study of Exodus, p. 527)

[In Psalm 110:7] the brook signifies the overcomers. As Christ is taking the lead to fight through to the end, He will need water to drink, and this water will be the overcomers.

得胜者（圣经恢复本·诗一一〇 7 注 1）。

基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出来。在神的经纶里，基督只该钉死一次（来七 27·九 26~28 上）。我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”〔民二十 8〕。拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们（参约四 10）。我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应（腓一 19）（民二十 8 注 1）。

〔神〕要领〔以色列人〕进入美地，那地有川，有泉，有源，从谷中和山上流出水来。...〔申命记八章七至九节〕所提美地的头一方面是其中的水。论到这水，先是有源，就是源头；然后有泉和川，就是流出。美地里的水是“从谷中和山上”流出来的。这指明基督要在不同的环境中流出来。我们的光景有高有低，但不管在高或在低，基督都可以流出来（申命记生命读经·七一至七二页）。

所有的谷都是十字架的经历，基督死的经历，而所有的山都是主复活的经历。谷是十字架，山是复活。我们必须常有难处，常有谷；但也常在山上，常在复活的经历里。每一次有谷，必定有山。每一次你经历十字架的死，你必定经历复活。活水是从这一切经历中流出来的（包罗万有的基督·四五页）。

参读：出埃及记生命读经，第四十三至四十五章；包罗万有的基督，第四章。

Cf. footnote 33. See footnote 341, paragraph 2, in Daniel 2. (Psa. 110:7, footnote 1)

Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow. In God's economy Christ should be crucified only once (Heb. 7:27; 9:26-28a). To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock” [Num. 20:8]. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life (cf. John 4:10) based on the fact that the Spirit has already been given. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19). (Num. 20:8, footnote)

[God] was bringing [the children of Israel] to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains....The first aspect of the good land mentioned [in Deuteronomy 8:7-9] is its water. Concerning this water, first there were the fountains, which were the source, and then the springs and the brooks, the outflow. The water in the good land flowed forth “in valleys and in mountains.” This indicates that Christ flows in different environments. We have our ups and downs, but Christ flows both in the ups and in the downs. (Life-study of Deuteronomy, p. 57)

All the valleys are the experiences of the cross, the experiences of the death of Christ, and all the mountains are the experiences of the Lord's resurrection. A valley is the cross; a mountain is the resurrection. We must be one who always has some trouble, some valley, but also one who is always on the mountains, always in the experience of resurrection. Whenever there is a valley, there is a mountain. Whenever you experience the death of the cross, you will experience the resurrection. The living waters flow forth from all these experiences. (The All-inclusive Christ, pp. 44-45)

Further Reading: Life-study of Exodus, msgs. 43-45; The All-inclusive Christ, ch. 4

诗七二 8 “祂要执掌权柄，从这海直到那海，从大河直到地极。”

罗十一 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。”

〔诗篇七十二篇八节的〕河与四十六篇四节所提的河一样：“有一道河，这河的支流，使神的城快乐。”这的确很有意义。四节的河表征三一神的流出，指明主的国度和王权，借着三一神的涌流扩展到地极。祂的掌权是借祂自己作滋润的水，祂是借滋润执掌权柄。...雨就是河，滋润就是涌流。主要恢复全地，不是借察验，不是借审判，不是借击打，乃是借滋润！毫无疑问，主耶稣要回来，在地上施行祂公义的审判。但那不过是祂回来的一方面，另一方面是祂要回来，像雨水滋润地（李常受文集一九六九年第三册，一四五页）。

### 信息选读

今天全地就像干旱不毛的旷野。从这种干旱和干涸之中，生发出许多邪恶、罪恶的事。人是罪恶的，因为他们失望且不满足。...〔主回来〕主要的特点是，祂必降临，如甘霖浇灌干旱、干渴的大地〔诗七二 6〕。祂要怜悯这地，因此，祂的掌权不是借审判和击打，乃是借滋润。这样一位基督要执掌权柄，从这海直到那海，作为大河涌流直到地极〔8〕。哪里有水流，哪里就有主耶稣的掌权。在那日，雨要临到所有的人——黑种人和白种人，黄种人和红种人。他们要在基督的掌权下欢乐。当基督回来时，那是何等的滋润、满足、平安、稳妥！

### Morning Nourishment

Psa. 72:8 "And He will have dominion from sea to sea and from the River unto the ends of the earth."

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

The significance of this river [in Psalm 72:8] is the same as the one mentioned in Psalm 46:4: "There is a river whose streams gladden the city of God." It is really meaningful. The river in verse 4 signifies the flowing out of the Triune God, indicating that the Lord's kingdom and reign is spread to the ends of the earth by the flowing of the Triune God. His dominion is by Himself as the watering river, and He gains the dominion by watering...The rain is the river, and the watering is the flowing. The Lord will recover the entire earth, not by examining, not by judging, not by smiting, but by watering. Undoubtedly the Lord Jesus will return to exercise His righteous judgment upon this earth. But that is only one aspect of His return. The other is that He will come back as the rain to water the earth. (CWWL, 1969, vol. 3, pp. 107-108)

### Today's Reading

Today the entire earth is as a dry and barren wilderness. Many evil and sinful things spring forth from this drought and dryness. Men are sinful because they are disappointed and dissatisfied...The primary feature [of the Lord's return] is that He will come down as abundant showers dripping on the dry and thirsty land. He will have pity on this earth, and thus His dominion will not be by judging and smiting but by watering. Such a Christ will have dominion from sea to sea and will flow as a river to the ends of the earth. Where the flow is, there also is the dominion of the Lord Jesus. In that day all people—black and white, yellow and red—will be rained upon. They will be so happy under Christ's dominion. Oh the watering, oh the satisfaction, oh the peace, oh the security when Christ returns!

当我是个青年的基督徒时，我听过许多关于基督再来的教训。这些教训都说基督是审判者。我受到教导说，祂要在怒中击打并摧毁人。我从没有听过一篇信息说，主耶稣要满带恩典回来，如甘霖浇灌不毛之地，并使忧郁虚空的人满足。但从诗篇中，我有把握说，在某种意义上，祂要回来审判，但甚至在祂审判时，地也要得着滋润。那里会有河。祂来据有地，不但是借着运用能力，也是借着三一神的涌流。祂要借着那河，就是那从耶路撒冷流出的河，取得这地。在那日，耶路撒冷要成为地的中心，在耶路撒冷的中心有殿，有河从殿中流出。我信这河要以四个方向达到全地，如在创世记二章。祂要执掌权柄，从大河直到地极——不仅是借着能力，也是借着滋润。赞美主！（李常受文集一九六九年第三册，一四五至一四六页）

耶利米二章十三节说，“我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”在神的经纶里，祂的心意是要作活水的泉源，源头，以满足祂的选民，作他们的享受。这享受的目标，是要产生召会作神的扩增，神的扩大，好成为神的丰满来彰显祂。这是神在祂经纶里的心意，喜悦（弗一5、9）。这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节。

神要我们为着我们的生活，接受祂作活水的泉源。这就是说，祂要我们接受祂作我们全人的源头、泉源。我们如何能接受祂作我们的源头？接受神作活水的泉源，唯一的路就是天天饮于祂。借着喝，我们将流自神这泉源的活水接受到我们里面（耶利米书生命读经，二一、三一二页）。

参读：诗篇中所启示并预表的基督与召会，第十一章；圣经中关于生命的重要启示，第四章。

When I was a young Christian, I was given much teaching concerning the second coming of Christ. All these teachings set forth Christ as a judge. I was taught that He would blast and smite the people in His anger. Never did I hear a message saying that the Lord Jesus would come back so graciously as showers of rain to water the barren land and satisfy the depressed and empty people. But from the Psalms I have assurance to say that, while in one sense He will come back to judge, yet even in His judging, the earth will be watered. The river will be there. He will come to possess the earth not only by exercising power but by the flowing of the Triune God. He will take the earth by means of that river, the river which flows from Jerusalem. Jerusalem in that day will be the center of the earth, and in the center of Jerusalem will be the house, from which the river flows. I believe that this river will reach all the earth in four directions, as in Genesis 2. His dominion will be from the River unto the ends of the earth—not just by power, but by watering. Praise the Lord! (CWWL, 1969, vol. 3, pp. 108-109)

Jeremiah 2:13 says, “My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.” God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13.

God wants us to take Him as the fountain of living waters for our living. This means that He wants us to take Him as the source, the fountain, of our being. How can we take Him as our source? The only way to take God as the fountain of living waters is to drink of Him day by day. By drinking we take into us the living water that issues from God as the fountain. (Life-study of Jeremiah, pp. 17, 259)

Further Reading: CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 11; CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 4

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”

结四七 5 “祂又量了一千肘，水便成了河，使我不能淌过；因为水势涨起，成为不可淌的河。”

神需要对祂的选民作活水的泉源，因为祂有一个经纶，要为自己产生一个配偶，新妇。神经纶的目的是神不再独居，乃要得着一个妻子，作祂的扩增，祂的扩大，好与祂这丈夫相配。这是约翰三章三十节里“扩增”一辞的意义。在这节里，施浸者约翰提到基督说，“祂必扩增。”在二十九节约翰说过，“娶新妇的，就是新郎。”三十节的扩增，就是二十九节的新妇。新郎是基督，新妇是祂的扩增，祂的扩大。正如夏娃是亚当的扩增，是用亚当的肋骨建造的，照样，神的选民是新妇，是基督这新郎的扩增（耶利米书生命读经，三二至三三页）。

### 信息选读

我们饮于神这活水，乃是为着召会作祂的扩增；我们喝神，乃是为着产生祂的扩大，祂的丰满，作祂的彰显。

〔在耶利米二章十三节，〕神有负担，叫以色列人喝祂，好成为祂的扩增，作祂的丰满，使他们彰显祂。以色列人应该喝神这活水的泉源，但他们反而作了两件恶事。第一件恶事是离弃神；第二件恶事是凿出池子作另一个源头。然而，那些池子是破裂不能存水的。这指明除了神这活水

### Morning Nourishment

1 Cor. 12:13 "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

Ezek. 47:5 "Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed."

God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself. The purpose of God's economy is that God would no longer be alone but would have a wife to be His increase, His enlargement, and thus to match Him as the Husband. This is the significance of the word increase in John 3:30. In this verse John the Baptist, speaking of Christ, says, "He must increase." In the previous verse John had said, "He who has the bride is the bridegroom." The increase in verse 30 is the bride in verse 29. The Bridegroom is Christ, and the bride is His increase, His enlargement. Just as Eve was the increase of Adam, being built from Adam's rib, so God's elect as the bride are the increase of Christ as the Bridegroom. (Life-study of Jeremiah, p. 27)

### Today's Reading

Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression.

[In Jeremiah 2:13] God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God

的泉源，没有什么能解我们的干渴，没有什么能满足我们。除了神自己分赐到我们里面作活水以外，没有什么能使我们成为祂的扩增，作祂的彰显（耶利米书生命读经，二二至二三页）。

〔以西结四十七章一节〕的水表征三一神作生命水从永远里流出来，解祂子民的干渴（创二10，出十七6，林前十4，诗三六8下，四六4，亚十四8，约四14，七37~39，启二二1、17）。使河从殿中流出的因素是：1. 殿的建造与完成；2. 百姓照着殿的样式、法则和定例生活（结四三10~11）；3. 祭司的事奉（四四）；以及4. 各样祭物的献上（四五~四六）。这些因素越多出现在召会中，神的水流就越多流出（圣经恢复本，结四七1注1）。

水越深，越难行走。这指明我们里面恩典的流越深，我们就越放弃自己的努力，弃绝自己的方向，让水流带我们往前（结四七5注1）。

〔约翰福音〕描绘一位涌流的三一神。三一神在神圣的三一里涌流，有三个阶段。四章十四节下半较好的翻译该是这样：“我所赐的水，要在他里面成为水源，涌上来〔成为水泉〕，直涌入永远的生命。”当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里（约翰福音结晶读经，一七一页）。

参读：耶利米书生命读经，第四篇；约翰福音结晶读经，第十四至十五篇。

as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression. (Life-study of Jeremiah, pp. 18-19)

The water [in Ezekiel 47:1] signifies the Triune God as the water of life flowing out from eternity to quench the thirst of His people (Gen. 2:10; Exo. 17:6; 1 Cor. 10:4; Psa. 36:8b; 46:4; Zech. 14:8; John 4:14; 7:37-39; Rev. 22:1, 17). The factors that caused the river to flow forth out of the house were (1) the building up and completion of the house; (2) the living of the people according to the pattern, laws, and statutes of the house (Ezek. 43:10-11); (3) the service of the priests (ch. 44); and (4) the offering of all the offerings (chs. 45-46). The more these factors are present in the church, the more the flow of God will issue forth. (Ezek. 47:1, footnote 1)

The deeper the water the more difficult it is to walk. This indicates that the deeper the flow of grace in us, the more we abandon our self-effort, forsake our own direction, and allow the flow to carry us on. (Ezek. 47:5, footnote)

[The Gospel of John] portrays a flowing Triune God. The Triune God flows in the Divine Trinity in three stages....[John 4:14b says,] “The water that I will give him will become in him a fountain of water springing up into eternal life.” When the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life.” The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. (The Crystallization-study of the Gospel of John, p. 139)

Further Reading: Life-study of Jeremiah, msg. 4; Crystallization-study of the Gospel of John, msg. 14-15



约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

启二二 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。”

当〔三一神〕涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。如果我们不成为新耶路撒冷，我们就绝不可能在新耶路撒冷里。我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里（约翰福音结晶读经，一七四至一七五页）。

### 信息选读

得着永远的生命，意思就是联于、有分于新耶路撒冷。...经过种种过程之三一神，成肉体、死、复活之万有主，终极完成、内住之生命灵，都以新耶路撒冷为目标。当我写这段话时，我知道少有人会明白我为什么把它用在约翰福音结晶读经上，但这的确是我读约翰福音的结论。...这卷福音书，特别是一至四章，乃是记载涌流之神的三个阶段—父是源，子是泉，灵是涌流的河。不仅如此，三者都以新耶路撒冷为永远的目标。表面上，约翰福音没有提到新耶路撒冷。然而，新耶路撒冷乃是见于四章十四节永远的生命。这里“永远的生命”乃是神圣生命的总和。一个人就是属人生命的总和；我们每一个人都是属人生命的总和。但在全宇宙中，神圣的生命只有一个总和，就是新耶路撒冷。

### Morning Nourishment

John 4:14 "But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life."

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."

When [the Triune God] flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.” If we are not becoming the New Jerusalem, we can never be in the New Jerusalem. We have to be the New Jerusalem; then we can be in the New Jerusalem. (Crystallization-study of the Gospel of John, p. 142)

### Today's Reading

To have eternal life means to be joined to, to participate in, the New Jerusalem....The Triune God who passed through all the processes, the all-inclusive Christ who was incarnated to die and resurrect, and the life-giving Spirit who was consummated to indwell us all take the New Jerusalem as Their eternal goal. When I wrote this utterance, I realized that few would understand why I used it for a crystallization-study of John, but it is the conclusion of my study of John....This Gospel, especially from chapter 1 to chapter 4, is the record of the flowing God in His three stages: the Father as the fountain, the Son as the spring, and the Spirit as the flowing river. Moreover, They all take the New Jerusalem as Their eternal goal. Apparently, the New Jerusalem is not mentioned in John. However, it is seen in the eternal life in 4:14. Eternal life here is the totality of the divine life. A man is the totality of the human life; each one of us is the totality of the human life, but the divine life has only one totality in the whole universe—the New Jerusalem.

“涌入永远的生命”，意思不仅是进入那是永远生命的新耶路撒冷，更是成为那是永远生命的新耶路撒冷。要来的新耶路撒冷将是你和我；我们就是新耶路撒冷。新耶路撒冷现今还在完成的工作中，这完成的工作就是神圣生命的涌流。这是非常深邃的（对同工长者们以及爱主寻求主者爱心的话，二一至二二页）。

神是借着从宝座流出来的河将祂自己分赐到我们里面。按照启示录二十二章一节，这河称为“生命水的河”。这河就如创世记二章十至十四节，诗篇四十六篇四节，以西结四十七章五至九节的河所预表的，是表征在其流中生命的丰盛。这是一道河，流遍圣城的四方，就像创世记二章十至十四节的一条河分为四道。这一道河连同它的丰富，在我们对神生命之灵各面的丰富所有不同的经历中，成了许多道河，如约翰七章三十八节所指明的。

生命水象征神在基督里成为那灵，将自己流进祂所救赎的人里面，作他们的生命和生命的供应。这是从裂开磐石流出的水（出十七 6，民二十 11）所预表的，也是从主耶稣被扎的肋旁流出的水（约十九 34）所象征的。这里的生命水成了一道河，从神和羔羊的宝座流出来，供应并浸透整个新耶路撒冷，所以这城充满神圣的生命，在神生命的荣耀中彰显祂。

〔启示录二十二章一节里〕“神和羔羊的宝座”，一个宝座既为着神，也为着羔羊，表征神和羔羊乃是一——祂是羔羊神，是救赎的神，是神那救赎者。在永世里，坐宝座的神乃是我们救赎的神，从祂的宝座有生命水的河流出来，作我们的供应和满足。这描述三一神——神、羔羊和生命水所象征的那灵——如何在祂元首权柄（宝座的权柄所含示的）之下，将自己分赐给祂所救赎的人，直到永远（启示录生命读经，八六一、八五八页）。

参读：启示录生命读经，第六十五篇；新耶路撒冷的解释应用于寻求的信徒，第五篇。

Into eternal life does not merely mean to enter into the New Jerusalem as the eternal life but to become the New Jerusalem as the eternal life. The coming New Jerusalem will be you and me. We are the New Jerusalem. The New Jerusalem is still under a consummating work, and this consummating work is the flow of the divine life. This is very deep. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, pp. 23-24)

God dispenses Himself into us by means of the river proceeding out of the throne. According to Revelation 22:1, this river is called “a river of water of life.” The river, as typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow. It is one river, flowing through the four directions of the holy city like the four heads of the one river in Genesis 2:10-14. This one river with its riches becomes many rivers in our experience, as indicated in John 7:38.

The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply. It is typified by the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34). Here, this water of life becomes a river, proceeding out of the throne of God and of the Lamb to supply and saturate the entire New Jerusalem. Thus, it is filled with the divine life to express God in His glory of life.

[In Revelation 22:1] the throne of God and of the Lamb, one throne for both God and the Lamb, signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity, the very God who will sit on the throne is our redeeming God, from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit, symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity. (Life-study of Revelation, pp. 742-743, 740)

Further Reading: Life-study of Revelation, msg. 65; The Application of the Interpretation of the New Jerusalem to the Seeking Believers, msg. 5

补 142

### 我神乃是澎湃水流

(英1198)

C大调

4/4

i | i i 5 6 7 | i 7 6 5 i | 7 6 5 6 | 4 3 2 i  
 一 我 神 乃 是 澎 湃 水 流, 历 世 历 代 涌 流 不 休;  
 i | i i 5 6 7 | i 7 6 5 i | 7 6 5 6 | 4 3 2 i  
 种 种 过 程 祂 已 尽 历, 为 要 流 进 卑 微 人 里。  
 1 | 5 6 5 #4 | 5--1 | 5 5 6 7 | i--7 | i 7 6 6 |  
 独 一 不 变 活 神, 为 要 作 人 永 分, 祂 竟 亲 临 人  
 5--6 | 6 5 6 4 | 3--i | 7 6 5 6 | 4 3 2 i ||  
 间, 历 经 多 方 变 迁, 现 今 涌 流 我 们 里 面!

二 在那起初乐园之中, 神已流出, 满带丰盛;  
 祂是水河, 又是果树, 分赐生命, 作人永福。  
 这河涌流不息, 直至永世无已;  
 神在羔羊里流, 树果供应丰厚,  
 神圣分赐无尽、悠久!

三 看哪, 那人耶稣基督, 是神流出, 与人同处;  
 为人舍命, 成功救赎, 为将神圣生命释出。  
 撒但诡计多端, 要将水流阻断;  
 岂知祂钉十架, 兵丁扎祂肋下,  
 不过引出血、水无价!

四 哦, 血与水从祂而出, 救恩泉源涌流不住;  
 宝血洗罪永远有能, 生命之水使人重生。  
 如今那灵流通一 是神流入人中;  
 仇敌伎俩依旧, 不过助长水流,  
 我神涌流无止、无休!

## WEEK 7 — HYMN

### Hymns, #1198

1

A mighty flowing-out is God,  
 He flows throughout the ages.  
 And so to flow Himself to man  
 He is in many stages;  
 Yet still one God is He,  
 One flow eternally;  
 His stages pave the way  
 To flow through man today,  
 And now He flows within us!

2

In the beginning we can see,  
 God as a flowing river,  
 The river to convey the tree,  
 Himself as life deliver.  
 And at the end the same,  
 The river doth remain,  
 God in the Lamb doth flow,  
 The tree prevails to grow,  
 And God flows on forever.

3

God flowed Himself into a man,  
 The man we call Christ Jesus.  
 He gave up His own life for man  
 And God's own life releases.  
 Though Satan did his best  
 To put God's flow to rest—  
 He had Him crucified  
 And cruelly pierced His side—  
 But out came blood and water!

4

The blood and water flowed from Him,  
 In streams of pure salvation.  
 The blood brings cleansing from all sin;  
 Water, regeneration.  
 And now the Spirit flows,  
 Brings God where'er He goes.  
 All he could do, the foe,  
 Was just release the flow.  
 And God just keeps on flowing.



# 二〇一三年夏季训练

## 创世记结晶读经（一）

### 第八篇

#### 夏娃作亚当配偶的预表

读经：创二 18 ~ 25 · 约十九 34 · 弗五 25 ~ 27 · 32

### 纲 目

#### 周 一

壹 整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配—创二 21 ~ 24，歌一 2 ~ 4，赛五四 5，六二 5，耶二 2，三 1、14，三一 32，结十六 8，二三 5，何二 7、19，太九 15，约三 29，林后十一 2，弗五 25 ~ 32，启十九 7，二一 2、9 ~ 10，二二 17：

- 一 当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样—创二 21 ~ 22。
- 二 乃是这个生命使我们与神成为一，祂也与我们成为一。
- 三 神和祂的子民要成为一，二者之间就必须有相互的爱—约十四 21、23，出二十 6。
- 四 圣经中所揭示神与祂子民之间的爱，主要的是象男女之间情深的爱—耶二 2，三一 3。

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Message Eight

#### The Type of Eve as the Counterpart of Adam

Scripture Reading: Gen. 2:18-25; John 19:34; Eph. 5:25-27, 32

### Outline

#### DAY 1

- I. **The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:**
  - A. *When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam—Gen. 2:21-22.*
  - B. *It is this life that enables us to become one with God and makes Him one with us.*
  - C. *In order for God and His people to be one, there must be a mutual love between them —John 14:21, 23; Exo. 20:6.*
  - D. *The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman—Jer. 2:2; 31:3.*

五 当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样——诗一一九 140、15 ~ 16，弗五 25 ~ 27。

## 周二

贰 在创世记二章，我们借着亚当与夏娃的预表，看见了基督与召会的照片：

一 亚当预表神在基督里是真正、宇宙的丈夫，正为祂自己寻找妻子——罗五 14，参赛五四 5，约三 29，林后十一 2，弗五 31 ~ 32，启二一 9。

二 “耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶”——创二 18：

1 亚当需要妻子，预表并描绘神在祂的经纶里，需要得着妻子作祂的配偶，祂的补满（直译，与他配对者）。

2 虽然神，基督，是绝对而永远的完全，但没有召会作祂的妻子，祂就不完整。

3 神渴望要得着预表基督的亚当，和预表召会的夏娃；祂的目的是要“使他们管理”（一 26）；就是要得着一个得胜的基督，加上一个得胜的召会，一个胜过魔鬼工作的基督，加上一个推翻魔鬼工作的召会；神乃是要基督与召会掌权——罗五 17，十六 20，弗一 22 ~ 23。

## 周三

叁 我们需要看见，神要为自己产生配偶，就作了些什么：

E. *As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression—Psa. 119:140, 15-16; Eph. 5:25-27.*

## DAY 2

**II. In Genesis 2 we see a picture of Christ and the church in the types of Adam and Eve:**

A. *Adam typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself—Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 21:9.*

B. *“Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart”—Gen. 2:18:*

1. Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His counterpart, His complement (lit., his parallel).

2. Although God, Christ, is absolutely and eternally perfect, He is not complete without the church as His wife.

3. God desires to have both Adam, typifying Christ, and Eve, typifying the church; His purpose is to “let them have dominion” (1:26); it is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church that has overthrown the work of the devil; God wants Christ and the church to have dominion—Rom. 5:17; 16:20; Eph. 1:22-23.

## DAY 3

**III. We need to see what God did in order to produce a counterpart for Himself:**

一 神用土造了野地各样的走兽，和空中各样的飞鸟，并将这一切带到亚当前面，“那人便给一切的牲畜、空中的飞鸟和野地各样的走兽都起了名，只是亚当没有找到一个帮助者作他的配偶”——创二 19 ~ 20：

- 1 妻子在生命、性情和彰显上，必须与丈夫一样一式。
- 2 在牲畜、飞鸟和走兽中，亚当找不着他自己的配偶，就是能与他相配的。

二 神要为自己产生一个配偶，就首先成为人，由神创造亚当所预表——约一 14，罗五 14。

三 “耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来”——创二 21：

- 1 亚当沉睡，为着产生夏娃作他的妻子，预表基督在十字架上的死，为着产生召会作祂的配偶——弗五 25 ~ 27。

## 周 四

2 在圣经里，睡通常是指死——林前十五 18，帖前四 13 ~ 16，约十一 11 ~ 14。

3 基督的死是释放生命、分赐生命、繁殖生命、繁衍生命的死，由一粒麦子落在地里死了，长起结出许多子粒（十二 24），好作成饼所表征，这饼就是祂的身体——召会（林前十 17）。

4 借着基督的死，祂里面神圣的生命得以释放；借着祂的复活，祂释放的神圣生命得以分赐到祂的信徒里面，为着构成召会。

A. *From the ground God formed every animal of the field and every bird of heaven and brought them to Adam, “and the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart”—Gen. 2:19-20:*

1. The wife must be the same as the husband in life, nature, and expression.
2. Among the cattle, the birds, and the animals Adam did not find a counterpart for himself, one that could match him.

B. *In order to produce a counterpart for Himself, God first became a man, as typified by God’s creation of Adam—John 1:14; Rom. 5:14.*

C. *“Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place”—Gen. 2:21:*

1. Adam’s deep sleep for the producing of Eve as his wife typifies Christ’s death on the cross for the producing of the church as His counterpart—Eph. 5:25-27.

## DAY 4

2. In the Bible sleep often refers to death—1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14.

3. Christ’s death is the life-releasing, life-imparting, life-propagating, life-multiplying, life-reproducing death, which is signified by the grain of wheat falling into the ground to die and to grow up in order to produce many grains (12:24) for the making of the loaf, which is the Body, the church (1 Cor. 10:17).

4. Through Christ’s death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church.

5 借着这样的过程，神在基督里已经把祂自己连同祂的生命和性情，作到人里面，使人可以在生命和性情上与神一样，好作祂的配偶与祂相配。

#### 四 “耶和華神就用那人身上所取的肋骨，建造成一个女人，領她到那人跟前”——创二 22：

1 从亚当裂开的肋旁所取出的肋骨，预表基督那不能折断、不能毁坏之永远的生命（来七 16，约十九 32 ~ 33、36，出十二 46，诗三四 20），从祂被扎的肋旁流出来（约十九 34），好将生命分赐给祂的信徒，以产生并建造召会作祂的配偶：

### 周 五

a 从基督肋旁流出血和水，但从亚当肋旁出来的只有肋骨，没有血。

b 在亚当的时候还没有罪，所以不需要借血而有的救赎。

c 然而当基督在十字架上“睡”了时，已经有了罪的问题；因此，从基督肋旁流出的血，乃是为着我们法理的救赎。

d 在血之后有水流出，就是神涌流的生命，为着我们生机的拯救（出十七 6，林前十 4，民二十 8）；这神圣、涌流、非受造的生命，是由亚当肋旁取出的肋骨所预表的（罗五 10）。

2 创世记二章二十二节不说夏娃是创造的，乃说她是建造的；用亚当肋旁取出的肋骨建造成夏娃，预表召会是用复活的生命建造的，这复活的生命乃是基督借着在十字架上的死所释放出来，并在祂的复活

5. Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart.

#### D. “Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man”—Gen. 2:22:

1. The rib taken from Adam’s opened side typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16; John 19:32-33, 36; Exo. 12:46; Psa. 34:20), which flowed out of His pierced side (John 19:34) to impart life to His believers for the producing and building up of the church as His counterpart:

### DAY 5

a. Out of Christ’s side came blood and water, but all that came out of Adam’s side was the rib without the blood.

b. At Adam’s time there was no need of redemption through the blood, because there was no sin.

c. However, by the time that Christ was “sleeping” on the cross, there was the problem of sin; thus, the blood that came out of Christ’s side was for our judicial redemption.

d. Following the blood, the water came out, which is the flowing life of God for our organic salvation (Exo. 17:6; 1 Cor. 10:4; Num. 20:8); this divine, flowing, uncreated life is typified by the rib taken out of Adam’s side (Rom. 5:10).

2. Genesis 2:22 does not say that Eve was created but that she was built; the building of Eve with the rib taken from Adam’s side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection—



里分赐到祂信徒里面的一约十二 24，彼前一 3。

3 召会作为真夏娃，乃是基督在祂所有信徒里的总和；召会是基督的复制；在召会里，除了基督的元素以外，不该有别的元素—创五 2。

4 唯有那出于基督同祂复活生命的，才能作祂的补满和配偶，就是基督的身体—林前十二 12，弗五 28 ~ 30：

a 我们必须脱去一切天然的生命，直到活的基督从我们灵里彰显出来；然后我们才有召会的实际—西三 10 ~ 11。

b 凡所活出的，若不是基督，就不是召会；“现在活着的，不再是我，乃是基督在我里面活着”（加二 20）；“在我，活着就是基督”（腓一 21）—这才是召会！

c 只有出于基督的才能得到基督认可，只有出于基督的才能归给祂，与祂相配。

5 在圣经末了有一座城，新耶路撒冷，就是终极并永远的女人，团体的新妇，羔羊的妻子（启二一 9，二二 17），用三样宝贵的材料所建造（二一 18 ~ 21），应验创世记二章所显示的预表，直到永远；因此，在预表上，二章十一至十二节所题一切宝贵的材料，都是为着建造这女人。

6 夏娃自亚当取出，又被带回亚当，与他成为一体（24）；照样，从基督所产生的召会，也要归回基督（弗五 27，启十九 7），与祂成为一灵（林前六 17）；基督与召会是一灵，如同丈夫与妻子成为一体所预表的，这是极大的奥秘（弗五 28 ~ 32）。

五 “那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。因此，人要离开父母，与妻子联

John 12:24; 1 Pet. 1:3.

3. The church as the real Eve is the totality of Christ in all His believers; the church is the reproduction of Christ; other than Christ's element, there should be no other element in the church—Gen. 5:2.

4. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ—1 Cor. 12:12; Eph. 5:28-30:

a. We need to put off all the natural life until the living Christ can be expressed from within our spirit; then we will be the church in reality—Col. 3:10-11.

b. To live out anything other than Christ is not the church; “it is no longer I who live, but it is Christ who lives in me” (Gal. 2:20); “to me, to live is Christ” (Phil. 1:21)—this is the church!

c. Only that which comes out of Christ can be recognized by Christ; only that which comes out of Christ can return to Christ and match Him.

5. At the end of the Bible is a city, New Jerusalem, the ultimate and eternal woman, the corporate bride, the wife of the Lamb (Rev. 21:9; 22:17) built with three precious materials (21:18-21), fulfilling for eternity the type shown in Genesis 2; thus, in type all the precious materials mentioned in 2:11-12 are for the building of the woman.

6. As Eve was taken out of Adam and brought back to Adam to be one flesh with him (v. 24), so the church produced out of Christ will go back to Christ (Eph. 5:27; Rev. 19:7) to be one spirit with Him (1 Cor. 6:17); Christ and the church as one spirit, typified by a husband and wife as one flesh, are the great mystery (Eph. 5:28-32).

E. “The man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken. Therefore a man shall leave his father and his mother and

## 合，二人成为一体” —创二 23 ~ 24 :

- 1 在希伯来文里，“男人”是 Ish，伊施；“女人”是 Ishshah，伊施沙。

### 周 六

- 2 召会是出于基督的纯产物；召会是“基督的”，“复活的”，属天的。
- 3 只有那由基督重生，凭基督活着的召会，才能与基督相配，并作祂的补满。
- 4 当基督看到这个，祂必定会说，“这一次这是我骨中的骨，肉中的肉” —参 23 节，弗五 30。
- 5 正如夏娃是亚当的扩增，召会作为新妇，乃是作为新郎之基督的扩增—约三 29 ~ 30。
- 6 亚当和夏娃成为一体，一个完整的单位，乃是神与人联结为一的表号；要来的新耶路撒冷，将是神与人永远的联结，是宇宙对偶，作神性和人性所组成的完整单位。

六 亚当和夏娃成为一，过着夫妻在一起的婚姻生活（创二 24 ~ 25）；这描绘在新耶路撒冷里，经过过程并终极完成之救赎的三一神，乃是宇宙丈夫，要与祂所救赎、重生、变化并荣化作妻子的人，过婚姻生活，直到永远（启二二 17 上）：

- 1 圣经整体的启示，乃是给我们看见一对宇宙夫妇爱的故事。

*shall cleave to his wife, and they shall become one flesh”—Gen. 2:23-24:*

1. In Hebrew Man is Ish, and Woman is Ishshah.

### DAY 6

2. The church is a pure product out of Christ; the church is “Christly,” “resurrectionly,” and heavenly.
  3. Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him.
  4. When Christ sees this, He surely says, “This time this is bone of My bones and flesh of My flesh”—cf. v. 23; Eph. 5:30.
  5. Just as Eve was the increase of Adam, the church as the bride is the increase of Christ as the Bridegroom—John 3:29-30.
  6. Adam and Eve becoming one flesh, a complete unit, is a figure of God and man being joined as one; the coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity.
- F. Adam and Eve, being one, lived a married life together as husband and wife (Gen. 2:24-25); this portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever (Rev. 22:17a):*

1. The entire revelation of the Bible shows us the love story of a universal couple.

- 2 那创造宇宙和万有的主宰，就是经过成为肉体、  
 历尽人生、钉死十字、从死复活、升上高天种种  
 过程的父、子、灵三一神，终极成为那赐生命之  
 灵者，与经过创造、救赎、重生、变化、得荣的  
 灵、魂、体三部分人，终极构成彰显神之召会者，  
 成为婚配。
- 3 他们要在那无尽的永世里，以那神圣、永远、荣耀  
 无比的生命，过那神人调为一灵，卓越绝顶、福乐  
 盈溢的生活。

2. The sovereign Lord, who created the universe and all things, that is, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God.
3. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy.



### 晨兴喂养

出二十 6 “爱我、守我诫命的，我必向他们施慈爱，直到千代。”

弗五 25~27 “...基督爱召会，为召会舍了自己，...祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

〔出埃及二十章六节〕里提到爱，指明神将祂的律法赐给祂选民的目的，是要他们成为爱祂的人（申六 5，太二二 35~38，可十二 28~30）。神领祂的百姓出埃及，又将祂的律法赐给他们，乃是追求祂的百姓，向他们求婚，寻求得着他们的情爱。耶利米二章二节，三十一章三十二节，和以西结十六章八节指明，在神的山上借颁赐律法（出二四 7~8，三四 27~28）所立的约，乃是婚约，在这约中神将以色列人许配给祂自己（参林后十一 2）。十条诫命，尤其是头五条，是神和祂百姓订婚的条件。律法最高的功用是将神的选民带到与祂成为一，如同妻子与丈夫成为一（参创二 24，启二二 17）。神和祂的子民要成为一，二者之间就必须有相互的爱（约十四 21、23）。圣经中所揭示神与祂子民之间的爱，主要的是像男女之间情深爱的爱（耶二 2，三一 3）。当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样（创二 18~25 与注）（圣经恢复本，出二十 6 注 1）。

### 信息选读

整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配（创二 21~24，歌一 2~4，

### Morning Nourishment

Exo. 20:6 "Yet showing lovingkindness to thousands of generations of those who love Me and keep My commandments."

Eph. 5:25, 27 "...Christ also loved the church and gave Himself up for her...that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish."

The mentioning of love [in Exodus 20:6] indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and footnotes). (Exo. 20:6, footnote 2)

### Today's Reading

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa.

赛五四5·六二5·耶二2·三一·14·三一32·结十六8·二三5·何二7·19·太九15·约三29·林后十一2·弗五25~32·启十九7·二一2·9~10·二二17)。当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样（创二21~22）。乃是这个生命使我们与神成为一，祂也与我们成为一。我们不是借着运用心思和意志来遵守律法（参罗七18~25），乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显（圣经恢复本，出二十6注1）。

在已过，基督乃是救赎主，为召会舍了自己（弗五25），为着救赎并分赐生命（约十九34）；现今，祂是赐生命的灵，正借着圣别、浸透、变化、长大和建造，圣化召会；将来，祂是新郎，要将召会献给自己作配偶，好得着满足。所以基督对召会的爱是着圣别并圣化召会，祂的圣别并圣化是为着将召会献给自己。

召会...就是新妇...。这一面启示：召会出自基督，如同夏娃出自亚当（创二21~22）；召会与基督有同一的生命和性情，并作祂的配偶，与祂成为一，如同夏娃与亚当成为一体（24）（弗五27注1，注3）。

就人来说，创世记二章的末了是很容易明白的，因为这里说到婚姻的故事。亚当已经创造出来了，但他还没有妻子，所以神给他预备一个妻子。...我们若读完整本圣经，就会领会创世记二章的婚姻...是个譬喻。...以后在旧约里，神告诉祂的百姓说，“因为造你的，是你的丈夫。”（赛五四5）人的创造者是人的丈夫，这就是说，在宇宙中独一的男人乃是神自己。神所造的男人实际上不是男人，乃是女人。...首先，神是造我的神；其次，祂成了我的救赎主；现在，祂是我的丈夫（创世记生命读经，二六一至二六二页）。

参读：创世记生命读经·第十七篇。

54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression. (Exo. 20:6, footnote 2)

In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ's loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself. (Eph. 5:27, footnote 1)

Another aspect of the church...[is] the bride. This aspect reveals that the church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22), that it has the same life and nature as Christ, and that it becomes one with Him as His counterpart, as Eve became one flesh with Adam (Gen. 2:24). (Eph. 5:27, footnote 2)

Humanly speaking, the end of Genesis 2 is easy to understand because it relates the story of a marriage. Adam was created, but he had no wife. Thus, God provided a wife for him....If we read through the whole Bible, we will realize that the marriage found in Genesis 2 is...an allegory....Later in the Old Testament God told His people, "For your Maker is your Husband" (Isa. 54:5). Man's Creator is his Husband, meaning that in the universe the unique man is God Himself. The man created by God actually is not a man, but a woman....Firstly, God was my Creator. Secondly, He became my Redeemer. Now He is my Husband. (Life-study of Genesis, pp. 213-214)

Further Reading: Life-study of Genesis, msg. 17

### 晨兴喂养

创二 18 “耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶。”

22 “耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。”

亚当在〔创世记二章十八节〕预表神在基督里是真正、宇宙的丈夫，正为祂自己寻找妻子（罗五 14，参赛五四 5，约三 29，林后十一 2，弗五 31~32，启十九 7，二一 9）。亚当需要妻子，预表并描绘神在祂的经纶里，需要得着妻子作祂的补满（圣经恢复本，创二 18 注 1）。

### 信息选读

在创造的时候，人有两个，一个是亚当，...还有一个女人，就是夏娃。在创世记二章，神仔细地提起创造女人的事。到以弗所五章，就说夏娃是指着召会说的。由此可见神永远的旨意，一部分是借着基督成功的，另一部分是借着召会成功的。所以，要明白召会在地上如何成功神的旨意，就得从夏娃身上学功课。...我们在这里所注意的，不是基督的工作，乃是召会在这个工作里，当站在什么地位上。

我们读创世记二章十八至二十四节，再读以弗所五章二十二至三十二节。在创世记二章里有一个女人，在以弗所五章里也有一个女人。第一个女人是预表—夏娃预表召会。第二个女人就是第一个女人。第一个女人是神在创世以前就定规的，是在堕落之前就显出来的。第二个女人也是在创世以前就定规的，却是在堕落之后才显出来的。虽然一个是显在堕落之前，一个是显在堕落之后，但在神的眼

### Morning Nourishment

Gen. 2:18 "And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart."

22 "And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man."

Adam [in Genesis 2:18] typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself (Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 19:7; 21:9). Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His complement. (Gen. 2:18, footnote 1)

### Today's Reading

Besides Adam in the creation, there was also the woman, Eve. God very carefully recorded the creation of this woman in Genesis 2, and when we come to Ephesians 5 we are clearly told that Eve typifies the church. Therefore, we can see that God's eternal will is achieved partly through Christ and partly through the church. In order for us to understand how the church can achieve God's will on earth, we must learn from Eve....We will not consider [the type of Adam] here; rather, the emphasis is upon Eve. We are not focusing our thoughts upon the work of Christ, but upon the position the church occupies in relation to that work.

When we read Genesis 2:18-24 and Ephesians 5:22-32 we find that a woman is mentioned in both places....The first woman is a sign typifying the church; the second woman is the first woman. The first woman was planned by God before the foundation of the world and appeared before the fall. The second woman was also planned before the foundation of the world, but was revealed after the fall. Although one appeared before the fall and the other after, there is no difference in God's sight: the church is the Eve of Genesis 2. God created Adam to typify Christ; God also created Eve to typify the church.

光中看来，并没有分别。召会就是创世记二章里的夏娃。神造亚当预表基督，神又造夏娃预表召会。神的目的是不需要基督来成功，并且也需要召会来成功。...神造召会的目的，就是要她作基督的伴侣〔18〕。基督自己不过是一半，基督还有另外一半，就是召会。神说，“那人独居不好”，从神的眼光看来，光有基督还不好。创世记二章十八至二十四节是追述第六天的事。神在第六天造亚当，造好以后，好像神在那里想一想，说，不好，这人独居不好，于是就为亚当造了夏娃，这样才算完全了。到了这个时候，才是一章末了所说的，“神看一切所造的都甚好。”〔31〕所以光有亚当，或者说光有基督，还不够满足神的心。在神看来，必须有夏娃，有召会，才够满足祂的心。

耶和華神说，“那人独居不好”，换句话说，神是要得着亚当和夏娃。神的目的是要得着一个得胜的基督，加上一个得胜的召会；神的目的是要得着一个胜过魔鬼工作的基督，加上一个推翻魔鬼工作的召会；神的目的是要得着一个掌权的基督，和一个掌权的召会。这是神所预定的事。神在祂心里这样定规，这是神为着祂自己的称心而作的，这是神为着祂自己的快乐而作的。神要这样作，所以才这样作。神要有一个基督，祂也要有一个与基督一样的召会。神不只要基督掌权，并且要召会和基督一同掌权。就是在荣耀里，基督也需要伴侣。基督争战需要伴侣，得荣耀也需要伴侣。神所要求于召会的，是一切和基督一样。神要基督有一个伴侣（倪柝声文集第二辑第十四册，二九至三一页）。

参读：倪柝声文集第二辑第十四册，第二章。

God's purpose is not only accomplished by Christ but is also accomplished by the church....God's purpose in creating the church is that she may be the help meet of Christ [Gen 2:18]. Christ alone is only half; there must be another half, which is the church. God said, "It is not good for the man to be alone." This means that in God's sight Christ alone is not good enough. Genesis 2:18-24 reiterates the events of the sixth day of creation. On the sixth day God created Adam, but afterward it seems that He considered a little and said, "No, it is not good that the man should be alone." Therefore, He created Eve for Adam. By then, everything was completed, and we find that Genesis 1 ends with this record: "And God saw everything that He had made, and indeed, it was very good" (v. 31). From this we realize that having Adam alone, or we may say, having Christ alone, is not enough to satisfy God's heart. With God there must also be Eve, that is, there must also be the church. Then His heart will be satisfied.

The Lord God said, "It is not good for the man to be alone." In other words, God desired to have both Adam and Eve. His purpose is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church which has overthrown the work of the devil. His purpose is to have a ruling Christ and a ruling church. This is what God planned for His own pleasure, and He has performed it for His own satisfaction. It has been done because God desired to do it. God desired to have Christ, and God also desired to have a church which is exactly like Christ. God not only desired that Christ would have dominion; He also wants the church to have dominion. God allows the devil on earth because He said, "Let them," Christ and the church, "have dominion." God purposed that the church, as Christ's counterpart, should take part in dealing with Satan. If the church does not match Christ, God's purpose will not be fulfilled. In warfare Christ needs a help meet, and even in glory He also needs a help meet. God requires the church to be the same as Christ in every respect. It is God's desire that Christ should have a help meet. (CWWN, vol. 34, pp. 25-26)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 2



创二 19~21 “耶和华神把祂用土所造的野地各样走兽，和空中各样飞鸟，都带到那人面前，看他叫什么；...只是亚当没有找到一个帮助者作他的配偶。耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。”

神要为自己产生一个补满，就首先成为人（约一 14），由神创造亚当所预表（罗五 14）。这里亚当沉睡，为着产生夏娃作他的妻子，预表基督在十字架上的死，为着产生召会作祂的配偶（弗五 25~27）。借着基督的死，祂里面的神圣生命得以释放；借着祂的复活，祂释放的神圣生命得以分赐到祂的信徒里面，为着构成召会（见约十九 34 注 1）。借着这样的过程，神在基督里已经把祂自己连同祂的生命和性情，作到人里面，使人可以在生命和性情上与神一样，好作祂的配偶与祂相配（圣经恢复本，创二 21 注 1）。

### 信息选读

亚当需要一个配偶，神怎样作呢？...〔按照创世记二章十九至二十节，〕神将各样的活物都带到亚当前面，但是没有一个是亚当的配偶。所有用土造的活物，都不能作亚当的配偶。

〔所以，〕“耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。”〔21~23〕这就是亚当的配偶，这就是预表以弗所五章所说的召会。

### Morning Nourishment

Gen. 2:19-21 "Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them...But for Adam there was not found a helper as his counterpart. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place."

In order to produce a complement for Himself, God first became a man (John 1:14), as typified by God's creation of Adam (Rom. 5:14). [In Genesis 2:21] Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27). Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church (see footnote 341 in John 19). Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart. (Gen. 2:21, footnote 1)

### Today's Reading

Adam needed a help meet. What did God do to meet this need? [According to] Genesis 2:19-20,...God brought every kind of living creature before Adam, but Adam could not find his help meet among them. None of the living creatures made out of earth could be a help meet for Adam.

Therefore, “Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place. And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken” (vv. 21-23). This one was Adam's help meet and the figure of the church in Ephesians 5. The Bible says very clearly that all

这里说得很清楚，凡是用土造的，凡不是从亚当身上取出来的，都不能作亚当的配偶。所有的走兽、牲畜、飞鸟都是用土造的，都不是从亚当身上取出来的，它们都不能作亚当的配偶。我们要记得，夏娃是用亚当的肋骨造的，亚当是夏娃的原料。这就是说，召会是从基督出来的，出于基督的才是召会，不出于基督的就不是召会。

创世记一章二十六节说，“神说，我们要按着我们的形像，照着我们的样式造人，使他们...” 这里造人的“人”在希伯来文圣经里是单数的，可是下面的代名词却变成了复数的“他们”。二十七节又有同样的情形：“神就按着自己的形像创造人，乃是按着神的形像创造他；创造他们有男有女。” 这里的名词“人”是单数的，而下文的代名词却变成了复数的“他们”。这给我们看见：神是造一个人，但也是造两个人。一个人就是两个人，两个人就是一个人。为什么？因为夏娃是在亚当里。

神如何造“人”，神也如何造“他们”。不只是造亚当一个人而已，并且夏娃也包括在里面。“神...按着自己的形像创造人”〔27〕，这“人”是单数的，是预表基督；“乃是按着神的形像创造他；创造他们...” 这“他们”是复数的，预表基督与召会。神不只要独生子，神并且要众子；那一个儿子如何，众子也必如何。在这里给我们看见，如果召会没有达到基督那样的地步，神就不放手，神的工作就没有完成。不只亚当像神，夏娃也像神。不只基督一个人有神的生命，召会也有神的生命。

从亚当身上造出夏娃，这是预表从基督身上造出召会。夏娃是用亚当的肋骨造的，夏娃乃是从亚当产生的，夏娃还是亚当。所以召会是什么？召会是基督的另一个样子，因为夏娃就是亚当的另一个样子（倪柝声文集第二辑第十四册，三一至三三页）。

参读：倪柝声文集第二辑第十四册，第二章。

of the things made of earth and not taken out of the body of Adam could not be his help meet. All the beasts of the field, the cattle, and the birds of the air were made of earth. They were not taken out of Adam; therefore, they could not be the help meet to Adam. We must remember that Eve was formed out of a rib taken from Adam; therefore, Eve was the constituent of Adam. This means that the church comes out of Christ. Only that which is out of Christ can be the church. Anything that is not of Christ is not the church.

Genesis 1:26 says, “And God said, Let Us make man in Our image, according to our likeness; and let them...” In the Hebrew language the word “man” is singular, but immediately following, the plural pronoun “them” is used. The same pattern is used in verse 27 which says, “And God created man in His own image; in the image of God He created him; male and female He created them.” The noun “man” is singular, but the following pronoun “them” is plural. God created one man; but we can also say that He created two! One is two, and yet the two are one because Eve was in Adam.

The way God created “man” is the same way He created “them.” Not only was Adam created, but Eve also was included in him. “God created man in His own image” [v. 27]. This “man” is singular and typifies Christ. “In the image of God He created...them.” “Them” is plural and typifies Christ and the church. God not only wants to have an only begotten Son; He also wants many sons. The many sons must be just like the one Son. From these verses we see that if the church is not in a state which corresponds with Christ, God will not rest and His work will not be completed. Not only is Adam in the image of God; so also is Eve. Not only does Christ have the life of God; the church also has God's life.

The fact that Eve was made from Adam signifies that the church is made from Christ. Eve was made with Adam's rib. Since Eve came out from Adam, she was still Adam. Then what is the church? The church is another form of Christ, just as Eve was another form of Adam. (CWWN, vol. 34, pp. 27-28)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 2

创二 22~24 “耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。因此，人要离开父母，与妻子联合，二人成为一体。”

创世记二章是一幅基督的新妇如何产生的图画。在神为亚当预备新妇以前，祂将各样的走兽和动物带到亚当面前，亚当给每一个都起了名。但这些受造之物中没有一个与亚当相配，它们不能作他的配偶（19~20）。然后神使亚当沉睡（21）。亚当是基督的预表（罗5:14），他的沉睡是基督之死的预表。在圣经里，沉睡的意思就是死（林前十五 18，帖前四 13~16，约十一 11~14）（圣经中关于生命的重要启示，一七页）。

### 信息选读

有一天真亚当被摆在十字架上，祂在上面睡了六小时，从上午九时到午后三时（可十五 25、33）。这是创世记二章所说，“耶和华神使那人沉睡，...于是取了他的一条肋骨”（21），为他建造一个妻子的话所表征的。亚当的沉睡是基督为产生召会死在十字架上的预表。这就是基督那释放生命、分赐生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麦子落在地里死了，长起结出许多子粒（约十二 24），好作成饼，就是身体——召会（林前十 17）所表征。...首先，神成为人；其次，这位有神圣生命和性情的人，经过死与复活，繁增到许多信徒里面，使他们成为众肢体，组成真夏娃，和祂相配，成为祂的补满。借着这

### Morning Nourishment

Gen. 2:22-24 "And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. And the man said, This time this is bone of my bones and flesh of my flesh; this one shall be called Woman because out of Man this one was taken. Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh."

In Genesis 2 there is the picture of how the bride of Christ comes into being. Before God prepared a bride for Adam, He brought all the animals to Adam, and Adam named each one. But none of these created things matched Adam, and they could not be his counterpart (vv. 19-20). Then God caused a deep sleep to fall upon Adam (v. 21). Adam is a type of Christ (Rom. 5:14), and his sleep is a type of Christ's death. In the Bible sleep means death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14). (CWWL, 1969, vol. 2, p. 401)

### Today's Reading

One day the real Adam was put to sleep on the cross where He slept for six hours, from nine o'clock in the morning until three o'clock in the afternoon (Mark 15:25, 33). This was signified by the phrase in Genesis 2 which said that "God caused a deep sleep to fall upon the man" and that "He took one of his ribs" to build him a wife (Gen. 2:21). That sleep of Adam's was a type of Christ's death on the cross for producing the church. This is the life-releasing, life-imparting, life-propagating, life-multiplying, and life-reproducing death of Christ, which is signified by a grain of wheat falling into the ground to die and to grow up in order to produce many grains (John 12:24) for the making of the loaf which is the Body, the church (1 Cor. 10:17)...Firstly, God became a man. Then this man with the divine life and nature was multiplied through death and resurrection into many believers who become the many members to compose the real Eve to match Him and to complement Him. It is through

样的过程，神在基督里带着祂的生命和性情，就作到人里面，使人有祂同样的生命和性情，好与祂相配，作祂的补满。

基督被钉十字架的末了，犹太人不愿意被钉罪犯的身体留在十字架上过安息日，就求彼拉多叫人打断他们的腿（约十九 31）。当兵丁来到耶稣那里，要打断祂的腿，发现祂已经死了，所以无须打断。这应验了经书所说的：“祂的骨头，一根也不可折断。”（约十九 32~33、36，出十二 46，民九 12，诗三四 20）然而兵丁用枪扎祂的肋旁，随即有血和水流出来（约十九 34）。血是为着救赎（来九 22，彼前一 18~19）。...在出埃及十七章六节，我们看到被击磐石（林前十 4）的预表。磐石被击打就裂开，流出活水。耶稣在十字架上也是被摩西的杖击打，那杖就是神的律法。祂裂开了。祂的肋旁被扎，水从那里流出来。这水是祂神圣生命的流，表征产生召会的生命。

这生命由那从亚当裂开的肋旁取出的肋骨所预表，夏娃是由这肋骨产生并建造的。因此，骨头预表神圣的生命，这生命由基督肋旁流出的水所表征。...祂肉身的生命被杀，但祂神圣的生命是无何能以折断的；这神圣的生命流出来，以产生召会。

当神在亚当沉睡中完成产生夏娃的工作后，亚当从沉睡中醒了过来。亚当的沉睡预表基督的死，因此他的醒过来表征基督的复活。亚当醒了以后，连同那出自于他的夏娃，成了另一个人。基督在复活以后，连同那出自于祂的召会，也成了另一个人。亚当如何从沉睡中醒来，娶夏娃作他的配偶，基督也从死人中复活，娶召会作祂的补满（创世记生命读经，二六八至二七〇页）。

参读：圣经中关于生命的重要启示，第二章。

this process that God in Christ has been wrought into man with His life and nature that man in life and nature can be the same as He is in order to match Him as His complement.

At the end of Christ's crucifixion, the Jews, who did not want the bodies of the crucified criminals to remain upon the cross on the Sabbath day, asked Pilate to have their legs broken (John 19:31). When the soldiers came to Jesus to break His legs, they found that He had died already and that there was no need for them to break His bones. This fulfilled the Scripture, which said, "No bone of His shall be broken" (John 19:32-33, 36; Exo. 12:46; Num. 9:12; Psa. 34:20). Nevertheless, the soldiers pierced His side and blood and water came out (John 19:34). The blood was for redemption (Heb. 9:22; 1 Pet. 1:18-19)...In Exodus 17:6 we find the type of the smitten rock (1 Cor. 10:4). After the rock was smitten, it was cleft, and living water came forth. Jesus on the cross was smitten with the rod of Moses, that is, by the law of God. He was cleft. His side was pierced, and water came forth. This water was the flow of His divine life signifying the life which produces the church.

This life was typified by the rib, a piece of bone taken out of Adam's opened side, of which Eve was produced and built. Hence, the bone typifies the divine life that is signified by the water flowing out of Christ's side....His physical life was killed, but nothing could break His divine life which flows out to produce the church.

After God finished the work of producing Eve during Adam's sleep, Adam awoke from his sleep. As Adam's sleep typifies the death of Christ, so his waking signifies the resurrection of Christ. After waking, Adam became another person with Eve produced out of him. After His resurrection Christ also became another person with the church brought forth out of Him. As Adam eventually awoke from his sleep to take Eve as his counterpart, so Christ was also resurrected from the dead to take the church as His complement. (Life-study of Genesis, pp. 219-220)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 2

约十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

36 “这些事发生，为要应验经书：“祂的骨头，一根也不可折断。””

基督在十字架上“沉睡”时，有东西从祂肋旁出来。约翰十九章三十四节告诉我们，兵丁扎祂的肋旁，就有血和水流出来。...直到创世记三章，罪才进来。因此，从亚当肋旁取出来的，乃是没有血的肋骨。然而，到基督在十字架上“沉睡”的时候，有罪的问题。因此，祂的死必须对付罪这个问题。血从基督的肋旁流出来乃是为着救赎。水随着血流出来，就是涌流的生命，是为产生召会。这神圣、涌流、非受造的生命，由取自亚当肋旁的肋骨所表征（圣经中关于生命的重要启示，一七页）。

### 信息选读

当主耶稣被钉在十字架上时，有另外两个人与祂一同被钉。那两个人的腿在临死时被打断，但兵丁来到主耶稣那里，看见祂已经死了，就不打断祂的腿。这应验了那预言，就是祂的骨头，一根也不可折断（约十九 31~33）。因此，取自亚当肋旁的骨头，表征主那没有折断、不可折断的复活生命。祂复活的生命是不可折断的。取自亚当的肋骨表征复活的生命，神用亚当的肋骨建造一个女人。现今神用基督复活的生命建造召会。正如夏娃是亚当的一部分，照样，召会是基督的一部分。夏娃是亚当骨中的骨，肉中的肉。今天我们作为召会，乃是基督的一部分（弗五 30~32）。

我们接受主耶稣，祂就进入我们里面作复活的生命，不可折断的生命。变化我们的就是这生命。

### Morning Nourishment

John 19:34 "But one of the soldiers pierced His side with a spear, and immediately there came out blood and water."

36 "For these things happened that the Scripture might be fulfilled: "No bone of His shall be broken.""

When Christ was "sleeping" on the cross, something came out of His side. John 19:34 tells us that when the soldier pierced His side, out came blood and water....It was not until Genesis 3 that sin came in. Thus, all that came out of Adam's side was the rib without the blood. However, by the time that Christ was "sleeping" on the cross, there was the problem of sin. Thus, His death must deal with this sin problem. The blood came out of Christ's side for redemption. Following the blood, the water came out, which is the flowing life to produce the church. This divine, flowing, uncreated life is typified by the rib taken out of Adam's side. (CWWL, 1969, vol. 2, p. 401)

### Today's Reading

When the Lord Jesus was dying on the cross, two others were dying with Him. Their legs were broken, but when the soldiers came to the Lord Jesus, He was already dead and there was no need to break His bones. This fulfilled the prophecy that not one of His bones would be broken (John 19:31-33). Thus, the bone taken out of Adam's side signifies the Lord's unbroken, unbreakable, resurrection life. His resurrection life is unbreakable. The rib taken out of Adam signifies the resurrection life, and God built a woman with the rib of Adam. Now God builds up the church with the resurrection life of Christ. Just as Eve was a part of Adam, so the church is a part of Christ. Eve was bone of Adam's bones and flesh of Adam's flesh. Today we as the church are a part of Christ (Eph. 5:30-32).

When we received the Lord Jesus, He came into us as the resurrection life, the unbreakable life. It is this life that transforms us. This life is the

这生命是生命树·生命河·供应我们并在我们里面涌流·以变化我们的生命。日复一日·我们享受这涌流·神圣·非受造·不可折断的生命·我们就被变化。罗马十二章二节和林后三章十八节提到并启示这变化。我们被变化·也就被建造到召会里·成为新妇·作基督的配偶来满足祂。创世记二章的末了是夏娃·全本圣经的末了是新耶路撒冷·她是终极的夏娃·是借着基督复活的生命产生宝贵的材料·所建造宇宙新妇的终极完成。

这新妇·就是新耶路撒冷·要完成神定旨的两方面。首先·新耶路撒冷有神完全的形像·作神完全的彰显(启二一11·参四3)。其次·这新耶路撒冷征服仇敌·克服地·并对全宇宙施行神的权柄·尤其是对爬物(二二5·二一15·参二一8·二十10·14~15)。...愿我们都被带进对这涌流·变化和建造之生命的享受和经历中·预备好作那把基督带回来的新妇(圣经中关于生命的重要启示·一七至一九页)。

[在创世记二章二十二至二十三节里的女人·]希伯来文·Ishshah·伊施沙...正如夏娃是亚当的扩增·召会作为新妇·乃是作为新郎之基督的扩增。...[在二十三至二十四节里的人·]希伯来文·Ish·伊施·...与本章别处翻作“人”的“亚当”这字不同(圣经恢复本·创二23注1·注2)。

召会一点不差是出于基督的纯产物。这由创世记的夏娃所预表。夏娃完全·纯粹是从亚当产生出来的(二21~24)。在夏娃里面没有别的·只有亚当。除了亚当的元素以外·在夏娃里面没有别的元素。凡夏娃里面所有的·凡夏娃所是的·全是亚当。夏娃是亚当完全的复制。亚当和夏娃乃是基督和召会的预表(弗五30~32·创二22~24)。召会也必须只是一种元素—基督的元素。在召会里·除了基督的元素以外·不该有别的元素。...任何基督以外的事物·都不是召会(长老训练第二册·三七至三八页)。

参读：圣经中关于生命的重要启示·第二章。

tree of life, the river of life, the very life that supplies us and that flows within us to transform us. Day by day as we enjoy this flowing, divine, uncreated, unbreakable life, we are being transformed. This transformation is mentioned and revealed in Romans 12:2 and 2 Corinthians 3:18. As we are being transformed, we are also being built into the church to be the bride to satisfy Christ as His counterpart. At the end of Genesis 2 is Eve, and at the end of the entire Bible is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the universal bride built up with precious materials produced by the resurrection life of Christ.

This bride, the New Jerusalem, will fulfill the two aspects of the purpose of God. First, the New Jerusalem will be the full expression of God in God's full image (Rev. 21:11; cf. 4:3). Second, this New Jerusalem will subdue the enemy, conquer the earth, and exercise God's authority over the entire universe, especially over the creeping things (22:5; 21:15; cf. 21:8; 20:10, 14-15)...May we all be brought into the enjoyment and experience of this flowing, transforming, and building life to be prepared as the bride that will bring Christ back. (CWWL, 1969, vol. 2, pp. 401-402)

[In Genesis 2:22-23 woman in Hebrew is] Ishshah....Just as Eve was the increase of Adam, the church as the bride is the increase of Christ as the Bridegroom....[In Genesis 2:23-24 man in Hebrew is] Ish,...different from the word adam, translated man elsewhere in the chapter. (Gen. 2:23, footnotes 1 and 2)

The church is nothing more than a pure product out of Christ. This is typified by Eve in the book of Genesis. Eve was fully, completely, and purely produced out of Adam (Gen. 2:21-24). Within Eve there was nothing else but Adam. Besides the Adamic element, there was no other element in Eve. Whatever was in Eve and whatever Eve was was Adam. Eve was a full reproduction of Adam. Adam and Eve are a type of Christ and the church (Eph. 5:30-32; Gen. 2:22-24). The church must also be one element—the element of Christ. Other than Christ's element there should be no other element in the church....Anything that is other than Christ is not the church. (Elders' Training, Book 2: The Vision of the Lord's Recovery, p. 37)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 2

约三 29~30 “娶新妇的，就是新郎；...祂必扩增，我必衰减。”

启二二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

召会完全是个在复活里的实体；她不是天然的，也不属于旧造。召会是一个新造，是在基督的复活里并凭着复活的基督造成的。...除了看见召会是在基督的复活里产生的以外，我们也必须看见召会在哪里。今天召会乃是在升天的基督里。以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全、纯粹属于基督的元素，完全在复活里，完全与基督一同留在诸天界里。基督与复活这两个辞都是名词，在中文里没有用作形容词。因此，我们必须发明一些新语汇，来表达这样一个召会的异象。我们可以说，今天召会是基督的、复活的、属天的。这三个形容词可以描述圣经所表达的事实。召会是属基督的；召会是属复活的；召会是属诸天的。召会是基督的、复活的、属天的。召会没有基督以外的元素。这样的异象要管治你到极点，并排除一切不是基督的、复活的、属天的事物（长老训练第二册，三八至三九页）。

### 信息选读

夏娃如何是亚当的补满，召会照样是基督的补满。按寓意说，基督教中有许多东西不过是“马、牛、乌龟、鸽子”，因为那些都不是出于基督，不能与基督相配。只有

### Morning Nourishment

John 3:29-30 "He who has the bride is the bridegroom....He must increase, but I must decrease."

Rev. 22:17 "And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely."

The church is an entity absolutely in resurrection; it is not natural, nor is it of the old creation. The church is a new creation created in Christ's resurrection and by the resurrected Christ...In addition to seeing that the church was produced in Christ's resurrection, we must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ. The English language does not give us adequate adjective forms for the nouns Christ and resurrection. We must, therefore, invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is "Christly," "resurrectionly," and heavenly. These three adjectives describe the fact conveyed in the Bible. The church is of Christ; the church is of resurrection; the church is of the heavens. The church is Christly, resurrectionly, and heavenly. With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens). (Elders' Training, Book 2: The Vision of the Lord's Recovery, p. 38)

### Today's Reading

In the same way that Eve was the complement of Adam, the church is the complement of Christ. Figuratively speaking, so many things in Christianity are just "horses, cattle, turtles, doves" because they are not out of Christ and

那由基督重生，凭基督活着的召会，才能与基督相配，并作祂的补满。当基督看到这个，祂必定会说，“这一次这是我骨中的骨，肉中的肉。”（参弗五 30，有古卷下加，就是祂的骨，祂的肉）（创世记生命读经，二六七页）。

亚当和夏娃成为一体，一个完整的单位，乃是神与人联结为一的表号。要来的新耶路撒冷，将是神与人永远的联结，是宇宙对偶，作神性和人性所组成的完整单位（圣经恢复本，创二 24 注 1）。

亚当和夏娃成为一，过着夫妻在一起的婚姻生活。这描绘在新耶路撒冷里，经过过程并终极完成之救赎的三一神，乃是宇宙丈夫，要与祂所救赎、重生、变化并荣化作妻子的人，过婚姻生活，直到永远（创二 25 注 1）。

在启示录二、三章里，是那灵向众召会说话；到本书末了，是那灵和新妇（召会）如同一人说话。这指明召会对那灵的经历已经进步到与那灵，就是三一神终极的表现，成为一了。

圣经整体的启示，乃是给我们看见一对宇宙夫妇爱的故事，就是那创造宇宙和万有的主宰，经过成为肉体、历尽人生、钉死十架、从死复活、升上高天种种过程的父、子、灵三一神，终极成为那赐生命之灵者，与经过创造、救赎、重生、变化、得荣的灵、魂、体三部分人，终极构成彰显神之召会者，成为婚配，在那无尽的永世里，以那神圣、永远、荣耀无比的生命，过那神人调为一灵，卓越绝顶、福乐盈溢的生活（启二二 17 注 1）。

参读：长老训练第二册，第三章。

cannot match Christ. Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him. When Christ sees this, He surely says, "This time this is bone of my bones and flesh of my flesh" (Eph. 5:30; [Gen. 2:23]). (Life-study of Genesis, p. 218)

Adam and Eve becoming one flesh, one complete unit, is a figure of God and man being joined as one. The coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity. (Gen. 2:24, footnote)

Adam and Eve, being one, lived a married life together as husband and wife. This portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever. (Gen. 2:25, footnote)

In [Revelation 2 and 3] it was the Spirit speaking to the churches; here [Rev. 22:17], at the end of the book, it is the Spirit and the bride, the church, speaking together as one. This indicates that the church's experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God.

The entire revelation of the Bible shows us the love story of a universal couple. That is, the sovereign Lord, who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy. (Rev. 22:17, footnote 1)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3



## WEEK 8 — HYMN

### Hymns, #819

594

### 召 会 — 基督的扩增

8 5 8 5 (英 819)

F 大调

3/4

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 一 身 体 乃 是 人 的 丰 满, 表 现 人 生 命;  
 3 4 3 | 2 - 2 | 2 3 2 | 2 - 1 | 1 7 1 | 3 - 2 | 1 - - ||  
 照 样, 召 会 是 主 身 体, 使 祂 得 显 明。

二 夏娃乃是亚当一部, 出自于亚当;  
 教会也是基督扩增, 出于祂肋旁。

三 一粒麦子落地死了, 结出许多粒;  
 许多子粒磨粉相调, 就成为一体。

四 照样基督死而复活, 也得了繁生;  
 许多信徒成为一身, 来将祂表明。

五 葡萄树的许多枝子, 乃是树开展,  
 与树合一, 住树里面, 结果显丰满。

六 照样, 基督许多肢体 也是祂扩大,  
 与祂成一, 活在祂里, 使祂得发达。

七 繁殖、扩增、开展、普及、 长大与表现、  
 复本、再世、继续、富余、 扩大与丰满:

八 这是教会之于基督, 使神得荣耀;  
 借着祂所救赎的人, 永远来显照。

九 乃是基督与祂教会— 神的大奥秘;  
 乃是神性与我人性, 相调成为一。

1

**As the body is the fulness  
 To express our life,  
 So to Christ the Church, His Body,  
 Doth express His life.**

2

**E'en as Eve is part of Adam  
 Taken out of him,  
 So the Church is Christ's own increase  
 With Himself within.**

3

**As from out the buried kernel  
 Many grains are formed,  
 As the grains together blended  
 To a loaf are formed;**

4

**So the Church, of many Christians,  
 Christ doth multiply,  
 Him expressing as one Body,  
 God to glorify.**

5

**As the branches of the grapevine  
 Are its outward spread,  
 With it one, abiding, bearing  
 Clusters in its stead;**

6

**So the Church's many members  
 Christ's enlargement are,  
 One with Him in life and living,  
 Spreading Him afar.**

7

**Fulness, increase, duplication,  
 His expression full,  
 Growth and spread, continuation,  
 Surplus plentiful,**

8

**Is the Church to Christ, and thereby  
 God in Christ may be  
 Glorified thru His redeemed ones  
 To eternity.**

9

**Thus the Church and Christ together,  
 God's great mystery,  
 Is the mingling of the Godhead  
 With humanity.**



读经：创三 15，约十二 31，十六 11，来二 14，约壹三 8，启十二

### 纲 目

#### 周 一

壹 “我又要叫你 [蛇] 和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟”——创三 15：

一 这里女人首先表征夏娃，然后表征童女马利亚，就是主耶稣的母亲（加四 4）；她也表征神所有的子民，就是那些在神面前站在女人的地位信靠神的人：

1 蛇和女人彼此为仇，就是撒但和所有神的子民彼此为仇——启十二 4。

2 蛇对神子民的仇恨和争战，开始于撒但鼓动该隐杀害亚伯，历经所有的世代，直到撒但永远被扔在火湖里——创四 8，约壹三 12，启二十七 ~ 10。

二 蛇的后裔乃是跟随撒但的人——创三 15，约八 44：

Scripture Reading: Gen. 3:15; John 12:31; 16:11; Heb. 2:14; 1 John 3:8; Rev. 12

### Outline

#### DAY 1

**I. “I will put enmity / Between you [the serpent] and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel”—Gen. 3:15:**

A. *The woman here signifies first Eve and then the virgin Mary, the mother of the Lord Jesus (Gal. 4:4); she also signifies all the people of God who take the position of a woman before Him, trusting in Him:*

1. The enmity between the serpent and the woman is the enmity between Satan and all God's people—Rev. 12:4.

2. The serpent's hating and fighting against God's people began when Satan instigated Cain to murder Abel and continues through all the generations until Satan is cast into the lake of fire for eternity—Gen. 4:8; 1 John 3:12; Rev. 20:7-10.

**B. The serpent's seed are the people who follow Satan—Gen. 3:15; John 8:44:**

1 因着古蛇撒但已经将他自己作为罪，注射到人的肉体里，所有的人在神眼中就都成了蛇——启十二 9，二十 2，罗七 18，太二三 33。

2 他们既是撒但的跟随者，生来就是他的儿子，他的后裔；因此，他们有蛇的性情和生命；他们受撒但利用，逼迫女人的后裔并与其争战——三 7，十三 38，约八 44，约壹三 10。

### 三 女人的后裔就是成为肉体的耶稣基督，也是得胜的信徒——加四 4，启十二 5：

1 女人的后裔就是主耶稣，祂乃是神，由童女马利亚所生，成为人，如以赛亚七章十四节所预言，在马太一章二十三节得应验，并在加拉太四章四节得印证；因此，创世记三章十五节里的应许指明，神要亲自来成为人的后裔，伤那破坏人之蛇的头。

2 至终，女人的后裔要扩大，包括得胜的信徒，就是神子民中较刚强的部分，由启示录十二章五节的男孩子所表征。

### 四 按照创世记三章十五节，女人的后裔要伤蛇的头，蛇要伤他的脚跟：

1 女人的后裔伤蛇的头，乃是借着主耶稣在十字架上的死，毁坏那掌死权的撒但——来二 14，约壹三 8。

2 主在十字架上毁坏蛇的时候，蛇也伤了祂的脚跟，意思是说，借着把祂的脚钉在十字架上而伤了祂——诗二二 16。

1. Because Satan, the old serpent, has injected himself as sin into man's flesh, all men have become serpents in the eyes of God—Rev. 12:9; 20:2; Rom. 7:18; Matt. 23:33.

2. As Satan's followers, they are his sons, his seed, by birth; thus, they have the serpentine nature and life, and they are used by Satan to persecute and fight against the woman's seed—3:7; 13:38; John 8:44; 1 John 3:10.

### C. *The seed of the woman is the incarnated Jesus Christ and also the overcoming believers—Gal. 4:4; Rev. 12:5:*

1. The seed of the woman is the Lord Jesus, who as the very God was born of the virgin Mary to be a man, as prophesied in Isaiah 7:14, fulfilled in Matthew 1:23, and confirmed in Galatians 4:4; thus, the promise in Genesis 3:15 indicates that God Himself would come to be a human seed to bruise the head of the damaging serpent.

2. Ultimately, the seed of the woman is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child in Revelation 12:5.

### D. *According to Genesis 3:15, the seed of the woman would bruise the serpent on the head, and the serpent would bruise him on the heel:*

1. The bruising of the serpent's head by the seed of the woman is the destroying of Satan, the one who has the might of death, by the Lord Jesus through His death on the cross—Heb. 2:14; 1 John 3:8.

2. While the Lord was destroying the serpent on the cross, the serpent bruised His heel, that is, wounded Him by nailing His feet to the cross—Psa. 22:16.

贰 创世记三章十五节的后裔，在启示录十二章得着完满的发展：

一 启示录十二章里宇宙光明妇人连同她的男孩子与大红龙争战的异象，包括从创世记三章十五节直到这世代末了的所有世代—启十一 15，十二 10。

二 “天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。她怀了孕” — 1 ~ 2 节上：

1 这光明的妇人是一个集体、宇宙的妇人，象征神全体的子民—1 节。

2 神的心意是要借着宇宙的妇人产生男孩子，就是神子民中较刚强的部分，神要用这男孩子打败祂的仇敌，带进祂的国—10 ~ 11 节。

3 历代神的子民一直忍受生产之苦，以产生男孩子，好为神的国争战—赛二六 17 ~ 18，耶六 24，十三 21，三十 6，弥四 9 ~ 10，五 3，加四 19。

### 周 三

4 要产生男孩子，在神的子民中至少要有一部分人，回到妇人的正确地位上，在实际并实行上成为妇人的一部分—林后十一 2，弗五 24。

三 “天上现出另一个异象来，看哪，有一条大红龙，...龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子” — 启十一 3 上、4 下：

1 龙象征神的仇敌，称为魔鬼和撒但；蛇是狡猾的，

## II. The seed in Genesis 3:15 is fully developed in Revelation 12:

A. *The vision in Revelation 12 of the universal bright woman with her man-child warring against the great red dragon covers all the generations from Genesis 3:15 until the end of this age—Rev. 11:15; 12:10.*

B. *“A great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; and she was with child”—vv. 1-2a:*

1. This bright woman is a collective, universal woman signifying the totality of God’s people—v. 1.

2. God’s intention is, through the universal woman, to bring forth the man-child—the stronger part of God’s people—whom He will use to defeat His enemy and bring in His kingdom—vv. 10-11.

3. Throughout all generations God’s people have been suffering the travail of delivery to bring forth the man-child to fight for God’s kingdom—Isa. 26:17-18; Jer. 6:24; 13:21; 30:6; Micah 4:9-10; 5:3; Gal. 4:19.

### DAY 3

4. For the bringing forth of the man-child, there is the need for at least a portion of God’s people to come back to the proper standing of the woman and become part of the woman in an actual and practical way—2 Cor. 11:2; Eph. 5:24.

C. *“Another sign was seen in heaven; and behold, there was a great red dragon...The dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child”—Rev. 12:3a, 4b:*

1. The dragon signifies God’s enemy, called the Devil and Satan; the serpent is the

而龙是残忍的—9 节，创三 1，林后十一 3。

2 我们需要看见异象，就是在宇宙中，在作为妇人的神子民与作为龙的蛇之间，正进行着猛烈的争战—创三 15，启十二 17：

## 周 四

a 创世记三章十五节所说，蛇和女人的后裔彼此为仇，在启示录十二章显明了；这个为仇在这一章里完全应验了。

b 龙憎恨宇宙光明的妇人，攻击这妇人，企图吞吃她的孩子—4、13 ~ 17 节。

**四 “妇人生了一个男孩子，是将来要用铁杖辖管万国的” —5 节上：**

1 神需要男孩子打败祂的仇敌，并带进祂的国，使祂永远的定旨得以完成—10 节，弗三 11，提后一 9。

## 周 五

2 因着召会没有达到神的目的，神就拣选一班得胜者，他们能达到神的目的，并成就神的要求；这就是男孩子的原则—启十二 11，二 7、11、17、26 ~ 28，三 5、12、20 ~ 21。

3 启示录十二章里女人的后裔，不只是单个的基督，乃是团体的实体，就是团体的基督，包括基督作头，以及祂所有得胜的信徒作身体—西一 18：

## 周 六

a 启示录十二章五节里的男孩子乃是团体的；男孩子

subtle one, and the dragon is the cruel one—v. 9; Gen. 3:1; 2 Cor. 11:3.

2. We need to see the vision that in the universe a war is raging between God's people as the woman and the serpent as the dragon—Gen. 3:15; Rev. 12:17:

## DAY 4

a. The enmity between the serpent and the woman's seed mentioned in Genesis 3:15 is manifested in Revelation 12, where this enmity is fulfilled to the uttermost.

b. The dragon hates the universal bright woman, and he fights against her with the intention of devouring her child—vv. 4, 13-17.

*D. “She brought forth a son, a man-child, who is to shepherd all the nations with an iron rod”—v. 5a:*

1. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose might be accomplished—v. 10; Eph. 3:11; 2 Tim. 1:9.

## DAY 5

2. Because the church has not attained to God's purpose, God will choose a group of overcomers who will attain to His purpose and fulfill His demands; this is the principle of the man-child—Rev. 12:11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21.

3. The woman's seed in Revelation 12 is not only the individual Christ but is also a corporate entity, the corporate Christ, including Christ as the Head and all His overcoming believers as the Body—Col. 1:18:

## DAY 6

a. The man-child in Revelation 12:5 is corporate; the man-child is neither the

既不是指个人的主耶稣，也不是指与祂分开的得胜者，乃是指主耶稣同着得胜者—诗二 9，启二 27。

b 主耶稣乃是男孩子的头、中心、实际、生命和性情，而得胜者乃是男孩子的身体。

c 诗篇二篇八至九节，启示录二章二十六至二十七节，与启示录十二章五节指明，作为神受膏者的主耶稣、召会中的得胜者以及男孩子，要用铁杖辖管万国，因此证明主耶稣、得胜者和男孩子乃是一。

4 借着主在十字架上的死，古蛇撒但受了审判，被赶出去；那个审判最终要由得胜者作为男孩子，就是团体的女人后裔来执行—约十二 31，十六 11，启十二 9。

Lord Jesus individually nor the overcomers separate from Him but the Lord Jesus with the overcomers—Psa. 2:9; Rev. 2:27.

b. The Lord Jesus is the Head, the center, the reality, the life, and the nature of the man-child, and the overcomers are the Body of the man-child.

c. Psalm 2:8-9, Revelation 2:26-27, and 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one.

4. Through the Lord's death on the cross, Satan, the old serpent, was judged and cast out; that judgment will ultimately be carried out by the overcomers as the man-child, the corporate seed of the woman—John 12:31; 16:11; Rev. 12:9.





创三 15 “我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”

加四 4 “及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下。”

〔创世记三章十五节的〕女人首先表征夏娃，然后表征童女马利亚，就是主耶稣的母亲（加四 4）。她也表征神所有的子民，就是那些在神面前站在女人的地位信靠神的人，...由启示录十二章一节宇宙的妇人所代表。...因此，蛇和女人彼此为仇，就是撒但和所有神的子民彼此为仇。...蛇对神子民的仇恨和争战，开始于撒但鼓动该隐杀害亚伯（创四 8，约壹三 12），历经所有的世代，直到撒但永远被扔在火湖里（启二十 7~10）（圣经恢复本，创三 15 注 1）。

### 信息选读

蛇的后裔乃是跟随撒但的人。因着古蛇撒但（启十二 9，二十 2）已经将他自己作为罪，注射到人的肉体里（见罗七 18 注 2），所有的人在神眼中就都成了蛇（太二三 33）。他们既是撒但的跟随者，就是他的儿子，他的后裔，不是凭着收养，乃是凭着出生（三 7，十三 38，约八 44，约壹三 10）。因此，他们有蛇的性情和生命。他们受撒但利用，逼迫女人的后裔并与其争战。

女人的后裔就是成为肉体的耶稣基督，祂就是神，由童女马利亚所生，成为人，如以赛亚七章十四节所预言，在马太一章二十三节得应验，并在加拉太四章四节得印证。因此，〔创世记三章十五节〕的应许指明，神要亲自来成为人的后裔，伤那破坏人之蛇的头。至终，

### Morning Nourishment

Gen. 3:15 "And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel."

Gal. 4:4 "But when the fullness of the time came, God sent forth His Son, born of a woman, born under law."

The woman [in Genesis 3:15] signifies first Eve and then the virgin Mary, the mother of the Lord Jesus (Gal. 4:4). She also signifies all the people of God who take the position of a woman before God, trusting in Him,...as represented by the universal woman in Revelation 12:1....Thus, the enmity between the serpent and the woman is the enmity between Satan and all God's people....The serpent's hating and fighting against God's people began when Satan instigated Cain to murder Abel (Gen. 4:8; 1 John 3:12) and continues through all the generations until Satan is cast into the lake of fire for eternity (Rev. 20:7-10). (Gen. 3:15, footnote 1)

### Today's Reading

The serpent's seed are the people who follow Satan. Because Satan, the old serpent (Rev. 12:9; 20:2), has injected himself as sin into man's flesh (see footnote 182 in Rom. 7), all men have become serpents in the eyes of God (Matt. 23:33). As Satan's followers, they are his sons, his seed, not by adoption but by birth (Matt. 3:7; 13:38; John 8:44; 1 John 3:10). Thus, they have the serpentine nature and life. They are used by Satan to persecute and fight against the woman's seed. (Gen. 3:15, footnote 2)

The seed of the woman is the incarnated Jesus Christ, who as the very God was born of the virgin Mary to be a man, as prophesied in Isaiah 7:14, fulfilled in Matthew 1:23, and confirmed in Galatians 4:4. Thus, the promise [in Genesis 3:15] indicates that God Himself would come to be a human seed to bruise the head of the damaging serpent. Ultimately, the seed of the

女人的后裔要扩大，包括得胜的信徒，就是神子民中较刚强的部分，由启示录十二章五节的男孩子所表征（见5注2）。男孩子，就是团体的女人后裔，包括主耶稣这位个别的女人后裔。诗篇二篇八至九节，启示录二章二十六至二十七节，与启示录十二章五节指明，作为神受膏者的主耶稣、召会中的得胜者以及男孩子，要用铁杖辖管万国，因此证明主耶稣、得胜者和男孩子乃是一。主这位领头的得胜者（三21），乃是男孩子的头、中心、实际、生命和性情，而男孩子作为跟随的得胜者，乃是主的身体。

女人的后裔伤蛇的头，乃是借着主耶稣在十字架上的死，毁坏那掌死权的撒但（来二14与注1，约壹三8）。主在十字架上毁坏蛇的时候，蛇也伤了祂的脚跟，意思是说，借着把祂的脚钉在十字架上而伤了祂（诗二二16）。

借着主在十字架上的死，古蛇撒但受了审判，被赶出去（约十二31，十六11）。那个审判最终要由得胜者作为男孩子，就是团体的女人后裔来执行（启十二9）（圣经恢复本，创三15注2，注3，注4）。

创世记三章十五节的焦点，中心点是：女人的后裔——主耶稣——要来，在十字架上废除撒但。这是喜信的传扬中最有力的宣告。...亚当和夏娃原本战兢地等待即将临到的死亡，然而，神没有定罪他们，反而传福音给他们，这令他们十分惊讶。亚当和夏娃原本惧怕神而恨恶蛇，因此，神在祂的喜信里宣告，有一位称为“女人的后裔”的，要来毁坏撒但。这就是福音。关于女人的后裔，并蛇要被毁坏的应许，就是向第一代罪人宣报的喜信。

创世记三章十五节的应许启示，撒但是神子民的仇敌。至终，主耶稣来了，祂是女人的后裔，毁坏了仇敌。今天我们正享受这应许的应验（创世记生命读经，三一四至三一五页）。

参读：创世记生命读经，第十九至二十篇。

woman is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child in Revelation 12:5 (see footnote 2 there). The man-child, the corporate seed of the woman, includes the Lord Jesus, the individual seed of the woman. Psalm 2:8-9, Revelation 2:26-27, and 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one. The Lord as the leading Overcomer (Rev. 3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body. (Gen. 3:15, footnote 3)

The bruising of the serpent's head by the seed of the woman is the destroying of Satan, the one who has the might of death, by the Lord Jesus through His death on the cross (Heb. 2:14 and footnote; 1 John 3:8). While the Lord was destroying the serpent on the cross, the serpent bruised His heel, that is, wounded Him by nailing His feet to the cross (Psa. 22:16).

Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11). That judgment will ultimately be carried out by the overcomers as the man-child, the corporate seed of the woman (Rev. 12:9...). (Gen. 3:15, footnote 4)

The focus, the central point, of Genesis 3:15 is that the seed of woman, the Lord Jesus, would come to destroy Satan on the cross. This is the strongest proclamation in the preaching of the glad tidings...Adam and Eve were trembling under the imminent sentence of death, but God, instead of condemning them, surprised them by preaching the gospel to them. Adam and Eve had fear toward God and hate toward the serpent. Therefore, God declared in His glad tidings that One entitled "the seed of the woman" would come to destroy the serpent. That was the gospel. The promise regarding the seed of the woman and the coming destruction of the serpent was the glad tidings proclaimed to the first generation of sinners.

The promise in Genesis 3:15 reveals that Satan is the enemy of the people of God. Eventually, the Lord Jesus came as the seed of the woman to destroy the enemy. Today we are enjoying the fulfillment of this promise. (Life-study of Genesis, pp. 255-256)

Further Reading: Life-study of Genesis, msgs. 19-20

启十二 1~2 “天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。她怀了孕，忍受产难，疼痛要生，就呼叫。”

启示录十二章里有三个重要的人物；妇人、男孩子和大红龙。多少世纪以来，妇人和蛇一直在争战。其实不是妇人在争战，而是男孩子在争战。...这场争战开始于创世记三章十五节，终结于〔这世代〕末了三年半。妇人同男孩子要与蛇（以后变成大龙）争战，一直到死了的得胜者复活时。当所有死了的得胜者整体复活时，男孩子就完全出现。这一个团体，就是神子民较刚强的部分，要在灾难以前被提，但不是被提到空中，乃是被提到神的宝座那里。男孩子被提之后，就到了最后的三年半，或一千二百六十天（启示录生命读经，五〇六页）。

### 信息选读

启示录十二章里的妇人，不是单个的女人，乃是集体的、宇宙的妇人，象征神全体的子民。创世记三章十五节的女人是在地的，且是单个的；那后裔，就是基督，也是单个的；蛇也不过是一条小蛇。女人、后裔、蛇，这三者都是单个的，且是小规模的。但是到了启示录十二章，妇人乃是宇宙的，且是集体的，象征神所有的子民：十二星所代表的列祖，月亮所代表的以色列人，以及日头所代表的召会，就是新约的信徒。...〔创世记三章〕的后裔，不只是单个的基督，乃是一个团体的实体，就是团体的基督，包括基督作头，以及神所有得胜的信徒作身体。

### Morning Nourishment

Rev. 12:1-2 "And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; and she was with child, and she cried out, travailing in birth and being in pain to bring forth."

There are three main figures in Revelation 12: the woman, the man-child, and the great red dragon. Throughout the centuries, there has been war between the woman and the serpent. Actually, the battle has not been fought by the woman, but by the man-child....This warfare began in Genesis 3:15, and it will consummate in the last three and a half years. The woman with the man-child and the serpent, which has become the great dragon, will fight until the time of the resurrection of the dead overcomers. When all the dead overcomers are resurrected as one entity, the man-child will come into full existence. This single entity, the stronger part of God's people, will be raptured before the great tribulation, not to the air, but to the throne of God. After the rapture of the man-child, there will be the final three and a half years, or the twelve hundred sixty days. (Life-study of Revelation, p. 435)

### Today's Reading

The woman in Revelation 12 is not an individual woman, but a collective, universal woman symbolizing the totality of God's people. In Genesis 3:15 the woman was local and individual; the seed, Christ, was also individual; and the serpent was a small snake. All three, the woman, the seed, and the serpent, were individual and on a small scale. But in Revelation 12 the woman is universal and collective, symbolizing all of God's people: the patriarchs represented by the twelve stars; Israel represented by the moon; and the church, the New Testament believers, represented by the sun....The seed in this chapter is not just the individual Christ but is a corporate entity, the corporate Christ, including Christ as the Head and all His overcoming believers as the Body.

启示录十二章二节说妇人怀了孕，而五节说，“妇人生了一个男孩子。” 这里的孩子是男孩子，象征神子民中较刚强的部分。虽然在二节时，孩子还在妇人体内，但圣经不称他为婴孩，却称他为男孩子。我们把这一段圣经读过去，便知道这里的男孩子不是指婴孩，乃是指妇人里面较刚强的部分。妇人代表神全体的子民。但历代以来，神子民中总有些较刚强的人。在圣经里这些人被视为一个集体单位，为神争战，将神的国带到地上。

历史证明，在神的子民中，并非每一个人都是刚强的；神子民中只有小部分是刚强的。...例如以利亚和耶利米就是刚强的人。毫无疑问，大多数神的子民都是真的，却不是刚强的。新约时代也有同样的情形。在早期虽然有成千的基督徒，但真正刚强的却不多。就是在目前，也有成万甚至百万计的基督徒，但刚强的并不多。我鼓励你们都作刚强的。

神的子民要成为男孩子以前，必须向着神先是个妇人。这指明我们今天在召会中，向着神先是个妇人，然后才是男孩子。从启示录十二章的表号我们看见，神的心意是要借着这妇人产生男孩子。

男孩子是从受苦的妇人，就是从神受苦的子民生出的（2、4~5）。二节的呼叫表征她正在祷告。“忍受产难，疼痛要生”，表征历代以来，神的子民一直忍受生产之苦（赛二六 17~18，耶六 24，十三 21，三十 6，弥四 9~10，五 3，加四 19），以产生男孩子，好为神的国争战（启示录生命读经，四八八至四八九、四七九、五〇四页）。

参读：宇宙妇人与男孩子的异象，第一至三章。

Verse 2 says that the woman was with child, and verse 5 says that “she brought forth a son, a man-child.” The child here, being a man-child, signifies the stronger part of God's people. Although in verse 2 this child was in the woman, the Word does not call him a baby, but a man-child. By reading and praying over this portion of the Word, we realize that man-child here does not indicate a baby. Rather, it indicates the stronger part within the woman. The woman represents the totality of God's people. But throughout all generations there have been some stronger ones among God's people. These are considered in the Bible as a collective unit fighting the battle for God and bringing God's kingdom down to earth.

History proves that not everyone among God's people is a strong one. No, only a minority of God's people are strong ones....For example, Elijah and Jeremiah were strong ones. Undoubtedly, the majority of God's people were genuine, but they were not strong. We find the same thing in the New Testament. Although there were thousands of Christians in the early days, not that many were truly strong. Even at present there are thousands, even millions, of Christians, but not many are strong. I encourage you all to be strong.

Before God's people can be the man-child, they must firstly be a woman to Him. This indicates that we in the church today must firstly be the woman to God and then the man-child. By the sign in Revelation 12 we see that God's intention is to bring forth a man-child through this woman.

The man-child is brought forth by the suffering woman, by the suffering people of God (vv. 2, 4-5). The words cried out in verse 2 signify that she was praying. “Travailing in birth and being in pain to bring forth” signifies that throughout all generations God's people have been suffering the travail of delivery (Isa. 26:17-18; Jer. 6:24; 13:21; 30:6; Micah 4:9-10; 5:3; Gal. 4:19) to bring forth the man-child to fight for God's kingdom. (Life-study of Revelation, pp. 419-420, 411, 432-433)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 1-3

启十二 3~4 “天上现出另一个异象来，看哪，有一条大红龙，有七头十角，七头上戴着七个冠冕。它的尾巴拖拉着天上星辰的三分之一，摔在地上；龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子。”

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

你可能是神的一个子民，但问题的关键是：你在这里有没有站在神子民的立场上。...所有的基督徒都是神的子民，不过他们大多数已失去作神子民的立场了。

要产生男孩子，在神的子民中至少要有一部分人，回到妇人的正确地位上。凡是站在这立场上的人，除了神之外，别的什么也没有。他们就是在正确立场上要产生男孩子的妇人（启示录生命读经，五四一至五四二页）。

### 信息选读

我们都当在实际和实行上作妇人的一部分。倘若你只能说，“我已经由血赎回，蒙圣灵重生，也充满圣灵了！”不错，你是个真正的基督徒，我们为此感谢主；但你还不是那产生男孩子之妇人实际并实行上的一部分。你就像在纽约市的犹太人，声称自己是犹太人，也是为着以色列国。他们虽是犹太人，却无法说他们就是以色列国。他们资助以色列国，也为着以色列国，但在实行上却不是以色列国。照样，今天那些失去立场，四散各处的神的儿女，并不能产生男孩子。在神

### Morning Nourishment

Rev. 12:3-4 "And another sign was seen in heaven; and behold, there was a great red dragon....And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child."

2 Cor. 11:2 "For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ."

Although you may be one of God's people, the crucial question is whether or not you are standing here as God's people....All Christians are God's people, but the vast majority of them have lost the ground of being God's people.

To bring forth the man-child there is the need for at least a portion of God's people to come back to the proper standing of the woman. Those who have this standing have God alone and nothing else. They are the woman on the proper ground to bring forth the man-child. (Life-study of Revelation, pp. 464-465)

### Today's Reading

We all must actually and practically be a part of the woman. If you can only say, "I have been redeemed by the blood and regenerated by the Spirit and filled with the Spirit," you are a real Christian—thank the Lord for this—but you are not actually and practically part of the woman who is bringing forth the man-child. You are like the Jews in New York City who declare that they are Jews and that they are for the nation of Israel. They are Jews, but they cannot say that they are the nation of Israel. They help the nation of Israel and they are for the nation of Israel, but they are not the nation of Israel in a practical way. In like manner, today it is not the scattered children of God, those who have lost their ground, who will bring forth the man-child. Only that part of God's

的赎民中，只有那些看见祂的经纶，又肯回到这贞洁妇人所站之立场上的部分，才能产生男孩子。

蛇是狡猾的，而龙是残忍的。...启示录十二章三节说这是一条大龙。在创世记三章，撒但原是一条蛇，是较小的造物；到这里他成了一条龙，比蛇大多了。历代以来，蛇吞吃了许许多多，因此就扩大成了一条大龙。...这条大龙是红色的。在这里，红色表征撒但的杀害所引起的流血（约八44）。亚伯是第一个被龙杀害的殉道者，主在马太二十三章三十五节说到义人亚伯的血。这条龙不仅因吃得多而变大，也因许多年来杀了许多得胜者而成了红色。

大龙又叫撒但（启十二9）。撒但原文意对头。撒但不仅是在神的国之外作神的仇敌，也在神的国之内作神的对头，背叛神。仇敌是指在神的范围之外的敌人，对头是指在神的范围之内的人。

九节说，那条大龙名叫魔鬼，又叫撒但，“是迷惑普天下的”。每一个人都受过撒但的欺骗，没有一个例外。每一个住在地上的人，不论大小，不论高低，都被撒但迷惑过。

启示录十二章里的妇人，开始于创世记三章十五节的女人。我们需要看见，在宇宙中有一个大的宇宙光明妇人的异象，她在忍受产难，要生孩子。在这妇人的面前有一条龙与她争战，要在孩子生下来的时候吞吃这孩子。这个仇恨乃是出于神，首次出现在创世记三章十五节；是神将仇恨放在蛇与女人之间。今天，宇宙中只有一个争战正在进行，就是神的子民这妇人，和蛇这龙之间的争战。你看到这个异象么？今天，我们都是这妇人的主体部分，在我们面前的是一条龙（启示录生命读经，五四二至五四三、五〇七至五〇八、五一二、五一四、四七四页）。

参读：宇宙妇人与男孩子的异象，第四至五章。

redeemed people who have seen His economy and who are willing to return to the standing, the ground, of the chaste woman will bring forth the man-child.

While the serpent is the subtle one, the dragon is the cruel one....Revelation 12:3 says that the dragon is great. In Genesis 3, Satan was a serpent, a smaller creature. Here he has become a dragon, much greater than a serpent. Because the serpent has been eating a great deal throughout the centuries, he has been enlarged into a great dragon....This great dragon is red. Red here signifies the shedding of blood caused by Satan's murders (John 8:44). Abel was the first martyr murdered by the dragon. In Matthew 23:35 the Lord Jesus spoke of the blood of Abel the righteous. The dragon is not only great because of his eating, but is also red because of his murdering so many overcomers throughout the years.

The great dragon is also called Satan (Rev. 12:9). In Greek, the word Satan means "adversary." Satan is not only God's enemy outside of God's kingdom, but also God's adversary rebelling against God from within God's kingdom. The enemy denotes the foe outside of God's realm; the adversary denotes the foe within God's realm.

Verse 9 says that the great dragon, who is called the Devil and Satan, "deceives the whole inhabited earth." No one is an exception; everyone has been cheated by him. Everyone on earth, from the highest to the lowest and from the greatest to the least, is being deceived by Satan.

The woman in Revelation 12 began with the woman in Genesis 3:15. We need the vision to see in this universe the sign of a great universal bright woman travailing in birth to bring forth a child. In front of this woman is a dragon fighting against her and seeking to devour the child as soon as he is born. This enmity, which is first seen in Genesis 3:15, is of God; it was God who put enmity between the serpent and the woman. In the universe today just one war is raging—the war between God's people as the woman and the serpent as the dragon. Have you seen this vision? Today, we all are the greatest part of the woman, and in front of us is a dragon. (Life-study of Revelation, pp. 465, 436, 440-441, 406)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 4-5

启十二 5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

10 “我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

创世记三章十五节说，蛇和女人的后裔彼此为仇，这在启示录十二章完全显明了。在十二章，我们看到那古蛇竭尽所能要伤害男孩子和妇人（4、13~17）。因此创世记三章十五节所说的为仇，到那时就完全应验了。

我们都该是女人的后裔，就是从倚靠神的源头而出的后裔。我们若在神面前自称是男人，我们与神之间就了了，不再属神了。每一个属神的人在祂面前都必须是女人（创世记生命读经，三一三页）。

### 信息选读

你看英文的龙字（dragon），含有“拖拉”（drag-on）的意思，龙总是拖拉着一些东西。召会生活中凡是拖拖拉拉的都是龙的标记。龙不仅将天使拖走，有时也将圣徒拖走。

启示录十二章四节说，“龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子。”龙站在那将要生产的妇人面前，表征撒但总是抵挡神的子民。从创世记三章十五节，古蛇撒但就不断地攻击这妇人直到今天，企图吞吃她的孩

### Morning Nourishment

Rev 12:5 "And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne."

10 "And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night."

The enmity between the serpent and the woman's seed mentioned in Genesis 3:15 is fully manifested in Revelation 12. In Revelation 12 we see that the old serpent tries his best to damage the man-child and the woman (vv. 4, 13-17). The enmity of Genesis 3:15 is thus fulfilled to the uttermost.

We all need to be the seed of the woman, the seed from a source that depends on God. If we claim to be a man before God, we are finished with God and are no longer of God. Anyone who is of God must be a female before Him. (Life-study of Genesis, p. 254)

### Today's Reading

Have you noticed that in the word dragon there are the words drag-on? The dragon drags things on. Any dragging in the church life is a sign of the dragon. The dragon not only drags away the angels, but sometimes he drags the saints.

Revelation 12:4 says that “the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.” That the dragon stood before the woman signifies that Satan is always against the people of God. From the time of Genesis 3:15 to this day, Satan has been continually fighting against the woman with the intention of devouring her

子。在末了的三年半中，撒但要对抗那些大灾难期间仍留在地上的神的子民。

说所有基督徒都要在大灾难之前被提的错误教训，切不要接受，因为没有一节圣经是这样说法。我研读被提这事已经五十多年了，从研读中我得知，凡是深入、健全的基督教教师都同意，那些认为所有基督徒都要在大灾难以前被提，并且信徒都不经过大灾难的说法是错误的。这种观念是错误的教训。你若接受了，就可能被留在大灾难里。在启示录十二章五节，我们看见男孩子要在末了三年半以前被提到神面前。男孩子被提以后，妇人其余的儿女，包括守神诫命的犹太人和持守耶稣见证的基督徒，要留在地上。一面，男孩子要在三年半之前被提；另一面，妇人的孩子，包括犹太人和基督徒，要被留下经过大灾难。撒但被摔到地上以后，他要尽所能地逼迫这些在男孩子被提后仍留在地上的神的子民。

这妇人一直是，且仍是神用来产生男孩子的凭借，神要用这男孩子打败祂的仇敌，带进祂的国。换句话说，神要用这男孩子来成就祂的经纶，完成祂的定旨。这是一件大事。神为了完成祂的定旨，不仅需要单个的基督，也需要团体的基督，就是召会，神的子民。我们不同意人说，这妇人仅是耶稣的母亲，或是以色列国；她乃是神子民一个宇宙的团体。神需要男孩子来打败祂的仇敌，带进祂的国，使祂永远的定旨得以完成。为着使祂得着这样的男孩子，就需要有这个妇人（启示录生命读经，五一〇至五一一、四七九页）。

参读：宇宙妇人与男孩子的异象，第六至七章。

child. During the last three and a half years, Satan will oppose that part of God's people who will be left on the earth during the great tribulation.

Do not accept the wrong teaching that all Christians will be raptured before the great tribulation. There is no verse that teaches this. I have been studying this matter of rapture for over fifty years. In my study I have learned that the deep, sound Christian teachers agree that it is wrong to say that all Christians will be raptured before the great tribulation and that no believers will pass through the great tribulation. This concept is a wrong teaching. If you accept it, you may be left in the great tribulation. In Revelation 12:5 we see that the man-child will be caught up to God before the last three and a half years. After the rapture of the man-child, the remainder of the woman's seed, including the Jews who keep the commandments of God and the Christians who have the testimony of Jesus, will be left on earth. On the one hand, the man-child will be raptured before the three and a half years and, on the other hand, the seed of the woman, including both Jews and Christians, will be left to pass through most of the great tribulation. After Satan has been cast down to earth, he will do his best to persecute God's people who are still on earth after the rapture of the man-child.

The woman has been and still is the means by which God can bring forth this man-child, the one whom God will use to defeat His enemy and to bring in His kingdom. In other words, God will use this man-child to fulfill His economy and to accomplish His purpose. This is a great matter. In order to accomplish His purpose, God not only needs the individual Christ but also a corporate Christ, the church, God's people. We do not agree with the concept that this woman is merely the mother of Jesus or the nation of Israel. She is the universal, corporate body of God's people. God needs the man-child to defeat His enemy and to bring in His kingdom that His eternal purpose might be accomplished. In order for Him to have such a man-child, there is the need of the woman. (Life-study of Revelation, pp. 438-439, 412)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 6-7



启三 21 “得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一样。”

十二 11 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

利未人不是为着自己事奉神，不是自命为得胜者，不是自以为比谁都好；如果这样，利未人就完了。利未人被神拣选作祭司，乃是替全体以色列人作祭司。本来是以色列人所当献上的，现在利未人来替他们献上。利未人在神面前的事奉，就算作以色列人在神面前的事奉。作祭司的是利未人，得着好处的是全体以色列人。所以，得胜者的工作，是替召会作。工作是他们作的，得着工作好处的是召会。得胜者的荣耀就是在这里：事情是他们作的，荣耀是全体有分的；工作是他们作的，好处是全召会都得着的（倪柝声文集第二辑第十四册，九七页）。

### 信息选读

到了士师的时候，以色列人被米甸人所压制，落在十分艰难的情形之下。后来神就从一个支派的一个家里面兴起一个基甸来，领导一班人把仇敌赶出去，全国就得着自由。争战本来是全国的事，但有的人惧怕、偷懒，于是就有一班人起来争战，结果使全体得着益处。

以色列人回国的时候，也有同样的原则。本来神应许以色列人被掳七十年后都要回来，都要复兴。但是以色列人没有完全回来，只有少数人在

### Morning Nourishment

Rev. 3:21 "He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne."

12:11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death."

The Levites did not serve God for themselves, nor were they overcomers by their own selection. Much less did they claim superiority over the others. If this had happened, they would have been finished. The Levites were chosen by God to be the priests as representing the whole body of the people of Israel. What the children of Israel should have offered unto God, the children of Levi offered for them. The service of the Levites before God was counted as the service of the whole nation of Israel. Only the children of Levi were priests, but the whole nation of Israel benefited from their priesthood. In the same manner, the work of the overcomers is for the whole church. The work belongs to the overcomers, but the church receives the blessing of the work. This is the glory of the overcomers. The business is theirs, but their accomplishments bring glory to the whole church; the work is theirs, but the whole church derives the blessing. (CWWN, vol. 34, "The Glorious Church," p. 82)

### Today's Reading

During the time of the judges, the people of Israel were oppressed...and were in great desperation. Out of one of their tribes, God raised up Gideon to lead a contingent of men and chase away the enemy. The whole nation was set free because of this group. The responsibility rested on the whole nation, but some were afraid and some were slothful; therefore, a group of them went forth to the battle and brought benefit to the whole nation.

The same principle is seen when the people of Israel returned from captivity. God originally promised that after the seventy years of captivity, the people of Israel would return and be restored to the land. However, not

以斯拉、尼希米、所罗巴伯、约书亚等人的领导之下回来，盖造圣殿，修建耶路撒冷。他们在那里作，就算以色列全国作，就算以色列全国复兴，就算以色列全国归回。

得胜者的原则，不是有一个特别好的人将来要得着冠冕，得着荣耀，...得胜者所以作得胜者，不是为着自己得荣耀，得冠冕，乃是站在召会所当站的地位上，替召会作事情。召会在神的面前，有她所当是的情形，所当作的工作，所当负的责任，所当站的地位。但是召会失败了，没有是所当是的，没有作所当作的，没有负所当负的，没有站所当站的。唯有一班人站在那个地位，来替召会作那些事情，负那个责任，这一班人就是得胜者。得胜者所作的，就算是全召会所作的。只要有人在那里作得胜者，神就算是已经得着了。这就是男孩子的原则。

我们要读男孩子的事，就是因为在神永远的旨意中需要有一班得胜者。我们不得不承认，召会在历史上是失败的。神就是要呼召得胜者来替召会站住。启示录十二章五节的男孩子，特别是指着末后的得胜者说的。男孩子一产生，被提到神宝座那里去，立刻天上就发生了事情，撒但就被摔下来。这就是说，神的难处因着男孩子的被提就解决了，好像男孩子一出来，神的目的就非得着不可了。这是今天神所呼召、所注意的，神要得着这样的人来达到祂当初的目的（倪柝声文集第二辑第十四册，九七至九九页）。

参读：倪柝声文集第二辑第十四册，第四章。

all returned; only a minority led by Ezra, Nehemiah, Zerubbabel, and Joshua came back to build the temple and the city of Jerusalem. But what they did counted for the whole nation of Israel. It was reckoned as the recovery and returning of the whole nation.

The principle of the overcomers is not that an individual who is especially spiritual will have a crown and glory waiting for him....The reason for the overcomers to be the overcomers is not to receive glory or crowns for themselves, but simply to take the position which the whole church should take and do the work for the church. Before God, the church should be in that condition which He desires; she should be responsible to Him, fulfilling the work committed to her and standing in her proper position. The church, however, has failed and is still failing today. She has not become what she was originally purposed to be; she has not done her work, taken up her responsibility, nor stood in her proper position. She has not gained the ground for God. There is only a group of people left to do that work for the church and to take up the church's responsibility. This group is the overcomers. What they do is counted as the work of the whole church. If there are those who will be the overcomers, God's purpose is attained and He is satisfied. This is the principle of the man-child.

The reason we are considering this matter of the man-child is because in God's eternal purpose He needs a group of overcomers. According to history, we have to admit that the church has failed. Therefore, God is calling the overcomers to stand for the church. The man-child spoken of in [chapter 12] of Revelation refers particularly to the overcomers at the end time. Once the man-child is brought forth, he will be caught up to the throne of God. Then things will immediately happen in heaven and Satan will be cast down. God's difficulty is removed by the rapture of the man-child; His problem is solved. It seems that once the man-child is born, God's purpose can no longer be hindered. This is what God is calling for today; this is what interests Him today. God needs a group of people to attain His original goal. (CWWN, vol. 34, pp. 82-84)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 4

诗二 8~9 “你求我，我就将列国赐你为基业，将地极赐你为产业。你必用铁杖打破他们；你必将他们如同窑匠的瓦器摔碎。”

启十二 9 “大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。”

启示录十二章的宇宙妇人有两部分：外面的部分是这妇人本身，里面的部分是男孩子。外面部分的妇人是较软弱的部分，里面部分的男孩子是较刚强的部分。所有属神的人合起来就是那多少有些软弱的妇人，但其中有一部分是较刚强的男孩子，就是得胜者（创世记生命读经，三一〇至三一一页）。

### 信息选读

有的说男孩子是主耶稣。就某一面意义说，我同意这说法，因为主耶稣是男孩子的头、中心、实际、生命和性情。然而，这男孩子并不是个人的，乃是团体的。既然妇人本身不是个人的，乃是宇宙的，团体的，她的孩子也必是宇宙的，团体的。这团体的男孩子包括作他头、中心、实际、生命和性情的主耶稣。这有圣经可证。诗篇二篇八至九节预言主耶稣，神的受膏者，要用铁杖辖管列国；启示录二章二十六至二十七节说，召会中的得胜者要用铁杖辖管列国；而十二章五节告诉我们，男孩子要用铁杖辖管万国。因此，按照圣经的记载，主耶稣自己和祂的得胜者都要用铁杖辖管万国。所以，五节的男孩子，包括主耶稣和召会中的得胜者。此外，二十章四节说，基督和复活的得胜者要作王掌权一千年。因此，十二章的男孩子，

### Morning Nourishment

Psa. 2:8-9 "Ask of Me, and I will give the nations as Your inheritance and the limits of the earth as Your possession. You will break them with an iron rod; You will shatter them like a potter's vessel."

Rev. 12:9 "And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him."

The universal woman of Revelation 12 has two parts: the outer part, which is the woman herself, and the inner part, which is the man-child. The outer part, the woman, is the weaker part; the inner part, the man-child, is the stronger part. All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers. (Life-study of Genesis, p. 252)

### Today's Reading

Some say that the man-child is the Lord Jesus. I agree with this in a sense because the Lord Jesus is the Head, the center, the reality, the life, and the nature of the man-child. However, this man-child is not individual; he is corporate. Since the woman herself is not individual, but universal and corporate, her child must also be universal and corporate. This corporate man-child includes the Lord Jesus as the Head, center, reality, life, and nature of the man-child. This can be proved from the Scriptures. Psalm 2:8-9 prophesies that the Lord Jesus, God's Anointed One, will rule the nations with a rod of iron. Revelation 2:26-27 says that the overcomers in the churches will rule over the nations with a rod of iron. Now in Revelation 12:5 we are told that the man-child will rule all nations with a rod of iron. Therefore, according to the record of the Bible, both the Lord Jesus Himself and His overcomers will rule over the nations with a rod of iron. Thus, the man-child in Revelation 12:5 includes both the Lord Jesus and the overcomers in the churches. Furthermore, Revelation 20:4 says that Christ and the resurrected

既不是指个人的主耶稣，也不是指与祂分开的得胜者，乃是指主耶稣同着得胜者。基督自己是头一位得胜者（三 21）。祂这位领头的得胜者，乃是众得胜者的头、中心、实际、生命和性情。在地上属神的人中间，有一部分是刚强的，包括主耶稣和得胜者。因此，男孩子是由主耶稣和祂的得胜者组成的（创世记生命读经，三一二页）。

神最大的工作，乃是提走男孩子。当男孩子一被提到神的宝座那里去，天上就有了争战，撒但就被摔到地上（启十二 5~9）。所以今天的基督徒，若是要在这个被提中有分，而做醒预备，等候主的提接，他就是有分于神的这个最大的工作了。

启示录十二章的妇人代表基督的身体，这个身体在神的计划里，乃是从永世一直到永世的。所以基督的身体，乃是包括从永世到永世之间所有的圣徒。而男孩子在神永远的计划中，乃是在这个时代里的人。

妇人的生产，是指有一班人从公会里脱离出来。自然这并不是说，一切从公会脱离出来的，都是男孩子；乃是说，有一班人，脱离了公会，也已经看见了神这个大工作，并且是在这件事上有分的人。男孩子乃是身体中的身体。妇人乃是在外面的、看得见的、大的身体；里面怀着的孕，就是男孩子，那是在里面的，是普通的人看不见的（倪柝声文集第二辑第二十五册，六九至七〇页）。

神的仇敌撒但，已经被主耶稣在十字架上审判了（约十二 31，十六 11）。接着，需要得胜的信徒来完成这审判，执行这判决。得胜的信徒和撒但争战，实际上就是执行主对撒但的审判。至终，借着他们的争战，撒但要从天上被摔下去（圣经恢复本，启十二 9 注 1）。

参读：宇宙妇人和男孩子的异象，第八至九章。

overcomers will reign as kings for a thousand years. Hence, the man-child in Revelation 12 is neither the Lord Jesus individually nor the overcomers separate from Him, but the Lord Jesus with the overcomers. Christ Himself is the foremost overcomer (Rev. 3:21). As the leading overcomer He is the Head, center, reality, life, and nature of the overcomers. Among the people of God on earth there is a stronger part which includes the Lord Jesus and the overcomers. (Life-study of Genesis, pp. 253-254)

The greatest work of God is the rapture of the man-child. Once the man-child is raptured to His throne, there will be war in heaven, and Satan will be cast onto the earth (Rev. 12:5-9). If any Christian today wants to participate in this rapture, he has to be watchful and ready for the rapture by the Lord. If he does, he will have a share in this greatest work of God.

The woman in Revelation 12 represents the Body of Christ. In God's plan the Body spans from eternity to eternity. It includes all the saints between the two eternities. The man-child in God's eternal plan, however, only refers to the overcomers in this period.

The giving of birth to the man-child refers to some who have left the denominations. Of course, not everyone who has left the denominations is part of the man-child. Only those who have left the denominations and who have seen this great work of God and have a part in it are the man-child. The man-child is the body within the Body. The woman is the outward, visible, and larger Body, while the man-child that has been conceived within is something hidden, something that ordinary eyes cannot see. (CWWN, vol. 45, p. 991)

Satan, the enemy of God, was judged by the Lord Jesus on the cross (John 12:31; 16:11). After that, the overcoming believers are needed for the carrying out of that judgment, for the executing of that sentence. The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him. Eventually, through their fighting, he is cast out of heaven. See footnote 11 in Revelation 9. (Rev. 12:9, footnote 1)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 8-9

补 909

基督已经得胜

降 B 大调

4/4

5̣ · 5̣ | 5̣ · 5̣ 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣  
 一、看 哪! 世 上 的 国 已 成 了 我 主 基 督 的 国!  
 1̣ · 7̣ | 6̣ · 6̣ 6̣ · 7̣ 1̣ · 7̣ 1̣ · 6̣ | 5̣ · 6̣ 5̣ · 3̣ 5̣  
 众 圣 欢 呼 因 祂 作 王, 永 永 远 远 坐 宝 座!  
 5̣ · 5̣ | 5̣ · 5̣ 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ | 3̣ · 3̣ 3̣ · 2̣ 1̣  
 千 千 万 万 立 即 响 应, 和 声 爆 发 同 歌 讴!  
 1 | 2 2 1 7 | 1 - - - | 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ |  
 基 督 已 经 得 胜! (副) 得 胜! 得 胜! 阿 利  
 3 - 1 0 | 6̣ · 7̣ 1̣ · 7̣ 1̣ · 6̣ | 5̣ - 3̣ - |  
 路 亚! 得 胜! 得 胜! 阿 利 路 亚!  
 5̣ · 4̣ 3̣ · 5̣ 1̣ · 2̣ | 3̣ - 1̣ 1̣ | 2 2 1 7 | 1 - - ||  
 得 胜! 得 胜! 阿 利 路 亚! 基 督 已 经 得 胜!

- 二、 那古蛇,大龙,就是魔鬼已经被摔下去,  
撒但和他的使者不能再迷惑设骗局,  
我们颂赞之声如同雷鸣将主永高举。  
基督已经得胜!
- 三、 “救恩、能力、国度,并祂基督的权柄到了!  
因那昼夜控告我们弟兄的已被摔倒”,  
如今召会正在地上执行天上的宣告,  
基督已经得胜!
- 四、 我们胜过那控告者,因为宝血有功效,  
借着口中的话,我们宣告:“一切都成了!”  
我们虽至于死,魂生命也不爱惜计较。  
基督已经得胜!
- 五、 哦!弟兄们,姊妹们,请听天上又发声音:  
“巴比伦倾倒,倾倒了!”—怎能不令人欢欣。  
我们已从她出来,何等有福又可庆幸!  
基督已经得胜!

1. Lo, the kingdom of the world is now

the kingdom of the Lord!

O what joy to all the saints does His

eternal reign afford!

Let us swell the mighty chorus of His

praise in one accord—

The victory is won!

Vict'ry, vict'ry, Hallelujah!

Vict'ry, vict'ry, Hallelujah!

Vict'ry, vict'ry, Hallelujah!

The victory is won!

2. That great dragon, the old serpent called the devil, down is cast;

Satan and his fallen angels' long deceiving days are past!

Now our praises like a thunder through the universe shall blast—

The victory is won!

3. Now is come salvation, power, and the kingdom of our God;

The accuser of the brethren underneath our feet is trod!

The authority of Christ is now the church's ruling rod—

The victory is won!

4. By the Lamb's redeeming blood th' accuser we have overcome;

By our word of testimony, all declaring, "It is done!"

Unto death, our souls not loving—all the glory to the Son!

The victory is won!

5. Oh, but brothers, sisters, listen to another mighty voice,

"Babylon is fallen, fallen"—what a reason to rejoice!

O how blest that coming out from her was our eternal choice—

The victory is won!

- 六、奥秘大巴比伦,她乃是众淫妇的母亲,  
我们极其憎恶她所装满的污秽邪淫;  
但神已加倍刑罚她,因此我们灵欢欣,  
基督已经得胜!
- 七、救恩、荣耀、权能,都属我们的神,赞美主!  
祂凭真实公义,讨罪伸冤,审判了淫妇。  
看!那烧她的烟直往上冒,让我们欢呼!  
基督已经得胜!
- 八、“神的众仆,无论大小,当赞美神”,祂嘱咐;  
如同众水声音,又如雷鸣,群众同欢呼:  
“阿利路亚!我们的神全能者作王作主!”  
基督已经得胜!
- 九、现在我们应当欢喜快乐向神归荣耀;  
羔羊婚娶时候到了,新妇也已预备好,  
蒙了救恩穿上光明洁白的细麻义袍,  
基督已经得胜!
- 十、魔鬼身在火湖,这是约翰目睹的事实,  
今后不要怕他信口雌黄,或造谣生事,  
大胆宣告他的判辞,是圣徒得胜之路!  
基督已经得胜!
- 十一、看哪!最大的奇景—新耶路撒冷由天降!  
基督新妇妆饰整齐模成基督的模样;  
神人调和建造一起显出神荣耀形像,  
基督已经得胜!
- 十二、这是神在人间支搭帐幕,神人永同住,  
神的圣洁、荣耀,从人身上完全地显出!  
听哪!主在宣告:“都成了!”神已心满意足,  
基督已经得胜!
- (副) 阿利路亚!阿利路亚! 阿利路亚!阿利路亚!  
阿利路亚!阿利路亚! 基督已经得胜!

- 6. She's the mother of the harlots, Myst'ry, Babylon the Great!**  
**O how all her evil fornication we have learned to hate!**  
**But our God has doubly judged her—this our spirits doth elate.**  
**The victory is won!**
- 7. Hallelujah! Glory, power to the Lord our God belong!**  
**True and righteous are His judgments on the harlot for her wrong!**  
**See, her smoke is rising! Echo hallelujah in your song—**  
**The victory is won!**
- 8. "Praise our God now, all ye servants, small and great," His voice constrains.**  
**As the sound of many waters, we will thunder our refrains:**  
**Hallelujah, hallelujah, for the Lord Almighty reigns!**  
**The victory is won!**
- 9. Now rejoice and be exceeding glad! What glory is displayed!**  
**For the marriage of the Lamb, the wife all ready now is made!**  
**In fine linen, bright and pure, 'twas granted her to be arrayed—**  
**The victory is won!**
- 10. Now the devil's in the lake of fire, for John has seen him there;**  
**Hallelujah, never more need we his provocations bear!**  
**What a triumph for the saints his judgment boldly to declare—**  
**The victory is won!**
- 11. Now behold the greatest wonder—New Jerusalem descend!**  
**She's the building of the Triune God with man—a perfect blend!**  
**She's the Bride, prepared, adorned for Christ—of all God's work, the end!**  
**The victory is won!**
- 12. It's the tabernacle of our God, His dwelling place with men;**  
**In His holiness and glory He's expressed through all of them.**  
**"It is done!" O brothers, see it! See the New Jerusalem!**

**The victory is won!**

**Vict'ry, vict'ry, Hallelujah!**

**Vict'ry, vict'ry, Hallelujah!**

**Vict'ry, vict'ry, Hallelujah!**

**The victory is won!**

读经：创四 1 ~ 9、14、16 ~ 24、26、五 22 ~ 24

### 纲 目

#### 周 一

壹 亚伯是得胜的殉道者，他只顾到神的定旨，不顾自己的生存：

一 该隐是耕地的，就是服事地的（按原文），为自己餬口；亚伯却是牧羊的，为献祭与神——创四 1 ~ 2。

二 洪水以前，人只准吃蔬菜和水果，不准吃肉（一 29，参九 3）；因此，亚伯牧羊所作的，不是为他的生活生产食物，乃是提供祭物使神得满足——参来十 5 ~ 10。

三 亚伯不仅认识神，且走神的路，他敬拜神的路是照着神的神圣启示，而不是照着自己的观念；亚伯的信是由于听见他父母所传福音的话；所以亚伯所作的是出自启示——十一 4，罗十 14、17。

四 亚伯照着神预定的救赎，献上羊群中头生的给神，有血流出来为他赎罪，焚烧脂油使神

Scripture Reading: Gen. 4:1-9, 14, 16-24, 26; 5:22-24

### Outline

#### DAY 1

### I. Abel was an overcoming martyr who cared only for God's purpose, not for his own existence:

A. *Cain was a tiller, a server, of the ground so that he might earn a living for himself, whereas Abel was a tender, a feeder, of sheep so that he might have an offering to present to God—Gen. 4:1-2.*

B. *Before the flood man was permitted to eat only vegetables and fruits, not meat (1:29; cf. 9:3); thus, Abel's tending of sheep was his working not to produce food for his living but to provide offerings for God's satisfaction—cf. Heb. 10:5-10.*

C. *Abel not only knew God but also took God's way of worshipping God according to God's divine revelation, not according to his concept; Abel's faith came from hearing the word of the gospel from his parents; therefore, what Abel did came out of revelation—11:4; Rom. 10:14, 17.*

D. *According to God's foreordained redemption, Abel offered to God the firstlings of his flock, with the shedding of blood for his redemption, the burning of the*

**满足，并有皮子作衣服遮盖他，使他蒙神称义—创四 4，来九 22，十一 4：**

- 1 亚伯所作的正符合后来赐给摩西之律法的要求，证明他敬拜神的路是照着神的启示，而不是照着自己的观念—利三 2 ~ 5、8 ~ 11、13。
- 2 亚伯所作的与新约的福音完全一致，这福音告诉我们要接受血的洁净，否认自己，将自己摆在一边，并以基督作遮盖，使我们可以在基督里生活，而成为神的义—林后五 21，腓一 19 ~ 21 上。
- 3 亚伯是神的第一位祭司，为神并凭神活着，并且按着预表将基督献给神—参民十八 17。

## 周二

**五 该隐的道路就是行善讨神喜悦，并在魔鬼的鼓动下，妄自凭人自己的努力，照人自己的发明来敬拜神—创四 3：**

- 1 该隐没有凭着流血献祭（三 21，来九 22），借着预期的救赎，跟随神的救恩之路，却弃绝神的救恩之路，妄自将自己劳苦的果子献给神，继续人的堕落。
- 2 该隐敬拜神的方式，乃是照着撒但所鼓动之属人的观念和意见，发明了一个宗教—犹 11，约壹三 12。
- 3 该隐是在肉体中，信靠他劳苦的出产，但亚伯信靠他的祭物，在基督耶稣里夸口，而不信靠肉体—腓三 3。

**六 亚伯是一切得胜之殉道者的代表；亚伯照着**

fat for God's satisfaction, and the covering of the coats of skin for him to be justified by God—Gen. 4:4; Heb. 9:22; 11:4:

1. What Abel did corresponds exactly to the requirements of the Mosaic law, which was given later, proving that his way of worshipping God was according to God's revelation, not according to his concept—Lev. 3:2-5, 8-11, 13.
2. What Abel did corresponds exactly to the gospel in the New Testament, which tells us to receive the cleansing of the blood, to deny ourselves, to put ourselves aside, and to take Christ as our covering so that we might live in Christ to become the righteousness of God—2 Cor. 5:21; Phil. 1:19-21a.
3. Abel was the first priest of God, living for God and by God and, in type, offering Christ to God—cf. Num. 18:17.

## DAY 2

*E. The way of Cain is to do good to please God and to worship God presumptuously by man's own effort and according to man's own invention under the devil's motivation—Gen. 4:3:*

1. Cain did not follow the way of God's salvation through the anticipated redemption by the bleeding sacrifice (3:21; Heb. 9:22) but continued man's fall by forsaking God's way of salvation and presumptuously offering the fruit of his own labor to God.
2. Cain's way of worshipping God was to invent a religion according to his human concept and opinion, which were motivated by Satan—Jude 11; 1 John 3:12.
3. Cain was in the flesh, trusting in the fruit of his labor, but Abel put his trust in his offering, boasting in Christ Jesus and having no confidence in the flesh—Phil. 3:3.

*F. Abel is the representative of all the overcoming martyrs; because*



神的启示，献上流血的祭物，蒙神悦纳，而遭到该隐的仇恨和宗教的妒忌，并且被该隐杀害—创四 4 ~ 9，太二三 34 ~ 35，约十六 2，启十七 6。

七 亚伯不仅蒙了救赎，并且被带回归神，以接触神，与神交通；亚伯顾到主的面，该隐却从主的面出去，而成了流离飘荡的—创四 14、16：

- 1 我们若不在神的面前，我们在深处会感觉，我们是流荡者，无处可去。
- 2 我们真实的住处乃是在神面前—诗九十 1。
- 3 凡是跟随神的路，活在神面前的人，脸都是仰起来的，与该隐相反，该隐垂下脸来—创四 6 ~ 7 上，参诗四二 5、11。

八 该隐离开主的面，结果就产生了无神文化—创四 16 ~ 24：

- 1 神要作人的一切—人的维持、供应、娱乐和保护—参十五 1。
- 2 人失去神，就迫使人发明反对神之人的文化，其主要元素是城为着生存、畜牧为着维生、音乐为着娱乐以及武器为着防御—四 17、20 ~ 22。

### 周 三

贰 在人类历史中，以挪士是一个界碑，就是人呼求耶和华的名的界碑—26 节：

*Abel presented offerings with the shedding of blood according to God's revelation and was accepted by God, he incurred Cain's hatred and religious jealousy and was killed by Cain—Gen. 4:4-9; Matt. 23:34-35; John 16:2; Rev. 17:6.*

*G. Abel was not only redeemed but also brought back to God to contact God and fellowship with God; Abel cared for the Lord's presence, but Cain went out from the Lord's presence to become a fugitive and a wanderer—Gen. 4:14, 16:*

1. If we are not in the presence of God, we will have the sense deep within that we are wanderers with nowhere to go.
2. Our real dwelling place is the presence of God—Psa. 90:1.
3. The people who follow God's way to live in the presence of God all have an uplifted countenance in contrast to Cain, who had a fallen countenance—Gen. 4:6-7a; cf. Psa. 42:5, 11.

*H. The issue of Cain's going out from the Lord's presence was the producing of a culture without God—Gen. 4:16-24:*

1. God wants to be everything to man—his maintenance, supply, amusement, and protection—cf. 15:1.
2. Man's loss of God forced him to invent an anti-God human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense—4:17, 20-22.

### DAY 3

**II. In human history Enosh was the landmark of one who called upon the name of Jehovah—v. 26:**

一 以挪士是一个脆弱的信徒，他呼求耶和華的名，享受耶和華作他的分—罗十 12，弗三 8：

1 以挪士这名的意思是“脆弱必死的人”。

2 以挪士领悟自己是软弱、脆弱、必死的，所以他不信靠自己；我们若认识人生的虚空以及人的脆弱，就不会信靠自己—传一 2，二 14、17，林后— 9，腓三 3。

二 “呼求”这辞，原文意“向...呼叫”，“向...呼喊”，意即用听得见的声音呼喊；因为人领悟自己的生命是虚空，领悟自己是脆弱必死的，于是自然而然的开始呼求耶和華那永远者的名。

三 他们虽然是虚空软弱的，但借着呼求主的名，就变得丰富且刚强，因为他们进入了他们所呼求者的丰富和力量。

## 周 四

四 耶和華是亲近的名字，是神来与人发生亲密关系时的名—创四 26，出三 13 ~ 14：

1 耶和華这名的意思是“我是那我是”，也就是自有永有的一位，今是而永是的一位—14 节：

a 我们神的名乃是动词“是”，祂是那永远者，唯有祂是一利十九 3 ~ 4、10、12、14、16、18、25、28、30 ~ 32、34、36 ~ 37。

b 神是自有永有者，祂乃是一切；我们需要什么，祂就是一约八 58，六 48，八 12，十一 25，十四 6，十五 1 上，诗歌六一首。

A. *Enosh was a frail believer who called upon the name of Jehovah to enjoy Him as his portion—Rom. 10:12; Eph. 3:8:*

1. The name Enosh means “frail, mortal man.”

2. Enosh realized that he was weak, frail, and mortal, so he had no trust in himself; if we realize both the vanity of human life and the frailty of man, we will have no trust in ourselves—Eccl. 1:2; 2:14, 17; 2 Cor. 1:9; Phil. 3:3.

B. *The Hebrew word for call means to “call out to,” “to cry unto,” that is, to cry out audibly; because men realized that their life was vanity and that they were frail and mortal, they spontaneously began to call upon the name of Jehovah, the eternal One.*

C. *Although they were vain and weak, by calling on the name of the Lord, they were made rich and strong, for they entered into the riches and strength of the One on whom they called.*

## DAY 4

D. *Jehovah is the name of intimacy, the name for God coming into an intimate relationship with man—Gen. 4:26; Exo. 3:13-14:*

1. The name Jehovah means “I am who I am,” that is, the self-existing and ever-existing One, the One who now is and who forever is—v. 14:

a. The name of our God is the verb to be; He is the eternal One, and only He is—Lev. 19:3-4, 10, 12, 14, 16, 18, 25, 28, 30-32, 34, 36-37.

b. As the self-existing and ever-existing One, God is everything; whatever we need, He is—John 8:58; 6:48; 8:12; 11:25; 14:6; 15:1a; Hymns, #78.

2 以挪士呼求耶和华的名，指明这个脆弱的人不凭自己活，乃凭那伟大的我是，就是永存的永远者而活。

五 正确的基督徒生活是借着运用灵呼求主名，而不断接受那灵的生活—加三 2、5，约二十 22，罗十 12 ~ 13。

六 我们借着呼求主的名吸入那灵，乃是既呼出又吸入；我们呼出消极的事物，吸入主积极的事物—哀三 55 ~ 56，诗歌二一〇首。

七 活基督的路是呼吸祂，而呼吸祂的路是不住地呼求祂—腓一 19 ~ 21 上，罗十 12 ~ 13，帖前五 17。

## 周 五

叁 以诺因着凭信与神同行，逃避了死，并得了蒙神喜悦的见证—创五 22 ~ 24，来十一 5 ~ 6：

一 与神同行就是不越过神，不自作主张，不照自己的观念和愿望行事，不照着时代的潮流作事，也不在神以外作任何事—参诗十九 12 ~ 13，书九 14 下，路二四 15 ~ 17。

二 与神同行乃是以祂为我们的中心和一切，生活行事照着神并同着神，照着祂的启示和引导，并且与祂同作一切事—罗八 4、13 ~ 14，加二 2 上，林后五 14 ~ 15。

三 与神同行就是凭信而行；信的意思是我们信神是—

2. For Enosh to call upon the name of Jehovah indicates that this frail person lived not by himself but by the great I Am, the ever-existing, eternal One.

*E. The proper Christian life is a life of receiving the Spirit continually by exercising our spirit to call upon the name of the Lord—Gal. 3:2, 5; John 20:22; Rom. 10:12-13.*

*F. When we breathe in the Spirit by calling upon the name of the Lord, we both exhale and inhale; we breathe out the negative things and breathe in the positive things of the Lord—Lam. 3:55-56; Hymns, #255.*

*G. The way to live Christ is to breathe Him, and the way to breathe Him is to call upon Him without ceasing—Phil. 1:19-21a; Rom. 10:12-13; 1 Thes. 5:17.*

## DAY 5

**III. Enoch walked with God by faith to escape death and to obtain the testimony that he was well pleasing to God—Gen. 5:22-24; Heb. 11:5-6:**

A. To walk with God is to not override God, to not be presumptuous, to not do things according to our own concept and desire, to not do things according to the current of the age, and to not do anything without God—cf. Psa. 19:12-13; Josh. 9:14b; Luke 24:15-17.

*B. To walk with God is to take Him as our center and everything, to live and do things according to God and with God, according to His revelation and leading, and to do everything with Him—Rom. 8:4, 13-14; Gal. 2:2a; 2 Cor. 5:14-15.*

C. To walk with God is to walk by faith; faith means that we believe that God is—v.

## 7 节，来十一 5 ~ 6、1 ~ 2，林后四 13、18：

- 1 人非有信，就不能得神的喜悦，不能使神快乐——来十一 6 上。
- 2 信神是，就是信祂是我们的一切，我们什么都不是——约八 58，传一 2。
- 3 信神是，含示我们不是；在凡事上祂必须是唯一的一位，独一的一位，我们在凡事上必须什么也不是——创五 24，来十一 5。
- 4 信神是，就是否认我们的己；在整个宇宙中，唯有祂是，我们众人什么也不是一路九 23。
- 5 我不该是什么；我不该存在；只有祂该存在——“不再是我，乃是基督...活着”——加二 20。

## 周 六

### 四 信的意思是，我们信神赏赐那寻求祂的人——来十一 6，创十五 1，腓三 8、14：

- 1 以诺的赏赐乃是生命的最高层次——避开死亡——来十一 5 上，林后五 4，罗八 6、10 ~ 11，五 17。
- 2 主是赏赐者，我们必须是寻求祂的人——诗二七 4、8，四二 1 ~ 2，四三 4，七三 25，一一九 2、10。

### 五 信的意思是，我们相信神的话——参路一 38，罗十 17：

- 1 以诺活到六十五岁，生了一个儿子，给他取名玛土撒拉（创五 21）；玛土撒拉这名字有预言的意义，意“当他死时，要差它来”：

7; Heb. 11:5-6, 1-2; 2 Cor. 4:13, 18:

1. Without faith it is impossible to be well pleasing to God, to make God happy—Heb. 11:6a.
2. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.
3. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Gen. 5:24; Heb. 11:5.
4. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23.
5. I should not be anything; I should not exist; only He should exist—“it is no longer I who live, but it is Christ”—Gal. 2:20.

## DAY 6

D. Faith means that we believe that God is a rewarder of those who diligently seek Him—Heb. 11:6; Gen. 15:1; Phil. 3:8, 14:

1. Enoch's reward was the highest degree of life—escape from death—Heb. 11:5a; 2 Cor. 5:4; Rom. 8:6, 10-11; 5:17.
2. The Lord is a rewarder, and we need to be His seekers—Psa. 27:4, 8; 42:1-2; 43:4; 73:25; 119:2, 10.

E. *Faith means that we believe in God's word—cf. Luke 1:38; Rom. 10:17:*

1. When Enoch had lived sixty-five years, he had a son and gave him the name Methuselah (Gen. 5:21); this name has a prophetic significance, meaning “when he is dead, it will be sent”:

a 以诺称他的儿子为玛土撒拉，借此预言玛土撒拉死的时候，就是挪亚六百岁的那一年，洪水要来审判——七 6·五 25 ~ 29 上：

1) 玛土撒拉在一百八十七岁生了拉麦 ( 25 )，拉麦在一百八十二岁生了挪亚 ( 28 )，当挪亚六百岁时，洪水来了 ( 七 6·11 )。

2) 我们若将这三个数字加起来，总数是九百六十九年，正是玛土撒拉死的那一年——五 27。

b 以诺的预言是他在六十五岁时说的，那时他必是从神领受了启示，得到神旨意的默示，知道那将要临到人类整个不敬虔世代的审判——参犹 14 ~ 15。

2 因此，以诺日日夜夜期待这预言的应验，这期待激励他不随从今世的潮流，而与神同行，因而过一种敬虔和圣别的生活——参彼后三 10 ~ 12：

a 我们被提是在于我们与神同行，而在神圣的生命里成熟——来六 1 上。

b 以诺三百年昼夜不断的与神一同走上行路，一天比一天更接近神，与神更成为一，直到“神将他取去，他就不在世了”——创五 24，参歌八 5 上。

a. By naming his son Methuselah, Enoch prophesied of the coming judgment of the flood in the year that Methuselah died, which was Noah's six hundredth year—7:6; 5:25-29a:

1) Methuselah begot Lamech at the age of one hundred eighty-seven (v. 25), Lamech begot Noah when he was one hundred eighty-two (v. 28), and when Noah was six hundred, the deluge was sent (7:6, 11).

2) If we add these three figures together, we arrive at a total of nine hundred sixty-nine years, the age that Methuselah died—5:27.

b. Enoch's prophecy was uttered when he was sixty-five, at which time he must have received God's revelation, been inspired with the divine will, and learned of the coming judgment upon the entire ungodly generation of mankind—cf. Jude 14-15.

2. Thereafter, day and night Enoch was expecting the fulfillment of that prophecy, and that expectation motivated him not to follow the current of the age but to walk with God and thus live a godly and holy life—cf. 2 Pet. 3:10-12:

a. Our being raptured depends on our being mature in the divine life by our walking with God—Heb. 6:1a.

b. Enoch continually walked upward with God day and night for three centuries, becoming closer to God and more one with God each day until “he was not, for God took him”—Gen. 5:24; cf. S. S. 8:5a.



创四 2 “又生了该隐的弟弟亚伯。亚伯是牧羊的，该隐是耕地的。”

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。”

〔在该隐和亚伯的时候，〕就是在洪水以前，人只吃菜蔬、果子（创一 29）。神还没有定规要人也以流血的牲畜为食物（九 3~4）。所以牧羊所得的，只是为献祭与神，不是为自己糊口。作了祭牲的羊所留下的皮子，就人因堕落需要遮身的意义说，乃是为着在神面前遮羞，蒙神悦纳，使人能与神接触。所以亚伯的职业所表明的，不重在为自己的生活，乃重在照神的意思，成就神在祂救赎中的旨意。一切信神且走神救赎之路的人，都该如此关心神的旨意，远过于关心自己的谋生，所作的每一件事，都该是为着事奉神（真理课程二级卷二，二一页）。

### 信息选读

按照希伯来十一章四节，亚伯献祭给神是因着信。信是由于听见福音的话（罗十 17、14）。这指明亚伯的父母亚当和夏娃，必定曾将神向他们宣扬的喜信（创三 15、21），向他们的孩子传扬。亚伯像他的父母一样相信福音，并照着他父母所传扬的话中神的启示，将供物献给神。因此，在这地上的第一个家庭，乃是福音之家，信徒之家（圣经恢复本，创四 4 注 1）。

〔亚伯〕照着神的启示敬拜神（来十一 4）。他不像该隐，乃是将他羊群中头生的献上。他

Gen. 4:2 "And again she gave birth, to his brother Abel. And Abel was a tender of sheep, but Cain was a tiller of the ground."

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."

[At the time of Cain and Abel], before the flood, man ate only vegetables and fruits (Gen. 1:29), for God had not yet ordained that man should eat of the cattle, whose blood could be shed (Gen. 9:3-4). Therefore, what man gained by feeding sheep was for presenting offerings to God and not for earning a living for himself. Moreover, in the sense of man's need for covering because of the fall, the skin that was left from the sacrificial lamb was for the covering of man's shame before God so that man could be acceptable to God and thereby could contact God. Therefore, Abel's occupation indicates that Abel did not live mainly for himself; he lived according to God's desire primarily for the accomplishing of God's purpose in His redemption. Likewise, all who believe in God and take the way of God's redemption should care for God's purpose more than they care for their livelihood. Everything they do should be for the purpose of serving God. (Truth Lessons—Level Two, vol. 2, p. 21)

### Today's Reading

According to Hebrews 11:4, Abel's offering, a sacrifice, was offered to God by faith. Faith comes by hearing the word of the gospel (Rom. 10:17, 14). This indicates that Abel's parents, Adam and Eve, must have proclaimed to their children the glad tidings that God had announced to them (Gen. 3:15, 21). Like his father and mother, Abel believed the gospel and presented his offering to God according to God's revelation in the word proclaimed by his parents. Thus, the first family on earth was a family of the gospel, a family of believers. (Gen. 4:4, footnote 1)

[Abel] worshipped God according to His revelation (Heb. 11:4). Unlike Cain, Abel presented the firstlings of his flock, which probably were lambs.

所献上的可能是羊羔。圣经说，亚伯“从他羊群中头生的，从羊的脂油拿供物献上”（创4:4）。他献上脂油，表明牺牲已经被杀了，血也流了，因为若未被杀，就不可能有脂油献给神。亚伯知道他需要献流血的祭。他知道他生自堕落的父母，在神眼中是邪恶、有罪并受污染的。因此他献上他羊群中头生的，为着他的救赎流血，并为着神的满足焚烧脂油。谁告诉他要献上羊群中头生的？无疑的，他是照着父母的教导。亚伯所作的正符合以后所赐摩西律法的要求。这证明他敬拜神的作法是照着神的启示，不是照着自己的观念。

亚伯所作的与新约的福音完全一致，这福音告诉我们，要接受血的洁净，否认自己，将自己摆在一边，并以基督作遮盖。我们需要认我们的罪，否认我们自己。我们需要献上基督作为神羊群中头生的，并献上祂的脂油作为满足神的肥甘。忘掉我们自己，拒绝我们自己，弃绝我们自己，将我们自己摆在一边，并以祂作我们的遮盖。我们若这样作，就不但为祂活，更凭祂活。基督不但是给神的祭物，也是神的路，救赎和生命的路。希伯来十一章四节说，亚伯因着信献上作基督预表的祭，借此便得了称许为义的见证。借着这样的信，他今天仍旧说话。

亚伯是第一位祭司。他并没有雇用一位祭司替他献祭；他自己献祭。每一个亚伯都是祭司。不要请别人替你献祭。不要去找天主教的神父，不要去找圣公会的祭司，或去找牧师。你该是祭司，献上牺牲的祭。在召会生活中，每一个人都是祭司，不断地将基督献给神（创世记生命读经，三八二至三八三、三八五至三八六页）。

参读：创世记生命读经，第二十二至二十三篇。

The Bible says that he “brought...from the firstlings of his flock, that is, from their fat portions” (Gen. 4:4). When he offered the fat, the sacrifice was killed and the blood was shed, for without killing, it would have been impossible to have the fat to present to God. Abel realized that he needed an offering with the shedding of blood. He knew that he had been born of fallen parents and that he was evil, sinful, and polluted in the eyes of God. Thus, he offered some firstlings of his flock, shedding the blood for his redemption and burning the fat for God's satisfaction. Who told him to offer the firstlings of the sheep? He undoubtedly did this according to the instruction of his parents. What Abel did corresponded exactly to the requirements of the Mosaic law which was given later. This proves that his way of worshipping God was according to God's divine revelation, and not according to his concept.

What Abel did corresponds exactly to the gospel in the New Testament, which tells us to receive the cleansing of the blood, to deny ourselves, to put ourselves aside, and to take Christ as our covering. We need to confess our sins and deny our self. We need to offer Christ as the firstling of God's sheep and to present His fat as the sweetness which satisfies God, forgetting ourselves, rejecting ourselves, renouncing ourselves, putting ourselves aside, and taking Him as our covering. If we do this, we shall not only live for Him, but by Him. Christ is not only the sacrifice to God, but also the way of God, the way of redemption and of life. Hebrews 11:4 says that by the sacrifice which he offered in faith as a type of Christ Abel obtained the witness that he was righteous. By this kind of faith he still speaks today.

Abel was the first priest. He did not hire a priest to offer his sacrifice for him; he did it himself. Every Abel is a priest. Do not ask others to offer your sacrifice. Do not go to a father in the Catholic Church, to a priest in the Anglican Church, or to a minister or pastor. You must be the priest, presenting the sacrificial offering. Everyone in the church life is a priest. We offer Christ to God continually. (Life-study of Genesis, pp. 311, 313-314)

Further Reading: Life-study of Genesis, msgs. 22-23



创四 3 “有一日，该隐从地里的出产拿供物献给耶和华。”

来十一 4 “亚伯因着信献祭给神，比该隐所献的更美，借此便得了称许为义的见证，就是神指着他的礼物所作的见证；他虽然死了，却借着这信仍旧说话。”

犹大书十一节说到有些人“走了该隐的道路”。...该隐的道路就是行善讨神喜悦，并在魔鬼的鼓动下，妄自凭人自己的努力，照人自己的发明来敬拜神。该隐的道路是宗教的敬拜神而没有基督。...他里面的鼓动者〔是〕撒但。撒但试诱人吃了知识树，窃夺了人类第一代。然而神来干预，拯救他们，用祂救赎的路恢复他们。虽然从一面说，亚当和夏娃都丧失了，但神进来打开祂救赎的路，就是流血的路，把他们带回归祂自己。这是神拯救的路，救恩的路。我们看过，亚当和夏娃将这路传给了他们的儿女，然而他们的长子该隐拒绝这路，走了自己的路，与魔鬼成为一（创世记生命读经，三七七页）。

### 信息选读

该隐没有凭着流血献祭（创三 21，来九 22），借着预期的救赎，跟随神的救恩之路，却妄自将自己劳苦的果子献给神，继续人的堕落。该隐敬拜神的方式，乃是照着那狡猾者撒但所鼓动（创四 7 与注 1，约壹三 12）之属人的观念和意见，发明了一个宗教（犹 11 与注 1）（圣经恢复本，创四 3 注 1）。

亚伯被该隐逼迫杀害，因为他照神的作法敬拜神，不像该隐照自己的作法敬拜神。该隐是在肉体

### Morning Nourishment

Gen. 4:3 "And in the course of time Cain brought an offering to Jehovah from the fruit of the ground."

Heb. 11:4 "By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying to his gifts; and through faith, though he has died, he still speaks."

Jude 11 speaks of those who “have gone in the way of Cain.”...The way of Cain...is to do good to please God and to worship God presumptuously by man's own effort and according to man's own invention under the devil's motivation. The way of Cain is to worship God religiously without Christ....Satan [was] the motivator within him. Satan usurped the first human generation by tempting them to take the tree of knowledge. Nevertheless, God intervened to rescue them and to recover them by His way of redemption. Although, in a sense, both Adam and Eve were lost, God came in to bring them back to Himself, opening His redeeming way, the blood-shedding way. That was God's way of rescue, of salvation. We have seen that Adam and Eve passed on this way to their children and that Cain, their firstborn, rejected it and took his own, becoming one with the devil. (Life-study of Genesis, pp. 306-307)

### Today's Reading

Cain did not follow the way of God's salvation through the anticipated redemption by the bleeding sacrifice (Gen. 3:21; Heb. 9:22) but continued man's fall by presumptuously offering the fruit of his own labor to God. Cain's way of worshipping God was to invent a religion according to his human concept and opinion (Jude 11 and footnote 1), which were motivated by Satan, the subtle one (Gen. 4:7 and footnote; 1 John 3:12). (Gen. 4:3, footnote 1)

Abel was persecuted and killed by Cain because he worshipped God in God's way, not like Cain who worshipped God in his own way. Cain was in

中，信靠他劳苦的出产，但亚伯对自己毫不信靠。他信靠他的供物。按预表说，亚伯是信靠基督，在基督里夸口，而不信靠肉体的（腓三3）。在肉体里敬拜的人，总是反对并逼迫那按着灵敬拜的人（加四29）（创世记生命读经，三八六页）。

亚伯照着神的启示，献上流血的祭物，蒙神悦纳，而遭到该隐的嫉妒和杀害（创四4~5、8），成了历代一切走神救赎生命之路，而殉道者的代表。主曾对法利赛人说，“我差遣申言者和智慧人并经学家到你们这里来，有的你们要杀害，...有的你们要...鞭打，...叫世上所流一切的义血，都归到你们身上，从义人亚伯的血起，直到你们在殿和坛中间，所杀巴拉加的儿子撒迦利亚的血为止。”（太二三34~35）这话清楚指明，新旧两约中所有走神救赎生命之路的人，都受到逼迫。所以凡立志在基督耶稣里敬虔度日的，都要受逼迫（提后三12），像亚伯一样。这些人都是亚伯的跟随者（真理课程二级卷二，二二至二三页）。

当该隐看到神悦纳亚伯这位真正敬拜神的人，他就嫉妒。...我信该隐谋杀亚伯是因为亚伯仰起脸来，而该隐垂下脸来。...该隐起来打亚伯，因为亚伯的脸微笑发光。...你若是喜乐并享受神，就会激起别人宗教的嫉妒（创世记生命读经，三八一页）。

该隐离开神的面之后（创四16），为着保护和自存，就建造了一座城。...人失去神，就失去了一切。这迫使人发明人的文化，其主要元素是城为着生存、畜牧为着维生、音乐为着娱乐、以及武器为着防御（20~22）。在四章所发明出来的无神文化，要继续发展，直到在大巴比伦达到极点（启十七~十八）（创四17注2）。

参读：真理课程二级卷二，第十四课；创世记生命读经，第二十四篇。

the flesh, trusting in the fruit of his labor, but Abel had no trust in himself. He put his trust in his offering. Typically speaking, Abel trusted and boasted in Christ, having no confidence in the flesh (Phil. 3:3). The worshippers in the flesh always oppose and persecute those who worship by the Spirit (Gal. 4:29). (Life-study of Genesis, p. 314)

Because Abel presented offerings with the shedding of blood according to God's revelation and was accepted by God, he incurred Cain's hatred and was killed by Cain (Gen. 4:4-5, 8). Thus, he became the representative of all those throughout the ages who take God's way of redemption and life and who because of this are martyred. The Lord Jesus said to the Pharisees, "I send to you prophets and wise men and scribes. Some of them you will kill,...and some of them you will scourge...so that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah, son of Barachiah, whom you murdered between the temple and the altar" (Matt. 23:34-35). This word indicates clearly that in both the Old Testament and New Testament ages, all those who take God's way of redemption and life will suffer persecution. Therefore, like Abel, all who desire to live godly in Christ Jesus will be persecuted (2 Tim. 3:12). They all are Abel's followers. (Truth Lessons—Level Two, vol. 2, pp. 22-23)

When Cain saw how pleased God was with Abel, His true worshipper, he was jealous....I believe that Cain murdered Abel because Abel's countenance was uplifted while Cain's was fallen....Cain fought against Abel because Abel's face was smiling and shining....If you are happy and are enjoying the Lord, you will provoke the religious jealousy in others. (Life-study of Genesis, pp. 309-310)

After leaving God's presence (Gen. 4:16), Cain constructed a city for his protection and self-existence....When man lost God, he lost everything. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense (vv. 20-22). The godless culture invented in Genesis 4 will continue to develop until it climaxes in the great Babylon (Rev. 17-18). (Gen. 4:17, footnote 2)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 14; Life-study of Genesis, msg. 24

创四 26 “塞特也生了一个儿子，起名叫以挪士。在那时候，人开始呼求耶和華的名。”

罗十 12~13 “因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。因为“凡呼求主名的，就必得救””。

〔创世记四章二十六节的“呼求”，〕原文意“向...呼叫”，“向...呼喊”，意即用听得见的声音呼喊。因为人领悟自己的生命是虚空，...领悟自己是脆弱必死的，...于是自然而然地开始呼求耶和華那永远者的名。...他们虽然是虚空软弱的，但借着呼求主的名，就变得丰富且刚强，因为他们进入了他们所呼求者的丰富和力量（罗十 12~13 与注）（圣经恢复本，创四 26 注 2）。

### 信息选读

我们若要逃避人第二次的堕落，〔如创世记四章所见，〕就必须像亚伯那样，照神的方法为神而活并敬拜祂（2、4，参三 21，来十一 4）。就消极一面说，我们不该〔像该隐那样（创四 3）〕自作主张；就积极一面说，我们要照神的启示，按神的方法为神而活并敬拜祂。不仅要为神而活并敬拜神，乃要照神所启示的方法这样作。

在创世记四章有两个特别有意义的名字，第一个是亚伯，意思是“虚空”。堕落的结果，人生变得“虚空”。请看今天的人，虽然非常忙碌，内心却是一片空白、虚空。在他们的深处是一片空虚的感觉。...这正是智慧的所罗门王所说，虚空的虚空，在日光之下都是虚空（传一 2~3）。要逃避人第二

## Morning Nourishment

Gen. 4:26 "And to Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of Jehovah."

Rom. 10:12-13 "For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; for "whoever calls upon the name of the Lord shall be saved.""

The Hebrew word [for call in Genesis 4:26] means to call out to, to cry unto, that is, to cry out audibly. Because men realized that their life was vanity...and that they were frail and mortal,...they spontaneously began to call upon the name of Jehovah, the eternal One....Although they were vain and weak, by calling on the name of the Lord, they were made rich and strong, for they entered into the riches and strength of the One on whom they called (Rom. 10:12-13 and footnotes). (Gen. 4:26, footnote 2)

## Today's Reading

To escape the second fall of man [as seen in Genesis 4], we must live for God and worship God according to His way, as Abel did (4:2, 4; cf. 3:21; Heb. 11:4). On the negative side, we should not be presumptuous [like Cain (Gen. 4:3)]; on the positive side, we should live for God and worship Him according to His revelation and in His way. It is not only to live for God and to worship God, but to do so according to the way of God's revelation.

In Genesis 4 we find two names which are especially meaningful. The first one is Abel, which means "vanity." As a result of the fall, the human life became a vanity. Look at people today. Although they are very busy, within them there is a gap, a void. Deep within them is a sense of emptiness....This is exactly what the wise King Solomon meant when he said, "Vanity of vanities; all is vanity...under the sun" (Eccl. 1:2-3). In order to escape the

次的堕落，必须认识我们是堕落无神的人，我们的所是、所有和所作，全是虚空。我们不过是虚空。

第二个有特殊意义的名字是以挪士，以挪士的意义是“脆弱必死的人”。人堕落之后，不但人生变为虚空，人也变成脆弱必死。我们必须承认我们既脆弱又软弱，非常容易破碎。我们何等容易失败！人是必死的！没有人能夸口，他下周一定活着。没有人知道他的明天如何。要逃避人第二次的堕落，我们必须认识人生的虚空和人的脆弱。我们若有这个认识，就不会依靠自己；这样，也就不会离开神的路，自以为是了。

当我们看见不该自以为是，乃该照神的方法为神而活并敬拜神，又认识人生的虚空和人的脆弱之后，我们会说，“主啊，我不该自以为是，我必须照你的方法为你而活并敬拜你。主，我的人生虚空，我是脆弱且必死的。”当我们看见我们人生的虚空，我们自己的脆弱，我们就会自然而然地呼求主名。...从人类的第三代以挪士开始，人才认识他们的软弱、脆弱和必死，而开始呼求主的名。

“神”这名称最初是用在创世记一章，神与造物的关系上；“耶和华”这名是从二章开始，用在祂与人的关系上。耶和华是神来与人发生亲密关系时的名。因此，四章二十六节不说人开始呼求神的名，而说呼求耶和华的名。人不是呼求那位创造万物者，乃是呼求那与他们非常接近，非常亲密的一位。耶和华这名的意思是“我是那我是”（26，参出三14）；就是说，祂是从永远存到永远的一位。祂是那昔是、今是、以后永是的一位。祂是那永存者。当人看见自己的脆弱和必死，他们就开始呼求耶和华那永存者（创世记生命读经，四〇六至四〇八页）。

参读：创世记生命读经，第二十五篇。

second fall of man we must realize that as fallen men without God everything we are, have, and do is empty. We are nothing but vanity.

The second name which is especially meaningful is Enosh, which means “frail, mortal man.” After the fall, not only did human life become a vanity, but man also became frail and mortal. We must admit that we are frail, weak, and easily broken. How easily we fail! Man is mortal. No one can boast that he will live another week. No man knows his tomorrow. To escape the second fall of man we need to realize both the vanity of human life and the fragility of man. If we have this realization, we will have no trust in ourselves and, thus, we will not be presumptuous in departing from the way of God.

When we see that we should not be presumptuous, but should live for God and worship Him according to His way and realize the vanity of human life and the fragility of man, we will say, “O Lord, I shouldn't be presumptuous. I must live for You and worship You in Your way. Lord, my life is vanity. I am frail and mortal.” When we see that our life is vanity and that we ourselves are frail, spontaneously we will call upon the name of the Lord...From the time of Enosh, the third generation of mankind, men began to call upon the name of the Lord, realizing their weakness, fragility, and mortality.

In Hebrew, the word for the Lord is Jehovah (Gen. 4:26; cf. Exo. 3:14). The title God is primarily used for God's relation to His creation in Genesis 1. The name Jehovah is primarily used for God in relation to man starting from Genesis 2. Jehovah is the name for God coming into an intimate relationship with man. Hence, Genesis 4:26 does not say that men began to call on the name of God, but on the name of Jehovah. Men did not call on the One who created all things, but on the One who was so near to them, on the One who was closely related to them. The name Jehovah means “I am who I am”; that is, He is the One existing from eternity to eternity. He is the One who was in the past, who is in the present, and who will be in the future forever. He is the everlasting One. When men realized that they were fragile and mortal, they began to call on Jehovah, the everlasting One. (Life-study of Genesis, pp. 332-333)

Further Reading: Life-study of Genesis, msg. 25

出三 14~15 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的纪念，直到万代。”

神在〔出埃及三章十三至十八节〕特意在“神”之外，说出祂自己耶和华的名字来。...在创世记一章里，都是用神。创世记二章所用的名称就不同。不是神，而是耶和华神。...亚伯拉罕虽知道这名（因为神告诉过他，神的名是耶和华），但亚伯拉罕却不知道耶和华这名的意思。直到出埃及三章十四至十五节，神才起始把耶和华这名有何意思告诉人。

神是普通的名字，耶和华是亲近的名字。神是指着神的能力说的，耶和华是指着神的爱心说的。神是指着创造方面说的，耶和华是指着神的亲近说的（倪柝声文集第一辑第九册，六二、六四页）。

### 信息选读

〔在出埃及三章十四至十五节，〕神对摩西说，我是那我是（即耶和华）。...这里面是包括自有永有之意。...“我是那我是”是祂的名字。是谁叫你来呢？那“我是...”的叫我来。

顶希奇！我是...。...神在这里不完全地说神是什么。祂只说我是...，内里意思是不完全的。...摩西那天受了神的启示。

若神在“我是”之下加上“能力”两字，就祂不是“爱”了。若加上“爱”字，就祂是爱，而非“能力、智慧、公义、

### Morning Nourishment

Exo. 3:14-15 "And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you. And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation."

In Exodus 3:13-18 God purposely points out that besides being God, His name is Jehovah....In Genesis 1 He uses the name God. In Genesis 2 He uses a different name—not God, but Jehovah God....Although Abraham knew the name (because God told him once that His name was Jehovah), he never knew the meaning of the name. Not until Exodus 3:14-15 did God begin to tell man the meaning of the name Jehovah.

God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. (CWWN, vol. 9, pp. 263, 265)

### Today's Reading

[In Exodus 3:14-15] God told Moses that He is “I AM WHO I AM” (that is, Jehovah), which means the self-existing and the ever-existing One. It was Jehovah who had sent Moses....His name was “I AM WHO I AM.” Who had sent Moses? The “I Am” had sent him.

How wonderful! I am....Here God does not say fully what He is. He merely says that He is....This implies that there is something not yet said....On that day Moses received God's revelation.

If God adds the word power to the words I Am, then He is not love. If He adds love to the first words, then He is only love and not

圣别、救赎、安慰、保障、坚固台、避难所”了。神只说祂是...，而不说祂是什么，好让信祂的人自己在下面加上字眼（哦，不是字眼，乃是属灵的实际！）我们可以按着信心随便加上什么。我们若有需要，同时并有信心，我们就可以在“神是”之下加上我们所需要的，而得着神补满我们那个需要。我们需要安慰，神就是我们的安慰。我们需要避难所，神就是我们的避难所。我们需要坚固台，神就是我们的坚固台。我们需要得胜，神就是我们的得胜。我们需要圣别，神就是我们的圣别。我们需要办法，神就是办法——“我就是道路”（约十四6），道路也可说是办法。我们需要光，神就是我们的光。我们需要生命的粮，神就是我们生命的粮。你要什么，你都可以加上。...这正像一本支票簿子。有人在下面签好了名字，把它送给你，数目可以随你自己去填。

旧约的耶和华，就是新约的耶稣。耶稣的意思就是：耶和华救主。...主耶稣在世也曾自己承认祂自己就是旧约的耶和华。祂说，“你们若不信我是，必要死在你们的罪中。”（约八24）...主耶稣在这里告诉我们说，祂就是那一位“我是”。...祂为我们的缘故，都是，都是！祂自己说：我是生命，我是复活，我是世界的光，我是生命的粮，我是好牧人。我们可以从我们主的名里得着各样的供给。我们只要得着主的名，我们就什么都有了（倪柝声文集第一辑第九册，六五至六八页）。

呼求主的意思也是向主呼喊，并且经历属灵的呼吸。...〔哀歌三章五十五至五十六节〕指明，呼求也是呼叫和呼吸。呼叫是最好的呼吸。...借着呼叫和呼吸，我们一面呼出，一面吸入。吸入总是紧随着呼出。借着呼出，我们把一切消极的事物呼出去；每当你把消极的事物呼出去，主的积极事物就要充满你。...当你快要发脾气时，不要想去抑制，只要呼喊：“哦，主耶稣！”然后加上一句短祷：“主耶稣，我要发脾气了！”这样试试看，你还发不发脾气。...借着呼求祂的名，一切的罪、邪恶和不洁之物，都要呼出去，而一切积极的事物——主的丰富——都要被你吸入（创世记生命读经，四〇九至四一〇页）。

参读：倪柝声文集第一辑第九册，六一至七七页。

power, wisdom, righteousness, sanctification, redemption, comfort, protection, a high tower, and shelter. God only says that He is, without saying what He is. This allows those who believe in Him to add in other terms; actually, they are not terms, they are spiritual realities! We can add in whatever we want by faith. If we have the need and faith, we can add whatever we need to the words God is and receive God's answer to our need. If we need comfort, God is our comfort. If we need a shelter, God is our shelter. If we need a high tower, God is our high tower. If we need victory, God is our victory. If we need holiness, God is our holiness. If we need a way, God is our way (John 14:6). If we need light, God is our light. If we need the bread of life, God is our bread of life. Whatever you need can be added to His name....This is like a checkbook with signatures on all the checks.

Jehovah in the Old Testament is the Jesus in the New Testament. The meaning of Jesus is “Jehovah our Savior.” When the Lord Jesus was on earth, He admitted that He was the Jehovah in the Old Testament. He said, “Unless you believe that I am, you will die in your sins” (John 8:24). In this verse the Lord Jesus tells us that He is the “I Am.”...He is everything for our sake. He is the I Am! He says of Himself that He is the life, He is the resurrection, He is the light of the world, He is the bread of life, and He is the good shepherd. We can derive all kinds of supply from the Lord's name. Once we have His name, we have everything. (CWWN, vol. 9, pp. 266-268)

To call on the Lord also means to cry to Him and to experience spiritual breathing....[Lamentations 3:55-56] indicates that calling is also crying and breathing. Crying is the best breathing....By crying and breathing we both exhale and inhale. Inhaling always follows exhaling. By exhaling we breathe out all the negative things. Whenever you breathe out the negative things, the positive things of the Lord will fill you up....When you are about to lose your temper, do not try to suppress it, but call, “O Lord Jesus.” Then add a short prayer, “Lord Jesus, I am going to lose my temper.” Do this and see whether you still lose your temper....By calling on His name all the sinful, evil, and unclean things will be breathed out, and all the positive things—the riches of the Lord—will be breathed into you. (Life-study of Genesis, p. 334)

Further Reading: CWWN, vol. 9, pp. 263-274

创五 22~24 “以诺生玛土撒拉之后，与神同行三百年，并且生儿生女。以诺共活了三百六十五岁。以诺与神同行，神将他取去，他就不在世了。”

呼求主名是人类的第三代发现的，经过四代之后，第七代的以诺发现了逃避人类堕落最终结局〔死亡〕的路。以诺活一种生活，使他实实在在地，并且全然地避开了死。在以诺被神取去之先，当他还在地上生活行动时，死已经停止杀害他。以诺胜过了死的杀害（创世记生命读经，四三〇页）。

### 信息选读

以诺是第一个被提的人。...在以诺身上既是第一次提到被提的事，就立定了被提的原则。被提的原则是什么？就是借着与神同行而在生命里成熟。以诺与神同行了三百年，然后神把他取去（创五 22~24）。

你盼望被提么？若是，你就需要与神同行。我们不仅该呼求主名，还该与神同行。呼求之后必须接着同行。与神同行就是不越过神，不自作主张，不照自己的观念和愿望行事，也不在神以外作事。与神同行乃是以神为我们的中心和一切，照着祂的启示和引导作事，并且与祂同作一切事。这不仅是为神生活，为神作事，更是照着神并同着神生活行事。以诺就是这样与神同行，照着神并同着神生活行事；他不照着自己的喜好或观念，也不照着当时的时代潮流（创世记生命读经，四三〇至四三一页）。

### Morning Nourishment

Gen. 5:22-24 "And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters. And all the days of Enoch were three hundred sixty-five years. And Enoch walked with God, and he was not, for God took him."

Calling on the name of the Lord was discovered by the third generation, and, four generations later, the way to escape [death], the ultimate issue of man's fall, was discovered by the seventh generation, Enoch. Enoch lived in such a way that he was kept from death both literally and totally. Before Enoch was taken up by the Lord and while he was living and walking on earth, death had ceased to kill him. Enoch overcame the killing of death. (Life-study of Genesis, pp. 351-352)

### Today's Reading

Enoch was the first person to be raptured....The case of Enoch, the first mention of the rapture, establishes the principle of the rapture. What is the principle of the rapture? It is to be matured in life by walking with God. Enoch walked with God for three hundred years, and God took him away (Gen. 5:22-24).

Do you expect to be raptured? If you do, you need to walk with God. We should not only call upon the name of the Lord, but should also walk with God. The calling must be followed by the walking. To walk with God is not to override God, not to be presumptuous, not to do things according to our own concept and desire, nor to do anything without God. To walk with God is to take Him as our center and everything, to do things according to His revelation and leading, and to do everything with Him. It is not only to live for God and to do things for God, but to live and to do things according to God and with God. Enoch walked with God in such a way, living and doing things according to God and with God, not according to his own desire or concept, nor according to the current of the age in which he lived. (Life-study of Genesis, p. 352)

圣经说·你若不相信基督·就没有生命(约三15~16、36)。...这意思是说·我们的生命并不能永远存在。我们今天是·但至终明天就不是了。所以在整个宇宙中·我们什么也不是。我什么也不是。我们的会不是。安那翰不是。加州不是。美国不是。整个地球都不是!这是因为它们不能永远存在。时候到了·它们就不存在了;它们就过去了。事实上·我们眼见的东西·都不是存在的东西;它们乃是虚空(林后四18)。

这样·什么才存在?谁存在?只有那伟大的我——我是那我是。凡到神面前来的人·必须信神是!〔来十一6〕信是非常重要的。没有这个·你就不能使神快乐。你必须信神是。

信是停下你自己·不作什么。你什么也不是。信将你联于神·使神成为唯一是的。我不是·所以不该是我爱我的妻子;应当是基督在爱我的妻子。祂是·我不是。去买东西的人不该是我·应当是祂。当你在百货店拿起减价的东西时·你必须查问:“祂是·还是我是?”

信就是停下自己·不作任何事·而使神成为你的一切。这等于保罗在加拉太二章二十节的话:“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。”谁活着?不再是我;我并不存在·我已经了结了·我被钉十字架了·我已经了了。不再是我·乃是基督在我里面活着。基督活着·基督是·基督存在;我不存在。这是“信神是”这短短一句话的素质。信神是含示你不是。在凡事上祂必须是唯一的一位·独一的一位·我们在凡事上必须什么也不是。

主耶稣说·“若有人要跟从我·就当否认己。”(路九23)这话正如保罗所说的一样:“到神面前来的人·必须信神是。”〔来十一6·直译〕否认己等于信神是·信神是等于否认己(罗马书的结晶·九一至九二、九四页)。

参读:罗马书的结晶·第七篇。

The Bible says that if you do not believe in Christ, you have no life (John 3:15-16, 36)...This means that our life is not something that exists forever. We are today, but eventually we will not be tomorrow. So in the whole universe, we are nothing. I am nothing. Our hall is nothing. Anaheim is nothing. California is nothing. The United States is nothing. And the whole globe is nothing! This is because they do not exist forever. The day will come when they will not exist; they will be over. Actually, the things that are seen are not the things that exist; they are vanities (2 Cor. 4:18).

Then what is existing? Who exists? Only the great I Am—I Am That I Am. He who comes forward to God must believe that God is! Faith is so critical. Without this, you can never make God happy. You must believe that God is.

Faith is to stop yourself from doing anything. You are nothing. Faith joins you with God to make God the only One who is. I am not, so I should not be the one who loves my wife. It should be Christ loving my wife. He is; I am not. I should not be the one to go shopping. He should be the One. When you pick up something on sale in the department store, you have to check, “He is or I am?”

Faith is to stop you from doing anything but to make God everything to you. This equals Paul's word in Galatians 2:20: “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Who lives? It is no longer I. I do not exist. I was terminated. I was crucified. I am finished. It is no more I, but Christ lives in me. Christ lives. Christ is. Christ exists. I do not exist. This is the very essence of the short word believe that God is. To believe that God is implies that you are not. He must be the only One, the unique One, in everything, and we must be nothing in everything.

The Lord Jesus said, “If anyone wants to come after Me, let him deny himself” (Luke 9:23). This word is the same as what Paul said: “He who comes forward to God must believe that He is” [Heb. 11:6]. To deny yourself equals to believe that God is, and to believe that God is equals to deny yourself. (Crystallization-study of the Epistle to the Romans, pp. 74-76)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 7



来十一 5~6 “以诺因着信被接去，不至于见死，人也找不着他，因为神把他接去了；原来他被接去以前，已经得了蒙神喜悦的见证。人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神〔直译，神是〕，且信祂赏赐那寻求祂的人。”

希伯来十一章五至六节告诉我们，以诺在被神取去以前，已经相信神。这指明以诺不仅与神同行，也相信神。... ( 5 )。

六节说，你若相信神，你也要相信祂是一位赏赐者。祂不仅存在，祂还是一位赏赐者。神为什么赏赐人？因为祂切望得着人为着达成祂的定旨而活，并达成祂的定旨。...以诺是寻求神的人，而神是赏赐他的。他寻求神并与神同行，神就赏赐他（创世记生命读经，四三四至四三五页）。

### 信息选读

神给以诺的奖赏是什么？神使他达到生命的最高层次—避开死亡。...这是何等的赏赐！...主是一位赏赐者，我们需要作寻求祂的人。以诺相信这事，也实行这事。他信神是，并且相信他若寻找出神，神必要赏赐他。

以诺活到六十五岁，生了一个儿子，给他取名玛土撒拉（创五 21）。玛土撒拉这名有预言的意义，意即“当他死时，要差它来”。那是洪水的预言。以诺称他的儿子为玛土撒拉，借此预言要来之洪水的审判。无疑的，他是靠着神的灵这样作。他接受了神的启示，没有将神的旨意摆在一边。他得到神

### Morning Nourishment

Heb. 11:5-6 "By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God. But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him."

Hebrews 11:5-6 shows us that before Enoch was taken by God, he believed in God. This indicates that Enoch not only walked with God, but that he also believed God...(Heb. 11:5).

Hebrews 11:6 says that if you believe in God, you will also believe that He is a rewarder. He not only exists; He is a rewarder. Why does God reward people? Because He is anxious to have man living for and fulfilling His purpose....Enoch was God's seeker, and God was his rewarder. He sought God and walked with God, and God rewarded him. (Life-study of Genesis, pp. 355-356)

### Today's Reading

What reward did God give Enoch? God gave him the highest degree of life—escape from death....What a reward that was!...The Lord is a rewarder, and we need to be His seekers. Enoch believed this and practiced it. He believed that God was and that He would be a rewarder to him if he sought Him out.

When Enoch had lived sixty-five years, he begot a son, giving him the name Methuselah (Gen. 5:22). The name Methuselah has a prophetic significance. It means “when he is dead, it will be sent.” That was a prophecy of the deluge. By naming his son Methuselah, Enoch prophesied of the coming judgment of the deluge. Undoubtedly he did this by the Spirit of God. He received God's revelation and did not set His will aside. He was inspired with the divine will and learned of the coming judgment upon the

旨意的默示，知道那将要临到整个不敬虔世代的审判。我信犹大书所记载的预言，有双重的应验。以诺可能相信，洪水的审判就是主带着祂的千万圣者来临，对那不敬虔的世代执行审判〔犹 14~15〕。

以诺关于洪水的预言是他在六十五岁时说的。以后，以诺日日夜夜期待这预言的应验，这期待使他与神同行。虽然整个世代和其中的一切都是不敬虔的，但他自己不敢不敬虔。他是圣别的，并且与神同行，盼望蒙拯救脱离神的审判。以诺坚持这盼望达三百年之久。虽然如此，审判并没有在那段期间临到。直等玛土撒拉出生以后九百六十九年，洪水的审判才临到。

洪水果然在玛土撒拉死的那年临到。玛土撒拉在一百八十七岁生了拉麦（创五 25），拉麦在一百八十二岁生了挪亚（28）。当挪亚六百岁时，洪水来了（七 11）。我们将这三个数字加起来，总数是九百六十九年，正是玛土撒拉死的那一年。

不要以为以诺被神取去是突然发生的，他这一刻在地上，下一刻就在天上了。以诺不是与神走上又走下，也不是走曲折的路。他是一直往上走，直到摸着了天。他在三百六十五岁时，几乎已经摸着天，神就对他说，“亲爱的孩子，我在这里，来与我同在吧！”因此以诺被取去了。...以诺日夜与神同行历经三个世纪，超过了十万天。以诺天天与神同行，一天比一天更接近神。

我们必须从四章往前，从呼求进步到同行。...呼求使你活，但同行总是杀死你；然而，同行也要使你复活。同行首先杀死你，然后叫你复活，使你非常活，享受神的同在（创世记生命读经，四三五至四三八、四三二至四三四页）。

参读：创世记生命读经，第二十六篇；真理课程二级卷二，第十五课。

entire ungodly generation. I believe that the prophecy recorded by Jude has a double fulfillment [Jude 14-15]. Enoch might have believed that the judgment of the deluge was the Lord's coming with ten thousands of His saints to execute judgment upon the ungodly.

Enoch's prophecy regarding the flood was uttered when he was sixty-five years of age. Thereafter, day and night, Enoch was expecting the fulfillment of that prophecy, and that expectation caused him to walk with God. Although the whole generation and everything in it was ungodly, he himself did not dare to be ungodly. He was holy and walked with God, hoping to be saved from God's judgment. Enoch held on to this expectation for three hundred years. Nevertheless, the judgment did not come during that period of time. It was not to come until nine hundred sixty-nine years after Methuselah was born.

The flood came in the year that Methuselah died. Methuselah begot Lamech at the age of one hundred eighty-seven (Gen. 5:25), and Lamech begot Noah when he was one hundred eighty-two (5:28). When Noah was six hundred years old, the deluge was sent (7:11). If we add these three figures together, we arrive at a total of nine hundred sixty-nine years, the age at which Methuselah died.

Do not think that Enoch's being taken away by God happened suddenly. Do not think that one moment he was on earth and that the next he was in heaven. Enoch did not walk up and down with God; neither did he walk in a zigzag pattern. He continually walked upward until he touched heaven. At the age of three hundred sixty-five, as he was nearly touching heaven, God said to him, "Dear child, I am here. Come with Me." And Enoch was taken away....Enoch walked with God day and night for three centuries, for more than a hundred thousand days. Enoch walked with God day by day, a little closer to God each day than the day before.

We must go on from Genesis 4, progressing from calling to walking....Calling makes you living. However, walking always kills you. But it will also resurrect you. Walking firstly kills you; then it resurrects you to make you so living in enjoying the presence of God. (Life-study of Genesis, pp. 356-358, 353-355)

Further Reading: Life-study of Genesis, msg. 26; Truth Lessons—Level Two, vol. 2, lsn. 15

## 经历神 – 作生命

特 (英 1194)

D 大调

4/4

一 今日 信 徒 的 生 活 有 两 条 线 可 循：  
 一 是 生 命 线，带 来 基 督 无 量 福 分，  
 一 是 知 识 线，带 来 死 亡 实 可 恨；  
 生 命，死 亡—你 选 哪 一 样？ 应 当 谨 慎！  
 (副) 生 命 线 上 让 我 们 住 留，永 不 稍 离；  
 知 识 道 理 叫 人 死，我 们 弃 绝 不 理。  
 主 名 甘 甜，当 时 刻 呼 求，享 实 际；  
 主 的 同 在 是 我 们 生 活 唯 一 凭 倚。

- 二 主，我们愿像亚伯，时刻与你接触，  
 享你新鲜的生命，天然观念不顾；  
 如以挪士，你圣名呼求，不止住；  
 又像以诺，与你同行走，事事处处。
- 三 保守我们如亚伯拉罕，信而顺服，  
 以你显现为秘诀，享受你的注入；  
 效法以撒、雅各和摩西的步武—  
 单单凭靠你同在，行走每一步路。
- 四 大卫享受生命树，在生命中作王；  
 还有但以理祷告，将神权柄执掌。  
 耶稣因父而活着，将父全彰显；  
 我们是祂的身体，生命树当尽尝。

## WEEK 10 — HYMN

## Hymns, #1194

1

**There are two lines to live by in our living today—  
 One the life line to bring us into Christ all the way.  
 But the other is knowledge which will make us die;  
 We must be very careful on which line we abide.  
 Oh, we'll stay on God's life line, never turning aside.  
 We don't care for vain knowledge, which will cause us to die.  
 Lord, we'll touch You by calling on Your name each day;  
 Living in Your appearing, in Your presence we'll stay.**

2

**Lord, we would be as Abel, fully contacting You;  
 Not by knowledge or concept, but by life fresh and new.  
 Just as Enosh began to call upon Your name,  
 And as Enoch who walked with You, we'll do just the same.**

3

**Keep us living and walking as did old Abraham;  
 In Your holy appearing to be transfused like him.  
 As did Isaac and Jacob, Moses lived this way—  
 So dependent upon Your presence with him each day.**

4

**Full enjoyment had David, ate the life-giving tree.  
 Daniel prayed to his God and lived by Him constantly.  
 Jesus lived by the Father to be life complete;  
 Now as His living Body of the life tree we'll eat.**



# 二〇一三年夏季训练

## 创世记结晶读经（一）

### 第十一篇

#### 挪亚—能改变时代的生活与工作

读经：创六 5 ~ 22，七 13、16，来十一 7

### 纲 目

#### 周 一

壹 挪亚的生活是一个改变时代的生活—  
腓一 19 ~ 21 上：

一 神给挪亚看见，他所活在其中之败坏时代的真实光景—创六 3、5、11、13，太二四 37 ~ 39，提后三 1 ~ 5。

二 “但挪亚在耶和华眼前蒙恩” —创六 8：

1 当撒但尽力把局面破坏之后，总有一些人在神眼前蒙恩，成为转移那时代的人—参但一 8，九 23，十 11、19。

2 创世记的记载，主要的目的不是要表明堕落，乃是要表明神的恩典能为堕落的人作那么多；恩典乃是神自己，神的同在，给我们享受，作我们的一切，并在我们里面、借着我们、且为着我们作一切；恩典是神临到我们，作我们的生命供应、力量和一切—约一 14、16 ~ 17，启二二 21：

a 对主作恩典的享受，乃是与那些爱祂的人同在—弗六 24，约二一 15 ~ 17。

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Message Eleven

#### Noah—the Life and Work That Can Change the Age

Scripture Reading: Gen. 6:5-22; 7:13, 16; Heb. 11:7

### Outline

#### DAY 1

#### **I. Noah's life was a life that changed the age—Phil. 1:19-21a:**

A. *God showed Noah the true situation of the corrupt age in which he lived—Gen. 6:3, 5, 11, 13; Matt. 24:37-39; 2 Tim. 3:1-5.*

B. *“But Noah found favor [grace] in the sight of Jehovah”—Gen. 6:8:*

1. When Satan has done his best to damage the situation, there have always been some who found grace in the eyes of God to become ones who turned the age—cf. Dan. 1:8; 9:23; 10:11, 19.

2. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people; grace is God Himself, the presence of God, enjoyed by us to be everything to us and to do everything in us, through us, and for us; grace is God coming to us to be our life supply, our strength, and our everything—John 1:14, 16-17; Rev. 22:21:

a. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17.

- b 主耶稣基督的恩典作为三一神全备的供应，是我们借着操练我们人的灵所享受的——来十 29 下，加六 18，腓四 23，门 25，提后四 22。
- c 神的话是恩典的话——徒二十 32，西三 16，参耶十五 16。
- d 我们在一的立场上与圣徒一同聚集，就经历经过过程的三一神作生命的恩典——诗一三三 3，彼前三 7，徒四 33，十一 23。
- e 我们在苦难和试炼中，能经历主作我们加增并全丰全足的恩典——林后十二 9。
- f 我们需要在主恩典的能力里为主劳苦——林前十五 10、58，三 10、12 上。
- g 我们需要作神诸般恩典的好管家——彼前四 10，弗三 2，林后一 15，弗四 29。
- h 乃是靠着恩典的能力，恩典的力量，以及恩典的生命，我们才能与神并与彼此都是对的；恩典产生义——来十一 7，罗五 17、21。

## 周二

三 挪亚就象他的曾祖父以诺（创五 22 ~ 24）一样，因信与神同行（六 9，来十一 7），这信就是神的神圣元素传输并注入到他里面，成为他相信的能力（罗三 22）；结果，他成为承受神义的人（参四 3、9），并传扬义的人（彼后二 5），对抗那邪恶的世代；挪亚的义加强了神的立场，来执行祂对那不敬虔世代的审判。

- b. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
- c. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.
- d. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.
- e. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.
- f. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:10, 12a.
- g. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2; 2 Cor. 1:15; Eph. 4:29.
- h. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; grace produces righteousness—Heb. 11:7; Rom. 5:17, 21.

## DAY 2

C. *Like his great-grandfather Enoch (Gen. 5:22-24), Noah walked with God by faith (6:9; Heb. 11:7), which was God's divine element transfused and infused into him to be his believing ability (Rom. 3:22); as a result, he became heir of God's righteousness (cf. 4:3, 9) and a herald of righteousness (2 Pet. 2:5) as a protest against the evil generation; Noah's righteousness strengthened God's standing to execute His judgment upon that ungodly generation.*

四 挪亚所建造的方舟，预表实际、现今的基督作为神的救恩；建造方舟就是在我们的经历中，建造作为神救恩之实际、现今的基督，为着建造基督的身体这团体的基督；按照腓立比书，这乃是作成我们自己的救恩—二 12 ~ 13：

- 1 建造方舟就是作成我们自己的救恩，也就是在我们的经历中建造基督，为着建造基督的身体，就是团体的基督。
- 2 挪亚所作、所进入的，乃是神的救恩，就是方舟；我们应当有一位实际、现今的基督作为神的救恩，是我们可以进入的。

### 周 三

- 3 腓立比二章十二节的救恩，不是指救我们脱离神的定罪和火湖的永远救恩，乃是指每天、常时的救恩，就是基督这活的人位；虽然我们有了永远的救恩，但我们还需要进一步蒙拯救，脱离弯曲悖谬的世代—15 节。
- 4 我们今天乃是在神救恩的通道上；我们已经进入这通道，而我们经过这通道，就是作成我们自己的救恩：
  - a 挪亚越建造方舟，就越通过神的救恩；最后他进入他所作成的工—创七 7。
  - b 我们今天在经历中正在建造的基督，要成为我们将来的救恩；有一天在神主宰的权柄下，我们要进入我们所建造的基督里面。
  - c 甚至今天，我们若在经历中建造基督，就能住在基督里面，定居在基督里面—约十五 5：
    - 1) 在我们的经历中建造基督，就是要爱主，借着呼

*D. The ark that Noah built is a type of the practical and present Christ as God's salvation, and to build the ark is to build up the practical and present Christ as God's salvation in our experience for the building up of the Body of Christ as the corporate Christ; according to Philippians, this is to work out our own salvation—2:12-13:*

1. To build the ark is to work out our own salvation, which is to build up Christ in our experience for the building up of the Body of Christ, the corporate Christ.
2. What Noah worked on and entered into was God's salvation, the ark; we should have a practical and present Christ into whom we can enter as God's salvation.

### DAY 3

3. The salvation in Philippians 2:12 is not eternal salvation from God's condemnation and from the lake of fire but the daily and constant salvation that is Christ as a living person; although we have eternal salvation, we need further salvation from the crooked and perverted generation—v. 15.
4. Today we are in the passage of God's salvation; we have entered into this passage, and our going through this passage is our working out our own salvation:
  - a. The more Noah built the ark, the more he passed through God's salvation, and eventually, he entered into what he worked out—Gen. 7:7.
  - b. The very Christ whom we are building up in our experience today will become our future salvation; one day, under God's sovereignty we will enter into the very Christ whom we have built up.
  - c. Even today, if we build up Christ in our experience, we will be able to abide in Christ, to dwell in Christ—John 15:5:
    - 1) To build up Christ in our experience is to love the Lord, to talk to Him by

求祂的名与祂交谈，与祂交通，天天并且时时凭祂活着并与祂同行，成为与神同行者，而使我们成为与神同工者—创五 22 ~ 24，六 9。

2) 这样，我们就在经历中将基督建造起来，使我们能进入祂里面，以祂为我们的救恩。

5 腓立比书全部四章都说到基督包罗万有的活人位，作为我们的救恩：

a 在腓立比一章，救恩乃是在任何境遇里活基督并显大基督。

b 在腓立比二章，救恩乃是借着表明生命的话而返照基督。

c 在腓立比三章，救恩乃是神的义，就是化身于基督里的神自己。

d 在腓立比四章，救恩乃是基督自己作为一种真实、庄重、公义、纯洁、可爱、有美名、且满了德行与称赞的生活。

## 周 四

贰 挪亚的工作是一个改变时代的工作—林后六 1，太十六 18，林前三 12 上：

一 神给挪亚的是包罗万有的启示，更进一步的启示，建造方舟的启示，就是神要结束这败坏的世代，而带进一个新时代的路；挪亚不是凭自己的想象建造方舟，乃是完全因着信照着神的启示和神的指示—创六 15 上，来十一 6 ~ 7，参出二五 9，代上二八 11 ~

calling on His name, and to fellowship with Him, living by Him and walking together with Him day after day and hour after hour to be a “co-walker” with God so that we can be a coworker with God—Gen. 5:22-24; 6:9.

2) Then we build up Christ in our experience so that we can enter into Him as our salvation.

5. All four chapters of Philippians refer to the all-inclusive, living person of Christ as our salvation:

a. In Philippians 1 salvation is to live Christ and magnify Christ in any circumstance.

b. In Philippians 2 salvation is to reflect Christ by holding forth the word of life.

c. In Philippians 3 salvation is the righteousness of God, that is, God Himself embodied in Christ.

d. In Philippians 4 salvation is Christ Himself as the life that is true, dignified, righteous, pure, lovely, well spoken of, and full of virtue and praise.

## DAY 4

**II. Noah's work was a work that changed the age—2 Cor. 6:1; Matt. 16:18; 1 Cor. 3:12a:**

A. *God gave Noah an all-inclusive revelation, a further revelation, the revelation to build the ark, which was the way that God would terminate the corrupted generation and bring in a new age; Noah built the ark not according to his own imagination but absolutely according to God's revelation and divine instructions by faith—Gen. 6:15a; Heb. 11:6-7; cf. Exo. 25:9; 1 Chron. 28:11-19; 1 Cor. 3:10-12;*



## 19 · 林前三 10 ~ 12 · 弗二 20 上 :

- 1 方舟是基督的预表，不仅预表个人的基督，也预表团体的基督，召会，就是基督的身体和新人，要终极完成于新耶路撒冷—彼前三 20 ~ 21，太十六 18，林前十二 12，弗二 15 ~ 16，西三 10 ~ 11，启二一 2。
  - 2 方舟的建造预表团体基督的建造，是借着与神同工的人，以基督之丰富的元素为材料建造的—林前三 9 ~ 12 上，弗四 12，二 22。
  - 3 这建造就是把基督作到人里面，凭基督将人建造在一起，成为神在肉体的显现—提前三 15 ~ 16，林前三 9 上、10、12 上，罗十一 36。
- 二 挪亚借着建造并进入方舟，不仅从神用洪水对邪恶世代的审判蒙拯救，也从那世代分别出来，而被引进新的时代—创六 5 ~ 22。
- 三 照样，我们借着建造召会并进入召会生活，也要从神用大灾难对今天邪恶世代的审判蒙拯救，并要从那世代分别出来，而被引进新的时代，就是千年国时代—来十一 7，太二四 37 ~ 39，路十七 26 ~ 27，二一 36，启三 10。
- 四 方舟的长是三百肘，宽是五十肘，高是三十肘（创六 15）；三和五乃是神建造的基本数字（参出二七），表征三一神借着祂的神圣分赐与人调和（林后十三 14，弗四 4 ~ 6）。

周 五

## *Eph. 2:20a:*

1. The ark is a type of Christ—not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man to consummate in the New Jerusalem—1 Pet. 3:20-21; Matt. 16:18; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11; Rev. 21:2.
  2. The building of the ark typifies the building of the corporate Christ, with the element of Christ's riches as the building material, by those who work together with God—1 Cor. 3:9-12a; Eph. 4:12; 2:22.
  3. This building is the working of Christ into people to build them together by Christ so that they may become God's manifestation in the flesh—1 Tim. 3:15-16; 1 Cor. 3:9a, 10, 12a; Rom. 11:36.
- B. By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood but was also separated from that generation and ushered into a new age—Gen. 6:5-22.*
- C. Likewise, by building the church and entering into the church life, we will be saved from God's judgment on today's evil generation through the great tribulation and will be separated from that generation to be ushered into a new age, the age of the millennium — Heb. 11:7; Matt. 24:37-39; Luke 17:26-27; 21:36; Rev. 3:10.*
- D. The length of the ark was three hundred cubits, the width fifty cubits, and the height thirty cubits (Gen. 6:15); the basic numbers in God's building are three and five (cf. Exo. 27), which signify the mingling of the Triune God with man through His divine dispensing (2 Cor. 13:14; Eph. 4:4-6).*

DAY 5

## 五 方舟有上、中、下三层—创六 16：

- 1 帐幕的三部分表征我们都必须进入的深度；方舟的三层表征我们都必须达到的高度。
- 2 方舟的三层表征三一神；灵把我们带到子，子再把我们带到父；当我们来到父面前，我们就进到第三层—路十五 4 ~ 7、8 ~ 10、18 ~ 23，弗二 18。
- 3 我们需要进入与我们的三一神最深、最高的亲密里，好使祂能带我们到“第三层”，把祂的奥秘、秘密和宝藏给我们看—林前二 9，林后二 10，出三三 11。

## 六 在方舟里有一个朝天而开的透光处—创六 16：

- 1 透光处，原文与“正午”同字根；这意思是说，当我们在透光处之下，在窗下，我们就是在正午，满了光—参箴四 18。
- 2 正如在方舟里，窗，就是透光处，只有一个，在神的建造里，借着一个职事，也只是一扇窗，一个启示，一个异象—徒二六 19，加一 6 ~ 9，提前一 3 ~ 4，参王下二 2、9、13 ~ 15。

### 周 六

## 七 进入方舟只有一个门，一个入口；这一个门乃是基督—创七 13、16，约十 9：

- 1 挪亚进入方舟，预表我们进入基督—三 16，加三 27。
- 2 我们一旦信入主耶稣，就被神“关”在基督里，无法从祂里面出来—参约十 28 ~ 29，诗一三九 7 ~ 12。

## 八 方舟是用歌斐木造的，歌斐木是一种柏树，这

## E. *The ark was of three stories: the lower, the second, and the third—Gen. 6:16:*

1. The three sections of the tabernacle signify the depths into which we all must enter; the three stories of the ark signify the height to which we all must attain.
2. The three stories of the ark signify the Triune God; the Spirit brings us to the Son, and the Son brings us to the Father; when we come to the Father, we are in the third story—Luke 15:4-7, 8-10, 18-23; Eph. 2:18.
3. We need to enter into the deepest and highest intimacy with our Triune God so that He can bring us to the “third story” to show us His mysteries, secrets, and hidden treasures—1 Cor. 2:9; 2 Cor. 2:10; Exo. 33:11.

## F. *In the ark there was one opening toward the heavens for light—Gen. 6:16:*

1. The Hebrew word for opening has the same root as the word for noon; this means that when we are under the opening, the window, we are in the noontime and are full of light—cf. Prov. 4:18.
2. Just as there was only one window, one opening, in the ark, there is only one window, one revelation, and one vision through one ministry in God's building—Acts 26:19; Gal. 1:6-9; 1 Tim. 1:3-4; cf. 2 Kings 2:2, 9, 13-15.

### DAY 6

## G. *There was only one door, one entrance, into the ark; this one door is Christ—Gen. 7:13, 16; John 10:9:*

1. Noah's entering into the ark is a type of our entering into Christ—3:16; Gal. 3:27.
2. Once we believe into the Lord Jesus, we are “shut in” by God with no way to get out of Him—cf. John 10:28-29; Psa. 139:7-12.

## H. *The ark was made of gopher wood, a kind of cypress, a resinous wood*

种多树脂的木材能抵挡水侵；这表征钉十字架的基督能抵挡死水—创六 14，徒二 24。

*that can withstand the attack of water; this is a figure of the crucified Christ, who can withstand the waters of death—Gen. 6:14; Acts 2:24.*

九 方舟内外涂上松香，松香预表基督救赎的血，里外遮盖神的建造—创六 14，来九 14，出十二 13：

*I. The ark was covered within and without with pitch, a type of the redeeming blood of Christ, which covers God's building within and without—Gen. 6:14; Heb. 9:14; Exo. 12:13:*

1 “松香”的原文与“遮罪”同字根，意思是遮盖；挪亚和他家人借着方舟上的松香，从洪水的审判得救，表征在基督里的信徒借着基督救赎的血，从神的审判得救—罗五 9。

1. The Hebrew word for pitch has the same root as the word for expiation, which means “to cover”; Noah and his family were saved from the judgment of the flood by the pitch upon the ark, signifying that the believers in Christ are saved from God's judgment by the redeeming blood of Christ—Rom. 5:9.

2 什么时候我们看到血，我们就有平安；什么时候神看到血，祂就满足；什么时候撒但看到血，他就无法攻击；什么时候天使看到血，他们就欢呼—启十二 11。

2. Whenever we look at the blood, we have peace; whenever God looks at the blood, He is satisfied; whenever Satan looks at the blood, he is unable to attack; whenever the angels look at the blood, they rejoice—Rev. 12:11.

十 挪亚所经过的水，是受浸之水的表号—彼前三 20 ~ 21：

*J. The water through which Noah passed is a figure of the water of baptism—1 Pet. 3:20-21:*

1 方舟上的松香表征基督的血，拯救挪亚脱离洪水的审判，而洪水的水，表征受浸的水，不仅审判世界，也将挪亚从这邪恶的世代分别出来—出十四 26 ~ 30，徒二 40 ~ 41。

1. The pitch on the ark, signifying the blood of Christ, saved Noah from the judgment of the flood, whereas the water of the flood, signifying the water of baptism, not only judged the world but also separated Noah from the evil age—Exo. 14:26-30; Acts 2:40-41.

2 洪水怎样拯救挪亚脱离老旧的生活，进入新的境地，受浸的水也照样拯救我们脱离我们所承受虚妄的生活，进入在基督里复活的生活—罗六 3 ~ 5。

2. The water of the flood delivered Noah out of the old manner of life into a new environment; in like manner, the water of baptism delivers us out of the inherited vain manner of life into a manner of life in resurrection in Christ—Rom. 6:3-5.



创六 7~9 “耶和华说，我要将所创造的人，...都从地上除灭，因为我后悔造了他们。但挪亚在耶和华眼前蒙恩。挪亚的后代记在下面。挪亚是个义人，在当时的世代是个完全人；挪亚与神同行。”

创世记这卷书中所描绘的堕落乃是背景，为要衬托出一幅非常积极的图画，表明神对于堕落的人所作的。创世记的记载，主要的目的不是要表明堕落，乃是要表明神的恩典能为堕落的人作那么多。堕落是个黑色的背景，帮助我们看到白色的图画。...在三章我们看到人第一次的堕落，并神为堕落的人类所作的。在四章我们看到人第二次的堕落，并神为堕落的人进一步所作的。...〔现在，〕我们来看因着人第三次的堕落，神作了些什么（创世记生命读经，四五三页）。

挪亚能在那弯曲、悖谬、淫乱的世代与神同行（六 9），是因他得了恩典（参来四 16）。恩典是神临到我们，作我们的生命供应、力量和一切（见林前十五 10 注 1）。这样的恩典使挪亚胜过肉体，并过义的生活（结十四 14，参罗五 17~21 与注）（圣经恢复本，创六 8 注 2）。

## 信息选读

当神在创世记一章初次看人的时候，祂既快乐又喜悦〔31〕。当神在六章再次看人的时候，祂看见人已经邪恶败坏到了极点，就为着造了人而忧伤。从一章到这里，有何等的改变！人原初是在那么高的水平上，但从三章开始，人一直往下堕落。如果你是神，你会怎么作？也许你会说，“算了吧。”但神永远的目的怎么办？神岂不是

## Morning Nourishment

Gen. 6:7-9 "And Jehovah said, I will blot out the man whom I have created from the surface of the ground...for I repent that I have made them. But Noah found favor in the sight of Jehovah. These are the generations of Noah. Noah was a righteous man, blameless in his generations; and Noah walked with God."

The falls portrayed in the book of Genesis are the background of a very positive picture which shows what God has done with the fallen human race. The main purpose of the record of Genesis is not to show the fall, but to show how much God's grace can do for fallen people. The fall is a black background which helps us see a white picture....In Genesis 3 we saw man's first fall and what God did for fallen mankind. In Genesis 4 we saw man's second fall and something further which God did for the fallen people....We shall see what God did as a result of man's third fall. (Life-study of Genesis, p. 373)

Noah was able to walk with God (Gen. 6:9) in that crooked, perverted, and adulterous generation because he found grace (cf. Heb. 4:16). Grace is God coming to us to be our life supply, our strength, and our everything (see footnote 1 on 1 Cor. 15:10). Such grace enabled Noah to overcome the flesh and to live a righteous life (Ezek. 14:14; cf. Rom. 5:17-21 and footnotes). (Gen. 6:8, footnote 2)

## Today's Reading

When God had His first look at mankind in Genesis 1, He was happy and pleased with man [v. 31]. When God had another look at man in Genesis 6, He saw that man had become wicked and corrupt to the uttermost, and it grieved Him that He had made man. What a change from Genesis 1! Originally, man was on such a high level, but, beginning at chapter 3, he descended lower and lower. What would you have done if you had been God? Perhaps you would have said, "Forget about it." But what about God's

永远的神？永远的神能改变么？神不是短暂的神，乃是永远的神，在祂并没有转动的影儿（雅一17）。祂作了决定，就永远立定。如果神忘了祂永远的目的，祂的仇敌会讥笑祂说，“你想要创造人来击败我，但是你没有击败我，反被我击败了。”神会被击败么？绝对不会！那么神应该怎么做？答案就在创世记六章八节：“但挪亚在耶和华眼前蒙恩。”

这是创世记这卷书中最重大的经节之一。撒但很乐意听到，神要把人从地上除灭，但挪亚却在耶和华眼前蒙恩。这转变了局面，改变了时代。阿利路亚，神没有被击败！在表面的失败中，借着一个人，在耶和华眼前蒙恩的人得胜了。这是个转折点。如果你配着圣经读一读历史，你会看见在每一个时代，当撒但尽力把局面破坏到极点之后，总有一个或少数人在神眼前蒙恩，成为改变那时代的人。你们记得以色列人的历史，虽然他们一再堕落，堕落到底，但是出来了一个少年人，使仇敌大大的惊讶，这人名字但以理。但以理一章八节说，“但以理却立定心意，不以王的膳和王所饮的酒玷污自己。”这里说，“但以理却...”创世记六章八节说，“但挪亚...”在人堕落到底的时候，总有一个“却”，或“但”。

如果我们看挪亚的生活，我们会看见这不仅是与神同行，或建造方舟的事。基本且重要的点乃是，神用挪亚改变了时代。仇敌将局面弄得坏到极点，甚至神后悔造了人。看来好像没有希望了。但挪亚蒙了恩典，挪亚的生活是改变时代的生活（创世记生命读经，四七一至四七二页）。

参读：创世记生命读经，第二十八至二十九篇。

eternal purpose? Is not God the eternal God? Can the eternal God change? God is not a temporary God, but an eternal God. In Him there is no shadow of change (James 1:17). Once He makes a decision, it stands for eternity. If God had forgotten His eternal purpose, His enemy would have laughed at Him, saying, "You intended to create man to defeat me, but instead of You defeating me, I have defeated You." Will God be defeated? Never! Then what should God do? The answer, the same in principle throughout the centuries, is found in Genesis 6:8: "But Noah found favor in the sight of Jehovah."

This is one of the greatest verses in the book of Genesis. Satan was glad to hear that God was going to destroy man from the face of the earth, but Noah found grace in the eyes of the Lord. That turned the situation and changed the age. Hallelujah, God was not defeated! In the midst of apparent defeat, there was victory through a man who found grace in the eyes of the Lord. That was the turning point. If you read history along with the Bible, you will see that in every generation, when Satan has done his best to damage the situation to the uttermost, there has always been one man or a few people who found grace in the eyes of God and who became the ones who turned the age. Remember the history of Israel. Although they degraded lower and lower until they reached the bottom, there was, much to the surprise of the enemy, a young man named Daniel. Daniel 1:8 says, "But Daniel set his heart not to defile himself with the king's choice provision and with the wine that the king drank." There in the book of Daniel it says, "But Daniel"; here in Genesis 6:8 it says, "But Noah." At the bottom of man's fall, there is always a "but."

If we look at Noah's life, we shall see that it was not simply a matter of walking with God or of building the ark. The basic and crucial point is that God used Noah to change the age. The enemy had driven the situation to the bottom, and even God repented that He had made man. There seemed to be no hope. But Noah found grace. Noah's life was a life that changed the age. (Life-study of Genesis, pp. 388-389)

Further Reading: Life-study of Genesis, msgs. 28-29

来十一 7 “挪亚因着信，既蒙神指示他未见的事，就为虔敬所动，预备了一只方舟，使他全家得救，借此就定了那世界的罪，并且承受了那照着信而得的义。”

信不是从我们自己产生出来的。信乃是神的一些东西传输到我们里面。我们越多摸神的施恩座，越多仰望主，就越被祂所是的一切传输并注入。当祂传输并注入到我们里面，祂所注入到我们里面的神圣元素就成了我们的信。当你摸施恩座并且被神传输的时候，你就会自然地相信神。不需要你努力去信祂。神的成分一旦注入到你里面，从你里面就有一种东西涌出来要相信祂。...你不知道如何信，也不能信。然而，你若简单地来到施恩座前，瞻仰祂，接触祂，得恩典，你就要被信心的神所注入。祂要在你里面替你相信，祂要成为你的信（创世记生命读经，四五九至四六〇页）。

### 信息选读

挪亚就像他的曾祖父以诺（创五 22~24）一样，因信与神同行（来十一 7），这信就是神的神圣元素传输并注入到他里面，成为他相信的能力（罗三 22 与注）。结果，他成为承受神义的人（参四 3、9），并成为传扬义的人（彼后二 5），对抗那邪恶的世代。挪亚的义加强了神的立场，来执行祂对那不敬虔世代的审判（圣经恢复本，创六 9 注 1）。

挪亚是以诺的延续，他不仅与神同行（创六 9），并且更进一步照着神的拯救与神同工（14）。...神要为祂的见证建造方舟。神不直接、

### Morning Nourishment

Heb. 11:7 "By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith."

Faith is not something produced out from ourselves. Faith is something of God that is transfused into our being. The more we touch the throne of God and the more we look to the Lord, the more we are transfused and infused with all that He is. When He is transfused and infused into our being, His very divine element infused within us becomes our faith. When you touch the throne of grace and are transfused with God, you will believe in God spontaneously. There is no need for you to strive to believe in Him. Once God's element has been infused into you, something within you springs up to believe in Him...We do not know how to believe, and we cannot believe. However, if you simply come to the throne of grace, looking unto Him, touching Him, and finding grace, you will be infused with the believing God. He will believe in and for you. He will be your faith. (Life-study of Genesis, p. 378)

### Today's Reading

Like his great-grandfather Enoch (Gen. 5:22-24), Noah walked with God by faith (Heb. 11:7), which was God's divine element transfused and infused into him to be his believing ability (Rom. 3:22 and footnote). As a result, he became heir of God's righteousness (cf. Rom. 4:3, 9) and a herald of righteousness (2 Pet. 2:5) as a protest against the evil generation. Noah's righteousness strengthened God's standing to execute His judgment upon that ungodly generation. (Gen. 6:9, footnote 1)

As a continuation of Enoch, Noah not only walked with God (Gen. 6:9), but went further and worked with God according to God's salvation (Gen. 6:14)...God wants to build up the ark for His testimony. He would not do it

单独来作，祂只借着与祂同工的一班人建造方舟。与神同工的人必须是与神同行的人。你如果不与神同行，就绝不能与神同工。你们在建造地方召会么？那太好了！但你们必须与神同行。

挪亚建造的方舟不是历史上基督的预表，乃是现今基督的预表。...我们正在建造一位实际、现今的基督，不仅成为我们自己的拯救，也成为别人的拯救。众地方召会正为着其他许多人的救恩建造方舟，因为我们如今与神有共同的权益。

神施行祂的经纶，好将祂自己分赐到祂所有的子民里面。神圣的性情至少有一点点分赐到亚当里面，分赐到亚伯里面的更多，分赐到以挪士和以诺里面的又多一些。分赐到挪亚里面的是更大的一部分，使他能成为神的同工，能与神有共同的权益。你岂不是今日的挪亚么？你必须说，是的。为什么？因为你先是堕落了，后来蒙了救赎，又被带回来归给神。今天你呼求祂的名，你也与祂同行，与祂同工。今天你的权益是什么？我有把握你里面深处确信，今天你与神有共同的权益。你的权益就是神的权益，所以，除了召会生活以外，你不去管许多杂事。你爱召会生活，因为神为着召会，召会是神的权益。你与神是一，所以祂的权益就是你的权益。这表示你是今日的挪亚。末了，挪亚同他全家人进入方舟，就是他为着神并同着神所作成的（七7），好蒙保守脱离死水的审判。我们今天也应当跟随同样的脚踪，不仅与神同工，并且要进到同着神并为着神所作成的工作里面，好叫我们享受实际、现今的基督，并且蒙保守脱离死亡的审判（神圣三一的神圣分赐，一九至二一页）。

参读：神圣三一的神圣分赐，第二章；撒母耳记生命读经，第三十篇。

by Himself directly. He would only build up the ark through the persons who are His co-workers. The co-workers of God must be co-walkers. If you do not walk with God, you can never work with God. Are you building up the local church? That is wonderful! But you have to walk with God.

The ark built by Noah was a type, not of a historical Christ, but of a present Christ...We are building up a practical and present Christ to be a salvation, not only to ourselves, but also to others. The local churches are building up the ark for the salvation of so many others, because we are now in a common interest with God.

God carries out His dispensation that He might be dispensed into all His people. At least a little bit of the divine nature was dispensed into Adam. More was dispensed into Abel. Still more was dispensed into Enosh and into Enoch. A greater portion was dispensed into Noah so that he could become a co-worker of God. He could have a common interest with God. Are you not today's Noah? You have to say, Yes! Why? Because first you got fallen, and then you got redeemed. Then you got brought back to God, and today you are calling on His name. You also are walking with Him and working with Him. What is your interest today? I have the assurance that deep within you there is the conviction that your interest today is common with God. Your interest is just God's interest. This is why you would forget about so many other things except the church life. You love the church life because God is for the church, and the church is God's interest. You are one with God, so His interest is your interest. This means you are today's Noah. Eventually Noah with his entire family entered into the ark, entered into what he had worked for God and with God (Gen. 7:7) to be kept away from the judgment of death-water. Today we should follow the same steps, not only to work with God, but to enter into what we have worked with God and for God, that we may enjoy the practical and present Christ and be kept away from the judgment of death. (The Divine Dispensing of the Divine Trinity, pp. 21-23)

Further Reading: The Divine Dispensing of the Divine Trinity, ch. 2; Life-study of 1 & 2 Samuel, msg. 30



腓二 12 “这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩。”

创七 7 “挪亚就同他的儿子、妻子和儿媳，都进入方舟，躲避洪水。”

今天我们已经得救了，但我们还需要建造基督。挪亚开始建造方舟以前就已经得救了。如果他还没有得救，神怎么会嘱咐他与神同工？到了神来嘱咐挪亚造方舟的时候，他已经与神同行，在那个时代他在神眼中乃是义人（创六 9）。...他既然得救了，为什么还需要造方舟？因为他需要进一步蒙拯救脱离败坏的世界。

保罗在腓立比二章十二节告诉我们，我们需要顺从，恐惧战兢地作成我们自己的救恩。我们虽然得救了，但我们还需要作成我们的救恩。神的救恩不是那么短缺、简短或简单。神的救恩持续一段过程。我们必须进到神的救恩里，通过全程，从神救恩的这一头达到另一头（神圣三一的神圣分赐，二七至二八页）。

### 信息选读

我们今天乃是在神救恩的通道上。我们已经进入这个通道里，现在我们正在经过这个通道，我们的通过就是作成。...〔挪亚〕越建造方舟，就越通过神的救恩。最后他进入他所作成的工（创七 7）。亲爱的圣徒，你们正在建造的基督，要成为你们将来的救恩。有一天在神主宰的权柄下，你要进入你所建造的基督里面。

### Morning Nourishment

Phil. 2:12 "So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling."

Gen. 7:7 "And Noah and his sons and his wife and his sons' wives with him went into the ark because of the waters of the flood."

Today we are saved. But we still need to work on Christ. Noah also was saved before he began working on the ark. If he were not saved, how could he have been charged to work together with God? By the time God came and charged Noah to build the ark, he was already walking with God and in the eyes of God was a righteous man in that age (Gen. 6:9)...Since he was already saved, why did he need to build the ark? He needed further salvation from the corrupted world.

Paul told us in Philippians 2:12 that we need to be obedient and to work out our own salvation with fear and trembling. Although we have been saved, we still need to work out our salvation. God's salvation is not so short or so brief or so simple. God's salvation has a long span. We have to enter into God's salvation and to go through from one end of God's salvation to the other end. (The Divine Dispensing of the Divine Trinity, p. 28)

### Today's Reading

Today we are in the passage of God's salvation. We have entered into this passage. Now we are going through this passage, and our going through is our working....The more [Noah] built the ark, the more he passed through God's salvation. Eventually he entered into what he worked out (Gen. 7:7). Dear saints, the very Christ you are building up will become your future salvation. One day under God's sovereignty you will enter into the very Christ whom you have built up.

你如果在每天的经历中与主同工，你必定会建造一些出乎基督的东西，至终你就进入你所建造的里面，住在这位作你享受的基督里面。这样，你就定居在基督里面了。许多基督徒知道约翰十五章说到住在基督里面，但是没有多少基督徒知道住在基督里面的意义。你首先需要建造基督。你如果不建造基督，就没有基督可以住进去。这话从道理上说也许很奇怪，但从经历上说却是对的。你有基督，但你住在基督里么？我们也许道理上有基督，但经历上却没有基督可以住进去。只有道理上的基督并没有什么意义，你必须在经历上有基督。你要得着基督只要信入祂就够了，但要住在基督里就需要一些建造。你必须建造基督，好让你住在祂里面。建造基督是什么意思？你凭着自己的经历就可以晓得。你必须爱祂，呼求祂的名，与祂交谈，并凭祂活着。你必须经过亚当、亚伯、以挪士、以诺等人的一切经历，然后你必须成为挪亚，这样你才会有一些建造。

你如果从周一到周六都爱主，与祂交通，凭祂活着，与祂同行，到了主日你必定会深深地感觉到你是在基督里。你会有一位实际、现今的基督，让你住在祂里面。但是另一面，你如果从周一到周六都不爱主，不与祂交通，不在祂里面活着，也不与祂同行，即使你今天想住在祂里面，你也会觉得祂不在了。在你的经历里，祂并没有与你同在。...这就是说，在已过这周里，你没有建造基督，你没有建造方舟。所以当洪水来的时候，你没有方舟可以进入。但是当你爱祂，与祂交通，凭祂活着，时时刻刻与祂同行，你就在你的经历中将祂建造起来。你就在你的经历中建造一位基督，使你可以进入其中，作为你的救恩。我们都需要建造基督（神圣三一的神圣分赐，二八至三〇页）。

参读：神圣三一的神圣分赐，第三章；生命的经历与长大，第十三至十四篇。

If you work together with the Lord in your daily experience, you surely build up something of Christ, and eventually you get into what you have built up, and you dwell in this Christ as your enjoyment. Then you abide in Christ. Many Christians realize that John 15 speaks of abiding in Christ, but not many know what it means to abide in Christ. First you need to build up Christ. If you do not build up Christ, you have no Christ to abide in. Doctrinally this may sound strange, but experientially it is right. You have Christ, but do you abide in Christ? We may have Christ in doctrine and yet have no Christ in experience to abide in. Just to have Christ in doctrine means nothing. You need to have Christ in your experience. Just to believe in Christ is sufficient for you to have Him. But to abide in Christ needs some building up. You have to build up Christ for you to abide in Him. What does it mean to build up Christ? By your experience you know. You have to love Him. You have to talk to Him by calling on His name. You have to live by Him. You have to pass through all the experiences of Adam and Abel and Enosh and Enoch, and then you have to come to be Noah. Then you will have something built up.

If you spend from Monday through Saturday loving the Lord, fellowshiping with Him, living by Him, and walking together with Him, surely on the Lord's Day you would have the deep sensation that you are in Christ. You would have a practical and present Christ for you to abide in. But if, on the other hand, you spent from Monday through Saturday not loving the Lord and not fellowshiping with Him, not living in Him, and not walking with Him, even if you wanted to abide in Him today, you would feel that He is absent. In your experience He is not with you... This would mean that for the past week you did not build Christ. You did not work on the ark. So when the flood came, you had no ark to enter into. But when you love Him and fellowship with Him and live by Him and walk with Him day after day and hour after hour, you build Him up in your experience. You build up a Christ in your experience for you to enter into as your salvation. We all need to build up Christ. (The Divine Dispensing of the Divine Trinity, pp. 28-30)

Further Reading: The Divine Dispensing of the Divine Trinity, ch. 3; The Experience and Growth in Life, msgs. 13-14

创六 15 “方舟...要长三百肘，宽五十肘，高三十肘。”

彼前三 20~21 “...从前在挪亚预备方舟的日子，...那进入方舟，借着水安全得救的，只有八个人。这水所预表的浸，现在借着耶稣基督复活，也拯救你们...”

方舟是基督的预表（彼前三 20~21），不仅预表个人的基督，也预表团体的基督，召会，就是基督的身体和新人（林前十二 12，弗二 15~16，西三 10~11）。方舟的建造预表团体基督的建造，是借着与神同工的人，以基督之丰富的元素为材料建造的（林前三 9~12 上，林后六 1，弗三 8~10，四 12）。挪亚借着建造并进入方舟，不仅从神用洪水对邪恶世代的审判蒙拯救，也从那世代分别出来，而被引进新的时代（彼前三 20 与注 3）。照样，我们借着建造召会并进入召会生活，也要从神用大灾难（太二四 37~39，路十七 26~27，帖前五 3）对今天邪恶世代的审判蒙拯救，并要从那世代分别出来（路二一 36，启三 10），而被引进新的时代，就是千年国时代（圣经恢复本，创六 14 注 2）。

### 信息选读

神给挪亚的几乎是包罗万有的启示。...以诺虽然预言，当他的儿子玛土撒拉死的时候，洪水要来，...神的审判要临到这败坏的地；他甚至预言到主的来临（犹 14）；但以诺从来没有看见过神要结束这败坏的世代，而带进一个新时代之路的异象。...有一天神临到挪亚，将这异象启示给挪亚。结果挪亚对敬虔事物的眼界大得开阔，他比一切的先祖们看得更多更广。...我们都需要有这样的启示。

### Morning Nourishment

Gen. 6:15 "...The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits."

1 Pet. 3:20-21 "...In the days of Noah, while the ark was being prepared; entering into which, a few, that is, eight souls, were brought safely through by water. Which water, as the antitype, also now saves you, that is, baptism..."

The ark is a type of Christ (1 Pet. 3:20-21), not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man (1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11). The building of the ark typifies the building of the corporate Christ, with the element of Christ's riches as the building material, by those who work together with God (1 Cor. 3:9-12a; 2 Cor. 6:1; Eph. 3:8-10; 4:12). By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood, but was also separated from that generation and ushered into a new age (1 Pet. 3:20 and footnote 3). Likewise, by building the church and entering into the church life, we will be saved from God's judgment on today's evil generation through the great tribulation (Matt. 24:37-39; Luke 17:26-27; 1 Thes. 5:3) and will be separated from that generation (Luke 21:36; Rev. 3:10) and ushered into a new age, the age of the millennium. (Gen. 6:14, footnote 1)

### Today's Reading

God gave Noah what was nearly an all-inclusive revelation....Although Enoch prophesied that when his son Methuselah died the deluge would come...and that God's judgment would be executed upon the corrupted earth, and although he even prophesied about the Lord's coming (Jude 14), Enoch never received the vision of the way that God would terminate the corrupted generation and bring in a new age....One day, God came to Noah and revealed it to him. As a result of this, Noah's view of godly things was greatly broadened, and he saw much more than all his forefathers did....We all need such a revelation.

原则上，我们的情形与挪亚的情形完全一样。今天的世代是败坏的，地上充满了邪恶和强暴。照着人的观念，神似乎已被击败，且被赶离这地。...从第一世纪到现今，...我们承继了已往历世纪所实行一切敬虔的路。那我们该不该停在这里？...神的目的如何？...神需要一只方舟，可以将祂的子民从这世代带出来，并开始一个新的时代。...我们不能照我们的想像来建造方舟。我们必须像挪亚一样，接受关于神需要方舟的启示。

方舟有三层（创六 16）。因全高是三十肘〔15〕，所以每层必是十肘高。这些尺寸都很有意思。

在圣经里，三这个数字首先是表征三一神——父神、子神和灵神（太二八 19）。...〔特别〕指明分赐的神，就是将祂自己分赐到人里面的神。当圣经说到神与人调和，神进到人里面，或神分赐到人里面，总是用到神圣的三一。例如林后十三章十四节：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”...这是三一神在分赐的过程里，将祂自己作到我们里面，并带我们进入祂一切的丰富里。

五这数字...〔就像〕你每只手上的五个手指，是四加一组成的。...大拇指是一，代表那独一的创造者神。四是神造物的数字，就如四活物（启四 6）。因此，四加一的意思是神的造物——人，加上神。...神的建造就是将祂自己建造到我们里面，并将我们建造到祂里面，使祂与我们成为一，我们与祂成为一。所以方舟的基本数字三和五，乃是表征这建造是神与人的调和（创世记生命读经，四七七至四七八、四八七至四八八、四九一至四九二页）。

参读：真理课程二级卷二，第十六至十七课。

In principle, our situation is exactly the same as Noah's. Today's generation is corrupt, and the earth is filled with evil and violence. It seems that, according to man's concept, God has been defeated and driven out of the earth....From the first century of the Christian era until the present...we have inherited all the godly ways that were exercised in the past centuries. But should we stop here?...How about God's purpose?...He needs an ark that can bring His people out of this generation and start a new age....We cannot build the ark by our imagination. Like Noah, we must receive a revelation concerning God's need of the ark.

The ark had three stories (Gen. 6:16). Since the height of the ark was thirty cubits [v. 15], each story must have been ten cubits high. These dimensions are very meaningful.

In the Bible the number three firstly signifies the Triune God—God the Father, God the Son, and God the Spirit (Matt. 28:19), [particularly in His dispensing of Himself into people]. Whenever the Bible speaks of God mingling with man, of God entering into man, or of God being dispensed into man, it always uses the matter of the Trinity. Consider, for example, 2 Corinthians 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.”...[This] is the Triune God in the process of dispensing, of getting Himself into us, and of bringing us into all His riches.

The number five...[as illustrated by] the five fingers on each of your hands [is]...composed of four plus one....The thumb is number one, representing the one God as the Creator. Four is the number of God's creature, like the four living creatures (Rev. 4:6). Thus, four plus one means man, God's creature, plus God....God's building is simply to build Himself into us, and us into Him, making Him one with us and making us one with Him. So, in the ark, the basic numbers of three and five signify that this building is the mingling of God and man. (Life-study of Genesis, pp. 392-393, 399-400, 402-403)

Further Reading: Truth Lessons—Level Two, vol. 2, lsns. 16-17

创六 16 “方舟顶部要造一个透光处，高一肘；方舟的门要开在旁边；方舟要分上、中、下三层。”

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

方舟有上、中、下三层（创六 16）。这三层表明方舟的高度。帐幕的三部分表征我们都必须进入的深度。方舟的三层表征我们必须达到的高度。一面说，我们越过越深；另一面说，我们越过越高。无疑的，方舟的三层表征三一神。对于神格的三一，我们常说父、子、灵。那么方舟的第一层是指神圣三一的哪一位？第二层是指哪一位很容易说，因为我们都知道子是在三者的中间。但第一层是指父神，还是灵神？在路加十五章我们看见三个比喻：牧人寻回迷羊，妇人找到失去的银币，父亲接纳回家的浪子。第一个比喻说到子，第二个说到灵，第三个说到父。按我们的经历，灵先临到我们，找到我们，把我们带到子前，并感动我们相信子。我们相信子之后，就呼喊：“父啊！”灵把我们带到子，子再把我们带到父。当我们来到父面前，我们就进到第三层（创世记生命读经，四九三至四九四页）。

### 信息选读

方舟的第一层是属于灵。许多基督徒喜欢讲论所谓的灵浸和灵恩，但这些都是在第一层。我们到灵那里必须是为着认识子，基督。认识基督是不同的，是更高的。有一天我们还要进到父那一层去，那是最高、最大、最奥秘的。

### Morning Nourishment

Gen. 6:16 "You shall make an opening for light for the ark, and you shall finish it up to a cubit from the top; and you shall put the entrance of the ark in its side; you shall make it with lower, second, and third stories."

Eph. 2:18 "For through Him we both have access in one Spirit unto the Father."

The first, second, and third stories signify the height of the ark [Gen. 6:16]. The three sections of the tabernacle signify the depths into which we all must enter. The three stories of the ark signify the height which we all must attain. In one sense we are getting deeper, and in another sense we are getting higher. Undoubtedly, the three stories of the ark signify the Triune God. In the Trinity of the Godhead, we always say, the Father, the Son, and the Spirit. Which person of the Trinity is the first story? It is easy to say who is the second, for we all know that the Son is in the middle. But is God the Father or God the Spirit the first story? In Luke 15 we find three parables: the shepherd recovering the lost sheep, the woman seeking and finding the lost coin, and the father receiving the returned prodigal. The first parable concerns the Son, the second concerns the Spirit, and the third concerns the Father. According to our experience, the Spirit firstly came to us, found us, brought us to the Son, and inspired us to believe in the Son. After we believed in the Son, we called, "O Father." The Spirit brings us to the Son, and the Son brings us to the Father. When we come to the Father, we are in the third story. (Life-study of Genesis, p. 404)

### Today's Reading

The first story of the ark is of the Spirit. Many Christians like to talk about the so-called baptism in the Holy Spirit and about the charismatic things, but this is all in the first story. We all must go to the Spirit in order to know the Son, Christ. To know Christ is different; it is higher. Someday we shall all reach the story of the Father. This is the highest, greatest, and most mysterious.

假定我有一栋三层的楼房。你如果不是我特别的朋友，我只会让你进第一层，不会让你上第二层。你若是我的好朋友，我会让你上第二层。但除非你与我非常亲密，我绝不会带你到第三层去，把我的奥秘、秘密和宝藏给你看。

假定你现在已经在方舟里，你愿意留在第一层，第二层，还是第三层？我绝对相信，挪亚和妻子，儿子和儿媳，都是在第三层。...我能向你们作见证，我已经过了第一层，我要上得更高、更高。

接着我们来看关于光的事。在方舟上有一扇朝天而开的窗（透光处）（创六 16）。那是天窗。“透光处”原文与“正午”同字根。这意思是说，当你在窗下，你就是在正午。你是在阳光下，满了光。究竟你是在第一层，第二层，还是第三层，乃是从你所得光的程度得着证明。我曾见过许多热心的基督徒，他们可说相当火热，但他们并不太在光中。我也遇见过另外一些亲爱的圣徒，他们和人相处就叫人觉得每一样东西都很清楚。我曾多次和倪弟兄在一起。无论何时人坐在他面前，一切的黑暗就消除了，每一样事情都清楚了。在他的面前就是在正午。...你的光越多，你的层次就越高；你的光越少，你就越低。

在方舟上只有一扇窗。...窗只有一个，光只有一道。使徒保罗告诉我们，必须弃绝与他所传讲所教导不同的教训（加一 6~9，罗十六 17，提前一 3）。在神的经纶和神的召会中只该有一扇窗。光不该从东、南、西、北各方来，只该从天上来。在神的建造中只有一扇窗，一个启示，一个异象。光是从上头来的（创世记生命读经，四九四至四九六页）。

参读：创世记生命读经，第三十篇。

Suppose I have a residence of three stories. If you are not my special friend, I would only admit you into the first story. I would not allow you into the second. If you are my good friend, I would admit you into the second story. However, unless you are so intimately related to me, I would never bring you into the third story to show you some of my mysteries, secrets, and hidden treasures.

Suppose that you are now in the ark. Would you prefer to stay in the first, second, or third story? I have no doubt that Noah, his sons, and daughters-in-law were in the third story....I can testify to you that I have passed the first story. I want to go higher and higher.

Following this, we come to the matter of light. In the ark there was one window toward the heavens (Gen. 6:16). That was the skylight. The Hebrew word for window, [or opening,] has the same root as the word for noon. This means that when you are under the window, you are in the noontime. You are in the sunshine and are full of light. Whether you are in the first, second, or third story is proved by the degree of light that you have. I have seen a good number of fervent Christians. In a sense they were on fire, but they were not so much in the light. I have also met some other dear saints whose presence made everything clear....Whenever a person sat down with [Brother Nee], all of his darkness vanished, and everything became clear. In his presence it was noontime....The more light you have, the higher you are, and the less light you have, the lower you are.

There was only one window in the ark....There is only one window and only one light. The apostle Paul said that we must reject the doctrines different from what he preached and taught (Gal. 1:6-9; Rom. 16:17; 1 Tim. 1:3). In God's economy and in God's church there should be only one window. The light should not come from the north, south, east, or west, but from the sky. In the building of God, there is only one window, one revelation, and one vision. The light comes from above. (Life-study of Genesis, pp. 405-406)

Further Reading: Life-study of Genesis, msg. 30

### 晨兴喂养

创六 14 “你要用歌斐木造一只方舟，里面要有隔间，方舟内外要涂上松香。”

16~17 “...方舟的门要开在旁边；...我要使洪水泛滥在地上，毁灭天下一切有血肉、有气息的；凡在地上的无一不死。”

方舟只有一个门，开在旁边（创六 16）。从来没有一个人是从天上落到方舟里，我们都是从旁边进入的。只有一个门、一条路进入方舟。...在方舟上只有一个窗口让光进来，并且只有一个门让众人进来。我们众人，包括使徒保罗，都从这同一个门进入。这门就是基督（创世记生命读经，四九六页）。

### 信息选读

方舟是用歌斐木造的（创六 14）。歌斐木是...一种柏树，饱含树脂；这种多树脂的木材，能耐水。...歌斐木能抵挡洪水的侵袭。...柏树预表钉十字架的基督。钉十字架的基督能抵挡死水。祂尝了死味，而死对祂毫无办法。方舟是用歌斐木造的，它经过了洪水，虽受洪水一再冲击，却没有受到伤损。这表征基督是那钉十字架的一位，祂是坚实的。基督是真歌斐木，...死亡的洪水不能伤害祂。

基督不仅是钉十字架的一位，也是流血遮盖我们，使我们免受罪的刑罚的一位。所以，方舟内外要涂上松香（14）。本节“松香”与旧约他处“遮罪”这二辞的字根，主要的意思是遮盖。见证柜上的盖，或称施恩座，也出于这同一字根。这说出我们在基督里有完全的遮盖。

### Morning Nourishment

Gen. 6:14 "Make yourself an ark of gopher wood; you shall make rooms in the ark and shall cover it within and without with pitch."

16-17 "...You shall put the entrance of the ark in its side;...And now I am about to bring a flood of water upon the earth to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die."

The ark had one door, [or entrance,] on the side (Gen. 6:16). No one has ever dropped into the ark from the heavens. We all came in through the side. There is only one door, one way, to get in....In the ark there is one opening for the light and one entrance for all to get in. We all, including the apostle Paul, came through the same door. The door is Christ. (Life-study of Genesis, p. 406)

### Today's Reading

The ark was made of gopher wood (Gen. 6:14)..., [which] is a cypress, full of resin; it is a kind of resinous wood. It can stand the attack of water....Gopher wood was able to withstand the attack of the flood water....Cypress is a figure of the crucified Christ. The crucified Christ can withstand the waters of death. He tasted death, and death could do nothing to Him. The ark made of gopher wood passed through the flood, and the flood attacked it again and again, but no damage was incurred. This signifies the solidness of Christ as the crucified One. Christ is the real gopher wood....The flood waters of death cannot damage Him.

Christ is not only the crucified One, but also the One who shed His blood to cover us from the penalty of our sins. So, the ark was pitched within and without with pitch (6:14). The Hebrew word for pitch has the same root as the Hebrew word for atonement [or expiation]. The main meaning of this Hebrew root is "to cover." The word for the cover of the Ark of the Testimony, the mercy seat, also comes from this same root. This means that

我们都在祂救赎的遮盖下。死不能伤害祂，所以定罪和审判不能临到我们，因为我们在基督救赎的遮盖下。

松香预表基督救赎的血，里外遮盖神的建造...。当洪水侵袭方舟时，在方舟里的人也许非常害怕。...方舟里面的松香是为着他们的平安。方舟外面的松香是为着神的满足，也是为着撒但和天使。这是一幅血的图画。什么时候我们看到血，我们就有平安。什么时候神看到血，祂就满足。什么时候撒但看到血，他就无法攻击。什么时候天使看到血，他们就欢呼。

借水得救是一件受浸的事。彼前三章二十至二十一节启示，挪亚所经过的水是受浸的预表，也可以当作是圣经中头一次提到的受浸。所以这是受浸的种子。这粒受浸的种子首先在以色列人过红海这事例中得着发展。...经过红海的水，是用水受浸一个清楚的预表〔参林前十1~2〕。然后，当新约时代来到，开启这时代的第一件事就是用水施浸。神差遣施浸者约翰来完成这事。

毫无疑问的，挪亚是在神的定罪之下。他也是在他所生活的那世代中，邪恶的权势之下。挪亚造了一只方舟，内外都涂上松香。松香预表救赎的血。这样，挪亚就借着方舟上的松香，蒙拯救脱离神的审判。

是什么拯救挪亚脱离邪恶的世代？是神所差遣审判那邪恶世界的洪水。那审判的洪水把挪亚从那世代分别出来。...那审判世界的水，拯救挪亚脱离邪恶的世代。因着神完全救恩的两面，挪亚蒙拯救脱离神的定罪，也蒙拯救脱离邪恶的世代（创世记生命读经，四九六至四九七、五〇三至五〇四、五〇六页）。

参读：创世记生命读经，第三十一篇；时代的异象，第二至三篇。

in Christ we have the full covering. We all are covered with His redemption. Death cannot damage Him, and so no condemnation or judgment can reach us, because we are under the covering of Christ's redemption.

The pitch signifies the redeeming of Christ, which covers God's building within and without....Perhaps when the flood was attacking the ark, the people within were frightened....The pitch inside the ark was for their peace. The pitch outside the ark was for God's satisfaction. The covering of the pitch without was also for Satan and the angels. This is a picture of the blood. Whenever we look at the blood, we have peace. Whenever God looks at the blood, He is satisfied. Whenever Satan looks at the blood, he is unable to attack. Whenever the angels look at the blood, they rejoice.

To be saved through water is a matter of baptism. First Peter 3:20-21 reveals that the water through which Noah passed was a figure of baptism. It may be considered as the first mention of baptism in the Bible. Thus, it was the seed of baptism. This seed of baptism was firstly developed in the case of the children of Israel passing through the Red Sea....The passing through the waters of the Red Sea was a clear type of the baptism with water [cf. 1 Cor. 10:1-2]. Later, when the New Testament age came, the first thing that transpired to open up this age was baptism with water. God sent John the Baptist to carry this out.

Undoubtedly Noah was under God's condemnation. He was also under the evil power of the age in which he lived. Noah built an ark which was pitched within and without with pitch. The pitch was a type of the redeeming blood. Thus, Noah was saved from God's judgment by the pitch upon the ark.

The flood sent by God was a judgment upon the evil world. That judging flood [saved and] separated Noah from that age....The water that judged the world saved Noah from that evil generation. As a result of the two aspects of God's full salvation, Noah was saved from God's condemnation as well as from that evil generation. (Life-study of Genesis, pp. 406-407, 412, 414-415)

Further Reading: Life-study of Genesis, msg. 31; The Vision of the Age, chs. 2-3



## WEEK 11 — HYMN

### Hymns, #1268

补 537

#### 献上自己建造方舟

(创世记六至八章)(英1268)

降 B 大调

4/4

$\underline{5} \mid \underline{3} \cdot \underline{3} \quad \underline{3} \cdot \underline{2} \quad \underline{1} \cdot \underline{1} \quad \underline{7} \cdot \underline{1} \mid \underline{2} \cdot \underline{1} \quad \underline{6} \cdot \underline{1} \quad \underline{5} \cdot$   
 一 当 日 挪 亚 照 神 吩 咐, 努 力 建 造 方 舟,  
 $\underline{5} \mid \underline{3} \cdot \underline{3} \quad \underline{3} \cdot \underline{2} \quad \underline{1} \cdot \underline{1} \quad \underline{7} \cdot \underline{1} \mid \underline{2} \cdot \underline{2} \quad \underline{2} \cdot \underline{3} \quad \underline{2} \cdot$   
 多 人 观 看, 他 的 话 却 无 人 留 意 接 受;  
 $\underline{5} \mid \underline{3} \cdot \underline{3} \quad \underline{3} \cdot \underline{2} \quad \underline{1} \cdot \underline{1} \quad \underline{7} \cdot \underline{1} \mid \underline{2} \cdot \underline{1} \quad \underline{6} \cdot \underline{1} \quad \underline{5} \cdot$   
 唯 独 挪 亚 蒙 恩, 听 见 神 话 语 谨 遵 守,  
 $\underline{5} \mid \underline{6} \cdot \underline{6} \quad \underline{7} \cdot \underline{7} \quad \underline{1} \cdot \underline{1} \quad \underline{2} \cdot \underline{2} \mid \underline{3} \cdot \underline{2} \quad \underline{1} \cdot \underline{7} \quad \overset{\wedge}{1}$   
 全 心 建 造 方 舟, 不 浪 费 任 何 的 时 候。  
 $\underline{5} \mid \overset{\frown}{1-1} \cdot \underline{5} \quad \underline{1} \cdot \underline{7} \mid \underline{6} \quad \underline{6} - \underline{6} \mid \overset{\frown}{2-2} \cdot \underline{6} \quad \underline{2} \cdot \underline{1} \mid \underline{7} - -$   
 (副) 今 日 耶 稣 的 见 证, 已 向 我 们 显 明:  
 $\underline{5} \mid \overset{\frown}{3-3} \cdot \underline{2} \quad \underline{1} \cdot \underline{7} \mid \underline{2} \quad \underline{1} \quad \underline{7} \quad \underline{6} \mid \underline{5} \quad \underline{1} \cdot \underline{1} \quad \underline{7} \mid \underline{1} - - \underline{0} \parallel$   
 见 证 的 方 舟 建 立 在 众 地 方 召 会 中。

二 那时的世代堕落、弯曲、悖谬又腐朽，  
地上的罪恶甚大，人心邪恶无可救；  
但挪亚持守异象，抵挡放荡的潮流，  
不计较任何代价，建造见证的方舟。

三 当时也有多人说他们是在敬拜神，  
他们事奉、献祭，却不能有分神救恩；  
神所渴望建造，他们不耻、不愿过问，  
思念属地之事，以致与恶者同浮沉。

1

**When Noah worked upon the ark as God to him decreed,  
 So many others watched, yet to his words they gave no heed.  
 But Noah heard the voice of God and did His word obey;  
 His business was to build the ark; he couldn't waste a day.  
 Now Jesus' testimony, we in the churches see,  
 The ark of testimony built in each locality.**

2

**The generation at that time was evil and perverse;  
 The wickedness upon the earth was waxing worse and worse.  
 But Noah stood against the age and ne'er the vision lost.  
 The ark of testimony must be built at any cost.**

4

**One day the ark was finished and eight souls were led aboard.  
 God shut the door and then the heavens opened and outpoured.  
 It rained, but Noah took no thought for he was safe inside.  
 When all the earth was flooded, he above it all did ride.**

5

**The ark was just God's testimony on the earth that time.  
 For God had found a corporate man through whom His light could shine.  
 He needed something built through which He'd fully be expressed,  
 And now it is the local church where God is manifest.**

6

**Be careful lest this age would lead you from God's heart's desire.  
 For Jesus' testimony must set all our hearts afire.  
 The local churches are the ark, God's testimony true.  
 For this we leave the age behind and give our hearts anew.**



#### 召会生活的种子与国度的小影

读经：创八 1 ~ 九 27 · 彼前三 20 ~ 21 · 罗六 3 ~ 5 · 约三 3、5 · 太十六 18 ~ 19 · 罗十四 17 · 启十一 15

#### 纲 目

#### 周 一 & 周 二

壹 挪亚和他的家人，给我们看见召会生活的种子—创八 1 ~ 九 17：

一 挪亚的方舟经过了死水，停在亚拉腊山上；这预表基督在复活里经过死并从死里复活—八 4，彼前三 20 ~ 21：

1 方舟既是基督的预表，方舟经过水并从水里出来就表征在复活里的基督。

2 基督，并且唯有基督，能进入死，又在复活里从死里出来，因为祂是复活，并且属于复活—约十一 25，徒二 24，启一 18。

3 当方舟经过洪水停在山上的时候，八个人都在方舟里—创七 7：

a 凡方舟所经历的，他们因着在方舟里也都经历了。

b 这说明信徒如何借着在基督里，就与基督同钉十字

#### A Seed of the Church Life and a Shadow of the Kingdom

Scripture Reading: Gen. 8:1—9:27; 1 Pet. 3:20-21; Rom. 6:3-5; John 3:3, 5; Matt. 16:18-19; Rom. 14:17; Rev. 11:15

#### Outline

#### DAY 1 & DAY 2

**I. With Noah and his family we have a seed of the church life—Gen. 8:1—9:17:**

A. *The ark of Noah passed through the water of death and came to rest on the mountains of Ararat; this is a type of Christ in resurrection passing through death and resurrecting out of death—8:4; 1 Pet. 3:20-21:*

1. Since the ark is a type of Christ, the fact that the ark passed through the water and came out of the water signifies Christ in resurrection.

2. Christ, and Christ alone, could enter into death and come forth out of death in resurrection because He is resurrection and is of resurrection—John 11:25; Acts 2:24; Rev. 1:18.

3. Eight persons were in the ark when it passed through the flood and when it came to rest on the mountain—Gen. 7:7:

a. Whatever the ark experienced, they also experienced by being in the ark.

b. This illustrates how the believers, by being in Christ, were crucified and

架，并与基督一同复活—林前一 30，弗一 4，罗六 6，林后五 14，加二 20 上，弗二 6，西二 12，三 1。

c 因着我们在基督里，祂的经历就成了我们的经历—林前一 30。

## 二 洪水以后挪亚和他家人的生活，表征在基督复活里的召会生活；这是召会生活的种子—创八 4 ~ 九 17：

### 周 三

1 有八个人从方舟出来—八 18：

a 基督在七日的第一日，或安息日的次日—旧的一周算起的第八日—复活；因此，八这数字表征复活—约二十 1，参创十七 12。

b 既然所有在基督里的信徒，召会的组成分子，都包括在基督的复活里，他们就都是复活的人—弗二 6，彼前一 3。

2 坛是基督十字架的预表，所献的是基督不同方面的预表—创八 20 ~ 21：

a 筑坛与在其上献祭，表征借着十字架将基督献给神。

b 在召会生活里，我们必须作的头一件事，乃是在十字架上被了结，然后经历基督，并将我们在各方面所经历的基督献给神，使神得着满足—弗五 2，来十三 15，彼前二 5。

3 在召会生活里，我们被带回到神原初的定旨，为着彰显神并代表神—创九 1 ~ 7，— 26。

resurrected with Christ—1 Cor. 1:30; Eph. 1:4; Rom. 6:6; 2 Cor. 5:14; Gal. 2:20a; Eph. 2:6; Col. 2:12; 3:1.

c. Because we are in Christ, His experience has become ours—1 Cor. 1:30.

*B. The living of Noah and his family after the flood signifies the living of the church in Christ's resurrection; this is a seed of the church life—Gen. 8:4—9:17:*

### DAY 3

1. Eight people emerged from the ark—8:18:

a. Christ was resurrected on the first day of the week, or the day after the Sabbath—the eighth day of the old week; thus, the number eight signifies resurrection—John 20:1; cf. Gen. 17:12.

b. Since all the believers in Christ, the components of the church, were included in Christ's resurrection, they are the resurrected people—Eph. 2:6; 1 Pet. 1:3.

2. The altar is a type of the cross of Christ, and the offerings are types of the different aspects of Christ—Gen. 8:20-21:

a. The building of an altar and the offerings on it signify the offering of Christ to God through the cross.

b. The first thing we need to do in the church life is to be terminated on the cross and then experience Christ and offer to God the Christ whom we have experienced in different aspects for God's satisfaction—Eph. 5:2; Heb. 13:15; 1 Pet. 2:5.

3. In the church life we are brought back to God's original purpose for the expression and representation of God—Gen. 9:1-7; 1:26.

三 浸入基督的信徒应当在生命的新样中生活行动，好在基督复活的生命中过召会生活，使基督的身体得着建造—罗六 3 ~ 5，十二 4 ~ 5。

#### 周 四

四 在约翰福音里，我们看见在复活里之召会生活的图画—二 1 ~ 22，十二 1 ~ 11：

- 1 基督是复活，是生命（十一 25），祂变死亡为生命，使神的家得着建造—二 1 ~ 22。
- 2 约翰十二章一至十一节是在基督复活里之召会生活的小影—由复活生命所产生的团体生活，就是有主同在的筵宴生活，以及有服事、作见证并爱主之功用的生活。

五 神与挪亚立的约，以及作祂约之记号的虹，表征我们是约的召会，活在恩典之新约的实际里—创九 8 ~ 17：

- 1 我们的基督徒生活以及召会生活，乃是约的生活；召会生活既是在神的约之下的生活，实际上我们可以称为约的召会—来十三 20 ~ 21。
- 2 我们应当活在新约之下，不信任何的失败、软弱或任何消极的事物；我们是有约的人，我们有一节应许的经文可以应付每一处境—哀三 22 ~ 23，罗八 1，林后十二 9，提后一 10，二 1，约壹一 9，林前一 9。

#### 周 五

贰 挪亚和他的家人，给我们看见国度的小影—创九 1 ~ 7、18 ~ 27：

C. *As those who have been baptized into Christ, the believers should walk in newness of life in order to live the church life in the resurrection life of Christ for the building up of the Body of Christ—Rom. 6:3-5; 12:4-5.*

#### DAY 4

D. *In the Gospel of John we have a picture of the church life in resurrection—2:1-22; 12:1-11:*

1. Christ, who is resurrection and life (11:25), changes death into life for the building of the house of God—2:1-22.
2. John 12:1-11 is a miniature of the church life in Christ's resurrection—a corporate life produced by the resurrection life, a life of feasting in the presence of the Lord, and a life with the functions of serving, testifying, and loving.

E. *God's covenant with Noah and the rainbow as a token of His covenant signify that we are the church of the covenant, living in the reality of the new covenant of grace—Gen. 9:8-17:*

1. Our Christian life and church life are a covenant life; because the church life is a life under God's covenant, we can actually be called the church of the covenant—Heb. 13:20-21.
2. We should live under the new covenant and not believe in any failure, weakness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; 1 John 1:9; 1 Cor. 1:9.

#### DAY 5

II. **With Noah and his family we have a shadow of the kingdom—Gen. 9:1-7, 18-27:**

## 一 挪亚和他一家在复活里过生活，这样在复活里的生活乃是国度的小影—八 4、18，九 1 ~ 7：

- 1 洪水以后，挪亚作新族类的头，是在神之下的代表权柄；这是神国的小影，其实际是在召会生活里，其实现将是千年国里的国度—6 节，太十六 18 ~ 19，罗十四 17。
- 2 在新地上用神所赐的权柄在人中间管理，表征神的国在复活生命里掌权—创九 6，来十二 28。
- 3 在神的行政里，挪亚是一个好例子；虽然他犯错失败了，他仍然刚强的代表神说行政的话—创九 18 ~ 27。

## 周 六

## 二 新约是说到神国的书，整本新约都论到国度—太三 2，四 17，启十一 15，十二 10：

- 1 神的国是神完成祂计划的神圣范围；神的国是神能施行祂的权柄以成就祂心意的范围—太六 10。
- 2 神的国就是神的管治、掌权，连同其一切的福分和享受—33 节，路十二 32，西一 13。
- 3 主耶稣是神成为肉体，来建立神的国，建立一个范围，使神能在其中借着施行祂的权柄而完成祂的定旨—约一 1、14，三 3、5，十八 36。
- 4 新约是以国度的方式传扬福音；福音是为着国度，宣扬福音是叫背叛的罪人得救、合格且被装备，好进入国度—可一 14 ~ 15，太四 17，徒八 12。

## A. *Noah and his family lived a life in resurrection, and this life in resurrection was a shadow of the kingdom—8:4, 18; 9:1-7:*

1. As the head of a new race after the flood, Noah was the deputy authority under God; this was a shadow of the kingdom of God, the reality of which is in the church life and the manifestation of which will be the kingdom in the millennium—v. 6; Matt. 16:18-19; Rom. 14:17.
2. The ruling with God-given authority among men on the new earth signifies the reigning of God's kingdom in resurrection life—Gen. 9:6; Heb. 12:28.
3. In God's government Noah is a good example; although he made a mistake and had a failure, he nevertheless was strong to represent God in speaking governmentally—Gen. 9:18-27.

## DAY 6

## B. *The New Testament is a book of the kingdom of God; the entire New Testament is on the kingdom—Matt. 3:2; 4:17; Rev. 11:15; 12:10:*

1. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends—Matt. 6:10.
2. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment—v. 33; Luke 12:32; Col. 1:13.
3. As God incarnate, the Lord Jesus came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36.
4. The New Testament preaches the gospel in the way of the kingdom; the gospel is for the kingdom, and the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom—Mark 1:14-15; Matt. 4:17; Acts 8:12.

5 神的国乃是主耶稣作为生命的种子，撒到祂的信徒里面，而发展为一个范围，使其成为神在祂神圣生命里掌权的国度——路十七 20 ~ 21，可四 3、26。

6 神的国乃是主耶稣之实际的照耀；在主耶稣的照耀下，就是在国度里——九 1 ~ 2。

7 神的国不仅是神圣管理的范围，也是其中有一切神圣事物之神圣种类的范围——约三 3、5。

8 国度就是今天的召会生活；因此，实行召会生活就是实行国度——罗十四 17，启一 5 ~ 6、9。

9 那些常将神的国度——关系到神旨意和神仇敌——放在面前的，乃是在神手里最有用处的工人——太六 33，七 21，二五 21、23，西四 11。

10 召会的工作乃是带进神的国；国度产生召会，召会带进国度，终极的结果乃是新耶路撒冷——在新天新地里神在永世里的国——太十三 43，六 10，十二 22 ~ 28，启十一 15，十二 10，二一 1 ~ 2、10，二二 1、5。

5. The kingdom of God is the Lord Jesus as the seed of life sown into His believers and developing into a realm over which God can rule as His kingdom in His divine life—Luke 17:20-21; Mark 4:3, 26.

6. The kingdom of God is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—9:1-2.

7. The kingdom of God is a realm not only of the divine dominion but also of the divine species, in which are all the divine things—John 3:3, 5.

8. The kingdom is the church life today; thus, to practice the church life is to practice the kingdom—Rom. 14:17; Rev. 1:5-6, 9.

9. Those who always put God's kingdom before them—that which touches God's will and His enemy—are the most useful workers in the hands of God—Matt. 6:33; 7:21; 25:21, 23; Col. 4:11.

10. The work of the church is to bring in the kingdom of God; the kingdom produces the church, the church brings in the kingdom, and the ultimate issue is the New Jerusalem—the kingdom of God in eternity in the new heaven and new earth—Matt. 13:43; 6:10; 12:22-28; Rev. 11:15; 12:10; 21:1-2, 10; 22:1, 5.





创八 4 “七月十七日，方舟停在亚拉腊山上。”

彼前三 20~21 “...从前在挪亚预备方舟的日子，神恒忍热切等待的时候，...那进入方舟，借着水安全得救的不多，只有八个人。这水所预表的浸，现在借着耶稣基督复活，也拯救你们...”

洪水之后，方舟停在亚拉腊山上（创八 4）。那也是基督复活的表征、预表、影儿。按照圣经，方舟是基督的预表。方舟经过洪水，表征基督经过神审判下的死水。方舟停在山顶上，表征基督从死水中复活（创世记生命读经，五一六页）。

### 信息选读

方舟经过水并从水里出来，这事实表征在复活里的基督，因为方舟本身就是基督的预表。...基督能在复活里从死里出来，因为祂就是复活，并且属于复活。因为基督是独一无二复活的一位，祂有力量经过死。照着行传二章二十四节，死不能拘禁祂。但任何人进入死的范围，都被拘禁在那里...。基督不但进入死并经过死，祂甚至特意留在死的范围里三天之久。那三天过去，祂就从死里走出来。因为基督是复活，祂就能从死里走出来。这由进入死水，留在死水中，经过死水，并从死水中出来的挪亚方舟所表征。这是在复活里之基督的预表。

基督在祂的复活里成了赐生命的灵（林前十五 45 下），进入我们里面（约二十 22），并将祂复活的生

## Morning Nourishment

Gen. 8:4 "And the ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

1 Pet. 3:20-21 "...The long-suffering of God waited in the days of Noah, while the ark was being prepared; entering into which, a few, that is, eight souls, were brought safely through by water. Which water, as the antitype, also now saves you, that is, baptism..."

After the flood, the ark rested upon the mountains of Ararat (Gen. 8:4). That also was a sign, a type, a shadow of the resurrection of Christ. According to the Bible, the ark was a type of Christ. The ark passing through water signifies Christ passing through the death waters under God's judgment. When the ark rested upon the mountains, it signified that Christ was resurrected out of the death waters. (Life-study of Genesis, p. 423)

## Today's Reading

The very fact that the ark passed through the water and came out of the water signifies Christ in resurrection, since the ark itself is a type of Christ...Christ could come forth out of death in resurrection because He is resurrection and is of resurrection. Because Christ is the unique One of resurrection, He had the strength to pass through death. According to Acts 2:24, death could not hold Him. But when any other person enters into the realm of death, he is held there...Christ not only entered into death and passed through it, but He even deliberately stayed in the realm of death for three days. When those three days were over, He walked out of death. Because Christ is resurrection, He could simply walk out of death. This is signified by the ark of Noah, which entered into the death waters, stayed in the death waters, passed through the death waters, and came out of the death waters. This is a type of the Christ in resurrection.

In His resurrection Christ became the life-giving Spirit (1 Cor. 15:45b) to come into us (John 20:22) and to impart His resurrection life to us.

命分赐给我们。现今这复活的生命同着赐生命的灵，使基督之死的每一面在我们的经历中对我们都成为真实、有功效的（彼得前书生命读经，二七二至二七三页）。

彼前一章三节说，我们已借着耶稣基督的复活得了重生。这指明我们已被视为与基督是一，正如挪亚一家八口被视为与方舟是一。他们因着在方舟里，就与方舟是一。无论方舟在哪里，他们也在哪里；凡方舟所经历的，他们也经历。方舟的历史就是他们的传记；方舟的生活就是他们的生活。我们借着基督的复活得重生，意即我们被视为与基督是一——我们被放在基督里，并且与基督成为一（召会的建造，四六至四七页）。

我们在复活以后看到了什么？我们看到新的生活。挪亚和他家的七口人有了新的生活。我还要请你们注意一事实，在方舟里的人数是八人。“八”这数字表示复活。一周有七天，新一周的开始是第八天。基督是在一周的第一天，也就是第八天复活（约二十1）。...在这新的生活里，人是在复活里。凡他们所作的，都在复活里。

没有多少基督徒领会，这段圣经里的预表真正的意义是什么。...所有的基督徒都同意，方舟是基督的预表。彼前三章二十至二十一节清楚告诉我们，经过洪水是受浸的预表。基于这两事实，我们必须了解，一切与挪亚并洪水后与他在一起的七个人有关的，都是那完整预表的一部分，构成那预表的全幅图画。...经过洪水之后八个人的生活怎样？换句话说，在复活之后，那些人的生活怎样？洪水之后那八个人的生活，乃是表征召会生活。复活的人在复活后的生活就是召会生活（创世记生命读经，五一七至五一八页）。

参读：创世记生命读经，第三十一篇；彼得前书生命读经，第二十五篇。

Now this resurrection life with the life-giving Spirit makes every aspect of Christ's death real and effective to us in our experience. (Life-study of 1 Peter, p. 227)

First Peter 1:3 says that we have been regenerated through the resurrection of Jesus Christ. This indicates we have been identified with Christ, just as the eight persons in Noah's family were identified with the ark. Because they were in the ark, they were one with the ark. Wherever the ark was, they were, and whatever the ark experienced, they experienced. The ark's history was their biography; the ark's life was their life. For us to be regenerated through the resurrection of Christ means that we are identified with Christ—we were put into Christ and are one with Christ. (The Building of the Church, p. 41)

What do we find after the resurrection? We see a new living. Noah and the seven other people had a new living. I would also like to call your attention to the fact that the number of people in the ark was eight. The number eight means resurrection. A week has seven days, and the beginning of a new week is the eighth day. Christ was resurrected on the first day of the week, that is, on the eighth day (John 20:1)...In this new living, the people were in resurrection. Whatever they did was in resurrection.

Not many Christians realize the true significance of the type in this portion of the Word....All Christians agree that the ark was a type of Christ, and 1 Peter 3:20-21 tells us clearly that the passing through the flood was a prefigure of baptism. Based upon these two facts, we must realize that everything related to Noah and to the seven people that were with him after the flood must also be a part of the complete type, forming a full picture of the type....What does the living of those eight people after the flood signify? It signifies the church life. The living of the resurrected people after the resurrection was the church life. (Life-study of Genesis, pp. 424-425)

Further Reading: Life-study of Genesis, msg. 31; Life-study of 1 Peter, msg. 25

林前一 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。”

创八 15~16 “神对挪亚说，你和你的妻子、儿子、儿媳都可以出方舟。”

18 “于是挪亚和他的儿子、妻子、儿媳都出来了。”

借着相信并借着受浸，我们都被放在与三一神生机的联结里。借着基督的复活，我们被带进三一神里面；我们与三一神就有生机的联结。现今在三一神里面，并同着三一神，我们享受神圣的生命和赐生命的灵。所以，我们受浸以后，就有神圣的生命和赐生命的灵，使受浸的表号在我们的经历中对我们成为又真又活的（彼得前书生命读经，二七〇页）。

### 信息选读

基督之死的功效是在复活的灵里。基督受死，除去我们的罪（约一 29），并且祂为我们的罪死了，担去我们的罪（林前十五 3，彼前二 24）。基督的死现今使我们脱离罪（罗六 7）。但这死的功效是在基督的复活里。基督之死的实际和功效是在复活里，在赐生命的灵里。赐生命的灵带着复活的生命进入我们里面，这灵就使基督的死在我们的经历中发挥功效。我们立刻并自然而然脱离罪，也享受基督在十字架上所完成的救赎（彼得前书生命读经，二七一页）。

方舟里的八个人表征我们新约的信徒。...我要对年轻人说一些话。当我年轻的时候，我对圣经

### Morning Nourishment

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."

Gen. 8:15-16 "And God spoke to Noah, saying, Go forth from the ark, you and your wife and your sons and your sons' wives with you."

18 "So Noah went forth, as well as his sons and his wife and his sons' wives with him."

Through faith and through baptism we all have been put into an organic union with the Triune God. It is through the resurrection of Christ that we are brought into the Triune God. Then we have an organic union with the Triune God. Now in the Triune God and with the Triune God we enjoy the divine life and the life-giving Spirit. Therefore, after we have been baptized, we have the divine life and the life-giving Spirit to make the figure of baptism real and living to us in our experience. (Life-study of 1 Peter, p. 225)

### Today's Reading

The effectiveness of Christ's death is in the Spirit of resurrection. Christ died to take away our sin (John 1:29), and He died for our sins, bearing our sins away (1 Cor. 15:3; 1 Pet. 2:24). Christ's death now keeps us free from sin (Rom. 6:7). But the effectiveness of this death is in Christ's resurrection. The reality and effectiveness of the death of Christ are in the life-giving Spirit in resurrection. When the life-giving Spirit comes into us with resurrection life, this Spirit makes the death of Christ effective in our experience. Immediately and spontaneously, we are free from sin, and we enjoy the redemption accomplished by Christ on the cross. (Life-study of 1 Peter, p. 226)

The eight persons in the ark signify us, the New Testament believers. I would like to say a word to the young people. When I was a young Christian,

所说我们在基督里这句话，很花脑筋去研究。我要想通，我们如何能在基督里。但我既没有看见在基督里的实际，也不明白它的意义。有一天，我正在想挪亚的方舟经过了什么，主给我看见，那在方舟里的八个人是一幅图画，表明我们是怎样的在基督里。当方舟经过洪水的时候，那八个人是在方舟里，因此，他们也在方舟里经过了洪水，只是他们自己并没有接触到洪水。乃是方舟抵挡了洪水。这回答了两个问题：基督的钉十字架何以能成为我们的钉十字架，以及我们何以能在基督里钉十字架。当方舟从洪水出来，那方舟里的八个人也从洪水出来。当方舟停在亚拉腊山顶上，那八个人也复活并在方舟里停在山顶上。以弗所二章六节说，我们在基督里一同复活。在我们出生以前，我们就已复活了。当基督从死水中复活时，我们就在祂里面，所以在召会中，我们是复活的人。

我们若注意看这幅预表的图画，会看见召会是另一种团体，她并不是旧的社会。旧团体和旧社会已经被埋葬了。当我们受浸时，我们埋葬了旧团体和旧社会。洪水来到，埋葬了挪亚的旧社会，只有八个人复活了。现在那八个人在新境界里的生活，必是召会生活的预表。我们是召会人，而召会人是复活的人。我们是另一种团体，另一种社会。召会生活是一种新的团体。

在洪水之后，借方舟得救的八个人开始过新的生活。在洪水之前，他们见过许多邪恶和不敬虔的事。但他们得救了，分别了，复活了，并被引进新的生活。这新生活乃是召会生活的预表。在创世记中除了其他那些种子外，召会生活的种子也撒在那里。那八个人生活的每一部分，都是召会生活预表的一部分（创世记生命读经，五一八至五一九页）。

参读：真理课程二级卷一，第三课；卷二，第十七课。

I exercised my mentality very much about the statements in the Bible that say that we are in Christ. I tried to figure out how we could be in Christ. I could neither see the reality of this nor understand its significance. One day, as I was considering what Noah's ark passed through, the Lord showed me that the eight persons in the ark were a picture showing us how it is that we are in Christ. Those eight persons were in the ark when the ark passed through the flood. Thus, they also passed through the flood in the ark, but they themselves did not touch the flood. It was the ark that withstood the flood waters. This answers the questions of how Christ's crucifixion can be ours and how we were crucified in Christ. When the ark came out of the flood, the eight people in it also came out. When the ark rested upon the mountaintop, the eight persons also were resurrected and rested on the mountaintop in the ark. Ephesians 2:6 says that we were raised up together with Christ. Before we were born, we were resurrected. When Christ was resurrected out from the death waters, we were in Him. Therefore, in the church we are resurrected people.

If we look at the picture of the type, we shall see that the church is another community; it is not the old society. The old community and society have been buried. When we were baptized, we buried the old community and society. The flood came and buried Noah's old society, and only eight persons were resurrected. Now the living of those eight persons on the new line must be a type of the church life. We are the church people, and the church people are a resurrected people. We are another community, another society. The church life is a new community.

After the flood, the eight persons saved through the ark began to have a new living. Before the flood, they saw many evil and ungodly things. But they were saved, separated, resurrected, and ushered into a new living. That new living was a type of the church life. In addition to all the other seeds sown in the book of Genesis, the seed of the church life is also sown there. Every part of the living of the eight people was a prefigure of a part of the church life. (Life-study of Genesis, pp. 425-426)

Further Reading: Truth Lessons—Level Two, vol. 1, lsn. 3; Truth Lessons—Level Two, vol. 2, lsn. 17

创八 20 “挪亚为耶和华筑了一座坛，拿各类洁净的牲畜、飞鸟，献在坛上为燔祭。”

九 1 “神赐福给挪亚和他的儿子，对他们说，你们要繁衍增多，遍满了地。”

〔洪水以后，〕有八个人从方舟出来。基督在七日的第一日（也就是从旧的一周算起的第八日）复活（见约二十 1 注 1）；因此，八这个数字表征复活。既然所有的信徒，召会的组成分子，都包括在基督的复活里（弗二 6，彼前一 3），他们就都是复活的人。

当方舟经过了洪水停在山上的时候，八个人都在方舟里。因此，凡方舟所经历的，他们因着在方舟里也都经历了。这说明信徒如何借着在基督里（林前一 30，弗一 4），就与基督同钉十字架（罗六 6，林后五 14，加二 20 上），并与基督一同复活（弗二 6，西二 12，三 1）。因着我们在基督里，祂的经历就成了我们的经历（圣经恢复本，创八 18 注 1）。

### 信息选读

〔在创世记八章二十节，〕坛是基督十字架的预表，所献的是基督不同方面的预表（利一～七与注）。筑坛与在其上献祭，表征借着十字架将基督献给神。在召会生活里，我们必须作的头一件事，不是为神作工，乃是上十字架被了结；然后我们需要经历基督，并将我们在不同方面所经历的基督献给神，使神得着满足（圣经恢复本，创八 20 注 1）。

人的堕落带进咒诅（创三 17）；在召会生活中，借着十字架将基督献给神，会使咒诅远离，并带进祝福（22，加三 13~14）。终极的咒诅乃是死，最

### Morning Nourishment

Gen. 8:20 "And Noah built an altar to Jehovah and took of every clean beast and of every clean bird and offered burnt offerings on the altar."

9:1 "And God blessed Noah and his sons and said to them, Be fruitful and multiply and fill the earth."

Eight people emerged from the ark. Christ was resurrected on the first day of the week, that is, the eighth day of the old week...; thus, the number eight signifies resurrection. Since all the believers, the components of the church, were included in Christ's resurrection (Eph. 2:6; 1 Pet. 1:3), they are the resurrected people.

Eight persons were in the ark when it passed through the flood and when it came to rest on the mountain. Thus, whatever the ark experienced, they also experienced by being in the ark. This illustrates how the believers, by being in Christ (1 Cor. 1:30; Eph. 1:4), were crucified with Christ (Rom. 6:6; 2 Cor. 5:14; Gal. 2:20a) and also resurrected with Christ (Eph. 2:6; Col. 2:12; 3:1). Because we are in Christ, His experience has become ours. (Gen. 8:18, footnote)

### Today's Reading

[In Genesis 8:20] the altar is a type of the cross of Christ, and the offerings are types of the different aspects of Christ (Lev. 1—7 and footnotes). The building of an altar and the offering of offerings on it signify the offering of Christ to God through the cross. In the church life, the first thing we must do is not to work for God but to go to the cross to be terminated; then we need to experience Christ and offer to God the Christ whom we have experienced in different aspects for God's satisfaction. (Gen. 8:20, footnote 1)

Man's fall brought in the curse (Gen. 3:17); the offering of Christ to God through the cross in the church life keeps the curse away and brings in the blessing (8:22; Gal. 3:13-14). The ultimate curse is death, and the greatest

大的祝福乃是生命 ( 诗一三三 3 ) ( 创八 21 注 2 ) 。

召会生活回到起初，为要完成神的定旨 ( 创九 1~2、6~7 )。在起初，神的目的是要人彰显神，并代表神 ( 一 26 )。神按着祂自己的形像造人，使人能以彰显祂；祂也把管治权交给祂，使人能以代表祂。人在这两方面都误了神的事，所以神借着水救了八个人，并在复活里把他们带进新的时代。然后神向复活的人重申祂的目标。这就是召会生活。在召会生活里，我们被带回到神原初的目标，就是人彰显神并代表神。

我们是复活的人，是从堕落被带回到原初的人。我们在亚当里堕落了，但在基督里得着了恢复。在基督里，我们已被带回到起初，为着彰显神并代表神。在召会生活中，我们有彰显神的生活。我们可以告诉世人：“你们要看见神么？你们要认识神么？请到召会来，你们就会看到祂。你们在召会中会看到神的彰显。”此外，神已授权召会，在地上、在这时代中代表神 ( 创世记生命读经，五二七页 )。

我们受浸以后，就成了在复活里的新人。复活不仅是将来的光景，也是现在的过程。在生命的新样中生活行动，乃是今天在复活的范围里生活，并在生命中作王。这种生活对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像 ( 罗八 29 ) ( 圣经恢复本，罗六 4 注 3 )。

〔在罗马六章五节，“在祂复活的样式里”〕不是指将来客观的复活，乃是指现今生长的过程。在受浸时，我们在祂死的样式里与祂联合生长；现今借着祂的死，我们长到祂的复活里。基督死的成分，如何只在祂里面，照样，基督复活的成分，也只在祂里面。祂自己就是复活 ( 约十一 25 )。当我们经历正确的受浸以后，就在基督复活的样式里，继续在祂里面，与祂联合生长。这就是在生命的新样中生活行动 ( 罗六 6 注 3 )。

参读：创世记生命读经，第三十二篇；罗马书生命读经，第十一篇。

blessing is life (Psa. 133:3). (Gen. 8:21, footnote 2)

The church life goes back to the beginning for the fulfillment of God's purpose (Gen. 9:1-2, 6-7). In the beginning was the expression of God and the representation of God (1:26). God created man in His own image that he might express Him, and He committed man with His dominion that he might represent Him. Man failed God in both of these. So, God saved eight people through water and brought them in resurrection into a new age. Then God restated His goal to resurrected mankind. This is the church life. In the church life, we have been brought back to God's original goal, which is that man express and represent Him.

We are a resurrected people, a people who have been brought back from the fall to the beginning. We were fallen in Adam, but we have been recovered in Christ. In Christ, we have been brought back to the beginning for the expression and representation of God. In the church life, we have the life to express God. We may tell people, “Do you want to see God? Do you want to know God? Come to the church and you will see Him. In the church you will see God's expression.” Furthermore, the church has been authorized to represent God in this age on earth. (Life-study of Genesis, pp. 431-432)

After baptism we become a new person in resurrection. Resurrection is not only a future state; it is also a present process. To walk in newness of life means to live today in the realm of resurrection and to reign in life. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ (Rom. 8:29). (Rom. 6:4, footnote 4)

[In Romans 6:5 in the likeness of His resurrection] does not refer to a future, objective resurrection but to the present process of growth. When we were baptized, we grew together with Christ in the likeness of His death; now, through His death we are growing into His resurrection. Just as the element of Christ's death is found only in Him, so the element of Christ's resurrection is found only in Christ Himself. He Himself is resurrection (John 11:25). After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life. (Rom. 6:5, footnote 3)

Further Reading: Life-study of Genesis, msg. 32; Life-study of Romans, msg. 11

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

创九 12~13 “神说，这是我与你们，并你们这里各样活物所立之约的记号，直到万代：我把虹放在云彩中，这就作我与地立约的记号。”

我深信，在召会生活中，主一直把死亡变为生命。...这就是经历复活里的主耶稣。祂住在我们的里面，天天把我们的水变为酒。...赞美主，在复活里，祂一直把水变为酒！祂不是仅仅改良我们的行为，祂乃是变化我们（约翰著作中帐幕和祭物的应验，六〇页）。

### 信息选读

现在我们来看约翰二章的另一个表号，就是建造基督奥秘的身体。...我们基督徒的生活就是变死亡为生命，为着建造基督奥秘的身体。...这就是正当、真实、完全的基督徒生活。在我们的基督徒生活中，没有第三件事。如今，因着我们的日常生活，我们就在这个建造里面，而我们的日常生活就是把水变为酒。

我们可以把基督徒的生活摘述如下：基督徒的生活就是把死亡变为生命，把水变为酒，为着建造基督身体的生活。...我们的生活就是死亡变为生命。我们在这里作什么？我们乃是执行建造召会、建造基督身体的工作。这就是我们的生活，这也是我们的目标。...我们有永远生命、永远奏厄（zoe）的生活，目的是要建造基督奥秘的身体。

### Morning Nourishment

John 11:25 "Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

Gen. 9:12-13 "And God said, This is the sign of the covenant which I am making between Me and you and every living animal that is with you, for perpetual generations: I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth."

I have the full confidence that in the church life the Lord is changing death into life....This is the experience of the Lord Jesus in resurrection. He dwells in us, and every day He is changing our water into wine. Praise the Lord that in resurrection He is changing water into wine! He is not merely improving our behavior—He is transforming us. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 53)

### Today's Reading

Let us now consider the other sign in John 2, the sign of building up the mystical Body of Christ....Our living as Christians is simply a matter of the changing of death into life for the building up of the mystical Body of Christ....This is the proper, genuine, and complete Christian life. There is no third item in our Christian life. Now we are in this building by our daily living, and our daily living is a matter of changing water into wine.

We may summarize our Christian life by saying that [it] is the changing of death into life, water into wine, for the building up of the Body of Christ....Our living is the changing of death into life. What are we doing here? We are carrying out the work of building up the church, the Body of Christ. This is our living, and this is our goal....We have a living of the eternal life, the eternal zoe, for the purpose of building up the mystical Body of Christ.

〔在约翰十二章一至十一节〕伯大尼的这个家里，有召会生活的缩影。这里有一幅召会生活和召会聚会的图画。不错，十二章里的规模很小，但这幅图画却很完全、完备。照着十二章里的图画来看，召会生活是什么？召会生活就是有些人伺候主，有些人表达他们对主的爱，有些人不作什么，只见证复活的生命。按这幅图画来看，每一个人都与主一同坐席。这就是召会生活。

因为拉撒路、马大、马利亚有主耶稣自己与他们同在，他们当然不会离开祂而到圣殿去敬拜。他们一直被主耶稣吸引；祂是一块强大的磁石，把他们吸引到祂这里来。这位吸引他们的耶稣是谁？祂就是成肉体的神，也就是在肉体里的神，在人性里的神。这位成肉体的神在伯大尼那里与门徒一同享受；门徒与神一同享受祂，同时也与彼此一同享受祂。他们在一起有奇妙的享受。这就是召会生活的一幅图画（约翰著作中帐幕和祭物的应验，六〇至六二、三六五至三六六页）。

洪水以后，那八个人成了属于约的人。...在召会生活中，在基督的复活里，我们也是“约人”。...我们不活在自己的定罪、考虑或谎言之下；我们是活在神的约之下。我们现在是活在新约之下。你软弱么？你要发脾气...或爱世界么？你能说，“不，因有圣经告诉我。”我们借着神在约中的应许，已得到了安全、保证、保护。...神所立在云中作约之记号的虹有什么意义？（创九 12~17）虹表征神的信实。神的信实就是虹。...我们的基督徒生活以及召会生活，绝对是约的生活。...我们是有约的人。我们有一节应许的经文可以应付一切的处境〔林前十 13〕。我们必须站在约下，不信任任何的失败、软弱、黑暗、或消极的事物。...召会生活就是这样的生活，召会人乃是在约下的人，实际上我们可以称为约的召会（创世记生命读经，五三二至五三四页）。

参读：约翰著作中帐幕和祭物的应验，第五、三十一篇。

[In John 12:1-11 in the] house in Bethany we have a miniature of the church life. We have a picture of the church life and also of the church meeting. Yes, the scale in John 12 is small, but the picture is perfect, complete. What is the church life according to the portrait in John 12? The church life is a life where some are serving the Lord, some are expressing their love for the Lord, and some are doing nothing except testifying of resurrection life. According to this picture, everyone is feasting with the Lord. This is the church life.

Because they had the Lord Jesus Himself with them, Lazarus, Martha, and Mary certainly would not have left Him to go to worship in the temple. They had been attracted by the Lord Jesus; He was a strong magnet drawing them to Himself. Who was this Jesus to whom they were attracted? He was the very God incarnate, that is, God in the flesh, God in humanity. This incarnated God was enjoying Himself with His disciples there in Bethany, and His disciples were enjoying Him with God and with one another. Together they were having a marvelous enjoyment. This is a picture of the church life. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 54-55, 288)

After the flood, the eight persons became people of the covenant...In the church life, in Christ's resurrection, we are the covenant people...We are not living under any of our convictions, considerations, or lies; we are living under God's covenant. We are now living under the New Testament. Are you weak? Are you going to lose your temper, hit your wife, or love the world? You can say, "No, for the Bible tells me so." We are secured, guaranteed, and protected by the promises in God's covenant...What is the significance of the rainbow that God set in the cloud as a token of the covenant (Gen. 9:12-17)? It signifies God's faithfulness. God's faithfulness is the rainbow...Our Christian life and church life are absolutely a covenant life...We are the covenanted people, and we have a verse of promise to meet every situation. We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing...The church life is such a life, and the church people are a people under the covenant. We can actually be called the church of the covenant. (Life-study of Genesis, pp. 436-438)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 5, 31



创九 6 “凡流人血的，他的血也必被人所流，因为神造人是按自己的形像造的。”

来十二 28 “所以我们既领受了不能震动的国，就当接受恩典，借此得以照神所喜悦的，以虔诚和畏惧事奉神。”

国度乃是许多真理之一，也像种子一样撒在创世记里，在全本圣经中发展，然后在启示录里成熟收成。我们已经看过，洪水以后，挪亚和他一家在复活里过生活，这样的生活乃是召会的小影。现在我们要来看，这种在复活里的生活，也是国度的小影。在圣经里，国度是非常大的题目，是极其有意义的事（创世记生命读经，五六九页）。

### 信息选读

创世记九章一至七节含示国度。六节...是创世记重要的经文。所有的圣经教师都同意，这节经文指明神给人权柄管理人；在这节，我们看见人治的开始。在那时以前，神从来没有给人权柄管理人；所有的人都直接在神之下。但由于堕落，人类里面有了背叛的性情。因这缘故，神就在地上设立了权柄，作祂的代表管理人。从创世记开头直到九章六节的时候，除了丈夫是妻子的头（三 16）以外，并没有指明神给人权柄管理人。然而，洪水以后，人在复活里以新的方式活在地上时，神就在地上设立了代表权柄。...洪水以后，挪亚是神的代表权柄。他作新族类的头，是在神之下的代表权柄。亚当不是神在人之上的代表权柄。亚当被指派，有权管理受造之物，不是管理人。你仔细读一章，会看见亚当有权管理鱼、飞

### Morning Nourishment

Gen. 9:6 "Whoever sheds man's blood, by man shall his blood be shed, for in the image of God He made man."

Heb. 12:28 "Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear."

The kingdom is one of the many truths that is sown as a seed in the book of Genesis, developed throughout the Bible, and reaped as a harvest in Revelation. We have already seen that, after the flood, Noah and his family lived a life in resurrection and that such a life was a shadow of the church. Now we shall see that this life in resurrection was also a shadow of the kingdom. The kingdom is a very great subject in the Bible. It is a most significant matter. (Life-study of Genesis, p. 467)

### Today's Reading

The kingdom is implied in Genesis 9:1-7. Verse 6...is a crucial verse in the book of Genesis. All Bible teachers agree that in this verse, a verse which indicates that God has given man authority over other men, we can see here the beginning of human government. Before that time, God had never given man authority over others. All men were directly under God. But, due to the fall, there is a rebellious nature in mankind. For this reason, God established a certain authority on earth to be His deputy to rule over man. From the beginning of the book of Genesis until the time of 9:6, there was no indication that, apart from the husband being the head over his wife (3:16), God had given man authority over others. However, after the flood, when in resurrection man lived on the earth in a new way, God established a deputy authority on earth....Noah was God's deputy authority after the flood. As the head of a new race, he was the deputy authority under God. Adam was not God's deputy authority over man. He was appointed to have authority over the creatures, not over man. If you read Genesis 1 carefully, you will

鸟、牲畜、爬物和“地上各样行动的活物”(26、28)。但那里没有一句话指明亚当得了权柄管理人。但挪亚成了新族类的头以后，神给他权柄，不但管理人以外的受造之物，也管理人。...你若仔细阅读九章，就会在那里看见国度的小影。国度是什么？国度乃是一种管治，一种掌权。...在新地上用神所给的权柄在人间管治，表征神的国在复活生命里的掌权(创世记生命读经，五六九至五七〇页)。

在伊甸园里，人堕落之前，乃是直接在神的管治之下。人堕落之后，就在自己良心的管治之下(37~10)。然而，人良心的管治也行不通，以致人堕落得更为邪恶(六5、11)。因此，洪水之后，神授权给人管治别人，于是开始了人治(罗十三1与注3，注4)。...那时挪亚乃是在神之下的代表权柄。这是神国的影儿，其实际乃是神新约经纶中的召会生活，其实现乃是千年国(见太五3注4，来十二28注1)(圣经恢复本，创九6注1)。

挪亚是一家之父并人类的首领，每一个人都看他。他失败了，且被揭露了。他本可以谦卑认罪，承认自己失败了。然而，因着神已经立他作首领，他必须不照着他被定罪的感觉说话，而照着神的行政说话。

不要按着人的观念去审判挪亚。在神的行政里，挪亚是一个好例子。虽然他失败了，他仍然那么刚强地代表神说行政的话。对挪亚来说，要这样作是不容易的。不要从挪亚那一面，他失败的一面来看他，要从神行政的一面来看那情形。无疑的，挪亚是错了。他放松、轻率、醉酒又赤身。但我们必须从神行政的观点来看挪亚(创世记生命读经，五三九至五四〇页)。

参读：创世记生命读经，第三十三至三十五篇；新约总论，第一百五十四至一百五十九、二百四十至二百四十二、二百四十四篇。

see that Adam had authority over the fish, the fowl, the cattle, the creeping things, and “over every living thing that moves upon the earth” (vv. 26, 28). But there is not one word to indicate that Adam was given authority over other men. But after Noah became the head of a new race, God gave him authority not only over creatures other than man, but also over man....If you read Genesis 9 carefully, you will see a shadow of the kingdom. What is a kingdom? A kingdom is a rule, a reign....The ruling with God-given authority among men on the new earth signifies the reigning of God's kingdom in resurrection life. (Life-study of Genesis, pp. 467-468)

In the garden, before the fall, man was directly under the rule of God. After the fall, man was under the rule of his own conscience (Gen. 3:7-10). However, the rule of human conscience did not work well, and man fell further into wickedness (6:5, 11). Thus, after the flood, God authorized man to rule over other men, and human government began (Rom. 13:1 and footnotes 3 and 4)....This was a shadow of the kingdom of God, the reality of which is the church life in God's New Testament economy, and the manifestation of which will be the kingdom in the millennium (see footnotes 4 in Matt. 5:3 and 1 in Heb. 12:28). (Gen. 9:6, footnote 1)

Noah was the father of the family and the leader of mankind. Everyone looked to him. He failed and was exposed. He could have been humble, confessed, and admitted that he had failed. However, since God had established him as the leader, he had to speak, not according to his convictions, but according to God's government.

Do not judge Noah according to the human concept. In God's government, Noah was a good example. Though he failed, he was still so strong to represent God in speaking governmentally. It was difficult for Noah to do that. Do not look at Noah from his side, from the side of his failure. You must look at the situation from the side of the government of God. Undoubtedly Noah was wrong. He was loose, careless, drunken, and naked. Nevertheless, we must look at Noah from the perspective of God's government. (Life-study of Genesis, p. 443)

Further Reading: Life-study of Genesis, msgs. 33-35; The Conclusion of the New Testament, msgs. 154-159, 240-242, 244

太四 17 “从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。”

启二二 5 “不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。”

国度乃是福音的内在素质。福音是为着国度传的，国度是神圣的范围，使神能成就祂的计划；也是神执行祂权柄，达到祂心意的领域。国度是神达到祂目标的唯一途径。

神的国就是神的管治、掌权，连同它一切的福分和享受。这神的国是神的福音和耶稣基督福音的目标。

神既不能借首先的亚当和他的子孙达到祂的目的，祂就借着成为肉体，来作末后的亚当。主耶稣是神成为肉体，来建立神的国，建立一个领域，使神能在其中执行祂的权柄，以完成祂的定旨（马可福音生命读经，一三八、五六、一三七页）。

### 信息选读

整本新约都是论到国度。...在福音书的开头几章，就传扬国度。新约传福音是说到国度...。宣扬福音是叫人得救、合格且被装备，好进入国度。...国度的福音把背叛的罪人带进召会（创世记生命读经，五七四至五七五页）。

神的国乃是主耶稣作生命的种子，撒到祂的信徒，就是神的选民里面，并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权（新约总论第八册，一〇一页）。

### Morning Nourishment

Matt. 4:17 "From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near."

Rev. 22:5 "And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever."

The intrinsic essence of the gospel is the kingdom. The gospel is preached for the kingdom, and the kingdom is a divine sphere for God to work out His plan, a realm where God can exercise His authority to accomplish what He intends. The only way for God to reach His goal is through the kingdom.

The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ.

Not being able to fulfill His purpose through the first Adam and his descendants, God came through incarnation as the last Adam. As God incarnate, the Lord Jesus came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority. (Life-study of Mark, pp. 120, 48, 119)

### Today's Reading

The whole New Testament is on the kingdom....The kingdom is preached in the opening chapters of the Gospels. The New Testament preaches the gospel in the way of the kingdom....The gospel is proclaimed that people might be saved, qualified, and equipped to enter into the kingdom....The gospel of the kingdom brings the rebellious sinners into the church. (Life-study of Genesis, p. 471)

The kingdom of God is the Lord Jesus as the seed of life sown into His believers, God's chosen people, and developing into a realm which God may rule as His kingdom in His divine life. (The Conclusion of the New Testament, p. 2640)

国度乃是主耶稣实际的照耀。每当祂照耀在你身上，并且你也在那照耀之下，你就在国度里。... 国度不仅是一个时代，一个范围，或一个领域。国度乃是主耶稣实际的实化。每当祂借着照耀在你身上而得以扩展，你就在国度里，并且国度就带着能力来临（国度，二二页）。

神的国是神的掌权。这神圣的掌权是一个范围，不仅是神圣管理的范围，也是神圣种类的范围，在其中有一切神圣的事物（约翰福音结晶读经，一四九页）。

“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”〔罗十四 17〕这一节强有力地证明，在召会时代，召会就是神的国，因为这里的上下文是论到今世的召会生活。... 实行召会生活就是实行国度。所以，主恢复里的召会生活，就是神国的实行（马可福音生命读经，一四〇页）。

常将神的国度—关系到神旨意和神仇敌—放在面前的，就要在神的手里作一个最有用处的工人（倪柝声文集第一辑第八册，二二页）。

国度产生召会，召会带进国度，终极结果就是国度与召会。... 召会怎样成为实际呢？乃是借着运用国度的权柄。当召会容许国度掌权管理，服在其支配之下时，召会就将诸天的管治带到地上。在整本新约里我们一直看见，召会与国度调在一起，国度与召会调在一起，至终这调和产生新耶路撒冷。在新耶路撒冷里，我们能够看出召会的性质和国度的光景，神在那里能够完全彰显祂主宰的权柄，因此能够执行祂的旨意，彰显祂的荣耀（国度与召会，一七至一八页）。

参读：马可福音生命读经，第十三篇；新约总论，第二百五十一至二百五十三篇；国度与召会，第一至三章。

The kingdom is the shining of the reality of the Lord Jesus. Whenever He is shining over you and you are under that shining, you are in the kingdom.... The kingdom is not merely a dispensation, a sphere, or a realm. It is the realization of the reality of the Lord Jesus. Whenever He is spreading by shining over you, you are in the kingdom, and the kingdom has come in power. (CWWL, 1972, vol. 2, "The Kingdom," pp. 18-19)

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. (Crystallization-study of the Gospel of John, p. 123)

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" [Rom. 14:17]. This verse is a strong proof that the church in the church age is the kingdom of God, because the context here is dealing with the church life in the present age.... To practice the church life is to practice the kingdom. Therefore, the church life in the Lord's recovery is the practice of the kingdom of God. (Life-study of Mark, p. 122)

Those who always put God's kingdom before them—that which touches God's will and His enemy—are the most useful workers in the hands of God. (CWWN, vol. 8, p. 20)

The kingdom produces the church, the church brings in the kingdom, and the ultimate issue is the kingdom and the church.... How does the church become an actuality? It is through the exercise of kingdom authority. When the church has ceded to the kingdom the right to rule and has submitted to its sway, the church then brings the dominion of heaven to the earth. All the way through the New Testament we see the church blending with the kingdom and the kingdom blending with the church, until eventually this blending issues in the New Jerusalem. In the New Jerusalem, where you can detect the nature of the church and the conditions of the kingdom, God is able to express His sovereignty fully and can therefore execute His will and display His glory. (The Kingdom and the Church, pp. 34-35)

Further Reading: Life-study of Mark, msg. 13; The Conclusion of the New Testament, msgs. 251-253; The Kingdom and the Church, chs. 1-3

## Hymns, #941

745

## 国 度 — 意义

7 6 7 6 双 (英 941)

F 大调

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 2 - -  
 一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;  
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -  
 是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。  
 5 | 1̇ 5 4 3 | 6 - 5 7 | 1̇ 5 4 3 | 2 - -  
 神 在 祂 的 国 度 里, 施 行 祂 的 王 权,  
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||  
 照 祂 自 己 来 治 理, 直 到 永 永 远 远。

- 二 国度中心是宝座, 神在其上掌权;  
 一切带上祂正规, 照着祂心所愿。  
 国度之中祂作王, 一切归祂管治;  
 为首为主的身分, 如此始能维持。  
 三 神借掌权国度中, 通行祂的旨意;  
 在祂统治的权下, 成全祂的心意。  
 唯有在神国度中, 祝福始能得着;  
 乃是从神的宝座, 流出生命水河。  
 四 服在神的管治下, 乃是蒙福之本;  
 背叛神圣的主权, 乃是罪恶之根。  
 撒但邪恶的目的, 乃在翻神宝座;  
 我们该有的目标, 在神权下活着。  
 五 在神至高国度中, 基督得显为大;  
 基督掌权生命中, 神就能有可夸。  
 当神施行祂统治, 一切全都蒙福;  
 基督若为神掌权, 神的荣耀显出。  
 六 日期满足的时候, 主要归一万有,  
 万有要认祂王权, 将祂统治领受。  
 生命荣耀的管治 教会理口福些

1

God's kingdom is God's reigning,  
 His glory to maintain;  
 It is His sovereign ruling,  
 His order to sustain.  
 He exercises fully  
 His own authority  
 Within His kingdom ever  
 And to eternity.

2

Upon the throne, the center  
 Of government divine,  
 God reigns, and with His purpose  
 Brings everything in line.  
 God's headship and His lordship  
 He only can maintain  
 As King within His kingdom,  
 O'er everything to reign.

3

By reigning in His kingdom  
 God worketh all His will,  
 And under His dominion  
 His purpose doth fulfill.  
 'Tis only in God's kingdom  
 His blessing we may know;  
 'Tis from His throne almighty  
 The stream of life doth flow.

4

Submitted to God's ruling,  
 All virtue thus will win;  
 Rebellion to His Headship  
 Is but the root of sin.  
 The evil aim of Satan—  
 God's throne to overthrow;  
 Our aim and goal is ever  
 His rule to fully know.

5

Within God's sovereign kingdom  
 His Christ is magnified;  
 When Christ in life is reigning,  
 The Father's glorified.  
 When God is in dominion,  
 All things are truly blessed;  
 When Christ for God is reigning,  
 God's glory is expressed.

6

In fulness of the seasons  
 God's Christ will head up all,  
 Then all will own His reigning  
 And worship, great and small.  
 Such reign in life and glory  
 The Church e'en now foretastes,  
 And to His rule submitting  
 Unto His kingdom hastes.

