#### 标语

在基督的复活里, 祂所有的信徒都被带进 与经过过程之三一神生命的联结里, 并与终极完成的神调和成为一个合并。

我们要在基督身体的实际里, 就需要完全在基督复活的生命里; 我们要在复活里生活,就必须认识、 经历、并得着复活的神。

基督在祂的升天里就职、被高举、并登宝座, 借着祂的身体执行神宇宙的行政, 并完成神新约的经纶。

基督呼召我们,在祂的升天里与祂同活, 作复活里的新造, 好为神的国从事属灵的争战。

# **2014** Thanksgiving Weekend Conference

#### **Banners**

In the resurrection of Christ, all His believers have been brought into the union of life with the processed Triune God and mingled with the consummated God into an incorporation.

In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ, and in order to live in resurrection, we must know, experience, and gain the God of resurrection.

In His ascension Christ was inaugurated, exalted, and enthroned to execute God's universal administration and to carry out God's New Testament economy through His Body.

Christ calls us to live with Him in His ascension as a new creation in resurrection to engage in spiritual warfare for the kingdom of God.

总题

复活升天之基督的 异象与经历

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- 第二篇 复活基督的异象与经历(二) 借着复活,大卫的后裔成了神的儿子
- 第三篇 复活基督的异象与经历(三) 为着基督身体的实际,在复活里生活
- 第四篇 升天基督的异象与经历(一) 基督就职、被高举并登宝座,借着祂的身体 执行神宇宙的行政,并完成神新约的经纶
- 第五篇 升天基督的异象与经历(二) 基督作为神圣的大祭司,为我们代求 第六篇 升天基督的异象与经历(三)

在基督的升天里与祂同活,作复活里的新造,好为神的国从事属灵的争战

# 2014 Thanksgiving Weekend Conference GENERAL SUBJECT:

# THE VISION AND EXPERIENCE OF CHRIST IN HIS RESURRECTION AND ASCENSION

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复活升天之基督的 异象与经历

第一篇

复活基督的 异象与经历(一)

在基督的复活里, 终极完成的三一神 与重生信徒宇宙的合并

读经: 约十二23~24, 路十二49~50, 约十四2、10~11, 16~20、23, 十五1~8、16, 十六13~16

纲 目

周一

壹基督神性之荣耀的释放,乃是祂经过死而在复活里(路二四26),为父用神圣的荣耀所荣耀(约十二23~24); 祂神性的荣耀得以释放出来,乃是把火丢在地上(路十二49~50)。

周二

#### **2014 Thanksgiving Weekend Conference**

The Vision and Experience of Christ In His Resurrection and Ascension

**Message One** 

The Vision and Experience of Christ in His Resurrection (1)

# The Universal Incorporation of the Consummated Triune God with the Regenerated Believers in the Resurrection of Christ

Scripture Reading: John 12:23-24; Luke 12:49-50; John 14:2, 10-11, 16-20, 23; 15:1-8, 16:13-16

#### **Outline**

Day 1

I. The release of the glory of Christ's divinity is His being glorified by the Father with the divine glory (John 12:23-24) in His resurrection through His death (Luke 24:26); the release of the glory of His divinity was to cast fire on the earth (12:49-50).

- 贰基督在祂的人性生活里祷告,求父荣耀祂(约十七1、5),父也答应了祂的祷告(徒三13)。
- 叁这样地得荣耀乃是一种迁移,把基督从 他成肉体的时期迁入祂总括的时期;在 这总括时期中,祂这位末后的亚当,在 复活里成了赐生命的灵(约一14,林 前十五45下)。
- 肆基督借着在复活里得着荣耀,成了神的长子,兼有神性和人性(徒十三33,罗八29),也成了赐生命的灵,就是那是灵的基督(林前十五45下,约二十22),并且重生了祂的众信徒,使他们都成为神的儿女.就是神的种类(彼前一3)。

#### 周三

- 伍在基督的复活里, 祂所有的信徒都被带进与经过过程之三一神生命的联结里, 并与终极完成的神调和成为一个合并:
  - 一神在祂神圣的三一里,乃是一个合并一约十四10~11:
  - 1借着互相内在一"我在父里面,父在我里面"一10节。
  - 2 借着在一起是一的行事—"我对你们所说的话,不是我从自己说的,乃是住在我里面的父作祂自己的事。你们当…因我所作的事而信"—10~11节。

- II. Christ in His human living prayed that the Father would glorify Him (John 17:1, 5), and the Father answered His prayer (Acts 3:13).
- III. Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection (John 1:14; 1 Cor. 15:45b).
- IV. Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity (Acts 13:33; Rom. 8:29), became the lifegiving Spirit, the pneumatic Christ (1 Cor. 15:45b; John 20:22), and regenerated all His believers to be God's children, God's species (1 Pet. 1:3).

- V. In the resurrection of Christ, all His believers have been brought into the union of life with the processed Triune God and mingled with the consummated God into an incorporation:
- A. God in His Divine Trinity is an incorporation—John 14:10-11:
  - 1. By coinhering mutually—"I am in the Father and the Father is in Me"—v. 10.
  - 2. By working together as one—"the words that I say to you I do not speak from Myself, but the Father who abides in Me does His works... Believe because of the works themselves"—vv. 10-11.

- 二 终极完成的三一神与重生的信徒, 乃是一个合并—16~19节:
- 1 那灵(神圣三一的第三者,作另一位保惠师) 乃是子(神圣三一的第二者,作第一位保惠师, 也作三一神的具体化身)的实际,不仅与重生 的信徒同住,也住在他们里面—16~17节。
- 2 子这第一位保惠师,借着死离开了祂的信徒, 又借着复活回来作他们的另一位保惠师,使他们与祂一同活着—18 ~ 19 节。
- 三 终极完成的三一神与重生的信徒,在基督的复活里成了一个合并—20节:
- 1 "到那日",就是到子复活那日。
- 2 "你们就知道":
- a "我在我父里面"一子与父合并为一。
- b "你们在我里面"一重生的信徒合并到子里面,也在子里合并到父里面。
- c "我也在你们里面"一在父里的子合并到重生的信徒里面。
- 3 十七节里实际之灵的"在…里面",乃是二十 节里三个"在…里面"的总和。

#### 周四

陆基督得荣耀,也就是祂的复活,其结果乃是一切神所拣选、救赎并重生的人,与祂自己之合并的三方面—父的家、子的葡萄树和那灵的孩子:

- B. The consummated Triune God and the regenerated believers are an incorporation—vv. 16-19:
  - 1. The Spirit, the third of the Divine Trinity as another Comforter, being the reality of the Son, the second of the Divine Trinity as the first Comforter and the embodiment of the Triune God, not only abides with the regenerated believers but also dwells in them—vv. 16-17.
  - 2. The Son as the first Comforter left His believers through His death and came back to be another Comforter to them through His resurrection to make them live with Him—vv. 18-19.
- C. The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ—v. 20:
  - 1. "In that day"—in the day of the Son's resurrection.
  - 2. "You will know that":
  - a. "I am in My Father"—the Son and the Father are incorporated into one.
  - b. "And you in Me"—the regenerated believers are incorporated into the Son and into the Father in the Son.
  - c. "And I in you"—the Son in the Father is incorporated into the regenerated believers.
  - 3. The in of the Spirit of reality in verse 17 is the totality of the three ins in verse 20.

#### Day 4

VI. The issue of Christ's glorification, His resurrection, is the incorporation of all of God's chosen, redeemed, and regenerated people with Himself in three aspects—the Father's house, the Son's vine, and the Spirit's child:

- 一 终极完成的神与重生信徒在复活里之合并的第一方面, 乃是父的家—2节:
- 1 父的家是由殿所预表一二 16 ~ 21。
- 2 父的家是经过过程并终极完成的神,与蒙祂救赎、重生并变化的选民,所构成的一个神圣且属人的合并;我们越吃基督,就越被合并到这宇宙的合并里一参启二一 2 ~ 3,二 17,约十四 16 ~ 20。
- 3 所有在基督里的信徒,已经借祂的血蒙了救赎,由祂的灵所重生而有了祂的生命,并为赐生命的灵所变化而有了神圣的元素,都是父家里的"住处"—2、23 节。
- 4 这父的家乃是借着父和子同着内住蒙救赎之选 民的那灵,不断地眷临蒙救赎的选民而得以建 造起来,成为终极完成之三一神与祂所救赎之 选民相互的居所—23 节。

#### 周 五 • 周 六

- 二 终极完成的神与重生信徒在复活里之合并的第二方面, 乃是子的真葡萄树—十五1~8、16:
- 1 真葡萄树作包罗万有之基督的表号,乃是经过 过程并终极完成之三一神的生机体。
- 2 其枝子乃是基督的信徒,他们按天性原是野橄榄树的枝子,借着信入基督(约三15),已被接枝在栽种的橄榄树上(罗十一17、24);栽种的橄榄树和真葡萄树,二者都是表征基督;因此,接枝在栽种的橄榄树上,就是接枝在基督里。

- A. The first aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the house of the Father—v. 2:
  - 1. The Father's house is typified by the temple—2:16-21.
  - 2. The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect; the more we eat Christ, the more we are incorporated into this universal incorporation—cf. Rev. 21:2-3; 2:17; John 14:16-20.
  - 3. All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house—vv. 2, 23.
  - 4. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect—v. 23.

#### Day 5 & Day 6

- B. The second aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the true vine of the Son—15:1-8, 16:
  - 1. The true vine as a sign of the all-inclusive Christ is the organism of the processed and consummated Triune God.
  - 2. Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15); both the cultivated olive tree and the true vine signify Christ; hence, to be grafted into the cultivated olive tree is to be grafted into Christ.

- 3 其接上的枝子已得着重生而有了神圣的生命, 被带进与复活之基督的生命联结里,且与经过 过程并终极完成的三一神合并一起。
- 4 这就使无限的三一神得着繁殖,作那不可度量之基督(就是经过过程并终极完成之三一神的具体化身)的扩增,为着祂宇宙的扩展;这乃是借着基督的信徒这些枝子忠信地住在基督里面而结果子,使父得着荣耀一约三 29 ~ 30,十五 4 ~ 5、8、16。
- 三 终极完成的神与重生信徒在复活里之合并的第三方面, 乃是那灵的新孩子—十六 13~16、19~22:
- 1 新孩子,新人,乃是由终极完成的那灵在复活 里所生-21、13 ~ 15 节。
- 2 这新孩子,新人,乃是由基督在十字架上,借 着在祂的肉体里废掉了那规条中诫命的律法所 创造一弗二 15。
- 3 这新孩子,新人,乃是同复活的基督在祂的复活中,由父所重生;并由那灵在信徒的灵里所生一彼前一3,罗一4,约三6下。
- 4 因着基督受死离开他们而受苦的第一班信徒, 乃是生产的妇人;在复活中回来的基督,乃是 新生的孩子,成为新人一十六 20 ~ 22, 西三 10 ~ 11。
- 5 新人乃是由信徒借着在他们心思的灵里得着更新而穿上,以终极完成基督的身体一弗四 23 ~ 24。

- 3. Its grafted branches have been regenerated with the divine life, brought into the life union with the resurrected Christ, and incorporated with the processed and consummated Triune God.
- 4. This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God, for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ for the glorification of the Father—vv. 29-30; 15:4-5, 8, 16.
- C. The third aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the new child of the Spirit—16:13-16, 19-22:
  - 1. A new child, a new man, was born by the consummated Spirit in resurrection—vv. 21, 13-15.
  - 2. This new child, the new man, was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances—Eph. 2:15.
  - 3. This new child, the new man, was regenerated by the Father with the resurrected Christ in His resurrection and born by the Spirit in the believers' spirit—1 Pet. 1:3; Rom. 1:4; John 3:6b.
  - 4. The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman, and the Christ who returned in resurrection was the new-born child to be the new man—16:20-22; Col. 3:10-11.
  - 5. The new man is put on by the believers through the renewing in the spirit of the mind to consummate the Body of Christ—Eph. 4:23-24.

# 第一周 • 周一

#### 晨兴喂养

约十二23~24"耶稣回答说,人子得荣耀的时候到了。我实实在在地告诉你们,一粒麦子不落在地里死了,仍旧是一粒;若是死了,就结出许多子粒来。"

基督是三一神的第二者,从已过的永远就有神圣的荣耀,而祂的人性,祂的肉体,借着祂的成肉体,就成了一个体壳,把祂神性的荣耀遮藏起来。…基督神性的荣耀,乃是借着祂的死,使祂人性的外壳得以破裂,而释放出来(约十二24)。基督的死是一种释放。…祂得着荣耀,不是得高举,而是得释放。二十四节清楚指明这点:"我实实在在地告诉你们,一粒麦子不落在地里死了,仍旧是一粒;若是死了,就结出许多子粒来。"(基督为父用神圣的荣耀所荣耀的结果.九至一〇页)

#### 信息选读

一粒麦子若不落在地里死了,就仍旧是一粒,没有人知道子粒里头的内容是什么。但是当子粒进入死里,它的内容就释放出来。在约翰十二章二十四节,主耶稣性里,包括祂的母亲在内,没有人知道祂是谁。别人内容,也是他里,包括祂的母亲在内,没有人知道严着祂里的人,但是在对人,没有人知道所是他里的人,但是在耀起一个在内体里的人,但是荣耀的神迹藏在祂内体的外壳里,所以祂需要之前,是荣耀的神迹藏在祂内体的外壳里,所以祂需要之前,就必须落在地里而死了。借着主的死,祂神性的荣耀就得着释放。

# **WEEK 1 — DAY 1 >>**

## **Morning Nourishment**

John 12:23-24 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. 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.

Christ as the second of the Triune God possessed the divine glory from eternity past, and...His humanity, His flesh, through His incarnation became a shell to conceal the glory of His divinity....The glory of Christ's divinity was released through the breaking of the shell of His humanity by His death (John 12:24). The death of Christ was a release....For Him to be glorified was not to be exalted but to be released. This is clearly indicated by verse 24: "...Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 14-15)

# **Today's Reading**

If a grain of wheat does not fall into the ground and die, it abides by itself alone and no one knows what is within the grain. But when the grain enters into death, its content is released. In John 12:24 the Lord Jesus likens Himself to a grain of wheat. When He was living in His humanity for thirty-three and a half years, no one, including His mother, knew who He was. Others regarded Him as nothing more than a man, but no one knew what He was according to the contents of His inner being. He was a man in the flesh, but there was another One in this man. This other One was God Himself, and God is glory. Since God as glory was concealed in His flesh as a shell, He needed the release spoken of in John 12:24. In order to be released and not to remain alone, the one grain of wheat had to fall into the ground and die. Through the Lord's death the glory of His divinity was released.

当主人性的外壳借着祂的钉十字架(就是祂所经过的浸)而破裂时,祂神性的一切元素—神圣的生命和神圣的荣耀—就都释放出来。在路加十二章五十节主耶稣说,"我有当受的浸,还没有成就,我是何等的困迫!"主的浸就是祂的钉十字架。祂渴望受浸,就是被钉十字架,好得着释放。祂在祂的肉体里受困迫,被拘禁,渴望借着受死的浸而得着释放。借着祂的受死,祂人性的外壳破裂,祂的荣耀就得着释放。祂的释放就是祂的得荣耀。

就这一面的意义说,基督的死可以看作是释放生命的死,同时也释放祂的荣耀。我们不能把祂的生命和祂的荣耀分开。当祂的生命得着释放时,祂的荣耀也得着释放。

基督神性之荣耀的释放,乃是祂经过死而在复活里(路二四26),为父用神圣的荣耀所荣耀(约十二23~24)。

基督神性的荣耀得以释放出来,乃是把火丢在地上。 在路加十二章四十九节祂说,"我来要把火丢在地上,若是已经燔起来,那是我所愿意的。"这火乃指属灵生命的冲力,出于主所释放的神圣生命。…当基督在十字架上受死的浸时,祂神性的荣耀就释放出来。从祂复活那时起,就有一把火在地上烧。这火从耶路撒冷烧起,经过犹太全地和撒玛利亚,蔓延到地极。今天这火在全地——在美国、俄国、罗马尼亚、波兰、巴西、非洲、澳洲、纽西兰——直在焚烧。

今天基督是烧燔的火。我们都被这火所烧燔,被这火带在一起;现今我们有负担要使这火烧燔更多的人。当基督那遮藏之神性的荣耀释放出来时,神圣的火就丢在地上,要焚烧全地。我们要让这火一直的烧!没有人能停止(基督为父用神圣的荣耀所荣耀的结果,一○至一二、六至七页)。

参读: 基督为父用神圣的荣耀所荣耀的结果, 第一章。

When the shell of the Lord's humanity was broken through His crucifixion, which was the baptism He went through, all the elements of His divinity—His divine life and His divine glory—were released. In Luke 12:50 the Lord Jesus said, "I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The Lord's baptism was His crucifixion. He longed to be baptized, to be crucified, in order to be released. He was pressed, constrained, in His flesh, and He desired to be released by the baptism of His death. Through the breaking of the shell of His humanity by His death, His glory was released. His release was His being glorified.

In the sense explained above, Christ's death is considered the life-releasing death with His glory released simultaneously. We cannot separate His life from His glory. When His life was released, His glory was released also.

The release of the glory of Christ's divinity was His being glorified by the Father with the divine glory (John 12:23-24) in His resurrection through His death (Luke 24:26).

The release of the glory of Christ's divinity was to cast fire on the earth. In Luke 12:49 He said, "I have come to cast fire on the earth, and how I wish that it were already kindled!" This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life....When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth—in America, in Russia, in Romania, in Poland, in Brazil, in Africa, in Australia, in New Zealand.

Christ today is a burning fire. We all have been burned by this fire; we have been brought together by this fire; and now we are burdened that this fire would burn many others. When the concealed glory of Christ's divinity was released, a divine fire was cast on earth to burn the whole earth. Let the fire burn on! No one can stop it. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 15-16, 11-12)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 1

# 第一周 • 周二

#### 晨兴喂养

约十七1"耶稣说了这些话,就举目望天说,父 啊,时候到了,愿你荣耀你的儿子,使儿子也 荣耀你。"

徒三13"亚伯拉罕、以撒、雅各的神,就是我们 列祖的神,已经荣耀了祂的仆人耶稣。这位耶 稣,你们曾把祂交付彼拉多,彼拉多定意要释 放祂,你们竟在彼拉多面前弃绝了祂。"

基督在祂的人性生活里祷告,求父荣耀祂(约十七1),…基督在约翰十七章那个重大祷告的主题,乃是求父荣耀祂。行传三章十三节…是父对基督在约翰十七章之祷告的答应。主耶稣祷告求父荣耀祂,父就借着使祂复活答应了祂(基督为父用神圣的荣耀所荣耀的结果,一三页)。

#### 信息选读

行传三章十三节使用"亚伯拉罕、以撒、雅各的神"一辞,指明神是复活的神。马太二十二章用到相同的辞,那里说到撒都该人与主耶稣辩论关于复活的事。… 主〔回答时〕似乎是说,"神是活的神。祂作为亚伯拉罕、以撒、雅各的神,乃是活人的神。你们若说没有复活,那么亚伯拉罕、以撒、雅各就要留在坟墓里。但神是复活的神,这三位先祖必不会留在死里,乃要复活成为活的。"神既是活人的神,且称为"亚伯拉罕的神,以撒的神,雅各的神"〔32〕,因此,死了的亚伯拉罕、以撒和雅各必要复活。

按照新约的思想,复活乃是生命的释放,这种生命的释放就是得荣耀。当主耶稣即将钉十字架之前,祂的祷告不是求父使祂复活,而是求父荣耀祂。我们已经指

# **WEEK 1 — DAY 2** >>

# **Morning Nourishment**

John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You.

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

In His human living Christ prayed that His Father would glorify Him (John 17:1)....The subject of Christ's great prayer in John 17 was His glorification by the Father....[Acts 3:13] was the Father's answer to Christ's prayer in John 17. The Lord Jesus prayed that the Father would glorify Him, and the Father answered Him by resurrecting Him. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 16-17)

#### **Today's Reading**

Acts 3:13 uses the expression the God of Abraham and Isaac and Jacob, which indicates that God is the God of resurrection. A similar expression is used in Matthew 22:31-32, where the Sadducees were arguing with the Lord Jesus about resurrection....[In His response] the Lord seemed to be saying, "God is the living God. As the God of Abraham, Isaac, and Jacob, He is the God of living persons. If you say that there is no resurrection, then Abraham, Isaac, and Jacob will remain in the tomb. But God is the God of resurrection, and these three forefathers will not remain dead but will be resurrected to be living." As God is the God of the living and is called the God of Abraham and the God of Isaac and the God of Jacob, so the dead Abraham, Isaac, and Jacob will be resurrected.

According to the New Testament thought resurrection is a release in life, and this release in life is a matter of glorification. Just before He was about to be crucified, the Lord Jesus prayed not that the Father would resurrect Him but that the Father would

出,父借着使主耶稣复活,答应了这个求得荣耀的祷告。所以,"得荣耀"与"复活"乃是同义辞。然而,得荣耀不是为着复活;反之,复活是为着得荣耀。复活是因,得荣耀是果。

这样的得荣耀乃是一种迁移,把基督从祂成肉体的时期迁入祂总括的时期;在这总括时期中,祂这位末后的亚当,在复活里成了赐生命的灵。

基督借着在复活里得着荣耀,成了神的长子,兼有神性和人性,也成了赐生命的灵,就是那是灵的基督,并且重生了祂的众信徒,使他们都成为神的儿女,就是神的种类。

基督从永远起乃是神的独生子, 他如何能成为神的长子? 这是传统基督教神学没有充分说到的奥秘。神的长子和神的独生子是同一位, 然而, 长子和独生子之间却有所不同。…神的独生子有神性却没有人性, 而神的长子兼有神性和人性。神的独生子是神, 但神的长子是神又是人。当那是神的基督成为人时, 祂并没有把祂的神性摆在一边。反之, 祂保留了祂的神性; 但就如腓立比二章所指明的, 祂将祂的神性遮藏在他的人性里面(6~7)。借着祂的成肉体, 祂成了神人, 是完整的神, 又是完全的人。在成肉体以前, 祂是神的独生子; 作为神的独生子, 祂与人无分无关。然而, 当祂成了肉体时, 祂就成为一个人, 因而不再仅仅是神, 乃是既是神又是人。

不仅如此, 祂在复活里更重生了祂的众信徒, 使他们都成为神的儿女, 就是神的种类。在祂的成为肉体里, 祂这位神成了一个人; 而在祂的复活里, 祂重生了祂的信徒, 他们本是人, 却成为神的儿女(基督为父用神圣的荣耀所荣耀的结果, 一三至一四、一九至二一页)。

参读: 基督为父用神圣的荣耀所荣耀的结果, 第二章。

glorify Him. As we have pointed out, the Father answered this prayer for glorification by resurrecting the Lord Jesus. Glorification is therefore a synonym of resurrection. However, glorification is not for resurrection; rather, resurrection is for glorification. Resurrection is the cause, and glorification is the effect, the result.

Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity, and became the lifegiving Spirit, the pneumatic Christ, and regenerated all His believers to be God's children, God's species.

How could Christ, who was the only begotten Son of God from eternity, become the firstborn Son of God? This is a mystery which has not been covered adequately by traditional Christian theology. The firstborn Son of God and the only begotten Son of God are the same one person, but there is nevertheless a difference between the firstborn Son and the only begotten Son....The only begotten Son of God has divinity but not humanity, whereas the firstborn Son of God has both divinity and humanity. The only begotten Son of God is God, but the firstborn Son of God is both God and man. When Christ, who is the very God, became a man, He did not set aside His divinity. Rather, He retained His divinity, but, as Philippians 2 indicates, He concealed His divinity within His humanity (vv. 6-7). Through His incarnation He became the God-man, the One who is both the complete God and a perfect man. Before His incarnation He was the only begotten Son of God, and as such He had nothing to do with man. However, when He was incarnated, He became a man, and thus was no longer just God but was both God and man.

Furthermore, in His resurrection He regenerated all His believers to be God's children, God's species. In His incarnation He, the very God, became a man, and in His resurrection He regenerated His believers, who are men, and thereby made them the children of God. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 17-18, 22-23)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 2

# 第一周 • 周三

#### 晨兴喂养

约十四10~11"我在父里面,父在我里面,你不信么?我对你们所说的话,不是我从自己说的,乃是住在我里面的父作祂自己的事。你们当信我,我在父里面,父在我里面;即或不然,也当因我所作的事而信。"

所有基督的信徒都被带进与经过过程之三一神生命的联结里,并与终极完成的神调和成为一个合并。从前我们与神无分无关,但重生把我们带进与经过过程之三一神生命的联结里。然而,联结还不足以把我们带进与三一神的合并里。为要与终极完成的神合并,我们需要与祂调和。因此,借着基督的得荣耀,我们不只被带进与经过过程之三一神的联结里,更与终极完成的神调和成为一个合并。

神在祂神圣的三一里,乃是一个合并(约十四10~11)。神圣三一的三者在祂们的所是和所作上,乃是一个合并(基督为父用神圣的荣耀所荣耀的结果,二一至二二页)。

#### 信息选读

神圣三一的三者是借着互相内在而成为一个合并。主耶稣论到这点说,"我在父里面,父在我里面,你不信么?"(10上)在十一节上半祂接着说,"你们当信我,我在父里面,父在我里面。"子在父里面,父在子里面,乃是借着互相内在。

神圣三一的三者是一个合并,也是借着在一起是一的 行事。在十节下半和十一节下半,主说,"我对你们所 说的话,不是我从自己说的,乃是住在我里面的父作祂 自己的事。你们当…因我所作的事而信。"这里主似乎

# **« WEEK 1 − DAY 3 »**

# **Morning Nourishment**

John 14:10-11 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

Christ's believers have been brought into the union of life with the processed Triune God and mingled with the consummated God into an incorporation. Formerly, we had nothing to do with God, but regeneration has brought us into the union of life with the processed Triune God. Union, however, is not sufficient to bring us into an incorporation with the Triune God....To be incorporated with the consummated God, we need to be mingled with Him. Thus, through Christ's glorification we have not only been brought into a union with the processed Triune God, but we have also been mingled with the consummated God into an incorporation.

God in His Divine Trinity is an incorporation (John 14:10-11). The three of the Divine Trinity are an incorporation both in what They are and in what They do. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 24)

# **Today's Reading**

The three of the Divine Trinity are incorporated by coinhering mutually. Concerning this, the Lord Jesus said, "Do you not believe that I am in the Father and the Father is in Me?" (John 14:10a). In verse 11a He went on to say, "Believe Me that I am in the Father and the Father is in Me." The Son is in the Father and the Father is in the Son by a mutual coinhering.

The three of the Divine Trinity are an incorporation also by working together as one. In verses 10b and 11b the Lord said, "The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works....Believe...because of the works themselves." Here the Lord seemed

是说,"你们看见我所作的一切事。这些事不是我凭自己作的,因为我未曾从自己作过任何事。凡我所作的,都是父的工作。父与我彼此一同工作。"这样在一起是一的行事,启示出神圣的三一乃是一个合并。

那灵(神圣三一的第三者,作另一位保惠师)乃是子(神圣三一的第二者,作第一位保惠师,也作三一神的具体化身)的实际,不仅与重生的信徒同住,也住在他们里面(16~17)。

子这第一位保惠师,借着死离开了祂的信徒,又借着复活回来作他们的另一位保惠师,使他们与祂一同活着(18~19)。这就是为什么祂说,"因为我活着,你们也要活着。"(19下)

终极完成的三一神与重生的信徒,在基督的复活里成了一个合并。二十节说,"到那日,你们就知道我在我父里面,你们在我里面,我也在你们里面。""到那日",就是到子复活那日。"你们就知道我在我父里面":子与父合并为一。"你们在我里面":重生的信徒合并到子里面,也在子里合并到父里面。"我也在你们里面":在父里的子合并到重生的信徒里面。这里有三个"在…里面"。在十七节有第四个"在…里面":"实际的灵…与你们同住,且要在你们里面。"十七节里实际之灵的"在…里面",乃是二十节里三个"在…里面"的总和。十七节实际的灵的"在…里面"是概括的说法,而二十节的三个"在…里面"乃是详细的说法。

基督的得荣耀产生一个结果——个合并。…神圣三一的三者是一个合并,乃是借着互相内在并借着在一起是一的行事。…这是这个宇宙合并的开始,乃是开始于神自己。神的目的是要所有基督的信徒都合并到祂的合并里,成为一个扩大的合并(基督为父用神圣的荣耀所荣耀的结果,二二至二五页)。

参读: 基督为父用神圣的荣耀所荣耀的结果, 第三章。

to be saying, "You have seen all the works which I have done. These works were not done by Me, for I never did anything of Myself. Whatever I did was the Father's work. The Father and I work together mutually." This working together as one reveals that the Divine Trinity is an incorporation.

The Spirit, the third of the Divine Trinity as another Comforter, being the reality of the Son, the second of the Divine Trinity as the first Comforter and the embodiment of the Triune God, does not only abide with the regenerated believers but also dwells in them (vv. 16-17).

The Son as the first Comforter left His believers through His death and came back to be another Comforter to them through His resurrection to make them live with Him (vv. 18-19). This is why He said, "Because I live, you also shall live" (v. 19b).

The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ. John 14:20 says, "In that day you will know that I am in My Father, and you in Me, and I in you." "In that day": This is in the day of the Son's resurrection. "You will know that I am in My Father": The Son and the Father are incorporated into one. "And you in Me": The regenerated believers are incorporated into the Son and into the Father in the Son. "And I in you": The Son in the Father is incorporated into the regenerated believers. Here we have three ins. In verse 17 we have a fourth in: "The Spirit of reality...abides with you and shall be in you." The in of the Spirit of reality in verse 17 is the totality of the three ins in verse 20. The in in verse 17 is a general statement, and the three ins in verse 20 are the detailed statement.

Christ's glorification produced an issue—an incorporation....The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one....This is the beginning of the universal incorporation, an incorporation which started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 24-26)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 3

# 第一周 • 周四

#### 晨兴喂养

约十四2"在我父的家里,有许多住处;若是没有,我早已告诉你们了:我去是为你们预备地方。"

二15~16"···〔祂〕把众人···都赶出殿去, ··· 说, ···不要将我父的家, 当作买卖的场所。"

终极完成的神与重生信徒之合并〔有〕三方面。…第一方面,乃是父的家(约十四 2)。约翰十四、十五、十六章是主耶稣被捉拿以前不久所讲的一篇很长的信息。在这三章里,每一章都说到这宇宙合并三方面的其中一方面。在十四章有父的家,十五章有子的葡萄树,十六章有那灵所生的孩子。父的家、子的真葡萄树和那灵的孩子,乃是基督得荣耀之结果,也就是宇宙合并的三个不同方面(基督为父用神圣的荣耀所荣耀的结果,三二页)。

#### 信息选读

父的家是由约翰二章十六至二十一节神的殿所预表。…父的家乃是经过过程并终极完成的神,与蒙祂救赎、重生并变化的选民,所构成的一个神圣且属人的合并。父的家不只是一个构成,乃是一个合并。

所有在基督里的信徒,已经借祂的血蒙了救赎,由祂的灵所重生而有了祂的生命,并为赐生命的灵所变化而有了神圣的元素,都是父家里的"住处"[十四2]。…我们既是在基督里的信徒和基督身体的肢体,就都是父家里的房间、住处。

这父的家乃是借着父和子同着内住蒙救赎之选民的 那灵,不断的眷临蒙救赎的选民而得以建造起来,成 为终极完成之三一神与祂所救赎之选民相互的居所。

# **WEEK 1 — DAY 4 >>**

# **Morning Nourishment**

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

2:15-16 ...He drove them all out of the temple...[and He said], Do not make My Father's house a house of merchandise.

[There are] three aspects of the incorporation of the consummated God with the regenerated believers....The first aspect...is the house of the Father (John 14:2). Chapters 14, 15, and 16 of John are a long message given by the Lord Jesus shortly before He was arrested. Each of these three chapters covers one of three aspects of the universal incorporation. In John 14 we have the Father's house; in John 15, the Son's vine; and in John 16, the child born of the Spirit. The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 32)

#### **Today's Reading**

The Father's house was typified by the temple of God in John 2:16-21....The Father's house is a divine and human incorporation of the processed and consummated God constituted with His redeemed, regenerated, and transformed elect. The Father's house is not only a constitution—it is an incorporation.

All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house [John 14:2]....As believers in Christ and members of the Body of Christ, we all are rooms, abodes, in the Father's house.

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and 在十四章二十三节, 主耶稣说, "人若爱我, 就必遵守我的话, 我父也必爱他, 并且我们要到他那里去, 同他安排住处。"二节告诉我们, 在父的家里有许多住处, 在二十三节我们看见这些住处是借着父和子眷临爱祂的人而得以建造起来的。二十三节没有明说那灵, 但其中含示了那灵, 因为那灵住在所有爱主耶稣之人重生的灵里。

我们从经历得知父和子常常眷临我们。…我们可能在家里、在学校或在工作中,但无论我们在哪里,父和子都来眷临我们,在我们里面作建造的工作,安排住处,这住处乃是三一神和我们相互居住的地方。父的家就是这样借着三一神不断的眷临而得以建造起来。

父的家乃是建造在使徒和申言者的根基上,以基督为房角石,长成主的圣殿,也就是神在信徒灵里的居所(弗二19~22)。…在这建造里,基督正安家在信徒的心里;他们在里面的人里,为父照着祂荣耀的丰富,借着祂的灵,用大能所加强,而成为终极完成之三一神的丰满(彰显)(三16~19)。

父家的目的,第一乃是使看不见且奥秘的三一神,在地上人间,有一个看得见且具体的显现,就是召会(提前三15~16)。…第二,父家的目的是要使经过过程并终极完成的三一神得着满足和安息。

父家的目的也是要使永远且有目的之三一神,得以完成他永远的经纶,终极完成他永远的目标新耶路撒冷,为着他永远的扩展和彰显。父的家就是神的居所,至终就是新耶路撒冷;这是神永远的目标,为着他永远的扩展和彰显(基督为父用神圣的荣耀所荣耀的结果,三三至三四、三六页)。

参读: 基督为父用神圣的荣耀所荣耀的结果, 第四章。

His redeemed elect. In 14:23 the Lord Jesus said, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." Verse 2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

From our experience we know that the Father and the Son pay us a constant visitation....We may be at home, at school, or at work, but wherever we may be the Father and the Son come to visit us to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

The Father's house is built upon the foundation of the apostles and prophets with Christ as the cornerstone, and it is growing into the holy temple of the Lord, the dwelling place of God in the believers' spirit (Eph. 2:19-22)....In this building Christ is making His home in the hearts of the believers strengthened in their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (Eph. 3:16-19).

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16)....Second, the purpose of the Father's house is for the satisfaction and rest of the processed and consummated Triune God.

The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 32-35)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4

# 第一周 • 周五

#### 晨兴喂养

约十五1"我是真葡萄树,我父是栽培的人。"

4~5"你们要住在我里面,我也住在你们里面。枝子若不住在葡萄树上,自己就不能结果子,你们若不住在我里面,也是这样。我是葡萄树,你们是枝子;住在我里面的,我也住在他里面,这人就多结果子;因为离了我,你们就不能作什么。"

这棵真葡萄树及其枝子,就是子和子里的众信徒,是神经纶中三一神的生机体,因神的丰富而长大,并彰显神科圣的生命(圣经恢复本,约十五1注1)。

父是栽培的人,是葡萄树的源头、创始者、计划者、种植者、生命、本质、土壤、水分、空气、阳光和一切。 子是葡萄树,是神经纶的中心,也是父一切丰富的具体 化身。父借着栽培子,将祂自己连同祂一切的丰富,都 作到这葡萄树里面;至终,这葡萄树借着枝子,作父团 体的彰显。这就是父在宇宙中的经纶(注 2)。

#### 信息选读

终极完成的神与重生信徒之合并的第二方面,乃是真葡萄树。···主不是高耸的松树,而是蔓延的葡萄树(约十五1~8、16)。葡萄树的果子很容易构到,是便利可吃的。···今天基督正把祂自己伸展到全球各处。一九五八年···我去看一棵大葡萄树,就是女王的葡萄树。英国人以这棵葡萄树为荣。他们问我有何感想,截就说我见过一棵葡萄树比这棵大得多。我见过的葡萄树乃是基督这真葡萄树。这葡萄树需要全球来伸展。主在约翰十五章说,"我是真葡萄树。"(1)这就是说,所有其他的葡萄树,包括女王的葡萄树,事实上都是假的。唯有一棵葡萄树是真的。

# **WEEK 1 — DAY 5** >>

# **Morning Nourishment**

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

4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 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.

This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God's economy. This organism grows with His riches and expresses His divine life. (John 15:1, footnote 1)

The Father as the husbandman is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into the vine, and eventually the vine expresses the Father in a corporate way through its branches. This is the Father's economy in the universe. (John 15:1, footnote 2)

# **Today's Reading**

The second aspect of the incorporation of the consummated God with the regenerated believers [is] the true vine. The Lord is not a tall pine tree but a spreading vine tree (John 15:1-8, 16). The fruit of a vine tree is easy to reach and eat....Today's Christ is spreading Himself everywhere throughout the globe....[In 1958 I saw] a big vine tree, which is the vine of the queen. The British people are proud of this vine. When they asked me what I thought of it, I said that I had seen a vine tree which is much bigger. The vine tree I have seen is Christ as the true vine. This vine needs the entire globe for its spreading. In John 15 the Lord said, "I am the true vine" (v. 1). This means that actually all of the other vine trees are false, including the queen's vine. Only one vine is uniquely true.

真葡萄树作包罗万有之基督的表号,乃是经过过程并终极完成之三一神的生机体。…其枝子乃是基督的信徒,他们按天性原是野橄榄树的枝子,借着信入工程,已被接枝在栽种的橄榄树上(罗十一17、24)。栽种的橄榄树和真葡萄树,二者都是表征基督。因此,接枝在栽种的橄榄树上,就是接枝在真葡萄树上。…其接上的枝子已得着重生而有了神圣的生命,被带进与钉死并复活之基督的生命联结里,且与经过过程并终极完成的三一神合并一起。…这是为使无限的三种得着繁殖,作那不可度量之基督,就是经过过程并终极完成之三一神具体化身的扩增(约三29~30),为着祂宇宙的扩展。这乃是借着基督的信徒这些枝子忠信地住在基督里面而结果子(十五4~5、16),使父得着荣耀(8)。

终极完成的那灵生了一个新孩子,新人(十六21、13~15)。这新人乃是由基督在十字架上,借着在祂的肉体里废掉了那规条中诚命的律法所创造的(弗二15)。当基督在十字架上受死时,祂就在创造这新人。这新人也是同复活的基督在祂的复活中,由父所重生(彼前一3,罗一4),并由那灵在信徒的灵里所生(约三6下)。因着基督受死离开他们而受苦的第一班信徒,乃是生产的妇人(十六20~21)。在复活中中来的基督,乃是新生的孩子(22),成为新人(西三10~11)。现在我们信徒必须借着在我们心思的灵里得着更新而穿上这新人,至终就要终极完成基督的身体;这基督的身体就是召会,要终极完成新耶路撒冷(基督为父用神圣的荣耀所荣耀的结果,四七至四九页)。

参读: 基督为父用神圣的荣耀所荣耀的结果, 第五章。

The true vine is a sign of the all-inclusive Christ as the organism of the processed and consummated Triune God....Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15). Both the cultivated olive tree and the true vine signify Christ. Hence, to be grafted into the cultivated olive tree is to be grafted into the true vine....Its grafted branches have been regenerated with the divine life, brought into the life-union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God....This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God (John 3:29-30), for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ (15:4-5, 16) for the glorification of the Father (v. 8).

A new child, a new man, was born by the consummated Spirit (John 16:21, 13-15). This new man was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15). While Christ was dying on the cross, He was creating this new man. Also this new man was regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3; Rom. 1:4) and born by the Spirit in the believers' spirit (John 3:6b). The first group of Christ's believers who suffered Christ's departure through His death was the delivering woman (John 16:20-21). The Christ who returned in His resurrection was the newborn child (v. 22) to be the new man (Col. 3:10-11). Now we believers have to put on this new man through the renewing in the spirit of our mind (Eph. 4:23-24)....Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, and this Body of Christ, which is the church, will consummate the New Jerusalem. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 45-46)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5

# 第一周 • 周六

#### 晨兴喂养

约十六21~22"妇人生产的时候会有忧愁,因为她的时候到了;既生了孩子,就不再记得那苦楚,因为欢喜世上生了一个人。你们现在也有忧愁,但我要再见你们,你们的心就喜乐了,并且你们的喜乐,没有人能从你们夺去。"

我们要来看终极完成的神与重生信徒之合并三方面的功能。…基督是家,让神得着相互的住处,使祂得着安息、满足和显现。基督是葡萄树,乃是神的扩大,使祂得着繁增、扩展和荣耀。再者,基督也是新人,以完成神永远的经纶(基督为父用神圣的荣耀所荣耀的结果,五一至五二页)。

#### 信息选读

神是全宇宙的拥有者,所以在这宇宙中,应当有一个 让祂能居住的家。…父的家是要使经过过程并终极完成 的三一神与在基督里蒙救赎并得重生的信徒,有一个相 互的住处。…这家也是要使基督,就是经过过程之三一 神的具体化身,能安家在祂信徒的心里;他们在里面的 人里,为父照着祂荣耀的丰富,借着祂的灵,用大能所 加强,而成为经过过程之三一神的丰满(彰显)。

父的家也是要使看不见且奥秘的三一神得着一个看得见 且具体的家庭,由神的儿女,就是神的种类所构成,有祂神圣的生命,使他们在生命上长大,并使祂得着安息、满 足和显现(弗二19)。神的家就是召会(提前三15), 而召会就是基督,因为召会的每一肢体就是基督(林前 十二12.西三10~11)。…父的家也是要使看不见且奥

# **WEEK 1 — DAY 6** >>

# **Morning Nourishment**

John 16:21-22 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world. Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.

We want to see the functions of the three aspects of the universal incorporation of the consummated God with the regenerated believers....Christ is the house for God to have a mutual abiding place for His rest, satisfaction, and manifestation. Christ as the vine tree is God's enlargement for His multiplication, spreading, and glorification. Also, Christ is the new man to carry out God's eternal economy. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 49)

# **Today's Reading**

God is the Owner of the entire universe, so in this universe there should be a house in which He can dwell....The Father's house is for the processed and consummated Triune God to have a mutual abode with the redeemed and regenerated believers in Christ....This house is also for Christ, the embodiment of the processed Triune God, to make His home in the hearts of His believers who are strengthened in their inner man by the Father, according to the riches of His glory, with power through His Spirit unto the fullness (expression) of the processed Triune God.

The Father's house is for the invisible and mysterious Triune God to have a visible and solid household constituted by the children of God, the species of God, with His divine life for their growth in life and for His rest, satisfaction, and manifestation (Eph. 2:19). The house of God is the church (1 Tim. 3:15), and the church is Christ because every member of the church is Christ (1 Cor. 12:12: Col. 3:10-11)....The Father's house is also for the invisible

秘的三一神得着一个国,由在基督里的信徒作国民所组成(约三3、5,启一4、6,弗二19,太十六18~19,徒一3),具有两方面。首先,是在今世作为召会生活之神的国,使信徒在神圣的权柄上受操练和装备(罗十四17,启一9,徒十四22,太十八18)。其次,是在国度时代之基督的国(启十一15,彼后一11),使得胜的圣徒与基督一同作王,辖管列国(启二十4、6,二26)。

作子表号之真葡萄树(约十五1~8、16)的功能, 乃是使三一神得着在子里的生机体,使祂在神圣的生命 里得着繁增、扩展和荣耀(8)。…这是借着在基督里 的信徒作祂接枝的枝子,忠信地住在生机的葡萄树里而 结果子(4~5、16)。

由那灵所生的新生孩子(十六13~15、21),成为团体的新人,作扩增的基督(西三10~11,约三30)。…新人的功能乃是借着终极完成、赐生命之灵的行动和工作,建造基督的身体,为着终极完成新耶路撒冷,以成就神永远的经纶。

父的家、真葡萄树和新人的功能,乃是新约从罗马书到启示录这二十二卷书信的内容。…主在约翰十六章告诉门徒,他有好些事要启示门徒,但他们那时担当不了,只等实际的灵来了,才要向他们揭示这一切的事。这预言已经得着应验,那灵的揭示乃是记载在二十二卷书信里。这些书信的内容,就是启示终极完成的神与重生信徒这独一宇宙合并之三方面的各种功能。神需要一个家,使神得着安息、满足和显现;祂需要一棵树,使神得着繁增、扩展和荣耀;祂也需要一个人,以完成祂永远的经纶(基督为父用神圣的荣耀所荣耀的结果,五二至五五页)。

参读: 基督为父用神圣的荣耀所荣耀的结果, 第六章。

and mysterious Triune God to have a kingdom, composed of the believers in Christ as the citizens (John 3:3, 5; Rev. 1:4, 6; Eph. 2:19; Matt. 16:18-19; Acts 1:3), in two aspects. First, the kingdom of God as the church life in this age is for the believers' exercise and equipping in the divine authority (Rom. 14:17; Rev. 1:9; Acts 14:22; Matt. 18:18). Second, the kingdom of Christ in the kingdom age (Rev. 11:15; 2 Pet. 1:11) is for the overcoming saints to reign with Christ over all the nations (Rev. 20:4, 6; 2:26).

The function of the true vine as a sign of the Son (John 15:1-8, 16) is for the Triune God to have an organism in the Son for His multiplication, spreading, and glorification in His divine life (v. 8)....This is through the fruit-bearing of the believers in Christ as His grafted branches, by their faithful abiding in the organic vine (vv. 4-5, 16).

The new child born of the Spirit (John 16:13-15, 21) becomes the corporate new man as the increased Christ (Col. 3:10-11; John 3:30)....The function of the new man is to carry out God's eternal economy through the move and work of the consummated life-giving Spirit in building up the Body of Christ for the consummation of the New Jerusalem.

The functions of the Father's house, the true vine, and the new man are the contents of the New Testament in its twenty-two Epistles from Romans to Revelation....The Lord told the disciples in John 16 that He had many things to reveal to the disciples, but they could not bear them until the Spirit of reality would come to unveil all these things to them. This prophecy was fulfilled, and the Spirit's unveiling is recorded in the twenty-two Epistles. The contents of these Epistles are a revelation of the unique universal incorporation of the consummated God with the regenerated believers in three aspects with various functions. God needs a house for His rest, satisfaction, and manifestation; He needs a tree for His multiplication, spreading, and glorification; and He needs a man to carry out His eternal economy. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 49-51)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 6

#### 第一周 • 诗歌

#### 附 5

#### 经历神 - 神人联调

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A大调  $1-1\cdot 2 \mid 3--5\mid 4$  6 7 2  $\mid 1--3\mid 4$  2 7 5  $\mid$  6  $\uparrow$  9  $\mid$  7  $\mid$  8  $\mid$  9  $\mid$  9

- 二 神成肉身,来作神人, 生命、性情与祂同类, 祂的属性变我美德, 祂的属性变我美德,
- 三 不再是我单独活着, 并与众圣神里配搭, 且成基督生机身体, 且成基督生机身体,
- 四 最终圣城耶路撒冷, 三一之神,三部分人, 神性人性互为居所, 神性人性互为居所,

为要使我能成为神, 唯我无分祂的神位; 祂的荣形在我显活。 祂的荣形在我显活。

乃是神我共同生活; 建成三一宇宙之家, 作祂显身团体大器。 作祂显身团体大器。

异象、启示集其大成。 永世对偶是人又神; 神的荣耀在人显赫。 神的荣耀在人显赫。

#### « WEEK 1 — HYMN

#### What Miracle! What Mystery!

1

What miracle! What mystery!
That God and man should blended be!
God became man to make man God,
Untraceable economy!
From His good pleasure, heart's desire,
His highest goal attained will be.

2

Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
3

No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.

4

Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

#### 第一周 • 申言

| 申言稿: | <br> | <br> | <br> |
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复活升天之基督的 异象与经历

第二篇

复活基督的 异象与经历 (二)

借着复活, 大卫的后裔成了神的儿子

读经: 撒下七12~14上, 罗一3~4, 八28~30, 来 二10~11, 林前十五31、36

纲 目

周一

- 壹"大卫的后裔成了神的儿子"说出基督借着复活,被标出为神长子的过程—撒下七12~14上,罗一3~4,太二二45,启二二16:
- 一保罗说他被分别出来, 归于那论到神儿子的神的福音, 这指明神的福音乃是儿子名分的福音, 为着基督身体的实际—罗一1、3~4, 八28~30, 十二5。
- 二 撒下七章十二至十四节上半用预表所说的 预言,在罗马一章三至四节得了应验,将

#### **2014 Thanksgiving Weekend Conference**

The Vision and Experience of Christ In His Resurrection and Ascension

**Message Two** 

The Vision and Experience of Christ in His Resurrection (2)

# The Seed of David Becoming the Son of God by Resurrection

Scripture Reading: 2 Sam. 7:12-14a; Rom. 1:1, 3-4; 8:28-30; Heb. 2:10-11; 1 Cor. 15:31, 36

#### **Outline**

- I. The seed of David becoming the Son of God speaks of the process of Christ's being designated the firstborn Son of God by resurrection—2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:45; Rev. 22:16:
  - A. Paul said that he was separated unto the gospel of God concerning God's Son, which indicates that the gospel of God is a gospel of sonship for the reality of the Body of Christ—Rom. 1:1, 3-4; 8:28-30; 12:5.
  - B. Romans 1:3-4 is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14a, unveiling the mystery of God becoming man to

神成为人,为要使人在生命和性情上(但不在神格上)成为神的这个奥秘揭示出来:

1 基督在祂的神性里是神的独生子(约一 18),借着成为肉体,穿上与神性毫无关系的肉体(就是人性);在祂的人性里,祂不是神的儿子:

#### 周二

- a 耶稣在祂的人性里是大卫的后裔,是属于神旧造(旧人一罗六6)的人性后裔一西一15下。
- b 当基督在祂的人性里以大卫后裔的身分死在十字架上时,祂将旧人连同旧造钉死在十字架上,废除了魔鬼,在肉体里定罪了罪,并审判了世界一罗六6,来二14,罗八3,林后五21,约三14,十二31。

#### 周三

- 2 在复活里, 祂的人性成为神圣的, 得以子化, 意思是说, 祂不仅在祂的神性里是神的子, 也 在祂的人性里成为神的儿子一罗一3~4:
- a 在复活里祂被标出为神的儿子,成为神的长子,兼有神性和人性一八 29。
- b 钉十字架乃是使祂被标出、得荣耀并复活最好的路:
- (一) 一粒种子若埋在土里死了,至终就会发芽、长大并开花,因为种子生命的作用在种子死的时候就同时得以发动一约十二 23 ~ 24。
- (二) 基督死的时候,在祂里面的神性(就是圣别的灵)起了作用,在复活里,祂就"开花"成了神的儿子。

make man God in life and in nature but not in the Godhead:

1. By incarnation, Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God:

#### Day 2

- a. Jesus in His humanity was the seed of David, a human seed belonging to the old creation (the old man—Rom. 6:6) of God—Col. 1:15b.
- b. When Christ died on the cross as the seed of David in His humanity, He crucified the old man with the old creation, destroyed the devil, condemned sin in the flesh, and judged the world—Rom. 6:6; Heb. 2:14; Rom. 8:3; 2 Cor. 5:21; John 3:14; 12:31.

- 2. In resurrection His humanity was deified, sonized, meaning that He became the Son of God not only in His divinity but also in His humanity—Rom. 1:3-4:
- a. In resurrection He was designated the Son of God, made the firstborn Son of God, possessing both divinity and humanity—8:29.
- b. Crucifixion was the best way for Him to be designated, glorified, resurrected:
- (1) If a seed dies by being buried in the soil, it will eventually sprout, grow, and blossom, because the operation of the seed's life is activated simultaneously with its death—John 12:23-24.
- (2) The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He "blossomed" as the Son of God.

- (三) 就着祂的肉体说,基督被钉十字架,但在祂的复活里,灵神作为基督的神性,得了加强,非常活跃,而将神性加到基督的人性里,使其成为神圣的;这就是标出的意思,这也就是子化一彼前三18。
- c 基督的人性,被圣别的灵(就是基督的神性) 所标出、标明、拔高,而进入神性;这也就是 说,基督在祂的人性里再生一次,成为神的长 子一徒十三 33:
- (一) 基督是第一个在复活里重生的人一罗八 29:
- (1) 祂的人性是在祂母亲腹中生的;那是属人的, 不能看作是神的儿子,而是人子。

#### 周四

- (2) 基督的复活拔高了祂的人性,而将祂的神性加到这人性里;因此借着这复活,祂的人性再生一次,成为神儿子的一部分。
- (二) 原型是神的长子,复制品是神的众子, 就是原型的肢体,成为祂的身体,终极完成于 新耶路撒冷一彼前一3。
- 贰"大卫的后裔成了神的儿子"说出我们借着复活,被标出为神众子的过程—来 二10~11:
- 一基督已经被标出为神的儿子,但我们,人的后裔,仍在被标出的过程中,就是在得以子化,被作成神的过程中—罗八28~29。
- 二 神儿子的生命已经栽种到我们的灵里—10节:
- 1 我们现今就像种在土里的种子,必须经过死而 复活的过程—约十二 24 ~ 26。

- (3) According to His flesh, Christ was crucified, but in His resurrection God the Spirit as Christ's divinity was made strong, very active, to put divinity into the humanity of Christ to make it divine; this is what it means to designate, and this is to sonize—1 Pet. 3:18.
- c. The humanity of Christ was designated, marked out, uplifted, by the Spirit of holiness, the divinity of Christ, into divinity; that is, Christ was begotten again in His humanity to be the firstborn Son of God—Acts 13:33:
- (1) Christ was the first one regenerated in resurrection—Rom. 8:29:
- (a) His humanity was born in His mother's womb; that was human and could not be considered the Son of God but the Son of Man.

- (b) Christ's resurrection uplifted His humanity and put His divinity into this humanity; so by this resurrection His humanity was born again to be a part of the Son of God.
- (2) The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—1 Pet. 1:3.
- II. The seed of David becoming the Son of God speaks of the process of our being designated the many sons of God by resurrection—Heb. 2:10-11:
- A. Christ has already been designated the Son of God, but we, the human seeds, are still in the process of designation, the process of being sonized, deified—Rom. 8:28-29.
- B. The life of the Son of God has been implanted into our spirit—v. 10:
  - 1. Now we, like the seed that is sown into the earth, must pass through the process of death and resurrection—John 12:24-26.

2 这使外面的人被销毁,却使内里的生命得以长大、发展,至终开花;这就是复活一林前十五 31、36,林后四 10 ~ 12、16。

#### 周 五

- 3 我们越在生命里长大,使我们在生命里被变 化,就越被标出为神的儿子:
- a 我们要长大,就需要一个转向主的心,并有一个纯一向着祂的心一三 16、18,太五 8,提后二 22。
- b 我们要长大,就需要得着话中纯净之奶和干粮 的喂养一彼前二 2,来五 12 ~ 14。
- c 我们要长大,就需要有恩赐之肢体的浇灌一林 前三6下,约七37~39,箴十一25。
- d 借着我们环境中一切的事故,并我们的失败, 我们丑陋的己就被拆毁,使主有更多的机会在 我们里面作工一罗八 28 ~ 29。
- 三 在复活里,基督在祂的人性里被标出为神 的儿子;借着这样的复活,我们也在被标 出为神儿子的过程中:
- 1 我们被标出、得以子化、被作成神的过程,乃是复活的过程,有四个主要的方面一圣别、变化、模成和得荣一六22,十二2,八29~30。
- 2 被标出之过程的关键是复活,就是内住的基督作为我们灵里兴起的灵,标出的灵,生命的能力一约十一25,罗八10~11,徒二24,林前十五26,五4:
- a 我们急需学习如何照着那灵而行,享受并经历标出的灵一罗八4、14。

2. This causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately, to blossom; this is resurrection—1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16.

- 3. The more we grow in life for our transformation in life, the more we are designated the sons of God:
- a. In order to grow, we need a heart turned to the Lord and a heart that is pure toward Him—3:16, 18; Matt. 5:8; 2 Tim. 2:22.
- b. In order to grow, we need to feed on the guileless milk and the solid food of the word—1 Pet. 2:2; Heb. 5:12-14.
- c. In order to grow, we need the watering of the gifted members—1 Cor. 3:6b; John 7:37-39; Prov. 11:25.
- d. Through all the things in our environment and by our failures, our ugly self is torn down, and the Lord has a greater opportunity to work within us—Rom. 8:28-29.
- C. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God:
  - 1. The process of our being designated, sonized, deified, is the process of resurrection with four main aspects—sanctification, transformation, conformation, and glorification—6:22; 12:2; 8:29-30.
  - 2. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4:
  - a. We urgently need to learn how to walk according to the Spirit, to enjoy and experience the designating Spirit—Rom. 8:4, 14.

b 我们越接触那灵,就越被圣别、变化、荣化, 而在生命和性情上(但不在神格上)成为神, 以建造基督的身体,终极完成新耶路撒冷一林 前十二3,罗十12,八15~16,加四6。

#### 周六

- 四 我们越在生命里长大,并经过新陈代谢的变化过程,就越被标出为神的儿子—林后三18,参6、16,五4、9、14~15,十二7~9:
- 1 这新陈代谢的过程,乃是建造召会作为基督的身体和神的家;这是借着将神建造到人里面,并将人建造到神里面一罗十二 2,弗一 22 ~ 23,二 20 ~ 22。
- 2 这建造要终极完成于新耶路撒冷这伟大的团体神人,就是神众子的集大成与总和一启二一7。
- 3 有一天这个过程要完成,我们在灵、魂、体里都要永远与神的长子基督一样一帖前五 23,约 壹三 2,罗八 19、23(诗歌七六四首,第二节)。

b. The more we touch the Spirit, the more we are sanctified, transformed, and glorified to become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem—1 Cor. 12:3; Rom. 10:12; 8:15-16; Gal. 4:6.

- D. The more we grow in life and pass through the metabolic process of transformation, the more we are designated the sons of God—2 Cor. 3:18; cf. vv. 6, 16; 5:4, 9, 14-15; 12:7-9:
  - 1. This metabolic process is the building up of the church as the Body of Christ and the house of God by the building of God into man and man into God—Rom. 12:2; Eph. 1:22-23; 2:20-22.
  - 2. This building will consummate in the New Jerusalem as a great, corporate God-man, the aggregate, the totality, of all the sons of God—Rev. 21:7.
  - 3. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son, in our spirit and soul and body—1 Thes. 5:23; 1 John 3:2; Rom. 8:19, 23 (Hymns, #948, stanza 2).

# 第二周 • 周一

#### 晨兴喂养

撒下七12~14"···我必兴起你腹中所出的后裔 接续你,我也必坚定他的国。他必为我的名建 造殿宇;我必坚定他的国位,直到永远。我要 作他的父.他要作我的子···。"

大卫有心为神建殿,但神向大卫指明,这不是他所需要的,也不是神所需要的。神告诉大卫,祂要建造一位成为大卫的后裔,这后裔要称为神的儿子。这后裔有神性,也有人性。希伯来一章五节指明,这是指基督作神的长子。不仅如此,…罗马一章三至四节与撒下七章十二至十四节上半相符,告诉我们在复活里,大卫的后裔要标出为神的儿子。罗马书和撒下这二处经节的内在意义,是向我们启示一个既属人又神圣的人位。

大卫所需要的,就是今天我们所需要的。我们需要神在基督里将祂自己作到我们的人性里。这意思是说,我们需要神在基督里将祂自己作到我们里面,作我们的生命、性情和构成。结果,我们不仅成为合乎神心的人—我们在生命和性情上(但不是在神格上)是神。

为要成就这事,神就在基督里成为人,并且经过一些过程,使这人能被标出为神圣的。在复活里,祂被标出为神的长子。在复活里,并借着复活,神的长子基督成了赐生命的灵,现今进入我们里面,将祂自己当作生命分赐到我们里面,作我们内里的构成,使我们成为神人,就像祂自己一样。祂是神成为人,我们是人成为神—在生命和性情上,但不是在神格上(撒母耳记生命读经,二〇三至二〇四页)。

#### 信息选读

# **WEEK 2 — DAY 1 >>**

# **Morning Nourishment**

2 Sam. 7:12-14 ...I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

David had the heart to build a house for God, but God indicated to David that this was neither what he needed nor what God needed. God told David that He would build One to be David's seed and that this seed would be called God's Son. This seed would be both divine and human. Hebrews 1:5 indicates that this refers to Christ as God's firstborn Son. Furthermore...Romans 1:3-4, which corresponds to 2 Samuel 7:12-14a, tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person.

What David needed is what we need today. We need God to build Himself in Christ into our humanity. This means that 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, pp. 167-168)

# **Today's Reading**

保罗在罗马一章一节说,他是"被分别出来归于神福音的"。他接着又说,神的福音乃是论到神的儿子,我们的主耶稣基督(3)。这指明神的福音乃是儿子名分的福音。这福音的目标,是要将罪人变化成为神的儿子,好形成基督的身体(罗马书生命读经,六六八页)。

在祂的人性里,这位大卫的后裔要子化,成为(标出为—4)神的儿子。耶稣在祂人性的那一部分里,还不是神的儿子。祂是属于旧造、旧人,祂有肉体,而这肉体牵连了撒但、罪和世界。所以这一部分必须成为神圣的,必须子化、标出,使其成为神儿子的一部分。

我们很难说,四节"标出"这辞的意思是什么。…基督是一个奇妙的人位。祂有两部分:人的部分和神的部分。人的部分是属人的,神的部分是神圣的。属人的部分是在肉体里的,牵连了消极的事物,而神圣的部分是奇妙的。这个属人的部分既是在这样的肉体里,怎能成为神儿子的一部分?基督乃是在祂的复活里,使祂的人性成为神性。祂的复活将耶稣的人性提高到神性的水平。这里就是基督身位的素质。这是非常非常深的。耶稣的神性就是圣别的灵,有神圣的能力和神圣的元素,能变化耶稣的人性,使其成为神圣的。这就是"标出"的意思,这也就是子化。

这是应验撒下七章十二至十四节预表中的预言。我们 在这应验中看见,基督作大卫的后裔,在祂人性里之身 位的素质(罗马书的结晶,一○至一一页)。

耶稣乃是神而人者。祂里面有一部分是神,那是祂作神独生子的部分〔约一18〕;但在祂的成为肉体里,祂穿上了肉身,那个肉身就是祂的人性,是祂人的部分,与神性无分无关。…祂乃是借着复活,以大能标出为神的儿子(罗一4)(圣经中管制并支配我们的异象,五三页)。

参读: 撒母耳记生命读经,第二十四至二十五、二十七至三十一篇; 出埃及记生命读经,第一百十三篇; 希伯来书生命读经,第十四篇。 In Romans 1:1 Paul said that he was "separated unto the gospel of God," and then he goes on to say that the gospel of God concerns God's Son, Jesus Christ our Lord (1:3). This indicates that the gospel of God is a gospel of sonship. The goal of this gospel is to transform sinners into sons of God for the formation of the Body of Christ. (Life-study of Romans, p. 565)

[The] seed of David in His humanity was sonized, was made ("designated"—Rom. 1:4) the Son of God. Jesus in His humanity, in that part, was not the Son of God. He was of the old creation, the old man, having the flesh, which is involved with Satan, sin, and the world. So this part had to be made divine, to be sonized, designated, that it might become a part of the Son of God.

It is very hard to say what the word designated means in Romans 1:4....Christ is a wonderful person. He has two parts: the man-part, the part of man, and the God-part, the part of God. The part of man is human. The part of God is divine. The human part is in the flesh, involved with the negative things, and the divine part is marvelous. How could this human part in such a flesh be made a part of the Son of God? It was in His resurrection that Christ made His humanity, divinity. His resurrection uplifted the humanity of Jesus into the level of divinity. Here is the essence of the person of Christ. This is very, very deep. Jesus' divinity is the Spirit of holiness, having the divine power and the divine element to transform Jesus' humanity, making it divine. This is what it means to designate, and this is to sonize.

This is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14. In this fulfillment we have seen the essence of Christ's person as the seed of David in His humanity. (Crystallization-study of the Epistle to the Romans, p. 9)

Jesus was a God-man. There was a part within Him that was God; that part was the only begotten Son of God [John 1:18]. But in His incarnation He put on the flesh, and that flesh was His human nature, which had nothing to do with divinity....He was designated the Son of God in power through His resurrection (Rom. 1:4). (The Governing and Controlling Vision in the Bible, pp. 54-55)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24-25, 27-31; Life-study of Exodus, msg. 113; Life-study of Hebrews, msg. 14

# 第二周 • 周二

#### 晨兴喂养

罗六6"知道我们的旧人已经与祂同钉十字架, 使罪的身体失效, 叫我们不再作罪的奴仆。"

约十二31"现在这世界受审判,这世界的王要被赶出去。"

基督作大卫的后裔, 乃是属于神旧造 (旧人—罗六6) 的人性后裔 (西一15下)。所以说到在基督的人性里祂身位的素质时, 你所要记住的第一件事乃是: 基督在祂的人性里, 乃是属于旧造、旧人。如果我说基督是属于新造、新人, 我们会完全同意。但我们在这里必须看见, 基督的素质首先乃是: 祂是属于旧造, 祂是属于旧人。

耶稣基督是一个人,一个真实的人,真正的人,他的确有人性,而这人性乃是肉体。话成了肉体(约一14),这不是正面的意义,而是间接地含有反面的意义。但是这肉体只有罪之肉体的样式,而没有罪的毒素(罗八3,林后五21上,来四15)。然而,我们还是必须看见,基督成了肉体。在祂的肉体里,祂乃是"旧人"(罗会)。因此,祂属于旧造(西一15下)。肉体已经受,就是撒但的系统)所霸占。身为这样一个包罗万有的人位,基督死在十字架上。当祂死在十字架上时,所有这六个项目——旧造、旧人、肉体、撒但、罪和世界——都被钉在十字架上。因此,在神的眼中,在基督钉十字架后,整个宇宙就已经被清理了(罗马书的结晶,九、三二页)。

#### 信息选读

基督死在十字架上,是人的后裔,是属于旧造并且也是个旧人。这旧人包括你和我。事实上,在将近二千年

# **WEEK 2 — DAY 2 >>**

# **Morning Nourishment**

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Christ as the seed of David is a human seed belonging to the old creation (the old man—Rom. 6:6) of God (Col. 1:15b). So in the essence of the person of Christ in His humanity, the first thing you have to remember is that Christ in His humanity was of the old creation, the old man. If I say that Christ is of the new creation, the new man, we will absolutely agree. But we need to see here that the essence of Christ is first that He belongs to the old creation. He is of the old man.

Being a man, a real man, a genuine man, Jesus Christ does have humanity, and this humanity was the flesh. The Word became flesh (John 1:14), not in a positive sense, but indirectly in a negative sense. This flesh, however, was only in the likeness of the flesh of sin, without the poison of sin (Rom. 8:3; 2 Cor. 5:21a; Heb. 4:15). Still, we must realize that Christ became flesh. In His flesh He was an "old man" (Rom. 6:6). Thus, He belonged to the old creation (Col. 1:15b). The flesh had been poisoned by Satan, corrupted with sin, Satan's nature, and usurped by the world, Satan's cosmos. As such an all-inclusive person, Christ died on the cross. When He died on the cross, all six items—the old creation, the old man, the flesh, Satan, sin, and the world—were crucified on the cross. Thus, in the eyes of God, after Christ's crucifixion, the entire universe has been cleared up. (Crystallization-study of the Epistle to the Romans, pp. 7-8, 27-28)

# **Today's Reading**

Christ was dying on the cross as a human seed belonging to the old creation and as an old man. This old man includes you and me. Actually, we 前,虽然那时我们尚未出生,但我们已经与基督一同死在十字架上了(加二20上)。我们在那里,因为我们是在亚当里(见罗五14与注4)。

许多人事实上是在几世纪以前, 当他们的祖先来到美国时, 就已经来到了美国, 因为他们是在他们祖先里面来的(参来七9~10, 与9注1)。照样, 当亚当这个旧人在十字架上被钉死时, 我们也在他里面(罗六6)。

基督也是在肉体里死在十字架上。在全宇宙中,得罪神到极点的一个东西乃是肉体。肉体是撒但的化身,撒但和肉体乃是一。基督当然只有罪之肉体的样式,而没有罪和撒但的毒素,但因为基督是在肉体里死在十字架上,所以肉体也死在那里。

不仅如此,当基督死时,撒但也被废除。希伯来二章十四节告诉我们,耶稣有分于血肉之体,死在十字架上,为要废除魔鬼。在宇宙中,肉体、罪、撒但这三者是最丑陋的东西。肉体是撒但的化身,罪是撒但的性情。基督的死定罪并了结了这罪。罗马八章三节说,神差自己的儿子来,定罪了罪。死在十字架上的那一位,也审判了世界,就是那把亚当所有的后代都系统起来的撒但系统,邪恶体系。约翰十二章三十一节说,基督在十字架上要审判世界,并要赶出这世界的王撒但。

因此,基督在人性里作大卫的后裔,在十字架上受死,乃是带着旧造、旧人、肉体、撒但、罪和世界这六项。所以祂的死乃是包罗万有的死。我们应当宝贵这样一篇向我们揭示耶稣基督是谁的信息。祂是人,但祂是怎样的一个人?祂乃是大卫的后裔,这后裔是属于旧造和旧人的。这后裔有肉体,而这肉体是与撒但、罪、世界牵连的。所以当耶稣基督死在十字架上时,祂就带着这一切项目,被钉死在那里。祂包罗万有的死,清除了整个宇宙(罗马书的结晶,三二至三四页)。

参读: 罗马书的结晶, 第一至三篇。

died with Christ on the cross nearly two thousand years ago, even though we were not yet born (Gal. 2:20a). We were there because we were in Adam (see Rom. 5:14, footnote 4).

Many actually came to the United States a few centuries ago when their forefathers came, because they came in them (cf. Heb. 7:9-10 and footnote 1 on verse 9). In the same way, we were also in Adam as the old man when he was being crucified on the cross (Rom. 6:6).

Christ also died on the cross in the flesh. One thing in the whole universe that offends God to the uttermost is the flesh. The flesh is the embodiment of Satan. Satan and the flesh are one. Christ, of course, was only in the likeness of the flesh of sin, without the poison of sin and Satan, but because Christ died on the cross in the flesh, the flesh also died there.

Not only so, when Christ died, Satan was destroyed. Hebrews 2:14 tells us that Jesus partook of blood and flesh to die on the cross to destroy the devil. Three things are the most ugly things in the universe: the flesh, sin, and Satan. The flesh is the embodiment of Satan, and sin is the nature of Satan. This sin was condemned and terminated by the death of Christ. Romans 8:3 says that God sent His Son to condemn sin. The One who died on the cross also judged the world, the satanic cosmos, the evil system, which systematizes all the descendants of Adam. John 12:31 says that on the cross Christ would judge the world and cast out Satan, the ruler of this world.

Thus, Christ's death on the cross as the seed of David in His humanity was with these six items: the old creation, the old man, the flesh, Satan, sin, and the world. This is why His death is the all-inclusive death. We should treasure such a message which unveils to us who Jesus Christ was. He was a man, but what kind of man was He? He was the seed of David. This seed was of the old creation and the old man. This seed had the flesh, which is involved with Satan, sin, and the world. So when Jesus Christ died on the cross, He brought all these items with Him to be crucified there. His all-inclusive death cleared up the entire universe. (Crystallization-study of the Epistle to the Romans, pp. 28-29)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 1-3

# 第二周 • 周三

#### 晨兴喂养

罗一3~4"论到祂的儿子, 我们的主耶稣基督: 按肉体说, 是从大卫后裔生的, 按圣别的灵说, 是从死人的复活, 以大能标出为神的儿子。"

彼前三18"因基督也曾一次为罪受死, …在肉体里祂被治死, 在灵里祂却活着。"

[罗马一章四节里圣别的灵]乃是指作神素质,就是作神性质的灵。…彼前三章十八节说,当基督在十字架上被治死时,是祂的肉体被治死,不是祂的灵。同时,祂的灵非常活跃,是活着的。这里有一个人在十字架上被钉死。按祂的肉体说,祂被钉死了;但按祂的灵说,祂非常活跃,非常刚强(罗马书的结晶,二三六页)。

#### 信息选读

当基督在地上,在祂复活之前,祂人性的部分还不是神圣的。那个人性的部分是人的儿子,不是神的儿子。 在祂的死里,祂人性的部分被钉死。然后在祂的复活 里,是灵的神作为基督的神性,是刚强的,是非常活跃 的,就把神性摆在基督的人性里,使其成为神圣的。这 与我们的重生是同样的原则。基督复活之前,基督的的 性只是属人的。但在基督的复活里,祂的神性作为灵是 刚强的,就把祂自己分赐到祂的人性里,使其成为神圣 的。如此,基督就在祂的人性里成了神的儿子。

神的儿子在复活里与神的独生子不同。神的独生子只是神圣的,是没有人性的。但神的儿子在复活里,既是神圣的也是有人性的,所以这位神的儿子不是神

# **WEEK 2 — DAY 3 >>**

# **Morning Nourishment**

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

1 Pet. 3:18 For Christ also has suffered once for sins,...on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.

[In Romans 1:4 the Spirit of holiness] refers to the Spirit as God's essence, God's nature....First Peter 3:18 says that when Christ was being put to death on the cross, His flesh was being put to death, not His Spirit. His Spirit, at the same time, was very active, was made alive. One person was crucified on the cross. According to His flesh, He was crucified, but according to His Spirit, He was very active, made strong. (Crystallization-study of the Epistle to the Romans, pp. 191-192)

# **Today's Reading**

While Christ was on this earth before His resurrection, a part of Him, His humanity, was not divine. That human part was the Son of Man, not the Son of God. In His death His human part was crucified. Then in His resurrection God the Spirit as Christ's divinity was made strong, very active, to put divinity into the humanity of Christ to make it divine. This is the same principle of our regeneration. Before Christ's resurrection, Christ's humanity was just human. But in Christ's resurrection, His divinity as the Spirit was made strong to impart Himself into His humanity to make it divine. Thus, Christ became the Son of God in His humanity.

The Son of God in resurrection is different from the only begotten Son of God. The only begotten Son of God was only divine, without humanity. But the Son of God in resurrection is both divine and human, so this Son of God

的独生子,而是许多弟兄中的长子(罗八29)。因此,我们可以说,基督在祂的人性里是第一个重生的,所以祂成了我们的长兄,我们成了祂的许多弟兄。祂和我们众人都在祂的复活里重生了(罗马书的结晶,二三七页)。

那些负责把基督钉十字架的人,并不明白钉十字架乃是基督被标出、得荣耀的绝佳之路。…一粒种子若埋在土里了结了,至终就会发芽、生长并开花。同样的原则,基督借着死与复活,"开花"成为神的儿子。…没有死,就不可能有复活。阿利路亚,基督在复活里,以大能标出为神的儿子!(罗马书生命读经,六四九页)

行传十三章三十三节说,"你是我的儿子,我今日生了你。"这里的儿子,是长子还是独生子?若是独生子,在永远里已经就是了,不需要再生。但在复活那一天,主耶稣人性的部分再生了一次。祂人性的部分,头一次是从母腹生,是属人的,不能算为神的儿子,乃是人的儿子,所以祂也称为人子(太八20,九6)。借着复活,祂人性的部分再生了一次,就被标出为神的儿子。

生是借着死发动的。…杀死提供祂一个莫大的机会,使祂里面的神性发生作用。就在这时,圣别的灵(基督的神性)在复活里,就把耶稣的人性标出为神的儿子。

圣别的灵,就是基督的神性,借着复活,把基督的人性标出来,就是把基督的人性提高了。这是把基督的人性提高到神性里,也就是把基督的人性再生了一次(圣经中管制并支配我们的异象,五四至五六页)。

参读:罗马书的结晶,第十八篇;圣经中管制并支配 我们的异象,第三至四篇;历代志生命读经,第二、四、 七篇。 is not the only Begotten but the Firstborn among many brothers (Rom. 8:29). Thus, we may say that Christ in His humanity was thefirst one regenerated, so He became our firstborn Brother, and we became His many brothers. He and we all were regenerated in His resurrection. (Crystallization-study of the Epistle to the Romans, p. 193)

Those responsible for the crucifixion of Christ did not realize that crucifixion was the best way for Him to be designated, to be glorified....If [a] seed is put to an end by being buried in the soil, it will eventually sprout, grow, and blossom. In the same principle, through death and resurrection Christ "blossomed" as the Son of God....Without death, there can be no resurrection. Hallelujah, in resurrection Christ was designated the Son of God in power! (Life-study of Romans, p. 551)

Acts 13:33 says, "You are My Son; this day have I begotten You." Is the Son here the only begotten Son or the firstborn Son? If He were the only begotten Son who was already there in eternity, there would have been no need of begetting again, but on the day of resurrection, the humanity of the Lord Jesus was born again. His humanity was born the first time in His mother's womb; that was human and could not be considered the Son of God but only the Son of Man. Hence, He was called the Son of Man (Matt. 8:20; 9:6). By resurrection He was begotten again in His humanity and designated the Son of God.

It is through death that life operates....His being killed afforded Him a great opportunity for the divinity in Him to become operative. It was then that He was designated in His humanity to be the Son of God by the Spirit of holiness (the divinity of Christ) in resurrection.

Through resurrection the humanity of Christ was marked out, uplifted, by the Spirit of holiness, the divinity of Christ. In this way the humanity of Christ was uplifted into divinity; that is, Christ was begotten again in His humanity. (The Governing and Controlling Vision in the Bible, pp. 55-57)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 18; The Governing and Controlling Vision in the Bible, chs. 3-4; Life-study of 1 & 2 Chronicles, msgs. 2, 4, 7

# 第二周 • 周四

#### 晨兴喂养

来二10~11"原来万有因祂而有,借祂而造的那位,为着要领许多的儿子进荣耀里去,就借着苦难成全他们救恩的创始者,这对祂本是合宜的。因那圣别人的,和那些被圣别的,都是出于一;因这缘故,祂称他们为弟兄,并不以为耻…。"

基督的人性在基督复活时成为神圣的。基督的神性有大能提高祂被钉死的人性,叫那人性复活。当保罗说耶稣基督被标出为神的儿子,这意思是说,基督的复活提高了祂的人性,并将祂的神性放到这人性里。所以借着这复活,祂的人性生为神儿子的一部分。这就是为什么行传十三章三十三节告诉我们,基督这位人子在复活里生为神的儿子。身为神子带着人性,他乃是神人。这个神性与人性的组合,成了一个神人,而这神人乃是原型,为要产生一些东西(罗马书的结晶,三六页)。

#### 信息选读

在基督的复活里, 祂所有的信徒都与祂一同出生, 重生, 作祂成千上万的"同胎弟兄", 使所有这些同胎弟兄都与祂一样(彼前一3)。…原型是神的长子, 复制品是神的众子。"长子"指明有许多儿子要来。如果没有更多的儿子接着祂来, 祂就仍然只是独生子。

如今祂是神人,有人性调和着神性,包括祂的死与复活。祂是这样一个原型,为要产生许许多多的神人。这许许多多的神人乃是大量的复制品,与耶稣基督这奇妙的一位是完全一样的。这原型的大量复制品,成了原型的肢体,作祂的身体,就是基督的身体,而这基督的身体终极完成于新耶路撒冷.就是在基督里经过过程并终

# **WEEK 2 — DAY 4 >>**

# **Morning Nourishment**

Heb. 2:10-11 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

The humanity of Christ became divine in Christ's resurrection. Christ's divinity had the power to uplift His crucified humanity, to resurrect that humanity. When Paul said that Jesus Christ was designated the Son of God, this means that Christ's resurrection uplifted His humanity and put His divinity into this humanity. So by this resurrection, His humanity was born to be a part of the Son of God. This is why Acts 13:33 tells us that in resurrection, Christ as the Son of Man was born to be the Son of God. As the Son of God with humanity, He is the God-man. This composition of divinity and humanity becomes a God-man, and this God-man is a prototype to produce something. (Crystallization-study of the Epistle to the Romans, pp. 30-31)

#### **Today's Reading**

In His resurrection, all His believers were born, regenerated, with Him as His millions of "twins" to make all these twins the same as He is (1 Pet. 1:3)....The prototype is the firstborn Son of God, and the reproduction is the many sons of God. The Firstborn indicates that more sons are coming. If there were not more sons to follow, He would remain merely the only Begotten.

Now He is the God-man, with humanity mingled with divinity, including His death and His resurrection. He is such a prototype to produce millions of Godmen. These millions of God-men are the mass reproduction who are exactly the same as the wonderful person Jesus Christ. This mass reproduction of the prototype becomes the members of the prototype to be His Body, the Body of Christ, and this Body of Christ consummates in the New Jerusalem, which is the corporate

极完成,且成为赐生命之灵的三一神的团体彰显(罗马书的结晶,三六至三七页)。

基督乃是因着从死人中复活,标出为神的儿子〔罗一4〕。保罗在六章五节说,"我们···也必要在祂复活的样式里与祂联合生长。"基督是借复活而标出,我们也要在这复活的样式里。因着我们有分于基督的复活,我们就经历标出为神儿子的过程。事实上,我们乃是借复活而标出。

标出一样东西乃是将它标示出来,而不仅是贴上标签而已。我们这些神的儿子是借复活而标出,也就是借着生命里的改变而标出。…大部分的人都无法分辨康乃馨种子和其他植物的种子。有些人可能以为,要在许多种子中间辨识出康乃馨种子的方法,就是用标签来标明;但这不是生命的路。照着生命的路,康乃馨种子被标出,乃是借着种到土里,长成一棵盛开的康乃馨。当康乃馨还是一棵幼苗时,我们很难认出是康乃馨,因为它看起来和其他植物的幼苗一样。但是,这棵康乃馨越成长,就越标出。至终,它开了花,我们就都能认出它是康乃馨了。

同样的原则,借着复活的过程,因着生命的变化,我们就标出为神的儿子。有一天我们会达到"盛开"的阶段。那就是我们的身体得赎、得荣耀的时候,也就是我们得着完满儿子名分的时候(八23)。神儿子的生命已经栽种到我们的灵里。我们现今就像种到里的康乃馨种子一样,必须经过死和复活的过程。使外面的人被销毁,却使里面的生命能以长大、发展,至终开花。这就是复活。赞美主!我们逐日被治死,使我们能实际有分于基督的复活。阿利路亚,我们要借着复活,被标出为神的儿子!(罗马书生命读经,六五一至六五二页)

参读:罗马书生命读经,第五十二至五十三篇。

expression of the Triune God, processed and consummated in Christ and becoming the life-giving Spirit. (Crystallization-study of the Epistle to the Romans, p. 31)

Christ was designated the Son of God "out of the resurrection of the dead" [Rom. 1:4]. In 6:5 Paul says that "we will also be in the likeness of His resurrection." Christ was designated by resurrection, and we shall be in the likeness of this resurrection. As we share Christ's resurrection, we undergo the process of being designated the sons of God. We are designated, in fact, by resurrection.

To designate something is to mark it out, not merely to label it. As sons of God, we are designated by resurrection, that is, by a change in life....Most people cannot tell the difference between a carnation seed and other kinds of seeds. Some may think that the way to tell which among many seeds is a carnation seed is to label the carnation seed. This, however, is not the way of life. According to the way of life, the carnation seed is designated by being put into the earth so that it can grow into a blossoming carnation plant. When a carnation plant is still a tiny sprout, it is very difficult to recognize that it is a carnation, for it looks the same as other kinds of sprouts. But the more the carnation plant grows, the more it is designated. Eventually, by its blossom, we all can recognize that it is a carnation.

In the same principle, we are designated the sons of God by a change in life through the process of resurrection. The day is coming when we shall reach the stage of "full blossom." That will be the time of the redemption, the glorification, of our body, which is the full sonship (8:23). The life of the Son of God has been implanted into our spirit. Now we, like the carnation seed that is sown into the earth, must pass through the process of death and resurrection. This causes the outward man to be consumed, but it enables the inner life to grow, to develop, and, ultimately, to blossom. This is resurrection. Praise the Lord that we are daily being put to death so that we may share Christ's resurrection in a practical way. Hallelujah, we shall be designated sons of God by resurrection! (Life-study of Romans, pp. 552-553)

Further Reading: Life-study of Romans, msgs. 52-53

# 第二周 • 周五

## 晨兴喂养

罗八29~30"因为神所预知的人, 祂也预定他们模成神儿子的形像, 使祂儿子在许多弟兄中作长子。祂所预定的人, 又召他们来; 所召来的人, 又称他们为义; 所称为义的人, 又叫他们得荣耀。"

我们乃是借着复活而标出为神的儿子。我们天天都 在经历标出的过程,而这个标出的凭借乃是复活。我 们都需要看见,今天主在我们里面一直在作的事,就 是标出。

要标出康乃馨的种子,不是将它贴上标签,而是将它种到土里,让它逐渐长成一株成熟、开花的康乃馨。种子乃是一面长大,一面被标出。种子越长大,就越被标出。康乃馨盛开之时,就是它完全被标出的时候。这意思是说,康乃馨花的盛开,就是它完全的标出。我们都像康乃馨的种子一样,正在标出的过程中。我们越长大、越被变化,就越被标出为神的儿子(罗马书生命读经,六七五至六七六页)。

## 信息选读

按肉体说,我们都是麻烦人物,对召会如此,对与我们一同生活的人也是如此。丈夫为难妻子,妻子也为难丈夫。但我们不一定要照着肉体行事为人,照着灵〔罗八4〕。当弟兄姊妹照着灵〔罗八4〕。当弟兄姊妹照着灵而行时,他们既美妙,又荣耀。你的行事为人到底是照着肉体,还是照着灵,企在于你的拣选。你自己愿意,以决定,行事为人是要照着肉体,还是照着灵而言。我们结照着灵而行。我们若照着肉体而行,召会生

## **WEEK 2 — DAY 5 >>**

## **Morning Nourishment**

Rom. 8:29-30 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; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

We are being designated as sons of God by resurrection. We are daily undergoing the process of designation, and this designation is by resurrection. We all need to see that what the Lord is doing within us today is a matter of designation.

A carnation seed is designated, not by being labeled, but by being sown into the earth and by growing gradually into a mature, blossoming carnation plant. The seed is designated as it grows. The more it grows, the more it is designated. When it reaches full bloom, it will be designated in a complete way. This means that the full blossoming of a carnation flower is its full designation. Like the carnation seed, we all are in the process of designation. The more we grow and are transformed, the more we are designated the sons of God. (Life-study of Romans, p. 571)

## **Today's Reading**

According to the flesh, we all are troublesome, both to the church and to those with whom we live. The husbands trouble the wives, and the wives trouble the husbands. But we do not need to have our being according to the flesh, for we have the option of being according to the Spirit [Rom. 8:4]. When the brothers and sisters have their being according to the Spirit, they are wonderful and glorious. Whether you have your being according to the flesh or according to the Spirit depends on the choice you make. By your own will you may decide either to have your being according to the flesh or according to the Spirit. May the Lord be merciful to us so that we may choose to live according

活就会非常不愉快。但我们若照着灵而行, 召会生活就是天上的生活。

儿子名分乃是借着复活,并且在那灵里得以实化。住在我们里面的那灵,是升起的灵,也是标出的灵。一天过一天,这灵一直将我们标出为神的儿子。

今天我们多半没有把握说,我们是神的儿子。我们还没有神儿子的外观和彰显。我们就像尚未开花的康乃馨一样。然而,我们是在借复活而标出的过程中;至终,当我们经过一切的过程之后,众人都会知道,我们是在一边,一个人都会知道,我们在许多方面还有短缺,在许多事上还是犯错,并且仍有失败。但是在主的主宰权柄之下,甚至我们的失败,好叫我们经过过程。因着我们的失败,我们丑陋的己就被拆毁。主就更有机会在我们里面作工。

我们为着这个神圣的过程赞美主!我们正在复活的路上。我们不仅因着祂的死,得以接枝在基督里,而与祂有生机的联结,我们更享受祂的复活。现今我们都在借复活而标出为神儿子的过程中。

标出乃是借着复活,而复活包含圣别、变化、模成和得荣。这些奇妙的事都在那灵里。我们接触那灵,就享受复活以及复活所包含的一切。复活不是一个道理,复活完全在于摸着那灵。接触那灵最简单的路,就是呼求主耶稣的名。我们越摸着那灵,就越享受复活,也就越圣别、越变化并且越得着荣耀(罗马书生命读经,六七六至六七七、六五三、六八七页)。

参读:罗马书生命读经,第五十四至五十五篇;活力排,第二、十至十一篇。

to the Spirit. We urgently need to learn how to walk according to the Spirit. If we walk according to the flesh, the church life will be most unpleasant. But if we walk according to the Spirit, the church life will be in the heavens.

The sonship is realized by resurrection and in the Spirit. The Spirit who dwells in us is the rising-up Spirit and the designating Spirit. Day by day, this Spirit is designating us the sons of God.

Most of us today may not have the confidence to say that we are the sons of God. We do not yet have the appearance, the expression, of God's sons. We are like the carnation plant that has not yet produced flowers. Nevertheless, we are under the process of designation by resurrection, and, eventually, after we have been fully processed, all will know that we are sons of God. The entire creation is waiting and groaning for this. We also groan because we do not yet have the appearance we should have. We know that we are still short in so many respects and wrong in many things, and we still have failures. But under the Lord's sovereignty, even our failures are used as part of the process. The Lord allows us to fail time after time so that we may be processed. By our failures, our ugly self is torn down, and the Lord has a greater opportunity to work within us.

Praise the Lord for the divine process! We are on the way of resurrection. Not only have we been grafted into Christ that we may have a vital union with Him in His death, but we also enjoy His resurrection. We all are presently in the process of being designated sons of God by means of resurrection.

Designation is by resurrection, which includes sanctification, transformation, conformation, and glorification. All these wonderful things are in the Spirit. By touching the Spirit, we enjoy resurrection and everything included in it. Resurrection is not a matter of doctrine; it is absolutely a matter of touching the Spirit. The most simple way to contact the Spirit is to call on the name of the Lord Jesus. The more we touch the Spirit, the more we enjoy resurrection and the more we are sanctified, transformed, and glorified. (Life-study of Romans, pp. 571-572, 553-554, 582)

Further Reading: Life-study of Romans, msgs. 54-55; The Vital Groups, msgs. 2, 10-11

# 第二周 • 周六

### 晨兴喂养

罗十二2"…借着心思的更新而变化,叫你们验证何为神那美好、可喜悦、并纯全的旨意。"

林后三18"但我们众人既然以没有帕子遮蔽的脸,好像镜子观看并返照主的荣光,就渐渐变化成为与祂同样的形像,从荣耀到荣耀,乃是从主灵变化成的。"

这复活的过程有四方面:圣别、变化、模成以及得荣。…保罗在罗马十二章二节说到变化;他说,我们不要模仿这世代,反要借着心思的更新而变化。保罗在八章二十九节说到模成,在三十节说到得荣。我们将来的得荣乃是复活的终极步骤,就是把复活应用到身体上。

我们里面都能感觉到,今天我们的儿子名分还不完全。不过,儿子名分会越来越完全,直到我们得荣的时候,要达到高峰;那时,我们将有完满的复活,并且在性情和外表上,都标出为神的儿子。我们不论在名义上或在实际上,不论在灵里、在魂里或是在身体里,都是神的儿子(罗马书生命读经,六五三至六五四、六五六页)。

### 信息选读

基督就是那灵,所以祂能住在我们里面,我们也能在灵里与祂交通。我们该仰望祂、观看祂并返照祂,将我们这人的三层—我们的灵、我们的心、我们的口—向祂敞开。这样,我们就自然而然像镜子一样返照祂,而逐渐变化成为祂荣耀的形像,从荣耀到荣耀。结果我们将与祂有同样的形像;这完全是从主,就是从那灵来的(林后三18)。主耶稣乃是借着这个方式,使我们像祂.

## **\*\* WEEK 2 — DAY 6 >>**

## **Morning Nourishment**

Rom. 12:2 ...Be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

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

In this process of resurrection there are four aspects: sanctification, transformation, conformation, and glorification....In Romans 12:2 Paul speaks of transformation, saying that we should not be conformed to this age but that we should be transformed by the renewing of the mind. In 8:29 Paul speaks of conformation, and in the next verse, of glorification. Our future glorification will be the ultimate step of resurrection; it is resurrection as applied to the body.

We all have the sense within that today our sonship is not yet full. However, it will get fuller and fuller until it reaches the peak at the time of our glorification, when we shall be fully resurrected and designated the sons of God in nature and in appearance. Both in name and in reality we shall be the sons of God in spirit, in soul, and in body. (Life-study of Romans, pp. 554, 556)

## **Today's Reading**

Because Christ is the Spirit, He can dwell in us, and we can fellowship with Him in our spirit. We should look to Him, behold Him, and reflect Him, opening to Him the three layers of our being—our spirit, our heart, and our mouth. Then we will spontaneously reflect Him as a mirror and gradually be transformed into His glorious image from glory to glory. As a result, we will have the same image that He has. This is altogether from the Lord, the Spirit (2 Cor. 3:18). In this way the Lord Jesus makes us like Him and even makes

甚至使我们成为祂。当我们仰望祂, 祂就将自己印到我们里面, 我们就成为祂的返照。我们所返照的, 不是别的, 就是主自己。这就是新约所说的变化。

变化是一种新陈代谢的过程,借着将一些新的元素加到我们里面,并排除旧元素,而改变我们。…神的经纶就是将祂自己作到我们里面,使我们经历属灵的消化和吸收这样一种新陈代谢的过程,而在生命上产生逐渐的、内在的改变。

神将祂自己建造到我们里面,完全是一件生机的事。为要产生这个建造,我们需要接受、消化并吸收生机的元素。我们属灵的食物和饮料,就是那生机的、是灵的基督(约六51、57,七37~39),祂就是赐生命的灵(撒母耳记生命读经,二〇八至二〇九页)。

在复活里并借着复活,神的长子基督成了赐生命的灵(林前十五45)。作为这样一位灵,祂进到神所拣选的人里面,将祂自己作为生命,分赐并建造到他们里面,成为他们内里的构成。这样,祂就使他们成为神人,成为神许多的儿子(来二10),就是祂自己这位神长子的大量复制(罗729,约壹三2)。因此,他们作为人的后裔,就借着新陈代谢的变化过程,成为具有神性之神的儿子(见罗十二2注3与注4)。这新陈代谢的过程就是建造召会作为基督身体和神的家(弗一22~23,二20~22),将神建造到人里面,并将人建造到神里面,亦即将神圣的元素构成到人的元素型,并将人的元素构成到神圣的元素相成到人的元素型,并将人的元素构成到神圣的元素里。这建造要终极完成于新耶路撒冷这伟大的团体神人,就是神众子的集大成与总和(启二一7)(圣经恢复本.撒下七14注1)。

基督已经被标出为神的儿子,但我们还在被标出的过程中。有一天,这个过程要完成,我们就要和神的长子基督毕像毕肖,直到永远(罗马书生命读经,六五一页)。

参读: 撒母耳记生命读经,第二十六篇;罗马书生命读经,第五十六篇;三一神的启示与行动,第十二篇; 长老训练第二册,第六章;约伯记生命读经,第二十二篇。 us Him. When we look unto Him, He impresses Himself into our being. Then we become His reflection. What we reflect is nothing less than the Lord Himself. This is what the New Testament calls transformation.

Transformation is a metabolic process that changes us by adding some new element into our being and discharging the old element....God's economy is just to work Himself into us that we may experience such a metabolic process of spiritual digestion and assimilation that produces a gradual, intrinsic change in life.

God's building Himself into our being is altogether an organic matter. In order for such a building to take place, we need to receive, digest, and assimilate an organic element. Our spiritual food and drink is the organic, pneumatic Christ (John 6:51, 57; 7:37-39), the Christ who is the life-giving Spirit. (Life-study of 1 & 2 Samuel, pp. 171-172)

In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit (1 Cor. 15:45). As such a Spirit He enters into God's chosen people to dispense, to build, Himself as life into their being to be their inner constitution. In this way He makes them God-men, the many sons of God (Heb. 2:10), the mass reproduction of Himself as the firstborn Son of God (Rom. 8:29; 1 John 3:2). Thus, they, the human seeds, become the sons of God with divinity through the metabolic process of transformation (see footnotes 3 and 4 in Rom. 12:2). This metabolic process is the building up of the church as the Body of Christ and the house of God (Eph. 1:22-23; 2:20-22) by the building of God into man and man into God, that is, by the constituting of the divine element into the human element and the human element into the divine element. This building will consummate in the New Jerusalem as a great, corporate God-man, the aggregate, the totality, of all the sons of God (Rev. 21:7). (2 Sam. 7:14, footnote 1)

Christ has already been designated the Son of God, but we are still in the process of designation. One day this process will be completed, and for eternity we shall be the same as Christ, God's firstborn Son. (Life-study of Romans, p. 552)

Further Reading: Life-study of 1 & 2 Samuel, msg. 26; Life-study of Romans, msg. 56; The Triune God's Revelation and His Move, msg. 12; Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 6; Life-study of Job, msg. 22

#### 第二周 • 诗歌

#### 154 赞美主 - 衪的万有包罗性

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降A大调

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 $3-3 \mid \widehat{32} \mid 1 \mid 1-1 \mid \widehat{21} \mid 6 \mid 5-5 \mid 1-1 \mid \widehat{3 \cdot 2} \mid 1 \mid 2-- \mid$ 一远在时间尚未起首,万有尚都未 开始, 在父怀 中并荣耀 里,你是神 的独 生 子。 当父将你赐给我们,你的身位仍一样,  $3-3 \mid \widehat{32} \mid 1 \mid 1-1 \mid \widehat{21} \mid 6 \mid 5-1 \mid \widehat{35} \mid 4 \mid 3-2 \mid 1-- \parallel$ 为将父的所有丰满,借着圣灵来表扬。

- 二 借着你死并你复活, 你就成为神长子; 借着重生分赐生命, 我们成为神众子。 我们是你生命繁殖, 我们是你荣耀复本,
- 三 你曾是那唯一麦粒, 借着死亡,并借复活, 你使我们由你得生, 众人调和成为一饼,
- 四 我们是你的复制品、 是你表现、是你丰满, 我们是你普及、继续、 是你长成、是你富余,

是你许多的弟兄, 是你神圣的扩充。

> 落到地里而死了; 显出繁殖的荣耀。 变成许多的子粒; 作你丰满的身体。

> 是你身体并新妇、 永远让你来居住。 是你生命的开展、 与你合一永无间。

#### **WEEK 2 — HYMN**

#### Hymns, #203

1

In the bosom of the Father. Ere the ages had begun, Thou wast in the Father's glory, God's unique begotten Son. When to us the Father gave Thee, Thou in person wast the same, All the fulness of the Father In the Spirit to proclaim.

2

By Thy death and resurrection, Thou wast made God's firstborn Son; By Thy life to us imparting, Was Thy duplication done. We, in Thee regenerated, Many sons to God became; Truly as Thy many brethren, We are as Thyself the same.

3

Once Thou wast the only grain, Lord, Falling to the earth to die, That thru death and resurrection Thou in life may multiply. We were brought forth in Thy nature And the many grains became; As one loaf we all are blended. All Thy fulness to proclaim.

We're Thy total reproduction, Thy dear Body and Thy Bride, Thine expression and Thy fulness, For Thee ever to abide. We are Thy continuation, Thy life-increase and Thy spread, Thy full growth and Thy rich surplus, One with Thee, our glorious Head.

#### 第二周 • 申言

| 申言稿: | <br> | <br> | <br> |
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## 二〇一四年感恩节特会

复活升天之基督的 异象与经历

第三篇

复活基督的 异象与经历(三)

为着基督身体的实际, 在复活里生活

读经: 林后一8~9, 罗八28~29, 腓三10~11, 林后四16. 林前十五58

纲 目

周一

- 壹 我们要在复活里生活,就必须看见关于 基督复活这个揭示的真理:
- 一在人性里的基督,在复活里由神生为神的 长子,作基督身体的头—徒十三33,罗八 29下,西—18。
- 二基督所有的信徒,都是由父神借着基督的复活所重生,为着产生召会作基督的身体,就是祂的复制—彼前一3,约十二24,林前十17.十二12。

## **2014 Thanksgiving Weekend Conference**

The Vision and Experience of Christ In His Resurrection and Ascension

**Message Three** 

The Vision and Experience of Christ in His Resurrection (3)

Living in Resurrection for the Reality of the Body of Christ

Scripture Reading: 2 Cor. 1:8-9; Rom. 8:28-29; Phil. 3:10-11; 2 Cor. 4:16; 1 Cor. 15:58

## **Outline**

- I. In order to live in resurrection, we must see the unveiled truth concerning Christ's resurrection:
- A. Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God as the Head of the Body—Acts 13:33; Rom. 8:29b; Col. 1:18.
- B. All the believers of Christ were regenerated by God the Father through the resurrection of Christ for the producing of the church as His Body, His reproduction—1 Pet. 1:3; John 12:24; 1 Cor. 10:17; 12:12.

- 三 基督这末后的亚当,成了赐生命的灵,作 为基督身体的素质、内容与实际—十五45 下. 弗四4。
- 四没有主复活的这些主要项目(神的长子、 神的许多儿子和赐生命的灵).就没有召 会, 没有基督的身体, 也没有神的经纶。
- 五 复活乃是神圣经纶的命脉和生命线—见圣 经恢复本、林前十五12注1。

### 周二

- 贰那灵乃是三一神的实际, 复活的实际, 以及基督身体的实际:
- 一 经过过程之三一神的实际. 乃是终极完成 之实际的灵一约十四17, 十五26, 十六 13. 约壹五6。
- 二复活的实际就是基督这赐生命的灵—约 十一25. 二十22. 林前十五45下。
- 三 实际的灵使经过过程之三一神的一切, 在 基督的身体里成为实际—约十六13~15。
- 四 没有那灵, 就没有基督的身体, 没有召会— 弗四4。

### 周三

- 全在基督复活的生命里:
- 一 召会完全是出于基督的元素, 完全是在复 活里. 也完全是在诸天界里—彼前一3. 弗

- C. Christ as the last Adam became a life-giving Spirit as the essence, content, and reality of the Body—15:45b; Eph. 4:4.
- D. Without these major items of the Lord's resurrection (the firstborn Son of God, the many sons of God, and the life-giving Spirit), there would be no church, no Body of Christ, and no economy of God.
- E. Resurrection is the life pulse and lifeline of the divine economy see 1 Corinthians 15:12, footnote 1, Recovery Version.

### Day 2

- II. The Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ:
- A. The reality of the processed Triune God is the consummated Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6.
- B. The reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.
- C. The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—John 16:13-15.
- D. Without the Spirit, there is no Body of Christ, no church—Eph. 4:4.

- 叁 我们要在基督身体的实际里,就需要完 III. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ:
  - A. The church is absolutely of the element of Christ, absolutely in resurrection, and absolutely in the heavenlies—1 Pet. 1:3; Eph. 2:6;

- 二6, 参创二21~24。
- 二金灯台预表召会是基督的身体,描绘基督是复活的生命,要生长、分枝、发苞、开花而发光—出二五31~40,民十七8,启一11~12,弗五8~9。
- 三 当我们不凭我们天然的生命, 乃凭我们里面神圣的生命而活时, 我们就在复活里, 其结果就是基督的身体—腓三 10 ~ 11:
- 1 我们都需要被主构成门徒,成为神圣且奥秘的人,否认我们天然的生命,而活神圣的生命一参约三 8。
- 2 任何事,即使是合乎圣经的,却是在天然生命 里作的,都不是基督身体的实际一林前三 12。

### 周四

- 建我们要在复活里生活,就必须认识、经历、并得着复活的神—林后一8~9:
  - 一神一直借着十字架作工,了结我们,领我们到尽头,使我们不再信靠自己,只信靠复活的神—9节。
  - 二 虽然活的神能为人作许多事,活神的生命和性情却没有作到人里面;当复活的神作工时,祂的生命和性情就作到人里面—四16:
  - 1 神作工不是以外面的作为使人认识祂的权能, 祂作工乃是将祂自己分赐并作到人里面一加一 15 ~ 16, 二 20, 四 19。
  - 2 神使用环境,好将祂的生命和性情作到我们里 面一林后四 7 ~ 12,帖前三 3。

cf. Gen. 2:21-24.

- B. The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light—Exo. 25:31-40; Num. 17:8; Rev. 1:11-12; Eph. 5:8-9.
- C. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ—Phil. 3:10-11:
  - 1. We all need to be discipled by the Lord to be divine and mystical persons, living the divine life by denying our natural life—cf. John 3:8.
  - 2. Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ—1 Cor. 3:12.

- IV. In order to live in resurrection, we must know, experience, and gain the God of resurrection—2 Cor. 1:8-9:
- A. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—v. 9.
- B. Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man—4:16:
  - 1. God is not working to make His might known in external acts but is working to impart and work Himself into man—Gal. 1:15-16; 2:20; 4:19.
  - 2. God uses the environment in order to work His life and nature into us—2 Cor. 4:7-12; 1 Thes. 3:3.

- 3 我们要在复活里生活并被复活的神所构成,就必须借着"万有",被模成神长子基督的形像一罗八 28 ~ 29,来十二 10,耶四八 11。
- 4 这宇宙中的苦难,特别是对于神的儿女,其主要的目的乃是借着苦难,神的性情得以作到人的性情里,使人能得着神,达到极完满的地步一林后四 16。
- 5 当我们经过患难时,在我们里面天天需要有不断的更新,好使神完成祂心头的愿望,使我们成为新耶路撒冷一结三六 26, 林后五 17, 启二一 2。

### 周五

- 三 我们要在复活里生活,就必须因复活生命 新鲜的供应得着滋养,而日日得更新—林 后四 16:
- 1 真实的基督徒生活乃是在早晨、在晚上,天天都有复活的神加到我们里面一西二 19,罗八 10、6、11。
- 2 我们要得着在复活里神圣生命更新的性能,就需要接触神,将自己向祂敞开,让祂进到我们里面,逐日新鲜地加增到我们里面一腓二 13,三 10 ~ 11:
- a 我们凭着十字架、圣灵、我们调和的灵、以及神的话得更新一林后四 10, 多三 5, 弗四 23, 五 26。
- b 我们需要晨晨复兴一太十三 43, 箴四 18。
- c 我们应当在新样的原则里来赴主的筵席,要 赦免别人,也要寻求得赦免一太二六29,五 23~24,十八21~22、35。

- 3. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through "all things"—Rom. 8:28-29; Heb. 12:10; Jer. 48:11.
- 4. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent—2 Cor. 4:16.
- 5. As we pass through afflictions, a continual renewing needs to take place in us day by day so that God can accomplish His heart's desire to make us the New Jerusalem—Ezek. 36:26; 2 Cor. 5:17; Rev. 21:2.

- C. In order to live in resurrection, we must be renewed day by day by being nourished with the fresh supply of the resurrection life—2 Cor. 4:16:
  - 1. The real Christian life is to have the God of resurrection added into us morning and evening and day by day—Col. 2:19; Rom. 8:10, 6, 11.
  - 2. In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day—Phil. 2:13; 3:10-11:
  - a. We are renewed by the cross, the Holy Spirit, our mingled spirit, and the word of God—2 Cor. 4:10; Titus 3:5; Eph. 4:23; 5:26.
  - b. We need to be revived every morning—Matt. 13:43; Prov. 4:18.
  - c. We should come to the Lord's table in the principle of newness by forgiving others and seeking to be forgiven—Matt. 26:29; 5:23-24; 18:21-22, 35.

3 十字架的杀死,结果叫复活的生命得显明;这种日常的杀死,是要在复活里释放出神圣的生命一林后四 10 ~ 12。

### 周六

- 四 我们天然的力量和才干需要受十字架的对付, 好在复活里成为有用, 为着事奉主——腓三 3:
- 1 摩西被神摆在一边四十年之久,学会照着神的引导事奉神并信靠神一出二  $14 \sim 15$ ,徒七  $22 \sim 36$ ,来十一  $27 \sim 28$ 。
- 2 彼得经过彻底的失败,学会凭着信心,谦卑地服事弟兄们一路二二  $32 \sim 33$ ,约十八  $15 \sim 18 \cdot 25 \sim 27$ ,太二六  $69 \sim 75$ ,彼前五  $5 \sim 6$ 。
- 3发芽的杖表征我们经历复活的基督,使我们蒙神悦纳,在神所赐的职事上有权柄一民十七8。
- 4 七倍加强的赐生命之灵,只尊重在复活里的事; 我们所作的任何工,若不在复活里,赐生命的 灵是绝不会尊重的一林前十五 58,三 12。

3. The killing of the cross results in the manifestation of the resurrection life; this daily killing is for the release of the divine life in resurrection—2 Cor. 4:10-12.

- D. Our natural strength and ability need to be dealt with by the cross to become useful in resurrection for our service to the Lord—Phil. 3:3:
  - 1. After being put aside by God for forty years, Moses learned to serve God according to His leading and to trust in Him—Exo. 2:14-15; Acts 7:22-36; Heb. 11:27-28.
  - 2. After becoming a complete failure, Peter learned to serve the brothers by faith and with humility—Luke 22:32-33; John 18:15-18, 25-27; Matt. 26:69-75; 1 Pet. 5:5-6.
  - 3. The budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry—Num. 17:8.
  - 4. The sevenfold intensified life-giving Spirit only honors things in resurrection; if we do any work that is not in resurrection, the life-giving Spirit will never honor it—1 Cor. 15:58; 3:12.

# 第三周 • 周一

## 晨兴喂养

徒十三33"神已经向我们这作儿女的完全应验, 叫耶稣复活了,正如诗篇第二篇上所记:"你 是我的儿子.我今日生了你。""

彼前一3"我们主耶稣基督的神与父是当受颂赞的, 祂曾照自己的大怜悯, 借耶稣基督从死人中复活, 重生了我们, 使我们有活的盼望。"

在人性里的基督,在祂的复活里由神生为神的长子(徒十三33,罗八29下)。…基督在已过的永远里,在祂的荣耀中,乃是神的独生子〔约一18〕。祂既是神的儿子,为什么祂还需要由神而生?这是因为神需要一个长子。

基督在已过的永远里是神的儿子,但祂成了肉体(14)。祂的肉体是属人的,不是神圣的。这属人的部分当然与神圣的儿子名分无关。祂属人的部分必须由神所生。为此,我发明了一个新的辞—"子化"。基督的人性必须在祂的复活里子化。在祂的复活里,祂将祂的人性带进神性里,使这人性成为神圣的。在人性里的基督,在祂的复活里被子化,由神所生。

基督所有的信徒,都是由父神借着基督的复活所重生(彼前一3)。在祂的复活里,我们都由神所生,成为祂的许多儿子。神的长子和神成千成万的众子都在同一个时间,在一次"生产"里出生(基督徒的生活,九九至一〇〇页)。

### 信息选读

今天我研读圣经关于复活的事,已经成为一种结晶。…基督的复活不仅是神叫祂从死人中复起;神使耶稣基督从死人中复起,是神的一个举动,在这个神圣的举动里,神完成了三件大事。祂不是生出祂的独生子,

## **WEEK 3 — DAY 1 >>**

## **Morning Nourishment**

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

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God (Acts 13:33; Rom. 8:29b)....In His glory in eternity past, He was the only begotten Son of God [John 1:18]. Since He was the Son of God, why did He need to be begotten of God? This was because God needed a firstborn Son.

Christ was the Son of God in eternity past, but He became flesh (John 1:14). His flesh was human, not divine. This human part was surely not related to the divine sonship. His human part had to be begotten of God. For this purpose, I invented a new word—"sonized." Christ's humanity had to be sonized in His resurrection. In His resurrection, He brought His humanity into divinity, making this humanity something divine. Christ in His humanity was sonized, begotten by God, in His resurrection.

All the believers of Christ were regenerated by God the Father through the resurrection of Christ (1 Pet. 1:3). In His resurrection, we all were begotten by God to be His many sons. The firstborn Son of God and the many millions of sons of God were begotten at the same time in one "delivery." (The Christian Life, p. 80)

## **Today's Reading**

Today my study of the Bible concerning resurrection has become a crystallization....Christ's resurrection is not merely God's raising Him from the dead. God's raising up Jesus Christ from the dead was God's act. In this one divine act, God accomplished three big things. He begot not His only

而是生出祂的长子;在这一次生产里,祂生了许多儿子; 祂也使这位刚由神而生的耶稣基督,成为赐生命的灵。 神的一个举动,成就了三件大事。

神的整个经纶,乃是借着这三件事完成的。如果你把行传十三章三十三节,彼前一章三节,和林前十五章四十五节下半从圣经里删掉,那么在神圣的启示里就没有神的长子、神的许多儿子和赐生命的灵了。虽然圣里有关于基督复活的这三项,但这三项在今天基督教基要的教训里几乎都没有了。若没有基督复活的这个表替的身体。如果圣经没有启示神的长子、神许多的儿子和赐生命的灵,就不会有神的经纶。这些项目对许多基督徒而言是新的,但对圣经而言并不是新的(过照着圣经中神圣启示高峰之生活实行的路、三七页)。

在林前十五章,使徒对付哥林多人异端的说法,说没有死人的复活。…复活乃是神圣经纶的命脉和生命线,若没有复活,神就是死人的神,不是活人的神(太礼就是死人的救主,基督就没有从死人中复活,被到底,在是活的救主。但他是活着的,是那要活到永远远的(启一18),能拯救我们到底(来七25)。若没有售着他的死得称义的活证据(罗四25与,没有更新(多三5),没有更化(罗十二2,对有复活,没有基督的肢体(十二5),没有基督的新妇(约二29),也就没有薪人(弗二15,四24,西三10~11)。若没有复活,神新约的经纶就完全崩溃,神永远的定旨也要归于无有了(圣经恢复本、林前十五12注1)。

参读:过照着圣经中神圣启示高峰之生活实行的路, 第三章。 Son but His firstborn Son; He begot His many sons in this one delivery; and He made this Jesus Christ, who had just been begotten of God, the life-giving Spirit. Three great accomplishments took place in one act.

The entire economy of God is carried out by these three items. If you were to delete Acts 13:33, 1 Peter 1:3, and 1 Corinthians 15:45b from the Bible, the firstborn Son of God, the many sons of God, and the life-giving Spirit would be absent from the divine revelation. Even though these items concerning the resurrection of Christ are in the Bible, they are mostly absent from the fundamental teaching of today's Christianity. Without these major items of the Lord's resurrection, there would be no church, no Body of Christ. If there were nothing in the Bible revealing the firstborn Son of God, the many sons of God, and the life-giving Spirit, there would be no economy of God. These items are new to many Christians, but they are not new to the Bible. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 34-35)

In 1 Corinthians 15 the apostle dealt with the Corinthians' heretical saying that there is no resurrection of the dead....Resurrection is the life pulse and lifeline of the divine economy. If there were no resurrection, God would be the God of the dead, not of the living (Matt. 22:32). If there were no resurrection, Christ would not have been raised from the dead. He would be a dead Savior, not a living One who lives forever (Rev. 1:18) and is able to save to the uttermost (Heb. 7:25). If there were no resurrection, there would be no living proof of our being justified by His death (Rom. 4:25 and footnote), no imparting of life (John 12:24), no regeneration (John 3:5), no renewing (Titus 3:5), no transformation (Rom. 12:2; 2 Cor. 3:18), and no conformity to the image of Christ (Rom. 8:29). If there were no resurrection, there would be no members of Christ (Rom. 12:5), no Body of Christ as His fullness (Eph. 1:20-23), and no church as Christ's bride (John 3:29), and therefore no new man (Eph. 2:15; 4:24; Col. 3:10-11). If there were no resurrection, God's New Testament economy would altogether collapse and God's eternal purpose would be nullified. (1 Cor. 15:12, footnote 1)

Further Reading: The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 3

# 第三周 • 周二

## 晨兴喂养

约十五26"但我要从父差保惠师来,就是从父出来实际的灵, 祂来了,就要为我作见证。"

十六13"只等实际的灵来了, 祂要引导你们进入一切的实际; 因为祂不是从自己说的, 乃是把祂所听见的都说出来, 并要把要来的事宣示与你们。"

实际就是一种人事物实际的情形。今天基督的身体就是召会,她所有的实际也就是那终极完成之三一神实际的灵。经过过程之三一神的实际,乃是祂终极完成之实际的灵(约十四17,十五26,十六13,约壹五7)。这三一神之所是、所有并所能,其实际都是这实际的灵。并且这三一神所经过的死与复活,其实际也都是这实际的灵(对基督身体的透视,三一页)。

## 信息选读

这实际的灵使经过过程之三一神的一切,都在基督的身体里成为实际(约十六13~15)。乃是这实际的灵,使三一神一切的丰富,在基督的身体里显为可能,显为真实,那就是三一神的实际。那经过过程之三一神所是的公义、圣别、生命、亮光、能力、恩典及一切神圣的属性,都由这实际的灵实化为基督身体的实际属性(罗十五16下,十四17,弗三16)。原来,这些公义、圣别、生命、亮光、能力、恩典都是属于神的属性,现在因着那灵在基督的身体里,把这些属性都实化到召会里了,所以召会也就有了公义、圣别、生命、亮光、能力、恩典等神圣属性的实际。

## **WEEK 3 — DAY 2 >>**

## **Morning Nourishment**

John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.

16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

Reality refers to the real condition of persons and things. The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection which the Triune God passed through is also this Spirit of reality. (A Thorough View of the Body of Christ, p. 31)

## **Today's Reading**

This Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15). It is this same Spirit of reality who makes all the riches of the Triune God, which are just His reality, possible and real in the Body of Christ. All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16). Originally, such righteousness, holiness, life, light, power, and grace were merely God's attributes; now these attributes have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes, such as righteousness, holiness, life, light, power, and grace.

不仅如此,这经过过程之三一神所经历的成为肉体、钉死与复活,也都由这实际的灵实化为基督身体的实际经历。原来是三一神成为肉体,钉十字架,并且复活,但实际的灵来了,把三一神的这些经历都实化到我们身上来,成了我们实际的经历。因这缘故,我们今天在地上也能过一个正当的人生。当消极的事物临到我们时,我们都能以基督死的性能来处置。我们不生气,不怨我们身上。不仅如此,那灵带同基督的复活也作工在我们里面,使我们还能爱人、赦免人。…这也就是三一神实际的灵作了基督身体的实际。

末了, 我们要总结地来看, 基督身体的素质与实际, 都是在于那经过过程、终极完成之三一神的那灵。… 那灵就是素质的实际, 也是实际所属于的素质。素质 重在里面的质地:实际重在外面的实现。那灵既是基 督身体的内在质地, 也就是基督身体的外在实现。无 论是里面的素质、质地, 还是外面的实际、实现, 都 是出于那灵的。这灵就是经过过程的三一神之于基督 身体一切的秘诀。譬如说,神爱基督的身体,要使基 督的身体成圣, 并要加强基督的身体, 这些的秘诀就 在于那实际的灵; 乃是那实际的灵把神的爱实化到基 督的身体上, 使其成圣, 并得着加强。这个实际的灵 就是经过过程的三一神自己。祂也就是那经过过程之 三一神一切属性的总结。…此外, 祂也就是经过过程 之三一神一切经过的效能。神成为肉体有其效能, 钉 十字架、复活也都有其效能,这一切的效能就是这素 质与实际的灵。有了这素质与实际的灵, 基督的死和 基督的复活, 在我们身上就能彰显出效能(对基督身 体的透视,三一至三三页)。

参读:对基督身体的透视,第二篇;基督徒的生活, 第七篇。 Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real experiences of the Body of Christ. Originally, it was the Triune God who was incarnated, crucified, and resurrected. But when the Spirit of reality came, He made these experiences of the Triune God real in us as our real experiences. Because of this we can live a normal human life on the earth today. We can deal with the negative matters which befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others....This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ.

Finally, we need to see conclusively that both the essence and the reality of the Body of Christ are altogether matters of the Spirit of the processed and consummated Triune God....The Spirit is the reality of the essence as well as the essence to which the reality belongs. Essence emphasizes the inward substance, while reality emphasizes the outward realization. Because the Spirit is the inward substance of the Body of Christ, He is also its outward realization. Both the inward essence and substance and the outward reality and realization are of the Spirit. This Spirit is the secret to all that the Triune God is to the Body of Christ. For instance, the secret to God's loving the Body of Christ, sanctifying it, and strengthening it, is with the Spirit of reality. It is the Spirit of reality who makes God's love real in the Body of Christ, so that it may be sanctified and strengthened. This Spirit of reality is the processed Triune God Himself as well as the totality of all the attributes of the processed Triune God....Furthermore, the Spirit is also the effectiveness of all the processes of the processed Triune God. Incarnation, crucifixion, and resurrection all have their effectiveness, and their effectiveness is just the Spirit of essence and reality. The effectiveness of both the death and resurrection of Christ is displayed in us who possess this Spirit of essence and reality. (A Thorough View of the Body of Christ, pp. 31-33)

Further Reading: A Thorough View of the Body of Christ, ch. 2; The Christian Life, ch. 7

# 第三周 • 周三

## 晨兴喂养

同坐在诸天界里。"

腓三10~11"使我认识基督、并祂复活的大能、 以及同祂受苦的交通, 模成祂的死, 或者我可 以达到那从死人中杰出的复活。"

基督借着包罗万有的死了结了整个旧造以后, 召会 就在祂的复活里产生出来(彼前一3, 弗二6)。召会 完全是个在复活里的实体;她不是天然的,也不属于 旧造。召会是一个新造, 是在基督的复活里并凭着复 活的基督造成的。我们必须看见这异象。除了看见召 会是在基督的复活里产生的以外, 我们也必须看见召 会在哪里。今天召会乃是在升天的基督里。以弗所二 章六节告诉我们, 召会已经与基督一同复活, 现今与 基督一同坐在诸天界里。因此, 召会完全、纯粹属于 基督的元素, 完全在复活里, 完全与基督一同留在诸 天界里。…召会没有基督以外的元素。这样的异象要 管治你到极点, 并排除一切不是基督的、复活的、属 天的事物。信徒还有罪的肉体, 但召会没有罪的肉体, 因为召会是在复活里产生的(彼前一3)(长老训练 第二册, 三八至三九页)。

## 信息选读

灯台乃是基督的预表, 描绘基督是复活的生命, 生 长、分枝、发苞、开花而发光。…灯台乃是一个生长 的实体。灯台既然预表基督,就指明基督是生长的一 位。…灯台不是只由一个枝子和一个灯盏构成的。…中 央的干生长时, 就产生三对枝子。不仅如此, 所有的枝 子都在生长, 而且还有花萼、花苞和花朵。灯台的干开

## **WEEK 3 — DAY 3 >>**

## **Morning Nourishment**

弗二6"祂又叫我们在基督耶稣里一同复活,一 Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

> Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

> After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6). 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. We must see this vision. 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....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). With the believers there is still the flesh of sin, but with the church there is no flesh of sin because the church was born in resurrection (1 Pet. 1:3). (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 37-38)

## **Today's Reading**

As a type of Christ, the lampstand portrays Christ as the resurrection life growing, branching, budding, and blossoming to shine the light....The lampstand is a growing entity. Since the lampstand typifies Christ, it indicates that Christ is the One who is growing....The lampstand is not made up of only one branch and one lamp....As the central stalk grows, it produces three pairs of branches. Moreover, all the branches are growing and have knobs, buds, and blossoms. As the stalk 始生长时, 先产生头一对枝子; 然后再继续长大, 产生 第二对枝子, 最后产生第三对; 至终, 干本身长到完满 的量度。这一切都表明基督一直在生长。

基督先在祂自己里面生长,然后也在我们这些枝子里面生长。表面看来是枝子在生长,实际上乃是灯台借着枝子并在枝子里面生长。这指明基督在我们里面生长。…基督是中央的干,祂在自己里面,借着祂自己,并同着祂自己而生长。但在六个枝子里面,基督乃是在我们里面,借着我们,并同着我们而生长(出埃及记生命读经,一二六三至一二六四页)。

创造亚当的那一位,来成了一个人,并在复活中过人性的生活。祂否认祂天然的人性。祂绝不从自己作任何事(约五19、30)。祂虽然在自己里面作每一件事,却不是本于祂自己作事。我们也不该在我们天然的生命里作任何事,乃该在基督复活的生命里作事。耶稣在这地上虽然在肉体里生活行事,但祂弃绝这肉体。祂弃绝祂天然的生命。

他是一个神圣且奥秘的人,生活在神圣奥秘的范围中,以神圣奥秘的方式作每一件事。我们应当是这样的人。我们若在办公室上班,那些在我们身边的人应当感觉到我们有一样特别的东西。这个特别的东西乃是神圣且奥秘的。我们都需要被主构成门徒,成为神圣且奥秘的人。

我们正在从一个天然的人被训练成为一个神人,照着基督这第一个神人的榜样,否认我们天然的生命,而活神圣的生命(太二八19)(活力排,一一四、二二、四三页)。

任何一件照着圣经却在天然生命里完成的事,即使是 合乎圣经,也不是基督身体的实际。基督的身体完全是 在基督复活生命里的事(关于相调的实行,一六页)。

参读: 长老训练第二册, 第三章; 出埃及记生命读经, 第九十二至九十四篇; 活力排, 第二至五、十至十一篇; 关于相调的实行, 第二至四章。 of the lampstand begins to grow, it produces the first pair of branches....As it continues to grow, it produces the second pair and finally the third. Eventually, the stalk itself grows to its full measure. All this indicates that Christ is growing.

Christ grows first in Himself and then also in us as the branches. Apparently it is the branches that are growing. Actually, it is the stand that is growing through the branches and within them. This indicates Christ's growth in us....As the central stalk, Christ grows in Himself, by Himself, and with Himself. But in the six branches He grows in us, by us, and with us. (Life-study of Exodus, pp. 1097-1098)

The One who created Adam came to be a man and lived a human life in resurrection. He denied His natural humanity. He never did anything out of Himself (John 5:19, 30). He did everything in Himself but not of Himself. We also should not do anything in our natural life but in Christ's resurrection life. Jesus was living and walking on this earth in His flesh, but He rejected this flesh. He rejected His natural life.

He was a divine and mystical person living in the divine and mystical realm, doing everything in a divine and mystical way. We should be such persons. If we are working in an office, those around us should have the feeling that there is something extraordinary about us. This extraordinary thing is divine and mystical. We all need to be discipled by the Lord to be divine and mystical persons.

We are being discipled from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man (Matt. 28:19). (The Vital Groups, pp. 92, 17, 36)

Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ. The Body of Christ is absolutely something in the resurrection life of Christ. (Practical Points concerning Blending, p. 20)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3; Life-study of Exodus, msgs. 92-94; The Vital Groups, msgs. 2-5, 10-11; Practical Points concerning Blending, chs. 2-4

# 第三周 · 周四

## 晨兴喂养

林后一9"自己里面也断定是必死的,叫我们不信靠自己,只信靠那叫死人复活的神。"

四16"…我们外面的人虽然在毁坏,我们里面的人却日日在更新。"

活神虽然可以为人作许多事,活神的性情却无法与人的性情调和。另一面,当复活的神作工时,祂的性情就作到人的性情里。弟兄姊妹,请特别注意,即使活神为你作了一些事,在这之后,和先前一样,祂还是祂,你还是你。祂为你作事,一点不叫祂将自己的性情分授给你。活神可以为人作事,但活神的性情无法与人的性情联结。另一面,当复活的神作工时,祂就借着为人所作的事,把自己传输给人。

使徒保罗见证他不仅认识活神,更认识复活的神。保罗受到极大的试炼,甚至连活命的指望都绝了,他却因此学会信靠那叫死人复活的神。当复活的神为他作事,叫他从死亡的情形里复活,那神圣的作为不仅为保罗有所成就,同时也将神自己的性情传输给保罗(活神与复活的神,二七至二八页)。

## 信息选读

复活生命是能胜过一切患难, 吞灭死亡的生命。 [一位生病的弟兄] 感觉非常软弱, 仍在极大的试炼中。然而他又更深领悟到, 神不是以外面的作为叫他认识神的权能, 乃是要作工分授祂自己。里面的光渐渐清楚, 健康情形也逐渐好转。这位弟兄不仅经历神医, 对神也有新的经历。

## **\*\* WEEK 3 — DAY 4 >>**

## **Morning Nourishment**

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

4:16 ... Though our outer man is decaying, yet our inner man is being renewed day by day.

While the living God can perform many acts on man's behalf, the nature of the living God cannot blend with the nature of man. When, on the other hand, the God of resurrection works, His very nature is wrought into the nature of man. Brothers and sisters, please note carefully that even when the living God has performed some act on your behalf, after that act as before it, He is still He and you are still you. His working on your behalf does not impart anything of His nature to you. The living God can work on behalf of man, but the nature of the living God cannot unite with the nature of man. On the other hand, when the God of resurrection works, He communicates Himself to man by that which He does for him.

The apostle Paul testifies to knowing not only the living God but also the God of resurrection. Paul was so sorely tried that he despaired even of living, but it was thus that he learned to trust in the God who raises the dead. When the God of resurrection acted on his behalf to raise him from the dead, that divine act not only accomplished something for Paul; it also communicated God's own nature to Paul. (The God of Resurrection, pp. 6-7)

## **Today's Reading**

Resurrection life is a life that can overcome all affliction and can even swallow up death....[A brother who is ill may be] conscious of much weakness and [be] sorely tested; nevertheless, the realization deepens that God is not working to make His might known in external acts but is working to impart Himself. Light breaks upon him gradually, and gradually health returns. This brother does not just experience a healing; he comes into a new experience of God.

苦难的意义是…苦难所带给旧造的毁坏,给复活的神机会,把祂自己分授到祂的造物里,使其从死的过程里出来时,在其构成上有了神圣的元素。宇宙中苦难的主要目的,特别对神的儿女来说,乃是要借此使神的性情得以作到人的性情里。…借着外面毁坏的过程,里面的过程得以发生,将新的构成成分加到我们的生命里〔林后四16〕(活神与复活的神,二九、三三页)。

我们身上是否有一些更新在发生,还是日日、年年维持原样?我们若受了许多苦,而仍旧维持原样,那是可悲的。神为要完成祂在我们里面并在我们身上更新的工作,就成为在我们里面的生命与性情。除此之外,神也是主宰万有的主,管治全宇宙,为要更新我们。神使用四围的环境,好将祂的生命与性情作到我们里面。没有四围的环境,我们永远不能得更新。我们会维持原样。

神要我们成为新造。当主所有的儿女都经过更新的过程,成为新耶路撒冷的时候,他们就会在完全更新的情形里。圣城叫作新耶路撒冷,因为那里没有神旧造的旧元素。我们经过患难的时候,在我们里面需要日日不断地有更新,使神能完成祂的心意(日日在更新,一八至一九、二六页)。

基督是我们的生命。我们这些神人,过人的生活彰显神,但不是凭我们自己天然的生命,乃是在复活里凭基督神圣的生命(西三4)。…在复活里凭基督的神圣生命活基督,就是让基督在我们里面长大,使我们里面形成甚至模成基督,就是在许多弟兄中神长子的形像(加四19,罗八29下)(过照着圣经中神圣启示高峰之生活实行的路,四七至四八页)。

参读: 那灵, 第十二篇: 活神与复活的神, 第三篇。

The significance of suffering...is this, that the devastation it brings to the old creation provides an opportunity for the God of resurrection to impart Himself into His creatures so that they emerge from the death process with a divine element in their constitution. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man....Through a process of outward decay, an inward process is taking place that is adding a new constituent to our lives [2 Cor. 4:16]. (The God of Resurrection, pp. 8-9, 15)

Is there some renewing going on with us, or are we remaining the same day by day and year after year? It would be tragic if we would pass through many sufferings and still remain the same. In order to consummate His renewing work in us and with us, God becomes our life and nature within. In addition to this, God as the sovereign Lord controls the entire universe in order to renew us. God uses the environment in order to work His life and nature into us. Without the environment, we could never be renewed. We would remain the same.

God desires us to be the new creation. When all of the Lord's children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God's old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire. (Being Renewed Day by Day, pp. 22-23, 28)

Christ is our life. We, the God-men, live a human life to express God, not by our own life, our natural life, but by the divine life of Christ in resurrection (Col. 3:4)....To live Christ by the divine life of Christ in resurrection is to have Christ grow in us that we may be formed inwardly and even conformed to the image of Christ as the Firstborn of God among many brothers (Gal. 4:19; Rom. 8:29b). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 44-45)

Further Reading: The Spirit, ch. 12; The God of Resurrection

# 第三周 • 周五

### 晨兴喂养

林后四10~12"身体上常带着耶稣的治死,使耶稣的生命也显明在我们的身体上。因为我们这活着的人,是常为耶稣被交于死,使耶稣的生命,也在我们这必死的肉身上显明出来。这样,死是在我们身上发动,生命却在你们身上发动。"

圣经教导我们完全不照着自己而得更新。我们是因着神加到我们里面,因着有更多神的元素加到我们里面而更新。…真实的基督徒生活乃是在早晨、在晚上,天天都有神加到我们里面。

神的心意是要我们日日得更新。为要得更新,我们需要神每日新鲜地加增到我们里面。我们每日需要接触神,将自己向祂敞开,让祂进到我们里面,逐日新鲜地加增到我们里面(日日在更新,二〇、二二页)。

## 信息选读

神加到我们里面时, 祂不是只留在那里什么也不作。…神是在我们里面运行 [腓二13]。…神在我们里面运行, 加力给我们。…在这神圣的元素里, 有更新的性能。…我们需要天天享受在复活里神圣生命更新的性能。

这就是为什么我们必须学习向自己死。我们如何向自己死?每早晨我们必须接触主。首先,我们必须认罪。其次,我们必须拒绝己。我们拒绝己的时候,就经过基督的死,基督的死也杀死我们。在林后四章,保罗说到"耶稣的治死"(10)。这是指耶稣就积极的意义说一直在杀死我们。…在耶稣里面有杀死的元素。祂是医治我们、点活我们并杀死我们里面一切消极事物的药剂。

## **\*\* WEEK 3 — DAY 5 >>**

## **Morning Nourishment**

2 Cor. 4:10-12 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

[The Bible] teaches us to be renewed according to nothing of ourselves. We are renewed by the addition of God into our being, by having more of the divine element added into our being....The real Christian life is to have God added into us morning and evening and day by day.

God's intention is for us to be renewed day by day. In order to be renewed, we need the new addition of God into us daily. Daily we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day. (Being Renewed Day by Day, pp. 24-25)

## **Today's Reading**

When God is added into us, He does not just remain there, doing nothing....God is operating within us [Phil. 2:13]....God is operating in us, energizing in us...and in this divine element there is the renewing capacity....We need to enjoy the renewing capacity of the divine life in resurrection day by day.

This is why we have to learn to die to ourselves. How do we die to ourselves? Every morning we should contact the Lord. First, we have to confess our sins. Second, we have to reject ourselves. In rejecting ourselves, we pass through the death of Christ, and the death of Christ kills us. In 2 Corinthians 4, Paul talks about "the putting to death of Jesus" (v. 10). This means that Jesus, in a positive sense, is always killing us....In Jesus there is the killing element. He is our medication to heal us, enliven us, and kill all the negative things within us.

神有最好的供备,帮助我们得更新。头一项供备乃是十字架,就是耶稣的治死。按林后四章,保罗常常在十字架(主的死)的杀死之下。十字架是为我们成就更新的最大帮助。

第二项供备乃是圣灵。提多书三章五节说到"圣灵的更新"。我们有圣灵在我们里面。祂主要的工作先是重生我们,然后日日更新我们。…神赐给我们的第三项供备乃是我们调和的灵,就是我们人灵与神灵调和的灵。在我们人的灵里,有圣灵居住、工作并且更新我们。以弗所四章二十三节说,我们需要在我们心思的灵里得更新。我们的灵是我们得更新的所在。我们调和的灵扩展到我们的心思里,就成了我们心思的灵。在这样的灵里,我们得以更新,使我们得以变化。

除了十字架、圣灵和我们的灵以外,我们还有圣言。身体的头借着话中之水的洗涤洁净召会,就是祂的身体(弗五26)。因为我研究圣经很久了,我能记得像马太一章、罗马八章这样的章节。我只要思想这些章节的内容,就得着洗涤。我想到罗马八章四节—照着灵而行—我就得着洗涤。我们都需要日日得着话中之水的洗涤。

每逢我们来赴主的筵席,我们需要更新。…祂设立的筵席是新的,祂在祂父的国里吃喝的筵席也是新的〔太二六 29〕。我们必须在新样里,在新样的原则里来赴主的筵席。我们怎样能在新样里来赴主的筵席?我们要知道,任何消极的事物都是旧样的缘由或因素。消极的事物叫我们成为老旧。

我们···需要彻底地认罪和彻底地对付。另一件使我们老旧的事,就是不赦免别人。要常常赦免人(太十八21~22、35,弗四32,五2),也要常常寻求得赦免(太五23~24)(日日在更新,二三至二四、一〇至一三页)。

参读: 日日在更新, 第一至二章。

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus. According to 2 Corinthians 4, Paul was always under the killing of the cross, the Lord's death. The cross is the greatest help to accomplish the renewing for us.

The second provision is the Holy Spirit. Titus 3:5 speaks of the "renewing of the Holy Spirit." We have the Holy Spirit within us. His main work is first to regenerate us and then to renew us every day....The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind. Our spirit is the place where we receive the renewing. Our mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation.

In addition to the cross, the Holy Spirit, and our spirit, we have the holy Word. The Head of the Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26). Because I have studied the Bible for such a long time, I can recall chapters such as Matthew 1 and Romans 8. When I just think about the contents of these chapters, I get washed. When I think about Romans 8:4—to walk according to spirit—I get washed. We all need to receive the washing of the water in the word daily.

Whenever we come to the Lord's table, we need renewing....The table He set up was new, and the table He will take in the kingdom of His Father will be new [Matt. 26:29]. We have to come to the Lord's table in a new way, in the principle of newness. How can we come to the table in newness? We need to realize that anything negative is a cause and a factor of oldness. Negative things cause us to be old.

We need a thorough confession and a thorough dealing. Another thing that makes us old is not forgiving others. Always forgive people (Matt. 18:21-22, 35; Eph. 4:32; 5:2), and always seek to be forgiven (Matt. 5:23-24). (Being Renewed Day by Day, pp. 25-26, 14-16)

Further Reading: Being Renewed Day by Day

# 第三周 • 周六

### 晨兴喂养

腓三3"真受割礼的,乃是我们这凭神的灵事奉,在基督耶稣里夸口,不信靠肉体的。"

徒七35"这摩西,就是他们曾弃绝说,谁立你作 首领和审判官的,神却借着那在荆棘中向他显 现之使者的手,差派他作首领,作救赎者。"

天然的力量和才干若经过十字架的对付,就会非常有用。它们经过十字架的对付之后,就是在复活里。有些弟兄凭他天然的口才说话,但有些弟兄却是凭着受过十字架对付的口才说话;这样的口才乃是在复活里。有些缺少经历的人可能会问,天然的口才和在复活里的口才有什么不同。这很难解释,但你若有经历,就很容易辨别。

在复活里,有一些神圣的东西已经作到我们的力量和才干里。…十字架总是将神圣的元素作到所对付的人里面,将神带到那人里面。…天然的口才里没有神,然而在复活里"被对付"的口才却满了神。我们的力量和才干受过对付之后,在复活里对于我们事奉主就成为有用的(事奉的基本功课,一七八至一七九页)。

### 信息选读

我们当然需要得着才干,但是我们一旦有了才干,就需要受对付。这正是在摩西身上所发生的。摩西的事例乃是弃绝天然的力量和才干最好的说明。圣经中没有一个人的事例在这方面比摩西更好。

行传七章二十二节告诉我们,摩西在埃及人的一切智慧上受了训练,说话行事都有能力。他出来为神作工,拯救神的百姓脱离法老的暴政。···摩西照着自己的意

## **\*\* WEEK 3 — DAY 6 >>**

## **Morning Nourishment**

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Acts 7:35 This Moses, whom they refused, saying, Who appointed you a ruler and a judge? this one God has sent as both a ruler and a redeemer, along with the hand of the Angel who appeared to him in the thornbush.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection. Some brothers speak in their natural eloquence, but other brothers speak with an eloquence dealt with by the cross. This is the eloquence in resurrection. Some who are short of experience may ask what the difference is between the natural eloquence and the eloquence in resurrection. It is hard to explain, but if you have the experience, it is easy to discern.

In resurrection something divine has been wrought into our strength and ability....The cross always works the divine element into the person it deals with, bringing God into him....In the natural eloquence, there is no God. But the "dealt with" eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (Basic Lessons on Service, pp. 155-156)

## **Today's Reading**

We surely need to gain ability, but once we have the ability, we need to be dealt with. This was exactly what happened to Moses. The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability. No other person in the Bible is as good as Moses in this aspect.

Acts 7:22 tells us that Moses was educated in all the wisdom of the Egyptians and was powerful in words and in works. He came out to work for God, to rescue God's people from the tyranny of Pharaoh....Moses did

思为神的百姓作事(徒七23~26)。他满有把握自己能成就一些事,但他是实行自己的意愿,而不是神的意愿。…神特意并主宰地将摩西摆在一边,达四十年中,像西学会照着神的引导事奉神并信靠神(34~36,来一28)。后来摩西成了一位不照着自己的意思作任何事的人。他总是照着主的引导行事。主引导,他就是照着主的引导行事。主引导,他就是照着主的引导行事。主引导,他就是照着主的才干。虽然他非常能干,这在复活里的才干。虽然他非常能不用他天然的才干。他天然的才干是与神的行动分离的人。我们天然的才干若未受对付,就与神的行动分离的大大发行,我们的才干经过了十字架的对付之后,就与神的行动成为一。实际上,是神作到摩西的才干里,他的才干至终就充满了神。

彼得对他天然的力量和才干很有自信,他甚至认为自己能同主下监,同主受死(路二二33)。…彼得受到试验;他三次否认主,甚至在一位使女面前否认主(约十八15~18、25~27)。…彼得彻彻底底被打倒,结果全然失败(太二六69~75)。他的确有心爱主,但是他对自己的力量,天然的力量过于自信。他对主的爱是宝贵的,但他天然的力量必须被否认并受对付。容许彼得三次当面否认祂,让彼得彻底失败,彼得学会然的力量和自信可以受到对付。…经过失败,彼得学会凭着在主里的信心,谦卑地服事弟兄们(路二二32,彼前五5~6)。彼得真的被破碎,并从天然的才干转到复活里的事物。

我们天然的力量和才干必须受对付并摆在十字架上, 然后它们就会在复活里并充满神圣的元素。这样,凡我 们在召会事奉中所作的,就都是将神圣的元素供应给人 (事奉的基本功课,一七九至一八二页)。

参读: 事奉的基本功课, 第二十课。

something for God's people according to his own will (Acts 7:23-26). He was full of assurance that he could accomplish something, but he was carrying out his will, not God's will....God purposely and sovereignly put Moses aside for forty years (Exo. 2:14-15; Acts 7:27-30)....In those forty years Moses learned to serve God according to His leading and to trust in Him (Acts 7:34-36; Heb. 11:28). Moses eventually became a person who did nothing according to his will. He always acted according to the Lord's leading. The Lord led him, and he followed. He had no faith in his ability. Although he was very capable, he did not use his natural ability. His natural ability was dealt with, so it became an ability in resurrection. The ability in resurrection corresponds with God's move. If our ability is not dealt with, it is separate from God's move. But after being dealt with by the cross, our ability becomes one with God's move. Actually, God was wrought into Moses' ability. His ability eventually was full of God.

Peter was self-confident in his natural strength and ability even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33)....Peter was tested and he denied the Lord three times, even before a little maid (John 18:15-18, 25-27)....Peter was absolutely defeated and became a complete failure (Matt. 26:69-75). He did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times, so that his natural strength and self-confidence could be dealt with....Through his failure, Peter learned to serve the brothers by faith in the Lord and with humility (Luke 22:32; 1 Pet. 5:5-6). Peter was really broken and was turned from the natural ability to something in resurrection.

Our natural strength and ability must be dealt with and put on the cross. Then they will be in resurrection and full of the divine element. Then whatever we do in the church service will be a ministry of the divine element to others. (Basic Lessons on Service, pp. 156-158)

Further Reading: Basic Lessons on Service, lsn. 20

#### 第三周 • 诗歌

F 大调

#### 472 复活的生命 - 基督自己

10 10 10 10 (英639)

3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 | 一死亡不能 拘禁复活生命 - 神那非 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5 受造的永远生命; 刚强、得胜、无何能 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - | 就 是基 督 自 己,已经显 明。 以毁 坏,

- 二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
  - 死亡不过使这神圣生命 得机显它能力无量丰富。

4/4

- 三 死亡不能拘禁复活生命, 治死、埋葬,不过叫它繁殖;
  - 所有苦难都是叫它增长, 并且结出丰盛生命果实。
- 四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡:
  - 胜过黑暗、阴府所有权势, 吞灭死亡,并将生命释放。
- 五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
  - 神的公义、圣洁,它都产生, 神的荣耀形像它全彰显。
- 六 愿我认识这个复活生命、 每遇死亡,都让它力倾出;
  - 使我借着经历永远赏识: 复活生命就是活的基督。

#### « WEEK 3 — HYMN

#### Hymns, #639

1 Death cannot hold the resurrection life. The life of God eternal manifest; 'Tis uncreated, indestructible, 'Tis Christ Himself, unconqu'rable, expressed. 2 Death cannot hold the resurrection life. Though all its force against it may combine; Death only gives it opportunity

Death cannot hold the resurrection life, The more interred, the more it multiplies; All kinds of suff'ring only help it grow And fruits of life abundant realize.

To show the boundless pow'r of life divine.

Death cannot hold the resurrection life. Thru every block and barrier it breaks; Conqu'ring the pow'r of darkness and of hell, It swallows death and victory partakes. 5

Death cannot hold the resurrection life. All of God's fulness it will manifest; God's righteousness and holiness it yields, His glorious image by it is expressed.

Oh, may I know this resurrection life, In every kind of death its pow'r outpoured, In my experience ever realize This life is nought but Christ my living Lord.

#### 第三周 • 申言

| 申言稿:_ | <br> |  |  |
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## 二〇一四年感恩节特会

复活升天之基督的 异象与经历

第四篇

升天基督的 异象与经历(一)

基督就职、被高举并登宝座, 借着祂的身体执行神宇宙的行政, 并完成神新约的经纶

读经: 徒二33、36, 五31, 十36, 腓二9~11, 来十二2

纲 目

周一

- 壹基督在祂的升天里,就职、被高举并登宝座,以执行神宇宙的行政并完成神新约的经纶—徒二33、36,五31,腓二9,启五6:
- 一基督的升天乃是祂就职进入祂属天的职任, 为着祂天上的职事;这些职任包括祂是万人 的主(徒十36)、基督(二36)、元首和 救主(五31)、地上君王的元首(启一5)、 召会的元首(弗一22~23)、执事(来八2)

## **2014 Thanksgiving Weekend Conference**

The Vision and Experience of Christ In His Resurrection and Ascension

**Message Four** 

The Vision and Experience of Christ in His Ascension (1)

Christ Inaugurated, Exalted, and Enthroned to Execute God's Universal Administration and to Carry Out God's New Testament Economy through His Body

Scripture Reading: Acts 2:33, 36; 5:31; 10:36; Phil. 2:9-11; Heb. 12:2

## **Outline**

- I. In His ascension Christ was inaugurated, exalted, and enthroned to execute God's universal administration and to carry out God's New Testament economy—Acts 2:33, 36; 5:31; Phil. 2:9; Rev. 5:6:
  - A. Christ's ascension was His inauguration into His heavenly offices for His heavenly ministry; these offices include His being the Lord of all (Acts 10:36), the Christ (2:36), the Leader and Savior (5:31), the Ruler of the kings of the earth (Rev. 1:5), the Head of the church (Eph. 1:22-23), the Minister (Heb. 8:2), and the High Priest

### 和大祭司(四14~15,七25~27):

- 1从拿撒勒来的那人在升天里就职,作万人的主一太二23,徒三6,十36,二二8,二六9。
- 2 祂的就职需要一段漫长的过程,开始于创造,继之以成为肉体、人性生活、钉十字架与复活。
- 3 基督作为神与人、创造主与受造者、以及救赎主、救主和赐生命的灵,在升天里就职,以执行神宇宙的行政,并完成神新约的经纶。

### 周二

### 二 基督的升天乃是神对祂的高举—二33:

- 1 主耶稣降卑自己到了极点,神却将祂升为至 高一腓二 7 ~ 9。
- 2 在升天里,基督是神所高举者,得着超乎万名 之上的名—9~11节:
- a宇宙中至高的名,至大的名,就是耶稣的名一成为肉体、钉死、复活、升天并得高举者的名。
- b 主耶稣是人,在祂的升天里被神立为主;因此, 万口都要承认祂是主一徒二36,腓二10~11。
- 3 在祂的升天里,基督得着荣耀尊贵为冠冕一来二9。
- 4 在祂的升天里,基督就职为宇宙的头;全宇宙的头乃是耶稣一西一 18, 弗一 22 ~ 23。

### 周三

#### (4:14-15; 7:25-27):

- 1. The man from Nazareth was inaugurated in His ascension to be the Lord of all—Matt. 2:23; Acts 3:6; 10:36; 22:8; 26:9.
- 2. His inauguration required a lengthy process that began with creation and continued with incarnation, human living, crucifixion, and resurrection.
- 3. In His ascension Christ was inaugurated as God and man, as the Creator and a creature, and as the Redeemer, the Savior, and the lifegiving Spirit to execute God's universal administration and to carry out God's New Testament economy.

### Day 2

#### B. Christ's ascension was God's exaltation of Him—2:33:

- 1. The Lord Jesus humbled Himself to the uttermost, but God exalted Him to the highest peak—Phil. 2:7-9.
- 2. In ascension Christ is the God-exalted One, the One who has received a name that is above every name—vv. 9-11:
- a. The highest name in the universe, the greatest name, is the name of Jesus—the name of the incarnated, crucified, resurrected, ascended, and exalted One.
- b. God made the Lord Jesus, as a man, the Lord in His ascension; thus, every tongue will confess that He is Lord—Acts 2:36; Phil. 2:10-11.
- 3. In His ascension Christ was crowned with glory and honor—Heb. 2:9.
- 4. In His ascension Christ was inaugurated into the headship of the universe; the Head of the whole universe is Jesus—Col. 1:18; Eph. 1:22-23.

- 三 在祂的升天里, 基督登宝座以执行神宇宙 的行政,并完成神新约的经纶--启五6, 弗 -10:
- 1基督坐在神宝座的右边,指明祂已经登宝座一 来十二2, 徒二33。
- 2基督现今在宝座上,执政管理整个宇宙;祂是 独一的执政管理者,是万王之王,万主之主一 **启**十九 16。
- 3基督的执政管理与宇宙有关,但祂完成神新约 的经纶,乃是繁殖祂自己,作祂的复制,以 建造召会,就是祂的身体一太十六19,二八 19,徒一8。

#### 周 四

- 二八19. 徒一8:
- 一 使徒行传的主题是: 复活的基督在升天里. 凭着那灵,借着门徒,为着产生众召会— 神的国一的繁殖—3节:
- 1复活的基督在祂升天里的繁殖,产生众召会一 八 1 +=1 +四 23。
- 2复活的基督在祂的升天里所产生的众召会,乃 是神的国一十九8。
- 二 繁殖是主从诸天之上的宝座执行出来的: 这就是说, 祂繁殖的工作是在升天里—二 33、36, 来十二2, 启五6:
- 1升天是主地上工作的性质和范围。

- C. In His ascension Christ was enthroned to execute God's universal administration and to carry out God's New Testament economy— Rev. 5:6; Eph. 1:10:
  - 1. For Christ to be seated at the right hand of the throne of God indicates that He has been enthroned—Heb. 12:2; Acts 2:33.
  - 2. Christ is now on the throne to administrate the entire universe; He is the unique Administrator, the King of kings and Lord of lords—Rev. 19:16.
  - 3. Christ's administration is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body—Matt. 16:19; 28:19; Acts 1:8.

- 贰基督繁殖的工作是在祂的升天里─太 II. Christ's work of propagation is in His ascension—Matt. 28:19: Acts 1:8:
  - A. The subject of the book of Acts is the propagation of the resurrected Christ in His ascension, by the Spirit, through the disciples, for the producing of the churches—the kingdom of God—v. 3:
    - 1. The propagation of the resurrected Christ in His ascension produces the churches—8:1; 13:1; 14:23.
    - 2. The churches produced by the resurrected Christ in His ascension are the kingdom of God—19:8.
  - B. Propagation is carried out by the Lord on the throne in the heavens; this means that His work of propagation is in ascension—2:33, 36; Heb. 12:2; Rev. 5:6:
    - 1. The ascension is the nature and the sphere of the Lord's work on earth.

2 今天主恢复里的工作该是在升天里的工作一有属天的性质并在属天范围里的工作。

### 周五

- 叁升天的基督执行神宇宙的行政并完成神 新约的经纶,乃是借着祂的身体—弗一 22~23:
- 一 我们需要看见,因着召会是基督的身体, 召会的地位与升天基督的地位完全一样— 西一18.二19.林前十二27:
- 1 这身体乃是基督的身体;基督是那已登宝座并得着天上、地上、甚至地底下的主权与权柄的一位。
- 2 祂得了一切的权柄,而我们作为基督的身体,乃 是与祂联合的;所以我们是在诸天界里,我们有 权柄,并且我们能运用权柄一弗一19~23,二6:
- a 身体的权柄乃是身体所运用之头的权柄;因此,身体的权柄就是头的权柄。
- b 我们作为召会,基督的身体,需要运用复活、升 天之基督的权柄—太二八 18 ~ 19 上,路十 19。

### 周六

- 二基督执行神的行政并完成神的经纶,乃 是借着召会的祷告—太六9~13,徒 十二5下:
- 1 召会作基督身体的祷告,乃是运用升天之主与身体之元首基督的权柄,为着成就神经纶的祷告一弗一10,太六9~13。

2. The work of the Lord in His recovery today should be a work in ascension—a work that has a heavenly nature and is in a heavenly sphere.

### Day 5

- III. The ascended Christ executes God's universal administration and carries out God's New Testament economy through His Body—Eph. 1:22-23:
- A. We need to see that because the church is the Body of Christ, the position of the church is exactly the same as that of the ascended Christ—Col. 1:18; 2:19; 1 Cor. 12:27:
  - 1. The Body is the Body of Christ, the One who has been enthroned and given the lordship and authority in heaven and on earth and even under the earth.
  - 2. He has received all authority, and as the Body we are identified with Him; therefore, we are in the heavenlies, we have the authority, and we can exercise the authority—Eph. 1:19-23; 2:6:
  - a. The authority of the Body is the authority of the Head exercised by the Body; thus, the authority of the Body is the authority of the Head.
  - b. As the church, the Body of Christ, we need to exercise the authority of the resurrected and ascended Christ—Matt. 28:18-19a; Luke 10:19.

- B. Christ executes God's administration and carries out God's economy through the prayer of the church—Matt. 6:9-13; Acts 12:5b:
  - 1. The prayer of the church as the Body of Christ is the prayer that exercises the authority of Christ as the ascended Lord and Head of the Body for the fulfilling of God's economy—Eph. 1:10; Matt. 6:9-13.

- 2 召会祷告的中心目标乃是神永远经纶的目标— 就是基督得着一个荣耀的召会作祂的配偶,使 祂得满足的目标—弗五 27。
- 3 使徒行传启示,使徒们所作的工作是完全倚靠神而作的,正如他们的祷告所指明的;他们将自己祷告到神里面,也将神祷告到他们里面——14,二1~4,四24~31,六4,十9~16,十二4~14,十三1~4,十六23~26,二二17~21。
- 三基督执行神的行政并完成神的经纶,乃是借着我们作生命的工作,与升天基督的行动配合—在生命里为着广传福音的行动—八26~29,九10~11,十1~3、9~22。

- 2. The central goal of the church's prayer is the goal of the eternal economy of God—the goal of Christ having a glorious church as His counterpart for His satisfaction—Eph. 5:27.
- 3. The book of Acts reveals that the apostles' work was done in full dependence on God as indicated by their prayer; they prayed themselves into God, and they prayed God into them—1:14; 2:1-4; 4:24-31; 6:4; 10:9-16; 12:4-14; 13:1-4; 16:23-26; 22:17-21.
- C. Christ executes God's administration and carries out God's economy through our correspondence to the move of the ascended Christ by doing a work of life— a move in life for the spread of the gospel—8:26-29; 9:10-11; 10:1-3, 9-22.

# 第四周 • 周一

## 晨兴喂养

徒二33"祂既被高举在神的右边,又从父领受了 所应许的圣灵,就把你们所看见所听见的,浇 灌下来。"

36"所以,以色列全家当确实地知道,你们钉在十字架上的这位耶稣,神已经立祂为主为基督了。"

主的升天不是祂活动的结束。相反的,人救主的升天乃是另一次引进。···基督的升天乃是祂天上职事的就职、引进。···祂的成孕引进祂在地上的生活与职事;祂的升天引进祂在诸天之上的生活与职事。因此,基督的升天不是祂活动的了结,乃是祂进一步活动——祂在诸天里的职事——的引进(使徒行传生命读经,三页)。

神叫基督坐在诸天之上,立祂为主为基督,高举 祂作元首,作救主,立祂为大祭司,并立定祂为活 人死人的审判者(新约总论第一册,二二四页)。

## 信息选读

基督的升天实在就是基督的就职。当一位美国总统被选出来后,他是一直等到就职典礼那天,才正式上任。…他就职之前,虽然已被选为总统,但不是正式的;乃要等到他就职那天,他才正式成为美国的总统。

在耶稣出生那天, 祂就是我们的救主, 但不是正式的。祂没有就职。甚至在耶稣钉十字架, 并从死人中复活之后, 也还没有向整个宇宙宣布。乃是等到耶稣被神右手高举到宇宙的最高处, 神才作了宣告。神乃是在这个时候, 使基督就职上任。

## **WEEK 4 — DAY 1 >>**

## **Morning Nourishment**

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

The Lord's ascension was not the end of His activity. Rather, the Man-Savior's ascension was another initiation....Christ's ascension was His inauguration, His initiation, into His heavenly ministry....His conception was the initiation of His life and ministry on earth; His ascension was the initiation of His living and ministry in the heavens. Hence, Christ's ascension was not the termination of His activity; instead, it was His initiation into further activity—His ministry in the heavens. (Life-study of Acts, p. 2)

God seated Christ in the heavens, made Him both Lord and Christ, exalted Him to be a Leader and a Savior, made Him the High Priest, and designated Him to be the Judge of the living and the dead. (The Conclusion of the New Testament, p. 193)

## **Today's Reading**

The ascension of Christ is really the inauguration of Christ. When a president of the United States is elected, he does not officially take office until the day of his inauguration....Before his inauguration he has been elected the president, but it is not official. It is not until the day of his inauguration that he officially becomes the president of the United States.

On the day Jesus was born, He was our Savior, but it was not official. There was no inauguration. Even after Christ was crucified and resurrected from the dead, it was not announced to the whole universe. Not until the day Jesus was exalted by the right hand of God to the highest place in the universe did God make the declaration. It was at this time that God inaugurated Christ into His post.

在这就职的日子之前,甚至在主复活后与门徒同在的四十天之前,耶稣有一次秘密的升天。在祂复活的早晨,祂到父那里去了。…四十天后,耶稣就公开的升天。那是宇宙性的公开。所有的门徒都看见耶稣上升,天使宣告说祂还要照样回来。这个公开的升天就是耶稣的就职。…这样,一切就成为正式的了。祂成为正式的教主。

我们要了解人救主的升天,需要看见祂的升天乃是祂就职进入祂属天的职任。这就职需要一段漫长的过程,开始于创造,继之以成为肉体、为人生活、钉十字架与复活。在这过程里,人救主是神、人、创造主、受造者、救赎主、救主以及赐生命的灵。主耶稣就职,是要执行神的行政,并完成神新约的经纶。在客观的一面,主的升天使祂得了荣耀尊贵为冠冕(来二9),并为着神的行政登上宝座(十二2),使祂被立为主,来得着万有,并被立为基督,以完成神的使命(路加福音生命读经,七四二至七四三页)。

参读: 新约圣经中奇妙的基督, 第九至十章。

Before this inauguration date, and even before the forty days when the Lord was with His disciples following His resurrection, Jesus had a secret ascension. In the morning of His resurrection He went to the Father. Forty days later, Jesus had the public ascension. It was universally open. All the disciples saw Jesus ascending and the angels declaring that He would return in the same manner. It was this declared ascension that was the inauguration of Jesus....Then everything became official. He became the official Savior.

Now we know the meaning of the ascension of Christ. It was His official inauguration. First of all, He was made the Lord. As God, before His incarnation, the Lord Jesus was the Lord already. But after His incarnation, this very God became a man. God was the Lord, but man was not. Yet the Lord became a man, and this man was crucified on the cross, buried, and resurrected from the dead. It was at this time that the man Jesus became the Lord. For God to be the Lord, there is no need of any kind of inauguration. But for a small man from a lowly town in a despised country to be made the Lord requires a real inauguration. He was not made the Lord as God. As God He was Lord already. Now this man from Nazareth was inaugurated to be the Lord of all. (The Wonderful Christ in the Canon of the New Testament, pp. 94-95)

If we would understand the Man-Savior's ascension, we need to see that it is His inauguration into His heavenly office. This inauguration required a lengthy process that began with creation and continued with incarnation, human living, crucifixion, and resurrection. This process involved the Man-Savior as God, man, Creator, creature, Redeemer, Savior, and life-giving Spirit. The Lord Jesus was inaugurated to execute God's administration and to carry out God's New Testament economy. In the objective aspect, the Lord's ascension caused Him to be crowned with glory and honor (Heb. 2:9) and to be enthroned for God's administration (Heb. 12:2) and made Him the Lord to possess all and the Christ to carry out God's commission. (Life-study of Luke, p. 641)

Further Reading: CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," chs. 9-10

# 第四周 • 周二

### 晨兴喂养

腓二8~10 "既显为人的样子,就降卑自己,顺从至死,且死在十字架上。所以神将祂升为至高,又赐给祂那超乎万名之上的名,叫天上的、地上的和地底下的,在耶稣的名里,万膝都要跪拜。"

路加在他的福音书中,主要的是将人救主五大重要且绝佳的方面,向我们展示、陈明出来,就是祂的出生、职事、受死、复活与升天。…祂的复活乃是神对祂和祂工作的表白,祂在一切成就上的成功,并祂对神宇宙仇敌的得胜,祂的升天是神高举祂,立祂为神的基督,和万有的主(徒二36)。祂且成了包罗万有的灵,从诸天浇灌在由信徒所构成的身体上(4、17~18),好在地上完成祂天上的职事(路加福音生命读经,五五二页)。

## 信息选读

在升天里,基督是神所高举者,得着超乎万名之上的名。…基督是何等的奇妙! 祂降卑自己到了极点,神却将祂升为至高。腓立比二章九节所指的名,就是下节所说耶稣的名。从基督升天以来,地上从无一名超乎耶稣的名。神已高举耶稣作万人确的主。我们需要公开承认主名。在新约里有明言,我们需要公开承认主名。在新约里有明言,我们要呼求主名(徒二21,罗十13)。借着祂的高举,主已得着超乎万名之上的名。历史上从无一名高过车耶稣的名。宇宙中至高的名,至大的名,就是耶稣的名。

## **\*\* WEEK 4 — DAY 2 >>**

## **Morning Nourishment**

Phil. 2:8-10 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross. Therefore also God highly exalted Him and bestowed on Him the name which is above every name, that in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth.

In his Gospel Luke displays and presents to us mainly five crucial and excellent aspects concerning the Man-Savior: His birth, ministry, death, resurrection, and ascension....His resurrection was God's vindication of Him and of His work, His success in all His achievements, and His victory over the universal enemy of God. His ascension was God's exaltation of Him. In ascension He was made the Christ of God and the Lord of all (Acts 2:36) to carry out His heavenly ministry on earth as the all-inclusive Spirit poured out from the heavens upon His Body composed of His believers (Acts 2:4, 17-18). (Life-study of Luke, pp. 480-481)

## **Today's Reading**

In ascension Christ is the God-exalted One, the One who has received the name which is above every name....How marvelous Christ is! He humbled Himself to the uttermost, but God exalted Him to the highest peak. The name referred to in Philippians 2:9 is the name of Jesus, as indicated in the following verse. From the time of Christ's ascension, there has never been a name on earth above the name of Jesus. God has exalted Jesus to be the Lord of all. Therefore, it is altogether right for us to call "O Lord Jesus." We need to confess the Lord's name openly. In the New Testament there is the clear word that we are to call on the Lord's name (Acts 2:21; Rom. 10:13). By His exaltation the Lord has been given a name which is above every name. There has never been a name in history higher than the name of the Lord Jesus. The highest name in the universe, the greatest name, is the name of Jesus.

腓立比二章十节有宇宙中的三个层次:天、地和地底下。天上的是天使,地上的是人,地底下的是死了的人。日子将到,在每一层次上的都要屈膝,并承认耶稣基督为主。公开承认耶稣基督为主,就是呼求主(罗十9~10、12~13)。主耶稣是人,在祂的升天里被神立为主。因此,万口都该承认他是主。这种承认使荣耀归与父神。腓立比二章十一节译为"使"的希腊文,意思是结果。我们承认耶稣为主,结果就使荣耀归与父神。

在升天里,基督是得了荣耀尊贵为冠冕者。希伯来二章九节说,"唯独看见耶稣得了荣耀尊贵为冠冕,他为着受死的苦,成为比天使微小一点的。"这里荣耀尊贵被视为冠冕。荣耀是指与耶稣人位有关的荣美;尊贵是指与耶稣价值有关的珍贵(彼前二7)。基督是得着荣耀尊贵为冠冕的升天者,祂在荣耀的光景中,且有尊贵的地位(新约总论第二册,一三七至一三八、一三一页)。

在基督的升天里,神使祂就职为宇宙的头。行传二章三十六节说,"所以,以色列全家当确实地知道,你们钉在十字架上的这位耶稣,神已经五世的升天在诸天之上的这位耶稣的无首权柄。今天在诸天之上有的升大人,不是超凡的人。神是神成为人,死于十字架,他是超凡的人。他是神成为人,死于十字架,他是超凡的定旨,并废除神的仇敌。祂具有两种性情人性。现今祂在诸天之上不仅是神也是人的之人,就一个人性。现今祂在诸天之上不仅是神也是人的,并是不在他的升天里,向着召会被立为万有的头人,不是全宇宙的头乃是耶稣(正当召会生活极重要的原则,五一至五二页)。

参读: 路加福音生命读经, 第五十五篇; 新约总论, 第三十一篇。 In Philippians 2:10 are the three levels of the universe: heaven, earth, and under the earth. Those who are in heaven are angels, those who are on earth are men, and those who are under the earth are the dead. The day is coming when those on every level will bow their knees and confess that Jesus Christ is Lord. To openly confess that Jesus Christ is Lord is to call on the Lord (Rom. 10:9-10, 12-13). The Lord Jesus as a man was made the Lord in His ascension by God. Thus, every tongue should confess that He is Lord. This confession is to the glory of God the Father. The Greek word rendered "to" in Philippians 2:11 means "resulting in." Our confessing that Jesus is Lord results in the glory of God the Father.

In ascension Christ is the One who has been crowned with glory and honor. Hebrews 2:9 says, "We see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor." Here glory and honor are considered a crown. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth (1 Pet. 2:7). As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor. (The Conclusion of the New Testament, pp. 342-343, 336-337)

In Christ's ascension God inaugurated Him into the headship of the universe. Acts 2:36 says, "Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified." This verse indicates that in Christ's ascension God completed the headship of Christ. In the heavens today there is a man, a man of Nazareth, a man by the name of Jesus. This man is not an ordinary man; He is an extraordinary man. He is God who became a man and died on the cross to accomplish God's eternal purpose and destroy His enemy. He has two natures—the divine nature and the human nature. He is now in the heavens not only as God but also as man. In His ascension this man Jesus was made Head over all things to the church (Eph. 1:22). The Head of the whole universe today is Jesus. (Crucial Principles for the Proper Church Life, p. 46)

Further Reading: Life-study of Luke, msg. 55; The Conclusion of the New Testament, msg. 31

# 第四周 · 周三

## 晨兴喂养

来十二2"望断以及于耶稣,就是我们信心的创始 者与成终者; 祂为那摆在前面的喜乐,就轻看 羞辱,忍受了十字架,便坐在神宝座的右边。"

启十九16"在祂衣服和大腿上,有名字写着:万王之王,万主之主。"

有崇高的地位,对人总是一种尊贵。升天的基督在光景中是荣耀的,并且在地位上是尊贵的。祂得着了这样的荣耀,并且进入了这样的尊贵。这荣耀尊贵是祂所得着的冠冕。

基督在地上受死的苦时, 戴了荆棘的冠冕。但祂在天上宝座上享受高举时, 得着了荣耀尊贵为冠冕。让我们望断一切以及于那得着荣耀尊贵为冠冕的升天基督(新约总论第二册, 一三一页)。

## 信息选读

基督在升天里的另一面是,祂是为着神的行政登宝座者。希伯来十二章二节说,基督现今"坐在神宝座的右边"。基督坐在神宝座的右边,意思不是祂在神右边,坐在神的宝座旁边。在启示录我们看见,只有一个神和羔羊的宝座(三21,二二1、3),这一个宝座既为着神,也为着羔羊。基督在升天里已登了宝座。祂的升天是叫祂为着神的行政登上宝座。

按启示录, 升天基督所坐的宝座是神圣行政的宝座: "我又看见宝座与四活物中间, 并众长老中间, 有羔羊站立, 像是刚被杀过的, 有七角和七眼, 就是神的七灵, 奉差遣往全地去的。" (五6)。羔羊, 救赎主, 那位为我们的罪在十字架上被杀的, 现今在宝座上对全

# **WEEK 4 — DAY 3 >>**

# **Morning Nourishment**

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

It is always an honor for a person to have a high rank. The ascended Christ is glorious in state and honorable in rank. He has received such glory and has entered into such an honor. This glory and honor are the crown with which He has been crowned.

On earth in His suffering of death, Christ was crowned with thorns. But in heaven on the throne in His enjoyment of exaltation, He is crowned with glory and honor. Let us look away from everything to the ascended Christ who is crowned with glory and honor. (The Conclusion of the New Testament, p. 337)

# **Today's Reading**

Another aspect of Christ in ascension is that He is the One enthroned for God's administration. Hebrews 12:2 says that Christ "has sat down at the right hand of the throne of God." For Christ to be seated at the right hand of the throne of God does not mean that He is seated next to the throne of God, at God's right hand. In Revelation we see that there is only one throne of both God and Christ (Rev. 3:21; 22:1, 3), one throne for both God and the Lamb. Christ has been enthroned in His ascension. His ascension was for His enthronement for God's administration.

According to the book of Revelation, the throne on which the ascended Christ is sitting is the throne of the divine administration: "I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Rev. 5:6). The Lamb, the Redeemer, the One

宇宙执行神的行政。主耶稣已登上宝座,在宇宙中执行神行政的工作。祂是羔羊,有七眼,就是神的七灵,祂在执行神的行政,以成就神的经纶(新约总论第二册,一三二页)。

具有奇妙身分的人救主,经过创造、成为肉体、为人生活、钉十字架与复活的过程,已经就职进入祂属天的职任,以执行神的行政,并完成神新约的经纶。基督现今在宝座上,执政管理整个宇宙。祂是独一的执政管理者,是万王之王,万主之主。地上一切的执政者都在祂之下。祂是执政管理者,执行神的行政,也完成神新约的经纶。祂的执政管理与宇宙有关,但祂完成神新约的经纶,乃是繁殖祂自己,作祂的复制,以建造召会,就是祂的身体,结果乃是新耶路撒冷。何等美妙!

在启示录二十一章二十三节我们看见,那是灯的羔羊基督,凭着是光的神照耀,用神的荣耀,就是神圣之光的彰显,照亮这城。…神在基督里面,正如光在灯里面一样。既然神是在基督里坐在宝座上,神与基督就都坐在诸天之上的一个宝座上。

神在基督里坐在宝座上这个事实,表明神是从基督里面,并借着基督执政管理整个宇宙,就像光从灯并借灯照耀。由这我们可以看见,基督是与神同登宝座。神是在宝座上,并且这位神是在登宝座的人救主里面。我们思想这事,就看见人救主的登宝座与神圣的三一有关。

基督已经在祂的升天里登了宝座。祂的升天是为着祂的登宝座。升天的人救主已经得了荣耀尊贵为冠冕,并为着神的行政登了宝座(路加福音生命读经,七四五至七四八页)。

参读:路加福音生命读经.第七十六至七十七篇。

slain on the cross for our sins, is now on the throne carrying out God's administration over the entire universe. The Lord Jesus has been enthroned to execute God's governmental operation in the universe. As the Lamb with the seven eyes, the seven Spirits of God, He is carrying out God's administration for the accomplishment of God's economy. (The Conclusion of the New Testament, pp. 337-338)

As the One who passed through the process of creation, incarnation, human living, crucifixion, and resurrection, the Man-Savior with His wonderful status has been inaugurated into His heavenly office to execute God's administration and to carry out God's New Testament economy. Christ is now on the throne to administrate the entire universe. He is the unique Administrator, the King of kings and the Lord of lords. All the rulers of the earth are under Him. He is the Administrator to execute God's administration and also to carry out God's New Testament economy. His administrating is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem. How wonderful!

[In Revelation 21:23] we see that the Lamb, Christ, as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light....Just as the light is in the lamp, so God is in Christ. Since God is in Christ sitting on the throne, both God and Christ sit on one throne in the heavens.

The fact that God in Christ is sitting on the throne means that God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp. From this we can see that Christ is enthroned with God. God is on the throne, and this very God is in the enthroned Man-Savior. As we consider this, we see that the enthronement of the Man-Savior involves the Divine Trinity.

Christ has been enthroned in His ascension. His ascension was for His enthronement. The Man-Savior, as the ascended One, has been crowned with glory and honor and has been enthroned for God's administration. (Life-study of Luke, pp. 644-646)

Further Reading: Life-study of Luke, msgs. 76-77

# 第四周 • 周四

## 晨兴喂养

太二八19"所以你们要去,使万民作我的门徒,将他们浸入父、子、圣灵的名里。"

徒一8"但圣灵降临在你们身上,你们就必得着能力,并要在耶路撒冷、犹太全地、撒玛利亚, 直到地极,作我的见证人。"

主这位升天者,正在执行祂宇宙、永远的繁殖。谁能说明为什么今天地上满了基督徒?为什么世上有这么多相信的人?…全地都在这位击不败者的手中,这一位现今正在执行祂的繁殖。

当升天的基督在执行祂的繁殖时, 祂主要的工作不是 争战。升天之主的工作主要的不是争战, 而是将祂自己 繁殖到全地。在主的恢复里, 有黑、白、棕、黄、红各 种不同肤色的人。我们都是基督繁殖的一部分。我们已 由复活的基督在祂的升天里所产生(使徒行传生命读 经, 一三至一四页)。

## 信息选读

繁殖是一件生产的事。因此,繁殖就是生产。复活的基督在祂升天里的繁殖,产生众召会。众召会乃是复活的基督在祂升天里的产品。因此,众召会是基督繁殖的产品。使徒行传第一次提到"召会"一辞,是在五章十一节。此后,这卷书多次说到召会。…复活的基督在祂的升天里所产生的众召会,就是神的国。关于国度,有些人宣称今天没有神的国,我们不该跟随这些人的教训。…在使徒行传里,我们看见众召会与神的国并行。事实上,众召会就是神的国。在使徒行传里,第一次提到神的国是在一章三节,以后还有一些别的经节。

# **WEEK 4 — DAY 4 >>**

# **Morning Nourishment**

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

The Lord, as the ascended One, is carrying out His universal and eternal propagation. Who can explain why the earth today is filled with Christians? Why are there so many believers in the world?...The whole earth is in the hands of the undefeatable One, and this One is carrying out His propagation.

As the ascended Christ is carrying out His propagation, His main work is not fighting. Instead of fighting, the ascended Lord's work is mainly propagating Himself throughout the earth. In the Lord's recovery we have people of different colors: black, white, brown, yellow, and red. We all are part of Christ's propagation. We have been produced by the resurrected Christ in His ascension. (Life-study of Acts, p. 11)

# **Today's Reading**

Propagation is a matter of production. To propagate, therefore, is to produce. The propagation of the resurrected Christ in His ascension produces the churches. The churches are the produce of the resurrected Christ in His ascension. Hence, the churches are the produce of Christ's propagation. The first mention of the word church in Acts is in 5:11. Thereafter, this book speaks of the church many times....The churches produced by the resurrected Christ in His ascension are the kingdom of God. Concerning the kingdom, we should not follow the teachings of those who claim that the kingdom of God is not present today....In the book of Acts we see that the churches and the kingdom of God go together. In fact, the churches actually are the kingdom of God. In Acts the kingdom of God is first mentioned in 1:3, and then in a number of other verses.

我们对于作为新约背脊的使徒行传这卷书的主题,该有深刻的印象。使徒行传揭示基督在祂的升天里,繁殖祂自己,以产生众召会,就是今天地上神的国。在使徒行传之后有书信。书信是使徒行传的延续,造就圣徒,使众召会完全建造起来,作基督的身体。这个造就和建造的完成将是新耶路撒冷。我们若看见使徒行传在整本新约所占的地位,就会晓得这卷书—新约的背脊—占了极重要的位置。

使徒行传的主题是复活的基督在升天里,凭着那灵,借着门徒,为着产生众召会——神的国——的繁殖。我们已经看过关于复活基督繁殖的事(二 24,三 15,五 30,十三 33)。现在我们需要看见这繁殖是主从诸天之上的宝座执行出来的。这就是说,祂繁殖的工作是在升天里。然而,今天许多所谓的基督教工作,并不是在升天里。我们盼望主恢复里的工作是在祂的升天里。升天是主地上工作的性质和范围。因此,主今日的工作该有属天的性质,也该在属天的范围里。

基督乃是在升天里繁殖祂自己。我们知道祂的升天是在祂死而复活之后。基督在祂升天里的工作,是在祂复活的性质里进行的。因此,这工作不是天然的,没有任何天然人的成分。反之,这工作是出于复活里神圣的生命,也是在基督升天的气氛和光景中进行的。今天,我们是在哪里作工?我们都该能说,我们是在基督的升天里作工(使徒行传生命读经、一四至一六页)。

参读: 使徒行传生命读经, 第一至二篇。

We should be impressed with the subject of the book of Acts, a book that stands as the backbone of the New Testament. Acts unveils Christ in His ascension propagating Himself to produce the churches, which are the kingdom of God on earth today. Following the book of Acts, we have the Epistles. The Epistles, as the continuation of Acts, edify the saints so that the churches may be fully built up as the Body of Christ. The consummation of this edifying and building up will be the New Jerusalem. If we see the place occupied by the book of Acts in the New Testament, we shall realize that this book, the backbone of the New Testament, stands in a crucial position.

The subject of Acts is the propagation of the resurrected Christ in His ascension, by the Spirit, through the disciples, for the producing of the churches—the kingdom of God. We have seen something concerning the propagation of the resurrected Christ (2:24; 3:15; 5:30; 13:33). Now we need to see that this propagation is carried out by the Lord from the throne in the heavens. This means that His work of propagation is in ascension. However, much of today's so-called Christian work is not a work in ascension. We hope that the work in the Lord's recovery will be in His ascension. The ascension is the nature and the sphere of the Lord's work on earth. Therefore, the work of the Lord today should have a heavenly nature and should be in a heavenly sphere.

It is in His ascension that Christ is propagating Himself. We know that His ascension came after His death and resurrection. Christ's work in His ascension takes place in the nature of His resurrection. Therefore, this work is not natural; it does not have anything of the natural man. Rather, it is of the divine life in resurrection, and it is carried out in the atmosphere and condition of His ascension. Where are we working today? We all should be able to say that we are working in Christ's ascension. (Life-study of Acts, pp. 11-13)

Further Reading: Life-study of Acts, msgs. 1-2

# 第四周 • 周五

## 晨兴喂养

弗一22~23"将万有服在祂的脚下,并使祂向 着召会作万有的头;召会是祂的身体,是那在 万有中充满万有者的丰满。"

## 信息选读

不要误解我的话,以为召会必须牵涉到政治里面。…圣经告诉我们,高举的基督作元首,正借着召会,就是祂的身体,来执行祂的行政管理,意思乃是召会与祂站在一起。祂在天上的宝座执行神圣的行政,而祂的身体是个宇宙的人站。这上,与祂合作,在全世界执行神圣的行政。这是 与元首同在诸天界里,以神圣的能力来治理全地(神新约的经纶上册,一六至一一七页)。

# **WEEK 4 — DAY 5 >>**

# **Morning Nourishment**

Eph. 1:22-23 ...He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

The New Testament tells us that the exalted Christ has been given to be the Head over all things (Eph. 1:22). He is the Head over the entire universe. He is the Head over the earth, over the earthly governments, and over all the rulers. Hence, He is the King of kings, the Ruler of the rulers, and the Lord of lords (Rev. 1:5; 17:14; 19:16). He is not only the Head over all things, but He is also the Head over all things "to the church" [Eph. 1:22]. His government is to the church that it may be carried out through the church. The Head executes His government to the church and through the church to reach every part of the earth. In God's government, His exalted Christ is the Head, and the church is the Body of this Head. The Head cannot do anything without the church because the Head executes everything through the Body. Christ as the exalted Head rules over and governs the entire world through the church. (God's New Testament Economy, pp. 102-103)

# **Today's Reading**

Do not misunderstand my word to mean that the church must get involved in politics....When the Bible tells us that the exalted Christ as the Head is executing His governmental administration through the church which is His Body, it means that the church stands with Him. He is executing the divine administration on the throne in the heavens, and His Body is standing on this earth as a universal man, cooperating with Him, executing the divine administration throughout the entire world. This is above all the politics. This is to rule over the earth with the Head in the heavenlies with the divine power. (God's New Testament Economy, p. 103)

因着召会是基督的身体,召会的地位与基督的地位完全一样。无论头在哪里,身体也必定在哪里。 无论头有什么,身体也必定有什么。除此之外, 我们需要领悟,我们是基督身体的肢体(林前十二 27,弗五30)。身体既与头是一,身体的地位就与 头的地位完全一样。

另一个要点是关于基督身体的权柄。我特别使用"权柄"这辞,而不用"能力"一辞,甚至不用"权利"一辞。身体的权柄是什么?身体的权柄乃是身体所运用之头的权柄。因此,身体的权柄就是头的权柄。…身体有这权柄,这权柄不仅是客观的,乃是非常主观的。这意思是说,这权柄必须由身体取用并施行。取用一样东西,意思是把一样东西用于自己。我们作为召会,基督的身体,需要取用基督的权柄(李常受文集一九六三年第一册,二〇一至二〇二页)。

这身体乃是基督的身体;基督是那已登宝座并得着天上、地上甚至地底下的主权与权柄的一位。祂得了一切的权柄,而我们作为基督的身体,乃是与祂联合的。所以我们是在诸天界里,我们有权柄,并且我们能运用权柄。如果是这样,我们这班事奉主的人,不仅是带着能力事奉,也是带着权柄事奉。

看看五旬节那天的情形,彼得和其他的人不仅带着今天基督徒观念里的能力,更是带着权柄在事奉神。彼得和其他人宣告:"所以,以色列全家当确实地知道,你们钉在十字架上的这位耶稣,神已经立祂为主为基督了。"(徒二36)祂是头,我们是身体;我们与祂是一。因此我们不只有能力,也有管理万有的权柄(在人的灵里事奉,四三页)。

参读:由基督与召会的观点看新约概要,第七至 八章;李常受文集一九六三年第一册,一九八至二 ○九页。 Because the church is the Body of Christ, the position of the church is exactly the same as that of Christ. Wherever the Head is, the Body also must be. Whatever the Head has, the Body also must have. In addition, we need to realize that we are members of the Body of Christ (1 Cor. 12:27; Eph. 5:30). Since the Body is identified with the Head, the position of the Body is exactly the same as that of the Head.

[Another] main point concerns the authority of the Body. I specifically use the word authority rather than the word power or even the word right. What is the authority of the Body? The authority of the Body is the authority of the Head exercised by the Body. Thus, the authority of the Body is the authority of the Head. Although the Body has this authority, this authority is not merely objective but is very subjective. This means that this authority must be assumed and exercised by the Body. To assume something means to take something upon oneself. As the church, the Body of Christ, we need to assume the authority of Christ. (The Prayer of the Age, pp. 5-6)

The Body is the Body of Christ, the One who has been enthroned and given the lordship and authority in heaven and on earth and even under the earth. He has received all authority, and as the Body we are identified with Him. Therefore, we are in the heavenlies, we have the authority, and we can exercise the authority. If such is the case, as those who are serving the Lord, we will serve not only with power but also with authority.

Look at the situation on the day of Pentecost. Peter and the others served God with authority, not merely with the power that is according to the concept of many Christians today. Peter and the others declared, "Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified" (Acts 2:36). He is the Head, and we are the Body. We are one with Him. Therefore, we have not only the power but also the authority over all things. (To Serve in the Human Spirit, p. 39)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church: Part 1, The Gospels and the Acts," chs. 7-8; The Prayer of the Age

# 第四周 • 周六

### 晨兴喂养

太六9~10"所以你们要这样祷告:我们在诸天 之上的父,愿你的名被尊为圣,愿你的国来临, 愿你的旨意行在地上,如同行在天上。"

到永远。阿们。"

基督已经得着为主的身分和元首的身分: 祂乃是主. 是万有的头。…我们需要看见升天基督的异象,并学习 权柄的祷告。…我们必须领悟[基督升天]这事实,取 用这立场, 支取头所得着并所达到的。这是召会得胜的 祷告。这是时代的祷告(李常受文集一九六三年第一 册,二〇三、二〇七页)。

## 信息选读

祷告就是说, 我们领悟, 凭我们自己, 以我们自己, 在我们自己里面, 我们一无所是。因此, 我们不愿凭自 已作什么。反之, 我们要在神里面、同着神并借着神作 一切。祷告有两个意义: 首先, 我们祷告的时候, 就将 自己祷告到神里面。第二, 我们祷告的时候, 就将神祷 告到我们里面。我们在神里面不够多, 神在我们里面也 不够多。因着我们受到打盆, 我们就在神以外。我们若 要作神的工作, 就需要进入神里面。不仅如此, 神在我 们里面也不够多。因此, 我们需要将神祷告到我们里 面,然后我们就能用与神调和的方式工作。换句话说, 我们在神里面,神也在我们里面。我们能借着祷告达到 这种情况和光景。我们祷告的时候, 不需要为着事务或 工作祷告得太多。我们需要将自己祷告到神里面,也需 要将神祷告到我们里面。这是祷告的原则。

# **WEEK 4 — DAY 6 >>**

# **Morning Nourishment**

Matt. 6:9-10 You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.

"…因为国度、能力、荣耀,都是你的,直 13 ... For Yours is the kingdom and the power and the glory forever. Amen.

Christ has obtained the lordship and the headship; He is the Lord, the Head over all things....We need to see the vision of the ascended Christ and learn to pray the prayer of authority....We must realize the facts, take the ground, and claim what the Head has obtained and attained. This is the prevailing prayer of the church. This is the prayer of the age. (The Prayer of the Age, pp. 8, 14-15)

## **Today's Reading**

To pray means that we realize that by ourselves, with ourselves, and in ourselves, we are nothing. Therefore, we do not want to do anything by ourselves. Instead, we want to do everything in God, with God, and through God. There are two significances of prayer. First, when we pray, we pray ourselves into God. Second, when we pray, we pray God into us. We are not that much in God nor is God that much in us. Because we are distracted, we get outside of God. If we are going to do God's work, we need to get into God. Furthermore, God is not that much in us. Therefore, we need to pray God into us. Then we can do the work in a way in which we are mingled with God. In other words, we are in God, and God is in us. We can arrive at this situation and condition by prayer. When we pray, we do not need to pray too much for affairs or for the work. We need to pray ourselves into God, and we need to pray God into us. This is the principle of prayer.

我们要传福音的时候,必须暂时停下来祷告。祷告就是说,我们停下自己,不作什么。我们若能凭自己作什么,就不需要停下来祷告了。我们可以迳自去作。许多时候我们就是这样来服事。我们凭着自己作,这是错误的。我们必须使自己停下来。…使徒行传给我们看见,每当有某种行动的时候,使徒们总是先祷告。没有有告,他们决不发起工作。每当他们要作什么,总是借着一个人,然后使行下来。他们的祷告给神一条路进入他们开始下,并浸透他们这个人;然后使徒们才开始下,并浸透他们的神独立所作的;反之,使徒们所作的工作,是完全倚靠神而作的(召会实际并生机的建造,一〇三至一〇四页)。

祷告中心的目的是什么?···神要得着一个荣耀的召会。祷告的中心,是为着基督预备一个荣耀的召会,配得上祂;全部圣经就是启示这一个。这是神中心的意。我们必须特别注意它。这也是主自己的心意;当他在钉十字架之前,祂的祷告中也彰显出这个心意。允许不是说要减少其他方面的祷告,这乃是要给各种祷告有一个中心的目标。有了这个目标在心里,就能将其他的祷告提高一步。如果我们看见传福音不只叫人出死我们看是叫人与荣耀的基督有无限奇妙的联合,那就我们为着世人代求的祷告,只会加增,不会减少(倪柝声文集第二辑第十八册,二四〇至二四一页)。

从主升天之后, 祂就一直在诸天之上尽职事。然而, 要叫这职事能在地上实行出来, 我们这方面就需要与祂配合。虽然二十个世纪都快过去了, 但在地上实行出来的并不多。因此, 在这个世代即将结束的时候, 我们急需来与主的职事配合。…在使徒行传时, 门徒都是在生命里与主一同往前。腓利和埃提阿伯的太监; 亚拿尼亚和扫罗; 彼得和哥尼流的例子都是如此。这三个在生命里的行动都配合了主天上的职事(基督天上的职事, 四一页)。

参读:基督天上的职事,第一至二、十章;召会实际 并生机的建造,第九章。 When we want to preach the gospel, we have to stop a while to pray. To pray means to stop ourselves from doing anything. If we can do something on our own, we do not need to stop and pray. We can just go ahead and do it ourselves. Many times we carry out the service in this way. We do it by ourselves. This is wrong. We have to stop ourselves....The book of Acts shows us that whenever there was some activity, the apostles firstly prayed. They never initiated work without prayer. Whenever they wanted to do something, they stopped themselves by their prayer. Their prayer gave God a way to come into them, to fill them up, and to saturate their very being. Then the apostles began to work. That work was not something done by the apostles independent from God. Instead, the work done by the apostles was only done in full dependence on God. (The Practical and Organic Building Up of the Church, p. 93)

What is the central goal of prayer?...The central goal of prayer is for God to have a glorious church. The central subject of prayer is to prepare a glorious church for Christ, a church that will match Him. This is the revelation of the whole Bible and God's central goal, and we must pay special attention to it. This is also the Lord's desire. Before He was crucified, His prayer revealed this desire (John 17). At the same time, we can see the same desire in Paul's Epistles. This does not mean that we should pray less for other things; it merely shows us the central goal of all our prayers. Once we have this goal in us, we can raise other prayers to a higher level. If we see that the gospel not only brings men out of death and into life but also joins men in an unspeakably wonderful union with the glorious Christ, our prayer for the world will only increase; it will not decrease. (CWWN, vol. 38, p. 464)

Ever since His ascension the Lord has been ministering in the heavens. For this ministry to be worked out on the earth, however, requires a correspondence to it on our side. Nearly twenty centuries have gone by, but not much has been fulfilled on earth. Thus, as this age draws to a close, there is an urgent need for us to correspond to the Lord's ministry. During the time of the Acts, the disciples were moving on with the Lord in life. This was so in the case of Philip and the Ethiopian eunuch; Ananias and Saul; and Peter and Cornelius. All three were moves in life that corresponded to the Lord's ministry in the heavens. (The Heavenly Ministry of Christ, p. 33)

Further Reading: The Heavenly Ministry of Christ, chs. 1-2, 10; The Practical and Organic Building Up of the Church, ch. 9

#### « WEEK 4 — HYMN

#### Hymns, #132

#### 115

### 赞美主 – 祂的高举

8787 (英132)

降A大调

9/4

5 6 5 | 1 - - 3 - - 3 2 1 | 2 - - 5 - - 5 6 5 | - 看 哪, 耶 稣 天 上 坐 着! 我 主 2 - - 4 - - 4 3 2 | 3 - - 3 - - 3 2 3 | 5 - - 3 - - 3 2 1 | 基 督 登 宝座! 他 是那 人 神 所 1 - - 6 - - 2 1 6 | 5 - - 1 - - 3 - 2 | 1 - - - - - | | 高 举, 荣 耀,尊 贵 已 得 着。

- 二 祂曾穿上人的性情, 带着身体从死复活,
- 照神计划且死过, 仍然是人升天坐。
- 三 在祂里面神降为卑, 在祂里面人升为高,
- 神来地上同人处; 人到天上同神住。
- 四 祂是真神与人调和, 祂是真人与神联合,
- 神在人里被宣告; 人在神里得荣耀。
- 五 从那升天得荣耶稣, 耶稣身位和祂工作,
- 降下包罗万有灵; 全由这灵来证明。
- 六 和那升天得荣耶稣, 借着这位耶稣的灵,
- 今天教会能联合; 基督肢体能同活。
- 七 看哪,一人天上坐着! 这是救主耶稣基督,
- 万有之主在宝座! 荣耀,尊贵永得着!

Lo! in heaven Jesus sitting,
Christ the Lord is there enthroned;
As the man by God exalted,
With God's glory He is crowned.

2

1

He hath put on human nature, Died according to God's plan, Resurrected with a body, And ascended as a man.

3

God in Him on earth was humbled, God with man was domiciled; Man in Him in heav'n exalted, Man with God is reconciled.

4

God in man is testified;
He as man with God is blended,
Man in God is glorified.

He as God with man is mingled,

5

From the Glorified in heaven
The inclusive Spirit came;
All of Jesus' work and Person
Doth this Spirit here proclaim.

6

With the Glorified in heaven Is the Church identified; By the Spirit of this Jesus Are His members edified.

7

Lo! a man is now in heaven
As the Lord of all enthroned;
This is Jesus Christ our Savior,
With God's glory ever crowned!

#### 第四周 • 申言

| 申言稿:_ | <br> |      |  |
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# 二〇一四年感恩节特会

复活升天之基督的 异象与经历

第五篇

升天基督的 异象与经历(二)

基督作为神圣的大祭司, 为我们代求

读经: 来七16、24~25. 罗八34. 西三1~4

纲 目

周一

## 壹基督在祂的升天里,乃是神圣的大祭 司—来七24~25、16:

- 一基督的神性, 使祂构成为活的、满了生命的大祭司, 而能长远的继续祂的祭司职任—24节。
- 二基督构成为神圣的大祭司,乃是照着不能毁坏之生命—神圣、永远、非受造、经过死亡和阴间试验之复活生命—大能的元素;因着这不能毁坏的生命,神圣的祭司职分就带来生命,消除死亡—16节,约十一25,启一18。

# **2014 Thanksgiving Weekend Conference**

The Vision and Experience of Christ In His Resurrection and Ascension

**Message Five** 

The Vision and Experience of Christ in His Ascension (2)

**Christ as the Divine High Priest Interceding for Us** 

Scripture Reading: Heb. 7:16, 24-25; Rom. 8:34; Col. 3:1-4

### **Outline**

- I. In His ascension Christ is the divine High Priest—Heb. 7:24-25, 16:
- A. Christ's divinity constitutes Him a High Priest who is living, full of life, and able to continue His priesthood perpetually—v. 24.
- B. Christ has been constituted the divine High Priest according to the powerful element of an indestructible life—the divine, eternal, uncreated, resurrection life that has passed through death and Hades; because of this indestructible life, the divine priesthood is the presence of life and the absence of death—v. 16; John 11:25; Rev. 1:18.

三 我们若要经历并享受升天基督作神圣的大祭司,就必须经过基督地上职事的范围,而进入基督天上职事的奥秘范围;不仅如此,在我们的经历中,这位升天的基督同其神圣的祭司职任,也必须对我们是客观而主观的—来九12~15,八1,一3,十三21,罗八34、10,西三1,一27,林前十五45下,六17,诗歌三九八首。

### 周二

- 贰升天的基督作为神圣的大祭司,有不能 毁坏的生命,能拯救我们到底—来七 16、25:
- 一 拯救到底,就是拯救得全备,拯救得完整, 拯救得完全,拯救直到永远,拯救到极点; 因此,祂的救恩达到极致。
- 二 神圣的祭司职分乃是不能毁坏之生命的拯救大能; 神圣生命及其一切的丰富作我们的供应, 将我们带进基督的完全和得荣里; 蒙拯救到底, 就是被带到基督的完全里—五9, 七28。
- 三升天的基督能拯救我们到底,因为祂不仅活在诸天之上,也活在我们里面;祂活在诸天之上时,也将自己传输到我们里面— 西三1,一27,弗一20~22,三17。

#### 周三

- 四 基督在祂神圣的祭司职分里,拯救我们脱离死,以及死的结果、副产品—林前十五54~57:
- 1 罪造成了严重的后果一死;罪的结果乃是死一 罗五 12。

C. If we would experience and enjoy the ascended Christ as the divine High Priest, we need to pass through the realm of Christ's earthly ministry and enter into the mystical realm of Christ's heavenly ministry; furthermore, the ascended Christ with His divine priesthood must become subjectively objective to us in our experience—Heb. 9:12-15; 8:1; 1:3; 13:21; Rom. 8:34, 10; Col. 3:1; 1:27; 1 Cor. 15:45b; 6:17; Hymns, #536.

### Day 2

- II. As the divine High Priest with an indestructible life, the ascended Christ is able to save us to the uttermost—Heb. 7:16, 25:
  - A. To be saved to the uttermost is to be saved completely, entirely, perfectly, for all time and eternity, and to the end; hence, His salvation reaches to the uttermost.
  - B. The divine priesthood is the saving power of the indestructible life; the divine life with all its riches as our supply will bring us into Christ's perfection and glorification; to be saved to the uttermost is to be brought into Christ's perfection—5:9; 7:28.
  - C. The ascended Christ can save us to the uttermost because He is living not only in the heavens but also in us; while He is living in the heavens, He is transmitting Himself into us—Col. 3:1; 1:27; Eph. 1:20-22; 3:17.

- D. Christ in His divine priesthood saves us from death and the issues, the bi-products, of death—1 Cor. 15:54-57:
  - 1. Sin caused a tremendous result—death; the issue of sin is death—Rom. 5:12.

- 2 根据圣经对于死的广义领会,死包括了虚空、 败坏、叹气、叹息、毁坏等一八 20 ~ 23。
- 3 由于死所带来的结果,我们就需要由神圣的祭司职分而来的救恩。
- 4 升天的基督能救我们脱离死的副产品,并带我们进入祂的完全;这就是升天之基督神圣祭司职分的拯救,也就是拯救到底一来七 25。
- 五那些借着基督来到神面前的人,基督都能拯救到底;当我们借着基督,我们神圣的大祭司,进前来到神面前时,祂就在祂复活的大能里,并借着生命之灵的律,拯救我们—25节,四16,腓三10,罗八2。

#### 周四

- 叁升天的基督作为神圣的大祭司为我们 代求,我们需要回应祂的代求—来七 25,罗八34,西三1~4:
- 一神已指派基督照顾我们, 祂现今在为我们代求, 借此照顾我们:
- 1 基督为我们死, 祂已复活, 现今祂在升天里正 在为我们代求, 并照顾我们。
- 2 在罗马八章三十四节,基督为我们代求,使我们得荣耀(17、30),而在希伯来七章二十五节,基督为我们代求,使我们蒙拯救到底;蒙拯救到底等于得荣耀。
- 3 基督为我们代求,承担我们的案件;祂为我们 显在神前,为我们祷告,使我们可以蒙拯救, 并完全被带进神永远的定旨一约壹二1,来九

- 2. According to the broadest understanding in the Bible of death, death includes vanity, corruption, sighing, groaning, and decay—8:20-23.
- 3. Because of the issues of death, we need the salvation that comes through the divine priesthood.
- 4. The ascended Christ is able to save us from the by-products of death and bring us into His perfection; this is the saving of the divine priesthood of the ascended Christ, the saving to the uttermost—Heb. 7:25.
- E. Christ saves to the uttermost those who come forward to God through Him; when we come forward to God through Christ, our divine High Priest, He saves us in the power of His resurrection and by the law of the Spirit of life—v. 25; 4:16; Phil. 3:10; Rom. 8:2.

- III. As the divine High Priest, the ascended Christ is interceding for us, and we need to respond to His intercession—Heb. 7:25; Rom. 8:34; Col. 3:1-4:
- A. God has appointed Christ to take care of us, and He is now taking care of us by interceding for us:
  - 1. Christ died for us, He was resurrected, and today in His ascension He is interceding for us and caring for us.
  - 2. In Romans 8:34 Christ intercedes for us to be glorified (vv. 17, 30), and in Hebrews 7:25 Christ intercedes for us to be saved to the uttermost; being saved to the uttermost is the equivalent of glorification.
  - 3. Christ undertakes our case by interceding for us; He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose—1 John 2:1; Heb. 9:24; Eph. 1:11;

- 24, 弗一11, 三11, 提后一9。
- 4 我们神圣的大祭司,不住地为我们代求,祂知道我们何等容易跌倒,而且一跌倒就留在落下去的光景中;至终,祂的代求要胜过、征服、并拯救我们一罗五 10。

### 周五

- 二基督这神圣大祭司的代求, 需要我们的回应一来七25, 西四2, 徒十二1~5:
- 1 我们在地上需要成为祂在天上职事之代求的反映,祷告代求之基督的祷告一罗八 26 ~ 27、34。
- 2 我们与基督同活的目的,就是要在祂为众召会的代求里与祂是一一西三1~4:
- a 寻求在上面的事,意思就是我们与基督天上的 职事相呼应—1 节。
- b 当我们寻求在上面的事,我们就回应基督在天 上的职事,并反映这职事。
- c 借着我们的祷告,元首基督就得着一条路,借着他的身体,施行他的经纶—— 18,二 19,三  $1 \sim 2$ 。

### 周六

- d 当基督在代求时,我们作为基督的身体,就在 地上作工,回应基督的代求,并反映祂所作 的一来二17,四14,七26,八1~2,后五6。
- 3 天上的基督和地上的我们之间,有一种神圣的 传输,就是属天的电流一弗一 22:

- 3:11; 2 Tim. 1:9.
- 4. Our divine High Priest intercedes for us constantly, knowing how easy it is for us to fall and, once we have fallen, to remain in our fallen state; eventually, His intercession will overcome, subdue, and save us—Rom. 5:10.

### Day 5

- B. The intercession of Christ as the divine High Priest requires our response—Heb. 7:25; Col. 4:2; Acts 12:1-5:
  - 1. We need to become on earth the reflection of Christ's intercession in His heavenly ministry, praying the prayers of the interceding Christ—Rom. 8:26-27, 34.
  - 2. The purpose of our living with Christ is to be one with Him in His intercession for the churches—Col. 3:1-4:
  - a. To seek the things which are above means that we correspond to Christ's heavenly ministry—v. 1.
  - b. When we seek the things which are above, we respond to Christ's heavenly ministry and reflect it.
  - c. Through our prayer, Christ, the Head, is given a way to carry out His economy through His Body—1:18; 2:19; 3:1-2.

- d. As Christ is interceding, we, the Body, are working on earth, responding to His intercession and reflecting what He is doing—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6.
- 3. Between Christ in heaven and us on earth, there is a divine transmission, a heavenly current—Eph. 1:22:

- a 我们越接受这种传输,就越回应升天基督这神圣大祭司的代求一来七25。
- b 我们若不断接受神圣的传输,经历升天基督与 我们之间的来往,我们就会回应基督的代求, 主也会有路在地上行动,以完成神永远的定 旨一弗一11,三11,罗八28。
- 4 如果我们寻求在上面的事,并与基督同有一个 生命和一个生活,我们就要完全被主的事业所 占有一两三 1 ~ 4、17:
- a 我们的心要与祂一同在天上;祂在天上一直为 众召会代求,供应众圣徒,并执行神的行政。
- b 我们该渴望在主天上的职事里与祂是一,并有 一颗心与主的心是一;我们也该渴望在升天基 督的代求里与祂是一。

- a. The more we receive this transmission, the more we will respond to the intercession of the ascended Christ as the divine High Priest—Heb. 7:25.
- b. If we continuously receive the divine transmission, experiencing the transaction between the ascended Christ and us, we will respond to Christ's interceding, and the Lord will have a way to move on earth for the fulfillment of God's eternal purpose—Eph. 1:11; 3:11; Rom. 8:28.
- 4. If we seek the things which are above and have one life and one living with Christ, we will be wholly occupied with the Lord's enterprise—Col. 3:1-4, 17:
- a. Our heart will be with Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God's government.
- b. We should aspire to be one with the Lord in His heavenly ministry and to have a heart that is one with His heart, and we should long to be one with the ascended Christ in His intercession.

# 第五周 • 周一

## 晨兴喂养

来七16"祂成了祭司,不是照着属肉之诚命的律法,乃是照着不能毁坏之生命的大能。"

26"像这样圣而无邪恶、无玷污、与罪人分别,并且高过诸天的大祭司,原是与我们合宜的。"

基督升天时, "经过了诸天。" (来四14) 现今祂不仅在天上(九24), 并且"高过诸天"(七26), "远超诸天之上。"(弗四10) 我们没有人的难处比诸天更高,因为我们的大祭司高过诸天, 所以祂能救拔我们, 且能拯救我们到底(来七25)(新约总论第十三册,七〇页)。

## 信息选读

基督的祭司职分是神圣的。祂是神圣的,乃是一件构成成分的事,祂具有将祂构成我们大祭司的必要、基本的元素。基督的神性使祂成为一位活着且满了生命的大祭司,叫祂能永久继续祂的祭司职任。基督是神圣的大祭司,在祂没有死亡,因为祂已胜过、征服并吞灭了死亡。祂在那里,哪里就有生命。基督经过了成为肉体、人性生活、钉死并复活之后,就充分得着装备,够资格作我们的大祭司。这位大祭司里面不仅没有罪,也绝对没有死亡。

基督成为大祭司,不是照着律法的字句,乃是照着不能毁坏之生命的大能(来七16)。所以,作为我们的大祭司,基督用祂不能毁坏的生命照顾我们。在祂不能毁坏、永远的生命里,我们有分于并享受祂作我们的大祭司(新约总论第三册,八五页)。

这生命是一切都不能毁坏,都不能消除的。这是无穷的生命,是永远、神圣、非受造的生命,也是经过死亡和阴间之

# **WEEK 5 — DAY 1 >>**

# **Morning Nourishment**

Heb. 7:16 Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.

26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens.

In His ascension, Christ "has passed through the heavens" (Heb. 4:14). Now He is not only in heaven (9:24) but also "higher than the heavens," "far above all the heavens" (7:26, Eph. 4:10). None of our troubles is higher than the heavens. Because our High Priest is higher than the heavens, He is able to rescue us and save us to the uttermost (Heb. 7:25). (The Conclusion of the New Testament, p. 3752)

# **Today's Reading**

Christ's priesthood is divine. For Him to be divine is a matter of constituent, a matter of His having the necessary, basic element that constitutes Him our High Priest. Christ's divinity constitutes Him a High Priest who is living and full of life so that He may be able to continue His priesthood perpetually. With Christ as the divine High Priest there is no death, for He has conquered, subdued, and swallowed death. Wherever He is, there is life. Having passed through incarnation, human living, crucifixion, and resurrection, Christ is fully equipped and qualified to be our High Priest. In this High Priest there is not only no sin but absolutely no death.

Christ has not been constituted the High Priest according to the law of letters but according to the power of an indestructible life (Heb. 7:16). Therefore, as our High Priest Christ takes care of us with His indestructible life. In His indestructible, eternal life we participate and enjoy Him as our High Priest.

Nothing can dissolve this life. It is an endless life, being the eternal, divine, uncreated, resurrection life that has passed through the test of death and

试验的复活生命(徒二24,启一18)。今天基督就是借着这样的生命供职作我们的大祭司。因此,祂能拯救我们到底(来七25)。我们的大祭司基督,是神自己永活的儿子。祂满有能力。一面,祂在天上;另一面,祂也在我们的灵里。在这两端之间,就是在天和我们的灵之间,有天梯上往来的交通,因为祂的祭司职分不断地从宝座流到我们灵里。并且所流通的不是知识,乃是不能毁坏之生命的大能。

我们的大祭司基督,不仅没有世界,没有罪,更绝对没有死亡。死亡已经被祂神圣的生命完全吞灭了。基督是长远活着的(启一18),死亡不能拦阻祂长久作大祭司。

由于死所带来的结果, 我们就需要神圣的祭司职分, 好带来生命, 并除去死亡(新约总论第十三册, 八〇、 一〇二页)。

我们需要经过基督地上职事物质的范围,进入更高的范围,就是基督天上职事奥秘的范围。…基督在祂天上职事奥秘的范围里,乃是赐生命的灵。祂在复活里成为赐生命的灵;从祂的复活起,一直到永远,祂都是赐生命的灵。

我们必须一直受提醒,基督完成神生机的拯救,不是凭着祂是在肉体里的基督,乃是凭着祂是赐生命的灵。…我们也必须记住,神生机拯救的一切项目,乃是在法理和客观一面由基督在地上的职事完成的。基督地上的职事和祂天上的职事有极大的差别。今天我们不是借着权力。本人是一个人,我们乃是借着那是赐生命之灵的基督天上的职事,而在生机、主观一面蒙拯救。我们要经历这生机的拯救,就必须进入基督天上职事奥秘的范围里(神圣奥秘的范围,二三至二四、三〇页)。

参读:新约总论,第五十六篇;神圣奥秘的范围,第 二章。 Hades (Acts 2:24; Rev. 1:18). It is by such a life that Christ ministers today as our High Priest. Hence, He is able to save us to the uttermost (Heb. 7:25). Christ as our High Priest is the living Son of God Himself. As the powerful One, Christ is simultaneously both in heaven and in our spirit. Between these two ends, heaven and our spirit, there is the traffic on the heavenly ladder because His priesthood is continually flowing from the throne into our spirit. It does not flow with knowledge but with the power of an indestructible life.

In Christ, our High Priest, not only is there no worldliness or sin, but there is absolutely no death. Death has been completely swallowed up by His divine life. Christ lives forever (Rev. 1:18). Death cannot prevent Him from continuing as the High Priest.

Because of the issues of death, we need the divine priesthood, which is the presence of life and the absence of death. (The Conclusion of the New Testament, pp. 606-607, 3760-3761, 3779)

We need to pass through the physical realm of Christ's earthly ministry and enter into something higher—the mystical realm of Christ's heavenly ministry....In the mystical realm of His heavenly ministry, Christ is the life-giving Spirit from His resurrection, in which He became the life-giving Spirit, through eternity.

We must be reminded all the time that Christ accomplishes God's organic salvation not by Himself as the Christ in the flesh but by Himself as the life-giving Spirit....We also have to remember that all the items of God's organic salvation are carried out not by Christ's earthly ministry judicially and objectively but by His heavenly ministry organically and subjectively. There is a great difference between Christ's earthly ministry and His heavenly ministry. Today we are not being saved judicially and objectively by the earthly ministry of Christ in the flesh. We are being saved organically and subjectively through the heavenly ministry of the Christ who is the life-giving Spirit. To experience this organic salvation, we all need to enter into the mystical realm of Christ's heavenly ministry. (The Divine and Mystical Realm, pp. 27, 31-32)

Further Reading: The Conclusion of the New Testament, msg. 56; The Divine and Mystical Realm, ch. 2

# 第五周 • 周二

## 晨兴喂养

来七24~25"但耶稣既是永远长存的, 祂就有 不能更换的祭司职分。所以, 那借着祂来到神 面前的人, 祂都能拯救到底; 因为祂是长远活 着, 为他们代求。"

基督对我们是客观的么?是的,就着事实说, 祂是客 观的。但就着经历说, 祂对我们是客观而主观的。就着 事实说, 祂是客观的, 因为祂在天上。但是我们不必到 天上才能经历祂。我们今天在地上,就能在灵里经历这 位天上的基督。基督是客观的, 但我们对祂的经历却是 主观的: 我们能主观地经历这位客观的基督。客观的基 督怎能传输到我们主观的经历里? 乃是借着把我们联于 天, 又把天带给我们的天梯。在遥远的发电厂里客观的 电, 怎能成为我们家里主观而可应用的电? 乃是借着电 线,把发电厂里的电流传送到我们家里。就着事实说, 电在发电厂是客观的, 但就着应用说, 电是主观地在我 们家中。照样, 我们也能主观地经历客观的基督。我们 在地上, 就能经历这位在天上的基督。这是何等的奇 妙。一天过一天, 我经历这位在天上的基督。祂虽然是 客观的, 但在我的经历中却是主观的(希伯来书生命读 经,四三一页)。

# 信息选读

希伯来七章二十五节告诉我们: "那借着祂来到神面前的人, 祂都能拯救到底; 因为祂是长远活着, 为他们代求。"这里"拯救到底"一辞, 意即"拯救得全备, 拯救得完整, 拯救得完全, 拯救到极点, 拯救直到永远"。这指明基督作我们的大祭司, 能拯救我们到最完满的程度, 就是能在各种处境和光景中拯救我们。

# **WEEK 5 — DAY 2** >>

# **Morning Nourishment**

Heb. 7:24-25 But He, because He abides forever, has His priesthood unalterable. Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Is Christ objective to us? Yes, He is, in fact, objective. Nevertheless, in experience, He is subjectively objective to us. In fact, He is objective because He is there in heaven. But we do not need to go to heaven in order to experience Him. While we are on earth today, we may experience in our spirit the Christ who is in heaven. Christ is objective, but our experience of Christ is subjective. We have the subjective experience of the objective Christ. How can the objective Christ be transmitted into our subjective experience? By the heavenly ladder that joins us to heaven and brings heaven to us. How can the objective electricity far away in the power plant become the subjective application of electricity in our homes? By the wires that carry the current of electricity from the power plant to our homes. In fact, the electricity is objectively in the power plant, but in application, it is subjectively present in our homes. In like manner, we can subjectively experience the objective Christ. While we are on earth, we can experience the Christ who is in heaven. This is wonderful. Day by day, I experience the very Christ who is in heaven. Though He is objective, in my experience He is subjective. (Life-study of Hebrews, pp. 358-359)

# **Today's Reading**

Hebrews 7:25 tells us that Christ "is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them." Here the expression to the uttermost means "completely, entirely, perfectly, to the end, and for eternity." This indicates that Christ as our High Priest is able to save to the fullest extent, that is, to save in every kind of situation and condition.

二十五节告诉我们,基督能拯救到底,因为祂是长远活着,永不改变的,在程度上、时间上和空间上,都能拯救我们到底。因此,祂的拯救能达到极点。

基督作我们的先锋,已经进入那个全然的完全,我们也要被带到那里[参28注1]。我们要蒙拯救到底。蒙拯救到底,就是被带进基督全然的完全,那里没有虚空、败坏、辖制、叹息、毁坏或叹气。这样的拯救我们,乃是基督神圣祭司职分的职事。

基督的君尊祭司职分,乃是为着供应;他的神圣祭司职分,乃是为着拯救。祂能拯救我们到底,因为祂不犯毁无着的,也是那不能毁坏的生命,任何事物都不能毁坏他。我们虽然有心来拯救众人,但我们很容易被毁坏坏。我们虽然有心来拯救众人,但我们很容易被毁坏坏。甚至却能拯救我们到底,因为祂的祭司职分后,我们有神圣的祭司职分在照顾我们。这本人祭司的工作,主要的是拯救我们到底。神圣的祭司职分及是不能毁坏之生命的拯救大能。神圣大祭司的工作,主要的是拯救我们到底。神圣的祭司职分及是不能毁坏的生命所构成,因此能拯救我们到底,救我们脱离死亡的一切副产品,将我们带进基督的完全。

基督永远的救恩不仅是客观的救赎,在消极方面解决罪的问题,也是主观的救恩,在积极方面把我们救到祂的完全和得荣里。这永远的救恩,不仅不受时间空间的限制,更包含了一切神圣的元素和性质。

基督能拯救我们到底,因为祂不仅活在诸天之上,祂也活在我们里面。当祂活在诸天之上,祂也将自己传输到我们里面。祂活在诸天之上为我们代求,照料我们的案件,但这实际乃是借着祂的灵传输到我们灵里。我们必须学习观看这属天的异象,并且享受我们的大祭司(新约总论第十三册,九九至一〇〇、一〇三至一〇四、八四、一〇〇页)。

参读:希伯来书生命读经,第三十二篇;新约总论, 第三百七十二至三百七十三篇。 Verse 25 tells us that Christ is able to save to the uttermost. Because He lives forever without any change, Christ is able to save us to the uttermost in extent, in time, and in space. Hence, His salvation reaches to the uttermost.

As our Forerunner, Christ has already entered into that complete perfection, and we also will be brought there [cf. v. 28, footnote 1]. We will be saved to the uttermost. To be saved to the uttermost is to be brought into Christ's complete perfection where there is no vanity, corruption, bondage, groaning, decay, or sighing. To save us in this way is the ministry of the divine priesthood.

Christ's kingly priesthood is for ministry, and His divine priesthood is for saving. He is able to save to the uttermost because He not only is living but also is the indestructible life. Nothing can destroy Him. Although we may have the heart to save others, we can easily be destroyed and terminated. But Christ can save us to the uttermost because His priesthood is composed of an indestructible life. Regardless of our situation or the condition in which we may find ourselves, we have the divine priesthood to take care of us. This divine priesthood is the saving power of the indestructible life. The work of the divine High Priest is mainly to save us to the uttermost. The divine priesthood is constituted with the indestructible life; thus, it is able to save us to the uttermost from all the by-products of death into Christ's perfection.

Christ's eternal salvation is not merely an objective redemption to solve our problem of sin on the negative side but also a subjective salvation to save us into His perfection and glorification on the positive side. Such an eternal salvation is not limited by time and space but is all-embracing with the divine element and nature.

Christ can save us to the uttermost because He is living not only in the heavens but also within us. While He is living in the heavens, He is transmitting Himself into us. He is living in the heavens to intercede for us and take care of our case, but the reality of this is transmitted into our spirit by His Spirit. We must learn to see this heavenly vision and enjoy our High Priest. (The Conclusion of the New Testament, pp. 3777-3778, 3781, 3764, 3778)

Further Reading: Life-study of Hebrews, msg. 32; The Conclusion of the New Testament, msgs. 372-373

# 第五周 • 周三

## 晨兴喂养

同祂受苦的交通,模成祂的死。"

来四16"所以我们只管坦然无惧地来到施恩的宝 座前, 为要受怜悯, 得恩典, 作应时的帮助。"

我们…会在施恩的宝座前受怜悯, 得恩典, 作应时的 帮助: 我们会蒙拯救到底。这是我们这位神圣大祭司的 工作。

因着祂有这种的祭司职分, 所以祂能拯救我们到底。 如果我们没有蒙拯救到底,这意思不是祂不能拯救;反 之, 这意思是说, 我们不愿意蒙拯救。我们没有借口。 如果我们愿意蒙拯救, 祂必拯救我们到底(新约总论第 十三册,一〇〇页)。

## 信息选读

根据圣经,祭司职分有三面的讲究,就是亚伦祭司职 分这一面, 君尊祭司职分这一面, 和神圣祭司职分这一 面。亚伦这一面的祭司职分, 乃是为我们的罪, 献祭给 神。因此, 亚伦的祭司职分, 主要与赎罪祭有关。君尊 这一面的祭司职分, 乃是为着要将经过过程的神供应给 我们, 作我们生命的供应。神圣的祭司职分这面, 乃是 为着拯救我们到底。…献祭,解决了罪的问题;供应, 将经过过程的神分赐给我们,作我们每日的供应:拯救, 乃是救我们到底。这神圣的祭司职分,特别要救我们脱 离死和一切属死的环境。

罪虽然过去了,却造成了严重的后果,就是死。〔罗 五12。〕…我们对于死的领会,不该照着我们人狭窄 的观点。根据圣经对于死的广义领会, 死包括了虚空、

# **WEEK 5 — DAY 3** >>

# **Morning Nourishment**

腓三 10 "使我认识基督、并祂复活的大能、以及 Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

> Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

> We will receive mercy and find grace at the throne of grace for timely help. We will be delivered and saved to the uttermost. This is the work of our divine High Priest.

> Because He has this kind of priesthood, He is able to save us to the uttermost. If we are not saved to the uttermost, it does not mean that He is not able to save. Rather, it means that we were not willing to be saved. We have no excuse. If we are willing to be saved, surely He will save us to the uttermost. (The Conclusion of the New Testament, p. 3778)

# **Today's Reading**

According to the Scriptures, there are three aspects of the priesthood: the aspect of the Aaronic priesthood, the aspect of the kingly priesthood, and the aspect of the divine priesthood. The Aaronic aspect of the priesthood is for offering sacrifices to God for our sins. Hence, the Aaronic priesthood is mainly concerned with the sin offering. The kingly aspect of the priesthood is for ministering the processed God to us as our life supply. The aspect of the divine priesthood is for saving us to the uttermost....Offering solves the problem of sin, ministering imparts the processed God to us as our daily supply, and saving rescues us to the uttermost. The saving of the divine priesthood rescues us especially from death and all the environment of death.

Although sin is over, it caused a tremendous result—death [Rom. 5:12]....We should not understand death according to the narrow view of our human concept. According to the broadest understanding of death in

败坏、叹气、叹息和毁坏。一切的事物都在毁坏。我们可能身体健壮,但过不久就开始渐渐毁坏。…在罗马五章,我们看见罪和死;在八章,我们有虚空、败坏、辖制、叹息和毁坏。整个宇宙都受到死的污染,这些都是亚当这旧造的头,把罪带进来所造成的结果。…二十二节说,整个受造之物都在叹息。每个人深处都在叹息。人为着想要逃避这种叹息,就去有分于属世的娱乐。他们沉溺于这些娱乐,却发现里面的叹息还在那里。这样的叹息,是死所带来的一个结果。

别人进到我们的家,应当感觉满了赞美、实际、建造和长大,而不是叹息、虚空、败坏和毁坏。拯救我们到底的意思,就是拯救我们脱离死所带来的这些结果。不只是救主在拯救,更是神圣的祭司职分在拯救。

神的儿子成为肉体,在地上生活,经过死而复活,已经全然得了成全,直到永远。…在基督这位得了成全的神儿子,这位已经复活并被高举者的里面,是没有叹息的。在祂里面没有虚空、辖制、败坏或毁坏,祂已经完全脱离这一切了。

蒙拯救而不记得别人的过错,才是蒙拯救到底。我们可能赦免别人,但仍然记得他们的过错。当神宽恕我们时,祂就不再记念(来八12)。因此赦免就是忘记。我们的赦免若不等于忘记,我们就没有蒙拯救到底。我们若是真的赦免了一个人,我们也就应当忘记那件得罪我们的事。我们必须在赦免别人的事上,并从我们一切日常的难处中蒙拯救到底。当我们借着基督,我们的大祭司,进前来到神面前时,祂就在祂复活的大能里(腓三10),并借着生命之灵的律(罗八2),拯救我们(新约总论第十三册,一〇〇至一〇二、一〇五页)。

参读:新约总论,第三百七十五篇;路加福音生命读 经,第七十八至七十九篇。 the Bible, death includes vanity, corruption, sighing, groaning, and decay. Everything is decaying. We may have a strong body, but before too long it begins to decay....In Romans 5 we have sin and death; in Romans 8 we have vanity, corruption, bondage, groaning, and decay. The whole universe has been polluted by death, which is the result of the sin that came in through Adam, the head of the old creation....Romans 8:22 says that the whole creation is groaning. Every person is groaning deep within. Since people want to escape from this groaning, they partake of worldly entertainments. Even after indulging in these entertainments, they find that the inward groaning is still there. This groaning is one of the issues of death.

When others come to our home, there should be praising, reality, building up, and growth, not groaning, vanity, corruption, and decay. To be saved from these issues of death is what it means to be saved to the uttermost. This is more than the saving of the Savior—it is the saving of the divine priesthood.

The Son of God was incarnated, lived on earth, passed through death, was resurrected, and has been fully perfected forever....In Christ, the perfected Son of God, the One who has been resurrected and uplifted, there is no groaning. Within Him there is no vanity, bondage, corruption, or decay. He is absolutely free from these things.

To be saved from remembering others' mistakes is to be saved to the uttermost. We may forgive others and yet still remember their mistakes. When God forgives us, He forgets (Heb. 8:12); hence, to forgive is to forget. If our forgiving does not equal forgetting, we are not saved to the uttermost. If we have truly forgiven someone, we should also forget the offense. We need to be saved to the uttermost in our forgiving of others and from all our daily troubles. When we come forward to God through Christ, our High Priest, He saves us in the power of His resurrection (Phil. 3:10) and by the law of the Spirit of life (Rom. 8:2). (The Conclusion of the New Testament, pp. 3778-3779, 3782)

Further Reading: The Conclusion of the New Testament, msg. 375; Lifestudy of Luke, msgs. 78-79

# 第五周 • 周四

### 晨兴喂养

罗八34"谁能定我们的罪?有基督耶稣已经死了,而且已经复活了,现今在神的右边,还为我们代求。"

来九24"因为基督并不是进入人手所造的圣所, 那不过是真圣所的复本,乃是进入了天的本身,如今为我们显在神面前。"

基督并非无事可作,他一直在代求、供应并执行神的行政。我们在地上该回应基督在天上的活动。虽然基督在地上的职事里,为我们的得救完全成就了救赎,但他还没有完成祂身体的建造。为着基督身体的建造,就需要祂在天上的职事。基督的愿望,不仅是要得着一大群得救的人;他乃是要得救的人同被建造成为祂的身体。基督巴望得着一个身体,一个建造,一个新妇。基督的身体要得着建造,祂就必须执行祂在天上职事的工作(歌罗西书生命读经,六八二至六八三页)。

# 信息选读

希伯来七章二十五节指明基督能拯救我们到底,因为 祂是长远活着,为我们代求。基督作我们的大祭司,为 我们代求,承担我们的案件。祂为我们显在神前,为我 们祷告,使我们可以蒙拯救,并完全被带进神永远的定 旨。祂不断地为我们代求,因祂知道我们何等容易跌 倒,而且一跌倒就留在落下去的光景中。祂的代求实在 拯救我们。神已指派基督照顾我们,祂现今在为我们代求,借此照顾我们。祂为我们代求,并要拯救我们到底。

二十六节说,"像这样圣而无邪恶、无玷污、与罪人分别,并且高过诸天的大祭司,原是与我们合宜的。"基督

# **WEEK 5 — DAY 4 >>**

# **Morning Nourishment**

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Heb. 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us.

Christ is not idle. He is interceding, ministering, and executing God's administration. We on earth should respond to Christ's activities in heaven. Although Christ in His earthly ministry fully accomplished redemption for our salvation, He has not yet completed the building up of His Body. For the building up of the Body, His ministry in heaven is necessary. It is not the desire of Christ simply to have a large group of saved people; He wants the saved ones to be built up together as His Body. Christ desires a Body, a building, a bride. In order to have the Body built up, Christ must carry on the work of His heavenly ministry. (Life-study of Colossians, p. 549)

# **Today's Reading**

Hebrews 7:25 indicates that Christ is able to save us to the uttermost because He is always living to intercede for us. As our High Priest, Christ undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose. He intercedes for us constantly, knowing how easy it is for us to fall and, once we have fallen, to remain in our fallen state. Truly we are saved by His intercession. God has appointed Christ to take care of us, and He is now caring for us by interceding for us. He is interceding for us, and He will save us to the uttermost.

Hebrews 7:26 says, "Such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens."

是圣别、无邪恶、无玷污、与罪人分别的, 祂是完全的一位, 祂的确是与我们合宜的。此外, 祂升天时, 经过了诸天。祂现今不仅在天上, 并且高过诸天, 远超诸天之上(弗四10)。因为我们的大祭司高过诸天, 祂就能救我们, 并且拯救我们到底(新约总论第三册, 八五至八六页)。

在圣经中,只有希伯来七章二十五节和罗马八章 三十四节这两节告诉我们,基督为我们代求;这两节圣 经彼此相对应。在罗马八章,基督不是为可怜的罪人代 求,使他们得称为义;基督乃是为信徒代求,使信徒得 荣耀。这与希伯来七章二十五节的代求相对应,因为这 里说,基督为我们代求,使我们能蒙拯救到底。蒙拯救 到底等于得荣耀。…得荣耀就是我们全人被基督神圣的 祭司职分所浸透。当我们全人被祂神圣的祭司职分所浸 透、所充满时,那就是我们的得荣耀,也就是神救恩的 最后一步。那时,我们要享受完满的儿子名分,终极完 成于身体的得赎(罗八23)。

基督能拯救我们,是因为祂为我们代求(来七25下)。…祂为我们显在神前,为我们祷告,使我们可以蒙拯救,并完全被带进神永远的定旨。我们只要简单地安息在其中,信靠并享受祂的代求。你该确信,这位神圣的大祭司正在不住地为你代求。我们多次因着祂的代求,蒙了拯救。我们有一位永久、不变、永远的代求者。…祂的代求迟早要胜过、征服并拯救我们。借着祂的代求,我们每一个人都会完全被征服,完全蒙拯救。…我们可能忘记我们曾呼求祂的名,祂却永不忘记。祂现今正在为我们代求,并且要拯救我们到底。

我们需要不断来到神面前。早晨,晚上,白昼,黑夜,我们都要来到祂面前,对祂说,"我向你敞开,你是丰富的,我需要你。我要一直向你敞开。"(新约总论第十三册,一三〇、一〇五至一〇六页)

参读:基督天上的职事,第七章;新约总论,第 三百七十七篇。 As the One who is holy, guileless, undefiled, and separated from sinners, Christ is the perfect One, and He surely befits us. Moreover, in His ascension He has passed through the heavens. Now He is not only in heaven but is also higher than the heavens, far above all the heavens (Eph. 4:10). Because our High Priest is higher than the heavens, He is able to rescue us and save us to the uttermost.

Only two verses in the Bible, Hebrews 7:25 and Romans 8:34, tell us that Christ is interceding for us, and these two verses correspond to each other. According to Romans 8, Christ is interceding not merely for poor sinners to be justified but for the believers to be glorified. This corresponds to the interceding in Hebrews 7:25, where we are told that Christ intercedes for us that we may be saved to the uttermost. Being saved to the uttermost is the equivalent of glorification....To be glorified is to have our being completely saturated with Christ's divine priesthood. When our whole being has been saturated and permeated with His divine priesthood, that will be our glorification, the last step of God's salvation. At that time we will enjoy full sonship, which will be consummated by the redemption of our body (Rom. 8:23).

Christ is able to save us because He intercedes for us (Heb. 7:25b)....He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose. We need to simply rest in His intercession, trust in it, and enjoy it. Be assured that our divine High Priest is continually interceding for us. Many times we have been saved by His intercession. We have a perpetual, constant, and eternal Intercessor. Sooner or later His intercession will overcome, subdue, and save us. We all will be completely subdued and saved by His intercession....Although we may forget that we have called upon His name, He will never forget it. He is interceding for us, and He will save us to the uttermost.

We need to keep coming forward to God. Morning and evening, day and night, we should come forward to Him, saying to Him, "I am open to You. You are rich. I need You. I want to stay open to You all the time." (The Conclusion of the New Testament, pp. 607, 3803, 3782)

Further Reading: The Heavenly Ministry of Christ, ch. 7; The Conclusion of the New Testament, msg. 377

# 第五周 · 周五

## 晨兴喂养

西三1~3"所以你们若与基督一同复活,就当寻求 在上面的事,那里有基督坐在神的右边。你们要思 念在上面的事,不要思念在地上的事。因为你们已 经死了,你们的生命与基督一同藏在神里面。"

历世纪以来,基督一直想要得着一班人,来回应祂在 天上的职事,却没有完全成功。靠着主的怜悯和恩典, 今天在地上有一班在主恢复里的人,回应基督天上的职 事。愿我们就是那班告诉主说,我们乃是在这职事里与 祂是一的人。我们必须日夜回应超乎万有之上的基督。 当我回应主说,"阿们,主,"我里面深处就确信,基 督正在代求并尽职,要把祂的丰富传输到我里面,并以 神的元素灌注到我里面。因着这种传输和注入,我就被 充满并且被挑旺,好为着主的权益(歌罗西书生命读 经,六七九页)。

## 信息选读

我确信在地方召会中,许多圣徒正在经历基督丰富的灌注。因着我们有这样的灌注,我们就不需要伦理、文化或宗教,我们只需要在基督天上的职事里更多与祂是一。为着祂的代求,为着祂的职事,并为着天地间的交通,赞美祂!

我们要牢记一个事实,基督在天上非常地忙碌。想想看祂照顾全世界多少个地方召会。基督在天上的职事,全是为着建造身体并形成新妇这个目标。然而,基督在天上的职事需要我们的回应,我们在地上要成为祂天上职事的反应。

我们都必须顾到主的权益。祂在天上祷告的时候,我们就在地上以祷告回应。这样,我们就经历到基督与我

# **WEEK 5 — DAY 5 >>**

# **Morning Nourishment**

Col. 3:1-3 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth. For you died, and your life is hidden with Christ in God.

For centuries, Christ has tried without adequate success to get a people to respond to His ministry in the heavens. By His mercy and grace, there is on earth today a group of people in the Lord's recovery responding to Christ's heavenly ministry. Let us be those who tell the Lord that we are one with Him in this ministry. Day and night, we need to respond to the Christ who is above all. When I respond to the Lord, saying, "Amen, Lord," I have the conviction deep within that Christ is interceding and ministering, that He is transmitting His riches into me and infusing me with the element of God. Because of this transmission and infusion, I am filled and stirred for the Lord's interests. (Life-study of Colossians, pp. 546-547)

# **Today's Reading**

I have the full assurance that many of the saints in the local churches are experiencing the transfusion of the riches of Christ. Because we have such a transfusion, we do not need ethics, culture, or religion. We simply need more and more oneness with Christ in His heavenly ministry. Praise Him for His intercession, for His ministry, and for the traffic between heaven and earth!

We need to be impressed with the fact that the Christ who is in heaven is very busy. Consider how many local churches He takes care of throughout the world. Christ's ministry in heaven is all for the goal of building up the Body and forming His bride. However, Christ's ministry in heaven requires our response. We need to become on earth the very reflection of that heavenly ministry.

We all need to care for the Lord's interests. While He is praying in heaven, we respond in prayer on earth. Thus, we experience the transmission

们之间的传输,这种传输使我们满了欢喜快乐。基督在 诸天之上作工,我们在地上作工。这样,我们就不仅享 受基督作我们所需的实际,也接受祂作我们的生命,并 与祂同有一个生活。

我们与基督同活不是没有目标的;这样的同活有确定的目的。这目的就是在基督为众召会的代求里,在祂将属天生命的供应服事给圣徒的职事上,并在祂执行神行政的事上,与祂是一。

我们在经历中没有与天上的基督断绝,反而不断接受神圣的传输。我们应当日夜让天上的供应注入,并经历在天上的基督与我们之间的来往。我们应当对基督的代求、供应以及执行神的经纶一直有所回应。寻求在上面的事,意思就是我们与基督天上的职事相呼应。

我们寻求在上面的事,就是回应并反应主在天上的职事。我们的经历证实这事。如果我们在祷告中愿意忘掉 微不足道的事,并顾到在上面的事,我们就会感觉到我们与天上基督之间的交通,我们会感觉到祂与我们之间往返的水流。借着这样的祷告,神圣的丰富就灌注到我们里面。这使我们能与别人是一,并且与每一个人有正确的关系。

我们在祷告的时间里思念在上面的事,就成为基督在诸天之上职事的返照。借着我们的祷告,元首基督就得着一条路,借着祂的身体来施行祂的行政。我们祷告的时候,就是属天的大使,在地上延展神的国度。但我们闲谈的时候,就完全不是属天的大使了。唯有祷告的时候,我们才能实际地成为属天国度在地上的大使(歌罗西书生命读经,六八〇、六六四、六八三、六八〇、七二二页)。

参读: 歌罗西书生命读经, 第六十篇; 基督天上的职事, 第九章。

between Christ and us, a transmission that will make us happy and full of joy. Christ works in the heavens, and we work on earth. In this way, we not only enjoy Christ as the reality of our necessities, but we also take Him as our life and have one living with Him.

Our living with Christ is not aimless; it has a definite purpose. This purpose is to be one with Christ in His intercession for the churches, in His ministry of the heavenly life supply to the saints, and in His administration of God's government.

Instead of being cut off from the heavenly Christ, in our experience we need to continually receive the divine transmission. Day and night, we should be infused with a supply from heaven, and experience the transaction between the heavenly Christ and us. We should continually respond to Christ's interceding, ministering, and executing of God's administration. To seek the things above means that we correspond to Christ's heavenly ministry.

When we seek the things above, we respond to the Lord's heavenly ministry and reflect it. Our experience testifies of this. If in our prayer we are willing to forget insignificant matters and care for the things above, we shall become conscious of the traffic between us and Christ in heaven. We shall sense a current flowing back and forth between Him and us. By means of this kind of prayer, the divine riches are transfused into us. This enables us to be one with others and to be right with everyone.

When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom. However, when we are gossiping, we are not a heavenly ambassador at all. Only when we pray do we become an ambassador of the heavenly kingdom on earth in a practical way. (Life-study of Colossians, pp. 547, 535, 550, 547, 581)

Further Reading: Life-study of Colossians, msg. 60; The Heavenly Ministry of Christ, ch. 9

# 第五周 • 周六

## 晨兴喂养

弗一22"将万有服在祂的脚下,并使祂向着召会 作万有的头。"

三11"这是照着祂在我们的主基督耶稣里,所立的永远定旨。"

保罗劝戒歌罗西的信徒要寻求在上面的事,因为他们已经受打岔,转向地上的事,就如犹太教、智慧被被主义等世上的蒙学。只要他们被亲说、禁欲主义等世上的蒙学。这就是为什么保罗嘱咐他们要忘掉犹太教、希腊哲学、智慧派忠。这个事。在上面的事不包括任何宗教、哲学或文化政治的事。在上面的事不包括任何宗教、哲学或文化政治的事。在上面的事包括基督的祭司职分、职事督是我们是被身体上的肢体;基督和我们一局处正的人,乃是他的身体。他是元首,我们是也是无首,我们是也是无首,我们是也是无首,我们是也是无首,我们是也不下下的人,乃是他的身体。他是元首,在天上借着代求、尽时、乃是他的身体。他是元首,在天上借着代求上下的人,乃是他的身体。他是元首,在天上借着代求上下的人,乃是他的身体。他是元首,在天上借着代求上下的人,乃是他的身体。他是元首,并反应他在天上所作的。这是何等重大的事!(歌罗西书生命读经,六八六页)

## 信息选读

我们不该在意地上的宗教、属世的哲学以及其他世上的蒙学,乃该寻求在上面的事,并思念这些事。如果我们转向在天上的基督,和祂一切的活动,并思念这些事,新人的更新就会自动地发生。

在天上的基督和地上的我们之间,有一种神圣的传输,就是属天的电流。如果我们接受这种传输,我们

# **WEEK 5 — DAY 6 >>**

# **Morning Nourishment**

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

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

Paul admonished the Colossian believers to seek the things which are above because they had been distracted to earthly things, to the elements of the world such as Judaism, Gnosticism, mysticism, and asceticism. As long as they were distracted by these things, they could have nothing to do with the things above. This was the reason Paul charged them to forget Judaism, Greek philosophy, Gnosticism, mysticism, and any kind of culture and to seek the things above and set their mind on them. The things above do not include any religion, philosophy, or culture. Instead, they include Christ's priesthood, ministry, and administration with all His activities. It is crucial for us to realize that Christ is our Head and that we are the members of His Body. Christ and we together form a universal man. As the One in heaven, He is the Head, and as those on earth, we are the Body. As the Head is working in heaven by interceding, ministering, and administrating, we, the Body, are working on earth responding to the heavenly ministry of Christ and reflecting what He is doing in heaven. What a tremendous matter this is! (Life-study of Colossians, p. 552)

# **Today's Reading**

Instead of caring for earthly religion, worldly philosophy, and the other elements of the world, we should seek the things above and set our mind on them. If we turn to the heavenly Christ with all His activities and set our mind on these things, the renewing of the new man will take place automatically.

Between Christ in heaven and us on earth there is a divine transmission, a heavenly current. If we are receiving this transmission, we shall respond to 就会回应基督在天上的工作。但如果我们在经历中没有一直联于祂,或是容让绝缘体在我们与祂之间树立起来,这种传输就会停止。今天有许多真基督徒,他们在经历中与天上基督的联结已经断绝了,这是顶可怜的事。他们是真基督徒,但他们没有经历神圣的电流,并且他们与主之间没有交通。盼望我们中间的光景完全不是这样。

如果我们寻求在上面的事,并与基督同有一个生活, 我们就要完全被我们主人的事业所占有。我们的心要与 祂一同在天上; 祂在天上为众召会代求、供应众圣徒并 执行神的行政; 这要成为我们所关心、所渴望的。如果 我们接受基督作生命,并且这样寻求在上面的事,我们 情欲的肢体就会被治死,堕落的魂里邪恶的元素就会被 脱去,并且旧人也会被脱去。不仅如此,我们自然就穿 上新人。

歌罗西书对我们不该只是一卷道理的书,乃该是一卷经历的书。虽然这卷书中所启示的基督是深奥、延展无限、且包罗万有的,但我们仍然能经历祂。我们能享受祂作每日的需要,接受祂作我们的生命,并与祂同活。不仅如此,我们能寻求在上面的事,并思念在上面的事。你难道不渴望在诸天界里与主是一,并有一颗心与主的心是一么?你难道不渴望在祂的祭司职分、职事和行政上与祂是一么?我特别鼓励青年人,要寻求在上面的事,并与基督同活,而顾到神的定旨。

享受基督作我们日常所需的实际,是非常美妙,但接受 祂作我们的生命,并与祂同活,更是美妙。我能作见证,我们越活基督,越关心祂所关心的,我们就越喜乐(歌罗西书生命读经,六八六、六八三、六六二至六六三页)。

参读: 歌罗西书生命读经, 第六十一至六十二篇。

Christ's work in heaven. However, if in our experience we are not continuously connected to Him or if we allow insulation to build up between us and Him, the transmission will cease. It is most pitiful that among many genuine Christians today the connection with the heavenly Christ in their experience has been severed. They are genuine Christians, but they do not experience the divine current, and there is no fellowship between them and the Lord. We hope that the situation among us will be absolutely different from this.

If we seek the things above and have one living with Christ, we shall be wholly occupied with the enterprise of our Master. Our heart will be with Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God's government. This will be our concern, our desire. If we take Christ as life and seek the things which are above in such a way, the lustful members will be put to death, the evil elements in the fallen soul will be put away, and the old man will be put off. Furthermore, we shall automatically put on the new man.

To us, Colossians should not be only a book of doctrine but should be a book of experience. Although the Christ revealed in this book is profound, extensive, and all-inclusive, we can still experience Him. We can enjoy Him as our daily necessities, take Him as our life, and live together with Him. Furthermore, we can seek the things which are above and set our mind on them. Do you not aspire to be one with the Lord in the heavenlies and to have a heart that is one with His heart? Do you not long to be one with Him in His priesthood, ministry, and administration? I would encourage all the young people especially to care for God's purpose by seeking the things which are above and living together with Christ.

It is wonderful to enjoy Christ as the reality of our daily necessities, but it is even more wonderful to take Him as our life and live together with Him. I can testify that the more we live Christ and take His concern as our concern, the happier we are. (Life-study of Colossians, pp. 552, 549-550, 534-535)

Further Reading: Life-study of Colossians, msgs. 61-62

补 34

#### 赞美基督, 救恩成功 (英1130)

D 大调

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  - 二 借祂赐下生命能力, 祂将信徒拯救到底: 神圣生命注入人里, 供应救恩时刻不息。 人虽失丧祂来临及, 拯救罪人脱离仇敌: 带领众子进荣耀里。
  - 三 祂是祭司为神所立, 赐人生命带来实际: 神的生命就在祂里, 拯救世人脱罪胜己; 永远生命不朽不已, 所施救恩全备无比; 赞美我主完全能力。
  - 四 祂的生命足能担保, 带领我们达到荣耀; 若非祂曾得胜宣告, 我们有何可以信靠。 祂受试验屹立不摇, 终于十架始自马槽; 不受死亡阴间缠绕。
  - 五 祂作凭质供人接受, 担保信徒完全得救; 全备供应包罗万有, 亲自成全终能成就; 唯祂生命坚定永久; 属人生命失败、老旧, 祂作生命完全拯救。
  - 六 基督今日高过诸天, 忠信代求直到永远; 不受软弱、死亡阻拦, 祭司职分无需更换; 代求满足神、人心愿; 长远活着,立于神前, 祂已高升远超诸天。
  - 七 来到神前,靠主宝血, 绝不退缩而遭毁坏: 来到神前,得着生命, 各尽功用,不作婴孩: 来到神前,享受生命, 作祂子民,蒙祂所爱; 生命作王,死亡不再。

#### **« WEEK 5 — HYMN**

### Hymns, #1130

Sing praise to Christ Who lives in us, The God of our salvation; Who saves us by His life divine, And not by regulation; After we've worked—done all we can. His life has power to change a man: His life divine can change us.

He saves us to the uttermost By His life-giving power: Transfusing Himself into us, He saves us hour by hour. He saved the lost by coming in, He's saving now from more than sin: He's saving us to glory!

Our Lord was constituted priest To be a real life-giver; Life is the nature of this One Who can from self deliver: His life is indestructible. By it He saves us to the full: Praise God, He's fully able!

His life is fully qualified To bring us through to glory; Were it not for His tested life. 'Twould be another story: His life was fully tried on earth, To crucifixion from His birth: He passed through death and Hades.

He's pledged to save us to the full, His life is operating: He's doing everything for us 'Tis all for our perfecting; Our life's a failure at its best. Only His life can stand the test: His life brings full salvation!

He's living now to intercede,

Continuing forever: He undertakes into the age, His priesthood changes never; He always lives to intercede, Such a High Priest is what we need: He's higher than the heavens.

Come forward now to God through Him, Ne'er shrink back to destruction; Come forward now to get the life, Which brings the proper function; Come forward now the life to take. By life His people us He'll make, And swallow death forever.

#### 第五周 • 申言

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# 二〇一四年感恩节特会

复活升天之基督的 异象与经历

第六篇

升天基督的 异象与经历(三)

在基督的升天里与祂同活, 作复活里的新造, 好为神的国从事属灵的争战

读经: 歌四 7  $\sim$  15, 六 4、10, 弗二 6, 六 10  $\sim$  12, 启 十二 10, 十一 15

纲 目

周一

- 壹我们这些爱主并寻求祂的人,至终蒙我们的良人呼召,在祂的升天里与祂同活,作复活里的新造—歌四7~15:
- 一基督表达祂对佳偶的珍赏, 预备她接受祂的呼召, 在祂的升天里与祂同活, 作复活里的新造—7节:
- 1 唯有在升天里,在复活里的,才是新造。

# **2014 Thanksgiving Weekend Conference**

The Vision and Experience of Christ In His Resurrection and Ascension

**Message Six** 

The Vision and Experience of Christ in His Ascension (3)

Living with Christ in His Ascension as a New Creation in Resurrection to Engage in Spiritual Warfare for the Kingdom of God

Scripture Reading: S. S. 4:7-15; 6:4, 10; Eph. 2:6; 6:10-12; Rev. 12:10; 11:15

### **Outline**

- I. As those who love the Lord and seek Him, we are eventually called by our Beloved to live with Him in His ascension as a new creation in resurrection—S. S. 4:7-15:
- A. Christ expresses His appreciation of His lover to prepare her to receive His call to live with Him in His ascension as a new creation in resurrection—v. 7:
  - 1. The new creation is only that which is in ascension and resurrection.

- 2任何人在基督里并在祂的复活里,他就是新造一林后五17。
- 3 复活和新造的事与基督的升天密切相关:
- a事实上,基督的复活和升天乃是一一弗二5~6。
- b我们若在祂的复活里,也就在祂的升天里。
- 二基督要作祂新妇的佳偶,从祂的升天(利巴嫩),就是从真理(亚玛拿)的最高峰、并从基督在争战中得胜的最高峰(示尼珥与黑门山),从仇敌在天上所在的地方(有狮子的洞穴和有豹子的山岭),与祂一同观看—歌四8。
- 三 基督的佳偶在升天里生活,作复活里的新造,就成为满足基督的园子—12~15节:
- 1 园子是关锁的,其中有禁闭的井和封闭的泉, 作基督私有的享受—12 节:
- a 这指明我们这些有心寻求基督的信徒,在经历基督的事上,必须有一些私下、隐藏、禁闭、封闭、只为着基督的东西。
- b 并是生命的灵,在启示录二十二章一节显为生 命水的河;泉是井的源头,就是神的宝座。

### 周二

2基督的佳偶生长各种不同颜色的植物,作内里生命不同的彰显,也生长许多不同香味的植物,作成熟生命丰富的彰显;产生果子滋养并复苏人,发出甜美的香气,并展现美丽的色彩,作基督的享受一歌四13~14。

- 2. Anyone who is in Christ and in His resurrection is a new creation—2 Cor. 5:17.
- 3. The matters of resurrection and the new creation are closely related to Christ's ascension:
- a. Actually, Christ's resurrection and ascension are one—Eph. 2:5-6.
- b. If we are in His resurrection, we are also in His ascension.
- B. Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of His enemies (the lions' dens and the leopards' mountains)—S. S. 4:8.
- C. As one living in ascension as a new creation in resurrection, the lover of Christ becomes a garden to satisfy Christ—vv. 12-15:
  - 1. The garden is enclosed, and there is a spring shut up, a fountain sealed, for Christ's private enjoyment—v. 12:
  - a. This indicates that, in experiencing Christ, we, the seeking believers, must have something private, hidden, shut up, and sealed that is for Christ alone.
  - b. The spring is the Spirit of life and is seen in Revelation 22:1 as the river of water of life; the fountain is the source of the spring, which is God's throne.

### Day 2

2. The lover of Christ grows all kinds of plants in different colors as different expressions of the inner life and in a variety of fragrances as the rich expression of the mature life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors for Christ's enjoyment— S. S. 4:13-14.

- 3 园中的泉,以及赐生命之灵活水的井,乃是从 复活与升天生命(利巴嫩)流下来的溪水;泉 和井从得胜者流出来,从他们的所是和他们的 所在流出来—15 节,约七 38 ~ 39。
- 四 我们借着活在灵里并分辨灵与魂,在基督的升天里与祂同活—林前六 17, 罗八 4,来四 12。

### 周三

- 贰当我们在基督的升天里与祂同活,作复活里的新造,就为神的国从事属灵的争战——歌四8,六4、10:
- 一在升天里, 我们"从有狮子的洞穴, 从有 豹子的山岭", 与基督一同观看—四8下:
- 1 有狮子的洞穴和有豹子的山岭,表征诸天界, 那里有撒但和他的从属(狮子和豹子)。
- 2 胜利已经赢得了,但是撒但和他邪恶的势力仍然在诸天界里;我们必须在升天里过生活,远超过邪恶的势力一弗三 10,六 12。
- 3 在这里我们与撒但和他黑暗的权势争战,乃是借着在主里并在他力量的权能里得着加力,以及借着穿戴神全副的军装(12~20);这就是在基督的升天里生活的实际。
- 二属灵的争战是必需的,因为撒但的意志在 对抗神的意志;我们的争战乃是要征服撒 但的意志,并击败神的仇敌—太六10。

周四

- 3. The fountain in gardens and the well of living water of the life-giving Spirit are streams from the resurrection and ascension life (Lebanon); the fountain and the spring stream out from the overcomers, flowing out from what they are and from where they are—v. 15; John 7:38-39.
- D. We live with Christ in His ascension by living in our spirit and by discerning the spirit from the soul—1 Cor. 6:17; Rom. 8:4; Heb. 4:12.

### Day 3

- II. As we live with Christ in His ascension as a new creation in resurrection, we engage in spiritual warfare for the kingdom of God—S. S. 4:8; 6:4, 10:
- A. In ascension we look with Christ "from the lions' dens, / From the leopards' mountains"—4:8b:
  - 1. The lions' dens and the leopards' mountains signify the heavenlies, where Satan and his subordinates (the lions and the leopards) are.
  - 2. The victory has been gained, but Satan and his evil forces are still in the heavenlies; we must have our living in ascension, far above the evil powers— Eph. 3:10; 6:12.
  - 3. Here we fight with Satan and his power of darkness by being empowered in the Lord and in the might of His strength and by putting on the whole armor of God (vv. 12-20); this is the reality of living in the ascension of Christ.
- B. Spiritual warfare is necessary because Satan's will is set against God's will; our fighting is to subdue the satanic will and defeat God's enemy—Matt. 6:10.

- 三 我们要从事属灵的争战,就必须维持升天的地位——歌四8:
- 1 以弗所六章十至十二节所提的属灵争战,乃是根据二章六节之升天的地位。
- 2 升天的地位使我们在争战中得胜,因为只有在 升天的地位上,我们才有属天的权柄,才能带 着权柄祷告,以对付神的仇敌。
- 四属灵的争战乃是基于基督的得胜; 主耶稣借着死废除魔鬼, 使他归于无有—太二七51~54. 来二14。

### 周 五

- 五 我们从事属灵的争战,征服撒但的混乱, 并在神圣的经纶中得胜—弗一10:
- 1 宇宙的历史乃是神的经纶与撒但的混乱的历史一创一  $1 \sim 2 \cdot 26$ ,后二十  $10 \sim 100$  4:
- a 撒但是混乱的源头,而神自己就是神圣的经纶。
- b 在圣经里,并在我们的经历中,撒但的混乱总是与神的经纶并行的一林后四6,提前一4。
- 2 神不是要把我们从混乱里拯救出来,乃是要我们与祂是一,征服在旧造里撒但毁坏的混乱,而为着新造完成神圣建造的经纶一弗三8~10,林后五17。
- 3 当我们遭受混乱,我们需要为神圣的经纶站住, 目活出神圣的经纶一提前一4、18,提后四7。

### 周六

- C. In order to engage in spiritual warfare, we must maintain the position of ascension—S. S. 4:8:
  - 1. The spiritual warfare mentioned in Ephesians 6:10-12 is based upon the position of ascension in 2:6.
  - 2. The position of ascension causes us to be victorious in battle because only in the position of ascension can we have heavenly authority and pray with authority to deal with God's enemy.
- D. Spiritual warfare is based on the victory of Christ; through death the Lord Jesus destroyed the devil, bringing him to nothing—Matt. 27:51-54; Heb. 2:14.

### Day 5

- E. We engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10:
  - 1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:
  - a. Satan is the source of chaos, and God Himself is the divine economy.
  - b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.
  - 2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos in the old creation and to carry out the constructive divine economy for the new creation—Eph. 3:8-10; 2 Cor. 5:17.
  - 3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.

- 六 我们需要为着神圣的建造召会作基督的身体,而从事属灵的争战;建造召会乃是争战的服事—太十六 18,民四 3,二六 2,尼四 15 ~ 23,提前一 18,六 12,提后四 7。
- 七属灵争战的目的,就是把神的国带进来——启十二10:
- 1属灵争战乃是神的国与撒但的国之间的争战一太十二26、28。
- 2 神的国就是神圣意志的运用,以神的能力去推翻撒但的能力一六 10,十二 28。
- 3 召会的工作就是把神的国带进来;召会必须借着祷告,在地上释放神国的能力一十六 18 ~ 19,六9~10、13,十八 19, 后十一 15。

- F. We need to engage in spiritual warfare for the divine building, the church as the Body of Christ; the building up of the church is a service of warfare—Matt. 16:18; Num. 4:3; 26:2; Neh. 4:15-23; 1 Tim. 1:18; 6:12; 2 Tim. 4:7.
- G. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10:
  - 1. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.
  - 2. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—6:10; 12:28.
  - 3. The work of the church is to bring in the kingdom of God, and through prayer the church must release the power of the kingdom of God upon the earth—16:18-19; 6:9-10, 13; 18:19; Rev. 11:15.

# 第六周 • 周一

#### 晨兴喂养

歌四7~8"我的佳偶,你全然美丽,毫无瑕疵。 我的新妇,求你与我一同从利巴嫩来,与我一同 从利巴嫩来,从亚玛拿顶,从示尼珥与黑门顶, 从有狮子的洞穴,从有豹子的山岭,来观看。"

在雅歌四章七至八节, 主呼召祂的佳偶活在升天里, 作复活里的新造。唯有在升天里, 在复活里的, 才是新 造。没有复活, 就不可能有新造。

在七节主表达祂对佳偶的珍赏, 预备她接受祂的呼召, 活在升天里。

利巴嫩是一座高山,表征复活。在二章九节,佳偶在内顾自己的"我们墙壁"里。墙壁在低处的己里。她内顾自己,就筑了一面使她与主隔开的墙。现今主呼召她与祂同往高山,就是复活的高峰——升天。基督受死、复活,然后升天。我们首先经历复活,然后经历升天(雅歌生命读经,四四至四五页)。

#### 信息选读

雅歌四章七至八节的利巴嫩···是指高山说的。···在圣经中,许多的时候,高山是指着离开地而且属天的地方。所以,这里的呼召,就是升天的呼召;更准确一点,这里的呼召,乃是叫信徒从升天的地位往下观看的呼召。所以,这乃是升天的异象(倪柝声文集第二辑第三册,七七页)。

〔雅歌描绘爱主并寻求祂之人经历的〕第三阶段是蒙基督呼召活在升天里,在祂的复活里作神的新造(三6~五1)。在基督的死之后就有基督的复活,而我们在祂的复活里乃是新造。新造是基督复活的产品。任

# **WEEK 6 — DAY 1 >>**

# **Morning Nourishment**

S.S. 4:7-8 You are altogether beautiful, my love, and there is no blemish in you. Come with me from Lebanon, my bride; with me from Lebanon come. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the leopards' mountains.

In Song of Songs 4:7-8 the Lord calls His lover to live in ascension as a new creation in resurrection. The new creation is only that which is in ascension in resurrection. Without resurrection, there cannot be a new creation.

In verse 7 the Lord expresses His appreciation of His lover to prepare her to receive His call to live in ascension.

Lebanon is a high mountain, signifying resurrection. In 2:9 the lover was in "our wall" of the introspective self. The wall is down in the self. Her introspection had built a wall which separated her from the Lord. Now He calls her to come with Him to a high mountain, which is the top of resurrection—ascension. Christ died, rose, and then ascended. First we experience resurrection, then ascension. (Life-study of Song of Songs, p. 35)

# **Today's Reading**

The Lebanon that is referred to [in Song of Songs 4:8] is a high mountain....In the Bible, a high mountain often signifies a separation from the earth and a heavenly place. Hence, this call is a call for ascension. More accurately stated, this call is a call to the believers to stand on the ground of ascension and to look down from such ground. Hence, this is a vision of ascension. (CWWN, vol. 23, pp. 66-67)

The third stage [of spiritual experience] is to be called by Christ to live in ascension as the new creation of God in the resurrection of Christ (S.S. 3:6—5:1). Christ's death is followed by Christ's resurrection, and in His resurrection we are a new creation. The new creation is a product of

何人在基督里并在祂的复活里,他就是新造(林后五17)。复活和新造的事与基督的升天密切相关。事实上,基督的复活和升天乃是一。我们若在祂的复活里,也就在祂的升天里。我们在复活里生活,就必然在升天里生活。

我们在升天里生活,就领悟争战已经过去,胜利已经赢得,并且仇敌已经毁灭。…我们在升天里生活,自然而然我们在基督的复活里就是神的新造。何等奇妙! (雅歌生命读经,八九至九○页)

〔在雅歌四章八节〕基督要作祂新妇的佳偶,从祂的升天 (利巴嫩),就是从真理(亚玛拿)的最高峰并从基督在争 战中得胜的最高峰(示尼珥与黑门),从仇敌在天上所在的 地方(有狮子的洞穴和有豹子的山岭),与祂一同观看。基 督呼召祂的佳偶在祂的升天里与祂同活,如同祂曾呼召她驻 留于祂的十字架一样(二14)。当佳偶活在升天里,她与 基督就一同活在升天的情形里,成为对偶。基督是神圣而属 人的,祂那变化过的佳偶是属人而神圣的。二者在生命和性 情上相同,彼此完全相配(圣经恢复本,歌四8注1)。

借着她在基督的升天里生活,在复活里作新造,使她在生命里长大,并借着生命而被变化,基督这变化过的新妇就在基督生命的丰富里成熟,使她成为四样事物:满足基督的园子(四12~五1,六2~3);神的居所及其保障(4上);天上的光体作宇宙的光(10上);以及威武的军队,就是团体的得胜者—书拉密女(4下、10下、13与注)。四章十二节的园子是关锁的,其中有禁闭的井和封闭的泉,作基督私有的享受;这指明我们这些有心寻求基督的信徒,在经历基督的事上,必须有一些私下、隐藏、禁闭、封闭、只为着基督的东西。井是生命的灵,在启示录二十二章一节显为生命水的河。泉是井的源头,就是神的宝座(歌四12注2)。

参读: 倪柝声文集第二辑第三册, "歌中的歌"第三段; 雅歌生命读经, 第四、十篇。

Christ's resurrection. Anyone who is in Christ and in His resurrection is a new creation (2 Cor. 5:17). The matters of resurrection and a new creation are closely related to Christ's ascension. Actually, Christ's resurrection and ascension are one. If we are in His resurrection, we are also in His ascension. When we live in resurrection, we are surely living in ascension.

When we live in ascension, we realize that the war is over, that the victory has been gained, and that the enemy has been destroyed....When we live in ascension, spontaneously we are a new creation of God in the resurrection of Christ. How wonderful! (Life-study of Song of Songs, p. 73)

[In Song of Songs 4:8] Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of the enemies (the lions' dens and the leopards' mountains). Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross (2:14). When the lover is living in ascension, she and Christ are living in one condition, the condition of ascension, to be a couple. Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching one another. (S.S. 4:8, footnote 1)

Through her living in Christ's ascension as the new creation in resurrection for her growth in life and transformation by life, Christ's transformed bride becomes mature in the riches of the life of Christ so that she becomes four things: a garden to satisfy Christ (S.S. 4:12—5:1; 6:2-3), God's dwelling place with its protection (6:4a), the heavenly bodies as the universal light (6:10a), and a terrible army, which is the corporate overcomer—the Shulammite (6:4b, 10b, 13, and footnotes). In 4:12 the garden is enclosed, and there is a spring shut up, a fountain sealed, for Christ's private enjoyment, indicating that in experiencing Christ we, the seeking believers, must have something private, hidden, shut up, and sealed that is for Christ alone. The spring is the Spirit of life and is seen in Revelation 22:1 as the river of water of life. The fountain is the source of the spring, which is God's throne. (S.S. 4:12, footnote 1)

Further Reading: CWWN, vol. 23, "The Song of Songs," sec. 3; Life-study of Song of Songs, msgs. 4, 10

# 第六周 • 周二

#### 晨兴喂养

果子、凤仙花与哪哒树。

下来的溪水。"

在基督对佳偶的享受里, 她是关锁的园, 生长各种不 同颜色的植物, 作内里生命不同的彰显, 也生长许多 不同香味的植物, 作成熟生命丰富的彰显(歌四13~ 14)。这成了佳偶对主所显的美丽。现今基督的佳偶在 生命上是丰富的,产生果子滋养并复苏人,发出甜美的 香气, 并展现美丽的色彩, 作基督的享受 (圣经恢复本, 歌四13注1)。

#### 信息选读

园中的泉,以及赐生命之灵活水的井(约七38~ 39),乃是从复活与升天生命(利巴嫩)流下来的溪水。 泉和井从得胜者流出来, 从他们的所是和他们的所在流 出来(圣经恢复本、歌四15注1)。

要活在升天里, 我们需要分辨我们的灵与魂。这是照 着我们的经历。

我们有三部分。我们有灵、魂(己)、身体(帖前五 23)。神在拯救我们之事上的经纶乃是,首先重生我们 死了的灵,将祂自己分赐到其中作神圣的元素,使我们 的灵成为新的。然而, 我们的魂仍是老旧的。因此, 我 们重生以后, 我们的魂还需要变化。魂的变化是逐渐的 过程, 是逐步进行的。我们的身体也还是老旧的。所 以,身体,外面的人,需要天天销毁,而里面的人却在 更新(林后四16)。这更新要一直继续,直至达到高

# **WEEK 6 — DAY 2** >>

# **Morning Nourishment**

歌四 13 "你所种的萌芽,成了石榴园,有佳美的 S.S. 4:13 Your shoots are an orchard of pomegranates with choicest fruit; henna with spikenard.

15 "你是园中的泉, 活水的井, 从利巴嫩流 15 A fountain in gardens, a well of living water, and streams from Lebanon.

> In Christ's enjoyment of His lover, she is an enclosed garden that grows all kinds of plants in different colors as different expressions of the inner life and in a variety of fragrances as the rich expression of the mature life (S.S. 4:13-14). This becomes the lover's beauty to the Lord. The lover of Christ is now rich in life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors for Christ's enjoyment. (S.S. 4:13, footnote 1)

## **Today's Reading**

The fountain in gardens and the well of living water of the life-giving Spirit (John 7:38-39) are streams from the resurrection and ascension life (Lebanon). The fountain and the spring stream out from the overcomers, flowing out from what they are and from where they are. (S.S. 4:15, footnote 1)

To live in ascension requires that we discern our spirit from our soul. This is according to our experience.

We are of three parts. We have a spirit, a soul (the self), and a body (1) Thes. 5:23). God's economy in saving us is first to regenerate our dead spirit by imparting Himself into it as the divine element, making our spirit new. However, our soul is still old. Hence, after we have been regenerated, our soul needs to be transformed. The transformation of the soul is a gradual process that takes place step by step. Our body is also old. Therefore, the body, the outer man, needs to be consumed day by day, while the inner man is being renewed (2 Cor. 4:16). This renewing will go on and on until it 峰,我们的身体改变形状,就是我们的身体得赎(罗八23,腓三21)。

我们得救的人都有两个人。新人在我们的灵里,旧人在我们的魂里。不管好坏、对错,无论我们作什么,若在我们的魂里作,就是凭着旧人而活。例如,你爱某位弟兄,想要帮助他。但你若不在你的灵里,而在你的魂里爱他、帮助他,你就是活在你的己、旧人里。这是在旧人里为善。在作任何事以前—在这例子里是帮助弟兄—我们必须先在我们的灵里祷告接触主,问祂对我们所要作的事觉得如何。然后在我们的灵里也许有主喜乐的感觉。这指明主要我们作这件事。我们就应当在我们的灵里前去作这事。这就是活在灵里。

我们若在魂里或在已里凭着旧人行事,就是在地上生活。我们所作的事也许是好的,然而我们是在地上,因为我们活在魂里。今天有许多作好事的好人,但这些人都活在魂里。我们这些爱基督的人需要领悟,我们的旧人,包括我们的魂,已经钉了十字架(罗六 6,加二 20上)。现在活着的不再是"我",乃是另一个人—基督—在我里面活着(20下)。我们凭着这另一个人活,就是新人,因为我们是活在灵里,不是活在魂里。

我们的灵是借着那是灵的神而联于诸天。所以我们在灵里,就在诸天之上,在升天里。我们要活在升天里,就需要在我们的灵里生活、行事、行动、作一切。因此,我们必须学习如何分辨我们的灵。我们若不认识我们的灵,若不知道如何分辨我们的灵与魂,就无法成为属灵的人。我们活在我们的灵里,就在升天里作复活里的新造。我们是活在新宇宙里的新人(雅歌生命读经,四六至四八页)。

参读:雅歌中所描绘的生命与建造,第八至九章;雅 歌结晶读经,第八至九篇;雅歌生命读经,第五篇。

reaches its peak with the transfiguration of our body, that is, the redemption of our body (Rom. 8:23; Phil. 3:21).

As saved persons we all have two men. The new man is in our spirit, and the old man is in our soul. Regardless of whether it is good or bad, right or wrong, whatever we do, if we do it in our soul, we are living by the old man. For instance, you may love a certain brother and want to help him. But if you love him and help him not in your spirit but in your soul, you are living in your self, the old man. This is to do a good thing in the old man. Before doing anything—in this case helping a brother—we must first pray to contact the Lord in our spirit, asking Him what He feels about what we intend to do. Then in our spirit we may have the sense that the Lord is happy. This is an indication that the Lord wants us to do this particular thing. Then we should proceed to do it in our spirit. This is to live in the spirit.

If we do things by the old man in the soul or in the self, we are living on the earth. The things we do may be good, but we are nevertheless on the earth because we are living in the soul. Today there are many good people who are doing good things, but these people are all living in the soul. As lovers of Christ, we need to realize that our old man, including our soul, has been crucified (Rom. 6:6; Gal. 2:20a). It is no longer "I" who live, but another man—Christ—lives in me (Gal. 2:20b). When we live by this other man, we are the new man, for we are living in the spirit, not in the soul.

Our spirit is connected to the heavens by God as the Spirit. In spirit we are therefore in the heavens, in ascension. To live in ascension requires that we live, act, move, and do everything in our spirit. Thus, we must learn how to discern our spirit. If we do not know our spirit, if we do not know how to discern our spirit from our soul, we cannot be a spiritual person. When we live in our spirit, we are in ascension as the new creation in resurrection. We are a new person living in a new universe. (Life-study of Song of Songs, pp. 36-38)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 8-9; Crystallization-study of Song of Songs, msgs. 8-9; Life-study of Song of Songs, msg. 5

# 第六周 • 周三

#### 晨兴喂养

歌六4"我的佳偶啊,你美丽如得撒,秀美如耶路撒冷,威武如展开旌旗的军队。"

10"那向前观望如晨光,美丽如月亮,皎洁如日头,威武如展开旌旗军队的是谁呢?

太六10"愿你的国来临,愿你的旨意行在地上,如同行在天上。"

权柄…完全是在于地位。…警察若脱下制服,不站在岗位上,就没有权柄指挥车辆。总司令若离了他的职务,也就没有权柄号令军队。照样,我们属灵的权柄,也完全是根据我们升天的地位,何时我们一失去升天的地位,何时也就失去属灵的权柄。所以我们要有属灵的争战,第一要认识升天的地位,第二要守住升天的地位。只有这样,我们才能对付仇敌。

我们今天若站在升天的地位上, [就]能直接吩咐环境, 斥责难处, 败坏仇敌一切的作为(生命的经历下册, 四一三页)。

#### 信息选读

〔在雅歌四章八节〕甲胄是软的,不是硬的,表征仇敌撒但已经被击败,争战已经过去,胜利已经赢得(来二14,西二15)。在基督的升天里,我们不需要争战,因为仇敌已经被击败了。我们穿戴软的甲胄,享受我们在基督里的得胜(圣经恢复本,歌四8注4)。

有狮子的洞穴和有豹子的山岭, 表征诸天界, 那里有撒但和他的从属(狮子和豹子)。胜利已经赢得了, 但是撒但和他邪恶的势力仍然在诸天界里(弗三10与注

# **WEEK 6 — DAY 3 >>**

# **Morning Nourishment**

- S.S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.
- 10 Who is this woman who looks forth like the dawn, as beautiful as the moon, as clear as the sun, as terrible as an army with banners?

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Authority depends entirely upon position....A policeman without his uniform and not standing in the assigned post has no authority to direct the cars. A general taking leave from his duty has no authority to command an army. Likewise, our heavenly authority depends solely on our position of ascension. Whenever we lose the position of ascension, we also lose the spiritual authority. Therefore, in order to engage in spiritual warfare, we must first know the position of ascension and, second, keep the position of ascension. Only then can we deal with the enemy.

Today, if we stand in the position of ascension, we can directly command the environment, rebuke difficulties, and destroy all the works of the enemy. (The Experience of Life, p. 341)

#### **Today's Reading**

[In Song of Songs 4:8], that the armor is soft, not hard, signifies that the enemy, Satan, has been defeated, the war is over, and the victory has been gained (Heb. 2:14; Col. 2:15). In Christ's ascension we do not need to fight, for the enemy has already been defeated. We wear soft armor to enjoy our victory in Christ. (S.S. 4:8, footnote 4)

The lions' dens and the leopards' mountains signify the heavenlies, where Satan and his subordinates (the lions and the leopards) are. The victory has been gained, but Satan and his evil forces are still there, in the heavenlies (Eph. 3:10

2)。基督呼召祂的佳偶从这里观看,指明我们必须在升天里过生活,远超过邪恶的势力(见六12注4)。在这里我们与撒但和他黑暗的权势争战,乃是借着在主里并在祂力量的权能里得着加力,借着穿戴神全副的军装,借着站住抵挡魔鬼的诡计,借着接受救恩的头盔和那灵(神的话)的剑,并借着时时在灵里祷告,好建造基督的身体并开展福音(12~20)。这就是在基督的升天里生活的实际(歌四8注6)。

一切争战都源自…两个意志的冲突。在撒但的意志兴起与神的意志敌对之前,宇宙中没有争战。宇宙中的冲突起始于天使长对神的背叛。那背叛乃是现今发生在国际之间,以及社会、家庭和个人里面一切争战的起头。历代以来,国家、团体、人群之间,甚至人自己里面,都一直有争战。譬如,你也许经历理智与情欲内里的争战。各式各样的争战,其源头都在于神的意志与撒但的意志之间的冲突。

从我们得救那天起,我们基督徒的生活就是争战的生活。以色列人出埃及之后也是一样。他们吃过逾越节的羊羔之后,就像军队一样迈出埃及地。这指明他们吃逾越节的羊羔乃是为着准备争战。…他们一出埃及,争战就开始了。

不仅神永远的定旨必须成就,基督的心愿必须得到满足,神的仇敌也必须被击败。为此,召会必须是战士。甚至在雅歌中,我们也看见,当寻求者享受主的同在时,争战也在进行着。因此,我们是照着实际、凭着恩典行事,我们是活在爱和光中,并且我们也争战,为要征服撒但的意志。我们的行事为人是为着完成神的定旨,我们的生活是为着基督的满足,并且我们的争战是为着击败神的仇敌(以弗所书生命读经,六三四至六三七页)。

参读:实行召会生活的基本原则,第六章;以弗所书 生命读经,第六十三篇。 and footnote 1). Christ calls His lover to look from this, indicating that we must have our living in ascension, far above the evil powers (see footnote 4 on Eph. 6:12). Here we fight with Satan and his power of darkness by being empowered in the Lord and in the might of His strength, by putting on the whole armor of God, by standing against the stratagems of the devil, by receiving the helmet of salvation and the sword of the Spirit, the word of God, and by praying always in the spirit for the building up of the Body of Christ and the spreading of the gospel (Eph. 6:12-20). This is the reality of living in the ascension of Christ. (S.S. 4:8, footnote 6)

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals. Throughout history there have been wars between nations, groups, persons, and even within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

From the day we were saved, our Christian life has been a life of warfare. The same was true of the children of Israel after they made their exodus from Egypt. After eating the Passover, they marched like an army out of the land of Egypt. This indicates that their eating of the Passover lamb was a preparation for war....As soon as they came out of Egypt, the fighting began.

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 527, 529-530)

Further Reading: Basic Principles for the Practice of the Church Life, ch. 6; Life-study of Ephesians, msg. 63

# 第六周 • 周四

#### 晨兴喂养

弗二6 "祂又叫我们在基督耶稣里一同复活, 一同坐在诸天界里。"

六11~12"要穿戴神全副的军装,使你们能以站住,抵挡魔鬼的诡计,因我们并不是与血肉之人摔跤,乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。"

属灵争战的地位,绝对是在天上。我们何时失去 升天的地位,何时就不能有属灵的争战。在战场 上,军事家都注意地位的问题,谁能得到居高临 下的地位,谁就能在争战中取胜。在属灵的战场 上,这原则更是重要。可说属灵的争战,完全是 在于地位的问题。我们要在争战中取胜,升天的 地位是必须绝对认识并守住的(生命的经历下册, 四〇九页)。

#### 信息选读

以弗所二章先给我们看见,我们是与基督一同坐在诸天界里,到了六章就给我们看见,我们是与诸天界里邪恶的属灵势力争战。这就是说,我们必须是升天的人,有升天的地位,才能从天上攻打空中的仇敌。我们若是属地的人,失去了升天的地位,就必落在仇敌的手下,而不能与他们争战了。所以属灵争战的地位,绝对是在诸天界里。

若是我们常与主交通,并随从灵而行,活在属天的生命里,我们就是一个属天的人,居在升天的地位上,所以就能居高临下,对付撒但。此时,在召

# **WEEK 6 — DAY 4 >>**

# **Morning Nourishment**

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

The position of spiritual warfare is absolutely in the heavenlies. Whenever we lose the position of ascension, we are unable to carry on any spiritual warfare. On the battlefield, all military strategists pay attention to the problem of position. Whoever takes the high ground against the low ground can win the battle. On the spiritual battleground, this principle is even more important. We can say that spiritual warfare depends solely on the problem of position. If we wish to win in the fight, the position of ascension must be absolutely known and kept. (The Experience of Life, pp. 337-338)

## **Today's Reading**

Ephesians 2 declares that we are seated together with Christ in the heavenlies. Then chapter 6 goes on to speak of our wrestling against the spiritual forces of evil in the heavenlies (v. 12). This means that we must first be men of ascension with the position of ascension before we can attack the enemy in the air from above. If we are men of earth and lose the position of ascension, we will fall into the hand of the enemy and cannot fight against him. Therefore, the position of spiritual warfare is absolutely in the heavenlies.

If we constantly have fellowship with the Lord, walk in spirit, and live in the heavenly life, we are heavenly and abide in the position of ascension. Then we can stay on higher ground over against lower ground and deal with 会中若发生难处,我们就能在神面前有厉害的祷告,要神出来审判祂的仇敌。我们能起来向神表示态度说,我们不许可这些事发生在召会中。我们也能向撒但厉害地说,我们厌烦这个,反对这个。我们一有这样厉害的宣告,这样刚强的表示,撒但全军就必溃退,他的作为也必消踪灭迹。

为何升天的地位,能叫我们在争战中得胜?这是因为只有在升天的地位上,才有属天的权柄。要有属灵的争战,必须靠着属天的权柄。但只有一个地方能得到属天的权柄,就是天上。人能够经过死和复活,而达到升天的境界里,就定规有属天的权柄,所以也定规能在争战中取胜。

今天有许多基督徒,非常注意能力的问题。但主的拯救,不仅要把我们救到有能力的光景中,更要把我们救到有权柄的地位上。在天界里的人,不仅有能力,并且有权柄。

属灵的争战都是防守,不是进攻,因为主耶稣已经争战,已经得胜了。召会在地上的石会就是来就是已经打了胜仗,召会就是来找上。召会的了胜过魔鬼,乃是胜过魔鬼,乃是胜过魔鬼。召会的工作就是不是捆绑的工作就是不是捆绑的进攻都是不是不是,不是不够了,就是要站在基督的起点,不是不够的进攻都是要的人。不是是有人。不是是有人。召会的职方是人。召会的职方是人。召会的职方是人。召会的职方是人。召会的职方是人。召会的职方是人。公人,以魔鬼不能作什么。召会的职方是人。公人,以魔鬼不能作什么。召会的职方是人。以魔鬼不能作什么。召会的职方是人。以魔鬼不能作什么。不是人。以魔鬼不能作什么。

参读:生命的经历下册,第十六篇;倪柝声文集 第二辑第十四册,七二至七九页。 Satan. At this time, should the church encounter difficulties, we can engage in prevailing prayer before God, demanding God to come forth to judge His enemy. We can rise to express our attitude to God, saying, "We will not allow these things to happen in the church." We can also say seriously to Satan, "We are disgusted with this. We are against this." When we make such a severe declaration and strong expression, the entire host of Satan will retreat. His work will also be completely destroyed.

Why does the position of ascension cause us to be victorious in battle? It is because only in the position of ascension may we have heavenly authority. In order to wage spiritual warfare, we need to depend upon heavenly authority. There is only one place where we can obtain heavenly authority: this place is heaven. If we pass through death and resurrection to reach the heavenly realm, we will surely obtain heavenly authority. Therefore, we will surely be victorious in battle.

Many Christians today are greatly concerned with the problem of power. But the Lord has saved us not only to the state of possessing power but also to the place of having authority. Those in the heavenly realm not only have power but also authority. (The Experience of Life, pp. 338-339)

The spiritual warfare is defensive, not offensive, because the Lord Jesus has already fought the battle and won the victory. The work of the church on the earth is simply to maintain the Lord's victory. The Lord has already won the battle, and the church is here to maintain His victory. The church's work is not to overcome the devil but to resist him who has already been overcome by the Lord. Her work is not to bind the strong man—the strong man has already been bound. Her work is not to let him be loosed. There is no need to attack; simply guarding is sufficient. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome. It is not dealing with Satan but trusting in the Lord. It is not hoping that we will win the victory, because the victory has already been won. The devil can do nothing. The church's work and responsibility is spiritual warfare. (CWWN, vol. 34, p. 61)

Further Reading: The Experience of Life, ch. 16; CWWN, vol. 34, "The Glorious Church," ch. 3

# 第六周 • 周五

#### 晨兴喂养

弗一10"为着时期满足时的经纶,要将万有,无 论是在诸天之上的,或是在地上的,都在基督 里归一于一个元首之下。"

三10"为要借着召会,使诸天界里执政的、掌权的,现今得知神万般的智慧。"

神所要的,具体可见于"胜过"和"征服"二辞。如果神拯救我们从撒但的混乱里出来,神就不需要我们胜过混乱,征服混乱。神乃是要我们征服撒但的混乱。神给我们的真实的拯救,乃是我们的征服。在以弗所六章保罗告诉我们,我们需要在主里得着加力,好站立得住,以抵挡魔鬼的诡计(10~11)。接着他说,"所以要拿起神全副的军装,使你们在邪恶的日子能以抵挡,并且作成了一切,还能站立得住。"(13)我们不是被拯救脱离混乱,乃是要站住抵挡混乱(在旧造里撒但的混乱以及为着新造的神圣经纶,一〇八页)。

#### 信息选读

新约时代···快要有二千年的历史。···亚当的族类有二千年,亚伯拉罕按照肉体的族类有二千年,亚伯拉罕按照那灵的族类也快要有二千年。主所需要的乃是得胜者的族类,以征服一切撒但的混乱,并在神圣的经纶中得胜。

基督徒的生活既是经纶和混乱的混合,基督徒的生活就是整个宇宙的缩影。宇宙的历史乃是神的经纶与撒但的混乱的历史。不仅如此,整本圣经从创世记第一章到启示录末一章,都是神圣经纶与撒但混乱的记载。在我们的婚姻生活里,我们也有神的经纶和撒但的混乱。所

# **WEEK 6 — DAY 5 >>**

# **Morning Nourishment**

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

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

What God wants is embodied in the words overcome and conquer. If God delivered us out of the satanic chaos, He would not need us to overcome it, to conquer it. God wants us to conquer the satanic chaos. The real deliverance to us from God is our conquering. In Ephesians 6 Paul told us that we need to be empowered in the Lord to stand against the stratagems of the devil (vv. 10-11). Then he said, "Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand" (v. 13). We are not to be delivered out of the chaos, but we are to stand against it. (The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, p. 93)

# **Today's Reading**

The New Testament age is approaching two thousand years of history....There have been two thousand years for the Adamic race, two thousand years for the Abrahamic race according to the flesh, and almost two thousand years for the Abrahamic race according to the Spirit. What the Lord needs is the race of overcomers to conquer all the satanic chaos and triumph in the divine economy.

As a mixture of economy and chaos, the Christian life is a miniature of the entire universe. The history of the universe is a history of God's economy and Satan's chaos. Furthermore, the entire Bible, from the first chapter of Genesis to the last chapter of Revelation, is a record of the divine economy and the satanic chaos. In our married life we also have the economy of God 以会有这种情形,原因乃是在宇宙中有两个源头:神和撒但。

今天地上满了混乱…。社会里的每一部分都是混乱。 然而,我们不该沮丧。除了撒但的混乱之外,还有神圣 的经纶。撒但的混乱要结束,神圣的经纶要达到终极的 完成。撒但混乱的结局乃是火湖,神圣经纶的终极完成 乃是新耶路撒冷。

我们必须看见,在圣经里,并在我们的经历中,撒但的混乱总是与神圣的经纶并行的。…什么地方有神圣的经纶,什么地方就有撒但的混乱。什么地方有神,什么地方也就有撒但。撒但不是在神之后,跟着神,撒但乃是在神的旁边。我们可以说,神是在"中心线"上,而撒但是在"边线"上。

我们蒙主呼召,与祂成为一,以征服祂的仇敌,胜过祂的仇敌。我们有些人可能觉得今天有太多的混乱。…我们可能想求主把我们从这一切之中拯救出来,但是主没有拯救我们,反而许可混乱临到我们所在之处,使我们学习如何与祂是一,以征服混乱,并胜过混乱。我们是在主的恢复里,主的恢复乃是为着完成神在地上的经纶,因此,撒但的混乱也在这里。得胜者不是从这当前的混乱里被拯救出来,得胜者乃是要征服一切毁坏的混乱,而在独一建造的经纶里得胜。

得胜者乃是那些忍受混乱,却不失望也不沮丧的人。 他们反而得了加强,能够为着神圣的经纶站住,且活出神圣的经纶。撒但的混乱仍然在基督教国里,在我们四 围继续进行着。甚至在主的恢复里,我们也经历这样的 混乱。…我们都必须征服这毁坏的混乱。我们若得主的 加强,能征服一切毁坏的混乱,我们就要得胜的进到国 度里。我们要成为那些在独一建造的经纶里得胜的人(在 旧造里撒但的混乱以及为着新造的神圣经纶,七四、 一一、一三至一四、一一至一一二、八七至八八页)。

参读:在旧造里撒但的混乱以及为着新造的神圣经 纶,第一至二章。 and the chaos of Satan. The reason for this situation is that in the universe there are two sources—God and Satan.

Today the earth is filled with chaos....Every part of society is chaotic. However, we should not be discouraged. In addition to the satanic chaos, there is the divine economy. Whereas the satanic chaos will come to an end, the divine economy will reach a consummation. The end of the satanic chaos will be the lake of fire, and the consummation of the divine economy will be the New Jerusalem.

We need to realize that, both in the Bible and in our experience, the satanic chaos always goes along with the divine economy....Where there is the divine economy, there is the satanic chaos. Where God is, Satan is also. Satan is not behind God, following Him; rather, Satan is at God's side. We may say that God is in the "central lane" and Satan is in the "side lane."

We were called by the Lord to be one with Him to conquer His enemy, to overcome him. Some of us may feel that there is too much chaos today....We might want to ask the Lord to deliver us out of this. Instead of delivering us, however, the Lord might allow chaos to come to our place so that we would learn how to be one with Him to conquer it, to overcome it. We are in the Lord's recovery, which is for the carrying out of God's economy on this earth. Because of this, the satanic chaos is here also. The overcomers are not delivered out of this present chaos. Instead, the overcomers conquer all the destructive chaos and triumph in the unique constructive economy.

The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy. The satanic chaos is still going on around us in Christendom. Even within the Lord's recovery, we have experienced this chaos....All of us have to conquer this destructive chaos. If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. We will be those who triumph in the unique constructive economy. (The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, pp. 64, 14, 16, 96, 75)

Further Reading: The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation, chs. 1-2

# 第六周 • 周六

#### 晨兴喂养

提前六12"你要为信仰打那美好的仗,持定永远的生命;你已蒙召进入这永远的生命,也在许多见证人面前,作了美好的承认。"

启十二10"我听见天上有大声音说,我们神的救恩、能力、国度并祂基督的权柄,现在都来到了,因为那在我们神面前昼夜控告我们弟兄们的控告者,已经被摔下去了。"

〔我们可能〕以为我们在这里所作的,乃是一件平常的事。所以我在主面前接受一个负担,要…提醒众人,知道我们所作的,乃是一件属灵争战的事。

新约…头一次清楚提起召会,神的家,乃是主耶稣在 马太十六章十八节所说的…。这〔节〕清楚启示,一提 起召会,立刻涉及阴间的门,就是黑暗的权势。这给我 们看见,在新约中,神的经纶是要建造召会,而召会的 建造乃是一件争战的事(新路实行的异象与具体步骤, 二九六至二九七页)。

#### 信息选读

属灵的争战,目的是为带进神的国度。这在圣经中, 乃是一个重大的题目。

召会在今天就是神掌权的一个模型。…祂要借着召会捆绑撒但,消除他的权势,好使祂的名为全地所尊崇,祂的国度在全地得建立,祂的旨意在全地能通行。这就是召会的使命,这也就是召会属灵争战的目的。…在宇宙中有神的国,也有撒但的国。…我们若要有属灵的争战,就先要认识神的国和撒但的国二者的对敌(生命的经历下册,四二八、四三四页)。

# **WEEK 6 — DAY 6 >>**

# **Morning Nourishment**

1 Tim. 6:12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.

Rev. 12:10 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.

We...may now consider our work to be very common and ordinary. Therefore, I received a burden from the Lord to remind all of us that our work is a spiritual warfare.

The first time the church, which is the house of God, is spoken of in the New Testament is in Matthew 16:18....This [verse] clearly shows that as soon as the church is mentioned, the gates of Hades, that is, the power of darkness, is also mentioned. This shows that in the New Testament, the work in God's economy to build up the church is a warfare. (Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, pp. 257-258)

# **Today's Reading**

The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible.

Today the church is a model of God's reign....It is through the church that God will bind Satan and destroy his power. Thus, His name will be honored in the whole earth, His kingdom set up, and His will done. This is the commission of the church. This also is the purpose of the church's spiritual warfare....In the universe there is the kingdom of God, and there is also the kingdom of Satan....In order to engage in spiritual warfare, we must first know the opposition between the kingdom of God and the kingdom of Satan. (The Experience of Life, pp. 355, 360)

许多基督徒不知道传福音的真义。圣经说,我们必须为着国度悔改(太四17)。神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时,他们就从撒但那一边转到神这一边,就是转向神的国,神的意志。一个人从撒但的意志转向神的意志之后,就必须相信主耶稣并且受浸。借着受浸,他从黑暗的权势,就是撒但的意志,迁到神爱子的国里(西一13)(以弗所书生命读经,六三六页)。

主耶稣曾有一次替我们解释什么叫作神的国, 祂说, "我若靠着神的灵赶鬼, 这就是神的国临到你们了。" (太十二28) 什么是神的国? 就是以神的能力去推翻 鬼魔的能力。鬼魔在一个地方站不住, 就是神的国临到 那一个地方。

神需要有人与祂同工。神的子民动,神才动。是神的子民看见应当离开〔埃及〕了(虽然不是所有的以色列人都看见,乃是有人看见了),所以他们呼求,于是,神动手作了事情。

就连主耶稣的降生,也是因着有神的子民与神同工, 在耶路撒冷有人素常盼望以色列的安慰者来到,于是主 耶稣才降生。所以,神的目的是要把祂的国带进来,但 是光有神的一面还不够,还要召会与神同工。召会要借 着祷告把神的国的能力放在这个地上。

我们相信基督要再来,但是,我们并不以为只要我们 安安静静地坐着,主耶稣就自然会来。有一部分的工作, 是召会应当作的。我们是基督的身体,要学习与基督同 工。我们不能以为得救就够了,我们还要看到神的需要 (倪柝声文集第二辑第十四册,七三、七六至七七页)。

参读: 新路实行的异象与具体步骤,第十四篇;生命的经历下册,第十八篇。

Many Christians do not know the true significance of the preaching of the gospel. The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13). (Life-study of Ephesians, p. 529)

The Lord Jesus once explained what the kingdom of God is. He said, "But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you" (Matt. 12:28). What is the kingdom of God? It is the overthrowing of the power of Satan by the power of God. When the devil is unable to stand in a certain place, the kingdom has come to that place.

God needs man to cooperate with Him in His work. When God's people move, He will also move. When God's people saw that they should leave Egypt (though not all the Israelites realized this, yet some did), they cried to God, and He moved to deliver them.

Even the birth of the Lord Jesus was the result of the cooperation of some of God's people with Him. In Jerusalem there were some who were continually looking for the consolation of Israel. This is why the Lord was born. Although the purpose of God is to bring in His kingdom, His part alone is not sufficient. He needs the church to work with Him. Through prayer, the church must release the power of the kingdom of God upon the earth.

We believe that Christ is going to come again. But do not think that the Lord Jesus will automatically come if we sit and passively wait. No, there is a work which the church must do. As the Body of Christ, we must learn to work together with God. We should never think that it is enough just to be saved. It is not. We must be concerned with God's need. (CWWN, vol. 34, "The Glorious Church," pp. 61, 63-64)

Further Reading: Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, ch. 14; The Experience of Life, ch. 18

#### « WEEK 6 — HYMN

#### 637

#### 属灵的争战 – 在身体里

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降B大调

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5 · 6 | 5 · 3 2 1 | 7 6 · 6 · 6 | 2 · 1 7 1 | 2 - 9 战 要 在身体 里面,永 勿 单 独去迎 敌;

5 · 6 | 5 · 1 2 3 | 4 6 · 1 · 2 | 3 1 2 · 7 | 1 - 同 着 身 体联于 元首,宝座之上将 敌 袭。

1 · 1 | 4 · 4 4 · 4 | 4 3 · 3 · 3 | 3 · 2 6 · 2 | 2 - 9 战 要 在身 体 里面,借 着 元 首的 功 绩;

5 · 6 | 5 · 1 2 3 | 4 6 · 1 · 2 | 3 1 2 · 7 | 1 - | 同 着 身 体站 得 稳坚,你 就 必定得 胜 利。

- 二 神的军装乃为身体, 当你凭着身体争战,
- 三 教会建在基督身上, 乃是身体得被建造,
- 四 凭着身体,靠着元首, 与执政者并众恶魔,
- 五 同众弟兄为神站住, 灵中随时多方祷告,
- 六 坐在天上得胜有余, 在主里面,同众作战,
- 七 凭着身体向前进攻, 照神旨意捆绑、释放,

非所 阴才 坐摔 作靠 借如 恶仇何处 势挡 天斗 上血 量队 由作 在 上血 量队 由 不 上血 量队 由 你 放 放 放 放 肢 胜 大兵 征 愈 必 作 你 健 。 。 ; 。。 ; 。。 ; 。。 ; 。。 ;

# **Hymns**, #**885**

1

Fight the battle in the Body,
Never fight it on your own;
With the Body to the Head joined,
Fight the battle on the throne.
Fight the battle in the Body!
By the virtue of the Head;
Standing firmly with the Body,
Into vict'ry you'll be led.

2

For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.

3

'Tis the Church on Christ established Satan shall not overpow'r; 'Tis the Body built together Which resists the evil pow'r. 4

In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities.

5

As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood.

6

In the heav'nlies more than conqu'ror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.

7

Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be.

#### 第六周 • 申言

| 申言稿: |  |  |
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