

二〇一三年夏季訓練

創世記結晶讀經（一）

標語

神按着祂的形像，照着祂的樣式造人，
目的是要人接受祂作生命，並彰顯祂的屬性；
神給人管治權，目的是要征服祂的仇敵，恢復地，
並運用祂管理地的權柄。

生命樹作神永遠經綸的中心，
豫表基督這三一神的具體化身，
成爲三部分人這器皿的生命和生命的供應，
使神得着團體的彰顯—
這是神中心的思想。

當神的子民愛神、花時間在祂的話上與祂交通時，
神就將祂的神聖元素注入他們裏面，
使他們與祂成爲一，
作祂的配偶，在生命、性情和彰顯上，與祂一樣。

女人的後裔乃是單個的基督—
祂藉着在十字架上的死，傷了蛇—
也是團體的基督—就是男孩子，包括基督作頭，
以及得勝的信徒作身體—
要打敗神的仇敵，並帶進祂的國，
使祂永遠的定旨得以完成。

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.

二〇一三年夏季訓練

創世記結晶讀經（一）

篇題

- 第一篇 神中心的思想
- 第二篇 在基督裏的創造為着完成神的定旨
- 第三篇 創世記一章所描繪對基督作生命的經歷
- 第四篇 神按着自己的形像造人，作祂的彰顯
- 第五篇 管治權—征服仇敵、恢復地並運用神管理地的權柄
- 第六篇 生命樹與善惡知識樹
- 第七篇 生命水的河
- 第八篇 夏娃作亞當配偶的豫表
- 第九篇 蛇、女人以及女人的後裔
- 第十篇 亞伯、以挪士和以諾
- 第十一篇 挪亞—能改變時代的生活與工作
- 第十二篇 召會生活的種子與國度的小影

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**

創世記結晶讀經（一）

第一篇

神中心的思想

讀經：創一 26，二 7 ~ 10、18 ~ 25，啓二二 1 ~ 2，
二一 2、9 ~ 10、18 ~ 21

綱 目

週 一

壹 神的願望和定旨是要得着一個團體人，有祂的形像彰顯祂，並有祂的權柄代表祂；人要彰顯神並代表神，就必須有神作他的生命，由生命樹所表徵—創一 26，二 8 ~ 9，羅八 28 ~ 29，林後三 16 ~ 18，羅五 10、17、21，十六 20。

週 二

貳 聖經裏神聖啓示開頭關於伊甸園的啓示，以及聖經裏神聖啓示末了關於新耶路撒冷的啓示，彼此對照；聖經這兩部分所啓示的，乃是神中心的思想，神聖啓示的中心線，也是解釋並領會聖經的支配原則：

一 創世記一至二章乃是神生機建築計畫的藍圖，

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

要得着祂神聖的建築—來十一 10，林前三 9。

二 創世記三章至啓示錄二十章乃是建造的過程。

三 啓示錄二十一至二十二章乃是完成後之建築物的照片，就是三一神團體的彰顯。

週 三

參創世記一至二章和啓示錄二十一至二十二章，都包含四件生機的項目，顯示神完成祂目的所採取的手續：

一 生命樹作神永遠經綸的中心，豫表基督這三一神的具體化身，成爲三部分人這器皿的生命和生命的供應，使神得着團體的彰顯—這是神中心的思想—創二 7 ~ 9，啓二 2，參創三 24，結一 28，林前一 30，弗三 10，啓二 19 ~ 20：

- 1 『生命在祂裏面，這生命就是人的光。光照在黑暗裏，黑暗未曾勝過光』—約一 4 ~ 5。
- 2 『我就是...生命』—十四 6，參十五 5。
- 3 『我來了，是要叫羊 [人] 得生命，並且得的更豐盛』—十 10 下。
- 4 『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來』—十二 24。
- 5 『你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。...我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命』—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 『我就是生命的糧，...那喫我的人，也要因我活着。...賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命』—六 35、57、63。
- 7 『末後的亞當成了賜生命的靈』—林前十五 45 下。
- 8 『生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律』—羅八 2。
- 9 『基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命』—10 節。
- 10 『心思置於肉體，就是死；心思置於靈，乃是生命平安』—6 節，參林前六 17。
- 11 『那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體』—羅八 11。
- 12 『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城』—啓二二 14，參詩五一 2、7、10、12。
- 13 『得勝的，我必將神樂園中生命樹的果子賜給他喫』—啓二 7，參約六 57、63，耶十五 16，約十五 1、5、7，八 31。
- 14 『[神]使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活』—林後三 6，參 8 ~ 9，五 20。
- 15 『人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他』—約壹五 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.

二 一道河湧流到地的四方，表徵生命水的河在其流中生命的豐富，從作為源頭和中心的獨一之神流出來，臨到各方的人—創二 10：

- 1 生命水的河從神和羔羊的寶座流出來，描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄之下，將自己分賜給祂所救贖的人—啓二二 1。
- 2 生命水的河在純金的街道(二一 21)當中流着(二二 1)，表徵神聖的生命在神聖的性情裏湧流，作神贖民日常生活惟一的道路(彼後一 4，約四 24，約壹四 8、16，一 5)。
- 3 永遠生命的交通，(3)乃是所有信徒裏面永遠生命的流，由新耶路撒冷裏生命水的流所描繪(啓二二 1)。
- 4 下列經節給我們看見，我們如何必須享受湧流的三一神—耶二 13，詩三六 8 ~ 9，約七 37 ~ 39，出十七 6，民二十 7 ~ 8，林前十二 3 下、13，結四七 1 ~ 9。

三 河的湧流帶來三樣寶貴的材料：金子、珍珠和紅瑪瑙—創二 10 ~ 12：

- 1 這些材料豫表三一神是神永遠建築之結構的基本元素；新耶路撒冷就是由這三類材料構成的—啓二一 18 ~ 21：
 - a 金豫表父神同祂神聖的性情，那是人藉着神的呼召得以有分的，作為神永遠建築的基礎—彼後一 3 ~ 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.

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，一種樹脂結成像珍珠的材料，豫表子神在祂救贖並釋放生命之死，並祂分賜生命之復活中所產生的結果，作為神永遠建築的入口—約十九 34，十二 24，彼前一 3，啓二一 21。
- c 紅瑪瑙，一種寶石，豫表靈神同祂變化工作所產生的結果，為着建造神永遠的建築—林後三 18。
- 2 在人裏面神聖生命的湧流，將神聖的性情帶到人裏面（彼後一 4），使人重生（彼前一 3），將人變化成基督榮耀的形像（林後三 18）；因此，塵土所造的人（創二 7），成為變化過的寶貴材料，為着神的建造，終極完成於新耶路撒冷。
- 3 藉着在生命裏的變化，我們正在變成金、銀、寶石，為着神的建造—林前三 12：
- a 要用這些材料來建造，我們自己就必須被這些材料構成；我們需要在父神的性情、子神的救贖、靈神的變化上長大；這長大使我們成為金、銀、寶石，為着神的建造—12、16 ~ 17 節。
- b 藉着我們喫基督，連同我們屬靈的消化、吸收和新陳代謝，基督就成為我們，我們也成為祂；這樣，我們就變成寶貴的材料，為着神的建造—約六 57，弗三 17，加四 19。
- 4 神永遠的目標乃是建造—用寶貴的材料在作惟一根基的基督上面所建造的聖殿—林前三 11 ~ 12、16 ~ 17：
- a 在神聖生命裏的長大產生材料，為着神居所的建造；這居所，召會，乃是無限量之基督的擴增、擴大—弗二 21 ~ 22，約三 29 ~ 34。
- b 首先有為着在生命裏長大的耕地，然後有為着完成
- 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, 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

神永遠定旨的建築—林前三 9，太十六 18，弗二 20 ~ 22，四 16。

5 召會作神的家的真實建造，乃是藉着信徒在生命裏的長大—林前三 6 ~ 7、16 ~ 17，弗二 20 ~ 21，彼前二 2 ~ 5：

a 真實的建造乃是在生命裏的長大；我們長大到甚麼地步，就被建造到甚麼地步。

b 我們要有真正的建造，就需要藉着我們被消滅並藉着基督在我們裏面擴增而長大—太十六 24，弗三 17。

週 六

四 神達成祂目的之手續的最後一步，乃是將祂自己作到人裏面，使人成為祂的配偶，或補滿—創二 18 ~ 25，啓二一 2、9 ~ 10：

1 神要為自己產生一個補滿，就首先成為人，由神創造亞當所豫表—約一 14，羅五 14。

2 亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶—弗五 25 ~ 27。

3 從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命，從祂被扎的肋旁流出來，好將生命分賜給祂的信徒，以建造召會作祂的補滿—來七 16，約十九 34。

4 創世記二章二十二節不說夏娃是創造的，乃說她是建造的；用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活

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. 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—

裏分賜到祂信徒裏面的——約十二 24，彼前一 3。

- 5 藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的補滿，祂的新婦，祂的妻子，與祂相配——啓二— 2、9 ~ 10。
- 6 召會作為真夏娃，乃是基督在祂所有信徒裏的總和；惟有那出於基督同祂復活生命的，才能作祂的補滿和配偶，就是基督的身體——林前十二 12，弗五 28 ~ 30。
- 7 在聖經末了有一座城，新耶路撒冷，就是終極並永遠的女人，羔羊團體的新婦，妻子，用三樣寶貴的材料所建造，應驗創世記二章所顯示的豫表，直到永遠；因此，在豫表上，十一至十二節所題一切寶貴的材料，都是為着建造這女人。

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.

第一週·週一

晨興餽養

創一 26 『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理...全地...。』

二 9 『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

神的願望和定旨是要得着一個團體人，有祂的形像彰顯祂，並有祂的權柄代表祂。現在我們必須問：人怎能有祂的形像彰顯祂，並有祂的權柄代表祂？（創世記生命讀經，一四六頁）

人被造以後，一面，神安息了；但另一面，神的工作尚未完成，因為人還沒有得着神聖的生命。那時，人有神的形狀和外表，卻沒有神的生命和性情（本質）。創世記一章有不同程度的受造生命，但在二章有獨一、最高的生命，神聖的生命，非受造的生命，由生命樹所表徵。亞當被造，在受造生命當中是最高的生命，但他在被造的時候沒有神聖的生命。神的心意是要亞當接受神作他的生命。神聖的生命沒有被人接受、得着、實化並經歷，人就絕不能成為神的彰顯和代表（神中心的思想，二二至二三頁）。

信息選讀

創世記一章關於創造的記載，雖然啓示神創造人的目的，卻沒有告訴我們達成這目的的路。所以需要〔創世記二章裏關於創造〕第二次的記載，以啓示神所採取來達成祂目的之路與手續。

神是要藉着祂自己的生命來達成祂的目的。...

<< WEEK 1 — DAY 1 >>

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

我們若要彰顯神，就需要神的生命。我們若有神的生命，就會自自然然、不知不覺的彰顯祂。我們有了神的生命，就會彰顯祂的形像。生命乃是達成神目的的路。這生命不是我們天然的生命，乃是神那神聖、永遠的生命。

權柄也與生命有關。...你越有生命，就越有權柄。...你的年齡給你這權柄。為了有神權柄代表神，我們需要祂的生命。

人雖然是按着神的形像創造的，但只像一張照片稍稍表明神，並沒有神的生命。人雖然有神的形像，卻沒有神的生命。神要人有分於生命樹所指明的生命。

創世記一章啓示神永遠的目的，就是藉着人彰顯祂自己，並與人一同管治。人被造是為着彰顯神並代表神。...神有了目的，但祂必須有路達成祂的目的。神的路是甚麼？我們已經看過，祂的路乃是生命。神要進到人裏面作生命。為了達成祂的目的，神要進到人裏面作人的生命和生命的供應。此外，二章啓示神的手續包含三個步驟。第一步是神造人為器皿，好盛裝神作生命。人既被造為器皿盛裝神，就能憑神而活，彰顯祂並代表祂。第二步是神將人擺在生命樹跟前。...神將人擺在生命樹跟前，就是指明神要人將祂接受到裏面，使人為着召會的建造，變化成為寶貴的材料。...第一步是造器皿，第二步是將這器皿擺在生命樹跟前，第三步是將神作到人裏面作生命(創世記生命讀經，一四六至一四九、二六四頁)。

參讀：神建造的異象，第一章；創世記生命讀經，第六至八、十篇；神中心的思想，第三章；神聖啓示的中心路線，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

第一週·週二

晨興餽養

創二 22 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

啓二二 17 『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

聖經裏神聖啓示開頭關於伊甸園的啓示，以及聖經裏神聖啓示末了關於新耶路撒冷的啓示，彼此對照。二者都包括四件事：1. 生命樹作神永遠經綸的中心（創二 9，啓二二 2）；2. 一道河湧流到地的四方（創二 10，啓二二 1）；3. 三種寶貴的材料（創二 11~12，啓二一 11~14、18~21）；4. 一對夫婦（創二 18~25，啓二一 9~10，二二 17）。聖經這兩部分所啓示的，乃是整本聖經神聖啓示的中心線，也該是解釋並領會聖經的支配原則（聖經恢復本，創二 25 註 1）。

信息選讀

創世記一至二章就像建築指導手冊開頭的藍圖。啓示錄二十一至二十二章就像插在手冊末了建築完工的照片。我們先看藍圖；然後我們讀建築指示，並進行建造；末了，我們就達成完工的建造，與手冊內的照片惟妙惟肖。聖經就是這樣一本關於神建造的指導手冊；起頭有藍圖，末了有照着原初觀念的完成。

我們必須花很多時間來看這『手冊』的詳細指導。但首先我們必須有深刻的印象，我們受造是一個器皿，有靈作內裏的接收器來接受神。我們必須學習如何一直操練我們的靈，以接觸神並接受神。其次我們必須

<< WEEK 1 — DAY 2 >>

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，神在基督裏藉着那靈乃是生命樹，就是給我們喫並給我們享受的真食物。當我們這樣享受基督，我們裏面就有活水的湧流，藉這湧流我們要從泥土變化成為寶貴的材料。然後我們這些變化過的材料必須與別人建造起來。我們不可能作獨立又寶貴的基督徒。我們必須學習與別人相聯，並且彼此依賴。末了，這樣的建造將是在這地上的新婦，就是滿足基督的新婦。

神所要的團體人不僅是祂的彰顯和代表，也是滿足新郎的新婦。然而，只有當我們享受基督作我們的食物，我們纔能被變化；只有當我們被變化，我們纔能與別人建造起來；只有當我們與別人建造起來，基督纔能在我們身上有完全的滿足。我們就是神的彰顯和代表，也是基督的新婦。

我們都知道，在我們裏面、憑着我們、以我們自己，也就是在我們天然的生命裏，我們絕不可能與別人是一。每一個天然的人都是乖僻的人，與人分開的人。一個丈夫在天然的狀況下與妻子不能是一。雖然丈夫和妻子是地上最親密的關係，但我們卻是單獨而乖僻，天然而分開的。在這樣的狀況下不可能是一。我們天然的人必須被基督吞沒。我們必須學習如何在靈裏接觸基督並喫祂。我們必須學習如何否認己，拒絕我們天然的生命，並憑基督而活。這樣，主就要在我們裏面湧流，把我們從泥土變化成為寶石。然後，當我們與別人聯結、相聯並建造起來，神的目標就要達到。

我們必須看見這樣一個見證的恢復，乃是有一班人操練這些事，因着他們是祂在地上的身體，就將一切尊貴、榮耀歸給升天的元首。這樣，在這地上就有新婦彰顯神並滿足基督（神建造的異象，三〇至三二頁）。

參讀：神建造的異象，第二章；三一神的啓示與行動，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

約十四 6 『耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。』

十五 1 『我是真葡萄樹，我父是栽培的人。』

啓二二 14 『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。』

關於伊甸園的啓示，作聖經裏神聖啓示的開始，包含四件事（創二 8~14、18~24）。首先乃是生命樹，作神永遠經綸的中心（9 上）。第二，創世記二章十至十四節說到一道河，流分四道，達到地的四方。第三，在河流裏有三種寶貴的材料：金、珍珠、紅瑪瑙（11~12）。在此這些材料是分散的，尚未建造在一起。第四，有一對夫婦，表徵基督與召會（18~24，弗五 22~29）。妻子從丈夫（表徵基督）而出，是丈夫沉睡（表徵基督的死）時，神從他取出來的一部分（一條肋骨，表徵基督復活的生命），神用這部分建造成一個女人（表徵召會）（創二 21~22 上）。然後神把女人領到那人面前，使她與她丈夫成為一體，成為他的配偶，作他的擴增和彰顯（22 下~24，約三 29 上、30，弗一 23）（神人，七〇頁）。

信息選讀

關於新耶路撒冷的啓示，作聖經裏神聖啓示的結束，也包含四件事（啓二一 1~二二 2）。首先有生命樹，作神永遠經綸的中心（二二 2）。第二，按照二十二章一節，有一道生命水的河，湧流達到地的四方（參二一 13）。第三，有三種寶貴的材料：金、珍珠、寶石。這些材料由經過過程並終極完成之三一神建造成為一座城，就是新耶路撒冷城（18~21）。第四，

Morning Nourishment

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對夫婦。經過過程並終極完成在基督裏救贖的三一神是丈夫，救贖的三一神所揀選並救贖的人乃是妻子，由經過過程並終極完成的三一神藉着基督的死與復活，用救贖之神的神聖生命作元素所產生，成為祂的配偶，作祂在永世的擴大與彰顯（2、9，弗一23，三19）（神人，七〇至七一頁）。

墮落的結果，使撒但這知識樹進到人的肉體中。我們相信基督的結果，使神這生命樹進到我們的靈裏。因此，那從前在人身外園子中的兩棵樹，現今到了我們的裏面，一棵在我們的肉體裏，另一棵在我們的靈中。...保羅說，在他的肉體中沒有善，只有罪〔羅七〕。罪實在就是撒但邪惡的性情。說罪住在我們的肉體中，意思就是說，撒但那邪惡者在我們的肉體中。八章十六節證明神在我們的裏面。那裏說，那靈自己同我們的靈見證。因此，每一個真正的基督徒都是伊甸園的縮影。你魂的心思代表你自己，你肉體中的罪代表撒但，而你靈中的那靈代表神。就像在伊甸園裏，這三方在我們裏面形成了三角的局面。

這三角局面的種子撒在創世記二章，它的生長是在羅馬八章，在那裏我們看到那兩棵樹的出現。六節說，『心思置於肉體，就是死；心思置於靈，乃是生命平安。』創世記二章的兩棵樹是客觀的，羅馬八章的兩棵樹是主觀的。...從前我期盼將我肉體中的知識樹連根拔去，但是我越對付，它越留在我裏面。最後我發現了羅馬八章。我看見另有一棵樹住在我的靈裏。因此在八章我們看到一個今日的伊甸園。二節說到生命之靈的律，釋放我們脫離了罪與死的律。所以，在八章有兩個律—生命的律和死的律。這兩個律是在我們主觀經歷中兩棵樹的兩個原則（創世記生命讀經，二一七至二一八頁）。

參讀：神人，第四章；創世記生命讀經，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

創二 10 『有一道河從伊甸流出來滋潤那園子，從那裏分為四道。』

啓二二 1 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

隨着這樹有一道河（創二 10）。樹既是生命的樹，河也必定與生命有關。在聖經的結尾，我們也看見一道生命河在湧流，一棵生命樹在生長（啓二二 1~2）。在聖經的開頭和結尾，我們都看見生命樹和湧流着活水的河。在聖經中，河的觀念也很重要。聖經在開頭和結尾提到人的時候，也提到河。人接受神作生命，享受神的肥甘，得着解渴、滋潤，得以生長並喜樂，都在於河（創世記生命讀經，一七六頁）。

信息選讀

〔創世記二章〕裏的河表徵生命水的河，沿着這河長着生命樹（啓二二 1~2 與 1 註 2，註 3，及 2 註 1）。這河解除人的乾渴並澆灌園子，使生命能生長。聖經的開始和末了，都有生命樹，也有湧流着活水的河。

河從伊甸流出來，表徵生命水的河從神流出來（啓二二 1），指明神是給人喝的活水源頭（參約四 10，七 37）（聖經恢復本，創二 10 註 1，註 2）。

〔啓示錄二十二章一節說到〕『神和羔羊的寶座』，一個寶座既為着神，也為着羔羊，表徵神和羔羊乃是一——祂是羔羊神，是救贖的神，是神那救贖者。在永世裏，坐寶座的神乃是我們救贖

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，從祂的寶座有生命水的河流出來，作我們的供應和滿足。這描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜給祂所救贖的人，直到永遠（啓二二 1 註 5）。

聖城的街道是純金（二一 21），金象徵神聖的性情。生命水的河在街道當中流着，表徵神聖的生命在神聖的性情裏湧流，作神贖民日常生活的唯一道路。那裏有神聖生命的湧流，那裏就有神聖的性情作聖別的道路，給神的百姓憑以行事；那裏有神聖性情的聖別道路，那裏就有神聖生命的湧流。神聖的生命和作聖別道路之神聖的性情，總是同行的。所以神生命水的河，是順着神聖的道路便於應用的。我們是藉着行在這生命的道路中，享受這生命水的河（啓二二 1 註 1）。

交通，原文意一同參與，共同分享。交通乃是永遠生命的流出，並且實際上，就是所有已經接受並得着神聖生命之信徒裏面永遠生命的流。這是新耶路撒冷裏生命水的流所描繪的（二二 1）。因此，所有的真信徒都在這交通裏（徒二 42）。這交通是憑我們重生之靈裏的那靈而得繼續的，因此稱為聖靈的交通（林後十三 14）和（我們）靈的交通（腓二 1）。我們信徒乃是在這永遠生命的交通裏，有分於父與子所是並為我們所作的一切；這乃是我們藉着那靈的交通，享受父的愛和子的恩（林後十三 14）。這樣的交通首先是使徒在藉着那靈享受父與子上所得的分，因此稱為使徒的交通（徒二 42），以及約壹一章三節『我們〔使徒〕的交通』，就是與父並與祂兒子耶穌基督的交通。這是個神聖的奧祕。永遠生命這奧祕的交通，應當視為約翰一書的主題（約壹一 3 註 3）。

參讀：創世記生命讀經，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

第一週·週五

晨興餽養

創二 11~12 『第一道名叫比遜，就是環繞哈腓拉全地的，在那裏有金子。並且那地的金子是好的；在那裏又有珍珠和紅瑪瑙。』

啓二一 18、21 『牆是用碧玉造的，城是純金的，如同明淨的玻璃。...十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的...。』

〔創世記二章十一至十二節說到〕河的湧流帶來三樣寶貴的材料：金子、珍珠和紅瑪瑙。這些材料豫表三一神是神永遠建築之結構的基本元素。金豫表父神同祂神聖的性情，那是人藉着神的呼召得以有分的（彼後一 3~4），作為神永遠建築的基礎；珍珠，一種樹脂結成珍珠的材料，豫表子神在祂救贖並釋放生命之死（約十九 34），並祂分賜生命之復活（十二 24，彼前一 3）中所產生的結果，作為神永遠建築的入口（參啓二一 21 與註 1 一段）；以及紅瑪瑙，一種寶石，豫表靈神同祂變化工作所產生的結果（林後三 18），為着建造神永遠的建築。新耶路撒冷就是由金、珍珠和寶石這三類材料構成的（啓二一 11、18~21）。

在人裏面神聖生命的湧流，將神聖的性情帶到人裏面（彼後一 4），使人重生（彼前一 3），將人變化成基督榮耀的形像（林後三 18）。因此，塵土所造的人（7），成為變化過的寶貴材料，為着神的建造，終極完成於新耶路撒冷（聖經恢復本，創二 12 註 1）。

信息選讀

金、銀、寶石，表徵在三一神的美德和屬性上，對基督的各種經歷。使徒和屬靈的信徒，

<< WEEK 1 — DAY 5 >>

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

都是用這些在基督這惟一的根基上建造召會。金表徵父的神聖性情及其一切屬性；銀表徵救贖的基督，及其身位與工作的一切美德和屬性；寶石表徵那靈變化的工作，及其一切屬性。這些寶貴的材料，都是我們在靈裏藉着聖靈，有分於並享受基督而產生的。只有這些纔適於神的建造。

召會既是神的耕地，有栽種、澆灌、生長，就應當生產植物；但建造召會的正确材料卻是金、銀、寶石，這些都是礦物。因此，這裏含示變化的意思。我們不僅需要在生命裏長大，也需要在生命裏變化(聖經恢復本，林前三12註1，註2)。

召會是生長基督的耕地，耕地所生長的每一項出產都是基督。耕地所出產的包括基督的各方面，基督是奶、蔬菜和肉。召會長出基督，所有的聖徒喫基督。最終，藉着消化、吸收並新陳代謝，基督成為我們，我們也成為祂。這樣，我們就是為着建造的正确材料。

我盼望在主恢復裏的眾聖徒都會看見，我們是神的耕地生長基督，也是神的建築，祂的居所。我們需要真正的建造。要有這建造，我們必須藉着使自己減少，並使基督在我們裏面擴增而長大。這真正長大與建造的結果，就是我們對任何人、事、物都沒有偏愛。這也就是說，我們不揀選任何地方。我們只樂於作主身體的肢體，在基督裏長大。倘若這是我們的光景，那麼無論我們在那裏，我們都會與眾聖徒配搭，無論他們親切或粗魯。真實的建造乃是使我們自己減少，並使基督擴增，直到我們眾人都達到了基督豐滿之身材的度量(哥林多前書生命讀經，三二九、三二四頁)。

參讀：哥林多前書生命讀經，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

第一週·週六

晨興餽養

創二 22 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

弗五 25~27 『作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己，好聖化召會，藉着話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會...。』

神要為自己產生一個補滿，就首先成為人（約一 14），由神創造亞當所豫表（羅五 14）。...亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶（弗五 25~27）。藉着基督的死，祂裏面的神聖生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會（見約十九 34 註 1）。藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。

從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命（來七 16），從祂被扎的肋旁流出來（約十九 34），好將生命分賜給祂的信徒，以產生並建造召會作祂的補滿（聖經恢復本，創二 21 註 1，註 2）。

信息選讀

〔創世記二章二十二節〕不說夏娃是創造的，乃說她是建造的。用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活裏分賜到祂信徒裏面的（約十二 24，彼前一 3）。召會作為真夏娃，乃是

<< WEEK 1 — DAY 6 >>

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

基督在祂所有信徒裏的總和。惟有那出於基督同祂復活生命的，纔能作祂的補滿和配偶，就是基督的身體（林前十二 12，弗五 28~30）（聖經恢復本，創二 22 註 1）。

夏娃自亞當取出，又被帶回亞當，與他成為一體（創二 24）；照樣，從基督所產生的召會，也要歸回基督（弗五 27，啓十九 7），與祂成為一靈（林前六 17）（創二 22 註 3）。

首先，神成為人；其次，這位有神聖生命和性情的人，經過死與復活，繁增到許多信徒裏面，使他們成為眾肢體，組成真夏娃，和祂相配，成為祂的補滿。藉着這樣的過程，神在基督裏帶着祂的生命和性情，就作到人裏面，使人有祂同樣的生命和性情，好與祂相配，作祂的補滿。

亞當從沉睡中醒來，立即看見用他肋骨建造的夏娃在他面前。照樣，當基督從死人中復活（林前十五 20），召會也藉着祂神聖的生命產生了。藉着祂的死，祂裏面神聖的生命得以釋放出來；藉着祂的復活，這釋放出來的神聖生命得以分賜到我們信祂的人裏面。所以聖經說，我們藉耶穌基督從死人中復活，得了重生（彼前一 3）。祂是那落在地裏，又結出許多子粒的麥子（約十二 24）。我們就是那許多子粒，藉祂復活的生命所重生。因着我們是重生的人，有祂作生命，並憑祂而活，我們就構成了祂的召會，就是在復活中的真夏娃。

當亞當看見夏娃，就說，『這一次這是我骨中的骨，肉中的肉。』（創二 23）當基督看見召會，祂也許曾這樣說，『我看過牲畜、獅子、烏龜、魚和鳥，但沒有一樣能配我。這一次這是我骨中的骨，肉中的肉，因為召會是藉着我的死與復活產生的。召會出自於我，召會和我能成為一。』（創世記生命讀經，二六九至二七一頁）

參讀：創世記生命讀經，第十七篇；神中心的思想，第四至五章；神聖啓示的中心路線，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

第一週詩歌

<< WEEK 1 — HYMN

Hymns, #972

768 終極的顯出一神中心的思想

F 4/4

C F C G₇ C G₇ C G₇ C

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

一)阿，神中心的觀念，乃是與人相結聯，
 二)人是被造的瓦器，有靈有魂也有體；
 三)藉著生命的流通，人變寶石為神用；
 四)這是聖城神所建，這是居所神所羨；
 五)這是眾聖的建造，這是神人的相調；
 六)神和羔羊的寶座，在這榮耀的居所；
 七)基督乃是生命樹，長在河的兩岸處；
 八)神在基督裡作光，透過全城來照亮；
 九)神在人裡，人在神，互為居所來藏身；

F C G₇ C D_m G₇ C

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

祂來作人的一切，使祂計畫得成全。
 人可取神作生命，藉此與神成為一。
 適合為神造居所，讓神彰顯祂光榮。
 這是新耶路撒冷，完滿成全神心願。
 原是父神所籌畫，滿足神人的需要。
 從這掌權的中心，流出聖靈生命河。
 結出神聖生命果，供應眾聖作食物。
 死亡之夜全驅盡，神聖之光照輝煌。
 人的內容乃是神，神的表現乃是人。

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.**

創世記結晶讀經（一）

第二篇

在基督裏的創造爲着完成神的定旨

讀經：創一 1，啓四 11，約一 3，來一 2，十一 3，
啓三 14，西一 15 ~ 17

綱 目

週 一

壹 『起初神創造諸天與地』—創一 1：

一 這裏的『起初』，指時間的開始—參約一 1：

- 1 時間開始於宇宙的創造，繼續直到白色大寶座前末了的審判—啓二十 11 ~ 15。
- 2 時間乃是爲着完成神在已過永遠裏，爲着將來的永遠所立的永遠定旨—弗三 11。

二 創世記一章一節的『神』，希伯來文是『伊羅欣』（Elohim），意，大能者；這裏的希伯來名字是複數，而動詞『創造』卻是單數；這乃是神聖三一的神子：

- 1 神是一，但祂也是三一父、子、靈—賽四五 5，林前八 4，提前二 5，太二八 19。
- 2 神是三一神；創造的那一位乃是三一神。

Crystallization-Study of GENESIS (1)

Message Two

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 神是惟一的創造者；惟有神能創造—可十三 19，弗三 9，啓四 11：

- 1 創世記一章一節裏的『創造』一辭，是指從無生出有來。
- 2 神是『創造宇宙和其中萬物的神』（徒十七 24）；祂是『那創造天、地、海和其中萬物的活神』（十四 15）。

週 二

四 神創造的動機是要完成祂的心願，滿足祂的喜悅—弗— 5、9。

五 神創造的定旨是要榮耀祂的兒子，並且特別要在人身上，藉着神的兒子彰顯神自己；神的兒子乃是神的具體化身以及神的形像，彰顯—西— 15 ~ 19，二 9，詩十九 1 ~ 2，羅— 20，提前三 16。

貳 『你創造了萬有，並且萬有是因你的旨意存在並被創造的』—啓四 11：

一 神創造之工的根據乃是神的旨意與計畫—弗— 9 ~ 10：

- 1 神有一個旨意，按着這旨意祂有了計畫—三 11。
- 2 照着祂的旨意與計畫，祂就創造了萬有—9 節。

二 神的旨意（意願）乃是神的願望；神的意願是祂所想要作的—一 9：

- 1 神的喜悅是出於神的意願；祂的喜悅具體表現在祂的意願裏，所以祂的意願在先—5 節。
- 2 神的旨意乃是神為完成祂定旨而有的定意—11 節，

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

週 三

三 神是一位有定旨的神，有祂自己喜悅的旨意；祂為着自己的旨意，創造了萬有，好成就並完成祂的定旨—啓四 11，弗三 9 ~ 11，西一 9：

- 1 神的旨意就是祂心頭的願望，是祂與人的調和，也是祂永遠計畫的完成—弗一 5、9、11，五 17。
- 2 神的旨意是要為基督得着一個身體，作祂的豐滿，祂的彰顯—羅十二 2、5，弗一 5、9、11、22 ~ 23。
- 3 神創造諸天與地，開始實施神永遠的計畫，以完成神的心意，使祂在宇宙中在人身上得着完滿的彰顯—創一 1，弗三 11、21。

四 我們需要充分認識神的旨意—西一 9：

- 1 歌羅西一章九節裏神的旨意是指神永遠定旨的意願，神關於基督之經綸的意願—弗一 5、9、11。
- 2 充分認識神的旨意，意思就是對神的計畫有啓示，以致我們知道神在這宇宙中計畫要作的—啓四 11。

週 四

參『萬物是藉着祂[話]成的；凡已成的，沒有一樣不是藉着祂成的』—約一 3：

- 一 雖然創造是神的工作，但神創造的憑藉乃是神的兒子和神的話—西一 15 ~ 16，來一 2，十一 3，約一 3，詩三三 6、9。

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.*

二 因着神是萬有的創造者，而基督就是神，所以基督是萬有的創造者，並且萬物也是藉着祂成的一來一 10，詩一〇二 25。

三 我們在約翰一章三節看見，萬物是藉着基督這話而成的：

- 1 萬物是藉着祂成的，沒有一樣不是藉着祂成的，這意思就是離了祂，沒有一樣能存在—3 節。
- 2 創造就是藉着話稱無為有；話乃是憑藉和範圍—羅四 17，來十一 3，約一 3。
- 3 藉着基督作話，就是憑藉，萬物產生了；所以，基督是創造者，也是萬物憑以並藉以被造的憑藉—來一 10，約一 3。

週 五

四 基督『用祂大能的話維持、載着並推動萬有』—來一 3：

- 1 在創造萬有以後，基督成了維持、載着並推動萬有者；祂不僅是創造者和創造的憑藉，也是維持、載着並推動者。
- 2 祂創造了宇宙，如今用祂大能的話維持、載着並推動宇宙。

五 基督是『神創造之物的元始』；這是指主乃是神創造之物的起源或根源，含示祂是神工作中不變永存的根源—啓三 14。

肆『萬有，無論是在諸天之上的、在地上的…，都是在祂裏面造的；萬有都是藉

B. Since God is the Creator of all things and since Christ is God, Christ is the Creator of all things and also the means through which all things came into being—Heb. 1:10; Psa. 102:25.

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

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.

DAY 5

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

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.

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.

IV. “In Him all things were created, in the heavens and on the earth...; all things have been created through

着祂並為着祂造的；…萬有也在祂裏面得以維繫』—西一 16～17：

一 『在祂裏面』，指在基督人位的能力裏—16節：

- 1 萬有都是在基督所是的能力裏被造的。
- 2 一切受造之物，都帶着基督內在能力的特徵。

二 『藉着祂』，指明基督是主動的憑藉；藉這憑藉，萬有的創造才得依次完成—16節。

三 『為着祂』，或，歸於祂，指明基督是一切受造之物的歸結；萬有的被造乃是為着歸於祂，為祂所有—16節。

週 六

四 『在裏面』、『藉着』並『為着』，指明基督與創造有主觀的關聯—16節：

- 1 祂不是僅僅作客觀的創造者，客觀的創造宇宙。
- 2 基督不是站在一旁，稱一切為有；反之，創造的過程乃是在祂人位的能力裏進行的；基督是宇宙中獨一的能力。
- 3 祂不僅僅是客觀的創造者，也是創造藉以依次完成的主觀憑藉。
- 4 創造是憑基督人位的能力，藉祂為主動的憑藉，並歸於祂這目標。

五 『萬有也在祂裏面得以維繫』，意指萬有靠着基督作聯繫的中心，得以維繫，互相結合一起，如同輪

**Him and unto Him...And all things cohere in Him”—
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*

子的輪輻靠着輪軸作中心，得以聯繫在一起—17節。

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，因為基督在萬有中居首位—15 ~ 18 節。

are held together by the hub at their center—v. 17.

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.

第二週·週一

晨興餽養

創一 1 『起初神創造諸天與地。』

弗三 9 『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

聖經是以『起初』開頭的。創世記一章一節說，『起初神創造諸天與地。』那裏的『起初』與約翰一章一節的『太初』，意義完全不同。創世記裏的『起初』是表明時間的起頭，因為那是指神的創造。因此，創世記一章一節是說到神創造萬物時間的開始。然而在約翰一章一節的『太初』，是說到已過無始的永遠。創世記一章的起初開始於神創造的時候，但約翰一章的太初是在創造以先。換句話說，創世記一章的起初是時間的起首；約翰福音的太初是未有時間以前的太初，指已過無始的永遠（約翰福音生命讀經，二〇至二一頁）。

信息選讀

時間開始於宇宙的創造，繼續直到白色大寶座前末了的審判（啓二十 11~15）。時間乃是為着完成神在已過永遠裏，為着將來的永遠所立的永遠定旨（弗三 11）（聖經恢復本，創一 1 註 1）。

〔創世記一章一節裏的『神』，希伯來文是〕Elohim，伊羅欣，意，大能者。這裏的希伯來名字是複數，而動詞『創造』卻是單數。不僅如此，二十六節用複數代名詞『我們』和『我們的』說到神，而二十七節原文卻用代名詞『祂』（中文未譯）和『祂的』（中文譯為『自己的』）。這乃是神聖三一之種子。神是一（賽四五 5，林前八 4，提前二 5），但祂也是三一父、子、靈（太二八 19）。祂

<< WEEK 2 — DAY 1 >>

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。創造的那一位乃是三一神(創一1註2)。惟有神能創造。創造的意思是使某樣東西從無到有。神是惟一的創造者(新約總論第一冊,一七二頁)。

保羅在行傳十七章二十四節說到創造宇宙和其中萬物的神；這話主要是針對以彼古羅派說的，他們是無神論者，並不相信神。他們不相信造物主，也不相信神聖的管理照顧。所以，保羅繼續針對以彼古羅派說，神是天地的主。這一位完全被以彼古羅派所忽畧。保羅進一步指出，神自己將生命、氣息、萬物賜給萬人；這些乃是神的供應。神供應萬物，使人可以生活。以彼古羅派不相信造物主，祂是將生命所需的一切供應人類的天地之主。

保羅在十七章的傳講非常好。他在會堂裏與猶太人辯論時，用的是聖經；但他對崇尚哲學的以彼古羅派傳講時，就說到創造。

保羅在十七章二節和二十四至二十五節所作的，與他在十三至十四章所作的相似。在十三章，他用猶太人的聖經為根據，傳講復活的基督；但在十四章，他對異教徒的傳講乃是基於神的創造。不過，保羅在十四章和十七章雖然都是用創造來傳講；但他在這兩章的發表有點不同。他在十四章告訴異教徒，那『創造天、地、海和其中萬物的活神...為自己未嘗不顯出證據來，就如常施恩惠，從天降雨，賞賜豐年，叫你們飲食飽足，滿心快樂』〔15~17〕。那裏的話不是很有哲學性。相對之下，保羅在十七章對抗以彼古羅派錯誤教訓的話，卻相當有哲學性。保羅在這裏宣告有一位造物主，天地的主，祂供應人類在地上生活所需的生命、氣息和一切(使徒行傳生命讀經，四六五至四六六頁)。

參讀：約翰福音生命讀經，第二篇；使徒行傳生命讀經，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 『照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

啓四 11 『我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。』

〔創世記一章一節〕的『創造』是指從無生出有來，與二章四節的『造』，和七節的『塑造』不同，後二者是指把已經存在的東西拿來，用以產生其他的東西。

神創造的動機是要完成祂的心願，滿足祂的喜悅（弗一 5、9）。神創造的定旨是要榮耀祂的兒子（西一 15~19），並且特別要在人身上（提前三 16），藉着祂的兒子基督彰顯神自己（詩十九 1~2，羅一 20...）；基督乃是神的具體化身以及神的形像，彰顯（西二 9，一 15）。神創造的根據，乃是神的旨意和計畫（弗一 10...）。神創造的憑藉，乃是神的兒子（西一 15~16，來一 2 下）和神的話（十一 3，約一 1~3），這二者都是基督（一 18，啓十九 13）（聖經恢復本·創一 1 註 3）。

信息選讀

神的創造...啓示祂在宇宙中的心願，顯明祂在永遠裏的目的。我們所作的事都表達我們的願望。雖然我們沒有說多少話，但我們所作的事就顯明我們的目的。神創造諸天，創造地連同其上的萬物，到末了又按着祂的形像造人，並給人權柄管理一切受造之物，祂必定有個目的。藉着祂的創造，我們能看出神有一個心願和目的。

按照以弗所一章五節和九節的話，神原初創造的動機是祂的心願和喜悅。神完成祂原初的創造，

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

是為着完成祂的心願並滿足祂的喜悅。祂願意也喜愛創造，因此祂作了這事，為要叫自己喜悅。

神創造的根據乃是神的旨意與計畫 (10)。啓示錄四章十一節清楚告訴我們，萬有是因神的旨意被創造的。神有一個旨意，按着這旨意祂有了計畫，照着這旨意與計畫，祂就創造了萬有 (創世記生命讀經，一一至一三頁)。

我們已看過，神聖啓示的中心路線開始於神。然後神聖的啓示給我們看見神的經綸和神的分賜。在整本聖經裏可以看見神自己、神的經綸和神的分賜。這三項乃是神聖啓示的中心路線。這神聖的啓示向我們啓示三個主要的實體：神自己、神的經綸和神的分賜。

神的經綸乃是出於神的意願、定旨、喜悅和決議。... 神的意願乃是神的願望，神的渴望。神的意願是祂所願望要作的，和祂所想要作的。神的喜悅是出於神的意願。以弗所一章五節說到『祂意願所喜悅的』。祂的喜悅具體表現在祂的意願裏，所以祂的意願在先。神的意願隱藏在神裏面，是一個奧祕，因此九節說到『祂意願的奧祕』。在永遠裏，神定了一個意願。這意願隱藏在祂裏面；因此，這意願是個奧祕。神的意願，就是隱藏在神裏面的奧祕，結果帶來神的經綸，安排 (三九)。從神的意願，藉着神的定旨、喜悅和決議，出來了一個結果，就是神的經綸 (神聖啓示的中心路線，三〇至三一頁)。

保羅在林前一章一節說，他是憑神旨意作使徒。神的旨意乃是神為完成祂定旨而有的定意。憑這旨意，保羅蒙召成為基督的使徒。...這裏神的旨意與神的行政、神的管理有關。保羅照着神的旨意，並在神的行政之下蒙召，為要完成神新約的經綸。這件事意義重大。保羅照着神的旨意被指派並蒙召，為要完成祂的行政 (哥林多前書生命讀經，九頁)。

參讀：創世記生命讀經，第一篇；神聖啓示的中心路線，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 『...願你們在一切屬靈的智慧和悟性上，充分認識神的旨意。』

弗一 5 『按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

11 『我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業。』

神是一位有定旨的神，有祂自己喜悅的旨意。祂為着自己的旨意，創造了萬有，好成就並完成祂的定旨。〔啟示錄〕揭示神宇宙的行政，給我們看見神的定旨。因此，〔在四章十一節，〕當二十四位長老為着神的創造而讚美時，說出祂的創造與祂的旨意有關（聖經恢復本，啓四 11 註 2）。

信息選讀

神的旨意不僅是神的心意，也不僅是神人調和，並且還是叫神的計畫得以完成的。...許多人常問說，我今天去某地，是不是神的旨意？我病了找某醫生，是不是神的旨意？我去就某種職業，是不是神的旨意？我們這些可憐的人，每一次提到神的旨意，總沒有忘記我們自己！總離不開這些生活瑣碎的事！對於神的旨意，我們是從地上來看，是從今天來看，是從自己來看。實在說來，這些生活瑣碎的事，沒有一件設得上神的旨意！神的旨意太大了、太高了！

以弗所書給我們看見神的心意，也給我們看見神的計畫。神在基督裏的計畫，乃是根據祂的心意而有的。神在永遠裏有了這一個計畫，就定意來完成這計畫。這個定意，就是神的旨意。所以神的旨意，就是為要完成祂的計畫。神在宇宙中一切的作為，都是照着這旨意，也都是為着完

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

成祂這計畫的（生命的經歷上冊，一九三至一九四頁）。

在舊約三十九卷書中沒有提到身體。在新約中頭一次提到身體是在羅馬十二章五節。按照羅馬十二章，我們必須為着基督奧祕的身體（5），獻上我們肉身的（1）。當我們獻上我們肉身的（1），並在心思裏得更更新的時候，我們就看見、分辨並驗證，神的旨意乃是要為基督得着一個身體，作祂的豐滿和彰顯（2）（神聖啓示的中心路線，三一三至三一四頁）。

作為諸天與地的創造者，基督是一切受造之物的起源和源頭。這證明祂是在萬有之上，永遠受頌讚的神（九5下）。祂創造諸天與地，開始實施神永遠的計畫，以完成神的心意，使祂在宇宙中在人身得着完滿的彰顯（新約總論第三冊，一六六頁）。

〔歌羅西一章九節裏〕神的旨意是指神永遠定旨的意願，神關於基督之經綸的意願（弗一5、9、11），並不是指神在小事上的旨意。...多年前，當青年聖徒問到婚姻或職業這類的事情時，我就向他們提到歌羅西一章九節。我對他們說，他們應當尋求屬靈的知識，好認識神的旨意。但這裏神的旨意，並不重在婚姻、職業或房子這類的事上；神的旨意乃是關於包羅萬有的基督作我們的分。神在我們身上的旨意，乃是要我們認識包羅萬有的基督，經歷祂，並以祂作我們的生命而活祂。這樣認識基督，纔是充分認識神的旨意（歌羅西書生命讀經，二三至二四頁）。

〔九節〕說到『充分認識神的旨意』。充分認識神的旨意，意思就是對神的計畫有啓示，以致藉着這啓示，我們知道神在這宇宙中計畫要作的。我們信徒必須認識神宇宙的計畫。神在已過的永遠裏所計畫，要在歷世歷代的時間裏所作的是甚麼？我們需要這樣的啓示，使我們對神永遠的計畫能有充分的認識（神的奧祕與基督的奧祕，二九至三〇頁）。

參讀：生命的經歷，第八篇；歌羅西書生命讀經，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

第二週·週四

晨興餽養

約一 3 『萬物是藉着祂成的；凡已成的，沒有一樣不是藉着祂成的。』

來一 10 『〔論到子〕...說，「主阿，你起初立了地的根基，諸天也是你手的工作。」』

雖然創造是神的工作，但祂創造的憑藉是神的兒子（西一 15~16，來一 2 下），和神的話（十一 3，約一 1~3）。新約清楚告訴我們，神是藉着那是神的兒子和神的話的基督創造了宇宙。論到基督是創造的憑藉，歌羅西一章十六節說，『因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並為着祂造的。』關於基督是話，約翰一章三節說，『萬物是藉着祂成的；凡已成的，沒有一樣不是藉着祂成的。』（新約總論第一冊，一七一至一七二頁）

信息選讀

基督是創造者。既然神是萬有的創造者，而基督乃是神，祂必定也是萬有的創造者。這清楚啓示在希伯來一章十節。...這節引自詩篇一百零二篇二十五節，應用在子基督身上，並指明基督是神，創造諸天與地。因此，基督是宇宙的創造者（新約總論第二冊，五四頁）。

受造之物是藉話而成的。我喜歡約翰福音恢復本對一章三節的繙譯：『萬物是藉着祂成的；凡已成的，沒有一樣不是藉着祂成的。』萬物是藉着祂成的，沒有一樣不是藉着祂成的，這是甚麼意思？這乃是說，沒有一樣事物不是藉着祂存在

<< WEEK 2 — DAY 4 >>

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，許多事物藉着話而成了。就某一方面看，我們可以說，神並沒有造出任何東西，因為祂不需要作任何事。祂只要說，『有』，萬物就都有了。照我們人的觀念，認為創造需要相當的勞力；然而在神的創造裏並沒有勞力，只有說話。...無神論者會說這是荒謬的，因為他們不信神。但是我們信祂。我們不只信神，也信那包羅萬有的基督。萬物是藉着祂這話而成的。

創造是藉着話稱無為有。話是憑藉，也是範圍。只要有話，就有憑藉和範圍。因此你能說，『因為我有話作憑藉和範圍，就能使無變有。』要學着說，『藉着話使無變有。』我不再與話分開了。我在話裏面，也與話同在；因此，藉着話使無變有（約翰福音生命讀經，二五至二七頁）。

我們也許不會區別，基督作創造者和基督作創造的憑藉。我們也許將約翰一章三節的意思，解釋為話是萬物的創造者。然而，這節不是說，話是創造者；這節說，萬物藉着話而成，乃是指明話是創造者創造萬物的憑藉。基督是創造者，也是萬物受造的憑藉。

雖然基督是神，是創造者，但約翰一章三節啓示祂是話，是創造的憑藉。按這節看，萬物是藉着基督成的。欽定英文譯本在這節說，『萬物是由祂造的。』這是不準確的繙譯。這裏希臘文的介係詞該譯為『藉着』，不該譯為『由』。因此，這節不是說萬物是由基督造的，乃是說萬物是藉着基督造的。這指明基督是創造的憑藉（新約總論第二冊，五五至五六頁）。

參讀：新約總論，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 『因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並為着祂造的；祂在萬有之先，萬有也在祂裏面得以維繫。』

希伯來一章三節告訴我們，基督『用祂大能的話維持、載着並推動萬有』。基督在創造萬有之後，成了維持、載着並推動萬有者。地球懸在太空裏，沒有甚麼看得見的東西托住它。基督在創造地球以後，就開始托住地球；如今祂用祂大能的話托住它。

你若問科學家是甚麼托住地球，他們只會說有個東西在托住。地球是許多行星中的一個。天文學家告訴我們，所有的行星都按着自己的軌道運行。它們若在軌道之外運行，就會有星球的事故。誰托住所有的星球和整個宇宙？基督托住萬有，並且祂非常容易的托住萬有。祂不需要作甚麼—祂只要說話。祂用祂大能的話維持、載着並推動萬有（新約總論第二冊，六四至六五頁）。

信息選讀

希伯來書強調神的話。十一章三節說，宇宙是憑神的話結構起來的。現今在一章三節我們看見，宇宙是用基督大能的話維持、載着並推動的。神聖的話是有能力的。基督不僅是創造者和創造的憑藉；祂也是維持、載着並推動者。祂創造宇宙，如今祂用祂的話維持、載着並推動宇宙。

歌羅西一章十七節論到基督，說，『萬有也在祂裏面得以維繫。』在祂裏面得以維繫，意指萬有靠着基督作聯繫的中心，得以一同存在，如同輪子的輪輻靠着輪軸作中心，得以聯繫在一起。受造之物在基督

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

裏得以維繫，進一步指明基督與創造有主觀的關係。

區別存在 (exist)、包含 (consist)、維繫 (subsist) 這三個辭是很重要的。...『存在』是存有，『包含』是被組成或構成，『維繫』是被聯繫得以存在。想想看輪子的輪輞、輪輻和輪軸。所有的輪輻都在輪軸裏面得以維繫。輪輻得以維繫的惟一方法，是在輪子中心的輪軸那裏聯繫在一起。這可說明基督與受造之物的關係，萬有在基督裏面得以維繫的事實。

萬有在基督裏面、藉着基督而成，並且歸於基督。沒有甚麼事物是可以與祂分開的。萬有都是在基督人位內在的能力裏，藉着祂作主動的憑藉造的，並且歸於祂這完成的目標。不僅如此，萬有都是在祂這輪軸裏面得以維繫，聯繫在一起。因為萬有都是在基督裏面、藉着基督並為着基督造的，又因為萬有都是在基督裏面得以維繫的，神就能藉着基督，那不能看見之神的像，在創造裏彰顯祂自己 (新約總論第二冊，六五至六六頁)。

在啓示錄三章十四節，主也稱自己作『神創造之物的元始』。這是指主乃是神創造之物的起源或根源，含示主是神工作中不變永存的根源。這指明恢復後又墮落的召會，是因離開主這源頭而改變了 (啓示錄生命讀經，二二六至二二七頁)。

歌羅西一章十六節說，『因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並為着祂造的。』『在祂裏面』，指在基督人位的能力裏。萬有都是在基督所是的能力裏被造的。一切受造之物，都帶着基督內在能力的特徵。...『藉着祂』，指明基督是主動的憑藉。藉這憑藉，萬有的創造纔得依次完成。末了，『為着祂』或作『歸於祂』，指明基督是一切受造之物的歸結。萬有的被造乃是為着歸於祂，為祂所有 (歌羅西書生命讀經，八三至八四頁)。

參讀：神的奧秘與基督的奧秘，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 『愛子是那不能看見之神的像，是一切受造之物的首生者。』

18 『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

基督主觀的與創造有關。基督不是僅僅作為客觀的創造者，客觀的創造宇宙。我們可以說，祂不是站在一旁，稱一切為有。相反的，創造的過程是在祂裏面，就是在祂人位的能力裏進行的。基督是宇宙中獨一的能力。祂的人位就是這個能力。所以，創造是在祂裏面進行的。這意思是說，祂不僅僅是客觀的創造者，也是創造藉以依次完成的主觀憑藉。因這緣故，創造帶有基督內在能力的特徵。聖經不是說基督創造了宇宙，乃是說萬物是藉着祂成的〔約一 3〕，或說萬有都是在祂裏面造的〔西一 16〕。『由祂』這辭是客觀的，但『藉着祂』和『在祂裏面』這些辭是主觀的（歌羅西書生命讀經，九八至九九頁）。

信息選讀

欽定英文譯本歌羅西一章十六節說，萬有都是為着祂造的。『為着祂』也可譯作『歸於祂』。『為着祂』是客觀的，而『歸於祂』是主觀的。萬有都是在基督裏面，藉着基督而造的，最終還要歸於基督。這些說法都指明基督與創造有主觀的關聯。受造之物不僅是為着祂，也是歸於祂。這意思是說，受造之物歸結在祂裏面。保羅使用『在...裏面』、『藉着』並『為着（歸於）』這三個介係詞，都指明基督與創造有主觀的關聯。創造是在基督人位的能力裏，以祂為主動的憑藉而發生的，並且還要歸於祂，作受造之物的歸結。這種關係全然是

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

主觀的。因着基督與創造有主觀的關聯，祂便在創造裏彰顯神。創造彰顯了基督的特徵；而基督是那不能看見之神的像（歌羅西書生命讀經，九九至一〇〇頁）。

按新約看，『維繫』一辭包括或含示三件事：存在、存活並同活。萬有不僅存在基督裏面，也存活或繼續存在祂裏面。不僅如此，萬有也一同存活或一同存在祂裏面。整個宇宙是在基督裏面得以維繫，一同存在。祂是萬有得以維繫的中心。萬有不僅存在祂裏面；萬有也存活在祂裏面，並且集體的同活在祂裏面（新約總論第二冊，六六至六七頁）。

保羅在歌羅西一章十五節繼續說，基督是一切受造之物的首生者。這意思是說，在創造裏，基督是首先的。基督是神，祂是創造者；然而，基督是人，有分於受造的血肉之體（來二14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，因為從歌羅西一章十五節到十八節，使徒着重基督在萬有中的首位。十五節啓示基督不僅是創造者，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，而不是在創造開始時出生，祂怎能成為一切受造之物的首生者。我們若要正確的領會這事，就必須知道，在神沒有時間的元素。

所以，根據神在永遠裏的眼光，基督在已過的永遠裏就出生了。這就是為甚麼按着神的觀點，基督始終是一切受造之物的首生者。神豫知基督要在伯利恆馬槽裏的日子。因為基督在受造之物中居首位，我們就能說，作為包羅萬有者，祂是創造者，也是受造之物的一部分（歌羅西書生命讀經，七九至八二頁）。

參讀：歌羅西書生命讀經，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

第二週詩歌

<< WEEK 2 — HYMN

Hymns, #189

163 讚美主—祂的萬有包羅性

E^b 4/4

C D_m G C

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

一)主, 你是神的愛子, 是神榮耀形像; 你是聖徒的
二)你是萬有的由來, 萬有存在之秘; 你是萬有的
三)父願一切的豐滿, 全都住你裏面; 使你凡事居
四)神之所是全在你, 你是神的奧秘; 所積智慧與
五)一切全都是影兒, 惟有你是實際; 我們在你已
六)我們同你藏神內, 你是我們生命; 將來同顯榮

A_m D_m G C G₇ F C

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

永分, 我們都得分享。你是受造首生者, 一
中心, 萬有靠你而立。你是從死首生者, 一
首位, 凡事得著彰顯。你已藉死使萬有全
知識, 全都居住於你。你是榮耀的盼望, 現
生根, 現在正被建立。享受所有你豐富, 成
耀裏, 盡享你的豐盛。在你身體新人裏, 你

F D₇ G₇ C F C D_m G C

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

切造物之首; 萬有靠你而被造, 也都歸你承受。
切元始是你; 你是教會榮耀頭, 教會是你身體。
都與神和好; 好將我們呈神前, 聖潔合神所要。
今住我裏面; 在你我們被成全, 使神意足心滿。
為你的豐滿; 作你身體持守你, 長大因神增添。
是一切一切; 包羅萬有的基督, 你何豐富超越!

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.**

壹 在神的恢復與進一步的創造之第一日，靈、話和光，是神為着完成祂定旨所用以產生生命的憑藉；靈、話和光，都是屬於生命——創一 1 ~ 5，羅八 2，腓二 16，約八 12 下：

一 基督是靈，乃是神的實際——羅八 9 ~ 10，林後三 17，約十六 13 ~ 15：

1 神的靈作為生命之靈（羅八 2）覆蓋在死水之上，以產生生命，特別為着神的定旨產生人（創一 2，二 7，一 26）。

2 在屬靈經歷中，靈的來到是產生生命的第一條件——約六 63 上，十六 8 ~ 11。

二 基督是話，乃是神的說話——一 1，來一 2：

1 靈覆蓋之後，神的話來到，帶進光——創一 3，林後四 6，參詩一一九 105、130。

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 在屬靈經歷中，話的來到是產生生命的第二條件—約五 24，六 63 下。

三 基督是光，乃是神的照耀（創一 3 ~ 5，約一 1、4 ~ 5，八 12 上，九 5）；在屬靈經歷中，光的來到是產生生命的第三條件（太四 13 ~ 16，約一 1 ~ 13）。

四 光暗分開，是為着區分晝夜，這是產生生命的第四條件—創一 4 ~ 5，林後六 14 下。

週 二

貳 在第二日，在諸水之間造出廣闊的空間，將諸水分開，在屬靈上表徵藉着十字架的工作，將屬天的事與屬地的事分開；這是產生生命的第五條件—創一 6 ~ 8，西三 1 ~ 3，來四 12。

參 旱地露出來，是產生生命的第六條件；這事發生在第三日，與復活之日相符—創一 9 ~ 13，林前十五 4：

一 在聖經裏，海代表死，地代表基督是產生生命的源頭；地露出來以後，各種生命—植物生命、動物生命、甚至人的生命—都從地裏產生出來（創一 11 ~ 12、24 ~ 27，二 7）；這豫表神聖生命同其一切豐富都出於基督。

二 在第三日，基督在復活裏從死而出，以產生生命，為着構成召會—約十二 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.*

三 把地和水分開，表徵把生命和死亡分開；從第二日起（創一 6 ~ 7），神開始作工，拘束並限制遮蓋地的死水（參耶五 22）：

- 1 至終，當神的工作完成時，在新天新地裏就不再有任何海—啓二一 1 與恢復本註 3。
- 2 不僅如此，在新耶路撒冷裏也不再有任何黑夜—25 節與恢復本註 2。
- 3 這意思是，死亡和黑暗都被除滅了。

四 植物生命是最低等的生命，是無意識的生命，相當於剛重生的信徒裏面神聖生命最初的階段—創一 11，參林前三 6：

- 1 植物生命無數的種類，豫表基督生命那追測不盡之豐富的豐富彰顯，包括其悅人眼目的美麗（創二 9），其芬芳（歌一 12 ~ 13），及其對人和動物的滋養（創一 29 ~ 30）。
- 2 樹木（二 9，出十五 23 ~ 25，歌二 3，五 15，賽十一 1，約十五 1，啓二二 2）、花（歌一 14）以及作人食物（約六 9、13）並獻給神之祭物（利二 1 ~ 3、14）的穀類，都是基督的豫表。

肆 第四日出現的光體，是產生生命的第七條件，為要產生較高等的生命—創一 14 ~ 19：

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.

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 按照整本聖經的啓示，光是爲着生命；光和生命總是並行的—詩三六 9，太四 16，約一 4，八 12，約壹一 1 ~ 7。

二 生命在於光，光越高，生命就越高：

1 第一日不確定的光（創一 3），足以產生最低等的生命；第四日來自太陽、月亮和眾星等光體（16，詩一三六 7 ~ 9）更扎實且更確定的光，是產生較高生命（包括人的生命）所必需的。

2 這表徵爲着我們屬靈的重生，『第一日』的光就足設了；但爲着在神聖生命裏長大以至成熟，就需要『第四日』更大、更強的光。

3 光體是爲着作記號，定節令、日子、年歲（創一 14），這些都是基督的影兒—西二 16 ~ 17。

三 太陽（詩一三六 8）表徵基督（瑪四 2，路一 78 ~ 79，太四 16，弗五 14）；主耶穌也將得勝的聖徒比作太陽（太十三 43）。

四 月亮（詩一三六 9）可視爲召會—基督妻子—的表號（參創三七 9，歌六 10）：

1 月亮本身並不發光，卻在夜間因着返照太陽的光而照耀。

2 照樣，召會也因着返照基督神聖的光，而在召會時代的黑夜裏發光照耀—林後三 18，參腓二 15。

五 眾星首先表徵基督，然後表徵得勝者—民二四 17，彼後一 19，啓二二 16，但十二 3：

1 雖然基督是真太陽，在現今這夜晚的時代，祂並非

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

顯出如太陽，卻照耀如明亮的晨星—啓二二 16。

2 眾星也表徵得勝的聖徒—但十二 3，參啓一 20。

3 當月亮虧缺時，特別需要來自眾星的光；照樣，召會墮落的時候，特別需要得勝的聖徒照耀如天上的眾星—二 7、11、17、26 ~ 28，三 5、12、20 ~ 21。

六 第四日的光體的管理，也加強創世記一章四節的光暗分開；二者都是生命長大的條件。

週 五

伍 第五日生出水中和空中的活物—20 ~ 23 節：

一 這是具有最低意識的動物生命，相當於信徒生命長大的第一步—參約壹二 13：

1 海裏的動物生命，豫表基督生命的豐富，在於有能力在祂的生活中勝過死（由鹽水所表徵）；魚能生活在鹽水中卻不變鹹，照樣，基督和祂那些有神聖生命的信徒，也能生活在屬撒但的世界裏，卻不因世界的敗壞而『變鹹』—參約十四 30，十七 15 ~ 16。

2 海裏的動物生命，也給我們看見基督生命的豐富，在於以祂的豐富餵養人—六 9 上，二一 9。

二 禽鳥的生命比魚的生命高；魚能活在死水中，禽鳥則能超越死水：

1 信徒藉着在神聖生命裏長進，就能超越地的一切阻礙—賽四十 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 禽鳥的生命豫表基督生命的豐富，見於祂是鷹，將神所救贖的人帶到祂的目的地（出十九 4，申三二 11 ~ 12，啓十二 14），並見於祂是斑鳩或鴿子，為神子民的罪獻給神（利一 14，五 7）。

週 六

陸第六日生出地上的活物—創一 24 ~ 31:

一 地上的牲畜和走獸，是比魚和禽鳥更高的生命，具有較高的意識，這生命能在地上成就一些事：

1 地上的走獸和牲畜，豫表基督生命的豐富，見於基督是得勝的獅子（啓五 5），為神的經綸爭戰；見於基督是羊和牛，為着獻給神，以完成神完全的救贖（利一 2 ~ 3、10，三 1、6、12，四 3，五 6，約一 29，彼前一 19，啓五 6 ~ 9）；也見於基督是公牛，為着承擔責任並忠信勞苦，以完成神的旨意（太二十 28，約五 17，六 38）。

2 在基督裏的信徒，藉着在神聖生命裏進一步的長大，就能在地上過一種對完成神旨意有用的生活—參羅五 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，這生命有神的形像和樣式，可以彰顯神，並能為神執掌管治權：

1 亞當，頭一個人，豫表基督（羅五 14，林前十五 45、47，詩八 4 ~ 8，來二 6 ~ 9）是神創造的中心（西一 16 ~ 17），是一切受造之物和眾人的元首（15，林前十一 3），在神的形像和樣式上是神的

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

彰顯(來一3·林後四4·西一15)·也是神的代表·管理神一切的造物(詩八6~8·太二八18)。

- 2 神的目的是要人有祂的形像彰顯祂·有祂的管治權代表祂·這不是在亞當這頭一個人(林前十五45上)一舊人(羅六6)一身上得着完成·乃是在基督這第二個人(林前十五47下)一新人(弗二15)一身上得着完成;這新人是由基督自己作頭·以及召會作祂的身體(一22~23·林前十二12·西三10~11)所組成的。
- 3 這要完全在得勝的信徒身上得着完成·他們活基督·作祂團體的彰顯(腓一19~26)·並要得着權柄制伏列國·在千年國裏與基督一同作王(啓二26~27·二十4·6)。
- 4 這要終極完成於新耶路撒冷·彰顯神的形像·有祂的榮耀和祂顯出的樣子(四3上·二一11·18上)·並且運用神的神聖權柄·維持神對全宇宙的管治權·直到永遠(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).

創一 2~4 『而地變為荒廢空虛，淵面黑暗。神的靈覆蓋在水面上。神說，要有光，就有了光。神看光是好的，就把光暗分開了。』

〔創世記一章二節〕是聖經中第一次提到靈。神的靈作為生命之靈（羅八 2）覆蓋在死水之上，以產生生命，特別為着神的定旨產生人（創一 26）。在屬靈經歷中，靈的來到是產生生命的第一條件（約六 63 上）（聖經恢復本，創一 2 註 5）。

靈覆蓋之後（創一 2 下），神的話來到，帶進光（參詩一一九 105、130）。在屬靈經歷中，話的來到是產生生命的第二條件（約五 24，六 63 下），而光的來到是第三條件（太四 13~16，約一 1~13）。

靈、話和光，是神為着完成祂定旨所用以產生生命的憑藉。靈、話和光，都是屬於生命（羅八 2，腓二 16，約八 12 下）。基督是靈，乃是神的實際（羅八 9~10，林後三 17，約十六 13~15）；基督是話，乃是神的說話（一 1，來一 2）；基督是光，乃是神的照耀（約八 12 上，九 5）（創一 3 註 1）。

光暗分開，是為着區分晝夜（創一 5，參林後六 14 下），這是產生生命的第四條件（創一 4 註 1）。

信息選讀

嚴格的說，創世記一章並不是創造的記載...，乃是生命的記載。...神創造地，並非使其荒廢，但地變成荒廢。這是由於撒但的背叛，就是以賽亞十四章（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

以西結二十八章 (12~18) 所記載的。...〔因而〕整個宇宙受了神的審判；經過那次審判，地就變為荒廢空虛。

在創世記一章二節，有四個辭描述在神審判之下地的荒涼：荒廢、空虛、淵面、黑暗。地變為荒廢空虛，淵面黑暗。地的表面是深淵，而深淵的表面是黑暗。這告訴我們沒有生命，只有死亡。地變為荒廢空虛，淵面黑暗，乃是一幅死亡的圖畫。

〔二節的〕『覆蓋』與申命記三十二章十一節的『展翅』同字，那節說，神像展翅覆雛的鷹一樣。神的靈覆蓋、展翅在死亡的情況裏，目的是為着產生生命。母雞覆蓋在蛋上，是要產生一些活的東西。聖經裏首次提起神的靈，是覆蓋的靈。靈的覆蓋指明，創世記一章不僅僅是神創造的記載，乃是生命的記載。

〔在三節，〕光進來產生生命。那裏有黑暗，那裏就有死亡。那裏有光，那裏就有生命。在一章，光進來，主要是為着生命，不是為着創造。一章主要不是創造的記載，乃是生命的記載。...〔四節的〕光暗分開，乃是為着產生生命。我們得救時，神聖的光進到我們裏面，那光作了分別或分開的工作。光的事物與黑暗的事物分開。光進來是為着生命，這光將積極的事物與消極的事物分開或分別出來。五節說，『神稱光為晝，稱暗為夜；有晚上，有早晨，這是第一日。』...聖經算日子是從晚上到早晨。聖經的方式比人的方式更好。人的方式是從早晨下到晚上，但聖經的方式是從晚上上到早晨。從前有晚上，但如今有早晨。從前有黑暗，但如今有光。從前有死亡，但如今有生命（聖經中關於生命的重要啓示，一至三頁）。

參讀：聖經中關於生命的重要啓示，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

創一 7~9 『神就造出天空，將天空以下的水，與天空以上的水分開；事就這樣成了。神稱天空為天；有晚上，有早晨，是第二日。神說，天以下的水要聚在一處，使旱地露出來；事就這樣成了。』

在諸水之間造出廣闊的空間，將諸水分開，在屬靈上表徵藉着十字架的工作，將屬天的事與屬地的事分開（西三 1~3，來四 12）；這是產生生命的第五條件（聖經恢復本，創一 6 註 2）。

旱地露出來，是產生生命的第六條件。這事發生在第三日，與復活之日相符（林前十五 4）。在聖經裏，海代表死，地代表基督（見申八 7 註 1）是產生生命的源頭。地露出來以後，各種生命—植物生命、動物生命甚至人的生命—都從地裏產生出來（創一 11~12、24~27，二 7）。這豫表神聖生命同其一切豐富都出於基督。在第三日，基督在復活裏從死而出，以產生生命（約十二 24，彼前一 3），為着構成召會（創一 9 註 1）。

信息選讀

分開光暗還相當客觀；分開天空上的水就很主觀了。我們需要這第二步的分開，把屬天的事與屬地的事分開（西三 1~3）。天空以下的水代表屬地的事，天空以上的水代表屬天的事。有些事也許不是黑暗的，卻是屬地的，不是屬天的。

天空是甚麼？就是大氣，就是環繞地球的空氣。若是沒有大氣，在這地上就不可能產生生

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。在月亮上沒有生命，因為月亮的周圍沒有空氣。神創造空氣環繞地，使地能產生生命。我們在得救以後，不只裏面有光，也有空氣，天空。有些東西進到了我們裏面，把屬天的事與屬地的事分開，把神所悅納上面的事，與祂所不悅納下面的事分開。這是甚麼？這就是十字架分開的工作。我們在得救並與主一同往前以後，就要經歷十字架。這十字架要把天然的事與屬靈的事分開，把聖的事與俗的事分開，也把屬天的事與屬地的事分開。希伯來四章十二節告訴我們，活的話能將我們分開到一個地步，使我們的靈與魂分開。我也許說好話，或者作好事，但好話或者好事的源頭不是靈，乃是魂。就道德、倫理或人的觀念說，這並沒有錯；但就屬靈說，源頭不是出於神，不是出於諸天。那不是出於靈的，乃是出於魂，出於地的。因此，我們需要進一步的分開：不僅分開光暗，也要分辨靈（上面的事）與魂（下面的事）。

在第二天以後是第三天，這是復活的日子。在第三天這復活的日子裏，在天空以下，旱地露出來，為要產生生命。...在整本聖經中，海代表死亡，地代表基督自己。聖經告訴我們，當神工作了許多世代之後，至終海就不再有了。...耶利米五章二十二節說，神劃了一條界線來限制海水。今天神還在工作來消除海，因為在海裏有鬼。海代表屬撒但的事，屬鬼魔的事。最終，當神工作完成時，海就不再有了；在新天新地裏只有地，沒有海（啓二一1）。代表撒但國度主要部分的海，已經被除去了。讚美主！（創世記生命讀經，四二至四四頁）

參讀：創世記生命讀經，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

創一 10~11 『神稱旱地為地，稱水的聚處為海；神看是好的。神說，地要長出青草，和結種子的菜蔬，並結果子的樹木，各從其類，果子都包着核；事就這樣成了。』

把地和水分開，表徵把生命和死亡分開。從第二日起（創一 6~7），神開始作工，拘束並限制遮蓋地的死水（參耶五 22）。至終，當神的工作完成時，在新天新地裏就不再有海（啓二一 1 與註 3）。不僅如此，在新耶路撒冷裏也不再有黑夜（25 與註 2）。這意思是，死亡和黑暗都被除滅了（聖經恢復本·創一 10 註 1）。

植物生命無數的種類，豫表基督生命那追測不盡之豐富的豐富彰顯，包括其悅人眼目的美麗（創二 9），其芬芳（歌一 12~13），及其對人和動物的滋養（創一 29~30）。樹木（二 9，出十五 23~25，歌二 3，五 15，賽十一 1，約十五 1，啓二二 2）、花（歌一 14）以及作人食物（約六 9、13）並獻給神之祭物（利二 1~3、14）的穀類，都是基督的豫表（創一 11 註 1）。

信息選讀

旱地露出，是為着產生生命，生出生命。基督在第三天從死裏出來。祂在復活裏從死裏出來，就是要產生生命。阿利路亞！

當我們在主裏長大，我們就學會如何分辨光與黑暗，分別屬天的事與屬地的事，並分開生命與死亡。在我的說話裏，也許沒有一點黑暗和屬地的事，但我講的沒有生命。我缺了生命。也許我所說的都是真實的，也是正確的，沒有黑暗，也沒有屬世的事，可是卻滿了死亡。

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,

因此我必須禱告說，『主耶穌，求你驅除我裏面一切的死水，使旱地露出來，好產生生命。在我的說話裏不該有黑暗的事物，不該有屬地的事物，也不該有死亡的事物；在我的說話裏，必須有產生生命的旱地。』

在你的家庭生活裏也許一點不黑暗，一點不屬世，但也一點沒有生命。當人進到你的家裏，人看不見黑暗或屬世的事物，但也看不見活的事物；他所能看到的只有死亡。我盼望當我來看你的時候，每件事都滿了生命。基督這旱地就顯在你的家中。祂在你家中被顯明，產生生命。

地上的植物生命生出了。最低等的生命，沒有意識的生命，產生了。...我們若對草木說話，草不能領會，木也不會反應，因為它們沒有感覺，沒有意識。它們沒有感情、思想或意志，因為它們是沒有任何意識的生命。這是最低的生命。

當我們接受基督到我們裏面，基督就在我們裏面從死水裏顯出來了。我們現在有了生命，就是生命的生出。我們得救了，我們有生命了。我們得救時，就接受了生命，但在我們裏面的生命還是非常低的。這在創世記的記載中由青草的生命、菜蔬的生命以及果樹的生命所表徵。

就是植物的生命也有三等級：青草是最低等的植物生命，結種子的菜蔬比較高等，結果子的樹木更高一等。

當你成為基督徒時，你接受了生命，但在你裏面的生命還是非常低。也許在你裏面的生命就像青草：是生命，也長大，卻是最低等的生命。...雖然上週你也許像青草，但今天你長大了，成為結種子的菜蔬。我盼望再過兩個月，你會成為結果子的樹木。...但是當你成為樹木時，不要滿意，這不是一章末了的一節，這只是在第三天發生的事（創世記生命讀經，四四至四五、四七至四八頁）。

參讀：創世記生命讀經，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

創一 14~16 『神說，天上穹蒼之中要有光體，可以分晝夜，作記號，定節令、日子、年歲；並要發光...普照在地上；事就這樣成了。於是神造了兩個大的光體，大的管晝，小的管夜；又造眾星。』

按照整本聖經的啓示，光是為着生命；光 and 生命總是並行的（詩三六 9，太四 16，約一 4，八 12，約壹一 1~7）。光越高，生命就越高。第一日不確定的光（創一 3），足以產生最低等的生命；第四日來自太陽、月亮和眾星等光體（16，詩一三六 7~9）更紮實且更確定的光，是產生較高等生命（包括人的生命）所必需的。這表徵為着我們屬靈的重生，『第一日』的光就足殼了；但為着在神聖生命裏長大以至成熟，就需要『第四日』更大、更強的光（聖經恢復本，創一 14 註 2）。

信息選讀

雖然第一天光已經來了，但不是那麼紮實，不是那麼強。在第四天不只光來了，也有光體：太陽、月亮和眾星。這些光體更強、更紮實、也更便利。這是生命長大的第一個條件。

假定你不只是青草或菜蔬，也是樹木，這時你要接受更多的光。...你需要接受更高的光，更完全的光，更豐富、更強、也更便利的光。約壹一章五至七節告訴我們，我們在得救之後，需要更多的光，需要在光中行。

創世記一章十四至十九節講到光，...乃是很確定的講到太陽、月亮以及眾星。在豫表上，太陽

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.

豫表基督，基督是我們的太陽。瑪拉基四章二節說，基督是公義的日頭，其翅膀有醫治之能。祂的照耀就是祂的翅膀，在這照耀裏有醫治。本節下半告訴我們，我們必在基督的照耀下長大。

月亮是召會。...約瑟所夢見的...太陽是指他的父親，月亮是指他的母親，眾星是指他的眾弟兄〔創三七9~11〕。根據這事實，我們可以說，召會是基督的新婦，妻子，可用月亮作豫表。...月亮這物體本身沒有光，卻能返照光。...召會被造乃是為返照基督的光。再者，月亮只能在夜間返照光。今天在召會時代，正是夜間。...雖然召會確是在黑夜（地方召會是這黑夜中發光的燈台—啓一20），她卻能返照基督的光。然而，召會（像月亮一樣）時常上下起伏不定，有時是滿月，有時是半月，或是新月。

我們不單有日、月，還有眾星。不只有基督、召會，還有所有得勝的聖徒。但以理十二章三節說，『那使多人歸義的，必發光如星。』我們若要幫助人得救，使人從黑暗轉向光，使退後者得着恢復，我們就必須是發光的星。啓示錄一章二十節說，眾召會是黑暗中發光的燈台，眾使者（眾召會中的活肢體）是發光的星。主也說聖徒是世上的光（太五14）。保羅說，聖徒『好像發光之體顯在世界裏』（腓二15）。

神在第四天所造的光體，是設立來藉着照耀『管理晝夜』的（創一18上）。...那裏有照耀，那裏就有管理。黑暗帶來混亂，而光規律一切。為着生命的長大，我們需要第四天光體的管理和規律（創世記生命讀經，四八至五一頁）。

參讀：創世記生命讀經，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

創一 20~21 『神說，水要多多滋生有生命的物；要有禽鳥飛在地面以上，天空之中。神就創造大魚，和水中所滋生各樣有生命的動物，各從其類；又創造各樣飛鳥，各從其類；神看是好的。』

〔創世記一章二十節說到〕具有最低意識的動物生命，相當於信徒生命長大的第一步（參約壹二 13）。海裏的動物生命，豫表基督生命的豐富，在於有能力在祂的生活中勝過死（由鹽水所表徵）。魚能生活在鹽水中卻不變鹹，照樣，基督和祂那些有神聖生命的信徒，也能生活在屬撒但的世界裏，卻不因世界的敗壞而『變鹹』（參約十四 30，十七 15~16）。海裏的動物生命，也給我們看見基督生命的豐富，在於以祂的豐富餽養人（六 9 上，二一 9）（聖經恢復本，創一 20 註 1）。

禽鳥的生命比魚的生命高。魚能活在死水中，禽鳥則能超越死水。信徒藉着在神聖生命裏長進，就能超越地的一切阻礙（參賽四十 31）。禽鳥的生命豫表基督生命的豐富，見於祂是鷹，將神所救贖的人帶到祂的目的地（出十九 4，申三二 11~12，啓十二 14），並見於祂是斑鳩或鴿子，為神子民的罪獻給神（利一 14，五 7）（創一 20 註 2）。

信息選讀

雖然每種形態的動物生命都有某種程度的意識，但有的生命較高等，有的較低等。〔創世記一章二十至二十二節〕首先提到的是魚，這是意識最低的動物生命。...譬如有些金魚在水中游動，我們一走近，它們就害怕的游開了。我們若撒些食物到水

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，然後走開，那些魚就都回來了。這生命高於樹的生命，植物的生命（結四七 7、9）；雖然還不很高，但是比較高了。這是生命長大的頭一步。

海裏的魚是生活在鹽水中。通常鹽水是不長東西的，鹽水會殺死生命，幾乎不讓任何植物生長。然而，魚能在鹽水中生活。水會鹹，但魚絕不會鹹，除非它死了。這是很有意義的事。

全人類，整個人類社會，正如一個大鹽海，但我們基督徒還能很活。我們能活，並且活在這樣的社會中，不被這社會感染。然而我們一旦死了，我們就變鹹了。...生命能驅除死海裏各種的鹽。...在死亡的環境中，這生命還能存活。這是好的，但還有更好的。

第五天，禽鳥，空中的飛鳥，在魚之後造出來了（創一 20~23）。這是具有較低意識的較高生命。禽鳥的生命比魚的生命高。魚能活在死水中，而禽鳥能超越死水。你成了『魚』之後，必須長大成『鳥』。當你的同學來對你說，『我們去看電影。』你能高飛，沒有人能摸着你——你是超越的。你不只能驅除鹽分，還能超越它。

在創世記一章所提的每個項目，都有經節指明那是豫表。比方主耶穌對彼得說，他要作得人的漁夫（太四 19）。按這話，主耶穌把所有的人都比作海裏的魚。又有以賽亞四十章三十一節說，那等候耶和華的必如鷹展翅上騰，這是更高的生命。許多人都能作見證說，他們常常能展翅上騰。我們能活在任何光景裏。但只要再長大些，就不能活在邪惡的環境中，還能超越那些環境。我們飛走，沒有甚麼能摸著我們。阿利路亞！...這是生命長大的第二步。這真是好，但還不彀（創世記生命讀經，五二至五四頁）。

參讀：創世記生命讀經，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

創一 24 『神說，地要生出有生命的物，各從其類；牲畜、爬物、走獸，各從其類；事就這樣成了。』

26 『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。』

地上的牲畜和走獸，是比魚和禽鳥更高的生命，具有較高的意識，這生命能在地上成就一些事。地上的走獸和牲畜，豫表基督生命的豐富，見於基督是得勝的獅子（啓五 5），為神的經綸爭戰；見於基督是羊和牛，為着獻給神，以完成神完全的救贖（利一 2~3、10、三 1、6、12，四 3，五 6，約一 29，彼前一 19，啓五 6~9）；也見於基督是公牛，為着承擔責任並忠信勞苦，以完成神的旨意（太二十 28，約六 38）。在基督裏的信徒，藉着在神聖生命裏進一步的長大，就能在地上過一種對完成神旨意有用的生活（參林前三 2，加六 2，林前十五 58）（聖經恢復本，創一 24 註 1）。

信息選讀

到第六天，有較高意識的更高生命生出了（創一 24~25）。...創世記四十九章九節說到獅子，把猶大比作能作許多事的獅子。撒六章七節、十節，說到兩只用來拖拉載着約櫃的車的母牛。這些經節表明走獸與牲畜都能在這地上成就一些事。...這是生命長大的第三步。

我們還需要往前，直到第六天的末了部分。...在第六天的末了部分，出現具有最高意識的生命，

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

人的生命，就是彰顯神的形像，並且為神管治一切的生命（創世記生命讀經，五四、五八頁）。

亞當，頭一個人，豫表基督（羅五 14，林前十五 45、47，詩八 4~8，來二 6~9）是神創造的中心（西一 16~17），是一切受造之物和眾人的元首（15，林前十一 3），在神的形像和樣式上是神的彰顯（來一 3，林後四 4，西一 15），也是神的代表，管理神一切的造物（詩八 6~8，太二八 18）（聖經恢復本，創一 26 註 3）。

神的目的是要人有祂的形像彰顯祂，有祂的管治權代表祂，這不是在亞當這頭一個人（林前十五 45 上）——舊人（羅六 6）——身上得着完成，乃是在基督這第二個人（林前十五 47 下與註 2）——新人（弗二 15 與註 8）——身上得着完成。這新人是由基督自己作頭，以及召會作祂的身體（一 22~23，林前十二 12 與註 2，西三 10~11 與 11 註 9）所組成的。這要完全在得勝的信徒身上得着完成，他們活基督，作祂團體的彰顯（腓一 19~26），並要得着權柄制伏列國，在千年國裏與基督一同作王（啓二 26~27，二十四 4、6）。這要終極完成於新耶路撒冷，彰顯神的形像，有祂的榮耀和祂顯出的樣子（四 3 上，二一 11、18 上），並且運用神的神聖權柄，維持神對全宇宙的管治權，直到永遠（24，二二 5）（創一 26 註 5）。

在祂的創造裏，神沒有要人作甚麼。人按着神的形像被造，然後受神托付有祂神聖的權柄。人所得着的生命，是帶着神的形像彰顯神，並帶着神的權柄代表神的生命，不是為神作事或作工的生命。許多時候你遇見一些基督徒，你覺得他們是忙於為神作工的人。他們懇勤又忠信，但你感覺不到神的彰顯和神的權柄。另一面，有些聖徒似乎不是那麼忙，不是那麼懇勤作工，但你感覺到神的彰顯和神的權柄，你覺得神與他們同在。他們是滿了神同在的人，每當你遇見他們的時候，你就感覺到神的彰顯和神的元首權柄。這就是神所要的（神中心的思想，二〇頁）。

參讀：創世記生命讀經，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

第三週詩歌

603

召會—建造

F 2/2

C C₇ F C A_m D_m
 1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 4 -
 一)神，我讚美你的計畫，要使我們
 二)我們雖是你所創造，有你形像，
 三)惟有接受你作生命，才能有你的
 四)當你生命流通、滋潤，浸透我的
 五)但是，恩主，我們深知，這些並非
 六)主，我在此獻上自己，求你接在
 七)天然生命、孤僻性格，求你全都
 八)如此才能作你配偶，享受你愛

D₇ G C C₇ F
 3 2 | 1 - 7 1 | 2 - - - | 1 - 1 2 | 3 - 2 3 | 4 - 3 2 |
 成為你家，給你安居，由你充
 作你代表，不過僅是土造陋
 精金性情；你與我們調和為
 全心、全魂，我就變成珍珠、寶
 為供賞識，乃是全為建造、配
 建造手裡，將我折服，將我聯
 為我攻破，不再單獨，不再自
 所是所，有，共同生活，互相安

C A_m D_m G₇ C
 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 - - - ||
 滿，你在子裡好得彰顯。
 器，裡面有靈，外面是體。
 一，我們與你成為一體。
 石，與你榮形一樣一式。
 搭，成為你的榮耀之家。
 絡，造成你能安居之所。
 善，與眾聖徒調成一團。
 居，滿足你心，得你稱許。

<< WEEK 3 — HYMN

Hymns, #837

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!

創世記結晶讀經（一）

第四篇

神按着自己的形像造人，作祂的彰顯

讀經：創一 26 ~ 27，西一 15，林後三 18，羅八 29，啓二一 11

綱 目

週 一

壹 『我們要按着我們的形像，照着我們的樣式造人，…神就按着自己的形像創造人，乃是按着神的形像創造他』—創一 26 上、27 上：

一 『我們要...造人』啓示，神格的三者之間，爲着人的創造，舉行了會議—26 節上：

1 在已過的永遠決定要創造人，指明人的創造乃是爲着三一神永遠的定旨—弗三 9 ~ 11。

2 神造人的心意是要完成祂神聖的經綸，將祂自己分賜到人裏面—提前一 4，羅八 11。

二 神乃是按着祂自己的形像，照着祂的樣式造人—創一 26 上：

1 神的形像，指神裏面的所是，是神屬性內裏素質的彰顯，這些屬性最顯着的是愛（約壹四 8）、光（一 5）、聖（啓四 8）、義（耶二三 6）。

Crystallization-Study of GENESIS (1)

Message Four

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 神的樣式，指神的形狀（腓二 6），乃是神身位之素質與性質的彰顯。

3 神的形像和神的樣式不當視為兩個分開的東西——創一 26 上：

a 人內裏的美德受造於人的靈裏，乃是神屬性的翻版，也是人彰顯神屬性的憑藉。

b 人外面的形狀受造為人的身體，乃是神形狀的翻版。

4 神造人成為祂自己的複本，使人有盛裝神並彰顯神的性能：

a 其他一切活物都是『各從其類』造的（11 ~ 12、21、24 ~ 25），人卻是從神類造的（參徒十七 28 ~ 29 上）。

b 既然神與人同類，人就有可能與神聯合，而在生機的聯結裏與祂同活——約十五 5，羅六 5，十一 17 ~ 24，林前六 17。

三 子基督是『那不能看見之神的像』，是『神榮耀的光輝，是神本質的印象』——神所是的彰顯——西一 15，來一 3：

1 子基督是神的具體化身，是那不能看見之神的像，是神屬性之素質的彰顯——西二 9，一 15，林後四 4，來一 3。

2 人是照着基督創造的，目的是要基督進到人裏面，並藉着人得彰顯——西一 27，腓一 20 ~ 21 上。

週 二

四 神按着祂的形像，照着祂的樣式造人，目的是要人接受祂作生命，並彰顯祂一切的屬

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—創— 26 ~ 27, 二 9 :

- 1 神按着祂的形像，照着祂的樣式造人，因為祂的心意是要進到人裏面，並與人成爲一——弗三 17 上。
- 2 神按着祂自己的形像造人，使人藉着祂的經綸，可以接受祂的生命和性情，藉此成爲祂的彰顯——提前一 4，約三 16，彼後一 4，林後三 18。
- 3 神這樣造人，使人有性能盛裝神的愛、光、義、聖——約壹四 8，一 5，弗四 24，五 2、8 ~ 9。
- 4 因着我們是從神類造的，所以我們的人性美德有盛裝神聖屬性的性能——林後十 1，十一 10。

週 三

五 神按着祂的形像造人，意思是說，神造人有一個心意，要使人成爲神的複本，神的複製，作祂團體的彰顯；這樣的複製使神快樂，因爲這個複製看起來像祂，說話像祂，生活也像祂——約十二 24，羅八 29，來二 10，約壹三 1 ~ 2。

六 聖經裏對於神和人的關係，有一個奧祕的思想——創一 26，結一 26，約壹三 2 下，啓四 3 上，二一 11 下：

- 1 神的渴望是要成爲與人一樣，並使人與祂一樣——約壹三 2 下。
- 2 神的心意是要將祂自己在基督裏作到我們裏面，使祂自己與我們一樣，也使我們與祂一樣——弗三 17 上。
- 3 神的經綸是要使祂自己成爲人，也要使我們，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，成爲神，好使祂是神『人化』了，而我們是人『神化』了——約一 14，羅一 3 ~ 4。

週 四

七 創世記一章二十六至二十八節，以及五章二節的代名詞『他們』，指明亞當是一個團體人，集體人，包括全人類：

- 1 神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。
- 2 神按着祂的形像並照着祂的樣式造了這樣一個團體人，使人類能團體的彰顯神。

週 五

貳 基督的成爲肉體與神人生活，達成了神造人的目的——26 ~ 27，約一 1、14，路一 31 ~ 32、35，二 40、52：

- 一 基督的成爲肉體，與神按着祂的形像、照着祂的樣式造人的定旨有密切關係——就是要使人接受祂作生命，並彰顯祂神聖的屬性——創一 26，二 9，徒三 14 上，弗四 24。
- 二 主耶穌是由人的素質而生，有人性的美德，爲要將這些美德拔高到一個標準，配得上神的屬性，作神的彰顯——路一 35：
 - 1 基督是由神聖素質成孕的那一位，有神聖的屬性作祂人性美德的內容和實際，使空洞的人性美德得着充實——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 神聖的屬性充實、加強、豐富並聖別人性的美德，為要在人性的美德上彰顯神。

三 主耶穌拯救我們時，祂是那有神聖屬性充實人性美德的一位，進到我們裏面——路二 10 ~ 11、25 ~ 32，十九 9 ~ 10：

1 祂作為賜生命的靈進到我們裏面，將神帶到我們裏面，並以神的屬性充實我們的美德——林前十五 45 下，六 17。

2 這樣的生命從裏面拯救我們，並聖別、變化我們，而拔高我們人性的美德——羅五 10，十二 2。

週 六

參 基督成為肉體，穿上人性，成為人的樣式（腓二 6 ~ 8），好叫人藉着祂的死與復活，可以得着神永遠、神聖的生命（彼前一 3，約壹五 11 ~ 12），並且憑這生命在裏面得以變化，並模成基督的形像（林後三 18，羅八 29），在外面得以改變形狀，同形於基督榮耀的身體（腓三 21）；這樣，我們就與基督一樣一式（約壹三 2 下），與基督一同向着宇宙彰顯神（弗三 21）：

一 我們以沒有帕子遮蔽的臉，觀看復活、升天之主的榮光，就『漸漸變化成為與祂同樣的形像』，就是復活、得榮之基督的形像——林後三 18。

二 神已預定我們模成祂長子的形像；模成是變化的最終結果，包括我們裏面素質和性情的

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*

變化，和我們外面樣式的變化，好使我們與基督得榮耀的形像相配—羅八 29。

三 在創世記一章二十六節，我們看見一個按着神形像被造的團體人作祂的彰顯，而在啓示錄二十一章，我們看見新耶路撒冷作為創世記一章二十六節裏之形像的終極發展和總結；神的城乃是神的團體彰顯，有神的形像，並以神的榮耀照耀—啓四 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.

第四週·週一

晨興餽養

創一 26~27 『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。神就按着自己的形像創造人，乃是按着神的形像創造他；創造他們有男有女。』

在神創造了〔植物生命和動物生命〕之後，神還需要創造人，作為最高的受造生命，按着祂的形像，照着祂的樣式來彰顯祂自己。要完成這件工作，需要三一神，父、子、靈，在人身上作工。這在...〔創世記〕以下各卷書裏得到充分的證明（創世記生命讀經，七七頁）。

〔創世記一章二十六節的〕『我們要...』啓示，神格的三者之間，為着人的創造，舉行了會議。在已過的永遠，三一神決定要創造人，這指明人的創造乃是為着三一神永遠的定旨（弗三 9~11）。神造人的心意是要完成祂神聖的經綸，將祂自己分賜到人裏面（提前一 4 與註 4 一段）。這在聖經以後各卷書中完全揭示出來（聖經恢復本，創一 26 註 1）。

信息選讀

神的形像，指神裏面的所是，是神屬性內裏素質的彰顯，這些屬性最顯着的是愛（約壹四 8）、光（一 5）、聖（啓四 8）、義（耶二三 6）。神的樣式，指神的形狀（腓二 6），乃是神身位之素質與性質的彰顯。因此，神的形像和神的樣式不當視為兩個分開的東西。人內裏的美德受造於人的靈裏，乃是神屬性的翻版，也是人彰顯神屬性的憑藉。人外面的形狀受造為人的身體，乃

<< WEEK 4 — DAY 1 >>

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

是神形狀的翻版。因此，神造人成為祂自己的復本，使人有盛裝神並彰顯神的性能。其他一切活物都是『各從其類』造的（創一 11~12、21、24~25），人卻是從神類造的（參徒十七 28~29 上）。既然神與人同類，人就有可能與神聯合，而在生機的聯結裏與祂同活（約十五 5，羅六 5，十一 17~24，林前六 17）。

子基督是神的具體化身（西二 9），是那不能看見之神的像，是神屬性之素質的彰顯（一 15，林後四 4，來一 3）。人是照着基督創造的，目的是要基督進到人裏面，並藉着人得彰顯（西一 27，腓一 20~21 上）。受造的人是活的器皿，容器，以盛裝基督（羅九 21、23，林後四 7）。至終，基督成為肉體，穿上人性，成為人的樣式（腓二 6~8），好叫人藉着祂的死與復活，可以得着神永遠、神聖的生命（彼前一 3，約壹五 11~12），並且在裏面憑這生命得以變化，並模成基督的形像（林後三 18，羅八 29），在外面得以改變形狀，同形於基督榮耀的身體（腓三 21），使人與基督一樣一式（約壹三 2 下），與基督一同向着宇宙彰顯神（弗三 21）。

受造的人雖然是神的復本，有神的形像和樣式，但還沒有神的實際和神的生命。因此，人還需要藉着喫生命樹，接受神作人的生命，使人得着神的實際而彰顯神（創二 9 與註 2）（聖經恢復本，創一 26 註 2）。

〔按照歌羅西一章十五節，〕神是不能看見的，但祂的愛子，神榮耀的光輝，神本質的印像（來一 3），乃是祂的像，彰顯祂的所是。這裏的像，不是指物質的形狀，乃是指神的所是在祂一切屬性和美德上的彰顯（見腓二 6 註 2）。這解釋由歌羅西三章十節和林後三章十八節得着證實（西一 15 註 1）。

參讀：創世記生命讀經，第六篇；真理課程一級卷一，第三課。

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 『使基督藉着信，安家在你們心裏...。』

林後三 18 『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

神按着祂的形像，照着祂的樣式造人，目的是要人接受祂作生命，並彰顯祂一切的屬性。

我們若對聖經（舊約和新約）的整個啓示有包羅萬有的眼光，就會看見神設計人是要人與祂成為一。神在已過的永遠裏作了這種設計。神設計人要人與祂成為一，這是一件大事。當然，在有關人與神成為一這件事上，我們在聖經裏找不到『設計』這辭。然而，我們若對神聖話語的啓示有包羅萬有的眼光，就會看見在已過的永遠裏，神曾設計人要人與祂成為一（路加福音生命讀經，五五七頁）。

信息選讀

我們可用房屋的設計與建造為例，說明神對人的設計。我們在蓋造房子以前，首先需要設計。同樣的，聖經裏也有神的設計與建造。聖經從始至終有神建造的完整啓示。神為着祂的建造有所設計。祂設計要有人，而人應當與祂成為一（路加福音生命讀經，五五七頁）。

現在我們要問，為甚麼神造人是按着祂自己的形像，使人成為祂自己的復本，並且為甚麼神為人造了靈。神的經綸就是這些問題的答案。約翰四章二十四節告訴我們，神是靈，我們必須在靈裏敬拜祂。只有靈纔能敬拜靈。因着祂神聖的經綸，神按着祂自己的形像，

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

照着祂自己的樣式造人，給人有個靈可以敬拜祂、接觸祂。神聖的經綸就是要完成將神分賜到人裏面的神聖分賜。神按着祂自己的形像造人...；神給人造靈，使祂能將自己分賜到人裏面（神聖的經綸，九頁）。

神造我們是按着祂自己的形像，為要使我們能作祂的彰顯者（創一26）。我們這些人都是神的器皿，神要把祂自己放在我們裏面，為着彰顯祂自己（羅九23~24）。神在創世之前就揀選了我們，預定我們，要把我們模成神兒子的形像（弗一4~5，羅八29）（人生的意義與正確的奉獻，五四至五五頁）。

人是按着神的形像造的。因此，神所造的人有愛、有光，也有度量成為公義的與聖別的。即使人墮落了，人在墮落的光景裏仍有愛、有光，也有度量像神那樣公義且聖別。神按着自己的形像造人，這就是說，神造人有度量，能有神的愛、光、義、聖。人的愛、光、義、聖，就是我們所稱的人性美德。這些美德是神所造的。...人性美德乃是神所造的，用以盛裝神的屬性。人性的愛、光、義、聖是受造的度量，用以盛裝神聖的愛、光、義、聖。

普世的人都同意，恨人是違背我們良心的。不僅如此，說謊、偷竊、在黑暗中行事，也是違背我們良心的。甚至未得救的人收了飯館或商店多找的錢，也會有不義的感覺。

這裏的要點是，人被神所造，有愛有光，行事公義，為人聖別。人有這些美德，因為人是按着神的形像，就是按着神愛、光、義、聖的形像造的。神所造的人性美德，乃是盛裝神屬性的度量。神這樣造人，目的就是要人接受祂作生命樹，作人的生命和內容（路加福音生命讀經，五六四至五六五頁）。

參讀：神聖的經綸，第一至二章；人生的意義與正確的奉獻，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

約十二 24 『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

羅八 29 『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

根據聖經，神的形像與祂的複製有關。創世記一章的『形像』，是為着神得以複製、得以『翻版』在人身上。這就是說，人這樣被造，是使人能成為神的複製，神的翻版。...神造人的目的既是要人成為祂的複製，而且這目的乃是用『形像』一辭來指明，我們就可以接着說，『形像』一辭含示盛裝神的度量。人若沒有盛裝神的度量，怎能成為神的複製，神的翻版？人要成為神的翻版，就必須有盛裝神之所是的度量或能力（路加福音生命讀經，五五九至五六〇頁）。

信息選讀

神真正的嗜好是要在全地許多國家得着祂的複製。這樣的複製使神喜樂，因為祂的複製看起來像祂，說話像祂，生活像祂。神在這複製裏，祂的複製有祂的生命、祂的性情和祂的構成。這是何等大的事！（歷代志生命讀經，一三頁）

聖經裏對於神和人的關係，有一個奧祕的思想。神的心意是要成為與人一樣，並使人與祂一樣。這意思是說，神的目的是要將祂自己與人調在一起，因而使祂自己像人，也使人像祂。主耶穌乃是神人；祂是完整的神和完全的人。我們也可以說，祂是人而神者。我們今天所敬拜的，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

僅如此，成為像摩西一樣屬神的人（申三三 1，書十四 6，詩九十標題），就是成為神人，成為與神調和的人。神喜悅所有蒙祂揀選並救贖的人，都成為神人（以西結書生命讀經，一五五至一五六頁）。

我們需要神在基督裏將祂自己作到我們裏面，作我們的生命、性情和構成。結果，我們不僅成為合乎神心的人——我們在生命和性情上（但不是在神格上）就是神。...為要成就這事，神就在基督裏成為人，並且經過一些過程，使這人能被標出為神聖的。在復活裏，祂被標出為神的長子。在復活裏，並藉着復活，神的長子基督成了賜生命的靈，現今進入我們裏面，將祂自己當作生命分賜到我們裏面，作我們內裏的構成，使我們成為神人，就像祂自己一樣。祂是神成為人，我們是人成為神——在生命和性情上，但不是在神格上（撒母耳記生命讀經，二〇四頁）。

我的負擔就是要你們清楚看見，神的經綸、計畫就是要把祂自己作成人，又把我們這些祂所造的人作成神，叫祂自己『人化』，叫我們眾人『神化』。結果，祂和我們，我們和祂，都成了神人。所以作好人、作屬靈人、作聖人是不設的，今天神所要的不是這些，祂所要的乃是神人。不要盼望修改自己，因為神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是希望你能彰顯祂，活出祂來。

我們猶如祂的一張照片，有祂的形像，但沒有祂的生命。等到我們重生以後，我們這張照片就成了『真人』，有祂的生命、性情，和祂一樣。祂是神化人，我們是人化神，結果二人成為一人，都是神人。這是聖經神聖的啟示（關於神聖分賜更深的研讀，四五頁）。

參讀：歷代志生命讀經，第二、四、十三篇；以西結書生命讀經，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

第四週·週四

晨興餽養

林前十五 45 『經上也是這樣記着：『首先的人亞當成了活的魂』；末後的亞當成了賜生命的靈。』

西一 15 『愛子是那不能看見之神的像，是一切受造之物的首生者。』

〔創世記一章二十六〕至二十八節的代名詞『他們』，以及五章二節『他們的』，指明亞當是一個團體人，集體人，包括全人類。神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。神按着祂的形像並照着祂的樣式造了這樣一個團體人，使人類能團體的彰顯神（聖經恢復本，創一 26 註 4）。

信息選讀

第六日神創造地上的牲畜和野獸。這是能為人作事的生命。狗的生命比魚的生命強多了。然後在受造物當中有最高的生命，就是人的生命。這生命不但能生活在死亡中、超越一切、為神作工並行神的旨意，也能彰顯神並代表神。這是帶着神的形像和權柄的生命。乃是到了這個時候，神纔安息。

神工作的完成乃是一個有祂形像和權柄的生命。我們也許以為神安息了，是因為祂完成了祂的工作；但只要沒有帶着神的形像和權柄的生命，神就沒有安息（神中心的思想，一三頁）。

聖經中的頭一個人亞當，乃是那以後要來者——基督的豫像（羅五 14）。亞當是基督的豫像，豫先表明出基督。凡神在亞當身上所定的旨意，並所作的工作，都要在基督身上，並藉着祂來完成。

在神的造物裏，亞當是神造物的中心。神是先

<< WEEK 4 — DAY 4 >>

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

立定了諸天，也豫備好了地，纔把人創造出來。祂先造出了光、空氣和陸地，又造出了青草、菜蔬、樹木，以及魚、鳥、牲畜、野獸和爬物，最後纔造出亞當。可見天是為着地，地連同其上各類的生物乃是為着人。所以，人是神創造的中心。這豫表基督是神創造的真正中心。因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的，也都是藉着祂並為着祂造的。

亞當受造為人類的元首，人類又是神造物的中心，所以亞當就為神造物的元首。這豫表基督是神一切造物的元首。

亞當是按着神的形像，照着神的樣式造的（創一26），這豫表基督有神的形像和樣式。歌羅西一章十五節說，基督『是那不能看見之神的像』。神是不能看見的，但基督，神榮耀的光輝，神本質的印象（來一3），乃是祂的像，彰顯祂的所是。

亞當受造之後，神要他管理海裏、空中和地上一切受造的活物（創一26、28）。神要祂所造的人作祂的代表，執行祂的權柄，為祂在地上掌權。所以，人不只受造來彰顯神，又被授權來代表神管治一切。這豫表基督是神的彰顯，也是神的代表。基督這神的受膏者，為神所膏，受神委派，要完成神的定旨，好對付神的仇敵，恢復被仇敵霸佔的地，帶進神的權柄。

亞當是人類的始祖，當他受造時，全人類都包含在他裏面，為神所造（26）。所以他成了眾人的頭。這豫表基督是各人的頭（林前十一3）（真理課程三級卷一，一五至一八頁）。

參讀：神中心的思想，第一至二章；真理課程三級卷一，第二課。

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，你將懷孕生子，要給祂起名
叫耶穌。祂要為大，稱為至高者的兒子...。』

羅五 10 『因為我們作仇敵的時候，且藉着神兒子的
死得與神和好，既已和好，就更要在祂的生命裏得救了。』

神造人的目的，就是要人作祂的複製來彰顯
祂。要達成這目的，人必須接受並盛裝作生命樹
的神。然而，神所造的人亞當，沒有叫神達成祂
的目的，反破壞了神的設計。於是，幾千年後，
人救主來達成了神造人的目的。

藉着基督的成為肉體，神在子裏成了一個人。這
是何等的大事！照着神的設計，祂造人是有目的的，
但人沒有叫神達成祂的目的，破壞了祂的設計。神
沒有創造另一個人，卻親自來作第二個人（林前十五
47）。神來作第二個人，不是在父裏，也不是在靈裏，
乃是在子裏（路加福音生命讀經，五六八頁）。

信息選讀

關於這位神人有一極重要的事，就是祂所過的
為人生活，滿了神聖的生命作內容。路加福音...
啓示這位神人，過着滿了神聖生命為其內容的為
人生活。過着這樣生活的人救主，有那帶着神聖
屬性，就是神聖的愛、光、義、聖的神聖性情。
那帶着神聖屬性的神聖性情，彰顯在人救主帶着
一切人性美德的屬人性情上（路加福音生命讀
經，五六九頁）。

當我們領悟我們是神人，我們會說，『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，我們是許多跟隨你的神人。你過人性生活，不是憑你屬人的生命，乃是憑神神聖的生命，以彰顯祂。祂的屬性成了你的美德。你活在這地上，每天都在死。你是被釘死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必須死。我需要模成你的死。我必須每天被釘死而死，以過神人的生活，人性的生活，但不是憑我屬人的生命，乃是憑神聖的生命，以你的生命和你的性情作我的構成，彰顯你神聖的屬性，這屬性成了我人性的美德。』這使我們不只成為基督徒，或在基督裏的信徒，乃成為與神同類的神人。這是神福音的最高點（歷代志生命讀經，三四頁）。

人救主成為肉體，也是要將人性美德拔高到最高標準，與神的屬性相配，好彰顯神。因着我們的美德受破壞而走樣，所以無法與神的屬性相配。但拔高的人性美德卻能與神的屬性相配。人救主由那帶着人性美德的屬人素質所生，是要將這些美德拔高到一個水準，使其能與神的屬性相配，叫神得着彰顯。

基督...充滿了空洞的人性美德。...我們可能沒有這種觀念，基督成為肉體是要充滿、加強並豐富人性的美德。...人救主的成為肉體，使空洞的人性美德被神聖的屬性所充滿、加強並豐富。

為了拯救我們，祂這位神進到人裏面，將神的屬性帶到人的美德裏。當祂在地上時，過着神人的生活，有神聖屬性充滿着祂的人性美德。末了，祂死在十字架上，又復活了。祂在復活裏成了賜生命的靈（林前十五 45）。現今祂是賜生命的靈，進到我們裏面，將神帶到我們人裏面，以神的屬性充滿我們的美德。我們是這樣天天蒙拯救。我們是照着主復興、變化的作法蒙拯救（路加福音生命讀經，五八四至五八五、五七七至五七八、五八七頁）。

參讀：路加福音生命讀經，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

第四週·週六

晨興餽養

啓四 3 『那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。』

二一 11 『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

〔林後三章十八節所說〕的變化要達到變化成為『與祂同樣的形像』的目標。這形像就是復活並得榮之基督的形像。變化成為與祂同樣的形像，意即我們漸漸被模成復活並得榮的基督，使我們與祂一樣（羅八 29）。

當我們觀看並返照主的榮光，主就用祂所是及所作的元素灌注我們，分賜到我們裏面。結果我們就藉祂生命的大能，憑祂生命的素質，漸漸新陳代謝的變化，而有祂生命的形狀，並要藉着我們心思的更新，漸漸變化...成為祂的形像（真理課程三級卷三，三七頁）。

信息選讀

當〔康乃馨的種子〕憑生命的素質，藉生命的大能生長時，就形成某種特定的形狀。神聖的生命也是一樣。這生命有其素質、大能和形狀。神聖生命的形狀就是基督的形像。因此，當我們憑基督生命的素質，藉祂生命的大能成長時，我們就會漸漸變化成為與基督同樣的形像，就是復活並得榮之基督的形像（真理課程三級卷三，三七至三八頁）。

基督是神的獨生子，有神性而無人性，乃是與神同樣的自有永有。祂成為神的長子，兼有神性和人性，乃是從祂的復活開始。祂這長子，是神產生眾子的根據、標本、元素和憑藉；所產生的眾子，就是信入祂，與祂聯結為一的眾信徒，

<< WEEK 4 — DAY 6 >>

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與祂相同，也像祂一樣兼有人性和神性，作祂的擴增和彰顯，以彰顯那永遠的三一神，直到永遠。今日的召會，是這彰顯的雛形（弗一 23），永世裏的新耶路撒冷，就成為這彰顯的終極表現（啓二一 11）。

神豫定我們，目的不是僅僅要我們聖別、屬靈、得勝，乃是要我們模成祂兒子的形像。這是我們的定命，是神在已過的永遠所決定的。模成是變化的最終結果，包括我們裏面素質和性情的變化，和我們外面樣式的變化，好使我們與神而人者的基督，在榮耀裏的形像相配。祂是原型，我們是大量產品（新約總論第十冊，八三頁）。

在啓示錄四章三節，神坐在寶座上，顯出來的樣子好像碧玉。到了二十一章十八節約翰告訴我們，城牆是用碧玉造的。這兩節告訴我們，新耶路撒冷看起來和神一樣。這城要成為神團體的彰顯。

神創造人的時候，也指明祂要得着一個團體的彰顯。神在創世以前，就豫定我們得兒子的名分。然後神照着祂的豫定，按着自己的形像造人，目的乃是有一天這受造的人要成為祂團體的彰顯。那一天還沒有來到。當四個時代—列祖時代、律法時代、恩典時代、國度時代—過去了，神把我們模成長子形像的工作就完成了。那時我們要成為一個活的團體實體，帶有神的形像。

新耶路撒冷是眾子的集大成，作神團體的彰顯，乃是由所有親愛的聖徒，就是神在新舊約一切時代救贖回來的人所構成。他們就是這聖城的構成分子，是神聖兒子名分的集大成，團體的彰顯神，以實現祂心頭的願望，正如神按着自己的形像造人所指明的。啓示錄二十一章和二十二章應驗了創世記一章二十六節—神得着一個有祂形像的人（聖經中的基本啓示，一七四至一七五頁）。

參讀：真理課程三級卷三，第四十三至四十四課；神聖啓示的中心路線，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

第四週詩歌

你名在全地何其美 (詩篇八篇)

3

F 大調

4/4

5̣ 1̣ | 3 3 3 1̣ 3 | 5 5 5 5̣ 3 | 2̣ · 2̣ 2̣ 1̣ 2̣ | F 3 — —

一、主 耶和華,你 的聖名在 全地何其美!

5̣ 1̣ | 3 3 3 1̣ 3 | 5 5 5 5̣ 3 | 2̣ · 5̣ 5̣#4 3 4 | C 5 — —

但 願各民、各 族、各方,宣 揚你名 寶 貝。

5 | 5 · 5 5 3 6 5 | 5 · 4 3 1 2 | Dm 3 · 3 3 5 4 3 | Gm C7 2 — —

從 嬰孩,喫 奶 者口中,你 建立了 讚 美,

5 | 1 · 1 3 · 3 | F 5 3 4 5 6 6 | F B^b C7 5 3 4 2 1 7 | F 1 — — ||

使 你仇敵閉口無言,敵 權 速 速崩 潰。

二、 當我們觀看這宇宙, 你指頭的工作—
日頭、月亮、並眾星宿, 憑你智慧陳設。
不禁要說:人算甚麼, 你竟如此顧念?
在你神聖經營裏面, 叫人特蒙恩眷!

三、 哦,主耶穌,你是那人— 神來聯於人類;
你穿上了血肉之體, 取了卑微地位。
如今你得主宰權柄, 榮耀爲你冠冕,
你將萬有服你腳下, 藉你『身體』掌權。

四、 你經過了道成肉身, 受死、復活、升天,
主權、元首、國度、身體, 一一你都成全。
藉着這些神聖工作, 你建立了讚美,
我們的心喜樂滿溢, 讚美惟你是配。

五、 有福之日不久將到, 萬口莫不同唱,
但在地方召會之中, 我們先有豫嘗!
哦,主耶和華,你的名 在全地何其美!
但願各民、各族、各方, 宣揚你名寶貝。

WEEK 4 — HYMN

Hymns, #1097

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.

二〇一三年夏季訓練

創世記結晶讀經（一）

第五篇

管治權—征服仇敵、恢復地 並運用神管理地的權柄

讀經：創一 26 ~ 28，太六 9 ~ 10、13，林前十五 47，弗二 15，啓十一 15

綱 目

週 一

壹 神創造了一個團體人，不僅要彰顯祂，也有祂的管治權管理萬有以代表祂—創一 26、28：

- 一 聖經啓示三一神造了一個人，是按着祂的形像並有祂的管治權，以彰顯祂並代表祂—26 節。
- 二 神在祂的神聖三一裏，按着祂自己的形像創造了一個單個的人，並且把全地的管治權託付給這一個人；我們越經歷並享受三一神，就越在神聖形像和神聖管治權的實際中長大—27 ~ 28 節，林後十三 14，弗三 14 ~ 17。

貳 神給人管治權，目的是征服神的仇敵，那背叛神的撒但—創一 26、28：

- 一 地上所爬的爬物豫表那蛇撒但，和他的使者，以及跟隨撒但的鬼—26 節，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.*

啓十二 4、7、9，太二五 41，參路十 19。

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

二 創世記一章二十八節的『制伏』含示，神在地上與祂的仇敵撒但之間進行着一場激烈的爭戰；誰贏得地，誰就得勝。

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 神有一個難處，就是天使長撒但，他背叛神，並成爲神在宇宙中，特別是在地上的仇敵——賽十四 12 ~ 14，結二八 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 根據創世記三章一節，神的仇敵撒但藏身在地上的——一種爬物——蛇——裏面。

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 神爲了征服祂的仇敵，從而解決祂的難處，便賜人權柄管理祂所造的萬有—— 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 人特別要管理地，甚至制伏地，因爲地已經被背叛神的仇敵所篡奪——28 節。

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 神需要人行使祂對所有爬物的權柄，也需要人制伏並征服背叛的地，好使神能恢復地來爲着祂的國——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.

週 二

DAY 2

四 神要用人對付祂的仇敵；爲這目的，神造了人；神要受造的『人』對付受造而墮落的『撒但』——創一 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 『人如果沒有從撒但的手下把地收回來，那就還沒有達到神創造人的目的。...對付撒但是爲着神的好處。...對付撒但是爲着滿足神的需要。』（聖潔沒有瑕疵，十三頁）

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).*

參神給人管治權，目的是恢復地—28 節：

一 神造人的用意，乃是要為祂自己恢復這地—26 節：

- 1 人為神所造有權柄管治地，是要制伏地、征服地，因而為神恢復地—26、28 節。
- 2 神盼望再取得地；地已變成一個有決定性的地方，撒但想要持有地，神也想要得回地。
- 3 人受託付要繁衍增多，徧滿地面，並制伏這地—28 節。

二 主的名必須在地上被尊為聖，並在全地成為尊大的—太六 9 ~ 10，詩八 1、9。

三 在千年國的時候，全地要成為神的國，並且在永世裏，新耶路撒冷要從天而降到新地上—啓十一 15，二一 1 ~ 2。

週 三

肆 神給人管治權，目的是運用神管理地的權柄，使神的國得以臨到地上，神的旨意得以行在地上，神的榮耀得以顯在地上—太六 10、13 下：

一 我們需要運用神的權柄，使神的國得以臨到地上—10 節：

- 1 真正的召會就是今世的神的國—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，羅十四 17，林前四 20，弗二 19，西四 11，啓一 4 ~ 6。

2 召會帶進國度；召會的工作就是把神的國帶進來—太六 10，十二 22 ~ 29，啓十一 15，十二 10：

a 召會的產生乃是爲着帶進國度—太十六 18 ~ 19，十八 17 ~ 18，啓一 6、9，十一 15。

b 召會應當用權柄禱告以帶進神的國—太六 10。

二 我們需要運用神的權柄，使神的旨意得以行在地上—10 節：

1 神是一位有定旨的神，有祂自己喜悅的旨意；祂爲着自己的旨意，創造了萬有，好成就並完成祂的定旨—啓四 11，弗三 9 ~ 11，西一 9。

2 國度完全是神旨意的事，並全然完成了神的旨意；事實上，國度就是神的旨意—太六 10。

3 我們需要禱告，願父的旨意行在地上，如同行在天上；這就是將諸天的國帶到地上—10 節。

週 四

三 我們需要運用神的權柄，使神的榮耀得以顯在地上—13 節：

1 神是榮耀的神；榮耀是神的彰顯，就是彰顯出來的神—徒七 2，弗一 17，三 14、16、21，啓二一 10 ~ 11。

2 神的國乃是神運用祂的能力，使祂的榮耀得以彰顯的範圍—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顯祂，有祂的權柄代表祂，這乃是在基督這第二個人，並在一個團體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：

週 五

一 基督不僅是末後的亞當，也是第二個人—林前十五 45、47：

- 1 頭一個亞當是人類的開始；末後的亞當是人類的終結—45 節。
- 2 亞當是頭一個人，是舊造的元首，在創造中代表舊造；基督是第二個人，是新造的元首，在復活中代表新造—45、47 節。
- 3 我們這些信徒，因着出生，包括在頭一個人裏面；又藉着重生，成為第二個人的一部分；我們信入基督，把我們從頭一個人遷出，遷入第二個人裏面—羅五 12 ~ 21。

二 召會是一個新人，是團體的，宇宙的，由猶太與外邦這兩班人所造成，由所有的信徒所組成；他們雖多，但在宇宙中只是一個新人—弗二 15：

- 1 神創造的人是一個集合體—創一 26：
 - a 神所造的團體人，因着人墮落受了破壞；因此，神需要產生一個新人。
 - b 新人的產生，乃是藉着基督在祂的肉體裏廢掉規條，並藉着在祂自己裏面創造一個新人—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 創世記一章神創造人，這是一幅圖畫，描繪出在神新造裏的新人；這就是說，舊造是新造的表號、豫表—弗二 15，四 24：

- a 至終，召會作為一個新人乃是在神心意中團體的人，這新人將成就雙重的目的：彰顯神以及對付神的仇敵。
- b 神的心意是要重生一個新人的許多肢體，就是基督一個身體的許多肢體—林前十二 27。
- c 作為召會，就是在神永遠定旨裏的團體人，我們彰顯神，並代表神制伏地並征服祂的仇敵—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.

創一 26 『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。』

28 『神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地，也要管理...。』

神創造了一個團體人，不僅有祂的形像以彰顯祂，也運用祂的管治權管理萬有以代表祂。神給人管治權，目的是：1. 征服神的仇敵，那背叛神的撒但；2. 恢復被撒但所篡竊的地；以及 3. 運用神管理地的權柄，使神的國得以臨到地上，神的旨意得以行在地上，神的榮耀得以顯在地上（太六 10、13 下）（聖經恢復本，創一 26 註 5）。

信息選讀

創世記一章二十六和二十七節的『人』字，在原文中是單數的。這表明一位神在祂三個身位裏，按着祂自己的形像創造了一個單個的人，並且把全地的管治權托付給這一個人。這句話包含整本聖經的神聖啓示，因為聖經啓示三一神造了一個人，是按着祂的形像並有祂的管治權，以彰顯祂並代表祂。

藉着享受三一神，我們就天天在神聖形像和管治權的實際中長大。我們越在基督裏長大，就越有神的形像，越有神的權柄。當人來到召會聚會中，他們能在那靈的流中摸着基督的實際，看見神的彰顯，感覺到行使神聖權柄所帶來制伏與征服的能力（李常受文集一九七〇年第一冊，一一九、一三六至一三七頁）。

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)

神給人管治權的用意是甚麼？...神第一面的用意就是對付祂的仇敵，對付爬物所象徵的撒但（創一 26）。在聖經中，爬物是屬鬼的，屬撒但的。...四活物—鷹、牛、獅子和人，代表一切受造之物，呈現在神的寶座前。在神面前沒有蛇或蠍子等爬物的代表（創世記生命讀經，九九頁）。

〔在創世記一章二十六節，爬物〕豫表那蛇撒但（三 1、14，啓十二 9），和他的使者（太二五 41，啓十二 4 上、7 下），以及跟隨撒但的鬼（參路十 19）（聖經恢復本，創一 26 註 6）。

創世記一章二十八節的『制伏』含示，神在地上與祂的仇敵撒但之間進行着一場激烈的爭戰。誰贏得地，誰就得勝。神造人是要人為神制伏、征服並恢復地（創一 28 註 1）。

神把管治權賜給受造的人，使人能代表神，對地上神所造的萬物行使神的權柄。神是創造者，但祂不想自己直接管理地。祂把管治權賜給人，使人能管理地上的萬物。...我們若仔細讀聖經，就會看見神有一個難處，就是天使長撒但，他背叛神，並成為神在宇宙中，特別是在地上的仇敵（賽十四 12~14，結二八 12~18）。根據創世記三章一節，神的仇敵撒但藏身在地上的一種爬物—蛇—裏面。神為了征服祂的仇敵，從而解決祂的難處，便賜人權柄管理祂所造的萬有。人特別要管理地甚至制伏地，因為地已經被背叛神的仇敵所篡奪。所以，神需要人行使祂對所有爬物的權柄，也需要人制伏並征服背叛的地，好使神能恢復地來為着祂的國。

仇敵撒但有能力，但我們有權柄要他停下（李常受文集一九七〇年第一冊，一二四至一二六頁）。

參讀：李常受文集一九七〇年第一冊，一一七至一三七頁；神建造的異象，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

詩八 1~2 『耶和華我們的主阿，你的名在全地何其尊大；你將你的榮美彰顯於天！你因敵人的緣故，從嬰孩和喫奶的口中，建立了能力，使仇敵和報仇的，閉口無言。』

神要用人對付祂的仇敵。神為着要對付祂的仇敵，所以造人。神要受造者來對付受造者。神所要用的是受造的人（倪柝聲文集第二輯第十四冊，一一頁）。

信息選讀

人如果沒有從撒但的手下把地收回來，那就還沒有達到神創造人的目的。救人常是為着人的好處，而對付撒但是為着神的好處。救人是為着解決人的需要，而對付撒但是為着滿足神的需要（倪柝聲文集第二輯第十四冊，一三頁）。

神給人管治權的第二面用意是恢復地（創一 26~28）。人要管治地，治理地，制伏地。制伏地的意思是地上已經有了仇敵，戰爭正激烈的進行着。因此，我們必須爭戰並得勝。

神盼望再取得地。地已變成一個有決定性的地方，撒但想要持有地，神也想要得回地。爭戰遍及全地。誰取得地，誰就是勝利者。撒但若將地保持在他的手下，他就得到勝利。神若能再取得地，祂就要得到勝利。主耶穌尚未再來，因為地仍舊這樣被撒但霸佔。這就是為甚麼神需要召會。召會必須爭戰，再取得地，即使不是全地，至少有一些踏腳石，一些前哨，給主耶穌踏在其上。地是有決定性的。

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.

詩篇八篇完全證實了這點。八篇開始是說，『耶和華我們的主阿，你的名在全地何其尊大。』末了結束也是這樣說。毫無疑問，主的名在諸天上是何其尊大，然而在某種意義上，在地上並不尊大。祂的名在這許多墮落的人中間並不尊大。我們需要禱告：『願你的名被尊為聖。』（太六九）哦，主的名必須在地上被尊為聖。問題不在諸天之上，問題是在地上這裏。

神渴望祂的國能臨到這地上，並且祂的旨意能行在地上（10）。現在我們能明白主耶穌所設立的禱告。祂說，『願你的名被尊為聖，願你的國來臨。』這意思必是指從諸天之上臨到地上來。接着主禱告說，『願你的旨意行在地上，如同行在天上。』神的旨意現今正行在天上，但在地上卻有許多阻撓，攔阻神的旨意通行。我們必須禱告：『願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』我們必須爭戰以恢復地。

當千年國的時候，地要成為神的國，這是啓示在啓示錄十一章十五節。當主耶穌來臨開創千年國時，全地要成為神的國。那時地要再被神取得。

在永世裏，神的居所要從天降到新地上（二一1~2）。許多基督徒作夢上天，那是一個很好的夢，並且毫無疑問，我們都要去那裏。然而，神渴望下到地上來。我們喜歡諸天，神卻喜歡地。我們要上去，祂卻要下來。阿利路亞！讓我告訴你們事實：當我們到天上時，主會說，『孩子們，讓我們下去。讓我們去接管地。』在永世裏，天不是神的居所，神的居所是新耶路撒冷，而新耶路撒冷要從諸天降到新地上。這證明神的心願是要再取得地（創世記生命讀經，一〇〇至一〇三頁）。

參讀：倪柝聲文集第二輯第十四冊，一至二八頁。

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 『願你的國來臨，願你的旨意行在地上，如同行在天上。』

十六 18~19 『...我要把我的召會建造在這磐石上，陰間的門不能勝過她。我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。』

神給人管治權的第三面用意是要帶進神的權柄，運用神的權柄在地上。人必須運用神的權柄，使神的國可以臨到地上，神的旨意可以行在地上，神的榮耀可以彰顯在地上。這一切都要在地上。如果神的國只在諸天之上，神永遠不會滿意。如果神的旨意只行在天上，神的榮耀只彰顯在諸天之上，祂也不會快樂。祂想望這一切事都能在地上發生。這是召會今天的責任。在召會裏有神的國。在召會裏神的旨意得以通行。在召會裏神的榮耀得以彰顯。阿利路亞！我們有豫嘗。現在我們能看見，為甚麼神叫人管治海、空中和地上的一切。神的用意是要除滅仇敵，再取得地，並顯明祂的榮耀（創世記生命讀經，一〇三頁）。

信息選讀

主在馬太十六章說，建造的召會是陰間的門不能勝過的（18）。接着又提到『諸天之國』（19）。這裏『諸天之國』與前節的『召會』交互使用，有力的證明，真正的召會就是今世的諸天之國。所以召會，神的國，和撒但的受對付是相聯的。那裏有召會，那裏撒但就被征服，那裏就帶進神的國（羅馬書中的生命救恩，五二頁）。

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)

『願你的國來臨！』這不只是召會的一個心願，也是召會的一個責任，召會應當把神的國帶進來。召會如果要把神的國帶進來，召會就不得不付上代價，就得受天的約束，服天的管治，就得作天的出口，讓天的權柄能通到地上來。

權柄的禱告，就是以天上的地位為根據。召會因為是與基督一同在天上，所以召會能有權柄的禱告（倪柝聲文集第二輯第二冊，一八六、二二九頁）。

神創造之工的基礎，乃是神的意願和計畫（弗一10~11）。啓示錄四章十一節說，萬有是因神的旨意被創造的。神是一位有定旨的神，有一個出自祂自己喜悅的意願。祂因着自己的旨意（意願），創造了萬有，好成就並完成祂的定旨。神有一個意願；照着這個意願，祂定了一個計畫。然後照着那個意願和計畫，祂創造了萬有，好使祂能得着召會（新約總論第七冊，一四頁）。

雖然今天國度在召會生活中，但國度的實現還沒有來臨〔太六10〕。因此，我們必須為國度的來臨禱告。國度這件事明顯的與子神有關。...在撒但背叛之後（結二八17，賽十四13~15），地落到撒但霸佔的手中，於是神的旨意無法行在地上，如同行在天上。因此，神造人的用意，乃是要為祂自己恢復這地（創一26~28）。人墮落以後，基督來了，將屬天的管治帶到地上，使地為着神的權益得着恢復，使神的旨意行在地上，如同行在天上。...國度子民必須為這事禱告，直到這地在要來的國度時代，為着神的旨意完全得到恢復。

當父的名被尊為聖，子的國來臨，並且靈的旨意行在地上如同行在天上，那就是國度實現的時候（馬太福音生命讀經，二九八至二九九頁）。

參讀：馬太福音生命讀經，第二十一篇；倪柝聲文集第二輯第二冊，一七六至二〇一頁。

“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 『不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

林前十五 47 『頭一個人是出於地，乃屬土；第二個人是出於天。』

神對付我們時，總是顧到祂的三個神聖屬性—祂的公義、聖別和榮耀。神是公義的，神是聖別的，神也是榮耀的神。公義與神的行動、作法、行為和活動有關；神所作的一切都是公義的。聖別是神的性情；聖別不是行動的事，乃是性情（性質）的事。正如桌子的性質是木，書的性質是紙；照樣，神的性情乃是聖別。神的行動是公義的，祂的性情是聖別。...榮耀是神自己得着彰顯。神得着彰顯，那就是榮耀。所以，在公義裏我們看見神的作法，在聖別裏我們看見神的性情，在榮耀裏我們看見神得着彰顯（羅馬書生命讀經，二四一頁）。

信息選讀

〔馬太六章十三節的禱告，結束於〕認識並讚美神的國度、能力和榮耀。這也是說到三一神。國度是子的，這國乃是神在其中施行權能的範圍。能力屬於那靈，這能力完成神的目的，使父能彰顯祂的榮耀。這指明主教導我們的禱告，乃是開始於三一神，按着父、子、靈的次序；也是結束於三一神，但是按着子、靈、父的次序。因此，主在祂至高教訓裏所教導的禱告，開始於父神，也結束於父神。父神是開始，也是結束；是阿拉法，也是俄梅嘎（神人的生活，一一九至一二〇頁）。

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)

〔神給人管治權的用意，是要對付神的仇敵、恢復地並帶進神的權柄。〕這些事已經完成了麼？當然沒有。然而，神是存着這用意來創造人。撒但知道這個遠比我們清楚。聖經告訴我們，人被造之後，撒但立刻進來，破壞神為祂目的所創造的人。人墮落了。然而，神沒有放棄人。神自己來成為一個人。祂來是要進到人裏面，使祂自己與人成為一。祂來成為第二個人，叫作耶穌（林前十五 47）。第一個人沒有達成神的目的，第二個人成就了。第一個人是一個團體人，第二個人也是一個團體人。亞當是第一個團體人的元首，而基督是第二個人的元首。神的目的藉着第二個人得着成就了。...神給人管治權，祂在這事上之目的的成就開始於基督。

新約的傳揚開始於一種奇特的方式，這種方式與我們的觀念相反。新約的傳揚開始是說，『你們要悔改，因為諸天的國已經臨近了。』（太四 17）臨近的意思是來了。當基督來時，神的國就來了。基督帶進國度。那小小的人耶穌就是神的國。

神給人管治權之用意的實現關係到基督為元首，以及召會（包括所有聖徒）為身體。神用意的實現不只在於頭，也在於身體。陰間的門不能勝過召會（十六 18）。聖經沒有說，陰間的門（指撒但的權勢）不能勝過眾聖徒。假如聖徒是分開或單獨的，陰間的門就能勝過他們。你需要被建造到召會裏。用基督所建造起來的身體，絕不會被撒但擊敗。撒但絕不能勝過建造的召會。

眾聖徒已得着捆綁仇敵的權柄（十九，十八 18）。馬太十六章十九節的話是對彼得說的，十八章十八節的話是對每一位信徒說的。...今天，召會連同所有的聖徒，有捆綁和釋放的權柄。許多時候，我們不應該單單禱告，我們應該捆綁並釋放（創世記生命讀經，一〇四、一〇七頁）。

參讀：創世記生命讀經，第七至八篇；生命的經歷，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

羅五 19 『藉着一人的悖逆，多人構成了罪人，照樣，藉着一人的順從，多人也要構成義的了。』

弗二 15 『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

林前十五章四十七節說，『頭一個人是出於地，乃屬土；第二個人是出於天。』基督不僅是末後的亞當，也是第二個人。首先的亞當是舊造裏舊人的開始，末後的亞當是舊造裏舊人的結束、了結。

頭一個人亞當，是舊造的頭，在創造裏代表舊造。第二個人基督，是新造的頭，在復活裏代表新造。在全宇宙間有這兩個人：頭一個人亞當，包括他所有的子孫；第二個人基督，包含祂所有的信徒。我們信徒因着出生都包括在第一個人裏面，又藉着重生成為第二個人的一部分。我們因着相信就從第一個人遷出，進到第二個人裏面。我們身為頭一個人的一部分，我們的起源是地，我們的性情是屬土的。我們是第二個人的一部分，我們的來源是神，我們的性情是屬天的（神聖三一的神聖分賜，八六頁）。

信息選讀

我們必須往前看見，基督廢掉了那規條中誠命的律法，好把我們創造成一個新人，這事極其重要。

猶太人和外邦人被創造成一個新人，這個事實指明新人是一個團體、宇宙的實體。信徒雖有許多，但只是一個新人。所有的信徒都是這團體、

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。以弗所書中所給召會最高的啓示乃是新人。

重生不僅是得救，也是重新被造。基督在十字架上廢掉了規條，使重造得以進行。猶太人和外邦人因着規條被隔離；但他們兩下在基督裏，已被神聖的素質創造成一個新的實體，就是一個團體的新人。

我們要看見一個新人，就需要對舊人有正確的認識。保羅在勸勉我們穿上新人之前，告訴我們要脫去舊人（四 22）。神創造天地之後，創造了人，但不是個別的人，乃是一個集合體。創世記一章二十六節說到人，同時用了單數和複數：『神說，我們要按着我們的形像，照着我們的樣式造人〔單數〕，使他們〔複數〕管理...。』這啓示神的目的總是要得着一個集體的人。神所造的團體人，因着人墮落受了破壞。神現在需要得着一個新人。為要產生這個新人，基督不僅要對付罪、舊人的墮落天性、撒但和世界，而且正如我們所指出的，祂還要廢掉規條。最攔阻神得着新人的，乃是規條。基督釘在十字架上時，不僅我們的罪、我們的舊人、撒但和世界都釘在十字架上，一切的規條也都釘在十字架上。規條被釘在十字架上，不是為着赦免、聖別、勝過撒但或分賜生命，乃是完全為着創造一個新人。

我們都熟悉約翰一章一節和三章十六節這樣的經節，但對以弗所二章十五節卻覺得陌生。這節說，『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』當基督的肉體釘在十字架上時，祂廢掉了規條中誠命的律法，好把猶太人和外邦人兩下，在祂自己裏面創造成一個新人（以弗所書生命讀經，七九一、二五二至二五三頁）。

參讀：一個新人，第三至五章；以弗所書生命讀經，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 『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

啓二二 5 『不再有黑夜，他們也不需要燈光日光，因為主神要光照他們；他們要作王，直到永永遠遠。』

創世記一章神創造人，這是一幅圖畫，描繪出在新造裏的新人。這就是說，舊造是新造的表號、豫表。在神的舊造裏中心人物是人，在神的新造裏也是如此。所以，在舊造和新造中，人都是中心。

神創造人是按着祂自己的形像 (26)，並給人祂的管治權。形像是為着彰顯。神要人作祂的彰顯。然而，管治權不是彰顯的事，而是代表的事。神要人在祂的權柄上代表祂，為祂管理。在舊造中，人被造有神的形像以彰顯祂，並有祂的管治權以代表祂。

形像說到神積極的目的，管治權說到神消極的目的。神積極的目的是要人彰顯祂，神消極的目的是要人對付神的仇敵撒但，魔鬼 (新約總論第七冊，二九五頁)。

信息選讀

在舊造裏所給人的管治權僅限於地上，就是說在舊造中對付神的仇敵只局限於地上。然而，在神的新造中，管治權擴大到全宇宙。

最後，召會這新人乃是在神的目的中所要得着的人。神要得着一個人，在舊造中祂所創造的，乃是一個表號，豫表，而不是真正的人。真正的人乃是基督藉祂包羅萬有的死，在十字架上所創造的人，這人稱為新人。

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』這辭使我們想到舊人。舊人沒有完成神的二重定旨；然而，在神新造裏的新人，的確完成了彰顯神並對付神仇敵的二重定旨（新約總論第七冊，二九六頁）。

按照創世記一章，神按着祂自己的形像造人，並且將祂的權柄賜給人，為使人管理一切受造物。...人有神的形像，為要彰顯神，人也得着神的權柄，為要代表神。我們必須有神的權柄，纔能代表神並征服祂的仇敵。

為了要有神完全的形像，好彰顯神，並為了要實現神完全的權柄，好代表神，征服祂的仇敵，我們必須得着神作我們的生命。因此，在創世記頭二章，不僅有形像和權柄，也有生命樹所表徵的生命。我們需要接受神的神聖生命，有兩個理由：積極一面，為使我們能彰顯神；消極一面，為使我們能代表神，以征服祂的仇敵。神的權柄乃是國度的事。整本聖經從頭到尾，有一條權柄的線，與國度有關（國度，一至二頁）。

在永世裏全新耶路撒冷都要彰顯神。此外，在永世裏，新耶路撒冷所有得救的人，要與神一同作王掌權（啓二二 5），這是管治以代表神。

我們在蒙召得救時，雖然並不關心神的管治和形像，但在神的呼召和說話中，我們深處領會，這些事乃是含示在內。我們在得救後，就知道需要在神的治理下。這就是國度，就是管治。並且，在我們裏面深處有個感覺，我們在得救後必須榮耀神。這就是形像以彰顯神。...讚美主，在神的恢復裏，祂已經把我們恢復到祂原初的目的，把我們帶回到起初（創世記生命讀經，六五四頁）。

參讀：國度，第七章；一個新人，第一至二章；新約總論，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

屬靈的爭戰—藉主的權柄

G 4/4

G E_m A_m G C A_m A₇ D
 5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 2 | 7 6 5
 一)天上 地下所 有權 柄,都 已賜 給復 活基 督;
 二)你 當藉 主說 你必 定勝 過魔 鬼一 切能 力!
 三)管 你什 麼,你 這高 山!管 你那 裡,或 天或 地!
 四)信 心命 你離 開此 地,你 當順 服投 在海 裡!
G E_m A_m G C A_m D₇ G
 5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 3 2 | 1 7 1 ||
 與 祂聯 合,靠 祂生 命,所 有仇 敵都 要屈 服。
 應 當從 主支 取權 柄,踐 踏地 上蛇 頭龍 體。
 無 論如 何我 總要 鏟,奉 主的 名,你 當快 離!
 我 當我 要我 能我 必成 功我 神所 有目 的。

WEEK 5 — HYMN

Hymns, #892

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.

二〇一三年夏季訓練

創世記結晶讀經（一）

第六篇

生命樹與善惡知識樹

讀經：創二 9、16 ~ 17，約五 39 ~ 40，林後三 6 下

綱 目

週 一

壹 生命樹表徵將生命分賜給人，叫人喜悅滿足的基督—創二 9，約十四 6 上，十 10 下，六 63，林前十五 45 下，參約十五 1，出十五 25：

- 一 生命樹是宇宙的中心；按照神的定旨，地是宇宙的中心，伊甸園是地的中心，而生命樹又是伊甸園的中心。
- 二 我們必須認識，整個宇宙是以生命樹為中心；無論對神或對人，沒有別的比這樹更中心、更重要。
- 三 神把人擺在生命樹跟前，指明神要人藉着生機的喫祂並新陳代謝的吸收祂，接受祂作人的生命，使神能成為人所是的構成成分—約六 35、57。
- 四 按照約翰一章一節和四節，生命是在那就是神自己的話裏面；這生命—神那神聖、永遠、

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) , 祂是神的具體化身 (二 9) 。

五 生命樹長在生命水河的兩邊 (啓二二 1 ~ 2) , 指明生命樹乃是一種藤蔓 (葡萄樹) ; 因着基督是葡萄樹 (約十五 1) , 又是生命 , 祂就是生命樹 。

六 基督經過了成爲肉體、釘十字架和復活的過程 , 使人能得着生命 , 並藉着喫祂而活—十 10 下 , 六 51、57、63 。

週 二

貳 善惡知識樹表徵撒但是人死亡的源頭—創二 9、17, 來二 14:

一 善惡知識樹也表徵一切神以外的事物 , 因爲凡不是神自己的事物 , 包括美好的事物 , 甚至合乎聖經的事物和宗教的事物 , 都會被撒但這狡猾者利用 , 將死帶給人 。

二 就連神所默示的聖經和神所頒賜的律法 , 都會被撒但利用 , 作爲知識樹而帶進死—約五 39 ~ 40 , 林後三 6 。

週 三

參 神給人的第一個命令是關乎人的喫 , 而不是關乎人的行爲—創二 16 ~ 17:

一 喫對人非常重要 , 是生死攸關的事 ; 人在神面前的結局和定命 , 完全根據於他所喫的 。

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 人若喫生命樹，就接受神作生命而完成神的定旨；人若喫知識樹，就接受撒但為死亡，而被撒但篡奪，達到他的目的。

三 神給人禁令作警告（16～17，參弗二1），指明以下的事：

- 1 指明神的偉大：祂造人，賦與人自由意志，使人自願而不是被迫揀選神。
- 2 指明神對人的愛。
- 3 指明神渴望人喫生命樹，接受神到他裏面作生命。

週 四

肆 生命樹叫人倚靠神（約十五5），而知識樹叫人背叛神，向神獨立（參創三5）：

- 一 這兩棵樹帶進兩條線——生命線和死亡線，貫穿整本聖經，結束於啓示錄。
- 二 死開始於知識樹（創二17），結束於火湖（啓二十10、14）；生命開始於生命樹，結束於新耶路撒冷這座生命水的城（二二1～2）。

週 五

伍 我們需要看見貫穿聖經之生命樹的線：

- 一 亞伯照神的方法接觸神——創四4。

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 塞特與以挪士呼求主的名—26 節。
- 三 以諾與神同行—五 22、24。
- 四 挪亞與神同行並與神同工—六 9、13 ~ 14。
- 五 亞伯拉罕活在神的顯現中並呼求主名—徒七 2，創十二 7 ~ 8，十七 1，十八 1。
- 六 以撒活在神的顯現中並呼求主名—二六 2、24 ~ 25。
- 七 雅各活在神的顯現中並呼求主名—三五 1、9，四八 3。

週 六

- 八 摩西活在神的顯現和同在裏—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裏行走路程—十三 21 ~ 22，民十四 14。
- 十 約書亞在主的同在裏生活並工作—書一 5 ~ 9。
- 十一 基甸在主的同在裏爭戰—士六 12、16。
- 十二 撒母耳禱告並呼求主名—撒上十二 23，十五 11，詩九九 6，耶十五 1。
- 十三 大衛信靠神，仰望神，並享受神作生命—撒上十七 37、45，三十 6，詩二七 4、8、14，三六 8 ~ 9。
- 十四 但以理常常向神禱告，並且不斷的接觸祂—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 耶穌是神的兒子，因神活著—約五 19，六 57，十四 10。

十六 新約信徒因主活著，並享受主—十五 5，六 57，十四 19，六 35，十五 11，十六 24，十七 13，約壹—4。

十七 保羅活出主—加二 20，腓—19 ~ 21 上。

十八 召會是基督的身體，憑基督作生命活著—弗—22 ~ 23，西三 4。

十九 新耶路撒冷由生命水的河同生命樹所維持—啓二二 1 ~ 2。

陸 我們需要看見貫穿聖經之知識樹的線：

一 該隱是按着自己的方法，不是按着神的方法獻祭給神；他殺害了他的弟弟，並離開主的面出去—創四 3 ~ 9、16。

二 寧錄在主面前是個英勇的獵戶，是完全向神獨立的人，爲自己建造了一個國，這國的起頭是巴別—十 8 ~ 11。

三 巴別的人開了一次會議，會議的結果是爲人的名建造了一座高塔，並成立了一座城作人的產業—十一 3 ~ 4。

四 羅得從生命線上漂離出去，因爲他照自己的眼光作了揀選—十三 10 ~ 13，參 14 ~ 15、18。

五 以掃爲着滿足他的口腹出賣了長子的名分—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，他的心向着神就剛硬了—出五 2，七 13、22，八 15、19、32，九 34 ~ 35。
- 七 亞倫聽了百姓的話，就獨立行事，造了一個金像—三二 1、4、24。
- 八 拿答和亞比戶獻『凡火』給神—利十 1 ~ 2。
- 九 米利暗和亞倫反對摩西，並不是他們接觸神的結果，乃是因着他們自己的動機—民十二 1 ~ 2、9 ~ 15。
- 十 十個探子失敗，是因為他們憑着自己的眼光去看那地的形勢；他們失敗，是因倚靠自己的知識，不肯信靠主—十三 28、32 ~ 33，參 30，十四 6 ~ 9。
- 十一 可拉和他一黨的人攻擊神的代表權柄—十六 1 ~ 3。
- 十二 掃羅獨立行動，沒有跟隨主，卻照着自己的喜好對待仇敵—撒下十五 8、11、22 ~ 23。
- 十三 押沙龍背叛他的父親大衛王—撒下十五 10 ~ 13。
- 十四 亞哈是個壞王，他娶了耶洗別為妻，耶洗別是個屬魔鬼拜偶像的女人；她為巴力造了一座廟，巴力乃是當時最有名的偶像—王上十六 30 ~ 32。
- 十五 祭司長和經學家知道聖經的字句，卻不認識聖經的生命—太二 4 ~ 6。
- 十六 尼哥底母尋求知識，但他所需要的是新生命—約三 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 猶太宗教徒查考聖經，因他們以為其中有永遠的生命，卻不肯為着這生命到主這裏來—五 39 ~ 40。

十八 經學家和法利賽人持守律法的知識，卻仍在罪的奴役之下—八 5、9、34。

十九 那些與主在一起的門徒看見一個生來瞎眼的人，那時他們還是持守着宗教傳統的知識—九 1 ~ 3。

二十 馬大完全在知識線上，持守有關末日復活之正統教訓的知識—十一 23 ~ 25。

二一 彼得剛從天上的父得了啓示，立刻就轉到他的心思裏，而且被撒但利用，阻撓主去釘十字架—太十六 17、21 ~ 23。

二二 猶大總是充滿了錢的思想，就將自己向魔鬼敞開，以三十錠銀子出賣了主—約十二 4 ~ 6，十三 2、27，太二六 15，二七 5。

二三 不信的猶太人遵守律法，並且按着律法將主耶穌定了死罪—約十九 7。

二四 大數的掃羅是個拔尖的宗教徒，逼迫召會，直到神將祂的兒子啓示在他裏面—加一 13 ~ 16，二 20。

二五 哥林多信徒在知識上樣樣富足，但他們自高自大，在基督裏仍是嬰孩—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 智慧派的哲學把許多信徒從享受基督作他們的生命岔開，而把他們破壞了—西二 8，參 6。

二七 召會中持異議的人造成分立和絆跌的事，違反神經綸的教訓—羅十六 17，提前一 4。

二八 巴蘭的教訓、尼哥拉党的教訓和耶洗別的教訓，使初期的召會受到欺騙，偏離了喫主和同主坐席—啓二 14 ~ 15、20、24、7、17，三 20。

二九 敵基督是不法的人，滅亡之子；他是知識線上的巨人，他的定命是和撒但，死亡的源頭，一同被扔在火湖裏—十三 5 ~ 8，帖後二 3 ~ 4，啓十九 20，二十 10。

三十 『那字句殺死人，那靈卻叫人活』—林後三 6 下：

- 1 死字句的聖經屬於知識樹，是殺死人的，但那靈屬於生命樹，是賜人生命的。
- 2 在知識線之外，還有生命線（參申三十 19 ~ 20）；為這生命的選擇讚美主！

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!*

第六週·週一

晨興餽養

創二 9 『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

約十五 1 『我是真葡萄樹，我父是栽培的人。』

六 48 『我就是生命的糧。』

神達成祂目的之手續的第二步，乃是把受造的人放在生命樹跟前。生命樹表徵三一神具體化身在基督裏，以食物的形態作人的生命。神把人擺在生命樹跟前，指明神要人藉着生機的喫祂並新陳代謝的吸收祂，接受祂作人的生命，使神能成為人所是的構成成分。按照約翰一章一節、四節，生命是在那就是神自己的話裏面。這生命—神那神聖、永遠、非受造的生命—就是基督（十一 25，十四 6，西三 4 上），祂是神的具體化身（二 9）。生命樹長在生命水河的兩邊（啓二二 1~2），指明生命樹乃是一種籐蔓（葡萄樹）。因着基督是葡萄樹（約十五 1），又是生命，祂就是生命樹。祂經過了成為肉體、釘十字架和復活的過程，使人能得着生命，並藉着喫祂而活（十 10 下，六 51、57、63）（聖經恢復本，創二 9 註 2）。

信息選讀

生命樹是在園子當中。我們研讀創世記二章的記載，可以看到，除了善惡知識樹以外，就只提生命樹，別的樹都沒有提。我們不知道別的樹的名字，但我們確實知道有一棵樹叫作生命樹。這顯示生命樹是中心。

...生命樹是宇宙的中心。按照神的定旨，地是宇

<< WEEK 6 — DAY 1 >>

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，伊甸園是地的中心，而生命樹又是伊甸園的中心。我們必須認識，整個宇宙是以生命樹為中心：無論對神或對人，沒有別的比這樹更中心、更重要。你看見人在園子當中，站在生命樹跟前，這是非常有意義的。這樹使人能接受神作生命。

我們怎樣證明這事？聖經接下去的各卷書都啓示神是生命。因此，園子當中的生命樹，指明神要以食物的方式作我們的生命。根據約翰福音，有一天，神在肉體裏而來（一 1、14）。生命在祂裏面（4）。創世記二章中由生命樹所顯示的生命，就是在耶穌裏成為肉體的生命。耶穌就是在肉體裏的神。主耶穌告訴我們，祂自己就是生命（約十四 6）。再者，約翰十五章告訴我們，基督是樹，是葡萄樹。一面祂是樹，一面祂是生命。當我們把約翰福音這幾部分放在一起，我們看見耶穌就是生命樹。主耶穌說，祂是生命的糧，意思就是說，祂來到我們這裏是以食物的形態作生命樹。

耶穌是全能的神，乃是至高的，但當祂來作我們的食物，祂是低微的。祂是一塊餅，甚至是桌子下的碎渣（太十五 21~27）。耶穌以食物的形態來作我們的生命，祂不高，也不大。祂是小的、低的。我們所喫的任何東西，都必須比我們小，否則我們就喫不下去。即使食物比我們大，還得切成小片，纔喫得下。因此，主耶穌以食物的形態來作我們的生命。祂說，『我就是生命的糧』，又說，『那喫我的人，也要因我活着。』（約六 48、57）神在子裏是生命樹，好作食物。我們天天可以喫祂，從祂得餵養。

生命樹豫表將生命分賜給人，叫人喜悅滿足的基督（參約十五 1，出十五 25）。基督分賜神聖的生命到我們裏面，叫我們喜悅滿足。我們許多人都能見證這個。我們能說，『阿利路亞！耶穌已將生命分賜給我。祂每時每刻都使我滿足。』這就是生命樹（創世記生命讀經，一七四至一七六頁）。

參讀：創世記生命讀經，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

創二 17 『只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。』

林後三 6 『祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

生命樹是一個表號，表徵神是那正確的源頭。...我們若只讀創世記二章，就不會領會生命樹的意義。然而約翰福音卻把生命樹所表明的生命，具體的啓示出來。一章四節說，『生命在祂裏面。』十五章五節告訴我們，主耶穌是葡萄樹。我們把這兩節擺在一起，就領會基督是生命樹。主耶穌，神的具體表現，乃是生命樹。因此，創世記二章的生命樹，乃是神這生命源頭的表號。

除了這源頭，在宇宙中還有另一棵樹，另一個源頭—死亡。然而，這樹不叫死亡樹，而叫善惡知識樹。在宇宙中有這樣一棵樹。這兩棵樹彼此對抗，生命樹指明神這生命的源頭；知識樹指明撒但這死亡的源頭。...因此，在二章我們看到由兩棵樹所表徵的兩個源頭（創世記生命讀經，二〇〇頁）。

信息選讀

生命樹的原則就是倚靠。我們必須倚靠；不要走知識的路，因為那條路的結果乃是死。

知識樹（創二 17）...是和生命樹相反的。...這棵樹稱為善惡知識樹，而不僅是惡的知識樹。善的知識和惡的知識都出自同一棵樹。不管知識是

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

善的或是惡的，只要是知識就不屬於生命樹，而屬於知識樹。

雖然善惡知識樹表徵撒但，但不是直接表徵。這樹首先表徵神以外的一切事物，然後間接表徵撒但，因為撒但躲藏在一切神以外的事物背後。撒但喜歡隱藏自己。

神總是坦率的，且從正面而來；然而，撒但是狡猾的，總是躲在背後。...因為撒但是狡猾的，知識樹並不直接表徵他，乃是表徵神以外的一切事物，包括美好的事物、合乎聖經的事物以及宗教的事物。不管是好是壞，只要不是神自己，都會被撒但利用。

在神之外，一切的事物可分為知識、善、惡這三類。假設你打算作一件好事，然而在你靈的深處卻覺得不要碰，也不要作。...不要應用善惡的原則，乃要與生命的原則合作；你裏面若沒有平安，就表示生命之靈不贊同你的打算，你必須與祂合作。你若肯，就能得着生命。

知識樹首先是表徵被撒但利用的一切事物，不管這些事物是好是壞。它不是直接表徵撒但，因為撒但喜歡躲藏。當撒但第一次進到人裏面的時候，他不是公然而來，乃是取了蛇的形狀而來。在聖經的開頭，蛇非常靈巧，在表面上相當吸引人（創三1），不像在神咒詛下醜陋的蛇。當夏娃與蛇交談時，她不知道撒但在蛇裏面。在這事上含着撒但出現的原則：他永不公然的出現，乃是詭祕的出現。

知識樹的內容是一切神以外的事物。甚至連神所默示的聖經，和神所頒賜的律法，都會在字句上被撒但利用，作為知識樹〔而帶進死〕（創世記生命讀經，二〇五至二〇八頁）。

參讀：創世記生命讀經，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

創二 16~17 『耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意喫，只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。』

弗二 1 『而你們原是死在過犯並罪之中。』

神給人的第一個命令是關乎人的喫，而不是關乎人的行為。喫對人非常重要，是生死攸關的事。人在神面前的結局和定命，完全根據於他所喫的。人若喫生命樹，就接受神作生命而完成神的定旨；人若喫知識樹，就接受撒但為死亡，而被撒但篡奪，達到他的目的。

神給人禁令作警告，指明 1. 神的偉大：祂造人，賦與人自由意志，使人自願而不是被迫揀選神；2. 神對人的愛；以及 3. 神渴望人喫生命樹，接受神到他裏面作生命（聖經恢復本，創二 17 註 1）。

信息選讀

創世記二章十七節告訴我們，神對人發出一個警告，並給人一個禁令。神要人只接觸祂，來接受生命，不要接觸神之外的事物，以致接受死。神似乎告訴亞當和夏娃說，『不要接觸知識樹，只要接觸生命樹。你若喫生命樹，你就接受我，而有我的生命。你若喫知識樹，你就接受撒但，而有他的死。』這不只是一個命令，也是一個警告。我們必須看見，在整個宇宙中只有兩個源頭：一是生命的源頭，另一是死亡的源頭。要小心你是接觸那一個源頭。你若接觸神，你就有生命的源頭，而接受了生命。你若接觸撒但，你就有死亡的源頭，而接受了死亡（創世記生命讀經，二二〇頁）。

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)

創世記告訴我們，神創造人之後，就把人放在生命樹跟前。神沒有給人一張誠命的單子。那是在人墮落之後摩西的工作，而不是神照着祂永遠心意的工作。律法是在出埃及二十章，不是在創世記二章。創世記二章給我們看見，神對待祂所造之人的第一幅圖畫。在聖經裏有一個頭一次提到的基本原則。每當一件事頭一次提到，就立下一個原則。第一次提到神對待人，乃是神將亞當擺在生命樹跟前，吩咐他要在喫的事上留意（創二 16~17）。神在人身上的心意，不是要人作甚麼的問題，乃是喫的問題。如果人喫得好、喫得對，他就沒有問題。

這生命樹乃是神在基督裏作為那靈，成為我們的生命。這生命樹就是三一神，父在子裏面，子成為那靈。在我們接受主之前，我們可能從來沒有想到神。但是當我們得救或得復興之後，我們可能立刻決定要事奉主，要盡力行善，討祂喜悅，並且『上教堂作禮拜』敬拜祂。這些照着我們天然觀念的想法，都是錯誤的。神的心意不是要我們事奉祂，行善討祂喜悅，或以宗教、儀文的方式敬拜祂。神的心意乃是要我們喫祂。我們必須喫祂。神與人之關係的頭一幅圖畫，不是一幅作甚麼的圖畫，乃是一幅喫的圖畫。

我們首先必須看見，主沒有意思要我們為祂作甚麼。主的心意是要將祂自己給我們作每日的食物。在約翰福音裏，主第一給我們看見祂是生命（一 4），是生命的糧（六 35），是生命的水（四 14），也是生命的氣息，生命的空氣（二十 22）。祂是生命、食糧、飲水和空氣。這一切都不是為着使你成為一個作事的基督徒，乃是使你作一個享受的基督徒。你必須享受主作生命，作糧食，作飲水，作空氣。你必須吸入祂，並且喫祂、喝祂，好叫你憑祂活着，並活在祂裏面（生命樹，四至五、七頁）。

參讀：創世記生命讀經，第十四篇；生命樹，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

約十五 5 『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

創三 5 『因為神知道，你們喫的日子眼睛就開了，你們便如神知道善惡。』

善惡知識樹表徵撒但是人死亡的源頭（來二 14）。這樹也表徵一切神以外的事物。...就連神所默示的聖經和神所頒賜的律法，都會被撒但利用為知識樹而帶進死（約五 39~40，林後三 6 下）。

生命樹叫人倚靠神（約十五 5），而知識樹叫人背叛神，向神獨立（參創三 5）。這兩棵樹帶進兩條線——生命線和死亡線，貫穿整本聖經，結束於啓示錄。死開始於知識樹（創二 17），結束於火湖（啓二十 10、14）。生命開始於生命樹，結束於新耶路撒冷這座生命水的城（二二 1~2）（聖經恢復本，創二 9 註 3）。

信息選讀

創世記二章所記載的兩棵樹——生命樹和知識樹，不僅僅是古老的歷史，因為今天這兩棵樹仍與我們在一起。我們若仔細讀聖經，就會發現有兩條線貫串整本聖經——生命樹的線和知識樹的線。我們可簡稱為生命線和知識線。這兩條線開始於創世記，延續於聖經接着的各卷，最後到達終點。...生命線的終點是新耶路撒冷，在那裏生命樹再次出現。在新耶路撒冷也看到生命水的河，這河流通全城。因此，新耶路撒冷這一座生命水的城，乃是生命樹的線終極的完成。知識線要結束於火湖，那是新耶路

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

撒冷鮮明的對比。城是一座生命水的城，湖是一個燒火着火的湖。

按照聖經的啓示，有兩道河從神的寶座流出來，一道是生命水的流，一道是火的流。生命水的流啓示在以西結四十七章和啓示錄二十二章。在以西結書，生命水是從神的殿發出；在啓示錄二十二章，生命水是從神的寶座流出。在但以理七章九至十節，我們看見另一道流，火河，從神的寶座發出。生命水是為着復甦與滋潤，而火河是為着審判。這火河在審判裏流過全宇宙。水河從神的寶座流出，要將一切積極的事物流進新耶路撒冷。火河從神的寶座發出，要將一切消極的事物掃進火湖。在聖經的開始有生命線和知識線這兩條線的開端，在聖經的末了有兩個結果，兩個完成——生命水的城以及燒着火的湖。

今天你在那裏？你要往那裏去？你在那一條線上？...我們這些蒙救贖的人必然是在對的線，就是生命的線上。然而我們的生活和工作，就是我們為神生活並工作的方式，卻可能在錯的線上。...聖經首先警告人遠離知識線，而留在或回到生命線。我們一次得救便永遠得救，我們的救恩是永遠穩妥的。然而聖經警告我們，關於我們為着主的日常行事為人和工作。在加拉太書，保羅警告我們要憑着靈而行（五16），並為着那靈撒種（六7~8）。...如果我們用金、銀、寶石建造召會，那工程就要存留到新耶路撒冷。...另一面，保羅也警告我們，木、草、禾稈只配被燒燬（林前三12~15）（創世記生命讀經，二二一至二二三頁）。

參讀：創世記生命讀經，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

創四 4 『亞伯也從他羊羣中頭生的，從羊的脂油拿供物獻上。耶和華看中了亞伯和他的供物。』

五 24 『以諾與神同行，神將他取去，他就不在世了。』

表面上，生命樹已經向人封閉了；實際上，歷代以來，藉着所應許的救贖，生命樹仍讓神的子民接觸、享受並經歷。現在我要把許多在生命線上正面的人物，非常簡單的指給你們看。...我們要從亞伯開始。

亞伯一生的特點是：他照神的方法接觸神（創四 4）。不要說，只要你接觸神，就甚麼都是對的。你是照誰的方法接觸神？是照你的方法呢，還是照神的方法？...我們該觀看亞伯的榜樣，放下自己的思想、意見和觀念來接觸神。『主阿，我照你的方法接觸你，我不憑着我的思想、觀念或知識接觸你。主阿，你是我的方法。』我們若這樣作，就要享受神作生命樹。亞伯的確享受了神作生命樹，他真的喫了這棵樹上的果子（創世記生命讀經，二二三至二二四頁）。

信息選讀

在亞伯被殺以後，生命線似乎中斷了；但塞特和以挪士卻被興起接續這條線。這兩代有一個顯着的特徵——他們開始呼求主的名（創四 26）。他們不但禱告，並且呼求主名。如果你讀希伯來文和希臘文，會看見『呼求』這辭的意思不僅是禱告，乃是大聲呼喊。...呼求主的名就是享受主，喫主作生命樹。

以諾一生的特點是與神同行（五 22、24）。聖經沒有告訴我們他為神工作，或為神作了大事，

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,

卻告訴我們，他與神同行。這是非常有意思的。要與一個人同行，你必須喜歡他。我若不喜歡你，絕不會與你同行。我先是喜歡你，接着是愛你，然後就不斷的與你同行。以諾與神同行的事實證明他愛神。他就是愛活在神面前。...他的被提乃是根據於與神同行三百年。以諾給我們絕佳的榜樣。

挪亞跟隨以諾的腳蹤，也與神同行（創六 9）。他與神同行的時間，實際上超過三百年。當挪亞與神同行時，神向他顯示一個異象，叫他看見神在那時代要作的事。挪亞接受了方舟的異象，這方舟救了墮落族類中的八個人。像挪亞一樣，我們不該照着我們的觀念行事。我們的所行、所作，都該照着我們與主同行時所得的異象。在我們每天與主的同行裏，我們會明白祂的心願、祂的心思和祂的旨意。這樣，我們就能照着神的心願，而不照着我們的想法工作事奉。挪亞是藉着與神同行而享受神。

亞伯拉罕被榮耀的神的顯現所傳輸。當亞伯拉罕在迦勒底的吾珥時，榮耀的神向他顯現並吸引他（徒七 2）。按照創世記的記載，神還曾幾次向亞伯拉罕顯現（十二 7，十七 1，十八 1）。亞伯拉罕憑自己並不是信心的大漢，他和我們一樣軟弱。但是榮耀的神一次又一次向他顯現，每一次都將祂神聖的成分傳輸注入到他裏面，使他能憑神的信活着。...亞伯拉罕是照着神的顯現而行走。

除了經歷神的顯現之外，亞伯拉罕也呼求主名（十二 7~8）。亞伯拉罕的兒子以撒，孫子雅各，也都呼求主名。因為這三代都是一樣，所以神被稱為亞伯拉罕、以撒和雅各的神。這就是說，神是那活在祂顯現中並呼求祂名之人的神。因為亞伯拉罕活在祂的顯現中，並呼求祂的名，他就享受神作生命樹（創世記生命讀經，二二五至二二九頁）。

參讀：因信而活，第八篇；生命樹，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

第六週·週六

晨興餽養

出三三 14 『耶和華說，我的同在必和你同去，我必使你得安息。』

約六 57 『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

神在火燒荊棘的異象中向摩西顯現，荊棘被火燒着卻沒有燒燬（出三 2、16）。摩西感到驚奇，轉過去看這荊棘。神似乎對摩西說，『摩西，你必須像這火燒的荊棘。不要憑你自己來燒，或憑你自己行動。你有一顆好心，但你行事的方法錯了。』...摩西學會停下自己的知識、自己的作法、自己的力量和自己的活動。摩西開始像他先祖所作的，活在主的同在和顯現中。他的行動不再出於他自己。從那時起，他就與神是一。為着帶領以色列人走他們的旅程，主對他說，『我的同在必和你同去，我必使你得安息。』他對神說，『你的同在若不和我們同去，就不要把我們從這裏領上去。』（三三 13~15）這表明摩西知道，為主工作需要主的同在。他是在神的同在中行動（創世記生命讀經，二三一至二三二頁）。

信息選讀

摩西帶以色列人出埃及之後，神呼召摩西到山頂上，在那裏停留四十天。他在山頂上時，完全被神的榮光所注入。從山上下來時，神的榮耀從他臉上照射出來（出三四 29）。在這山頂上，摩西經歷了對神作生命樹完滿的享受。生命樹雖然對於不信的人已經消失不見，對於像摩西這樣的人卻又顯出來了。摩西在榮耀的山上享受神作生命樹。

大衛是一個信靠神並仰望神的人（撒十七 37、

<< WEEK 6 — DAY 6 >>

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)。大衛一生的祕訣是渴慕一直住在神的殿中，瞻仰祂的榮美（詩二七4、8、14）。這就是說，他享受神的同在。此外，他享受神作肥甘和樂河的水（三六8~9）。大衛說，『在你那裏，有生命的源頭。』這證明甚至在古時，大衛就享受神的生命作生命樹，並作湧流在他裏面的江河。

但以理的禱告生活，是從聖別生活產生出來的。他在異教之地的巴比倫，過着聖別的生活。例如但以理拒絕喫王膳，這食物是先向偶像獻祭，然後纔給王和他人民食用的（但一8）。但以理拒絕了那些食物，卻大大的享受了神。他享受神作生命樹。

新約中第一位在生命線上的人，就是主耶穌。耶穌不但享受生命樹，祂就是那生命樹。祂自己說，祂從父而來，並因父活着（約六57）。祂不照着知識學問活着，祂的生活、行事為人和工作，都是照着在祂裏面作工的父（十四10）。

我們今天該作甚麼？我們甚麼都不該作，只要簡單的留在生命樹的線上，享受神作我們的生命和生命的供應。神會照顧一切。因着享受主作我們生命的供應，我們就有日常的生活、行事為人、工作以及召會的建造。這樣，我們所有的一切就會照着神的神聖成分，而不照着我們自己的觀念。...願主憐憫我們，使我們都繼續在生命線上。

林後三章六節...說，『那字句殺死人，那靈卻叫人活。』...死字句的聖經屬於知識樹，是殺死人的；而那靈屬於生命樹，是賜人生命的。所以我們有一個選擇。為這選擇讚美主！生命的選擇！在知識線之外，還有生命線。我們必須在知識與生命之間有一個選擇。我們必須在生命和死亡之間選擇一個（創世記生命讀經，二三二、二三五至二三七、二三九、二五九至二六〇頁）。

參讀：創世記生命讀經，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

第六週詩歌

經歷神 - 作生命

特 (英 1194)

D 大調

4/4

- 5 5 | 3 3 3 2 1 1 3 | 5 5 3 5
一 今日 信 徒 的 生 活 有 兩 條 線 可 循：
5 5 | 6 1 6 5 3 2 1 | 3 2 3 2
一 是 生 命 線，帶 來 基 督 無 量 福 分。
5 5 | 3 3 3 2 1 1 3 | 5 5 6
一 是 知 識 線，帶 來 死 亡 實 可 恨；
6 7 | 1 1 6 5 3 2 1 | 3 3 2 1
生 命，死 亡 - 你 選 哪 一 樣？應 當 謹 慎！
5 5 | 1 1 1 6 5 3 4 | 5 5 6 5
(副) 生 命 線 上 讓 我 們 住 留，永 不 稍 離；
5 5 | 1 1 1 6 5 3 1 | 3 2 3 2
知 識 道 理 叫 人 死，我 們 棄 絕 不 理。
5 5 | 3 3 3 2 1 1 3 | 5 5 6
主 名 甘 甜，當 時 刻 呼 求，享 實 際；
6 7 | 1 1 6 5 3 2 1 | 3 3 2 1 ||
主 的 同 在 是 我 們 生 活 惟 一 憑 倚。
- 二 主，我 們 願 像 亞 伯，時 刻 與 你 接 觸，
享 你 新 鮮 的 生 命，天 然 觀 念 不 顧；
如 以 挪 士，你 聖 名 呼 求，不 止 住；
又 像 以 諾，與 你 同 行 走，事 事 處 處。
- 三 保 守 我 們 如 亞 伯 拉 罕，信 而 順 服，
以 你 顯 現 為 秘 訣，享 受 你 的 注 入；
倣 法 以 撒、雅 各 和 摩 西 的 步 武 -
單 單 憑 靠 你 同 在，行 走 每 一 步 路。
- 四 大 衛 享 受 生 命 樹，在 生 命 中 作 王；
還 有 但 以 理 禱 告，將 神 權 柄 執 掌。
耶 穌 因 父 而 活 著，將 父 全 顯 彰；
我 們 是 祂 的 身 體，生 命 樹 當 盡 嘗。

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 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.

創世記結晶讀經（一）

第七篇

生命水的河

讀經：創二 10 ~ 14，出十七 6，詩七二 8，耶二 13，約四 14，啓二二 1

綱 目

週 一

壹 在聖經中，關於生命水河，神聖水流，獨一之流的觀念是非常要緊的一詩四六 4 上，約七 37 ~ 39，啓二二 1：

一 聖經啓示湧流的三一神—父作生命源，子作生命泉，靈作生命河—耶二 13，詩三六 9 上，約四 14，七 37 ~ 39。

二 聖經裏只有一道流，只有一道神聖的水流；歷經所有世代一直在湧流的神聖水流，是獨一無二的一創二 10 ~ 14，啓二二 1。

貳 『有一道河從伊甸流出來滋潤那園子，從那裏分爲四道』—創二 10：

一 這裏的河表徵生命水的河，沿着這河長着生命樹—啓二二 1 ~ 2。

二 河從伊甸流出來，表徵生命水的河從神流出

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*

來，指明神是給人喝的活水源頭——1 節，參約四 10，七 37。

三四這數字表徵受造之物——人（結一 5）；一道河分爲四道，表徵一道河從作爲源頭和中心的獨一之神（由一這數字所表徵）流出來，臨到各方的人。

週 二

參這生命水河，神聖水流的種子是撒在創世記二章十至十四節，此後聖經的各卷是這種子的生長，到啓示錄就有收成——詩四六 4 上，約七 37～39，啓七 17，二二 17 下：

一 基督是活的靈磐石，被神律法的權柄所擊打，好叫生命的水在復活裏能從祂流出來，並流進祂所救贖的人裏面給他們喝——出十七 6，約十九 34，林前十 4：

1 這活水乃是在復活裏生命的水，就是包羅萬有賜生命的靈作三一神的終極流出——十五 45 下：

a 復活表明擺在死裏又活過來的；復活也表明經過死所長出的生命——約十一 25，徒二 24，啓一 18。

b 因着生命的水是在復活裏，它是得勝的，且超越每一件消極的事物——弗一 19～22，二 5～6。

c 當我們在復活裏喝生命的水時，我們就成了在復活裏並屬於復活的人——林前十 4，林後一 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 我們需要在復活裏喝生命水，並湧流生命水—約七 37 ~ 39：

a 當我們與這被擊打的基督聯合為一，神聖生命作為活水就從我們裏面湧流出來—出十七 6，約七 38。

b 我們若在復活裏喝生命水並湧流生命水，就要成為『河』（表徵得勝者）；基督在祂爭戰的日子領頭爭戰到底時，要喝這河的水—詩一一〇 7。

3 在民數記二十章八節，神吩咐摩西『拿着杖』，並『吩咐磐石發出水來』：

a 『拿着杖』，就是在基督的死裏與祂聯合，並將基督的死應用在我們自己身上和我們的處境中。

b 『吩咐磐石』，就是向基督這被擊打的磐石直接說話，求祂基於那靈已經賜下的這個事實，將生命的靈賜給我們—約四 10。

二 美地豫表包羅萬有的基督，『那地有川，有泉，有源』—申八 7：

1 源是源頭，泉是源頭的流出，川（或河）是流。

2 美地裏的水是『從谷中和山上流出...來』—7 節下：

a 『從谷中和山上流出...來』，指明基督作為活水在不同的環境中流出來。

b 谷是十字架的經歷，基督死的經歷，而山是基督復活的經歷—林後一 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 詩篇七十二篇八節啓示，在祂的作王掌權裏，基督『要執掌權柄，...從大河直到地極』：

- 1 主的國度要藉着主作為河的湧流擴展到地極；祂要執掌權柄，作為大河湧流直到地極；那裏有水流，那裏就有祂的掌權—啓十一 15，珥三 18。
- 2 主耶穌要藉着那從耶路撒冷流出的河，恢復這地（結四七 1 ~ 12，珥三 18）；這河要以四個方向達到全地，如在創世記二章十至十四節。

四 神在祂經綸裏的心意，是要作活水的泉源，源頭，滿足祂的選民，作他們的享受—耶二 13：

- 1 神要我們接受祂作活水的泉源，我們生活惟一的源頭—羅十一 36。
- 2 神作活水泉源的目標，是要產生召會，作祂的擴增，好成為祂的豐滿，使祂得着彰顯；這是神在祂經綸裏的心願，喜悅—弗一 5、9、22 ~ 23：

- a 神需要對祂的選民作活水的泉源，因為祂有一個經綸，要為自己產生一個配偶，新婦—約三 29 上、30 上，四 14，啓十九 7 ~ 8。
- b 我們飲於神這活水的泉源，乃是為着召會作祂的擴增；我們的喝，乃是為着產生祂的擴大，祂的豐滿，作祂的彰顯—約四 14，三 29 上、30 上，林前十二 12 ~ 13。
- c 除了神作活水的泉源以外，沒有甚麼能解我們的乾渴並滿足我們；除了神分賜到我們裏面以外，也沒有甚麼能

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

使我們成爲祂的擴增，使祂得着彰顯—啓二二 1、17。

五 以西結四十七章一至十二節說到水從殿中流出的異象：

- 1 這裏的水表徵三一神作生命水從永遠裏流出來，解祂子民的乾渴—約四 14，啓二二 1、17。
- 2 水越深，我們就越放棄自己的努力，棄絕自己的方向，讓水流帶我們往前—結四七 3 ~ 5。

六 約翰福音描繪湧流的三一神—四 14：

- 1 三一神在神聖三一裏的湧流有三個階段：父是源，子是泉，靈是河。
- 2 這湧流的三一神乃是『湧入永遠的生命』；『湧入』說到目的地，就是新耶路撒冷作永遠生命的總和—啓二二 1。

週 六

- 3 父是源，子是泉，靈是河，湧流到我們裏面，並帶同我們歸入新耶路撒冷，而成爲新耶路撒冷—二一 10 ~ 11，二二 1。
- 4 父是源，子是泉，靈是河，都以新耶路撒冷爲永遠的目標。

七 啓示錄二十二章一節說到『一道生命水的河』：

- 1 這河就如創世記二章十至十四節，詩篇四十六篇四節上半，以西結四十七章五至九節的河所豫表的，是表徵在其流中生命的豐盛：
 - a 這是一道河，流徧聖城的四方，就像創世記二章十至十四節的一條河分爲四道。

His increase for His expression—Rev. 22:1, 17.

E. In Ezekiel 47:1-12 we have the vision of the water flowing out from the house:

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.

F. The Gospel of John portrays the flowing Triune God—4:14:

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.

DAY 6

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.

G. Revelation 22:1 speaks of “a river of water of life”:

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 這一道河連同它的豐富，在我們對神生命之靈各面的經歷中，成了許多道河，如約翰七章三十八節所指明的一羅八 2，十五 30，帖前一 6，帖後二 13，加五 22 ~ 23。

c 生命水象徵神在基督裏成爲那靈，將自己流進祂所救贖的人裏面，作他們的生命和生命的供應。

d 這是從裂開磐石流出的水所豫表的，也是從主被扎的肋旁流出的水所象徵的一出十七 6，約十九 34。

e 啓示錄二十二章一節的生命水成了一道河，從神和羔羊的寶座流出來，供應並浸透整個新耶路撒冷，因此這城充滿神聖的生命，得以在神生命的榮耀中彰顯祂—二一 23。

2 生命水的河『從神和羔羊的寶座』流出來—二二 1：

a 在永世裏，坐寶座的神乃是羔羊神—我們救贖的神，從祂的寶座有生命水的河流出來，作我們的供應和滿足。

b 這描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜到祂所救贖的人裏面，直到永遠。

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.

第七週·週一

晨興餽養

創二 10 『有一道河從伊甸流出來滋潤那園子，從那裏分為四道。』

詩四六 4 『有一道河，這河的支流，使神的城快樂；這城就是至高者支搭帳幕的聖處。』

隨着〔生命〕樹有一道河（創二 10）。樹既是生命的樹，河也必定與生命有關。在聖經的結尾，我們也看見一道生命河在湧流，一棵生命樹在生長（啓二二 1~2）。在聖經的開頭和結尾，我們都看見生命樹和湧流着活水的河。在聖經中，河的觀念也很重要。聖經在開頭和結尾提到人的時候，也提到河。人接受神作生命，享受神的肥甘，得着解渴、滋潤，得以生長並喜樂，都在於河（參詩三六 8~9，四六 4，六五 9，出十七 1~7，珥三 18，亞十四 8，約四 14，七 37~38，啓二二 1~2）（創世記生命讀經，一七六頁）。

信息選讀

我們必須看見，三一神藉着父、子、靈流到我們裏面。當我們喝這水，這水就在我們裏面成為源。我們都該說，『我裏面有這源！』這源顯出來就是泉，並且這泉湧流出來成為河。...這就是神聖三一的神聖說話、神聖擴展和神聖分賜。父是源，子是泉，靈是河，湧流到我們裏面（約翰福音結晶讀經，一七四頁）。

神聖生命的流從五旬節那天開始，歷經所有世代，一直湧流到今天，只有一道水流。無論水流往那裏去，無論往那裏湧流，都沒有許多水流，只有一道水流。你讀使徒行傳這卷書，就看見只有一道水流。這水流從耶路撒冷開始，流向安提阿，又從安提阿轉向亞西亞，並在那裏湧流（神聖的水流，一三頁）。

<< WEEK 7 — DAY 1 >>

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)

生命樹和湧流的河指明：每當我們將基督當作食物接受進來，這食物就要分賜神聖的生命，也就是滋潤並湧流的生命。在啓示錄二十二章一至二節，我們看見這道生命河，兩旁長着生命樹，是從神的寶座流出來的。這幅圖畫進一步證明，生命樹和生命河代表生命真實的經歷。每當我們接受在基督裏的神作我們的生命，就有這道河在我們裏面湧流，滋潤我們，並在我們裏面作許多的工作。

這道河是用來滋潤園子的，好使園子長出生命的東西。它必定也解人的乾渴，使人存活。這些都說出，這道河能使生命湧流。為着人的肉身生命，我們必須喝足穀的水，以維持血液的循環。我們肉身生命的流是靠水。照樣，一天過一天，我們必須喝生命的水，以維持在我們裏面神聖生命的流，這使我們有神聖生命之屬靈的循環。

這道河從伊甸流出來，意思就是說，從神流出來。在二十二章，生命水的河從神的寶座流出來。這河也是流自神自己的流。神這生命乃是活水的源頭，流到我們裏面供我們享受。

這河只有一道。你有兩道河麼？雖然一地的信徒數目或許有一千，但仍然只有一道河，因為大家都來自相同的源頭——創造者神。因為源頭是一，河道也必須是一。

這道河分開變為四道（創二 10~14）。這是甚麼意思？這是說，這道河從作為源頭和中心的神流出來，臨到各方的人。在聖經中，一是創造者神的數字，因為祂是獨一的。四這數字表徵受造的人。因為人居住在四方的每一方，所以這道河從神向每一方流出，流到他們那裏（創世記生命讀經，一七七至一七八頁）。

參讀：創世記生命讀經，第十一篇；神聖的水流。

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裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。』

林前十 4 『也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

創世記裏的每一樣事物都是種子。種子的生長是在新約，而收割是在啓示錄。...湧流之江河的種子是撒在創世記二章，此後聖經的各卷是這種子的生長，到啓示錄就有收成了。我們需要整本聖經來明白創世記二章這一幅圖畫的真正意義。神在祂的兒子耶穌基督裏，在食物的形態裏，對我們是生命。如果我們將祂喫進來，我們不只得着滿足，而且這生命在我們裏面還要成為滋潤的江河。這河要在我們裏面成為急流，重生我們，變化我們，使我們馨香，並多結果子。藉這湧流，我們要變成金子、珍珠和寶石，為着建造神的居所，就是新耶路撒冷。...這是神達成祂永遠目的的路（創世記生命讀經，一八一至一八二頁）。

信息選讀

保羅在林前十章四節繼續說，『也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』基督這靈磐石隨着信徒，為要給他們靈水。四節的靈水是指流自裂開磐石的活水（出十七 6），豫表那流自釘死十架而復活之基督的靈，作我們包羅萬有的水（約七 37~39，林前十二 13）。基督在祂的釘死裏，作為活的靈磐石被神律法的權柄擊打，好叫生命的水在復活裏能從祂流出來，並流進祂所救贖的人裏面給他們喝。從被擊打的磐石所流出來的生命水，象徵那靈（約七 37~39）。我們都該喝一樣的靈水，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

該喝這包羅萬有之靈以外的任何東西。

為着神的選民被擊打、裂開、流出活水的磐石，乃是物質的磐石；但使徒稱之為靈磐石，因它豫表那被神擊打、裂開，流出生命的水（十九34），以解信徒乾渴的基督。因此使徒說，那磐石就是基督〔林前十4〕。它既是表徵基督的靈磐石，就能隨着以色列人。這指明作真磐石的基督，乃是隨着祂的信徒（新約總論第十冊，一七〇至一七一頁）。

這磐石實在是我們的一切。藉着成為肉體，基督來到地上作磐石。在所命定之地—加略，祂被釘十字架，受了神的律法及其權能和權柄所擊打。祂的肋旁被裂開，並且流出活水來。這活水就是那靈，是三一神的終極流出。...這水解我們的乾渴，完全滿足我們。

這水是奧祕的，在於它是從磐石流出來的，而這磐石隨着百姓經過曠野的行程。當然，這樣的磐石不可能是天然的或是物質的。一塊實在的、物質的磐石如何能隨着百姓一同旅行？保羅說磐石隨着百姓，這事實指明這是活的磐石。因此，這磐石是屬靈且奧祕的。當我們來看在復活裏生命的水，我們必須對被擊打磐石所流出之水屬靈和奧祕的方面留下印象。

從磐石流出的水乃是在復活裏生命的水。復活是指一個東西擺在死裏又活過來；也是指經過死所長出的生命。

生命的水是在復活裏，所以是得勝且勝利的。這水超越每一件消極的事物。當我們喝這水時，我們就成了在復活裏並屬於復活的人（出埃及記生命讀經，五四六至五四七、五六二至五六三、五六六頁）。

參讀：出埃及記生命讀經，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，和你的哥哥亞倫招聚會眾，在他們眼前吩咐磐石發出水來；這樣，你就為他們使水從磐石中流出來，給會眾和他們的牲畜喝。』

詩一一〇 7 『祂要喝路旁的河水；因此祂必抬起頭來。』

按道理說，要湧流生命水，我們必須先解除乾渴（約四 14）。這意思是說，我們若沒有被活水充滿，我們就不可能有湧流。湧流來自滿溢，而滿溢來自乾渴得以解除。然而，從經歷的觀點來看，我們用不着等到乾渴解除了纔湧流。既然我們已經開始喝主，以解除我們的乾渴，我們就需要注意湧流（出埃及記生命讀經，六〇〇至六〇一頁）。

信息選讀

我們若要湧流生命水，我們也需要與被擊打的基督聯合為一（出十七 6，約七 38）。被擊打的磐石表徵成為肉體的基督被釘十字架。...基督在十字架上被神所擊打。我們需要與這位被擊打者聯合為一。這意思是說，我們的屬人生命，我們的天然生命，必須受擊打，好使活水能流出來。然而，我們不需要擊打自己。我們只要與被擊打的基督是一，與祂聯合為一，就會經歷天然的生命被釘死。然後基督的神聖生命如何藉着祂屬人的生命被擊打而作為活水流出來，我們也要照樣經歷藉着天然生命被擊打而流出生命水來。只有當我們天然的生命被擊打，神聖的生命纔會從我們裏面流出來（出埃及記生命讀經，六〇八頁）。

〔詩篇一百一十篇七節裏的〕河表徵得勝者。當基督領頭爭戰到底時，祂需要水喝，這水就是

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.

得勝者（聖經恢復本·詩一一〇 7 註 1）。

基督既已被釘十字架，那靈也既已賜下，基督就不需要再被釘了，就是不需要再次擊打磐石，使活水流出。在神的經綸裏，基督只該釘死一次（來七 27，九 26~28 上）。我們要從釘十字架的基督接受活水，只需要『拿着杖』，並『吩咐磐石』〔民二十 8〕。拿着杖就是在基督的死裏與祂聯合，並將基督的死應用在我們自己身上和我們的處境中。吩咐磐石，就是向基督這被擊打的磐石直接說話，求祂基於那靈已經賜下的這個事實，將生命的靈賜給我們（參約四 10）。我們若將基督的死應用在自己身上，並在信心裏求基督賜給我們那靈，就必得着活的靈，作為生命全備的供應（腓一 19）（民二十 8 註 1）。

〔神〕要領〔以色列人〕進入美地，那地有川，有泉，有源，從谷中和山上流出水來。...〔申命記八章七至九節〕所提美地的頭一方面是其中的水。論到這水，先是有源，就是源頭；然後有泉和川，就是流出。美地裏的水是『從谷中和山上』流出來的。這指明基督要在不同的環境中流出來。我們的光景有高有低，但不管在高或在低，基督都可以流出來（申命記生命讀經·七一至七二頁）。

所有的谷都是十字架的經歷，基督死的經歷，而所有的山都是主復活的經歷。谷是十字架，山是復活。我們必須常有難處，常有谷；但也常在山上，常在復活的經歷裏。每一次有谷，必定有山。每一次你經歷十字架的死，你必定經歷復活。活水是從這一切經歷中流出來的（包羅萬有的基督，四五頁）。

參讀：出埃及記生命讀經，第四十三至四十五篇；包羅萬有的基督，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

詩七二 8 『祂要執掌權柄，從這海直到那海，從大河直到地極。』

羅十一 36 『因為萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

〔詩篇七十二篇八節的〕河與四十六篇四節所提的河一樣：『有一道河，這河的支流，使神的城快樂。』這的確很有意義。四節的河表徵三一神的流出，指明主的國度和王權，藉着三一神的湧流擴展到地極。祂的掌權是藉祂自己作滋潤的水，祂是藉滋潤執掌權柄。...雨就是河，滋潤就是湧流。主要恢復全地，不是藉察驗，不是藉審判，不是藉擊打，乃是藉滋潤！毫無疑問，主耶穌要回來，在地上施行祂公義的審判。但那不過是祂回來的一方面，另一方面是祂要回來，像雨水滋潤地（李常受文集一九六九年第三冊，一四五頁）。

信息選讀

今天全地就像乾旱不毛的曠野。從這種乾旱和乾涸之中，生發出許多邪惡、罪惡的事。人是罪惡的，因為他們失望且不滿足。...〔主回來〕主要的特點是，祂必降臨，如甘霖澆灌乾旱、乾渴的大地〔詩七二 6〕。祂要憐憫這地，因此，祂的掌權不是藉審判和擊打，乃是藉滋潤。這樣一位基督要執掌權柄，從這海直到那海，作為大河湧流直到地極〔8〕。那裏有水流，那裏就有主耶穌的掌權。在那日，雨要臨到所有的人—黑種人和白種人，黃種人和紅種人。他們要在基督的掌權下歡樂。當基督回來時，那是何等的滋潤、滿足、平安、穩妥！

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!

當我是個青年的基督徒時，我聽過許多關於基督再來的教訓。這些教訓都說基督是審判者。我受到教導說，祂要在怒中擊打並摧毀人。我從沒有聽過一篇信息說，主耶穌要滿帶恩典回來，如甘霖澆灌不毛之地，並使憂鬱虛空的人滿足。但從詩篇中，我有把握說，在某種意義上，祂要回來審判，但甚至在祂審判時，地也要得着滋潤。那裏會有河。祂來據有地，不但是藉着運用能力，也是藉着三一神的湧流。祂要藉着那河，就是那從耶路撒冷流出的河，取得這地。在那日，耶路撒冷要成為地的中心，在耶路撒冷的中心有殿，有河從殿中流出。我信這河要以四個方向達到全地，如在創世記二章。祂要執掌權柄，從大河直到地極——不僅是藉着能力，也是藉着滋潤。讚美主！（李常受文集一九六九年第三冊，一四五至一四六頁）

耶利米二章十三節說，『我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』在神的經綸裏，祂的心意是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受。這享受的目標，是要產生召會作神的擴增，神的擴大，好成為神的豐滿來彰顯祂。這是神在祂經綸裏的心意，喜悅（弗一5、9）。這思想的完滿發展是在新約裏，但其種子是在耶利米二章十三節。

神要我們為着我們的生活，接受祂作活水的泉源。這就是說，祂要我們接受祂作我們全人的源頭、泉源。我們如何能接受祂作我們的源頭？接受神作活水的泉源，惟一的路就是天天飲於祂。藉着喝，我們將流自神這泉源的活水接受到我們裏面（耶利米書生命讀經，二一、三一、二頁）。

參讀：詩篇中所啓示並豫表的基督與召會，第十一章；聖經中關於生命的重要啓示，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 『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

結四七 5 『祂又量了一千肘，水便成了河，使我不能淌過；因為水勢漲起，成為不可淌的河。』

神需要對祂的選民作活水的泉源，因為祂有一個經綸，要為自己產生一個配偶，新婦。神經綸的目的是神不再獨居，乃要得着一個妻子，作祂的擴增，祂的擴大，好與祂這丈夫相配。這是約翰三章三十節裏『擴增』一辭的意義。在這節裏，施浸者約翰提到基督說，『祂必擴增。』在二十九節約翰說過，『娶新婦的，就是新郎。』三十節的擴增，就是二十九節的新婦。新郎是基督，新婦是祂的擴增，祂的擴大。正如夏娃是亞當的擴增，是用亞當的肋骨建造的，照樣，神的選民是新婦，是基督這新郎的擴增（耶利米書生命讀經，三二至三三頁）。

信息選讀

我們飲於神這活水，乃是為着召會作祂的擴增；我們喝神，乃是為着產生祂的擴大，祂的豐滿，作祂的彰顯。

〔在耶利米二章十三節，〕神有負擔，叫以色列人喝祂，好成為祂的擴增，作祂的豐滿，使他們彰顯祂。以色列人應該喝神這活水的泉源，但他們反而作了兩件惡事。第一件惡事是離棄神；第二件惡事是鑿出池子作另一個源頭。然而，那些池子是破裂不能存水的。這指明除了神這活水

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，沒有甚麼能解我們的乾渴，沒有甚麼能滿足我們。除了神自己分賜到我們裏面作活水以外，沒有甚麼能使我們成為祂的擴增，作祂的彰顯（耶利米書生命讀經，二二至二三頁）。

〔以西結四十七章一節〕的水表徵三一神作生命水從永遠裏流出來，解祂子民的乾渴（創二 10，出十七 6，林前十 4，詩三六 8 下，四六 4，亞十四 8，約四 14，七 37~39，啓二二 1、17）。使河從殿中流出的因素是：1. 殿的建造與完成；2. 百姓照着殿的樣式、法則和定例生活（結四三 10~11）；3. 祭司的事奉（四四）；以及 4. 各樣祭物的獻上（四五~四六）。這些因素越多出現在召會中，神的水流就越多流出（聖經恢復本，結四七 1 註 1）。

水越深，越難行走。這指明我們裏面恩典的流越深，我們就越放棄自己的努力，棄絕自己的方向，讓水流帶我們往前（結四七 5 註 1）。

〔約翰福音〕描繪一位湧流的三一神。三一神在神聖的三一裏湧流，有三個階段。四章十四節下半較好的繙譯該是這樣：『我所賜的水，要在他裏面成為水源，湧上來〔成為水泉〕，直湧入永遠的生命。』當水源湧上來成為水泉，那就是水源顯出來；然後就有河湧流。父是源，子是泉，靈是河。

這湧流的三一神是『直湧入永遠的生命』。譯為『直湧入』的介詞，在原文裏含意很豐富。這辭在此說到目的地；永遠的生命乃是湧流之三一神的目的地。水源在我們裏面，作為水泉湧上來，而成為河，直湧入目的地，這目的地就是永遠的生命。新耶路撒冷是神聖、永遠生命的總和，這永遠的生命至終乃是新耶路撒冷。因此，『直湧入永遠的生命』，意思就是『直湧成為新耶路撒冷』。我們必須有東西湧流成為那神聖的新耶路撒冷，好使我們能達到那裏（約翰福音結晶讀經，一七一頁）。

參讀：耶利米書生命讀經，第四篇；約翰福音結晶讀經，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

約四 14 『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。』

啓二二 1 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

當〔三一神〕湧流到我們裏面，祂就帶着我們一同湧流。祂要把我們湧流入新耶路撒冷裏，而成為新耶路撒冷。『入』這個介詞，也有『成為』的意思。湧入新耶路撒冷，意思就是成為新耶路撒冷。如果我們不成為新耶路撒冷，我們就絕不可能在新耶路撒冷裏。我們必須是新耶路撒冷，然後我們纔能在新耶路撒冷裏（約翰福音結晶讀經，一七四至一七五頁）。

信息選讀

得着永遠的生命，意思就是聯於、有分於新耶路撒冷。...經過種種過程之三一神，成肉體、死、復活之萬有主，終極完成、內住之生命靈，都以新耶路撒冷為目標。當我寫這段話時，我知道少有人會明白我為甚麼把它用在約翰福音結晶讀經上，但這的確是我讀約翰福音的結論。...這卷福音書，特別是一至四章，乃是記載湧流之神的三個階段—父是源，子是泉，靈是湧流的河。不僅如此，三者都以新耶路撒冷為永遠的目標。表面上，約翰福音沒有提到新耶路撒冷。然而，新耶路撒冷乃是見於四章十四節永遠的生命。這裏『永遠的生命』乃是神聖生命的總和。一個人就是屬人生命的總和；我們每一個人都是屬人生命的總和。但在全宇宙中，神聖的生命只有一個總和，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.

『湧入永遠的生命』，意思不僅是進入那是永遠生命的新耶路撒冷，更是成為那是永遠生命的新耶路撒冷。要來的新耶路撒冷將是你和我；我們就是新耶路撒冷。新耶路撒冷現今還在完成的工作中，這完成的工作就是神聖生命的湧流。這是非常深邃的（對同工長老們以及愛主尋求主者愛心的話，二一至二二頁）。

神是藉着從寶座流出來的河將祂自己分賜到我們裏面。按照啓示錄二十二章一節，這河稱為『生命水的河』。這河就如創世記二章十至十四節，詩篇四十六篇四節，以西結四十七章五至九節的河所豫表的，是表徵在其流中生命的豐盛。這是一道河，流徧聖城的四方，就像創世記二章十至十四節的一條河分為四道。這一道河連同它的豐富，在我們對神生命之靈各面的豐富所有不同的經歷中，成了許多道河，如約翰七章三十八節所指明的。

生命水象徵神在基督裏成為那靈，將自己流進祂所救贖的人裏面，作他們的生命和生命的供應。這是從裂開磐石流出的水（出十七 6，民二十 11）所豫表的，也是從主耶穌被扎的肋旁流出的水（約十九 34）所象徵的。這裏的生命水成了一道河，從神和羔羊的寶座流出來，供應並浸透整個新耶路撒冷，所以這城充滿神聖的生命，在神生命的榮耀中彰顯祂。

〔啓示錄二十二章一節裏〕『神和羔羊的寶座』，一個寶座既為着神，也為着羔羊，表徵神和羔羊乃是一——祂是羔羊神，是救贖的神，是那救贖者。在永世裏，坐寶座的神乃是我們救贖的神，從祂的寶座有生命水的河流出來，作我們的供應和滿足。這描述三一神——神、羔羊和生命水所象徵的那靈——如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜給祂所救贖的人，直到永遠（啓示錄生命讀經，八六一、八五八頁）。

參讀：啓示錄生命讀經，第六十五篇；新耶路撒冷的解釋應用於尋求的信徒，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

我神乃是澎湃水流

(英1198)

C 大調

4/4

$\dot{1}$ | $\dot{1}$ $\dot{1}$ $\dot{5}$ $\dot{6}$ $\dot{7}$ | $\dot{1}$ $\dot{7}$ $\dot{6}$ $\dot{5}$ $\dot{1}$ | $\dot{7}$ $\dot{6}$ $\dot{5}$ $\dot{6}$ | $\dot{4}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ |
 一 我 神 乃 是 澎 湃 水 流, 歷 世 歷 代 湧 流 不 休;
 $\dot{1}$ | $\dot{1}$ $\dot{1}$ $\dot{5}$ $\dot{6}$ $\dot{7}$ | $\dot{1}$ $\dot{7}$ $\dot{6}$ $\dot{5}$ $\dot{1}$ | $\dot{7}$ $\dot{6}$ $\dot{5}$ $\dot{6}$ | $\dot{4}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ |
 種 種 過 程 祂 已 盡 歷, 爲 要 流 進 卑 微 人 裏。
 $\dot{1}$ | $\dot{5}$ $\dot{6}$ $\dot{5}$ $\sharp 4$ | $\dot{5}$ -- $\dot{1}$ | $\dot{5}$ $\dot{5}$ $\dot{6}$ $\dot{7}$ | $\dot{1}$ -- $\dot{7}$ | $\dot{1}$ $\dot{7}$ $\dot{6}$ $\dot{6}$ |
 獨 一 不 變 活 神, 爲 要 作 人 永 分, 祂 竟 親 臨 人
 $\dot{5}$ -- $\dot{6}$ | $\dot{6}$ $\dot{5}$ $\dot{6}$ $\dot{4}$ | $\dot{3}$ -- $\dot{1}$ | $\dot{7}$ $\dot{6}$ $\dot{5}$ $\dot{6}$ | $\dot{4}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ ||
 間, 歷 經 多 方 變 遷, 現 今 湧 流 我 們 裏 面!

二 在那起初樂園之中, 神已流出, 滿帶豐盛;
 祂是水河, 又是果樹, 分賜生命, 作人永福。
 這河湧流不息, 直至永世無已;
 神在羔羊裏流, 樹果供應豐厚,
 神聖分賜無盡、悠久!

三 看哪, 那人耶穌基督, 是神流出, 與人同處;
 爲人捨命, 成功救贖, 爲將神聖生命釋出。
 撒但詭計多端, 要將水流阻斷;
 豈知祂釘十架, 兵丁扎祂肋下,
 不過引出血、水無價!

四 哦, 血與水從祂而出, 救恩泉源湧流不住;
 寶血洗罪永遠有能, 生命之水使人重生。
 如今那靈流通一 是神流入人中;
 仇敵伎倆依舊, 不過助長水流,
 我神湧流無止、無休!

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.

二〇一三年夏季訓練

創世記結晶讀經（一）

第八篇

夏娃作亞當配偶的豫表

讀經：創二 18 ~ 25，約十九 34，弗五 25 ~ 27、32

綱 目

週 一

壹 整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成爲婚配—創二 21 ~ 24，歌一 2 ~ 4，賽五四 5，六二 5，耶二 2，三 1、14，三一 32，結十六 8，二三 5，何二 7、19，太九 15，約三 29，林後十一 2，弗五 25 ~ 32，啓十九 7，二一 2、9 ~ 10，二二 17：

- 一 當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣—創二 21 ~ 22。
- 二 乃是這個生命使我們與神成爲一，祂也與我們成爲一。
- 三 神和祂的子民要成爲一，二者之間就必須有相互的愛—約十四 21、23，出二十 6。
- 四 聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛—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 當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成爲一，作祂的配偶，在生命、性情和彰顯上，與祂一樣——詩一一九 140、15 ~ 16，弗五 25 ~ 27。

週 二

貳 在創世記二章，我們藉着亞當與夏娃的豫表，看見了基督與召會的照片：

一 亞當豫表神在基督裏是真正、宇宙的丈夫，正爲祂自己尋找妻子——羅五 14，參賽五四 5，約三 29，林後十一 2，弗五 31 ~ 32，啓二一 9。

二 『耶和華神說，那人獨居不好，我要爲他造一個幫助者作他的配偶』——創二 18：

- 1 亞當需要妻子，豫表並描繪神在祂的經綸裏，需要得着妻子作祂的配偶，祂的補滿（直譯，與祂配對者）。
- 2 雖然神，基督，是絕對而永遠的完全，但沒有召會作祂的妻子，祂就不完整。
- 3 神渴望要得着豫表基督的亞當，和豫表召會的夏娃；祂的目的是要『使他們管理』（一 26）；就是要得着一個得勝的基督，加上一個得勝的召會，一個勝過魔鬼工作的基督，加上一個推翻魔鬼工作的召會；神乃是要基督與召會掌權——羅五 17，十六 20，弗一 22 ~ 23。

週 三

參 我們需要看見，神要爲自己產生配偶，就作了些甚麼：

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 神用土造了野地各樣的走獸，和空中各樣的飛鳥，並將這一切帶到亞當面前，『那人便給一切的牲畜、空中的飛鳥和野地各樣的走獸都起了名，只是亞當沒有找到一個幫助者作他的配偶』—創二 19 ~ 20：

- 1 妻子在生命、性情和彰顯上，必須與丈夫一樣一式。
- 2 在牲畜、飛鳥和走獸中，亞當找不着他自己的配偶，就是能與他相配的。

二 神要為自己產生一個配偶，就首先成為人，由神創造亞當所豫表—約一 14，羅五 14。

三 『耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來』—創二 21：

- 1 亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶—弗五 25 ~ 27。

週 四

- 2 在聖經裏，睡通常是指死—林前十五 18，帖前四 13 ~ 16，約十一 11 ~ 14。
- 3 基督的死是釋放生命、分賜生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麥子落在地裏死了，長起結出許多子粒（十二 24），好作成餅所表徵，這餅就是祂的身體—召會（林前十 17）。
- 4 藉着基督的死，祂裏面神聖的生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會。

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 藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。

四 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前』—創二 22：

1 從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命（來七 16，約十九 32 ~ 33、36，出十二 46，詩三四 20），從祂被扎的肋旁流出來（約十九 34），好將生命分賜給祂的信徒，以產生並建造召會作祂的配偶：

週 五

a 從基督肋旁流出血和水，但從亞當肋旁出來的只有肋骨，沒有血。

b 在亞當的時候還沒有罪，所以不需要藉血而有的救贖。

c 然而當基督在十字架上『睡』了時，已經有了罪的問題；因此，從基督肋旁流出的血，乃是為着我們法理的救贖。

d 在血之後有水流出來，就是神湧流的生命，為着我們生機的拯救（出十七 6，林前十 4，民二十 8）；這神聖、湧流、非受造的生命，是由亞當肋旁取出的肋骨所豫表的（羅五 10）。

2 創世記二章二十二節不說夏娃是創造的，乃說她是建造的；用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活

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—

裏分賜到祂信徒裏面的一約十二 24，彼前一 3。

3 召會作為真夏娃，乃是基督在祂所有信徒裏的總和；召會是基督的複製；在召會裏，除了基督的元素以外，不該有別的元素—創五 2。

4 惟有那出於基督同祂復活生命的，才能作祂的補滿和配偶，就是基督的身體—林前十二 12，弗五 28 ~ 30：

a 我們必須脫去一切天然的生命，直到活的基督從我們靈裏彰顯出來；然後我們才有召會的實際—西三 10 ~ 11。

b 凡所活出的，若不是基督，就不是召會；『現在活着的，不再是我，乃是基督在我裏面活着』（加二 20）；『在我，活着就是基督』（腓一 21）—這才是召會！

c 只有出於基督的才能得到基督認可，只有出於基督的才能歸給祂，與祂相配。

5 在聖經末了有一座城，新耶路撒冷，就是終極並永遠的女人，團體的新婦，羔羊的妻子（啓二一 9，二二 17），用三樣寶貴的材料所建造（二一 18 ~ 21），應驗創世記二章所顯示的豫表，直到永遠；因此，在豫表上，二章十一至十二節所題一切寶貴的材料，都是為着建造這女人。

6 夏娃自亞當取出，又被帶回亞當，與他成爲一體（二 24）；照樣，從基督所產生的召會，也要歸回基督（弗五 27，啓十九 7），與祂成爲一靈（林前六 17）；基督與召會是一靈，如同丈夫與妻子成爲一體所豫表的，這是極大的奧祕（弗五 28 ~ 32）。

五 『那人說，這一次這是我骨中的骨，肉中的肉，可以稱這爲女人，因爲這是從男人身上取出來的。因此，人要離開父母，與妻子聯

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，二人成爲一體』—創二 23 ~ 24：

- 1 在希伯來文裏，『男人』是 Ish，伊施；『女人』是 Ishshah，伊施沙。

週 六

- 2 召會是出於基督的純產物；召會是『基督的』，『復活的』，屬天的。
- 3 只有那由基督重生，憑基督活着的召會，才能與基督相配，並作祂的補滿。
- 4 當基督看到這個，祂必定會說，『這一次這是我骨中的骨，肉中的肉』—參 23 節，弗五 30。
- 5 正如夏娃是亞當的擴增，召會作爲新婦，乃是作爲新郎之基督的擴增—約三 29 ~ 30。
- 6 亞當和夏娃成爲一體，一個完整的單位，乃是神與人聯結爲一的表號；要來的新耶路撒冷，將是神與人永遠的聯結，是宇宙對偶，作神性和人性所組成的完整單位。

六 亞當和夏娃成爲一，過着夫妻在一起的婚姻生活（創二 24 ~ 25）；這描繪在新耶路撒冷裏，經過過程並終極完成之救贖的三一神，乃是宇宙丈夫，要與祂所救贖、重生、變化並榮化作妻子的人，過婚姻生活，直到永遠（啓二二 17 上）：

- 1 聖經整體的啓示，乃是給我們看見一對宇宙夫婦愛的故事。

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 那創造宇宙和萬有的主宰，就是經過成爲肉體、歷盡人生、釘死十字、從死復活、升上高天種種過程的父、子、靈三一神，終極成爲那賜生命之靈者，與經過創造、救贖、重生、變化、得榮的靈、魂、體三部分人，終極構成彰顯神之召會者，成爲婚配。
- 3 他們要在那無盡的永世裏，以那神聖、永遠、榮耀無比的生命，過那神人調爲一靈，卓越絕頂、福樂盈溢的生活。

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.

第八週·週一

晨興餽養

出二十 6 『愛我、守我誠命的，我必向他們施慈愛，直到千代。』

弗五 25~27 『...基督愛召會，為召會捨了自己，...祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

〔出埃及二十章六節〕裏提到愛，指明神將祂的律法賜給祂選民的目的，是要他們成為愛祂的人（申六 5，太二二 35~38，可十二 28~30）。神領祂的百姓出埃及，又將祂的律法賜給他們，乃是追求祂的百姓，向他們求婚，尋求得着他們的情愛。耶利米二章二節，三十一章三十二節，和以西結十六章八節指明，在神的山上藉頒賜律法（出二四 7~8，三四 27~28）所立的約，乃是婚約，在這約中神將以色列人許配給祂自己（參林後十一 2）。十條誠命，尤其是頭五條，是神和祂百姓訂婚的條件。律法最高的功用是將神的選民帶到與祂成為一，如同妻子與丈夫成為一（參創二 24，啓二二 17）。神和祂的子民要成為一，二者之間就必須有相互的愛（約十四 21、23）。聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛（耶二 2，三一 3）。當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成為一，作祂的配偶，在生命、性情和彰顯上，與祂一樣（創二 18~25 與註）（聖經恢復本，出二十 6 註 1）。

信息選讀

整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成為婚配（創二 21~24，歌一 2~4，

<< WEEK 8 — DAY 1 >>

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.

賽五四 5，六二 5，耶二 2，三 1、14，三一 32，結十六 8，二三 5，何二 7、19，太九 15，約三 29，林後十一 2，弗五 25~32，啓十九 7，二一 2、9~10，二二 17)。當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣（創二 21~22）。乃是這個生命使我們與神成為一，祂也與我們成為一。我們不是藉着運用心思和意志來遵守律法（參羅七 18~25），乃是藉着愛這位作我們丈夫的主，因而有分於祂的生命和性情，與祂成為一，作祂的擴大和彰顯（聖經恢復本，出二十 6 註 1）。

在已過，基督乃是救贖主，為召會捨了自己（弗五 25），為着救贖並分賜生命（約十九 34）；現今，祂是賜生命的靈，正藉着聖別、浸透、變化、長大和建造，聖化召會；將來，祂是新郎，要將召會獻給自己作配偶，好得着滿足。所以基督對召會的愛是為着聖別並聖化召會，祂的聖別並聖化是為着將召會獻給自己。

召會...就是新婦...。這一面啓示：召會出自基督，如同夏娃出自亞當（創二 21~22）；召會與基督有同一的生命和性情，並作祂的配偶，與祂成為一，如同夏娃與亞當成為一體（24）（弗五 27 註 1，註 3）。

就人來說，創世記二章的末了是很容易明白的，因為這裏說到婚姻的故事。亞當已經創造出來了，但他還沒有妻子，所以神給他豫備一個妻子。...我們若讀完整本聖經，就會領會創世記二章的婚姻...是個譬喻。...以後在舊約裏，神告訴祂的百姓說，『因為造你的，是你的丈夫。』（賽五四 5）人的創造者是人的丈夫，這就是說，在宇宙中獨一的男人乃是神自己。神所造的男人實際上不是男人，乃是女人。...首先，神是造我的神；其次，祂成了我的救贖主；現在，祂是我的丈夫（創世記生命讀經，二六一至二六二頁）。

參讀：創世記生命讀經，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

創二 18 『耶和華神說，那人獨居不好，我要為他造一個幫助者作他的配偶。』

22 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

亞當在〔創世記二章十八節〕豫表神在基督裏是真正、宇宙的丈夫，正為祂自己尋找妻子（羅五 14，參賽五四 5，約三 29，林後十一 2，弗五 31~32，啓十九 7，二一 9）。亞當需要妻子，豫表並描繪神在祂的經綸裏，需要得着妻子作祂的補滿（聖經恢復本，創二 18 註 1）。

信息選讀

在創造的時候，人有兩個，一個是亞當，...還有一個女人，就是夏娃。在創世記二章，神仔細的提起創造女人的事。到以弗所五章，就說夏娃是指着召會說的。由此可見神永遠的旨意，一部分是藉着基督成功的，另一部分是藉着召會成功的。所以，要明白召會在地上如何成功神的旨意，就得從夏娃身上學功課。...我們在這裏所注意的，不是基督的工作，乃是召會在這個工作裏，當站在甚麼地位上。

我們讀創世記二章十八至二十四節，再讀以弗所五章二十二至三十二節。在創世記二章裏有一個女人，在以弗所五章裏也有一個女人。第一個女人是豫表—夏娃豫表召會。第二個女人就是第一個女人。第一個女人是神在創世以前就定規的，是在墮落之前就顯出來的。第二個女人也是在創世以前就定規的，卻是在墮落之後纔顯出來的。雖然一個是顯在墮落之前，一個是顯在墮落之後，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.

光中看來，並沒有分別。召會就是創世記二章裏的夏娃。神造亞當豫表基督，神又造夏娃豫表召會。神的目的不只需要基督來成功，並且也需要召會來成功。...神造召會的目的，就是要她作基督的伴侶〔18〕。基督自己不過是一半，基督還有另外一半，就是召會。神說，『那人獨居不好』，從神的眼光看來，光有基督還不好。創世記二章十八至二十四節是追述第六天的事。神在第六天造亞當，造好以後，好像神在那裏想一想，說，不好，這人獨居不好，於是就為亞當造了夏娃，這樣纔算完全了。到了這個時候，纔是一章末了所說的，『神看一切所造的都甚好。』〔31〕所以光有亞當，或者說光有基督，還不設滿足神的心。在神看來，必須有夏娃，有召會，纔設滿足祂的心。

耶和華神說，『那人獨居不好』，換句話說，神是要得着亞當和夏娃。神的目的是要得着一個得勝的基督，加上一個得勝的召會；神的目的目的是要得着一個勝過魔鬼工作的基督，加上一個推翻魔鬼工作的召會；神的目的目的是要得着一個掌權的基督，和一個掌權的召會。這是神所豫定的事。神在祂心裏這樣定規，這是神為着祂自己的稱心而作的，這是神為着祂自己的快樂而作的。神要這樣作，所以纔這樣作。神要有一個基督，祂也要有一個與基督一樣的召會。神不只要基督掌權，並且要召會和基督一同掌權。就是在榮耀裏，基督也需要伴侶。基督爭戰需要伴侶，得榮耀也需要伴侶。神所要求於召會的，是一切和基督一樣。神要基督有一個伴侶（倪柝聲文集第二輯第十四冊，二九至三一頁）。

參讀：倪柝聲文集第二輯第十四冊，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

創二 19~21 『耶和華神把祂用土所造的野地各樣走獸，和空中各樣飛鳥，都帶到那人面前，看他叫甚麼；...只是亞當沒有找到一個幫助者作他的配偶。耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。』

神要為自己產生一個補滿，就首先成為人（約一 14），由神創造亞當所豫表（羅五 14）。這裏亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶（弗五 25~27）。藉着基督的死，祂裏面的神聖生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會（見約十九 34 註 1）。藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配（聖經恢復本，創二 21 註 1）。

信息選讀

亞當需要一個配偶，神怎樣作呢？...〔按照創世記二章十九至二十節，〕神將各樣的活物都帶到亞當面前，但是沒有一個是亞當的配偶。所有用土造的活物，都不能作亞當的配偶。

〔所以，〕『耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。那人說，這一次這是我骨中的骨，肉中的肉，可以稱這為女人，因為這是從男人身上取出來的。』〔21~23〕這就是亞當的配偶，這就是豫表以弗所五章所說的召會。

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

這裏說得很清楚，凡是用土造的，凡不是從亞當身上取出來的，都不能作亞當的配偶。所有的走獸、牲畜、飛鳥都是用土造的，都不是從亞當身上取出來的，它們都不能作亞當的配偶。我們要記得，夏娃是用亞當的肋骨造的，亞當是夏娃的原料。這就是說，召會是從基督出來的，出於基督的纔是召會，不出於基督的就不是召會。

創世記一章二十六節說，『神說，我們要按着我們的形像，照着我們的樣式造人，使他們...。』這裏造人的『人』在希伯來文聖經裏是單數的，可是下面的代名詞卻變成了複數的『他們』。二十七節又有同樣的情形：『神就按着自己的形像創造人，乃是按着神的形像創造他；創造他們有男有女。』這裏的名詞『人』是單數的，而下文的代名詞卻也變成了複數的『他們』。這給我們看見：神是造一個人，但也是造兩個人。一個人就是兩個人，兩個人就是一個人。為甚麼？因為夏娃是在亞當裏。

神如何造『人』，神也如何造『他們』。不只是造亞當一個人而已，並且夏娃也包括在裏面。『神...按着自己的形像創造人』〔27〕，這『人』是單數的，是豫表基督；『乃是按着神的形像創造他；創造他們...。』這『他們』是複數的，豫表基督與召會。神不只要獨生子，神並且要眾子；那一個兒子如何，眾子也必如何。在這裏給我們看見，如果召會沒有達到基督那樣的地步，神就不放手，神的工作就沒有完成。不只亞當像神，夏娃也像神。不只基督一個人有神的生命，召會也有神的生命。

從亞當身上造出夏娃，這是豫表從基督身上造出召會。夏娃是用亞當的肋骨造的，夏娃乃是從亞當產生的，夏娃還是亞當。所以召會是甚麼？召會是基督的另一個樣子，因為夏娃就是亞當的另一個樣子（倪柝聲文集第二輯第十四冊，三一至三三頁）。

參讀：倪柝聲文集第二輯第十四冊，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

創二 22~24 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。那人說，這一次這是我骨中的骨，肉中的肉，可以稱這為女人，因為這是從男人身上取出來的。因此，人要離開父母，與妻子聯合，二人成為一體。』

創世記二章是一幅基督的新婦如何產生的圖畫。在神為亞當豫備新婦以前，祂將各樣的走獸和動物帶到亞當面前，亞當給每一個都起了名。但這些受造之物中沒有一個與亞當相配，它們不能作他的配偶（19~20）。然後神使亞當沉睡（21）。亞當是基督的豫表（羅五14），他的沉睡是基督之死的豫表。在聖經裏，沉睡的意思就是死（林前十五18，帖前四13~16，約十一11~14）（聖經中關於生命的重要啓示，一七頁）。

信息選讀

有一天真亞當被擺在十字架上，祂在上面睡了六小時，從上午九時到午後三時（可十五25、33）。這是創世記二章所說，『耶和華神使那人沉睡，...於是取了他的一條肋骨』（21），為他建造一個妻子的話所表徵的。亞當的沉睡是基督為產生召會死在十字架上的豫表。這就是基督那釋放生命、分賜生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麥子落在地裏死了，長起結出許多子粒（約十二24），好作成餅，就是身體——召會（林前十17）所表徵。...首先，神成為人；其次，這位有神聖生命和性情的人，經過死與復活，繁增到許多信徒裏面，使他們成為眾肢體，組成真夏娃，和祂相配，成為祂的補滿。藉着這

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

樣的過程，神在基督裏帶着祂的生命和性情，就作到人裏面，使人有祂同樣的生命和性情，好與祂相配，作祂的補滿。

基督被釘十字架的末了，猶太人不願意被釘罪犯的身體留在十字架上過安息日，就求彼拉多叫人打斷他們的腿（約十九 31）。當兵丁來到耶穌那裏，要打斷祂的腿，發現祂已經死了，所以無須打斷。這應驗了經書所說的：『祂的骨頭，一根也不可折斷。』（約十九 32~33、36，出十二 46，民九 12，詩三四 20）然而兵丁用槍扎祂的肋旁，隨即有血和水流出來（約十九 34）。血是為着救贖（來九 22，彼前一 18~19）。...在出埃及十七章六節，我們看到被擊磐石（林前十 4）的豫表。磐石被擊打就裂開，流出活水。耶穌在十字架上也是被摩西的杖擊打，那杖就是神的律法。祂裂開了。祂的肋旁被扎，水從那裏流出來。這水是祂神聖生命的流，表徵產生召會的生命。

這生命由那從亞當裂開的肋旁取出的肋骨所豫表，夏娃是由這肋骨產生並建造的。因此，骨頭豫表神聖的生命，這生命由基督肋旁流出的水所表徵。...祂肉身的生命被殺，但祂神聖的生命是無何能以折斷的；這神聖的生命流出來，以產生召會。

當神在亞當沉睡中完成產生夏娃的工作後，亞當從沉睡中醒了過來。亞當的沉睡豫表基督的死，因此他的醒過來表徵基督的復活。亞當醒了以後，連同那出自於他的夏娃，成了另一個人。基督在復活以後，連同那出自於祂的召會，也成了另一個人。亞當如何從沉睡中醒來，娶夏娃作他的配偶，基督也從死人中復活，娶召會作祂的補滿（創世記生命讀經，二六八至二七〇頁）。

參讀：聖經中關於生命的重要啓示，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

約十九 34 『惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』

36 『這些事發生，為要應驗經書：「祂的骨頭，一根也不可折斷。」』

基督在十字架上『沉睡』時，有東西從祂肋旁出來。約翰十九章三十四節告訴我們，兵丁扎祂的肋旁，就有血和水流出來。...直到創世記三章，罪纔進來。因此，從亞當肋旁取出來的，乃是沒有血的肋骨。然而，到基督在十字架上『沉睡』的時候，有罪的問題。因此，祂的死必須對付罪這個問題。血從基督的肋旁流出來乃是為着救贖。水隨着血流出來，就是湧流的生命，是為產生召會。這神聖、湧流、非受造的生命，由取自亞當肋旁的肋骨所表徵（聖經中關於生命的重要啓示，一七頁）。

信息選讀

當主耶穌被釘在十字架上時，有另外兩個人與祂一同被釘。那兩個人的腿在臨死時被打斷，但兵丁來到主耶穌那裏，看見祂已經死了，就不打斷祂的腿。這應驗了那豫言，就是祂的骨頭，一根也不可折斷（約十九 31~33）。因此，取自亞當肋旁的骨頭，表徵主那沒有折斷、不可折斷的復活生命。祂復活的生命是不可折斷的。取自亞當的肋骨表徵復活的生命，神用亞當的肋骨建造一個女人。現今神用基督復活的生命建造召會。正如夏娃是亞當的一部分，照樣，召會是基督的一部分。夏娃是亞當骨中的骨，肉中的肉。今天我們作為召會，乃是基督的一部分（弗五 30~32）。

我們接受主耶穌，祂就進入我們裏面作復活的生命，不可折斷的生命。變化我們的就是這生命。

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

這生命是生命樹，生命河，供應我們並在我們裏面湧流，以變化我們的生命。日復一日，我們享受這湧流、神聖、非受造、不可折斷的生命，我們就被變化。羅馬十二章二節和林後三章十八節提到並啓示這變化。我們被變化，也就被建造到召會裏，成為新婦，作基督的配偶來滿足祂。創世記二章的末了是夏娃，全本聖經的末了是新耶路撒冷，她是終極的夏娃，是藉着基督復活的生命產生寶貴的材料，所建造宇宙新婦的終極完成。

這新婦，就是新耶路撒冷，要完成神定旨的兩方面。首先，新耶路撒冷有神完全的形像，作神完全的彰顯（啓二一 11，參四 3）。其次，這新耶路撒冷征服仇敵，克服地，並對全宇宙施行神的權柄，尤其是對爬物（二二 5，二一 15，參二一 8，二十 10、14~15）。...願我們都被帶進對這湧流、變化和建造之生命的享受和經歷中，豫備好作那把基督帶回來的新婦（聖經中關於生命的重要啓示，一七至一九頁）。

〔在創世記二章二十二至二十三節裏的女人，〕希伯來文，Ishshah，伊施沙...正如夏娃是亞當的擴增，召會作為新婦，乃是作為新郎之基督的擴增。...〔在二十三至二十四節裏的人，〕希伯來文，Ish，伊施，...與本章別處繙作『人』的『亞當』這字不同（聖經恢復本，創二 23 註 1，註 2）。

召會一點不差是出於基督的純產物。這由創世記的夏娃所豫表。夏娃完全、純粹是從亞當產生出來的（二 21~24）。在夏娃裏面沒有別的，只有亞當。除了亞當的元素以外，在夏娃裏面沒有別的元素。凡夏娃裏面所有的，凡夏娃所是的，全是亞當。夏娃是亞當完全的複製。亞當和夏娃乃是基督和召會的豫表（弗五 30~32，創二 22~24）。召會也必須只是一種元素—基督的元素。在召會裏，除了基督的元素以外，不該有別的元素。...任何基督以外的事物，都不是召會（長老訓練第二冊，三七至三八頁）。

參讀：聖經中關於生命的重要啓示，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

約三 29~30 『娶新婦的，就是新郎；...祂必擴增，我必衰減。』

啓二二 17 『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

召會完全是個在復活裏的實體；她不是天然的，也不屬於舊造。召會是一個新造，是在基督的復活裏並憑着復活的基督造成的。...除了看見召會是在基督的復活裏產生的以外，我們也必須看見召會在那裏。今天召會乃是在升天的基督裏。以弗所二章六節告訴我們，召會已經與基督一同復活，現今與基督一同坐在諸天界裏。因此，召會完全、純粹屬於基督的元素，完全在復活裏，完全與基督一同留在諸天界裏。基督與復活這兩個辭都是名詞，在中文裏沒有用作形容詞。因此，我們必須發明一些新語匯，來表達這樣一個召會的異象。我們可以說，今天召會是基督的、復活的、屬天的。這三個形容詞可以描述聖經所表達的事實。召會是屬基督的；召會是屬復活的；召會是屬諸天的。召會是基督的、復活的、屬天的。召會沒有基督以外的元素。這樣的異象要管治你到極點，並排除一切不是基督的、復活的、屬天的事物（長老訓練第二冊，三八至三九頁）。

信息選讀

夏娃如何是亞當的補滿，召會照樣是基督的補滿。按寓意說，基督教中有許多東西不過是『馬、牛、烏龜、鴿子』，因為那些都不是出於基督，不能與基督相配。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，憑基督活着的召會，纔能與基督相配，並作祂的補滿。當基督看到這個，祂必定會說，『這一次這是我骨中的骨，肉中的肉。』（參弗五 30，有古卷下加，就是祂的骨，祂的肉）（創世記生命讀經，二六七頁）。

亞當和夏娃成為一體，一個完整的單位，乃是神與人聯結為一的表號。要來的新耶路撒冷，將是神與人永遠的聯結，是宇宙對偶，作神性和人性所組成的完整單位（聖經恢復本，創二 24 註 1）。

亞當和夏娃成為一，過着夫妻在一起的婚姻生活。這描繪在新耶路撒冷裏，經過過程並終極完成之救贖的三一神，乃是宇宙丈夫，要與祂所救贖、重生、變化並榮化作妻子的人，過婚姻生活，直到永遠（創二 25 註 1）。

在啓示錄二、三章裏，是那靈向眾召會說話；到本書末了，是那靈和新婦（召會）如同一人說話。這指明召會對那靈的經歷已經進步到與那靈，就是三一神終極的表現，成為一了。

聖經整體的啓示，乃是給我們看見一對宇宙夫婦愛的故事，就是那創造宇宙和萬有的主宰，經過成為肉體、歷盡人生、釘死十架、從死復活、升上高天種種過程的父、子、靈三一神，終極成為那賜生命之靈者，與經過創造、救贖、重生、變化、得榮的靈、魂、體三部分人，終極構成彰顯神之召會者，成為婚配，在那無盡的永世裏，以那神聖、永遠、榮耀無比的生命，過那神人調為一靈，卓越絕頂、福樂盈溢的生活（啓二 17 註 1）。

參讀：長老訓練第二冊，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

召會—基督的擴增

F 3/4

C 3 2 3 | F 4 - 3 | G₇ 2 - 3 | C 2 - 1 | 5[#] 4 5 | F 6 - 5 | C G 2 - - |

一) 身體乃是人的豐滿，表現人生命；
 二) 夏娃乃是亞當一部，出自於亞當；
 三) 一粒麥子落地死了，結出許多粒；
 四) 照樣基督死而復活，也得了繁生；
 五) 葡萄樹的許多枝子，乃是樹開展，
 六) 照樣，基督許多肢體也是祂擴大，
 七) 繁殖、擴增、開展、普及、長大與表現、
 八) 這是召會之於基督，使祂得榮耀；
 九) 乃是基督與祂召會—神的大奧秘；

C 3 4 3 | G₇ 2 - 2 | 2 3 2 | A_m 2 - 1 | F 1 7 1 | G₇ 3 - 2 | C 1 - - ||

照樣，召會是主身體，使祂得顯明。
 召會也是基督擴增，出於祂肋旁。
 許多子粒磨粉相調，就成為一體。
 許多信徒成為一身，來將祂表明。
 與樹合一，住樹裡面，結果顯豐滿。
 與祂成一，活在祂裡，使祂得發達。
 複本、再世、繼續、富餘、擴大與豐滿：
 藉著祂所救贖的人，永遠來顯照。
 乃是神性與我人性，相調成為一。

WEEK 8 — HYMN

Hymns, #819

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.

創世記結晶讀經（一）

第九篇

蛇、女人以及女人的後裔

讀經：創三 15，約十二 31，十六 11，來二 14，約壹三 8，啓十二

綱 目

週 一

壹『我又要叫你 [蛇] 和女人彼此為仇，你的後裔和女人的後裔也彼此為仇；女人的後裔要傷你的頭，你要傷他的腳跟』—創三 15：

一 這裏女人首先表徵夏娃，然後表徵童女馬利亞，就是主耶穌的母親（加四 4）；她也表徵神所有的子民，就是那些在神面前站在女人的地位信靠神的人：

1 蛇和女人彼此為仇，就是撒但和所有神的子民彼此為仇—啓十二 4。

2 蛇對神子民的仇恨和爭戰，開始於撒但鼓動該隱殺害亞伯，歷經所有的世代，直到撒但永遠被扔在火湖裏—創四 8，約壹三 12，啓二十七 ~ 10。

二 蛇的後裔乃是跟隨撒但的人—創三 15，約八 44：

Crystallization-Study of GENESIS (1)

Message Nine

The Serpent, the Woman, and the Seed of the Woman

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 因着古蛇撒但已經將他自己作為罪，注射到人的肉體裏，所有的人在神眼中就都成了蛇—啓十二 9，二十 2，羅七 18，太二三 33。

2 他們既是撒但的跟隨者，生來就是他的兒子，他的後裔；因此，他們有蛇的性情和生命；他們受撒但利用，逼迫女人的後裔並與其爭戰—三 7，十三 38，約八 44，約壹三 10。

三 女人的後裔就是成為肉體的耶穌基督，也是得勝的信徒—加四 4，啓十二 5：

1 女人的後裔就是主耶穌，祂乃是神，由童女馬利亞所生，成為人，如以賽亞七章十四節所豫言，在馬太一章二十三節得應驗，並在加拉太四章四節得印證；因此，創世記三章十五節裏的應許指明，神要親自來成為人的後裔，傷那破壞人之蛇的頭。

2 至終，女人的後裔要擴大，包括得勝的信徒，就是神子民中較剛強的部分，由啓示錄十二章五節的男孩子所表徵。

四 按照創世記三章十五節，女人的後裔要傷蛇的頭，蛇要傷他的腳跟：

1 女人的後裔傷蛇的頭，乃是藉着主耶穌在十字架上的死，毀壞那掌死權的撒但—來二 14，約壹三 8。

2 主在十字架上毀壞蛇的時候，蛇也傷了祂的腳跟，意思是說，藉着把祂的腳釘在十字架上而傷了祂—詩二二 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.

貳 創世記三章十五節的後裔，在啓示錄十二章得着完滿的發展：

- 一 啓示錄十二章裏宇宙光明婦人連同她的男孩子與大紅龍爭戰的異象，包括從創世記三章十五節直到這世代末了的所有世代—啓十一 15，十二 10。
- 二 『天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。她懷了孕』—1 ~ 2 節上：
 - 1 這光明的婦人是一個集體、宇宙的婦人，象徵神全體的子民—1 節。
 - 2 神的心意是要藉着宇宙的婦人產生男孩子，就是神子民中較剛強的部分，神要用這男孩子打敗祂的仇敵，帶進祂的國—10 ~ 11 節。
 - 3 歷代神的子民一直忍受生產之苦，以產生男孩子，好為神的國爭戰—賽二六 17 ~ 18，耶六 24，十三 21，三十 6，彌四 9 ~ 10，五 3，加四 19。

週 三

- 4 要產生男孩子，在神的子民中至少要有一部分人，回到婦人的正確地位上，在實際並實行上成為婦人的一部分—林後十一 2，弗五 24。
- 三 『天上現出另一個異象來，看哪，有一條大紅龍，...龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子』—啓十一 3 上、4 下：
- 1 龍象徵神的仇敵，稱為魔鬼和撒但；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.
 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

DAY 3

而龍是殘忍的—9 節，創三 1，林後十一 3。

2 我們需要看見異象，就是在宇宙中，在作為婦人的神子民與作為龍的蛇之間，正進行着猛烈的爭戰—創三 15，啓十二 17：

週 四

a 創世記三章十五節所說，蛇和女人的後裔彼此為仇，在啓示錄十二章顯明了；這個為仇在這一章裏完全應驗了。

b 龍憎恨宇宙光明的婦人，攻擊這婦人，企圖吞喫她的孩子—4、13 ~ 17 節。

四 『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的』—5 節上：

1 神需要男孩子打敗祂的仇敵，並帶進祂的國，使祂永遠的定旨得以完成—10 節，弗三 11，提後一 9。

週 五

2 因着召會沒有達到神的目的，神就揀選一班得勝者，他們能達到神的目的，並成就神的要求；這就是男孩子的原則—啓十二 11，二 7、11、17、26 ~ 28，三 5、12、20 ~ 21。

3 啓示錄十二章裏女人的後裔，不只是單個的基督，乃是團體的實體，就是團體的基督，包括基督作頭，以及祂所有得勝的信徒作身體—西一 18：

週 六

a 啓示錄十二章五節裏的男孩子乃是團體的；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

既不是指個人的主耶穌，也不是指與祂分開的得勝者，乃是指主耶穌同着得勝者—詩二 9，啓二 27。

b 主耶穌乃是男孩子的頭、中心、實際、生命和性情，而得勝者乃是男孩子的身體。

c 詩篇二篇八至九節，啓示錄二章二十六至二十七節，與啓示錄十二章五節指明，作為神受膏者的主耶穌、召會中的得勝者以及男孩子，要用鐵杖轄管萬國，因此證明主耶穌、得勝者和男孩子乃是一。

4 藉着主在十字架上的死，古蛇撒但受了審判，被趕出去；那個審判最終要由得勝者作為男孩子，就是團體的女人後裔來執行—約十二 31，十六 11，啓十二 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.

第九週·週一

晨興餽養

創三 15 『我又要叫你和女人彼此為仇，你的後裔和女人的後裔也彼此為仇；女人的後裔要傷你的頭，你要傷他的腳跟。』

加四 4 『及至時候滿足，神就差出祂的兒子，由女子所生，且生在律法以下。』

〔創世記三章十五節的〕女人首先表徵夏娃，然後表徵童女馬利亞，就是主耶穌的母親（加四 4）。她也表徵神所有的子民，就是那些在神面前站在女人的地位信靠神的人，...由啟示錄十二章一節宇宙的婦人所代表。...因此，蛇和女人彼此為仇，就是撒但和所有神的子民彼此為仇。...蛇對神子民的仇恨和爭戰，開始於撒但鼓動該隱殺害亞伯（創四 8，約壹三 12），歷經所有的世代，直到撒但永遠被扔在火湖裏（啟二十 7~10）（聖經恢復本，創三 15 註 1）。

信息選讀

蛇的後裔乃是跟隨撒但的人。因着古蛇撒但（啟十二 9，二十 2）已經將他自己作為罪，注射到人的肉體裏（見羅七 18 註 2），所有的人在神眼中就都成了蛇（太二三 33）。他們既是撒但的跟隨者，就是他的兒子，他的後裔，不是憑着收養，乃是憑着出生（三 7，十三 38，約八 44，約壹三 10）。因此，他們有蛇的性情和生命。他們受撒但利用，逼迫女人的後裔並與其爭戰。

女人的後裔就是成為肉體的耶穌基督，祂就是神，由童女馬利亞所生，成為人，如以賽亞七章十四節所豫言，在馬太一章二十三節得應驗，並在加拉太四章四節得印證。因此，〔創世記三章十五節〕的應許指明，神要親自來成為人的後裔，傷那破壞人之蛇

<< WEEK 9 — DAY 1 >>

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

的頭。至終，女人的後裔要擴大，包括得勝的信徒，就是神子民中較剛強的部分，由啓示錄十二章五節的男孩子所表徵（見 5 註 2）。男孩子，就是團體的女人後裔，包括主耶穌這位個別的女人後裔。詩篇二篇八至九節，啓示錄二章二十六至二十七節，與啓示錄十二章五節指明，作為神受膏者的主耶穌、召會中的得勝者以及男孩子，要用鐵杖轄管萬國，因此證明主耶穌、得勝者和男孩子乃是一。主這位領頭的得勝者（三 21），乃是男孩子的頭、中心、實際、生命和性情，而男孩子作為跟隨的得勝者，乃是主的身體。

女人的後裔傷蛇的頭，乃是藉着主耶穌在十字架上的死，毀壞那掌死權的撒但（來二 14 與註 1，約壹三 8）。主在十字架上毀壞蛇的時候，蛇也傷了祂的腳跟，意思是說，藉着把祂的腳釘在十字架上而傷了祂（詩二二 16）。

藉着主在十字架上的死，古蛇撒但受了審判，被趕出去（約十二 31，十六 11）。那個審判最終要由得勝者作為男孩子，就是團體的女人後裔來執行（啓十二 9）（聖經恢復本，創三 15 註 2，註 3，註 4）。

創世記三章十五節的焦點，中心點是：女人的後裔——主耶穌——要來，在十字架上廢除撒但。這是喜信的傳揚中最有力的宣告。...亞當和夏娃原本戰兢的等待即將臨到的死亡，然而，神沒有定罪他們，反而傳福音給他們，這令他們十分驚訝。亞當和夏娃原本懼怕神而恨惡蛇，因此，神在祂的喜信裏宣告，有一位稱為『女人的後裔』的，要來毀壞撒但。這就是福音。關於女人的後裔，並蛇要被毀壞的應許，就是向第一代罪人宣報的喜信。

創世記三章十五節的應許啓示，撒但是神子民的仇敵。至終，主耶穌來了，祂是女人的後裔，毀壞了仇敵。今天我們正享受這應許的應驗（創世記生命讀經，三一四至三一五頁）。

參讀：創世記生命讀經，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

啓十二 1~2 『天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。她懷了孕，忍受產難，疼痛要生，就呼叫。』

啓示錄十二章裏有三個重要的人物；婦人、男孩子和大紅龍。多少世紀以來，婦人和蛇一直在爭戰。其實不是婦人在爭戰，而是男孩子在爭戰。...這場爭戰開始於創世記三章十五節，終於〔這世代〕末了三年半。婦人同男孩子要與蛇（以後變成大龍）爭戰，一直到死了的得勝者復活時。當所有死了的得勝者整體復活時，男孩子就完全出現。這一個團體，就是神子民較剛強的部分，要在大災難以前被提，但不是被提到空中，乃是被提到神的寶座那裏。男孩子被提之後，就到了最後的三年半，或一千二百六十天（啓示錄生命讀經，五〇六頁）。

信息選讀

啓示錄十二章裏的婦人，不是單個的女人，乃是集體的、宇宙的婦人，象徵神全體子民的。創世記三章十五節的女人是在地的，且是單個的；那後裔，就是基督，也是單個的；蛇也不過是一條小蛇。女人、後裔、蛇，這三者都是單個的，且是小規模的。但是到了啓示錄十二章，婦人乃是宇宙的，且是集體的，象徵神所有的子民：十二星所代表的列祖，月亮所代表的以色列人，以及日頭所代表的召會，就是新約的信徒。...〔創世記三章〕的後裔，不只是單個的基督，乃是一個團體的實體，就是團體的基督，包括基督作頭，以及神所有得勝的信徒作身體。

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.

啓示錄十二章二節說婦人懷了孕，而五節說，『婦人生了一個男孩子。』這裏的孩子是男孩子，象徵神子民中較剛強的部分。雖然在二節時，孩子還在婦人體內，但聖經不稱他為嬰孩，卻稱他為男孩子。我們把這一段聖經禱讀過，便知道這裏的男孩子不是指嬰孩，乃是指婦人裏面較剛強的部分。婦人代表神全體的子民。但歷代以來，神子民中總有些較剛強的人。在聖經裏這些人被視為一個集體單位，為神爭戰，將神的國帶到地上。

歷史證明，在神的子民中，並非每一個人都是剛強的；神子民中只有小部分是剛強的。...例如以利亞和耶利米就是剛強的人。毫無疑問，大多數神的子民都是真的，卻不是剛強的。新約時代也有同樣的情形。在早期雖然有成千的基督徒，但真正剛強的卻不多。就是在目前，也有成萬甚至百萬計的基督徒，但剛強的並不多。我鼓勵你們都作剛強的。

神的子民要成為男孩子以前，必須向着神先是個婦人。這指明我們今天在召會中，向着神必先是個婦人，然後纔是男孩子。從啓示錄十二章的表號我們看見，神的心意是要藉着這婦人產生男孩子。

男孩子是從受苦的婦人，就是從神受苦的子民生出的（2、4~5）。二節的呼叫表徵她正在禱告。『忍受產難，疼痛要生』，表徵歷代以來，神的子民一直忍受生產之苦（賽二六 17~18，耶六 24，十三 21，三十 6，彌四 9~10，五 3，加四 19），以產生男孩子，好為神的國爭戰（啓示錄生命讀經，四八八至四八九、四七九、五〇四頁）。

參讀：宇宙婦人與男孩子的異象，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

啓十二 3~4 『天上現出另一個異象來，看哪，有一條大紅龍，有七頭十角，七頭上戴着七個冠冕。它的尾巴拖拉着天上星辰的三分之一，摔在地上；龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。』

林後十一 2 『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

你可能是神的一個子民，但問題的關鍵是：你在這裏有沒有站在神子民的立場上。...所有的基督徒都是神的子民，不過他們大多數已失去作神子民的立場了。

要產生男孩子，在神的子民中至少要有一部分人，回到婦人的正確地位上。凡是站在這立場上的人，除了神之外，別的甚麼也沒有。他們就是在正確立場上要產生男孩子的婦人（啓示錄生命讀經，五四一至五四二頁）。

信息選讀

我們都當在實際和實行上作婦人的一部分。倘若你只能說，『我已經由血贖回，蒙聖靈重生，也充滿聖靈了！』不錯，你是個真正的基督徒，我們為此感謝主；但你還不是那產生男孩子之婦人實際並實行上的一部分。你就像在紐約市的猶太人，聲稱自己是猶太人，也是為着以色列國。他們雖是猶太人，卻無法說他們就是以色列國。他們資助以色列國，也為着以色列國，但在實行上卻不是以色列國。照樣，今天那些失去立場，四散各處的神的兒女，並不能產生男孩子。在神的贖民中，只有那些看

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 redeemed people who have seen His economy and

見祂的經綸，又肯回到這貞潔婦人所站之立場上的部分，纔能產生男孩子。

蛇是狡猾的，而龍是殘忍的。...啓示錄十二章三節說這是一條大龍。在創世記三章，撒但原是一條蛇，是較小的造物；到這裏他成了一條龍，比蛇大多了。歷代以來，蛇吞喫了許多許多，因此就擴大成了一條大龍。...這條大龍是紅色的。在這裏，紅色表徵撒但的殺害所引起的流血（約八44）。亞伯是第一個被龍殺害的殉道者，主在馬太二十三章三十五節說到義人亞伯的血。這條龍不僅因喫得多而變大，也因許多年來殺了許多得勝者而成了紅色。

大龍又叫撒但（啓十二9）。撒但原文意對頭。撒但不僅是在神的國之外作神的仇敵，也在神的國之內作神的對頭，背叛神。仇敵是指在神的範圍之外的敵人，對頭是指在神的範圍之內的敵人。

九節說，那條大龍名叫魔鬼，又叫撒但，『是迷惑普天下的』。每一個人受過撒但的欺騙，沒有一個例外。每一個住在地上的人，不論大小，不論高低，都被撒但迷惑過。

啓示錄十二章裏的婦人，開始於創世記三章十五節的女人。我們需要看見，在宇宙中有一個大的宇宙光明婦人的異象，她在忍受產難，要生孩子。在這婦人的面前有一條龍與她爭戰，要在孩子生下來的時候吞喫這孩子。這個仇恨乃是出於神，首次出現在創世記三章十五節；是神將仇恨放在蛇與女人之間。今天，宇宙中只有一個爭戰正在進行，就是神的子民這婦人，和蛇這龍之間的爭戰。你看到這個異象麼？今天，我們都是這婦人的主體部分，在我們面前的是一條龍（啓示錄生命讀經，五四二至五四三、五〇七至五〇八、五一二、五一四、四七四頁）。

參讀：宇宙婦人與男孩子的異象，第四至五章。

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

啓十二 5 『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

10 『我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。』

創世記三章十五節說，蛇和女人的後裔彼此為仇，這在啓示錄十二章完全顯明瞭。在十二章，我們看到那古蛇竭盡所能要傷害男孩子和婦人（4、13~17）。因此創世記三章十五節所說的為仇，到那時就完全應驗了。

我們都該是女人的後裔，就是從倚靠神的源頭而出的後裔。我們若在神面前自稱是男人，我們與神之間就了了，不再屬神了。每一個屬神的人在祂面前都必須是女人（創世記生命讀經，三一三頁）。

信息選讀

你看英文的龍字（dragon），含有『拖拉』（drag-on）的意思，龍總是拖拉着一些東西。召會生活中凡是拖拖拉拉的都是龍的標記。龍不僅將天使拖走，有時也將聖徒拖走。

啓示錄十二章四節說，『龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。』龍站在那將要生產的婦人面前，表徵撒但總是抵擋神的子民。從創世記三章十五節，古蛇撒但就不斷的攻擊這婦人直到今天，企圖吞喫她的孩

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，撒但要對抗那些大災難期間仍留在地上的神的子民。

說所有基督徒都要在大災難之前被提的錯誤教訓，切不要接受，因為沒有一節聖經是這樣說法。我研讀被提這事已經五十多年了，從研讀中我得知，凡是深入、健全的基督教教師都同意，那些認為所有基督徒都要在大災難以前被提，並且信徒都不經過大災難的說法是錯誤的。這種觀念是錯誤的教訓。你若接受了，就可能被留在大災難裏。在啓示錄十二章五節，我們看見男孩子要在末了三年半以前被提到神面前。男孩子被提以後，婦人其餘的兒女，包括守神誠命的猶太人和持守耶穌見證的基督徒，要留在地上。一面，男孩子要在三年半之前被提；另一面，婦人的孩子，包括猶太人和基督徒，要被留下經過大災難。撒但被摔到地上以後，他要盡所能的逼迫這些在男孩子被提後仍留在地上的神的子民。

這婦人一直是，且仍是神用來產生男孩子的憑藉，神要用這男孩子打敗祂的仇敵，帶進祂的國。換句話說，神要用這男孩子來成就祂的經綸，完成祂的定旨。這是一件大事。神為了完成祂的定旨，不僅需要單個的基督，也需要團體的基督，就是召會，神的子民。我們不同意人說，這婦人僅是耶穌的母親，或是以色列國；她乃是神子民一個宇宙的團體。神需要男孩子來打敗祂的仇敵，帶進祂的國，使祂永遠的定旨得以完成。為着使祂得着這樣的男孩子，就需要有這個婦人（啓示錄生命讀經，五一〇至五一一、四七九頁）。

參讀：宇宙婦人與男孩子的異象，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

晨興餽養

啓三 21 『得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。』

十二 11 『弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。』

利未人不是為着自己事奉神，不是自命為得勝者，不是自以為比誰都好；如果這樣，利未人就完了。利未人被神揀選作祭司，乃是替全體以色列人作祭司。本來是以色列人所當獻上的，現在利未人來替他們獻上。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，得着好處的是全體以色列人。所以，得勝者的工作，是替召會作。工作是他們作的，得着工作好處的是召會。得勝者的榮耀就是在這裏：事情是他們作的，榮耀是全體有分的；工作是他們作的，好處是全召會都得着的（倪柝聲文集第二輯第十四冊，九七頁）。

信息選讀

到了士師的時候，以色列人被米甸人所壓制，落在十分艱難的情形之下。後來神就從一個支派的一個家裏面興起一個基甸來，領導一班人把仇敵趕出去，全國就得着自由。爭戰本來是全國的事，但有的人懼怕、偷懶，於是就有一班人起來爭戰，結果使全體得着益處。

以色列人回國的時候，也有同樣的原則。本來神應許以色列人被擄七十年後都要回來，都要復興。但是以色列人沒有完全回來，只有少數人在

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、所羅巴伯、約書亞等人的領導之下回來，蓋造聖殿，修建耶路撒冷。他們在那裏作，就算以色列全國作，就算以色列全國復興，就算以色列全國歸回。

得勝者的原則，不是有一個特別好的人將來要得着冠冕，得着榮耀，...得勝者所以作得勝者，不是為着自己得榮耀，得冠冕，乃是站在召會所當站的地位上，替召會作事情。召會在神的面前，有她所當是的情形，所當作的工作，所當負的責任，所當站的地位。但是召會失敗了，沒有是所當是的，沒有作所當作的，沒有負所當負的，沒有站所當站的。惟有一班人站在那個地位，來替召會作那些事情，負那個責任，這一班人就是得勝者。得勝者所作的，就算是全召會所作的。只要有人在那裏作得勝者，神就算是已經得着了。這就是男孩子的原則。

我們要讀男孩子的事，就是因為在神永遠的旨意中需要有一班得勝者。我們不得不承認，召會在歷史上是失敗的。神就是要呼召得勝者來替召會站住。啓示錄十二章五節的男孩子，特別是指着末後的得勝者說的。男孩子一產生，被提到神寶座那裏去，立刻天上就發生了事情，撒但就被摔下來。這就是說，神的難處因着男孩子的被提就解決了，好像男孩子一出來，神的目的就非得着不可了。這是今天神所呼召、所注意的，神要得着這樣的人來達到祂當初的目的（倪柝聲文集第二輯第十四冊，九七至九九頁）。

參讀：倪柝聲文集第二輯第十四冊，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

詩二 8~9 『你求我，我就將列國賜你為基業，將地極賜你為產業。你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。』

啓十二 9 『大龍就被摔下去，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。』

啓示錄十二章的宇宙婦人有兩部分：外面的部分是這婦人本身，裏面的部分是男孩子。外面部分的婦人是較軟弱的部分，裏面部分的男孩子是較剛強的部分。所有屬神的人合起來就是那多少有些軟弱的婦人，但其中有一部分是較剛強的男孩子，就是得勝者（創世記生命讀經，三一〇至三一頁）。

信息選讀

有的說男孩子是主耶穌。就某一面意義說，我同意這說法，因為主耶穌是男孩子的頭、中心、實際、生命和性情。然而，這男孩子並不是個人的，乃是團體的。既然婦人本身不是個人的，乃是宇宙的，團體的，她的孩子也必是宇宙的，團體的。這團體的男孩子包括作他頭、中心、實際、生命和性情的主耶穌。這有聖經可證。詩篇二篇八至九節豫言主耶穌，神的受膏者，要用鐵杖轄管列國；啓示錄二章二十六至二十七節說，召會中的得勝者要用鐵杖轄管列國；而十二章五節告訴我們，男孩子要用鐵杖轄管萬國。因此，按照聖經的記載，主耶穌自己和祂的得勝者都要用鐵杖轄管萬國。所以，五節的男孩子，包括主耶穌和召會中的得勝者。此外，二十章四節說，基督和復活的得勝者要作王掌權一千年。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

既不是指個人的主耶穌，也不是指與祂分開的得勝者，乃是指主耶穌同着得勝者。基督自己是頭一位得勝者（三 21）。祂這位領頭的得勝者，乃是眾得勝者的頭、中心、實際、生命和性情。在地上屬神的人中間，有一部分是剛強的，包括主耶穌和得勝者。因此，男孩子是由主耶穌和祂的得勝者組成的（創世記生命讀經，三一二頁）。

神最大的工作，乃是提走男孩子。當男孩子一被提到神的寶座那裏去，天上就有了爭戰，撒但就被摔到地上（啓十二 5~9）。所以今天的基督徒，若是要在這個被提中有分，而做醒豫備，等候主的提接，他就是有分於神的這個最大的工作了。

啓示錄十二章的婦人代表基督的身體，這個身體在神的計畫裏，乃是從永世一直到永世的。所以基督的身體，乃是包括從永世到永世之間所有的聖徒。而男孩子在神永遠的計畫中，乃是在這時代裏的人。

婦人的生產，是指有一班人從公會裏脫離出來。自然這並不是說，一切從公會脫離出來的，都是男孩子；乃是說，有一班人，脫離了公會，也已經看見了神這個大工作，並且是在這件事上有分的人。男孩子乃是身體中的身體。婦人乃是在外面的、看得見的、大的身體；裏面懷着的孕，就是男孩子，那是在裏面的，是普通的人看不見的（倪柝聲文集第二輯第二十五冊，六九至七〇頁）。

神的仇敵撒但，已經被主耶穌在十字架上審判了（約十二 31，十六 11）。接着，需要得勝的信徒來完成這審判，執行這判決。得勝的信徒和撒但爭戰，實際上就是執行主對撒但的審判。至終，藉着他們的爭戰，撒但要從天上被摔下去（聖經恢復本，啓十二 9 註 1）。

參讀：宇宙婦人和男孩子的異象，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

第九週詩歌

909

基督已經得勝

降 B 大調

4/4

一、 看 哪! 世 上 的 國 已 成 了 我 主 基 督 的 國!
 眾 聖 歡 呼 因 祂 作 王, 永 永 遠 遠 坐 寶 座!
 千 千 萬 萬 立 即 響 應, 和 聲 爆 發 同 歌 謳!
 基 督 已 經 得 勝! (副) 得 勝! 得 勝! 阿 利
 路 亞! 得 勝! 得 勝! 阿 利 路 亞!
 得 勝! 得 勝! 阿 利 路 亞! 基 督 已 經 得 勝!

- 二、 那古蛇,大龍,就是魔鬼已經被摔下去,
 撒但和他的使者不能再迷惑設騙局,
 我們頌讚之聲如同雷鳴將主永高舉。
 基督已經得勝!
- 三、 『救恩、能力、國度,並祂基督的權柄到了!
 因那晝夜控告我們弟兄的已被摔倒。』
 如今召會正在地上執行天上的宣告,
 基督已經得勝!
- 四、 我們勝過那控告者,因為寶血有功效,
 藉着口中的話,我們宣告:『一切都成了!』
 我們雖至於死,魂生命也不愛惜計較。
 基督已經得勝!
- 五、 哦!弟兄們,姊妹們,請聽天上又發聲音:
 『巴比倫傾倒,傾倒了!』—怎能不令人歡欣。
 我們已從她出來,何等有福又可慶幸!
 基督已經得勝!

WEEK 9 — HYMN

Hymns, #1101

- 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!
- 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!
- 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!
- 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!
- 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、奧祕大巴比倫,她乃是眾淫婦的母親,
我們極其憎惡她所裝滿的污穢邪淫;
但神已加倍罰她,因此我們靈歡欣,
基督已經得勝!
- 七、救恩、榮耀、權能,都屬我們的神,讚美主!
祂憑真實公義,討罪伸冤,審判了淫婦。
看!那燒她的煙直往上冒,讓我們歡呼!
基督已經得勝!
- 八、『神的眾僕,無論大小,當讚美神,』祂囑咐;
如同眾水聲音,又如雷鳴,羣眾同歡呼:
『阿利路亞!我們的神全能者作王作主!』
基督已經得勝!
- 九、現在我們應當歡喜快樂向神歸榮耀;
羔羊婚娶時候到了,新婦也已豫備好,
蒙了救恩穿上光明潔白的細麻義袍,
基督已經得勝!
- 十、魔鬼身在火湖,這是約翰目睹的事實,
今後不要怕他信口雌黃,或造謠生事,
大膽宣告他的判辭,是聖徒得勝之路!
基督已經得勝!
- 十一、看哪!最大的奇景—新耶路撒冷由天降!
基督新婦妝飾整齊模成基督的模樣;
神人調和建造一起顯出神榮耀形像,
基督已經得勝!
- 十二、這是神在人間支搭帳幕,神人永同住,
神的聖潔、榮耀,從人身上完全的顯出!
聽哪!主在宣告:『都成了!』神已心滿意足,
基督已經得勝!
- (副) 阿利路亞!阿利路亞! 阿利路亞!阿利路亞!
阿利路亞!阿利路亞! 基督已經得勝!

- 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!

創世記結晶讀經（一）

第十篇

亞伯、以挪士和以諾

讀經：創四 1 ~ 9、14、16 ~ 24、26、五 22 ~ 24

綱 目

週 一

壹 亞伯是得勝的殉道者，他只顧到神的定旨，不顧自己的生存：

- 一 該隱是耕地的，就是服事地的（按原文），為自己餬口；亞伯卻是牧羊的，為獻祭與神——創四 1 ~ 2。
- 二 洪水以前，人只准喫蔬菜和水果，不准喫肉（一 29，參九 3）；因此，亞伯牧羊所作的，不是為他的生活生產食物，乃是提供祭物使神得滿足——參來十 5 ~ 10。
- 三 亞伯不僅認識神，且走神的路，他敬拜神的路是照着神的神聖啓示，而不是照着自己的觀念；亞伯的信是由於聽見他父母所傳福音的話；所以亞伯所作的是出自啓示——十一 4，羅十 14、17。
- 四 亞伯照着神豫定的救贖，獻上羊羣中頭生的給神，有血流出來為他贖罪，焚燒脂油使神

Crystallization-Study of GENESIS (1)

Message Ten

Abel, Enosh, and Enoch

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*

滿足，並有皮子作衣服遮蓋他，使他蒙神稱義—創四 4，來九 22，十一 4：

- 1 亞伯所作的正符合後來賜給摩西之律法的要求，證明他敬拜神的路是照着神的啓示，而不是照着自己的觀念—利三 2 ~ 5、8 ~ 11、13。
- 2 亞伯所作的與新約的福音完全一致，這福音告訴我們要接受血的潔淨，否認自己，將自己擺在一邊，並以基督作遮蓋，使我們可以在基督裏生活，而成為神的義—林後五 21，腓一 19 ~ 21 上。
- 3 亞伯是神的第一位祭司，為神並憑神活着，並且按着豫表將基督獻給神—參民十八 17。

週 二

五 該隱的道路就是行善討神喜悅，並在魔鬼的鼓動下，妄自憑人自己的努力，照人自己的發明來敬拜神—創四 3：

- 1 該隱沒有憑着流血獻祭 (三 21，來九 22)，藉着豫期的救贖，跟隨神的救恩之路，卻棄絕神的救恩之路，妄自將自己勞苦的果子獻給神，繼續人的墮落。
- 2 該隱敬拜神的方式，乃是照着撒但所鼓動之屬人的觀念和意見，發明了一個宗教—猶 11，約壹三 12。
- 3 該隱是在肉體中，信靠他勞苦的出產，但亞伯信靠他的祭物，在基督耶穌裏誇口，而不信靠肉體—腓三 3。

六 亞伯是一切得勝之殉道者的代表；亞伯照着

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

神的啓示，獻上流血的祭物，蒙神悅納，而遭到該隱的仇恨和宗教的妒忌，並且被該隱殺害—創四 4 ~ 9，太二三 34 ~ 35，約十六 2，啓十七 6。

七 亞伯不僅蒙了救贖，並且被帶回歸神，以接觸神，與神交通；亞伯顧到主的面，該隱卻從主的面出去，而成了流離飄蕩的—創四 14、16：

- 1 我們若不在神的面前，我們在深處會感覺，我們是流蕩者，無處可去。
- 2 我們真實的住處乃是在神面前—詩九十 1。
- 3 凡是跟隨神的路，活在神面前的人，臉都是仰起來的，與該隱相反，該隱垂下臉來—創四 6 ~ 7 上，參詩四二 5、11。

八 該隱離開主的面，結果就產生了無神文化—創四 16 ~ 24：

- 1 神要作人的一切—人的維持、供應、娛樂和保護—參十五 1。
- 2 人失去神，就迫使人發明反對神之人的文化，其主要元素是城爲着生存、畜牧爲着維生、音樂爲着娛樂以及武器爲着防禦—四 17、20 ~ 22。

週 三

貳 在人類歷史中，以挪士是一個界碑，就是人呼求耶和華的名的界碑—26 節：

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 以挪士是一個脆弱的信徒，他呼求耶和華的名，享受耶和華作他的分—羅十 12，弗三 8：

1 以挪士這名的意思是『脆弱必死的人』。

2 以挪士領悟自己是軟弱、脆弱、必死的，所以他不信靠自己；我們若認識人生的虛空以及人的脆弱，就不會信靠自己—傳一 2，二 14、17，林後一 9，腓三 3。

二 『呼求』這辭，原文意『向...呼叫』，『向...呼喊』，意即用聽得見的聲音呼喊；因為人領悟自己的生命是虛空，領悟自己是脆弱必死的，於是自然而然的開始呼求耶和華那永遠者的名。

三 他們雖然是虛空軟弱的，但藉着呼求主的名，就變得豐富且剛強，因為他們進入了他們所呼求者的豐富和力量。

週 四

四 耶和華是親近的名字，是神來與人發生親密關係時的名—創四 26，出三 13 ~ 14：

1 耶和華這名的意思是『我是那我是』，也就是自有永有的一位，今是而永是的一位—14 節：

a 我們神的名乃是動詞『是』，祂是那永遠者，惟有祂是一利十九 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；我們需要甚麼，祂就是一約八 58，六 48，八 12，十一 25，十四 6，十五 1 上，詩歌六一首。

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 以挪士呼求耶和華的名，指明這個脆弱的人不憑自己活，乃憑那偉大的我是，就是永存的永遠者而活。

五 正確的基督徒生活是藉着運用靈呼求主名，而不斷接受那靈的生活—加三 2、5，約二十 22，羅十 12 ~ 13。

六 我們藉着呼求主的名吸入那靈，乃是既呼出又吸入；我們呼出消極的事物，吸入主積極的事物—哀三 55 ~ 56，詩歌二一〇首。

七 活基督的路是呼吸祂，而呼吸祂的路是不住的呼求祂—腓一 19 ~ 21 上，羅十 12 ~ 13，帖前五 17。

週 五

參以諾因着憑信與神同行，逃避了死，並得了蒙神喜悅的見證—創五 22 ~ 24，來十一 5 ~ 6：

一 與神同行就是不越過神，不自作主張，不照自己的觀念和願望行事，不照着時代的潮流作事，也不在神以外作任何事—參詩十九 12 ~ 13，書九 14 下，路二四 15 ~ 17。

二 與神同行乃是以祂為我們的中心和一切，生活行事照着神並同着神，照着祂的啓示和引導，並且與祂同作一切事—羅八 4、13 ~ 14，加二 2 上，林後五 14 ~ 15。

三 與神同行就是憑信而行；信的意思是我們信神是—

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 節，來十一 5 ~ 6、1 ~ 2，林後四 13、18：

- 1 人非有信，就不能得神的喜悅，不能使神快樂——來十一 6 上。
- 2 信神是，就是信祂是我們的一切，我們甚麼都不是一約八 58，傳一 2。
- 3 信神是，含示我們不是；在凡事上祂必須是惟一的一位，獨一的一位，我們在凡事上必須甚麼也不是一創五 24，來十一 5。
- 4 信神是，就是否認我們的己；在整個宇宙中，惟有祂是，我們眾人甚麼也不是一路九 23。
- 5 我不該是甚麼；我不該存在；只有祂該存在——『不再是我，乃是基督...活着』——加二 20。

週 六

四 信的意思是，我們信神賞賜那尋求祂的人——來十一 6，創十五 1，腓三 8、14：

- 1 以諾的賞賜乃是生命的最高層次——避開死亡——來十一 5 上，林後五 4，羅八 6、10 ~ 11，五 17。
- 2 主是賞賜者，我們必須是尋求祂的人——詩二七 4、8，四二 1 ~ 2，四三 4，七三 25，一一九 2、10。

五 信的意思是，我們相信神的話——參路一 38，羅十 17：

- 1 以諾活到六十五歲，生了一個兒子，給他取名瑪土撒拉（創五 21）；瑪土撒拉這名字有豫言的意義，意『當他死時，要差它來』：

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 以諾稱他的兒子為瑪土撒拉，藉此豫言瑪土撒拉死的時候，就是挪亞六百歲的那一年，洪水要來審判——七 6·五 25 ~ 29 上：

1) 瑪土撒拉在一百八十七歲生了拉麥 (25)，拉麥在一百八十二歲生了挪亞 (28)，當挪亞六百歲時，洪水來了 (七 6·11)。

2) 我們若將這三個數字加起來，總數是九百六十九年，正是瑪土撒拉死的那一年——五 27。

b 以諾的豫言是他在六十五歲時說的，那時他必是從神領受了啓示，得到神旨意的默示，知道那將要臨到人類整個不敬虔世代的審判——參猶 14 ~ 15。

2 因此，以諾日日夜夜期待這豫言的應驗，這期待激勵他不隨從今世的潮流，而與神同行，因而過一種敬虔和聖別的生活——參彼後三 10 ~ 12：

a 我們被提是在於我們與神同行，而在神聖的生命裏成熟——來六 1 上。

b 以諾三百年晝夜不斷的與神一同走上行路，一天比一天更接近神，與神更成爲一，直到『神將他取去，他就不在世了』——創五 24，參歌八 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.

第十週·週一

晨興餽養

創四 2 『又生了該隱的弟弟亞伯。亞伯是牧羊的，該隱是耕地的。』

4 『亞伯也從他羊羣中頭生的，從羊的脂油拿供物獻上。耶和華看中了亞伯和他的供物。』

〔在該隱和亞伯的時候，〕就是在洪水以前，人只喫菜蔬、果子（創一 29）。神還沒有定規要人也以流血的牲畜為食物（九 3~4）。所以牧羊所得的，只是為獻祭與神，不是為自己餬口。作了祭牲的羊所留下的皮子，就人因墮落需要遮身的意義說，乃是為着在神面前遮羞，蒙神悅納，使人能與神接觸。所以亞伯的職業所表明的，不重在為自己的生活，乃重在照神的意思，成就神在祂救贖中的旨意。一切信神且走神救贖之路的人，都該如此關心神的旨意，遠過於關心自己的謀生，所作的每一件事，都該是為着事奉神（真理課程二級卷二，二一頁）。

信息選讀

按照希伯來十一章四節，亞伯獻祭給神是因着信。信是由於聽見福音的話（羅十 17、14）。這指明亞伯的父母亞當和夏娃，必定曾將神向他們宣揚的喜信（創三 15、21），向他們的孩子傳揚。亞伯像他的父母一樣相信福音，並照着他父母所傳揚的話中神的啓示，將供物獻給神。因此，在這地上的第一個家庭，乃是福音之家，信徒之家（聖經恢復本，創四 4 註 1）。

〔亞伯〕照着神的啓示敬拜神（來十一 4）。

<< WEEK 10 — DAY 1 >>

Morning Nourishment

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

他不像該隱，乃是將他羊羣中頭生的獻上。他所獻上的可能是羊羔。聖經說，亞伯『從他羊羣中頭生的，從羊的脂油拿供物獻上』（創4:4）。他獻上脂油，表明犧牲已經被殺了，血也流了，因為若未被殺，就不可能有脂油獻給神。亞伯知道他需要獻流血的祭。他知道他生自墮落的父母，在神眼中是邪惡、有罪並受污染的。因此他獻上他羊羣中頭生的，為着他的救贖流血，並為着神的滿足焚燒脂油。誰告訴他要獻上羊羣中頭生的？無疑的，他是照着父母的教導。亞伯所作的正符合以後所賜摩西律法的要求。這證明他敬拜神的作法是照着神的啓示，不是照着自己的觀念。

亞伯所作的與新約的福音完全一致，這福音告訴我們，要接受血的潔淨，否認自己，將自己擺在一邊，並以基督作遮蓋。我們需要認我們的罪，否認我們自己。我們需要獻上基督作為神羊羣中頭生的，並獻上祂的脂油作為滿足神的肥甘。忘掉我們自己，拒絕我們自己，棄絕我們自己，將我們自己擺在一邊，並以祂作我們的遮蓋。我們若這樣作，就不但為祂活，更憑祂活。基督不但是給神的祭物，也是神的路，救贖和生命的路。希伯來十一章四節說，亞伯因着信獻上作基督豫表的祭，藉此便得了稱許為義的見證。藉着這樣的信，他今天仍舊說話。

亞伯是第一位祭司。他並沒有僱用一個祭司替他獻祭；他自己獻祭。每一個亞伯都是祭司。不要請別人替你獻祭。不要去找天主教的神父，不要去找聖公會的祭司，或去找牧師。你該是祭司，獻上犧牲的祭。在召會生活中，每一個人都是祭司，不斷的將基督獻給神（創世記生命讀經，三八二至三八三、三八五至三八六頁）。

參讀：創世記生命讀經，第二十二至二十三篇。

Cain, Abel presented the firstlings of his flock, which probably were lambs. 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

創四 3 『有一日，該隱從地裏的出產拿供物獻給耶和華。』

來十一 4 『亞伯因着信獻祭給神，比該隱所獻的更美，藉此便得了稱許為義的見證，就是神指着他的禮物所作的見證；他雖然死了，卻藉着這信仍舊說話。』

猶大書十一節說到有些人『走了該隱的道路』。...該隱的道路就是行善討神喜悅，並在魔鬼的鼓動下，妄自憑人自己的努力，照人自己的發明來敬拜神。該隱的道路是宗教的敬拜神而沒有基督。...他裏面的鼓動者〔是〕撒但。撒但試誘人喫了知識樹，竊奪了人類第一代。然而神來干預，拯救他們，用祂救贖的路恢復他們。雖然從一面說，亞當和夏娃都失喪了，但神進來打開祂救贖的路，就是流血的路，把他們帶回歸祂自己。這是神拯救的路，救恩的路。我們看過，亞當和夏娃將這路傳給了他們的兒女，然而他們的長子該隱拒絕這路，走了自己的路，與魔鬼成為一（創世記生命讀經，三七七頁）。

信息選讀

該隱沒有憑着流血獻祭（創三 21，來九 22），藉着豫期的救贖，跟隨神的救恩之路，卻妄自將自己勞苦的果子獻給神，繼續人的墮落。該隱敬拜神的方式，乃是照着那狡猾者撒但所鼓動（創四 7 與註 1，約壹三 12）之屬人的觀念和意見，發明了一個宗教（猶 11 與註 1）（聖經恢復本，創四 3 註 1）。

亞伯被該隱逼迫殺害，因為他照神的作法敬拜神，不像該隱照自己的作法敬拜神。該隱是在肉體

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，信靠他勞苦的出產，但亞伯對自己毫不信靠。他信靠他的供物。按豫表說，亞伯是信靠基督，在基督裏誇口，而不信靠肉體的（腓三3）。在肉體裏敬拜的人，總是反對並逼迫那按着靈敬拜的人（加四29）（創世記生命讀經，三八六頁）。

亞伯照着神的啓示，獻上流血的祭物，蒙神悅納，而遭到該隱的嫉妒和殺害（創四4~5、8），成了歷代一切走神救贖生命之路，而殉道者的代表。主曾對法利賽人說，『我差遣申言者和智慧人並經學家到你們這裏來，有的你們要殺害，...有的你們要...鞭打，...叫世上所流一切的義血，都歸到你們身上，從義人亞伯的血起，直到你們在殿和壇中間，所殺巴拉加的兒子撒迦利亞的血為止。』（太二三34~35）這話清楚指明，新舊兩約中所有走神救贖生命之路的人，都受到逼迫。所以凡立志在基督耶穌裏敬虔度日的，都要受逼迫（提後三12），像亞伯一樣。這些人都是亞伯的跟隨者（真理課程二級卷二，二二至二三頁）。

當該隱看到神悅納亞伯這位真正敬拜神的人，他就嫉妒。...我信該隱謀殺亞伯是因為亞伯仰起臉來，而該隱垂下臉來。...該隱起來打亞伯，因為亞伯的臉微笑發光。...你若是喜樂並享受神，就會激起別人宗教的嫉妒（創世記生命讀經，三八一頁）。

該隱離開神的面之後（創四16），為着保護和自存，就建造了一座城。...人失去神，就失去了一切。這迫使人發明人的文化，其主要元素是城為着生存、畜牧為着維生、音樂為着娛樂、以及武器為着防禦（20~22）。在四章所發明出來的無神文化，要繼續發展，直到在大巴比倫達到極點（啓十七~十八）（創四17註2）。

參讀：真理課程二級卷二，第十四課；創世記生命讀經，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

創四 26 『塞特也生了一個兒子，起名叫以挪士。在那時候，人開始呼求耶和華的名。』

羅十 12~13 『因為猶太人和希利尼人並沒有分別，眾人同有一位主，祂對一切呼求祂的人是豐富的。因為『凡呼求主名的，就必得救』。』

〔創世記四章二十六節的『呼求』，〕原文意『向...呼叫』，『向...呼喊』，意即用聽得見的聲音呼喊。因為人領悟自己的生命是虛空，...領悟自己是脆弱必死的，...於是自然而然的開始呼求耶和華那永遠者的名。...他們雖然是虛空軟弱的，但藉着呼求主的名，就變得豐富且剛強，因為他們進入了他們所呼求者的豐富和力量（羅十 12~13 與註）（聖經恢復本，創四 26 註 2）。

信息選讀

我們若要逃避人第二次的墮落，〔如創世記四章所見，〕就必須像亞伯那樣，照神的方法為神而活並敬拜祂（2、4，參三 21，來十一 4）。就消極一面說，我們不該〔像該隱那樣（創四 3）〕自作主張；就積極一面說，我們要照神的啓示，按神的方法為神而活並敬拜祂。不僅要為神而活並敬拜神，乃要照神所啓示的方法這樣作。

在創世記四章有兩個特別有意義的名字，第一個是亞伯，意思是『虛空』。墮落的結果，人生變得『虛空』。請看今天的人，雖然非常忙碌，內心卻是一片空白、虛空。在他們的深處是一片空虛的感覺。...這正是智慧的所羅門王所說，虛空的虛空，在日光之下都是虛空（傳一 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

次的墮落，必須認識我們是墮落無神的人，我們的所是、所有和所作，全是虛空。我們不過是虛空。

第二個有特殊意義的名字是以挪士，以挪士的意義是『脆弱必死的人』。人墮落之後，不但人生變為虛空，人也變成脆弱必死。我們必須承認我們既脆弱又軟弱，非常容易破碎。我們何等容易失敗！人是必死的！沒有人能誇口，他下週一定活着。沒有人知道他的明天如何。要逃避人第二次的墮落，我們必須認識人生的虛空和人的脆弱。我們若有這個認識，就不會信靠自己；這樣，也就不會離開神的路，自以為是了。

當我們看見不該自以為是，乃該照神的方法為神而活並敬拜神，又認識人生的虛空和人的脆弱之後，我們會說，『主阿，我不該自以為是，我必須照你的方法為你而活並敬拜你。主，我的人生虛空，我是脆弱且必死的。』當我們看見我們人生的虛空，我們自己的脆弱，我們就會自然而然的呼求主名。...從人類的第三代以挪士開始，人纔認識他們的軟弱、脆弱和必死，而開始呼求主的名。

『神』這名稱最初是用在創世記一章，神與造物的關係上；『耶和華』這名是從二章開始，用在祂與人的關係上。耶和華是神來與人發生親密關係時的名。因此，四章二十六節不說人開始呼求神的名，而說呼求耶和華的名。人不是呼求那位創造萬物者，乃是呼求那與他們非常接近，非常親密的一位。耶和華這名的意思是『我是那我是』（26，參出三14）；就是說，祂是從永遠存到永遠的一位。祂是那昔是、今是、以後永是的一位。祂是那永存者。當人看見自己的脆弱和必死，他們就開始呼求耶和華那永存者（創世記生命讀經，四〇六至四〇八頁）。

參讀：創世記生命讀經，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 『神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。』

神在〔出埃及三章十三至十八節〕特意在『神』之外，說出祂自己耶和華的名字來。...在創世記一章裏，都是用神。創世記二章所用的名稱就不同。不是神，而是耶和華神。...亞伯拉罕雖知道這名（因為神告訴過他，神的名是耶和華），但亞伯拉罕卻不知道耶和華這名的意思。直到出埃及三章十四至十五節，神纔起始把耶和華這名有何意思告訴人。

神是普通的名字，耶和華是親近的名字。神是指着神的能力說的，耶和華是指着神的愛心說的。神是指着創造方面說的，耶和華是指着神的親近說的（倪柝聲文集第一輯第九冊，六二、六四頁）。

信息選讀

〔在出埃及三章十四至十五節，〕神對摩西說，我是那我是（即耶和華）。...這裏面是包括自有永有之意。...『我是那我是』是祂的名字。是誰叫你來呢？那『我是...』的叫我來。

頂希奇！我是...。...神在這裏不完全的說神是甚麼。祂只說我是...，內裏意思是不完全的。...摩西那天受了神的啓示。

若神在『我是』之下加上『能力』兩字，就祂不是『愛』了。若加上『愛』字，就祂是愛，而非『能力、智慧、公義、

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

聖別、救贖、安慰、保障、堅固台、避難所』了。神祇說祂是...，而不說祂是甚麼，好讓信祂的人自己在下面加上字眼（哦，不是字眼，乃是屬靈的實際！）我們可以按着信心隨便加上甚麼。我們若有需要，同時並有信心，我們就可以在『神是』之下加上我們所需要的，而得着神補滿我們那個需要。我們需要安慰，神就是我們的安慰。我們需要避難所，神就是我們的避難所。我們需要堅固台，神就是我們的堅固台。我們需要得勝，神就是我們的得勝。我們需要聖別，神就是我們的聖別。我們需要辦法，神就是辦法——『我就是道路』（約十四6），道路也可說是辦法。我們需要光，神就是我們的光。我們需要生命的糧，神就是我們生命的糧。你要甚麼，你都可以加上。...這正像一本支票簿子。有人在下面簽好了名字，把它送給你，數目可以隨你自己去填。

舊約的耶和華，就是新約的耶穌。耶穌的意思就是：耶和華救主。...主耶穌在世也曾自己承認祂自己就是舊約的耶和華。祂說，『你們若不信我是，必要死在你們的罪中。』（約八24）...主耶穌在這裏告訴我們說，祂就是那一位『我是』。...祂為我們的緣故，都是，都是！祂自己說：我是生命，我是復活，我是世界的光，我是生命的糧，我是好牧人。我們可以從我們主的名裏得着各樣的供給。我們只要得着主的名，我們就甚麼都有了（倪柝聲文集第一輯第九冊，六五至六八頁）。

呼求主的意思也是向主呼喊，並且經歷屬靈的呼吸。...〔哀歌三章五十五至五十六節〕指明，呼求也是呼叫和呼吸。呼叫是最好的呼吸。...藉着呼叫和呼吸，我們一面呼出，一面吸入。吸入總是緊隨着呼出。藉着呼出，我們把一切消極的事物呼出去；每當你把消極的事物呼出去，主的積極事物就要充滿你。...當你快要發脾氣時，不要想去抑制，只要呼喊：『哦，主耶穌！』然後加上一句短禱：『主耶穌，我要發脾氣了！』這樣試試看，你還發不發脾氣。...藉着呼求祂的名，一切的罪、邪惡和不潔之物，都要呼出去，而一切積極的事物——主的豐富——都要被你吸入（創世記生命讀經，四〇九至四一〇頁）。

參讀：倪柝聲文集第一輯第九冊，六一至七七頁。

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

創五 22~24 『以諾生瑪土撒拉之後，與神同行三百年，並且生兒生女。以諾共活了三百六十五歲。以諾與神同行，神將他取去，他就不在世了。』

呼求主名是人類的第三代發現的，經過四代之後，第七代的以諾發現了逃避人類墮落最終結局〔死亡〕的路。以諾活一種生活，使他實在的，並且全然的避開了死。在以諾被神取去之先，當他還在地上生活行動時，死已經停止殺害他。以諾勝過了死的殺害（創世記生命讀經，四三〇頁）。

信息選讀

以諾是第一個被提的人。...在以諾身上既是第一次提到被提的事，就立定了被提的原則。被提的原則是甚麼？就是藉着與神同行而在生命裏成熟。以諾與神同行了三百年，然後神把他取去（創五 22~24）。

你盼望被提麼？若是，你就需要與神同行。我們不僅該呼求主名，還該與神同行。呼求之後必須接着同行。與神同行就是不越過神，不自作主張，不照自己的觀念和願望行事，也不在神以外作事。與神同行乃是以神為我們的中心和一切，照着祂的啓示和引導作事，並且與祂同作一切事。這不僅是為神生活，為神作事，更是照着神並同着神生活行事。以諾就是這樣與神同行，照着神並同着神生活行事；他不照着自己的喜好或觀念，也不照着當時的時代潮流（創世記生命讀經，四三〇至四三一頁）。

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)

聖經說，你若不相信基督，就沒有生命（約三 15~16、36）。...這意思是說，我們的生命並不能永遠存在。我們今天是，但至終明天就不是了。所以在整個宇宙中，我們甚麼也不是。我甚麼也不是。我們的會所不是。安那翰不是。加州不是。美國不是。整個地球都不是！這是因為它們不能永遠存在。時候到了，它們就不存在了；它們就過去了。事實上，我們眼見的東西，都不是存在的東西；它們乃是虛空（林後四 18）。

這樣，甚麼纔存在？誰存在？只有那偉大的我——我是那我是。凡到神面前來的人，必須信神是！〔來十一 6〕信是非常重要的。沒有這個，你就不能使神快樂。你必須信神是。

信是停下你自己，不作甚麼。你甚麼也不是。信將你聯於神，使神成為惟一是。我不是，所以不該是我在愛我的妻子；應當是基督在愛我的妻子。祂是，我不是。去買東西的人不該是我，應當是祂。當你在百貨店拿起減價的東西時，你必須查問：『祂是，還是我是？』

信就是停下自己，不作任何事，而使神成為你的一切。這等於保羅在加拉太二章二十節的話：『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』誰活着？不再是我；我並不存在，我已經了結了，我被釘十字架了，我已經了了。不再是我，乃是基督在我裏面活着。基督活着，基督是，基督存在；我不存在。這是『信神是』這短短一句話的素質。信神是含示你不是。在凡事上祂必須是惟一的一位，獨一的一位，我們在凡事上必須甚麼也不是。

主耶穌說，『若有人要跟從我，就當否認己。』（路九 23）這話正如保羅所說的一樣：『到神面前來的人，必須信神是。』（來十一 6，直譯）否認己等於信神是，信神是等於否認己（羅馬書的結晶，九一至九二、九四頁）。

參讀：羅馬書的結晶，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

第十週·週六

晨興餽養

來十一 5~6 『以諾因着信被接去，不至於見死，人也找不着他，因為神把他接去了；原來他被接去以前，已經得了蒙神喜悅的見證。人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神〔直譯，神是〕，且信祂賞賜那尋求祂的人。』

希伯來十一章五至六節告訴我們，以諾在被神取去以前，已經相信神。這指明以諾不僅與神同行，也相信神。... (5)。

六節說，你若相信神，你也要相信祂是一位賞賜者。祂不僅存在，祂還是一位賞賜者。神為甚麼賞賜人？因為祂切望得着人為着達成祂的定旨而活，並達成祂的定旨。...以諾是尋求神的人，而神是賞賜他的。他尋求神並與神同行，神就賞賜他（創世記生命讀經，四三四至四三五頁）。

信息選讀

神給以諾的獎賞是甚麼？神使他達到生命的最高層次—避開死亡。...這是何等的賞賜！...主是一位賞賜者，我們需要作尋求祂的人。以諾相信這事，也實行這事。他信神是，並且相信他若尋找出神，神必要賞賜他。

以諾活到六十五歲，生了一個兒子，給他取名瑪土撒拉（創五 21）。瑪土撒拉這名有豫言的意義，意即『當他死時，要差它來』。那是洪水的豫言。以諾稱他的兒子為瑪土撒拉，藉此豫言要來之洪水的審判。無疑的，他是靠着神的靈這樣作。他接受了神的啓示，沒有將神的旨意擺在一邊。他得到神旨意的默示，知道那將要臨到整個

<< WEEK 10 — DAY 6 >>

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

不敬虔世代的審判。我信猶大書所記載的豫言，有雙重的應驗。以諾可能相信，洪水的審判就是主帶着祂的千萬聖者來臨，對那不敬虔的世代執行審判〔猶 14~15〕。

以諾關於洪水的豫言是他在六十五歲時說的。以後，以諾日日夜夜期待這豫言的應驗，這期待使他與神同行。雖然整個世代和其中的一切都是不敬虔的，但他自己不敢不敬虔。他是聖別的，並且與神同行，盼望蒙拯救脫離神的審判。以諾堅持這盼望達三百年之久。雖然如此，審判並沒有在那段期間臨到。直等瑪土撒拉出生以後九百六十九年，洪水的審判纔臨到。

洪水果然在瑪土撒拉死的那年臨到。瑪土撒拉在一百八十七歲生了拉麥（創 5:25），拉麥在一百八十二歲生了挪亞（28）。當挪亞六百歲時，洪水來了（7:11）。我們將這三個數字加起來，總數是九百六十九年，正是瑪土撒拉死的那一年。

不要以為以諾被神取去是突然發生的，他這一刻在地上，下一刻就在天上了。以諾不是與神走上又走下，也不是走曲折的路。他是一直往上走，直到摸着了天。他在三百六十五歲時，幾乎已經摸着天，神就對他說，『親愛的孩子，我在這裏，來與我同在吧！』因此以諾被取去了。...以諾日夜與神同行歷經三個世紀，超過了十萬天。以諾天天與神同行，一天比一天更接近神。

我們必須從四章往前，從呼求進步到同行。...呼求使你活，但同行總是殺死你；然而，同行也要使你復活。同行首先殺死你，然後叫你復活，使你非常活，享受神的同在（創世記生命讀經，四三五至四三八、四三二至四三四頁）。

參讀：創世記生命讀經，第二十六篇；真理課程二級卷二，第十五課。

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

第十週詩歌

經歷神 - 作生命

特 (英 1194)

D 大調

4/4

一 今日 信 徒 的 生 活 有 兩 條 線 可 循：
一 是 生 命 線，帶 來 基 督 無 量 福 分，
一 是 知 識 線，帶 來 死 亡 實 可 恨；
生 命，死 亡 - 你 選 哪 一 樣？應 當 謹 慎！
(副) 生 命 線 上 讓 我 們 住 留，永 不 稍 離；
知 識 道 理 叫 人 死，我 們 棄 絕 不 理。
主 名 甘 甜，當 時 刻 呼 求，享 實 際；
主 的 同 在 是 我 們 生 活 惟 一 憑 倚。

二 主，我 們 願 像 亞 伯，時 刻 與 你 接 觸，
享 你 新 鮮 的 生 命，天 然 觀 念 不 顧；
如 以 挪 士，你 聖 名 呼 求，不 止 住；
又 像 以 諾，與 你 同 行 走，事 事 處 處。

三 保 守 我 們 如 亞 伯 拉 罕，信 而 順 服，
以 你 顯 現 為 秘 訣，享 受 你 的 注 入；
傲 法 以 撒、雅 各 和 摩 西 的 步 武 -
單 單 憑 靠 你 同 在，行 走 每 一 步 路。

四 大 衛 享 受 生 命 樹，在 生 命 中 作 王；
還 有 但 以 理 禱 告，將 神 權 柄 執 掌。
耶 穌 因 父 而 活 著，將 父 全 顯 彰；
我 們 是 祂 的 身 體，生 命 樹 當 盡 嘗。

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.

二〇一三年夏季訓練

創世記結晶讀經（一）

第十一篇

挪亞—能改變時代的生活與工作

讀經：創六 5 ~ 22，七 13、16，來十一 7

綱 目

週 一

壹 挪亞的生活是一個改變時代的生活—
腓一 19 ~ 21 上：

一 神給挪亞看見，他所活在其中之敗壞時代的真實光景—創六 3、5、11、13，太二四 37 ~ 39，提後三 1 ~ 5。

二 『但挪亞在耶和華眼前蒙恩』—創六 8：

1 當撒但盡力把局面破壞之後，總有一些人在神眼前蒙恩，成為轉移那時代的人—參但一 8，九 23，十 11、19。

2 創世記的記載，主要的目的不是要表明墮落，乃是要表明神的恩典能為墮落的人作那麼多；恩典乃是神自己，神的同在，給我們享受，作我們的一切，並在我們裏面、藉着我們、且為着我們作一切；恩典是神臨到我們，作我們的生命供應、力量和一切—約一 14、16 ~ 17，啓二二 21：

a 對主作恩典的享受，乃是與那些愛祂的人同在一弗六 24，約二一 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 主耶穌基督的恩典作為三一神全備的供應，是我們藉着操練我們人的靈所享受的一來十 29 下，加六 18，腓四 23，門 25，提後四 22。
- c 神的話是恩典的話—徒二十 32，西三 16，參耶十五 16。
- d 我們在一的立場上與聖徒一同聚集，就經歷經過過程的三一神作生命的恩典—詩一三三 3，彼前三 7，徒四 33，十一 23。
- e 我們在苦難和試煉中，能經歷主作我們加增並全豐全足的恩典—林後十二 9。
- f 我們需要在主恩典的能力裏為主勞苦—林前十五 10、58，三 10、12 上。
- g 我們需要作神諸般恩典的好管家—彼前四 10，弗三 2，林後一 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，我們才能與神並與彼此都是對的；恩典產生義—來十一 7，羅五 17、21。

週 二

三 挪亞就像他的曾祖父以諾（創五 22 ~ 24）一樣，因信與神同行（六 9，來十一 7），這信就是神的神聖元素傳輸並注入到他裏面，成為他相信的能力（羅三 22）；結果，他成為承受神義的人（參四 3、9），並傳揚義的人（彼後二 5），對抗那邪惡的世代；挪亞的義加強了神的立場，來執行祂對那不敬虔世代的審判。

- 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 挪亞所建造的方舟，豫表實際、現今的基督作為神的救恩；建造方舟就是在我們的經歷中，建造作為神救恩之實際、現今的基督，為着建造基督的身體這團體的基督；按照腓立比書，這乃是作成我們自己的救恩—二 12 ~ 13：

- 1 建造方舟就是作成我們自己的救恩，也就是在我們的經歷中建造基督，為着建造基督的身體，就是團體的基督。
- 2 挪亞所作、所進入的，乃是神的救恩，就是方舟；我們應當有一位實際、現今的基督作為神的救恩，是我們可以進入的。

週 三

- 3 腓立比二章十二節的救恩，不是指救我們脫離神的定罪和火湖的永遠救恩，乃是指每天、常時的救恩，就是基督這活的人位；雖然我們有了永遠的救恩，但我們還需要進一步蒙拯救，脫離彎曲悖謬的世代—15 節。
- 4 我們今天乃是在神救恩的通道上；我們已經進入這通道，而我們經過這通道，就是作成我們自己的救恩：
 - a 挪亞越建造方舟，就越通過神的救恩；最後他進入他所作成的工—創七 7。
 - b 我們今天在經歷中正在建造的基督，要成為我們將來的救恩；有一天在神主宰的權柄下，我們要進入我們所建造的基督裏面。
 - c 甚至今天，我們若在經歷中建造基督，就能住在基督裏面，定居在基督裏面—約十五 5：
 - 1) 在我們的經歷中建造基督，就是要愛主，藉着呼

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

求祂的名與祂交談，與祂交通，天天並且時時憑祂活着並與祂同行，成為與神同行者，而使我們成為與神同工者—創五 22 ~ 24，六 9。

2) 這樣，我們就在經歷中將基督建造起來，使我們能進入祂裏面，以祂為我們的救恩。

5 腓立比書全部四章都說到基督包羅萬有的活人位，作為我們的救恩：

a 在腓立比一章，救恩乃是在任何境遇裏活基督並顯大基督。

b 在腓立比二章，救恩乃是藉着表明生命的話而返照基督。

c 在腓立比三章，救恩乃是神的義，就是化身於基督裏的神自己。

d 在腓立比四章，救恩乃是基督自己作為一種真實、莊重、公義、純潔、可愛、有美名、且滿了德行與稱讚的生活。

週 四

貳 挪亞的工作是一個改變時代的工作—林後六 1，太十六 18，林前三 12 上：

一 神給挪亞的是包羅萬有的啓示，更進一步的啓示，建造方舟的啓示，就是神要結束這敗壞的世代，而帶進一個新時代的路；挪亞不是憑自己的想像建造方舟，乃是完全因着信照着神的啓示和神的指示—創六 15 上，來十一 6 ~ 7，參出二五 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 方舟是基督的豫表，不僅豫表個人的基督，也豫表團體的基督，召會，就是基督的身體和新人，要終極完成於新耶路撒冷—彼前三 20 ~ 21，太十六 18，林前十二 12，弗二 15 ~ 16，西三 10 ~ 11，啓二—2。
 - 2 方舟的建造豫表團體基督的建造，是藉着與神同工的人，以基督之豐富的元素為材料建造的—林前三 9 ~ 12 上，弗四 12，二 22。
 - 3 這建造就是把基督作到人裏面，憑基督將人建造在一起，成為神在肉體的顯現—提前三 15 ~ 16，林前三 9 上、10、12 上，羅十一 36。
- 二 挪亞藉着建造並進入方舟，不僅從神用洪水對邪惡世代的審判蒙拯救，也從那世代分別出來，而被引進新的時代—創六 5 ~ 22。
- 三 照樣，我們藉着建造召會並進入召會生活，也要從神用大災難對今天邪惡世代的審判蒙拯救，並要從那世代分別出來，而被引進新的時代，就是千年國時代—來十一 7，太二四 37 ~ 39，路十七 26 ~ 27，二一 36，啓三 10。
- 四 方舟的長是三百肘，寬是五十肘，高是三十肘（創六 15）；三和五乃是神建造的基本數字（參出二七），表徵三一神藉着祂的神聖分賜與人調和（林後十三 14，弗四 4 ~ 6）。

週 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、下三層—創六 16：

- 1 帳幕的三部分表徵我們都必須進入的深度；方舟的三層表徵我們都必須達到的高度。
- 2 方舟的三層表徵三一神；靈把我們帶到子，子再把我們帶到父；當我們來到父面前，我們就進到第三層—路十五 4 ~ 7、8 ~ 10、18 ~ 23，弗二 18。
- 3 我們需要進入與我們的三一神最深、最高的親密裏，好使祂能帶我們到『第三層』，把祂的奧秘、祕密和寶藏給我們看—林前二 9，林後二 10，出三三 11。

六 在方舟裏有一個朝天而開的透光處—創六 16：

- 1 透光處，原文與『正午』同字根；這意思是說，當我們在透光處之下，在窗下，我們就是在正午，滿了光—參箴四 18。
- 2 正如在方舟裏，窗，就是透光處，只有一個，在神的建造裏，藉着一個職事，也只是一扇窗，一個啓示，一個異象—徒二六 19，加一 6 ~ 9，提前一 3 ~ 4，參王下二 2、9、13 ~ 15。

週 六

七 進入方舟只有一個門，一個入口；這一個門乃是基督—創七 13、16，約十 9：

- 1 挪亞進入方舟，豫表我們進入基督—三 16，加三 27。
- 2 我們一旦信入主耶穌，就被神『關』在基督裏，無法從祂裏面出來—參約十 28 ~ 29，詩一三九 7 ~ 12。

八 方舟是用歌斐木造的，歌斐木是一種柏樹，這

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*

種多樹脂的木材能抵擋水侵；這表徵釘十字架的基督能抵擋死水—創六 14，徒二 24。

九 方舟內外塗上松香，松香豫表基督救贖的血，裏外遮蓋神的建造—創六 14，來九 14，出十二 13：

- 1 『松香』的原文與『遮罪』同字根，意思是遮蓋；挪亞和他家人藉着方舟上的松香，從洪水的審判得救，表徵在基督裏的信徒藉着基督救贖的血，從神的審判得救—羅五 9。
- 2 甚麼時候我們看到血，我們就有平安；甚麼時候神看到血，祂就滿足；甚麼時候撒但看到血，他就無法攻擊；甚麼時候天使看到血，他們就歡呼—啓十二 11。

十 挪亞所經過的水，是受浸之水的表號—彼前三 20 ~ 21：

- 1 方舟上的松香表徵基督的血，拯救挪亞脫離洪水的審判，而洪水的水，表徵受浸的水，不僅審判世界，也將挪亞從這邪惡的世代分別出來—出十四 26 ~ 30，徒二 40 ~ 41。
- 2 洪水怎樣拯救挪亞脫離老舊的生活，進入新的境地，受浸的水也照樣拯救我們脫離我們所承受虛妄的生活，進入在基督裏復活的生活—羅六 3 ~ 5。

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.

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. 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. 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.

J. The water through which Noah passed is a figure of the water of baptism—1 Pet. 3:20-21:

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. 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.

創六 7~9 『耶和華說，我要將所創造的人，...都從地上除滅，因為我後悔造了他們。但挪亞在耶和華眼前蒙恩。挪亞的後代記在下面。挪亞是個義人，在當時的世代是個完全人；挪亞與神同行。』

創世記這卷書中所描繪的墮落乃是背景，為要襯托出一幅非常積極的圖畫，表明神對於墮落的人所作的。創世記的記載，主要的目的不是要表明墮落，乃是要表明神的恩典能為墮落的人作那麼多。墮落是個黑色的背景，幫助我們看到白色的圖畫。...在三章我們看到人第一次的墮落，並神為墮落的人類所作的。在四章我們看到人第二次的墮落，並神為墮落的人進一步所作的。...〔現在，〕我們來看因着人第三次的墮落，神作了些甚麼（創世記生命讀經，四五三頁）。

挪亞能在那彎曲、悖謬、淫亂的世代與神同行（六 9），是因他得了恩典（參來四 16）。恩典是神臨到我們，作我們的生命供應、力量 and 一切（見林前十五 10 註 1）。這樣的恩典使挪亞勝過肉體，並過義的生活（結十四 14，參羅五 17~21 與註）（聖經恢復本，創六 8 註 2）。

信息選讀

當神在創世記一章初次看人的時候，祂既快樂又喜悅〔31〕。當神在六章再次看人的時候，祂看見人已經邪惡敗壞到了極點，就為着造了人而憂傷。從一章到這裏，有何等的改變！人原初是在那麼高的水平上，但從三章開始，人一直往下墮落。如果你是神，你會怎麼作？也許你會說，『算了吧。』但神永遠的目的怎麼辦？神豈不是

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

永遠的神？永遠的神能改變麼？神不是短暫的神，乃是永遠的神，在祂並沒有轉動的影兒（雅一17）。祂作了決定，就永遠立定。如果神忘了祂永遠的目的，祂的仇敵會譏笑祂說，『你想要創造人來擊敗我，但是你沒有擊敗我，反被我擊敗了。』神會被擊敗麼？絕對不會！那麼神應該怎麼作？答案就在創世記六章八節：『但挪亞在耶和華眼前蒙恩。』

這是創世記這卷書中最重大的經節之一。撒但很樂意聽到，神要把人從地上除滅，但挪亞卻在耶和華眼前蒙恩。這轉變了局面，改變了時代。阿利路亞，神沒有被擊敗！在表面的失敗中，藉着一個在耶和華眼前蒙恩的人得勝了。這是個轉捩點。如果你配着聖經讀一讀歷史，你會看見在每一個時代，當撒但盡力把局面破壞到極點之後，總有一個人或少數人在神眼前蒙恩，成為改變那時代的人。你們記得以色列人的歷史，雖然他們一再墮落，墮落到底，但是出來了一個少年人，使仇敵大大的驚訝，這人名叫但以理。但以理一章八節說，『但以理卻立定心意，不以王的膳和王所飲的酒玷污自己。』這裏說，『但以理卻...。』創世記六章八節說，『但挪亞...。』在人墮落到底的時候，總有一個『卻』，或『但』。

如果我們看挪亞的生活，我們會看見這不僅是與神同行，或建造方舟的事。基本且重要的點乃是，神用挪亞改變了時代。仇敵將局面弄得壞到極點，甚至神後悔造了人。看來好像沒有希望了。但挪亞蒙了恩典，挪亞的生活是改變時代的生活（創世記生命讀經，四七一至四七二頁）。

參讀：創世記生命讀經，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

來十一 7 『挪亞因着信，既蒙神指示他未見的事，就為虔敬所動，豫備了一隻方舟，使他全家得救，藉此就定了那世界的罪，並且承受了那照着信而得的義。』

信不是從我們自己產生出來的。信乃是神的一些東西傳輸到我們裏面。我們越多摸神的施恩座，越多仰望主，就越被祂所是的一切傳輸並注入。當祂傳輸並注入到我們裏面，祂所注入到我們裏面的神聖元素就成了我們的信。當你摸施恩座並且被神傳輸的時候，你就會自然的相信神。不需要你努力去信祂。神的成分一旦注入到你裏面，從你裏面就有一種東西湧出來要相信祂。...你不知道如何信，也不能信。然而，你若簡單的來到施恩座前，瞻仰祂，接觸祂，得恩典，你就要被信心的神所注入。祂要在你裏面替你相信，祂要成為你的信（創世記生命讀經，四五九至四六〇頁）。

信息選讀

挪亞就像他的曾祖父以諾（創五 22~24）一樣，因信與神同行（來十一 7），這信就是神的神聖元素傳輸並注入到他裏面，成為他相信的能力（羅三 22 與註）。結果，他成為承受神義的人（參四 3、9），並成為傳揚義的人（彼後二 5），對抗那邪惡的世代。挪亞的義加強了神的立場，來執行祂對那不敬虔世代的審判（聖經恢復本，創六 9 註 1）。

挪亞是以諾的延續，他不僅與神同行（創六 9），並且更進一步照着神的拯救與神同工（14）。...神要為祂的見證建造方舟。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

單獨來作，祂只藉着與祂同工的一班人建造方舟。與神同工的人必須是與神同行的人。你如果不與神同行，就絕不能與神同工。你們在建造地方召會麼？那太好了！但你們必須與神同行。

挪亞建造的方舟不是歷史上基督的豫表，乃是現今基督的豫表。...我們正在建造一位實際、現今的基督，不僅成為我們自己的拯救，也成為別人的拯救。眾地方召會正為着其他許多人的救恩建造方舟，因為我們如今與神有共同的權益。

神施行祂的經綸，好將祂自己分賜到祂所有的子民裏面。神聖的性情至少有一點點分賜到亞當裏面，分賜到亞伯裏面的更多，分賜到以挪士和以諾裏面的又多一些。分賜到挪亞裏面的是更大的一部分，使他能成為神的同工，能與神有共同的權益。你豈不是今日的挪亞麼？你必須說，是的。為甚麼？因為你先是墮落了，後來蒙了救贖，又被帶回來歸給神。今天你呼求祂的名，你也與祂同行，與祂同工。今天你的權益是甚麼？我有把握你裏面深處確信，今天你與神有共同的權益。你的權益就是神的權益，所以，除了召會生活以外，你不去管許多雜事。你愛召會生活，因為神為着召會，召會是神的權益。你與神是一，所以祂的權益就是你的權益。這表示你是今日的挪亞。末了，挪亞同他全家人進入方舟，就是他為着神並同着神所作成的（七7），好蒙保守脫離死水的審判。我們今天也應當跟隨同樣的腳蹤，不僅與神同工，並且要進到我們同着神並為着神所作成的工作裏面，好叫我們享受實際、現今的基督，並且蒙保守脫離死亡的審判（神聖三一的神聖分賜，一九至二一頁）。

參讀：神聖三一的神聖分賜，第二章；撒母耳記生命讀經，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

晨興餽養

腓二 12 『這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩。』

創七 7 『挪亞就同他的兒子、妻子和兒媳，都進入方舟，躲避洪水。』

今天我們已經得救了，但我們還需要建造基督。挪亞開始建造方舟以前就已經得救了。如果他還沒有得救，神怎麼會囑咐他與神同工？到了神來囑咐挪亞造方舟的時候，他已經與神同行，在那個時代他在神眼中乃是義人（創六 9）。...他既然得救了，為甚麼還需要造方舟？因為他需要進一步蒙拯救脫離敗壞的世界。

保羅在腓立比二章十二節告訴我們，我們需要順從，恐懼戰兢的作成我們自己的救恩。我們雖然得救了，但我們還需要作成我們的救恩。神的救恩不是那麼短缺、簡短或簡單。神的救恩持續一段過程。我們必須進到神的救恩裏，通過全程，從神救恩的這一頭達到另一頭（神聖三一的神聖分賜，二七至二八頁）。

信息選讀

我們今天乃是在神救恩的通道上。我們已經進入這個通道裏，現在我們正在經過這個通道，我們的通過就是作成。...〔挪亞〕越建造方舟，就越通過神的救恩。最後他進入他所作成的工（創七 7）。親愛的聖徒，你們正在建造的基督，要成為你們將來的救恩。有一天在神主宰的權柄下，你要進入你所建造的基督裏面。

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.

你如果在每天的經歷中與主同工，你必定會建造一些出乎基督的東西，至終你就進入你所建造的裏面，住在這位作你享受的基督裏面。這樣，你就定居在基督裏面了。許多基督徒知道約翰十五章說到住在基督裏面，但是沒有多少基督徒知道住在基督裏面的意義。你首先需要建造基督。你如果不建造基督，就沒有基督可以住進去。這話從道理上說也許很奇怪，但從經歷上說卻是對的。你有基督，但你住在基督裏麼？我們也許道理上有基督，但經歷上卻沒有基督可以住進去。只有道理上的基督並沒有甚麼意義，你必須在經歷上有基督。你要得着基督只要信入祂就設了，但要住在基督裏就需要一些建造。你必須建造基督，好讓你住在祂裏面。建造基督是甚麼意思？你憑着自己的經歷就可以曉得。你必須愛祂，呼求祂的名，與祂交談，並憑祂活着。你必須經過亞當、亞伯、以挪士、以諾等人的一切經歷，然後你必須成為挪亞，這樣你纔會有一些建造。

你如果從週一到週六都愛主，與祂交通，憑祂活着，與祂同行，到了主日你必定會深深的感覺到你是住在基督裏。你會有一位實際、現今的基督，讓你住在祂裏面。但是另一面，你如果從週一到週六都不愛主，不與祂交通，不在祂裏面活着，也不與祂同行，即使你今天想住在祂裏面，你也會覺得祂不在了。在你的經歷裏，祂並沒有與你同在。...這就是說，在已過這週裏，你沒有建造基督，你沒有建造方舟。所以當洪水來的時候，你沒有方舟可以進入。但是當你愛祂，與祂交通，憑祂活着，時時刻刻與祂同行，你就在你的經歷中將祂建造起來。你就在你的經歷中建造一位基督，使你可以進入其中，作為你的救恩。我們都需要建造基督（神聖三一的神聖分賜，二八至三〇頁）。

參讀：神聖三一的神聖分賜，第三章；生命的經歷與長大，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

創六 15 『『方舟...要長三百肘，寬五十肘，高三十肘。』』

彼前三 20~21 『...從前在挪亞豫備方舟的日子，...那進入方舟，藉着水安全得救的，只有八個人。這水所豫表的浸，現在藉着耶穌基督復活，也拯救你們...。』

方舟是基督的豫表（彼前三 20~21），不僅豫表個人的基督，也豫表團體的基督，召會，就是基督的身體和新人（林前十二 12，弗二 15~16，西三 10~11）。方舟的建造豫表團體基督的建造，是藉着與神同工的人，以基督之豐富的元素為材料建造的（林前三 9~12 上，林後六 1，弗三 8~10，四 12）。挪亞藉着建造並進入方舟，不僅從神用洪水對邪惡世代的審判蒙拯救，也從那世代分別出來，而被引進新的時代（彼前三 20 與註 3）。照樣，我們藉着建造召會並進入召會生活，也要從神用大災難（太二四 37~39，路十七 26~27，帖前五 3）對今天邪惡世代的審判蒙拯救，並要從那世代分別出來（路二一 36，啓三 10），而被引進新的時代，就是千年國時代（聖經恢復本，創六 14 註 2）。

信息選讀

神給挪亞的幾乎是包羅萬有的啓示。...以諾雖然豫言，當他的兒子瑪土撒拉死的時候，洪水要來，...神的審判要臨到這敗壞的地；他甚至豫言到主的來臨（猶 14）；但以諾從來沒有看見過神要結束這敗壞的世代，而帶進一個新時代之路的異象。...有一天神臨到挪亞，將這異象啓示給挪亞。結果挪亞對敬虔事物的眼界大得開闊，他比一切的先祖們看得更多更廣。...我們都需要有這樣的啓示。

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.

原則上，我們的情形與挪亞的情形完全一樣。今天的世代是敗壞的，地上充滿了邪惡和強暴。照着人的觀念，神似乎已被擊敗，且被趕離這地。...從第一世紀到現今，...我們承繼了已往歷世紀所實行一切敬虔的路。那我們該不該停在這裏？...神的目的如何？...神需要一隻方舟，可以將祂的子民從這世代帶出來，並開始一個新的時代。...我們不能照我們的想像來建造方舟。我們必須像挪亞一樣，接受關於神需要方舟的啓示。

方舟有三層（創六 16）。因全高是三十肘〔15〕，所以每層必是十肘高。這些尺寸都很有意思。

在聖經裏，三這個數字首先是表徵三一神——父神、子神和靈神（太二八 19）。...〔特別〕指明分賜的神，就是將祂自己分賜到人裏面的神。當聖經說到神與人調和，神進到人裏面，或神分賜到人裏面，總是用到神聖的三一。例如林後十三章十四節：『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』...這是三一神在分賜的過程裏，將祂自己作到我們裏面，並帶我們進入祂一切的豐富裏。

五這數字...〔就像〕你每隻手上的五個手指，是四加一組成的。...大拇指是一，代表那獨一的創造者神。四是神造物的數字，就如四活物（啓四 6）。因此，四加一的意思是神的造物——人，加上神。...神的建造就是將祂自己建造到我們裏面，並將我們建造到祂裏面，使祂與我們成為一，我們與祂成為一。所以方舟的基本數字三和五，乃是表徵這建造是神與人的調和（創世記生命讀經，四七七至四七八、四八七至四八八、四九一至四九二頁）。

參讀：真理課程二級卷二，第十六至十七課。

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

創六 16 『方舟頂上要造一個透光處，高一肘；方舟的門要開在旁邊；方舟要分上、中、下三層。』

弗二 18 『因為藉着祂，我們兩下在一位靈裏，得以進到父面前。』

方舟有上、中、下三層（創六 16）。這三層表明方舟的高度。帳幕的三部分表徵我們都必須進入的深度。方舟的三層表徵我們必須達到的高度。一面說，我們越過越深；另一面說，我們越過越高。無疑的，方舟的三層表徵三一神。對於神格的三一，我們常說父、子、靈。那麼方舟的第一層是指神聖三一的那一位？第二層是指那一位很容易說，因為我們都知道子是在三者的中間。但第一層是指父神，還是靈神？在路加十五章我們看見三個比喻：牧人尋回迷羊，婦人找到失去的銀幣，父親接納回家的浪子。第一個比喻說到子，第二個說到靈，第三個說到父。按我們的經歷，靈先臨到我們，找到我們，把我們帶到子前，並感動我們相信子。我們相信子之後，就呼喊：『父啊！』靈把我們帶到子，子再把我們帶到父。當我們來到父面前，我們就進到第三層（創世記生命讀經，四九三至四九四頁）。

信息選讀

方舟的第一層是屬於靈。許多基督徒喜歡講論所謂的靈浸和靈恩，但這些都是在第一層。我們到靈那裏必須是為着認識子，基督。認識基督是不同的，是更高的。有一天我們還要進到父那一層去，那是最高、最大、最奧祕的。

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.

假定我有一棟三層的樓房。你如果不是我特別的朋友，我只會讓你進第一層，不會讓你上第二層。你若是我的好朋友，我會讓你上第二層。但除非你與我非常親密，我絕不會帶你到第三層去，把我的奧秘、祕密和寶藏給你看。

假定你現在已經在方舟裏，你願意留在第一層，第二層，還是第三層？我絕對相信，挪亞和妻子，兒子和兒媳，都是在第三層。...我能向你們作見證，我已經過了第一層，我要上得更高、更高。

接着我們來看關於光的事。在方舟上有一扇朝天而開的窗（透光處）（創六 16）。那是天窗。『透光處』原文與『正午』同字根。這意思是說，當你在窗下，你就是在正午。你是在陽光下，滿了光。究竟你是在第一層，第二層，還是第三層，乃是從你所得光的程度得着證明。我曾見過許多熱心的基督徒，他們可說相當火熱，但他們並不太在光中。我也遇見過另外一些親愛的聖徒，他們和人相處就叫人覺得每一樣東西都很清楚。我曾多次和倪弟兄在一起。無論何時人坐在他面前，一切的黑暗就消除了，每一樣事情都清楚了。在他的面前就是在正午。...你的光越多，你的層次就越高；你的光越少，你就越低。

在方舟上只有一扇窗。...窗只有一個，光只有一道。使徒保羅告訴我們，必須棄絕與他所傳講所教導不同的教訓（加一 6~9，羅十六 17，提前一 3）。在神的經綸和神的召會中只該有一扇窗。光不該從東、南、西、北各方來，只該從天上來。在神的建造中只有一扇窗，一個啓示，一個異象。光是從上頭來的（創世記生命讀經，四九四至四九六頁）。

參讀：創世記生命讀經，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

創六 14 『你要用歌斐木造一隻方舟，裏面要有隔間，方舟內外要塗上松香。』

16~17 『...方舟的門要開在旁邊；...我要使洪水氾濫在地上，毀滅天下一切有血肉、有氣息的；凡在地上的無一不死。』

方舟只有一個門，開在旁邊（創六 16）。從來沒有一個人是從天上落到方舟裏，我們都是從旁邊進入的。只有一個門、一條路進入方舟。...在方舟上只有一個窗口讓光進來，並且只有一個門讓眾人進來。我們眾人，包括使徒保羅，都從這同一個門進入。這門就是基督（創世記生命讀經，四九六頁）。

信息選讀

方舟是用歌斐木造的（創六 14）。歌斐木是...一種柏樹，飽含樹脂；這種多樹脂的木材，能耐水。...歌斐木能抵擋洪水的侵襲。...柏樹豫表釘十字架的基督。釘十字架的基督能抵擋死水。祂嘗了死味，而死對祂毫無辦法。方舟是用歌斐木造的，它經過了洪水，雖受洪水一再衝擊，卻沒有受到傷損。這表徵基督是那釘十字架的一位，祂是堅實的。基督是真歌斐木，...死亡的洪水不能傷害祂。

基督不僅是釘十字架的一位，也是流血遮蓋我們，使我們免受罪的刑罰的一位。所以，方舟內外要塗上松香（14）。本節『松香』與舊約他處『遮罪』這二辭的字根，主要的意思是遮蓋。見證櫃上的蓋，或稱施恩座，也出於這同一字根。這說出我們在基督裏有完全的遮蓋。

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

我們都在祂救贖的遮蓋下。死不能傷害祂，所以定罪和審判不能臨到我們，因為我們在基督救贖的遮蓋下。

松香豫表基督救贖的血，裏外遮蓋神的建造...。當洪水侵襲方舟時，在方舟裏的人也許非常害怕。...方舟裏面的松香是為着他們的平安。方舟外面的松香是為着神的滿足，也是為着撒但和天使。這是一幅血的圖畫。甚麼時候我們看到血，我們就有平安。甚麼時候神看到血，祂就滿足。甚麼時候撒但看到血，他就無法攻擊。甚麼時候天使看到血，他們就歡呼。

藉水得救是一件受浸的事。彼前三章二十至二十一節啓示，挪亞所經過的水是受浸的豫表，也可以當作是聖經中頭一次提到的受浸。所以這是受浸的種子。這粒受浸的種子首先在以色列人過紅海這事例中得着發展。...經過紅海的水，是用水受浸一個清楚的豫表〔參林前十1~2〕。然後，當新約時代來到，開啓這時代的第一件事就是用水施浸。神差遣施浸者約翰來完成這事。

毫無疑問的，挪亞是在神的定罪之下。他也是在他所生活的那世代中，邪惡的權勢之下。挪亞造了一隻方舟，內外都塗上松香。松香豫表救贖的血。這樣，挪亞就藉着方舟上的松香，蒙拯救脫離神的審判。

是甚麼拯救挪亞脫離邪惡的世代？是神所差遣審判那邪惡世界的洪水。那審判的洪水把挪亞從那世代分別出來。...那審判世界的水，拯救挪亞脫離邪惡的世代。因着神完全救恩的兩面，挪亞蒙拯救脫離神的定罪，也蒙拯救脫離邪惡的世代（創世記生命讀經，四九六至四九七、五〇三至五〇四、五〇六頁）。

參讀：創世記生命讀經，第三十一篇；時代的異象，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

第十一週詩歌

WEEK 11 — HYMN

Hymns, #1268

537

獻上自己建造方舟

(創世記六至八章) (英1268)

降 B 大調

4/4

5 | ^{B^b} 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | ^{E^b} 2̣ · 1̣ 6̣ · 1̣ ^{B^b} 5̣ ·

一 當 日 挪 亞 照 神 吩 咐, 努 力 建 造 方 舟,

5 | ^{B^b} 3̣ · 3̣ 3̣ · 2̣ ^{Gm} 1̣ · 1̣ 7̣ · 1̣ | ^{C7} 2̣ · 2̣ 2̣ · 3̣ ^F 2̣ ·

多 人 觀 看, 他 的 話 卻 無 人 留 意 接 受;

5 | ^{B^b} 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | ^{E^b} 2̣ · 1̣ 6̣ · 1̣ ^{B^b} 5̣ ·

惟 獨 挪 亞 蒙 恩, 聽 見 神 話 語 謹 遵 守,

5 | ^{E^b} 6̣ · 6̣ ^F 7̣ · 7̣ ^{Gm} 1̣ · 1̣ ^{C7} 2̣ · 2̣ | ^F 3̣ · 2̣ 1̣ · 7̣ ^{B^b7} 1̣

全 心 建 造 方 舟, 不 浪 費 任 何 的 時 候。

5 | ^{B^b} 1̣ - 1̣ 5̣ 1̣ · 7̣ | ^{E^b} 6̣ 6̣ - 6̣ | ^C 2̣ - 2̣ 6̣ 2̣ · 1̣ | ^F 7̣ - -

(副) 今 日 耶 穌 的 見 證, 已 向 我 們 顯 明:

5 | ^{B^b} 3̣ - 3̣ 2̣ 1̣ · 7̣ | ^{E^b} 2̣ 1̣ 7̣ 6̣ | ^{B^b} 5̣ 1̣ · 1̣ 7̣ | 1̣ - - 0 ||

見 證 的 方 舟 建 立 在 眾 地 方 召 會 中。

二 那時的世代墜落、彎曲、悖謬又腐朽，
地上的罪惡甚大，人心邪惡無可救；
但挪亞持守異象，抵擋放蕩的潮流，
不計較任何代價，建造見證的方舟。

三 當時也有人說他們是在敬拜神，
他們事奉、獻祭，卻不能有分神救恩；
神所渴望建造，他們不恥、不願過問，
思念屬地之事，以致與惡者同浮沉。

四 一日，方舟建成，神將八人關入裏頭，
天上窗戶盡都敞開，大雨傾瀉不休；
水勢浩大，但方舟內挪亞安息無憂，
地雖淹沒，他卻漂浮其上，安全得救。

五 這方舟就是當代神在地得勝見證，
是一個團體的人，將神榮耀全顯明；
神也要我們同被建造，顯出祂豐盛，
使神顯現於肉體，在眾地方召會中。

六 儆醒！莫隨洪流浮沉而偏離神心意；
當讓耶穌的見證如火在我心燃起！
地方召會乃是方舟，將神見證無遺；
為此我們獻上自己，現今世代遠離。

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.

創世記結晶讀經（一）

第十二篇

召會生活的種子與國度的小影

讀經：創八 1 ~ 九 27 · 彼前三 20 ~ 21 · 羅六 3 ~ 5 · 約三 3、5 · 太十六 18 ~ 19 · 羅十四 17 · 啓十一 15

綱 目

週 一 & 週 二

壹 挪亞和他的家人，給我們看見召會生活的種子—創八 1 ~ 九 17：

一 挪亞的方舟經過了死水，停在亞拉臘山上；這豫表基督在復活裏經過死並從死裏復活—八 4，彼前三 20 ~ 21：

1 方舟既是基督的豫表，方舟經過水並從水裏出來就表徵在復活裏的基督。

2 基督，並且惟有基督，能進入死，又在復活裏從死裏出來，因為祂是復活，並且屬於復活—約十一 25，徒二 24，啓一 18。

3 當方舟經過洪水停在山上的時候，八個人都在方舟裏—創七 7：

a 凡方舟所經歷的，他們因着在方舟裏也都經歷了。

b 這說明信徒如何藉着在基督裏，就與基督同釘十字

Crystallization-Study of GENESIS (1)

Message Twelve

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，並與基督一同復活—林前一 30，弗一 4，羅六 6，林後五 14，加二 20 上，弗二 6，西二 12，三 1。

c 因着我們在基督裏，祂的經歷就成了我們的經歷—林前一 30。

二 洪水以後挪亞和他家人的生活，表徵在基督復活裏的召會生活；這是召會生活的種子—創八 4 ~ 九 17：

週 三

1 有八個人從方舟出來—八 18：

a 基督在七日的第一日，或安息日的次日—舊的一周算起的第八日—復活；因此，八這數字表徵復活—約二十 1，參創十七 12。

b 既然所有在基督裏的信徒，召會的組成分子，都包括在基督的復活裏，他們就都是復活的人—弗二 6，彼前一 3。

2 壇是基督十字架的豫表，所獻的是基督不同方面的豫表—創八 20 ~ 21：

a 築壇與在其上獻祭，表徵藉着十字架將基督獻給神。

b 在召會生活裏，我們必須作的頭一件事，乃是在十字架上被了結，然後經歷基督，並將我們在各方面所經歷的基督獻給神，使神得着滿足—弗五 2，來十三 15，彼前二 5。

3 在召會生活裏，我們被帶回到神原初的定旨，為着彰顯神並代表神—創九 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 浸入基督的信徒應當在生命的新樣中生活行動，好在基督復活的生命中過召會生活，使基督的身體得着建造—羅六 3 ~ 5，十二 4 ~ 5。

週 四

四 在約翰福音裏，我們看見在復活裏之召會生活的圖畫—二 1 ~ 22，十二 1 ~ 11：

- 1 基督是復活，是生命（十一 25），祂變死亡為生命，使神的家得着建造—二 1 ~ 22。
- 2 約翰十二章一至十一節是在基督復活裏之召會生活的小影—由復活生命所產生的團體生活，就是有主同在的筵宴生活，以及有服事、作見證並愛主之功用的生活。

五 神與挪亞立的約，以及作祂約之記號的虹，表徵我們是約的召會，活在恩典之新約的實際裏—創九 8 ~ 17：

- 1 我們的基督徒生活以及召會生活，乃是約的生活；召會生活既是在神的約之下的生活，實際上我們可以稱為約的召會—來十三 20 ~ 21。
- 2 我們應當活在新約之下，不信任何的失敗、軟弱或任何消極的事物；我們是有約的人，我們有一節應許的經文可以應付每一處境—哀三 22 ~ 23，羅八 1，林後十二 9，提後一 10，二 1，約壹一 9，林前一 9。

週 五

貳 挪亞和他的家人，給我們看見國度的小影—創九 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 挪亞和他一家在復活裏過生活，這樣在復活裏的生活乃是國度的小影—八 4、18，九 1 ~ 7：

- 1 洪水以後，挪亞作新族類的頭，是在神之下的代表權柄；這是神國的小影，其實際是在召會生活裏，其實現將是千年國裏的國度—六 節，太十六 18 ~ 19，羅十四 17。
- 2 在新地上用神所賜的權柄在人中間管理，表徵神的國在復活生命裏掌權—創九 6，來十二 28。
- 3 在神的行政裏，挪亞是一個好例子；雖然他犯錯失敗了，他仍然剛強的代表神說行政的話—創九 18 ~ 27。

週 六

二 新約是說到神國的書，整本新約都論到國度—太三 2，四 17，啓十一 15，十二 10：

- 1 神的國是神完成祂計畫的神聖範圍；神的國是神能施行祂的權柄以成就祂心意的範圍—太六 10。
- 2 神的國就是神的管治、掌權，連同其一切的福分和享受—33 節，路十二 32，西一 13。
- 3 主耶穌是神成爲肉體，來建立神的國，建立一個範圍，使神能在其中藉着施行祂的權柄而完成祂的定旨—約一 1、14，三 3、5，十八 36。
- 4 新約是以國度的方式傳揚福音；福音是爲着國度，宣揚福音是叫背叛的罪人得救、合格且被裝備，好進入國度—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 神的國乃是主耶穌作為生命的種子，撒到祂的信徒裏面，而發展為一個範圍，使其成為神在祂神聖生命裏掌權的國度——路十七 20 ~ 21，可四 3、26。

6 神的國乃是主耶穌之實際的照耀；在主耶穌的照耀下，就是在國度裏——九 1 ~ 2。

7 神的國不僅是神聖管理的範圍，也是其中有一切神聖事物之神聖種類的範圍——約三 3、5。

8 國度就是今天的召會生活；因此，實行召會生活就是實行國度——羅十四 17，啓一 5 ~ 6、9。

9 那些常將神的國度——關係到神旨意和神仇敵——放在面前的，乃是在神手裏最有用處的工人——太六 33，七 21，二五 21、23，西四 11。

10 召會的工作乃是帶進神的國；國度產生召會，召會帶進國度，終極的結果乃是新耶路撒冷——在新天新地裏神在永世裏的國——太十三 43，六 10，十二 22 ~ 28，啓十一 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.

創八 4 『『七月十七日，方舟停在亞拉臘山上。』

彼前三 20~21 『...從前在挪亞豫備方舟的日子，神恆忍熱切等待的時候，...那進入方舟，藉着水安全得救的不多，只有八個人。這水所豫表的浸，現在藉着耶穌基督復活，也拯救你們...。』

洪水之後，方舟停在亞拉臘山上（創八 4）。那也是基督復活的表徵、豫表、影兒。按照聖經，方舟是基督的豫表。方舟經過洪水，表徵基督經過神審判下的死水。方舟停在山頂上，表徵基督從死水中復活（創世記生命讀經，五一六頁）。

信息選讀

方舟經過水並從水裏出來，這事實表徵在復活裏的基督，因為方舟本身就是基督的豫表。...基督能在復活裏從死裏出來，因為祂就是復活，並且屬於復活。因為基督是獨一復活的一位，祂有力量經過死。照着行傳二章二十四節，死不能拘禁祂。但任何人進入死的範圍，都被拘禁在那裏...。基督不但進入死並經過死，祂甚至特意留在死的範圍裏三天之久。那三天過去，祂就從死裏走出來。因為基督是復活，祂就能從死裏走出來。這由進入死水，留在死水中，經過死水，並從死水中出來的挪亞方舟所表徵。這是在復活裏之基督的豫表。

基督在祂的復活裏成了賜生命的靈（林前十五 45 下），進入我們裏面（約二十 22），並將祂復活的生

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.

命分賜給我們。現今這復活的生命同着賜生命的靈，使基督之死的每一面在我們的經歷中對我們都成為真實、有功效的（彼得前書生命讀經，二七二至二七三頁）。

彼前一章三節說，我們已藉着耶穌基督的復活得了重生。這指明我們已被視為與基督是一，正如挪亞一家八口被視為與方舟是一。他們因着在方舟裏，就與方舟是一。無論方舟在那裏，他們也在那裏；凡方舟所經歷的，他們也經歷。方舟的歷史就是他們的傳記；方舟的生活就是他們的生活。我們藉着基督的復活得重生，意即我們被視為與基督是一——我們被放在基督裏，並且與基督成為一（召會的建造，四六至四七頁）。

我們在復活以後看到了甚麼？我們看到新的生活。挪亞和他家的七口人有了新的生活。我還要請你們注意一件事實，在方舟裏的人數是八人。『八』這數字表示復活。一週有七天，新一週的開始是第八天。基督是在一週的第一天，也就是第八天復活（約二十1）。...在這新的生活裏，人是在復活裏。凡他們所作的，都在復活裏。

沒有多少基督徒領會，這段聖經裏的豫表真正的意義是甚麼。...所有的基督徒都同意，方舟是基督的豫表。彼前三章二十至二十一節清楚告訴我們，經過洪水是受浸的豫表。基於這兩件事實，我們必須瞭解，一切與挪亞並洪水後與他在一起的七個人有關的，都是那完整豫表的一部分，構成那豫表的全幅圖畫。...經過洪水之後八個人的生活怎樣？換句話說，在復活之後，那些人的生活怎樣？洪水之後那八個人的生活，乃是表徵召會生活。復活的人在復活後的生活就是召會生活（創世記生命讀經，五一七至五一八頁）。

參讀：創世記生命讀經，第三十一篇；彼得前書生命讀經，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

第十二週·週二

晨興餽養

林前一 30 『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

創八 15~16 『神對挪亞說，你和你的妻子、兒子、兒媳都可以出方舟。』

18 『於是挪亞和他的兒子、妻子、兒媳都出來了。』

藉着相信並藉着受浸，我們都被放在與三一神生機的聯結裏。藉着基督的復活，我們被帶進三一神裏面；我們與三一神就有生機的聯結。現今在三一神裏面，並同着三一神，我們享受神聖的生命和賜生命的靈。所以，我們受浸以後，就有神聖的生命和賜生命的靈，使受浸的表號在我們的經歷中對我們成為又真又活的（彼得前書生命讀經，二七〇頁）。

信息選讀

基督之死的功效是在復活的靈裏。基督受死，除去我們的罪（約一 29），並且祂為我們的罪死了，擔去我們的罪（林前十五 3，彼前二 24）。基督的死現今使我們脫離罪（羅六 7）。但這死的功效是在基督的復活裏。基督之死的實際和功效是在復活裏，在賜生命的靈裏。賜生命的靈帶着復活的生命進入我們裏面，這靈就使基督的死在我們的經歷中發揮功效。我們立刻並自然而然脫離罪，也享受基督在十字架上所完成的救贖（彼得前書生命讀經，二七一頁）。

方舟裏的八個人表徵我們新約的信徒。...我要對年輕人說一些話。當我年輕的時候，我對聖經所說我們在基督裏這句話，很花腦筋去研究。我要

<< WEEK 12 — DAY 2 >>

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, I exercised my mentality very much about the statements in the Bible that

想通，我們如何能在基督裏。但我既沒有看見在基督裏的實際，也不明白它的意義。有一天，我正在想挪亞的方舟經過了甚麼，主給我看見，那在方舟裏的八個人是一幅圖畫，表明我們是怎樣的在基督裏。當方舟經過洪水的時候，那八個人是在方舟裏，因此，他們也在方舟裏經過了洪水，只是他們自己並沒有接觸到洪水。乃是方舟抵擋了洪水。這回答了兩個問題：基督的釘十字架何以能成為我們的釘十字架，以及我們何以能在基督裏釘十字架。當方舟從洪水出來，那方舟裏的八個人也從洪水出來。當方舟停在亞拉臘山頂上，那八個人也復活並在方舟裏停在山頂上。以弗所二章六節說，我們在基督裏一同復活。在我們出生以前，我們就已復活了。當基督從死水中復活時，我們就在祂裏面，所以在召會中，我們是復活的人。

我們若注意看這幅豫表的圖畫，會看見召會是另一種團體，她並不是舊的社會。舊團體和舊社會已經被埋葬了。當我們受浸時，我們埋葬了舊團體和舊社會。洪水來到，埋葬了挪亞的舊社會，只有八個人復活了。現在那八個人在新境界裏的生活，必是召會生活的豫表。我們是召會人，而召會人是復活的人。我們是另一種團體，另一種社會。召會生活是一種新的團體。

在洪水之後，藉方舟得救的八個人開始過新的生活。在洪水之前，他們見過許多邪惡和不敬虔的事。但他們得救了，分別了，復活了，並被引進新的生活。這新生活乃是召會生活的豫表。在創世記中除了其他那些種子外，召會生活的種子也撒在那裏。那八個人生活的每一部分，都是召會生活豫表的一部分（創世記生命讀經，五一八至五一九頁）。

參讀：真理課程二級卷一，第三課；卷二，第十七課。

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

晨興餽養

創八 20 『挪亞為耶和華築了一座壇，拿各類潔淨的牲畜、飛鳥，獻在壇上為燔祭。』

九 1 『神賜福給挪亞和他的兒子，對他們說，你們要繁衍增多，徧滿了地。』

〔洪水以後，〕有八個人從方舟出來。基督在七日的第一日（也就是從舊的一週算起的第八日）復活（見約二十 1 註 1）；因此，八這數字表徵復活。既然所有的信徒，召會的組成分子，都包括在基督的復活裏（弗二 6，彼前一 3），他們就都是復活的人。

當方舟經過了洪水停在山上的時候，八個人都在方舟裏。因此，凡方舟所經歷的，他們因着在方舟裏也都經歷了。這說明信徒如何藉着在基督裏（林前一 30，弗一 4），就與基督同釘十字架（羅六 6，林後五 14，加二 20 上），並與基督一同復活（弗二 6，西二 12，三 1）。因着我們在基督裏，祂的經歷就成了我們的經歷（聖經恢復本，創八 18 註 1）。

信息選讀

〔在創世記八章二十節，〕壇是基督十字架的豫表，所獻的是基督不同方面的豫表（利一～七與註）。築壇與在其上獻祭，表徵藉着十字架將基督獻給神。在召會生活裏，我們必須作的頭一件事，不是為神作工，乃是上十字架被了結；然後我們需要經歷基督，並將我們在不同方面所經歷的基督獻給神，使神得着滿足（聖經恢復本，創八 20 註 1）。

人的墮落帶進咒詛（創三 17）；在召會生活中，藉着十字架將基督獻給神，會使咒詛遠離，並帶進祝福（22，加三 13~14）。終極的咒詛乃是死，最大的祝福乃是生命（詩一三三 3）（創八 21 註 2）。

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 blessing is life (Psa. 133:3). (Gen. 8:21, footnote 2)

召會生活回到起初，為要完成神的定旨（創九1~2、6~7）。在起初，神的目的是要人彰顯神，並代表神（一26）。神按着祂自己的形像造人，使人能以彰顯祂；祂也把管治權交給人，使人能以代表祂。人在這兩方面都誤了神的事，所以神藉着水救了八個人，並在復活裏把他們帶進新的時代。然後神向復活的人重申祂的目標。這就是召會生活。在召會生活裏，我們被帶回到神原初的目標，就是人彰顯神並代表神。

我們是復活的人，是從墮落被帶回到原初的人。我們在亞當裏墮落了，但在基督裏得着了恢復。在基督裏，我們已被帶回到起初，為着彰顯神並代表神。在召會生活中，我們有彰顯神的生活。我們可以告訴世人：『你們要看見神麼？你們要認識神麼？請到召會來，你們就會看到祂。你們在召會中會看到神的彰顯。』此外，神已授權召會，在地上、在這時代中代表神（創世記生命讀經，五二七頁）。

我們受浸以後，就成了在復活裏的新人。復活不僅是將來的光景，也是現在的過程。在生命的新樣中生活行動，乃是今天在復活的範圍裏生活，並在生命中作王。這種生活對付我們裏面屬亞當的一切，直到我們完全變化，模成基督的形像（羅八29）（聖經恢復本，羅六4註3）。

〔在羅馬六章五節，『在祂復活的樣式裏』〕不是指將來客觀的復活，乃是指現今生長的過程。在受浸時，我們在祂死的樣式裏與祂聯合生長；現今藉着祂的死，我們長到祂的復活裏。基督死的成分，如何只在祂裏面，照樣，基督復活的成分，也只在祂裏面。祂自己就是復活（約十一25）。當我們經歷正確的受浸以後，就在基督復活的樣式裏，繼續在祂裏面，與祂聯合生長。這就是在生命的新樣中生活行動（羅六6註3）。

參讀：創世記生命讀經，第三十二篇；羅馬書生命讀經，第十一篇。

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

約十一 25 『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

創九 12~13 『神說，這是我與你們，並你們這裏各樣活物所立之約的記號，直到萬代：我把虹放在雲彩中，這就作我與地立約的記號。』

我深信，在召會生活中，主一直把死亡變為生命。...這就是經歷復活裏的主耶穌。祂住在我們裏面，天天把我們的水變為酒。...讚美主，在復活裏，祂一直把水變為酒！祂不是僅僅改良我們的行為，祂乃是變化我們（約翰著作中帳幕和祭物的應驗，六〇頁）。

信息選讀

現在我們來看約翰二章的另一個表號，就是建造基督奧祕的身體。...我們基督徒的生活就是變死亡為生命，為着建造基督奧祕的身體。...這就是正當、真實、完全的基督徒生活。在我們的基督徒生活中，沒有第三件事。如今，因着我們的日常生活，我們就在這個建造裏面，而我們的日常生活就是把水變為酒。

我們可以把基督徒的生活摘述如下：基督徒的生活就是把死亡變為生命，把水變為酒，為着建造基督身體的生活。...我們的生活就是死亡變為生命。我們在這裏作甚麼？我們乃是執行建造召會、建造基督身體的工作。這就是我們的生活，這也是我們的目標。...我們有永遠生命、永遠奏厄 (zoe) 的生活，目的是要建造基督奧祕的身體。

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.

〔在約翰十二章一至十一節〕伯大尼的這個家裏，有召會生活的縮影。這裏有一幅召會生活和召會聚會的圖畫。不錯，十二章裏的規模很小，但這幅圖畫卻很完全、完備。照着十二章裏的圖畫來看，召會生活是甚麼？召會生活就是有些人伺候主，有些人表達他們對主的愛，有些人不作甚麼，只見證復活的生命。按這幅圖畫來看，每一個人與主一同坐席。這就是召會生活。

因為拉撒路、馬大、馬利亞有主耶穌自己與他們同在，他們當然不會離開祂而到聖殿去敬拜。他們一直被主耶穌吸引；祂是一塊強大的磁石，把他們吸引到祂這裏來。這位吸引他們的耶穌是誰？祂就是成肉體的神，也就是在肉體裏的神，在人性裏的神。這位成肉體的神在伯大尼那裏與門徒一同享受；門徒與神一同享受祂，同時也與彼此一同享受祂。他們在一起有奇妙的享受。這就是召會生活的一幅圖畫（約翰著作中帳幕和祭物的應驗，六〇至六二、三六五至三六六頁）。

洪水以後，那八個人成了屬於約的人。...在召會生活中，在基督的復活裏，我們也是『約人』。...我們不活在自己的定罪、考慮或謊言之下；我們是活在神的約之下。我們現在是活在新約之下。你軟弱麼？你要發脾氣...或愛世界麼？你能說，『不，因有聖經告訴我。』我們藉着神在約中的應許，已得到了安全、保證、保護。...神所立在雲中作約之記號的虹有甚麼意義？（創九 12~17）虹表徵神的信實。神的信實就是虹。...我們的基督徒生活以及召會生活，絕對是約的生活。...我們是有約的人。我們有一節應許的經文可以應付一切的處境〔林前十 13〕。我們必須站在約下，不信任任何的失敗、軟弱、黑暗、或消極的事物。...召會生活就是這樣的生活，召會人乃是在約下的人，實際上我們可以稱為約的召會（創世記生命讀經，五三二至五三四頁）。

參讀：約翰著作中帳幕和祭物的應驗，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

創九 6 『凡流人血的，他的血也必被人所流，因為神造人是按自己的形像造的。』

來十二 28 『所以我們既領受了不能震動的國，就當接受恩典，藉此得以照神所喜悅的，以虔誠和畏懼事奉神。』

國度乃是許多真理之一，也像種子一樣撒在創世記裏，在全本聖經中發展，然後在啟示錄裏成熟收成。我們已經看過，洪水以後，挪亞和他一家在復活裏過生活，這樣的生活乃是召會的小影。現在我們要來看，這種在復活裏的生活，也是國度的小影。在聖經裏，國度是非常大的題目，是極其有意義的事（創世記生命讀經，五六九頁）。

信息選讀

創世記九章一至七節含示國度。六節...是創世記重要的經文。所有的聖經教師都同意，這節經文指明神給人權柄管理人；在這節，我們看見人治的開始。在那時以前，神從來沒有給人權柄管理人；所有的人都直接在神之下。但由於墮落，人類裏面有了背叛的性情。因這緣故，神就在地上設立了權柄，作祂的代表管理人。從創世記開頭直到九章六節的時候，除了丈夫是妻子的頭（三 16）以外，並沒有指明神給人權柄管理人。然而，洪水以後，人在復活裏以新的方式活在地上時，神就在地上設立了代表權柄。...洪水以後，挪亞是神的代表權柄。他作新族類的頭，是在神之下的代表權柄。亞當不是神在人之上的代表權柄。亞當被指派，有權管理受造之物，不是管理人。你仔細讀一章，會看見亞當有權管理魚、飛

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

鳥、牲畜、爬物和『地上各樣行動的活物』(26、28)。但那裏沒有一句話指明亞當得了權柄管理人。但挪亞成了新族類的頭以後，神給他權柄，不但管理人以外的受造之物，也管理人。...你若仔細讀九章，就會在那裏看見國度的小影。國度是甚麼？國度乃是一種管治，一種掌權。...在新地上用神所給的權柄在人間管治，表徵神的國在復活生命裏的掌權(創世記生命讀經，五六九至五七〇頁)。

在伊甸園裏，人墮落之前，乃是直接在神的管治之下。人墮落之後，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，以致人墮落得更為邪惡(六5、11)。因此，洪水之後，神授權給人管治別人，於是開始了人治(羅十三1與註3，註4)。...那時挪亞乃是在神之下的代表權柄。這是神國的影兒，其實際乃是神新約經綸中的召會生活，其實現乃是千年國(見太五3註4，來十二28註1)(聖經恢復本，創九6註1)。

挪亞是一家之父並人類的首領，每一個人他都看他。他失敗了，且被揭露了。他本可以謙卑認罪，承認自己失敗了。然而，因着神已經立他作首領，他必須不照着他被定罪的感覺說話，而照着神的行政說話。

不要按着人的觀念去審判挪亞。在神的行政裏，挪亞是一個好例子。雖然他失敗了，他仍然那麼剛強的代表神說行政的話。對挪亞來說，要這樣作是不容易的。不要從挪亞那一面，他失敗的一面來看他，要從神行政的一面來看那情形。無疑的，挪亞是錯了。他放鬆、輕率、醉酒又赤身。但我們必須從神行政的觀點來看挪亞(創世記生命讀經，五三九至五四〇頁)。

參讀：創世記生命讀經，第三十三至三十五篇；新約總論，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 『從那時候，耶穌開始傳道，說，你們要悔改，因為諸天的國已經臨近了。』

啓二二 5 『不再有黑夜，他們也不需要燈光日光，因為主神要光照他們；他們要作王，直到永永遠遠。』

國度乃是福音的內在素質。福音是為着國度傳的，國度是神聖的範圍，使神能成就祂的計畫；也是神執行祂權柄，達到祂心意的領域。國度是神達到祂目標的惟一途徑。

神的國就是神的管治、掌權，連同它一切的福分和享受。這神的國是神的福音和耶穌基督福音的目標。

神既不能藉首先的亞當和他的子孫達到祂的目的，祂就藉着成為肉體，來作末後的亞當。主耶穌是神成為肉體，來建立神的國，建立一個領域，使神能在其中執行祂的權柄，以完成祂的定旨（馬可福音生命讀經，一三八、五六、一三七頁）。

信息選讀

整本新約都是論到國度。...在福音書的開頭幾章，就傳揚國度。新約傳福音是說到國度...。宣揚福音是叫人得救、合格且被裝備，好進入國度。...國度的福音把背叛的罪人帶進召會（創世記生命讀經，五七四至五七五頁）。

神的國乃是主耶穌作生命的種子，撒到祂的信徒，就是神的選民裏面，並發展為一個範圍，就是神的國，使神在祂神聖的生命裏，能在其中掌權（新約總論第八冊，一〇一頁）。

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)

國度乃是主耶穌實際的照耀。每當祂照耀在你身上，並且你也在那照耀之下，你就在國度裏。... 國度不僅是一個時代，一個範圍，或一個領域。國度乃是主耶穌實際的實化。每當祂藉着照耀在你身上而得以擴展，你就在國度裏，並且國度就帶着能力來臨（國度，二二頁）。

神的國是神的掌權。這神聖的掌權是一個範圍，不僅是神聖管理的範圍，也是神聖種類的範圍，在其中有一切神聖的事物（約翰福音結晶讀經，一四九頁）。

『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』〔羅十四 17〕這一節強有力的證明，在召會時代，召會就是神的國，因為這裏的上下文是論到今世的召會生活。... 實行召會生活就是實行國度。所以，主恢復裏的召會生活，就是神國的實行（馬可福音生命讀經，一四〇頁）。

常將神的國度—關係到神旨意和神仇敵—放在面前的，就要在神的手裏作一個最有用處的工人（倪柝聲文集第一輯第八冊，二二頁）。

國度產生召會，召會帶進國度，終極結果就是國度與召會。... 召會怎樣成為實際呢？乃是藉着運用國度的權柄。當召會容許國度掌權管理，服在其支配之下時，召會就將諸天的管治帶到地上。在整本新約裏我們一直看見，召會與國度調在一起，國度與召會調在一起，至終這調和產生新耶路撒冷。在新耶路撒冷裏，我們能看出召會的性質和國度的光景，神在那裏能完全彰顯祂主宰的權柄，因此能執行祂的旨意，彰顯祂的榮耀（國度與召會，一七至一八頁）。

參讀：馬可福音生命讀經，第十三篇；新約總論，第二百五十一至二百五十三篇；國度與召會，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

第十二週詩歌

745 國度－意義

F 4/4

1 | 3 5 5 6 | 5 - 3 1 | G₇ 1 4 3 | 2 - -
 一)國 度 是 神 的 掌 權，維 持 神 的 榮 耀；
 二)國 度 中 心 是 寶 座，神 在 其 上 的 掌 權；
 三)神 藉 掌 權 的 國 度 中，通 行 祂 的 旨 意；
 四)服 在 神 的 管 治 下，乃 是 蒙 福 之 本；
 五)在 神 至 高 的 國 度 中，基 督 得 顯 為 大；
 六)日 期 滿 足 的 時 候，主 要 歸 一 萬 有，

1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -
 是 神 主 宰 的 管 治，將 祂 秩 序 建 造。
 一 切 帶 上 祂 正 規，照 著 祂 心 所 願。
 在 祂 統 治 的 權 下，成 全 祂 的 心 意。
 背 叛 神 聖 的 主 權，乃 是 罪 惡 之 根。
 基 督 掌 權 生 命 中，神 就 能 有 可 誇。
 萬 有 要 認 祂 王 權，將 祂 統 治 領 受。

5 | 1 5 4 3 | 6 - 5 7 | 1 5 4 3 | 2 - -
 神 在 祂 的 國 度 裏，施 行 祂 的 王 權，
 國 度 之 中 祂 作 王，一 切 歸 祂 管 治；
 惟 有 在 神 國 度 中，祝 福 始 能 得 著；
 撒 但 邪 惡 的 目 的，乃 在 翻 神 寶 座；
 當 神 施 行 祂 的 統 治，一 切 全 都 蒙 福；
 生 命 榮 耀 的 管 治，召 會 現 已 豫 嘗，

1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||
 照 祂 自 己 來 治 理，直 到 永 永 遠 遠。
 為 首 為 主 的 身 分，如 此 始 能 維 持。
 乃 是 從 神 的 寶 座，流 出 生 命 水 河。
 我 們 該 有 的 目 標，在 神 權 下 活 著。
 基 督 若 為 神 掌 權，神 的 榮 耀 顯 出。
 並 催 國 度 速 實 現，萬 有 都 得 分 享。

WEEK 12 — HYMN

Hymns, #941

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.

