

二〇一四年感恩節特會

標語

在基督的復活裏，祂所有的信徒都被帶進
與經過過程之三一神生命的聯結裏，
並與終極完成的神調和成爲一個合併。

我們要在基督身體的實際裏，
就需要完全在基督復活的生命裏；
我們要在復活裏生活，就必須認識、
經歷、並得着復活的神。

基督在祂的升天裏就職、被高舉、並登寶座，
藉着祂的身體執行神宇宙的行政，
並完成神新約的經綸。

基督呼召我們，在祂的升天裏與祂同活，
作復活裏的新造，
好爲神的國從事屬靈的爭戰。

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.

二〇一四年感恩節特會

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異象與經歷

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2014 Thanksgiving Weekend Conference

GENERAL SUBJECT:

THE VISION AND EXPERIENCE OF CHRIST IN HIS RESURRECTION AND ASCENSION

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二〇一四年感恩節特會

復活升天之基督的 異象與經歷

第一篇

復活基督的 異象與經歷 (一)

在基督的復活裏，
終極完成的三一神
與重生信徒宇宙的合併

讀經：約十二 23 ~ 24，路十二 49 ~ 50，約十四 2、
10 ~ 11，16 ~ 20、23，十五 1 ~ 8、16，十六 13 ~ 16

綱 目

週 一

壹 基督神性之榮耀的釋放，乃是祂經過死而在復活裏（路二四 26），為父用神聖的榮耀所榮耀（約十二 23 ~ 24）；祂神性的榮耀得以釋放出來，乃是把火丟在地上（路十二 49 ~ 50）。

週 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; 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).

Day 2

貳 基督在祂的人性生活裏禱告，求父榮耀祂（約十七 1、5），父也答應了祂的禱告（徒三 13）。

參 這樣的得榮耀乃是一種遷移，把基督從祂成肉體的時期遷入祂總括的時期；在這總括時期中，祂這位末後的亞當，在復活裏成了賜生命的靈（約一 14，林前十五 45 下）。

肆 基督藉着在復活裏得着榮耀，成了神的長子，兼有神性和人性（徒十三 33，羅八 29），也成了賜生命的靈，就是那是靈的基督（林前十五 45 下，約二十 22），並且重生了祂的眾信徒，使他們都成為神的兒女，就是神的種類（彼前一 3）。

週 三

伍 在基督的復活裏，祂所有的信徒都被帶進與經過過程之三一神生命的聯結裏，並與終極完成的神調和成為一個合併：

一 神在祂神聖的三一裏，乃是一個合併—約十四 10～11：

1 藉着互相內在一『我在父裏面，父在我裏面』—10 節。

2 藉着在一起是一的行事—『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當…因我所作的事而信』—10～11 節。

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 life-giving 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).

Day 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 終極完成的三一神與重生的信徒，乃是一個合併—16 ~ 19 節：

- 1 那靈（神聖三一的第三者，作另一位保惠師）乃是子（神聖三一的第二者，作第一位保惠師，也作三一神的具體化身）的實際，不僅與重生的信徒同住，也住在他們裏面—16 ~ 17 節。
- 2 子這第一位保惠師，藉着死離開了祂的信徒，又藉着復活回來作他們的另一位保惠師，使他們與祂一同活着—18 ~ 19 節。

三 終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併—20 節：

- 1 『到那日』，就是到子復活那日。
- 2 『你們就知道』：
 - a 『我在我父裏面』—子與父合併為一。
 - b 『你們在我裏面』—重生的信徒合併到子裏面，也在子裏合併到父裏面。
 - c 『我也在你們裏面』—在父裏的子合併到重生的信徒裏面。
- 3 十七節裏實際之靈的『在…裏面』，乃是二十節裏三個『在…裏面』的總和。

週 四

陸 基督得榮耀，也就是祂的復活，其結果乃是一切神所揀選、救贖並重生的人，與祂自己之合併的三方面—父的家、子的葡萄樹和那靈的孩子：

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 終極完成的神與重生信徒在復活裏之合併的第一方面，乃是父的家—2 節：

- 1 父的家是由殿所豫表—二 16 ~ 21。
- 2 父的家是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併；我們越喫基督，就越被合併到這宇宙的合併裏—參啓二一 2 ~ 3，二 17，約十四 16 ~ 20。
- 3 所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並為賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』—2、23 節。
- 4 這父的家乃是藉着父和子同着內住蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成為終極完成之三一神與祂所救贖之選民相互的居所—23 節。

週 五 · 週 六

二 終極完成的神與重生信徒在復活裏之合併的第二方面，乃是子的真葡萄樹—十五 1 ~ 8、16：

- 1 真葡萄樹作包羅萬有之基督的表號，乃是經過過程並終極完成之三一神的生機體。
- 2 其枝子乃是基督的信徒，他們按天性原是野橄欖樹的枝子，藉着信入基督（約三 15），已被接枝在栽種的橄欖樹上（羅十一 17、24）；栽種的橄欖樹和真葡萄樹，二者都是表徵基督；因此，接枝在栽種的橄欖樹上，就是接枝在基督裏。

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聖的生命，被帶進與復活之基督的生命聯結裏，且與經過過程並終極完成的三一神合併一起。

4 這就使無限的三一神得着繁殖，作那不可度量之基督（就是經過過程並終極完成之三一神的具體化身）的擴增，為着祂宇宙的擴展；這乃是藉着基督的信徒這些枝子忠信的住在基督裏面而結果子，使父得着榮耀—約三 29 ~ 30，十五 4 ~ 5、8、16。

三 終極完成的神與重生信徒在復活裏之合併的第三方面，乃是那靈的新孩子—十六 13 ~ 16、19 ~ 22:

1 新孩子，新人，乃是由終極完成的那靈在復活裏所生—21、13 ~ 15 節。

2 這新孩子，新人，乃是由基督在十字架上，藉着在祂的肉體裏廢掉了那規條中誠命的律法所創造—弗二 15。

3 這新孩子，新人，乃是同復活的基督在祂的復活中，由父所重生；並由那靈在信徒的靈裏所生—彼前一 3，羅一 4，約三 6 下。

4 因着基督受死離開他們而受苦的第一班信徒，乃是生產的婦人；在復活中回來的基督，乃是新生的孩子，成為新人—十六 20 ~ 22，西三 10 ~ 11。

5 新人乃是由信徒藉着在他們心思的靈裏得着更新而穿上，以終極完成基督的身體—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.

晨興餽養

約十二 23 ~ 24 『耶穌回答說，人子得榮耀的時候到了。我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

基督是三一神的第二者，從已過的永遠就有神聖的榮耀，而祂的人性，祂的肉體，藉着祂的成肉體，就成了一個體殼，把祂神性的榮耀遮藏起來。…基督神性的榮耀，乃是藉着祂的死，使祂人性的外殼得以破裂，而釋放出來（約十二 24）。基督的死是一種釋放。…祂得着榮耀，不是得高舉，而是得釋放。二十四節清楚指明這點：『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』（基督為父用神聖的榮耀所榮耀的結果，九至一〇頁）

信息選讀

一粒麥子若不落在地裏死了，就仍舊是一粒，沒有人知道子粒裏頭的內容是甚麼。但是當子粒進入死裏，它的內容就釋放出來。在約翰十二章二十四節，主耶穌將自己比作一粒麥子。祂三十三年半之久活在祂的人性裏，包括祂的母親在內，沒有人知道祂是誰。別人認為祂不過是一個人，沒有人知道照着祂裏面所是的內容，祂到底是甚麼。祂是一個在肉體裏的人，但是在這人裏面有另一位。這另一位乃是神自己，而神就是榮耀。因着那是榮耀的神遮藏在祂肉體的外殼裏，所以祂需要這節所說的釋放。一粒麥子要得着釋放，不再仍舊是一粒，就必須落在地裏而死了。藉着主的死，祂神性的榮耀就得着釋放。

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.

當主人性的外殼藉着祂的釘十字架（就是祂所經過的浸）而破裂時，祂神性的一切元素—神聖的生命和神聖的榮耀—就都釋放出來。在路加十二章五十節主耶穌說，『我有當受的浸，還沒有成就，我是何等的困迫！』主的浸就是祂的釘十字架。祂渴望受浸，就是被釘十字架，好得着釋放。祂在祂的肉體裏受困迫，被拘禁，渴望藉着受死的浸而得着釋放。藉着祂的受死，祂人性的外殼破裂，祂的榮耀就得着釋放。祂的釋放就是祂的得榮耀。

就這一面的意義說，基督的死可以看作是釋放生命的死，同時也釋放祂的榮耀。我們不能把祂的生命和祂的榮耀分開。當祂的生命得着釋放時，祂的榮耀也得着釋放。

基督神性之榮耀的釋放，乃是祂經過死而在復活裏（路二四 26），為父用神聖的榮耀所榮耀（約十二 23 ~ 24）。

基督神性的榮耀得以釋放出來，乃是把火丟在地上。在路加十二章四十九節祂說，『我來要把火丟在地上，若是已經燬起來，那是我所願意的。』這火乃指屬靈生命的衝力，出於主所釋放的神聖生命。…當基督在十字架上受死的浸時，祂神性的榮耀就釋放出來。從祂復活那時起，就有一把火在地上燒。這火從耶路撒冷燒起，經過猶太全地和撒瑪利亞，蔓延到地極。今天這火在全地—在美國、俄國、羅馬尼亞、波蘭、巴西、非洲、澳洲、紐西蘭—一直在焚燒。

今天基督是燒燬的火。我們都被這火所燒燬，被這火帶在一起；現今我們有負擔要使這火燒燬更多的人。當基督那遮藏之神性的榮耀釋放出來時，神聖的火就丟在地上，要焚燒全地。我們要讓這火一直的燒！沒有人能停止（基督為父用神聖的榮耀所榮耀的結果，一〇至一二、六至七頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，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

晨興餽養

約十七 1『耶穌說了這些話，就舉目望天說，父啊，時候到了，願你榮耀你的兒子，使兒子也榮耀你。』

徒三 13『亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了祂的僕人耶穌。這位耶穌，你們曾把祂交付彼拉多，彼拉多定意要釋放祂，你們竟在彼拉多面前棄絕了祂。』

基督在祂的人性生活裏禱告，求父榮耀祂（約十七 1），…基督在約翰十七章那個重大禱告的主題，乃是求父榮耀祂。行傳三章十三節…是父對基督在約翰十七章之禱告的答應。主耶穌禱告求父榮耀祂，父就藉着使祂復活答應了祂（基督為父用神聖的榮耀所榮耀的結果，一三頁）。

信息選讀

行傳三章十三節使用『亞伯拉罕、以撒、雅各的神』一辭，指明神是復活的神。馬太二十二章用到相同的辭，那裏說到撒都該人與主耶穌辯論關於復活的事。…主〔回答時〕似乎是說，『神是活的神。祂作為亞伯拉罕、以撒、雅各的神，乃是活人的神。你們若說沒有復活，那麼亞伯拉罕、以撒、雅各就要留在墳墓裏。但神是復活的神，這三位先祖必不會留在死裏，乃要復活成為活的。』神既是活人的神，且稱為『亞伯拉罕的神，以撒的神，雅各的神』〔32〕，因此，死了的亞伯拉罕、以撒和雅各必要復活。

按照新約的思想，復活乃是生命的釋放，這種生命的釋放就是得榮耀。當主耶穌即將釘十字架之前，祂的禱告不是求父使祂復活，而是求父榮耀祂。我們已經指

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，父藉着使主耶穌復活，答應了這個求得榮耀的禱告。所以，『得榮耀』與『復活』乃是同義辭。然而，得榮耀不是為着復活；反之，復活是為着得榮耀。復活是因，得榮耀是果。

這樣的得榮耀乃是一種遷移，把基督從祂成肉體的時期遷入祂總括的時期；在這總括時期中，祂這位末後的亞當，在復活裏成了賜生命的靈。

基督藉着在復活裏得着榮耀，成了神的長子，兼有神性和人性，也成了賜生命的靈，就是那是靈的基督，並且重生了祂的眾信徒，使他們都成為神的兒女，就是神的種類。

基督從永遠起乃是神的獨生子，祂如何能成為神的長子？這是傳統基督教神學沒有充分說到的奧秘。神的長子和神的獨生子是同一位，然而，長子和獨生子之間卻有所不同。…神的獨生子有神性卻沒有人性，而神的長子兼有神性和人性。神的獨生子是神，但神的長子是神又是人。當那是神的基督成為人時，祂並沒有把祂的神性擺在一邊。反之，祂保留了祂的神性；但就如腓立比二章所指明的，祂將祂的神性遮藏在祂的人性裏面（6～7）。藉着祂的成肉體，祂成了神人，是完整的神，又是完全的人。在成肉體以前，祂是神的獨生子；作為神的獨生子，祂與人無分無關。然而，當祂成了肉體時，祂就成為一個人，因而不再僅僅是神，乃是既是神又是人。

不僅如此，祂在復活裏更重生了祂的眾信徒，使他們都成為神的兒女，就是神的種類。在祂的成為肉體裏，祂這位神成了一個人；而在祂的復活裏，祂重生了祂的信徒，他們本是人，卻成為神的兒女（基督為父用神聖的榮耀所榮耀的結果，一三至一四、一九至二一頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，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 life-giving 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 Philipians 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

晨興餽養

約十四 10 ~ 11 『我在父裏面，父在我裏面，你不信麼？我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當信我，我在父裏面，父在我裏面；即或不然，也當因我所作的事而信。』

所有基督的信徒都被帶進與經過過程之三一神生命的聯結裏，並與終極完成的神調和成爲一個合併。從前我們與神無分無關，但重生把我們帶進與經過過程之三一神生命的聯結裏。然而，聯結還不足以把我們帶進與三一神的合併裏。爲要與終極完成的神合併，我們需要與祂調和。因此，藉着基督的得榮耀，我們不只被帶進與經過過程之三一神的聯結裏，更與終極完成的神調和成爲一個合併。

神在祂神聖的三一裏，乃是一個合併（約十四 10 ~ 11）。神聖三一的三者是藉着互相內在而成爲一個合併。耶穌論到這點說，『我在父裏面，父在我裏面，你不信麼？』（10 上）在十一節上半祂接着說，『你們當信我，我在父裏面，父在我裏面。』子在父裏面，父在子裏面，乃是藉着互相內在。

信息選讀

神聖三一的三者是藉着互相內在而成爲一個合併。主耶穌論到這點說，『我在父裏面，父在我裏面，你不信麼？』（10 上）在十一節上半祂接着說，『你們當信我，我在父裏面，父在我裏面。』子在父裏面，父在子裏面，乃是藉着互相內在。

神聖三一的三者是一個合併，也是藉着在一起是一的行事。在十節下半和十一節下半，主說，『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當…因我所作的事而信。』這裏主似乎

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

是說，『你們看見我所作的一切事。這些事不是我憑自己作的，因為我未曾從自己作過任何事。凡我所作的，都是父的工作。父與我彼此一同工作。』這樣在一起是一的行事，啓示出神聖的三一乃是一個合併。

那靈（神聖三一的第三者，作另一位保惠師）乃是子（神聖三一的第二者，作第一位保惠師，也作三一神的具體化身）的實際，不僅與重生的信徒同住，也住在他們裏面（16～17）。

子這第一位保惠師，藉着死離開了祂的信徒，又藉着復活回來作他們的另一位保惠師，使他們與祂一同活着（18～19）。這就是為甚麼祂說，『因為我活着，你們也要活着。』（19下）

終極完成的三一神與重生的信徒，在基督的復活裏成了一個合併。二十節說，『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』『到那日』，就是到子復活那日。『你們就知道我在我父裏面』：子與父合併為一。『你們在我裏面』：重生的信徒合併到子裏面，也在子裏合併到父裏面。『我也在你們裏面』：在父裏的子合併到重生的信徒裏面。這裏有三個『在…裏面』。在十七節有第四個『在…裏面』：『實際的靈…與你們同住，且要在你們裏面。』十七節裏實際之靈的『在…裏面』，乃是二十節裏三個『在…裏面』的總和。十七節實際的靈的『在…裏面』是概括的說法，而二十節的三個『在…裏面』乃是詳細的說法。

基督的得榮耀產生一個結果——一個合併。…神聖三一的三者是一個合併，乃是藉着互相內在並藉着在一起是一的行事。…這是這個宇宙合併的開始，乃是開始於神自己。神的目的是要所有基督的信徒都合併到祂的合併裏，成為一個擴大的合併（基督為父用神聖的榮耀所榮耀的結果，二二至二五頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，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

晨興餽養

約十四2『在我父的家裏，有許多住處；若是沒有，我早已告訴你們了；我去是為你們豫備地方。』

二 15 ~ 16『…〔祂〕把眾人…都趕出殿去，…說，…不要將我父的家，當作買賣的場所。』

終極完成的神與重生信徒之合併〔有〕三方面。…第一方面，乃是父的家（約十四2）。約翰十四、十五、十六章是主耶穌被捉拿以前不久所講的一篇很長的信息。在這三章裏，每一章都說到這宇宙合併三方面的其中一方面。在十四章有父的家，十五章有子的葡萄樹，十六章有那靈所生的孩子。父的家、子的真葡萄樹和那靈的孩子，乃是基督得榮耀之結果，也就是宇宙合併的三個不同方面（基督為父用神聖的榮耀所榮耀的結果，三二頁）。

信息選讀

父的家是由約翰二章十六至二十一節神的殿所豫表。…父的家乃是經過過程並終極完成的神，與蒙祂救贖、重生並變化的選民，所構成的一個神聖且屬人的合併。父的家不只是一個構成，乃是一個合併。

所有在基督裏的信徒，已經藉祂的血蒙了救贖，由祂的靈所重生而有了祂的生命，並為賜生命的靈所變化而有了神聖的元素，都是父家裏的『住處』〔十四2〕。…我們既是在基督裏的信徒和基督身體的肢體，就都是父家裏的房間、住處。

這父的家乃是藉着父和子同着內住蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成為終極完成之三一神與祂所救贖之選民相互的居所。

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

在十四章二十三節，主耶穌說，『人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』二節告訴我們，在父的家裏有許多住處，在二十三節我們看見這些住處是藉着父和子眷臨愛祂的人而得以建造起來的。二十三節沒有明說那靈，但其中含示了那靈，因為那靈住在所有愛主耶穌之人重生的靈裏。

我們從經歷得知父和子常常眷臨我們。…我們可能在 家裏、在學校或在工作中，但無論我們在那裏，父和子都來眷臨我們，在我們裏面作建造的工作，安排住處，這住處乃是三一神和我們相互居住的地方。父的家就是這樣藉着三一神不斷的眷臨而得以建造起來。

父的家乃是建造在使徒和申言者的根基上，以基督為房角石，長成主的聖殿，也就是神在信徒靈裏的居所（弗二 19～22）。…在這建造裏，基督正安家 在信徒的心裏；他們在裏面的人裏，為父照着祂榮耀的豐富，藉着祂的靈，用大能所加強，而成為終極完成之三一神的豐滿（彰顯）（三 16～19）。

父家的目的，第一乃是使看不見且奧秘的三一神，在地上人間，有一個看得見且具體的顯現，就是召會（提前三 15～16）。…第二，父家的目的是要使經過過程並終極完成的三一神得着滿足和安息。

父家的目的也是要使永遠且有目的之三一神，得以完成祂永遠的經綸，終極完成祂永遠的目標新耶路撒冷，為着祂永遠的擴展和彰顯。父的家就是神的居所，至終就是新耶路撒冷；這是神永遠的目標，為着祂永遠的擴展和彰顯（基督為父用神聖的榮耀所榮耀的結果，三三至三四、三六頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，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

晨興餽養

約十五 1『我是真葡萄樹，我父是栽培的人。』

4~5『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

這棵真葡萄樹及其枝子，就是子和子裏的眾信徒，是神經綸中三一神的生機體，因神的豐富而長大，並彰顯祂神聖的生命（聖經恢復本，約十五 1 註 1）。

父是栽培的人，是葡萄樹的源頭、創始者、計畫者、種植者、生命、本質、土壤、水分、空氣、陽光和一切。子是葡萄樹，是神經綸的中心，也是父一切豐富的具體化身。父藉着栽培子，將祂自己連同祂一切的豐富，都作到這葡萄樹裏面；至終，這葡萄樹藉着枝子，作父團體的彰顯。這就是父在宇宙中的經綸（註 2）。

信息選讀

終極完成的神與重生信徒之合併的第二方面，乃是真葡萄樹。…主不是高聳的松樹，而是蔓延的葡萄樹（約十五 1~8、16）。葡萄樹的果子很容易搆到，是便利可喫的。…今天基督正把祂自己伸展到全球各處。一九五八年…我去看一棵大葡萄樹，就是女王的葡萄樹。英國人以這棵葡萄樹為榮。他們問我有何感想，我就說我見過一棵葡萄樹比這棵大得多。我見過的葡萄樹乃是基督這真葡萄樹。這葡萄樹需要全球來伸展。主在約翰十五章說，『我是真葡萄樹。』（1）這就是說，所有其他的葡萄樹，包括女王的葡萄樹，事實上都是假的。惟有一棵葡萄樹是真的。

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.

真葡萄樹作包羅萬有之基督的表號，乃是經過過程並終極完成之三一神的生機體。…其枝子乃是基督的信徒，他們按天性原是野橄欖樹的枝子，藉着信入基督（三 15），已被接枝在栽種的橄欖樹上（羅十一 17、24）。栽種的橄欖樹和真葡萄樹，二者都是表徵基督。因此，接枝在栽種的橄欖樹上，就是接枝在真葡萄樹上。…其接上的枝子已得着重生而有了神聖的生命，被帶進與釘死並復活之基督的生命聯結裏，且與經過過程並終極完成的三一神合併一起。…這是為使無限的三一神得着繁殖，作那不可度量之基督，就是經過過程並終極完成之三一神具體化身的擴增（約三 29～30），為着祂宇宙的擴展。這乃是藉着基督的信徒這些枝子忠信的住在基督裏面而結果子（十五 4～5、16），使父得着榮耀（8）。

終極完成的那靈生了一個新孩子，新人（十六 21、13～15）。這新人乃是由基督在十字架上，藉着在祂的肉體裏廢掉了那規條中誠命的律法所創造的（弗二 15）。當基督在十字架上受死時，祂就在創造這新人。這新人也是同復活的基督在祂的復活中，由父所重生（彼前一 3，羅一 4），並由那靈在信徒的靈裏所生（約三 6 下）。因着基督受死離開他們而受苦的第一班信徒，乃是生產的婦人（十六 20～21）。在復活中回來的基督，乃是新生的孩子（22），成為新人（西三 10～11）。現在我們信徒必須藉着在我們心思的靈裏得着更新而穿上這新人（弗四 23～24）。…我們藉着在心思的靈裏得着更新而穿上這新人，至終就要終極完成基督的身體；這基督的身體就是召會，要終極完成新耶路撒冷（基督為父用神聖的榮耀所榮耀的結果，四七至四九頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，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

晨興餽養

約十六 21 ~ 22 『婦人生產的時候會有憂愁，因為她的時候到了；既生了孩子，就不再記得那苦楚，因為歡喜世上生了一個人。你們現在也有憂愁，但我要再見你們，你們的心就喜樂了，並且你們的喜樂，沒有人能從你們奪去。』

我們要來看終極完成的神與重生信徒之合併三方面的功能。…基督是家，讓神得着相互的住處，使祂得着安息、滿足和顯現。基督是葡萄樹，乃是神的擴大，使祂得着繁增、擴展和榮耀。再者，基督也是新人，以完成神永遠的經綸（基督為父用神聖的榮耀所榮耀的結果，五一至五二頁）。

信息選讀

神是全宇宙的擁有者，所以在這宇宙中，應當有一個讓祂能居住的家。…父的家是要使經過過程並終極完成的三一神與在基督裏蒙救贖並得重生的信徒，有一個相互的住處。…這家也是要使基督，就是經過過程之三一神的具體化身，能安家在此信徒的心裏；他們在裏面的人裏，為父照着祂榮耀的豐富，藉着祂的靈，用大能所加強，而成為經過過程之三一神的豐滿（彰顯）。

父的家也是要使看不見且奧祕的三一神得着一個看得見且具體的家庭，由神的兒女，就是神的種類所構成，有祂神聖的生命，使他們在生命上長大，並使祂得着安息、滿足和顯現（弗二 19）。神的家就是召會（提前三 15），而召會就是基督，因為召會的每一肢體就是基督（林前十二 12，西三 10 ~ 11）。…父的家也是要使看不見且奧

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

祕的三一神得着一個國，由在基督裏的信徒作國民所組成（約三3、5，啓一4、6，弗二19，太十六18～19，徒一3），具有兩方面。首先，是在今世作為召會生活之神的國，使信徒在神聖的權柄上受操練和裝備（羅十四17，啓一9，徒十四22，太十八18）。其次，是在國度時代之基督的國（啓十一15，彼後一11），使得勝的聖徒與基督一同作王，轄管列國（啓二十四、6，二26）。

作子表號之真葡萄樹（約十五1～8、16）的功能，乃是使三一神得着在子裏的生機體，使祂在神聖的生命裏得着繁增、擴展和榮耀（8）。…這是藉着在基督裏的信徒作祂接枝的枝子，忠信的住在生機的葡萄樹裏而結果子（4～5、16）。

由那靈所生的新生孩子（十六13～15、21），成為團體的新人，作擴增的基督（西三10～11，約三30）。…新人的功能乃是藉着終極完成、賜生命之靈的行動和工作，建造基督的身體，為着終極完成新耶路撒冷，以成就神永遠的經綸。

父的家、真葡萄樹和新人的功能，乃是新約從羅馬書到啓示錄這二十二卷書信的內容。…主在約翰十六章告訴門徒，祂有好些事要啓示門徒，但他們那時擔當不了，只等實際的靈來了，才要向他們揭示這一切的事。這豫言已經得着應驗，那靈的揭示乃是記載在二十二卷書信裏。這些書信的內容，就是啓示終極完成的神與重生信徒這獨一宇宙合併之三方面的各種功能。神需要一個家，使祂得着安息、滿足和顯現；祂需要一棵樹，使祂得着繁增、擴展和榮耀；祂也需要一個人，以完成祂永遠的經綸（基督為父用神聖的榮耀所榮耀的結果，五二至五五頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，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

8 8 8 8 8 8 重

A 大調

4/4

^A 1 - 1 · 2 | 3 - - 5 | ^{Bm} 4 6 | ^E 7 2 | ^A 1 - - 3 | ^D 4 2 | ^E 7 5 |
 一 何 大 神 蹟! 何 深 奧 祕! 神 竟 與
^A 1 - 2 1 | ^{B7} 7 - 6 - | ^E 5 - - - | ^A 5 - 7 | ^E 1 | ^A 1 - 7 | ^E 5 | 1 -
 人 聯 調 爲 一! 神 成 爲 人, 人 成
^E 3 - | 2 - - 5 | ^D 6 1 - 6 | ^A 5 1 - 2 | ^{E7} 3 - 2 - | 1 - - - |
 爲 神, 天 使、 世 人 莫 測 經 綸;
^{E7} 3 - 2 5 | ^A 1 - 2 3 | ^D 4 6 | ^{B7} 2 1 | ^A 7 · 6 5 | ^E 5 | ^A 3 5 1 5 |
 出 自 神 的 心 愛 美 意, 達 到 神
^D 6 1 4 6 | ^E 7 2 5 7 | ^A 1 - - 1 | 3 - 3 - | ^E 2 - - 2 | ^{E7} 4 -
 的 最 高 目 的。 出 自 神 的 心 愛
^A 4 - | 3 - - 3 | ^D 6 - 6 - | ^A 5 - 4 2 | ^{Bm} 1 - 7 - | ^{E7} 1 - - - ||
 美 意, 達 到 神 的 最 高 目 的。

- 二 神成肉身, 來作神人, 爲要使我能成爲神,
 生命、性情與祂同類, 惟我無分祂的神位;
 祂的屬性變我美德, 祂的榮形在我顯活。
 祂的屬性變我美德, 祂的榮形在我顯活。
- 三 不再是我單獨活着, 乃是神我共同生活;
 並與眾聖神裏配搭, 建成三一宇宙之家,
 且成基督生機身體, 作祂顯身團體大器。
 且成基督生機身體, 作祂顯身團體大器。
- 四 最終聖城耶路撒冷, 異象、啓示集其大成。
 三一之神, 三部分人, 永世對耦是人又神;
 神性人性互爲居所, 神的榮耀在人顯赫。
 神性人性互爲居所, 神的榮耀在人顯赫。

<< 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!

二〇一四年感恩節特會

復活升天之基督的 異象與經歷

第二篇

復活基督的 異象與經歷 (二)

藉着復活， 大衛的後裔成了神的兒子

讀經：撒下七 12 ~ 14 上，羅一 3 ~ 4，八 28 ~ 30，來二 10 ~ 11，林前十五 31、36

綱 目

週 一

壹 『大衛的後裔成了神的兒子』說出基督藉着復活，被標出為神長子的過程—撒下七 12 ~ 14 上，羅一 3 ~ 4，太二 245，啓二 216：

一 保羅說他被分別出來，歸於那論到神兒子的神的福音，這指明神的福音乃是兒子名分的福音，為着基督身體的實際—羅一 1、3 ~ 4，八 28 ~ 30，十二 5。

二 撒下七章十二至十四節上半用豫表所說的豫言，在羅馬一章三至四節得了應驗，將

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

Day 1

- 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

神成爲人，爲要使人在生命和性情上（但不在神格上）成爲神的這個奧秘揭示出來：

- 1 基督在祂的神性裏是神的獨生子（約一 18），藉着成爲肉體，穿上與神性毫無關係的肉體（就是人性）；在祂的人性裏，祂不是神的兒子：

週 二

- a 耶穌在祂的人性裏是大衛的後裔，是屬於神舊造（舊人一羅六 6）的人性後裔—西一 15 下。
- b 當基督在祂的人性裏以大衛後裔的身分死在十字架上時，祂將舊人連同舊造釘死在十字架上，廢除了魔鬼，在肉體裏定罪了罪，並審判了世界—羅六 6，來二 14，羅八 3，林後五 21，約三 14，十二 31。

週 三

- 2 在復活裏，祂的人性成爲神聖的，得以子化，意思是說，祂不僅在祂的神性裏是神的子，也在祂的人性裏成爲神的兒子—羅一 3 ~ 4：
- a 在復活裏祂被標出爲神的兒子，成爲神的長子，兼有神性和人性—八 29。
 - b 釘十字架乃是使祂被標出、得榮耀並復活最好的路：
 - (一) 一粒種子若埋在土裏死了，至終就會發芽、長大並開花，因爲種子生命的作用在種子死的時候就同時得以發動—約十二 23 ~ 24。
 - (二) 基督死的時候，在祂裏面的神性（就是聖別的靈）起了作用，在復活裏，祂就『開花』成了神的兒子。

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.

Day 3

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) 就着祂的肉體說，基督被釘十字架，但在祂的復活裏，靈神作為基督的神性，得了加強，非常活躍，而將神性加到基督的人性裏，使其成為神聖的；這就是標出的意思，這也就是子化—彼前三 18。

c 基督的人性，被聖別的靈（就是基督的神性）所標出、標明、拔高，而進入神性；這也就是說，基督在祂的人性裏再生一次，成為神的長子—徒十三 33：

(一) 基督是第一個在復活裏重生的人—羅八 29：

(1) 祂的人性是在祂母親腹中生的；那是屬人的，不能看作是神的兒子，而是人子。

週 四

(2) 基督的復活拔高了祂的人性，而將祂的神性加到這人性裏；因此藉着這復活，祂的人性再生一次，成為神兒子的一部分。

(二) 原型是神的長子，複製品是神的眾子，就是原型的肢體，成為祂的身體，終極完成於新耶路撒冷—彼前一 3。

貳 『大衛的後裔成了神的兒子』說出我們藉着復活，被標出為神眾子的過程—來二 10 ~ 11：

一 基督已經被標出為神的兒子，但我們，人的後裔，仍在被標出的過程中，就是在得以子化，被作成神的過程中—羅八 28 ~ 29。

二 神兒子的生命已經栽種到我們的靈裏—10 節：

1 我們現今就像種在土裏的種子，必須經過死而復活的過程—約十二 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.

Day 4

(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 這使外面的人被銷毀，卻使內裏的生命得以長大、發展，至終開花；這就是復活—林前十五 31、36，林後四 10～12、16。

週 五

3 我們越在生命裏長大，使我們在生命裏被變化，就越被標出為神的兒子：

a 我們要長大，就需要一個轉向主的心，並有一個純一向着祂的心—三 16、18，太五 8，提後二 22。

b 我們要長大，就需要得着話中純淨之奶和乾糧的餵養—彼前二 2，來五 12～14。

c 我們要長大，就需要有恩賜之肢體的澆灌—林前三 6 下，約七 37～39，箴十一 25。

d 藉着我們環境中一切的事故，並我們的失敗，我們醜陋的己就被拆毀，使主有更多的機會在我們裏面作工—羅八 28～29。

三 在復活裏，基督在祂的人性裏被標出為神的兒子；藉着這樣的復活，我們也在被標出為神兒子的過程中：

1 我們被標出、得以子化、被作成神的過程，乃是復活的過程，有四個主要的方面—聖別、變化、模成和得榮—六 22，十二 2，八 29～30。

2 被標出之過程的關鍵是復活，就是內住的基督作為我們靈裏興起的靈，標出的靈，生命的能力—約十一 25，羅八 10～11，徒二 24，林前十五 26，五 4：

a 我們急需學習如何照着那靈而行，享受並經歷標出的靈—羅八 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.

Day 5

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 我們越接觸那靈，就越被聖別、變化、榮化，而在生命和性情上（但不在神格上）成爲神，以建造基督的身體，終極完成新耶路撒冷—林前十二 3，羅十 12，八 15 ~ 16，加四 6。

週 六

四 我們越在生命裏長大，並經過新陳代謝的變化過程，就越被標出爲神的兒子—林後三 18，參 6、16，五 4、9、14 ~ 15，十二 7 ~ 9：

1 這新陳代謝的過程，乃是建造召會作爲基督的身體和神的家；這是藉着將神建造到人裏面，並將人建造到神裏面—羅十二 2，弗一 22 ~ 23，二 20 ~ 22。

2 這建造要終極完成於新耶路撒冷這偉大的團體神人，就是神眾子的集大成與總和—啓二一 7。

3 有一天這個過程要完成，我們在靈、魂、體裏都要永遠與神的長子基督一樣—帖前五 23，約壹三 2，羅八 19、23（詩歌七六四首，第二節）。

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.

Day 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).

晨興餽養

撒下七 12 ~ 14 『…我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子…。』

大衛有心為神建殿，但神向大衛指明，這不是他所需要的，也不是神所需要的。神告訴大衛，祂要建造一位成為大衛的後裔，這後裔要稱為神的兒子。這後裔有神性，也有人性。希伯來一章五節指明，這是指基督作神的長子。不僅如此，…羅馬一章三至四節與撒下七章十二至十四節上半相符，告訴我們在復活裏，大衛的後裔要標出為神的兒子。羅馬書和撒下這二處經節的內在意義，是向我們啓示一個既屬人又神聖的人位。

大衛所需要的，就是今天我們所需要的。我們需要神在基督裏將祂自己作到我們的人性裏。這意思是說，我們需要神在基督裏將祂自己作到我們裏面，作我們的生命、性情和構成。結果，我們不僅成為合乎神心的人—我們在生命和性情上（但不是在神格上）是神。

為要成就這事，神就在基督裏成為人，並且經過一些過程，使這人能被標出為神聖的。在復活裏，祂被標出為神的長子。在復活裏，並藉着復活，神的長子基督成了賜生命的靈，現今進入我們裏面，將祂自己當作生命分賜到我們裏面，作我們內裏的構成，使我們成為神人，就像祂自己一樣。祂是神成為人，我們是人成為神—在生命和性情上，但不是在神格上（撒母耳記生命讀經，二〇三至二〇四頁）。

信息選讀

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

保羅在羅馬一章一節說，他是『被分別出來歸於神福音的』。他接着又說，神的福音乃是論到神的兒子，我們的主耶穌基督（3）。這指明神的福音乃是兒子名分的福音。這福音的目標，是要將罪人變化成為神的兒子，好形成基督的身體（羅馬書生命讀經，六六八頁）。

在祂的人性裏，這位大衛的後裔要子化，成為（標出為—4）神的兒子。耶穌在祂人性的那一部分裏，還不是神的兒子。祂是屬於舊造、舊人，祂有肉體，而這肉體牽連了撒但、罪和世界。所以這一部分必須成為神聖的，必須子化、標出，使其成為神兒子的一部分。

我們很難說，四節『標出』這辭的意思是甚麼。…基督是一個奇妙的人位。祂有兩部分：人的部分和神的部分。人的部分是屬人的，神的部分是神聖的。屬人的部分是在肉體裏的，牽連了消極的事物，而神聖的部分是奇妙的。這個屬人的部分既是在這樣的肉體裏，怎能成為神兒子的一部分？基督乃是在祂的復活裏，使祂的人性成為神性。祂的復活將耶穌的人性提高到神性的水平。這裏就是基督身位的素質。這是非常非常深的。耶穌的神性就是聖別的靈，有神聖的能力和神聖的元素，能變化耶穌的人性，使其成為神聖的。這就是『標出』的意思，這也就是子化。

這是應驗撒下七章十二至十四節豫表中的豫言。我們在這應驗中看見，基督作大衛的後裔，在祂人性裏之身位的素質（羅馬書的結晶，一〇至一一頁）。

耶穌乃是神而人者。祂裏面有一部分是神，那是祂作神獨生子的部分〔約一18〕；但在祂的成為肉體裏，祂穿上了肉身，那個肉身就是祂的人性，是祂人的部分，與神性無分無關。…祂乃是藉着復活，以大能標出為神的兒子（羅一4）（聖經中管制並支配我們的異象，五三頁）。

參讀：撒母耳記生命讀經，第二十四至二十五、二十七至三十一篇；出埃及記生命讀經，第一百十三篇；希伯來書生命讀經，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

晨興餽養

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

約十二 31『現在這世界受審判，這世界的王要被趕出去。』

基督作大衛的後裔，乃是屬於神舊造（舊人—羅六 6）的人性後裔（西一 15 下）。所以說到在基督的人性裏祂身位的素質時，你所要記住的第一件事乃是：基督在祂的人性裏，乃是屬於舊造、舊人。如果我說基督是屬於新造、新人，我們會完全同意。但我們在這裏必須看見，基督的素質首先乃是：祂是屬於舊造，祂是屬於舊人。

耶穌基督是一個人，一個真實的人，真正的人，祂的確有人性，而這人性乃是肉體。話成了肉體（約一 14），這不是正面的意義，而是間接的含有反面的意義。但是這肉體只有罪之肉體的樣式，而沒有罪的毒素（羅八 3，林後五 21 上，來四 15）。然而，我們還是必須看見，基督成了肉體。在祂的肉體裏，祂乃是『舊人』（羅六 6）。因此，祂屬於舊造（西一 15 下）。肉體已經受了撒但的毒，被罪（就是撒但的性情）所敗壞，並被世界（就是撒但的系統）所霸佔。身為這樣一個包羅萬有的人位，基督死在十字架上。當祂死在十字架上時，所有這六個項目—舊造、舊人、肉體、撒但、罪和世界—都被釘在十字架上。因此，在神的眼中，在基督釘十字架後，整個宇宙就已經被清理了（羅馬書的結晶，九、三二頁）。

信息選讀

基督死在十字架上，是人的後裔，是屬於舊造並且也是個舊人。這舊人包括你和我。事實上，在將近二千年

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，雖然那時我們尚未出生，但我們已經與基督一同死在十字架上了（加二 20 上）。我們在那裏，因為我們是在亞當裏（見羅五 14 與註 4）。

許多人事實上是在幾世紀以前，當他們的祖先來到美國時，就已經來到了美國，因為他們是在他們祖先裏面來的（參來七 9～10，與 9 註 1）。照樣，當亞當這個舊人在十字架上被釘死時，我們也在他裏面（羅六 6）。

基督也是在肉體裏死在十字架上。在全宇宙中，得罪神到極點的一個東西乃是肉體。肉體是撒但的化身，撒但和肉體乃是一。基督當然只有罪之肉體的樣式，而沒有罪和撒但的毒素，但因為基督是在肉體裏死在十字架上，所以肉體也死在那裏。

不僅如此，當基督死時，撒但也被廢除。希伯來二章十四節告訴我們，耶穌有分於血肉之體，死在十字架上，為要廢除魔鬼。在宇宙中，肉體、罪、撒但這三者是最醜陋的東西。肉體是撒但的化身，罪是撒但的性情。基督的死定罪並了結了這罪。羅馬八章三節說，神差自己的兒子來，定罪了罪。死在十字架上的那一位，也審判了世界，就是那把亞當所有的後代都系統起來的撒但系統，邪惡體系。約翰十二章三十一節說，基督在十字架上要審判世界，並要趕出這世界的王撒但。

因此，基督在人性裏作大衛的後裔，在十字架上受死，乃是帶着舊造、舊人、肉體、撒但、罪和世界這六項。所以祂的死乃是包羅萬有的死。我們應當寶貴這樣一篇向我們揭示耶穌基督是誰的信息。祂是人，但祂是怎樣的一個人？祂乃是大衛的後裔，這後裔是屬於舊造和舊人的。這後裔有肉體，而這肉體是與撒但、罪、世界牽連的。所以當耶穌基督死在十字架上時，祂就帶着這一切項目，被釘死在那裏。祂包羅萬有的死，清除了整個宇宙（羅馬書的結晶，三二至三四頁）。

參讀：羅馬書的結晶，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

晨興餽養

羅一 3～4『論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出為神的兒子。』

彼前三 18『因基督也曾一次為罪受死，…在肉體裏祂被治死，在靈裏祂卻活着。』

〔羅馬一章四節裏聖別的靈〕乃是指作神素質，就是作神性質的靈。…彼前三章十八節說，當基督在十字架上被治死時，是祂的肉體被治死，不是祂的靈。同時，祂的靈非常活躍，是活着的。這裏有一個人，在十字架上被釘死。按祂的肉體說，祂被釘死了；但按祂的靈說，祂非常活躍，非常剛強（羅馬書的結晶，二、三、六頁）。

信息選讀

當基督在地上，在祂復活之前，祂人性的部分還不是神聖的。那個人性的部分是人的兒子，不是神的兒子。在祂的死裏，祂人性的部分被釘死。然後在祂的復活裏，是靈的神作為基督的神性，是剛強的，是非常活躍的，就把神性擺在基督的人性裏，使其成為神聖的。這與我們的重生是同樣的原則。基督復活之前，基督的人性只是屬人的。但在基督的復活裏，祂的神性作為靈是剛強的，就把祂自己分賜到祂的人性裏，使其成為神聖的。如此，基督就在祂的人性裏成了神的兒子。

神的兒子在復活裏與神的獨生子不同。神的獨生子只是神聖的，是沒有人性的。但神的兒子在復活裏，既是神聖的也是有人性的，所以這位神的兒子不是神

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

的獨生子，而是許多弟兄中的長子（羅八 29）。因此，我們可以說，基督在祂的人性裏是第一個重生的，所以祂成了我們的長兄，我們成了祂的許多弟兄。祂和我們眾人都在祂的復活裏重生了（羅馬書的結晶，二二七頁）。

那些負責把基督釘十字架的人，並不明白釘十字架乃是基督被標出、得榮耀的絕佳之路。…一粒種子若埋在土裏了結了，至終就會發芽、生長並開花。同樣的原則，基督藉着死與復活，『開花』成爲神的兒子。…沒有死，就不可能有復活。阿利路亞，基督在復活裏，以大能標出爲神的兒子！（羅馬書生命讀經，六四九頁）

行傳十三章三十三節說，『你是我的兒子，我今日生了你。』這裏的兒子，是長子還是獨生子？若是獨生子，在永遠裏已經就是了，不需要再生。但在復活那一天，主耶穌人性的部分再生了一次。祂人性的部分，頭一次是從母腹生，是屬人的，不能算爲神的兒子，乃是人的兒子，所以祂也稱爲人子（太八 20，九 6）。藉着復活，祂人性的部分再生了一次，就被標出爲神的兒子。

生是藉着死發動的。…殺死提供祂一個莫大的機會，使祂裏面的神性發生作用。就在這時，聖別的靈（基督的神性）在復活裏，就把耶穌的人性標出爲神的兒子。

聖別的靈，就是基督的神性，藉着復活，把基督的人性標出來，就是把基督的人性提高了。這是把基督的人性提高到神性裏，也就是把基督的人性再生了一次（聖經中管制並支配我們的異象，五四至五六頁）。

參讀：羅馬書的結晶，第十八篇；聖經中管制並支配我們的異象，第三至四篇；歷代志生命讀經，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 the first 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

晨興餽養

來二 10 ~ 11 『原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。因那聖別人的，和那些被聖別的，都是出於一；因這緣故，祂稱他們為弟兄，並不以為恥…。』

基督的人性在基督復活時成為神聖的。基督的神性有大能提高祂被釘死的人性，叫那人性復活。當保羅說耶穌基督被標出為神的兒子，這意思是說，基督的復活提高了祂的人性，並將祂的神性放到這人性裏。所以藉着這復活，祂的人性生為神兒子的一部分。這就是為甚麼行傳十三章三十三節告訴我們，基督這人子在復活裏生為神的兒子。身為神子帶着人性，祂乃是神人。這個神性與人性的組合，成了一個神人，而這神人乃是原型，為要產生一些東西（羅馬書的結晶，三六頁）。

信息選讀

在基督的復活裏，祂所有的信徒都與祂一同出生，重生，作祂成千上萬的『同胎弟兄』，使所有這些同胎弟兄都與祂一樣（彼前一 3）。…原型是神的長子，複製品是神的眾子。『長子』指明有許多兒子要來。如果沒有更多的兒子接着祂來，祂就仍然只是獨生子。

如今祂是神人，有人性調和着神性，包括祂的死與復活。祂是這樣一個原型，為要產生許許多多的神人。這許許多多的神人乃是大量的複製品，與耶穌基督這奇妙的一位是完全一樣的。這原型的大量複製品，成了原型的肢體，作祂的身體，就是基督的身體，而這基督的身體終極完成於新耶路撒冷，就是在基督裏經過過程並終

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 God-men. 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

極完成，且成爲賜生命之靈的三一神的團體彰顯（羅馬書的結晶，三六至三七頁）。

基督乃是因着從死人中復活，標出爲神的兒子〔羅一4〕。保羅在六章五節說，『我們…也必要在祂復活的樣式裏與祂聯合生長。』基督是藉復活而標出，我們也要在這復活的樣式裏。因着我們有分於基督的復活，我們就經歷標出爲神兒子的過程。事實上，我們乃是藉復活而標出。

標出一樣東西乃是將它標示出來，而不僅是貼上標籤而已。我們這些神的兒子是藉復活而標出，也就是藉着生命裏的改變而標出。…大部分的人都無法分辨康乃馨種子和其他植物的種子。有些人可能以爲，要在許多種子中間辨識出康乃馨種子的方法，就是用標籤來標明；但這不是生命的路。照着生命的路，康乃馨種子被標出，乃是藉着種到土裏，長成一棵盛開的康乃馨。當康乃馨還是一棵幼苗時，我們很難認出是康乃馨，因爲它看起來和其他植物的幼苗一樣。但是，這棵康乃馨越成長，就越標出。至終，它開了花，我們就都能認出它是康乃馨了。

同樣的原則，藉着復活的過程，因着生命的變化，我們就標出爲神的兒子。有一天我們會達到『盛開』的階段。那就是我們的身體得贖、得榮耀的時候，也就是我們得着完滿兒子名分的時候（八23）。神兒子的生命已經栽種到我們的靈裏。我們現今就像種到土裏的康乃馨種子一樣，必須經過死和復活的過程。這使外面的人被銷毀，卻使裏面的生命能以長大、發展，至終開花。這就是復活。讚美主！我們逐日被治死，使我們能實際有分於基督的復活。阿利路亞，我們要藉着復活，被標出爲神的兒子！（羅馬書生命讀經，六五一至六五二頁）

參讀：羅馬書生命讀經，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

晨興餽養

羅八 29 ~ 30『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。祂所豫定的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。』

我們乃是藉着復活而標出為神的兒子。我們天天都在經歷標出的過程，而這個標出的憑藉乃是復活。我們都需要看見，今天主在我們裏面一直在作的事，就是標出。

要標出康乃馨的種子，不是將它貼上標籤，而是將它種到土裏，讓它逐漸長成一株成熟、開花的康乃馨。種子乃是一面長大，一面被標出。種子越長大，就越被標出。康乃馨盛開之時，就是它完全被標出的時候。這意思是說，康乃馨花的盛開，就是它完全的標出。我們都像康乃馨的種子一樣，正在標出的過程中。我們越大、越被變化，就越被標出為神的兒子（羅馬書生命讀經，六七五至六七六頁）。

信息選讀

按肉體說，我們都是麻煩人物，對召會如此，對與我們一同生活的人也是如此。丈夫為難妻子，妻子也為難丈夫。但我們不一定要照着肉體行事為人，因為我們可以選擇照着靈〔羅八4〕。當弟兄姊妹照着靈而行時，他們既美妙，又榮耀。你的行事為人到底是照着肉體，還是照着靈，全在於你的揀選。你自己可以決定，行事為人是要照着肉體，還是照着靈。願主憐憫我們，叫我們揀選照着靈活著。我們急切需要學習，如何照着靈而行。我們若照着肉體而行，召會生

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

活就會非常不愉快。但我們若照着靈而行，召會生活就是天上的生活。

兒子名分乃是藉着復活，並且在那靈裏得以實化。住在我們裏面的那靈，是升起的靈，也是標出的靈。一天過一天，這靈一直將我們標出為神的兒子。

今天我們多半沒有把握說，我們是神的兒子。我們還沒有神兒子的外觀和彰顯。我們就像尚未開花的康乃馨一樣。然而，我們是在藉復活而標出的過程中；至終，當我們經過一切的過程之後，眾人都會知道，我們是神的兒子。所有受造之物一直在為此等候、歎息。我們也在歎息，因為我們還沒有達到我們該有的樣子。我們知道，我們在許多方面還有短缺，在許多事上還是犯錯，並且仍有失敗。但是在主的主宰權柄之下，甚至我們的失敗也被神用作這過程的一部分。主許可我們一次又一次的失敗，好叫我們經過過程。因着我們的失敗，我們醜陋的己就被拆毀。主就更有機會在我們裏面作工。

我們為着這個神聖的過程讚美主！我們正在復活的路。我們不僅因着祂的死，得以接枝在基督裏，而與祂有生機的聯結，我們更享受祂的復活。現今我們都在藉復活而標出為神兒子的過程中。

標出乃是藉着復活，而復活包含聖別、變化、模成和得榮。這些奇妙的事都在那靈裏。我們接觸那靈，就享受復活以及復活所包含的一切。復活不是一個道理，復活完全在於摸着那靈。接觸那靈最簡單的路，就是呼求主耶穌的名。我們越摸着那靈，就越享受復活，也就越聖別、越變化並且越得着榮耀（羅馬書生命讀經，六七六至六七七、六五三、六八七頁）。

參讀：羅馬書生命讀經，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

晨興餽養

羅十二 2『…藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

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

這復活的過程有四方面：聖別、變化、模成以及得榮。…保羅在羅馬十二章二節說到變化；他說，我們不要模倣這世代，反要藉着心思的更新而變化。保羅在八章二十九節說到模成，在三十節說到得榮。我們將來的得榮乃是復活的終極步驟，就是把復活應用到身體上。

我們裏面都能感覺到，今天我們的兒子名分還不完全。不過，兒子名分會越來越完全，直到我們得榮的時候，要達到高峯；那時，我們將有完滿的復活，並且在性情和外表上，都標出為神的兒子。我們不論在名義上或在實際上，不論在靈裏、在魂裏或是在身體裏，都是神的兒子（羅馬書生命讀經，六五三至六五四、六五六頁）。

信息選讀

基督就是那靈，所以祂能住在我們裏面，我們也能在靈裏與祂交通。我們該仰望祂、觀看祂並返照祂，將我們這人的三層—我們的靈、我們的心、我們的口—向祂敞開。這樣，我們就自然而然像鏡子一樣返照祂，而逐漸變化成為祂榮耀的形像，從榮耀到榮耀。結果我們將與祂有同樣的形像；這完全是從主，就是從那靈來的（林後三 18）。主耶穌乃是藉着這個方式，使我們像祂，

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

甚至使我們成爲祂。當我們仰望祂，祂就將自己印到我們裏面，我們就成爲祂的返照。我們所返照的，不是別的，就是主自己。這就是新約所說的變化。

變化是一種新陳代謝的過程，藉着將一些新的元素加到我們裏面，並排除舊元素，而改變我們。…神的經綸就是將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這樣一種新陳代謝的過程，而在生命上產生逐漸的、內在的改變。

神將祂自己建造到我們裏面，完全是一件生機的事。爲要產生這個建造，我們需要接受、消化並吸收生機的元素。我們屬靈的食物和飲料，就是那生機的、是靈的基督（約六 51、57，七 37～39），祂就是賜生命的靈（撒母耳記生命讀經，二〇八至二〇九頁）。

在復活裏並藉着復活，神的長子基督成了賜生命的靈（林前十五 45）。作爲這樣一位靈，祂進到神所揀選的人裏面，將祂自己作爲生命，分賜並建造到他們裏面，成爲他們內裏的構成。這樣，祂就使他們成爲神人，成爲神許多的兒子（來二 10），就是祂自己這位神長子的大量複製（羅八 29，約壹三 2）。因此，他們作爲人的後裔，就藉着新陳代謝的變化過程，成爲具有神性之神的兒子（見羅十二 2 註 3 與註 4）。這新陳代謝的過程就是建造召會作爲基督身體和神的家（弗一 22～23，二 20～22），將神建造到人裏面，並將人建造到神裏面，亦即將神聖的元素構成到人的元素裏，並將人的元素構成到神聖的元素裏。這建造要終極完成於新耶路撒冷這偉大的團體神人，就是神眾子的集大成與總和（啓二一 7）（聖經恢復本，撒下七 14 註 1）。

基督已經被標出爲神的兒子，但我們還在被標出的過程中。有一天，這個過程要完成，我們就要和神的長子基督畢像畢肖，直到永遠（羅馬書生命讀經，六五一頁）。

參讀：撒母耳記生命讀經，第二十六篇；羅馬書生命讀經，第五十六篇；三一神的啓示與行動，第十二篇；長老訓練第二冊，第六章；約伯記生命讀經，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

讚美主—祂的萬有包羅性

154

8 7 8 7 雙 (英 203)

降 A 大調 3/4

A^b A^{b7} D^b B^bm A^b Fm B^{b7} E^b

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

一 遠 在 時 間 尚 未 起 首, 萬 有 尚 都 未 開 始,

A^b A^{b7} D^b B^bm A^b D^b E^{b7} A^b

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

在 父 懷 中 並 榮 耀 裏, 你 是 神 的 獨 生 子。

A^b E^{b7} A^b D^b E^b

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

當 父 將 你 賜 給 我 們, 你 的 身 位 仍 一 樣,

A^b D^b B^bm A^b D^b A^b E^{b7} A^b

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

為 將 父 的 所 有 豐 滿, 藉 着 聖 靈 來 表 揚。

二 藉着你死並你復活, 你就成為神長子;
藉着重生分賜生命, 我們成為神眾子。
我們是你生命繁殖, 是你許多的弟兄,
我們是你榮耀複本, 是你神聖的擴充。

三 你曾是那惟一麥粒, 落到地裏而死了;
藉着死亡, 並藉復活, 顯出繁殖的榮耀。
你使我們由你得生, 變成許多的子粒;
眾人調和成為一餅, 作你豐滿的身體。

四 我們是你的複製品, 是你身體並新婦、
是你表現、是你豐滿, 永遠讓你來居住。
我們是你普及、繼續, 是你生命的開展、
是你長成、是你富餘, 與你合一永無間。

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.

4
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.

二〇一四年感恩節特會

復活升天之基督的 異象與經歷

第三篇

復活基督的 異象與經歷 (三)

爲着基督身體的實際， 在復活裏生活

讀經：林後一 8 ~ 9，羅八 28 ~ 29，腓三 10 ~ 11，林後四 16，林前十五 58

綱 目

週 一

壹 我們要在復活裏生活，就必須看見關於基督復活這個揭示的真理：

- 一 在人性裏的基督，在復活裏由神生爲神的長子，作基督身體的頭—徒十三 33，羅八 29 下，西一 18。
- 二 基督所有的信徒，都是由父神藉着基督的復活所重生，爲着產生召會作基督的身體，就是祂的複製—彼前一 3，約十二 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

Day 1

- 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 基督這末後的亞當，成了賜生命的靈，作為基督身體的素質、內容與實際—十五 45 下，弗四 4。

四 沒有主復活的這些主要項目（神的長子、神的許多兒子和賜生命的靈），就沒有召會，沒有基督的身體，也沒有神的經綸。

五 復活乃是神聖經綸的命脈和生命線—見聖經恢復本，林前十五 12 註 1。

週 二

貳 那靈乃是三一神的實際，復活的實際，以及基督身體的實際：

一 經過過程之三一神的實際，乃是終極完成之實際的靈—約十四 17，十五 26，十六 13，約壹五 6。

二 復活的實際就是基督這賜生命的靈—約十一 25，二十 22，林前十五 45 下。

三 實際的靈使經過過程之三一神的一切，在基督的身體裏成為實際—約十六 13～15。

四 沒有那靈，就沒有基督的身體，沒有召會—弗四 4。

週 三

叁 我們要在基督身體的實際裏，就需要完全在基督復活的生命裏：

一 召會完全是出於基督的元素，完全是在復活裏，也完全是在諸天界裏—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.

Day 3

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, 參創二 21 ~ 24。

二 金燈臺豫表召會是基督的身體，描繪基督是復活的生命，要生長、分枝、發苞、開花而發光—出二五 31 ~ 40，民十七 8，啓一 11 ~ 12，弗五 8 ~ 9。

三 當我們不憑我們天然的生命，乃憑我們裏面神聖的生命而活時，我們就在復活裏，其結果就是基督的身體—腓三 10 ~ 11:

- 1 我們都需要被主構成門徒，成爲神聖且奧祕的人，否認我們天然的生命，而活神聖的生命—參約三 8。
- 2 任何事，即使是合乎聖經的，卻是在天然生命裏作的，都不是基督身體的實際—林前三 12。

週 四

肆 我們要在復活裏生活，就必須認識、經歷、並得着復活的神—林後一 8 ~ 9:

一 神一直藉着十字架作工，了結我們，領我們到盡頭，使我們不再信靠自己，只信靠復活的神—9 節。

二 雖然活的神能爲人作許多事，活神的生命和性情卻沒有作到人裏面；當復活的神作工時，祂的生命和性情就作到人裏面—四 16:

- 1 神作工不是以外面的作爲使人認識祂的權能，祂作工乃是將祂自己分賜並作到人裏面—加一 15 ~ 16，二 20，四 19。
- 2 神使用環境，好將祂的生命和性情作到我們裏面—林後四 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 disciplined 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.

Day 4

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 我們要在復活裏生活並被復活的神所構成，就必須藉着『萬有』，被模成神長子基督的形像—羅八 28 ~ 29，來十二 10，耶四八 11。
- 4 這宇宙中的苦難，特別是對於神的兒女，其主要的目的乃是藉着苦難，神的性情得以作到人的性情裏，使人能得着神，達到極完滿的地步—林後四 16。
- 5 當我們經過患難時，在我們裏面天天需要有不間的更新，好使神完成祂心頭的願望，使我們成爲新耶路撒冷—結三六 26，林後五 17，啓二一 2。

週 五

三 我們要在復活裏生活，就必須因復活生命新鮮的供應得着滋養，而日日得更新—林後四 16:

- 1 真實的基督徒生活乃是在早晨、在晚上，天天都有復活的神加到我們裏面—西二 19，羅八 10、6、11。
- 2 我們要得着在復活裏神聖生命更新的性能，就需要接觸神，將自己向祂敞開，讓祂進到我們裏面，逐日新鮮的加增到我們裏面—腓二 13，三 10 ~ 11：
 - a 我們憑着十字架、聖靈、我們調和的靈、以及神的話得更新—林後四 10，多三 5，弗四 23，五 26。
 - b 我們需要晨晨復興—太十三 43，箴四 18。
 - c 我們應當在新樣的原則裏來赴主的筵席，要赦免別人，也要尋求得赦免—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.

Day 5

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 十字架的殺死，結果叫復活的生命得顯明；這種日常的殺死，是要在復活裏釋放出神聖的生命—林後四 10 ~ 12。

週 六

四 我們天然的力量和才幹需要受十字架的對付，好在復活裏成爲有用，爲着事奉主—腓三 3:

1 摩西被神擺在一邊四十年之久，學會照着神的引導事奉神並信靠神—出二 14 ~ 15，徒七 22 ~ 36，來十一 27 ~ 28。

2 彼得經過徹底的失敗，學會憑着信心，謙卑的服事弟兄們—路二 32 ~ 33，約十八 15 ~ 18、25 ~ 27，太二六 69 ~ 75，彼前五 5 ~ 6。

3 發芽的杖表徵我們經歷復活的基督，使我們蒙神悅納，在神所賜的職事上有權柄—民十七 8。

4 七倍加強的賜生命之靈，只尊重在復活裏的事；我們所作的任何工，若不在復活裏，賜生命的靈是絕不會尊重的一林前十五 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.

Day 6

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.

晨興餽養

徒十三 33『神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』

彼前一 3『我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』

在人性裏的基督，在祂的復活裏由神生為神的長子（徒十三 33，羅八 29 下）。…基督在已過的永遠裏，在祂的榮耀中，乃是神的獨生子〔約一 18〕。祂既是神的兒子，為甚麼祂還需要由神而生？這是因為神需要一個長子。

基督在已過的永遠裏是神的兒子，但祂成了肉體（14）。祂的肉體是屬人的，不是神聖的。這屬人的部分當然與神聖的兒子名分無關。祂屬人的部分必須由神所生。為此，我發明了一個新的辭—『子化』。基督的人性必須在祂的復活裏子化。在祂的復活裏，祂將祂的人性帶進神性裏，使這人性成為神聖的。在人性裏的基督，在祂的復活裏被子化，由神所生。

基督所有的信徒，都是由父神藉着基督的復活所重生（彼前一 3）。在祂的復活裏，我們都由神所生，成為祂的許多兒子。神的長子和神成千成萬的眾子都在同一個時間，在一次『生產』裏出生（基督徒的生活，九九至一〇〇頁）。

信息選讀

今天我研讀聖經關於復活的事，已經成為一種結晶。…基督的復活不僅是神叫祂從死人中復起；神使耶穌基督從死人中復起，是神的一個舉動，在這個神聖的舉動裏，神完成了三件大事。祂不是生出祂的獨生子，

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

而是生出祂的長子；在這一次生產裏，祂生了許多兒子；祂也使這位剛由神而生的耶穌基督，成爲賜生命的靈。神的一個舉動，成就了三件大事。

神的整個經綸，乃是藉着這三件事完成的。如果你把行傳十三章三十三節，彼前一章三節，和林前十五章四十五節下半從聖經裏刪掉，那麼在神聖的啓示裏就沒有神的長子、神的許多兒子和賜生命的靈了。雖然聖經裏有關於基督復活的這三項，但這三項在今天基督教基本的教訓裏幾乎都沒有了。若沒有基督復活的這些要項，就沒有召會，沒有基督的身體。如果聖經沒有啓示神的長子、神許多的兒子和賜生命的靈，就不會有神的經綸。這些項目對許多基督徒而言是新的，但對聖經而言並不是新的（過照着聖經中神聖啓示高峯之生活實行的路，三七頁）。

在林前十五章，使徒對付哥林多人異端的說法，說沒有死人的復活。…復活乃是神聖經綸的命脈和生命線，若沒有復活，神就是死人的神，不是活人的神（太二二32）。若沒有復活，基督就沒有從死人中復活，祂就是死的救主，不是活的救主。但祂是活着的，是那要活到永永遠遠的（啓一18），能拯救我們到底（來七25）。若沒有復活，就沒有藉着祂的死得稱義的活證據（羅四25與註），沒有生命的分賜（約十二24），沒有重生（三5），沒有更新（多三5），沒有變化（羅十二2，林後三18），也沒有基督形像的模成（羅八29）。若沒有復活，就沒有基督的肢體（十二5），沒有基督的身體作祂的豐滿（弗一20～23），沒有召會作基督的新婦（約三29），也就沒有新人（弗二15，四24，西三10～11）。若沒有復活，神新約的經綸就完全崩潰，神永遠的定旨也要歸於無有了（聖經恢復本，林前十五12註1）。

參讀：過照着聖經中神聖啓示高峯之生活實行的路，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

晨興餽養

約十五 26『但我要從父差保惠師來，就是從父出來實際的靈，祂來了，就要為我作見證。』

十六 13『只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。』

實際就是一種人事物實際的情形。今天基督的身體就是召會，她所有的實際也就是那終極完成之三一神實際的靈。經過過程之三一神的實際，乃是祂終極完成之實際的靈（約十四 17，十五 26，十六 13，約壹五 7）。這三一神之所是、所有並所能，其實際都是這實際的靈。並且這三一神所經過的死與復活，其實際也都是這實際的靈（對基督身體的透視，三一頁）。

信息選讀

這實際的靈使經過過程之三一神的一切，都在基督的身體裏成為實際（約十六 13～15）。乃是這實際的靈，使三一神一切的豐富，在基督的身體裏顯為可能，顯為真實，那就是三一神的實際。那經過過程之三一神所是的公義、聖別、生命、亮光、能力、恩典及一切神聖的屬性，都由這實際的靈實化為基督身體的實際屬性（羅十五 16 下，十四 17，弗三 16）。原來，這些公義、聖別、生命、亮光、能力、恩典都是屬於神的屬性，現在因着那靈在基督的身體裏，把這些屬性都實化到召會裏了，所以召會也就有了公義、聖別、生命、亮光、能力、恩典等神聖屬性的實際。

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.

不僅如此，這經過過程之三一神所經歷的成爲肉體、釘死與復活，也都由這實際的靈實化爲基督身體的實際經歷。原來是三一神成爲肉體，釘十字架，並且復活，但實際的靈來了，把三一神的這些經歷都實化到我們身上來，成了我們實際的經歷。因這緣故，我們今天在地上也能過一個正當的人生。當消極的事物臨到我們時，我們都能以基督死的性能來處置。我們不生氣，不怨人，更不責備人，因爲藉着實際的靈，基督的死實化到我們身上。不僅如此，那靈帶同基督的復活也作工在我們裏面，使我們還能愛人、赦免人。…這也就是三一神實際的靈作了基督身體的實際。

末了，我們要總結的來看，基督身體的素質與實際，都是在於那經過過程、終極完成之三一神的那靈。…那靈就是素質的實際，也是實際所屬於的素質。素質重在裏面的質地；實際重在外面的實現。那靈既是基督身體的內在質地，也就是基督身體的外在實現。無論是裏面的素質、質地，還是外面的實際、實現，都是出於那靈的。這靈就是經過過程的三一神之於基督身體一切的祕訣。譬如說，神愛基督的身體，要使基督的身體成聖，並要加強基督的身體，這些的祕訣就在於那實際的靈；乃是那實際的靈把神的愛實化到基督的身體上，使其成聖，並得着加強。這個實際的靈就是經過過程的三一神自己。祂也就是那經過過程之三一神一切屬性的總結。…此外，祂也就是經過過程之三一神一切經過的效能。神成爲肉體有其效能，釘十字架、復活也都有其效能，這一切的效能就是這素質與實際的靈。有了這素質與實際的靈，基督的死和基督的復活，在我們身上就能彰顯出效能（對基督身體的透視，三一至三三頁）。

參讀：對基督身體的透視，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

晨興餽養

弗二 6『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

腓三 10～11『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

基督藉着包羅萬有的死了結了整個舊造以後，召會就在祂的復活裏產生出來（彼前一 3，弗二 6）。召會完全是個在復活裏的實體；她不是天然的，也不屬於舊造。召會是一個新造，是在基督的復活裏並憑着復活的基督造成的。我們必須看見這異象。除了看見召會是在基督的復活裏產生的以外，我們也必須看見召會在那裏。今天召會乃是在升天的基督裏。以弗所二章六節告訴我們，召會已經與基督一同復活，現今與基督一同坐在諸天界裏。因此，召會完全、純粹屬於基督的元素，完全在復活裏，完全與基督一同留在諸天界裏。…召會沒有基督以外的元素。這樣的異象要管治你到極點，並排除一切不是基督的、復活的、屬天的事物。信徒還有罪的肉體，但召會沒有罪的肉體，因為召會是在復活裏產生的（彼前一 3）（長老訓練第二冊，三八至三九頁）。

信息選讀

燈臺乃是基督的豫表，描繪基督是復活的生命，生長、分枝、發苞、開花而發光。…燈臺乃是一個生長的實體。燈臺既然豫表基督，就指明基督是生長的一位。…燈臺不是只由一個枝子和一個燈盞構成的。…中央的幹生長時，就產生三對枝子。不僅如此，所有的枝子都在生長，而且還有花萼、花苞和花朵。燈臺的幹開

Morning Nourishment

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

始生長時，先產生頭一對枝子；然後再繼續長大，產生第二對枝子，最後產生第三對；至終，幹本身長到完滿的量度。這一切都表明基督一直在生長。

基督先在祂自己裏面生長，然後也在我們這些枝子裏面生長。表面看來是枝子在生長，實際上乃是燈臺藉着枝子並在枝子裏面生長。這指明基督在我們裏面生長。…基督是中央的幹，祂在自己裏面，藉着祂自己，並同着祂自己而生長。但在六個枝子裏面，基督乃是在我們裏面，藉着我們，並同着我們而生長（出埃及記生命讀經，一二六三至一二六四頁）。

創造亞當的那一位，來成了一個人，並在復活中過人性的生活。祂否認祂天然的人性。祂絕不從自己作任何事（約五 19、30）。祂雖然在自己裏面作每一件事，卻不是本於祂自己作事。我們也不該在我們天然的生命裏作任何事，乃該在基督復活的生命裏作事。耶穌在這地上雖然在肉體裏生活行事，但祂棄絕這肉體。祂棄絕祂天然的生命。

祂是一個神聖且奧秘的人，生活在神聖奧秘的範圍中，以神聖奧秘的方式作每一件事。我們應當是這樣的人。我們若在辦公室上班，那些在我們身邊的人應當感覺到我們有一樣特別的東西。這個特別的東西乃是神聖且奧秘的。我們都需要被主構成門徒，成為神聖且奧秘的人。

我們正在從一個天然的人被訓練成為一個神人，照着基督這第一個神人的榜樣，否認我們天然的生命，而活神聖的生命（太二八 19）（活力排，一一四、二二、四三頁）。

任何一件照着聖經卻在天然生命裏完成的事，即使是合乎聖經，也不是基督身體的實際。基督的身體完全是在基督復活生命裏的事（關於相調的實行，一六頁）。

參讀：長老訓練第二冊，第三章；出埃及記生命讀經，第九十二至九十四篇；活力排，第二至五、十至十一篇；關於相調的實行，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

晨興餽養

林後一 9『自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神。』

四 16『…我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

活神雖然可以為人作許多事，活神的性情卻無法與人的性情調和。另一面，當復活的神作工時，祂的性情就作到人的性情裏。弟兄姊妹，請特別注意，即使活神為你作了一些事，在這之後，和先前一樣，祂還是祂，你還是你。祂為你作事，一點不叫祂將自己的性情分授給你。活神可以為人作事，但活神的性情無法與人的性情聯結。另一面，當復活的神作工時，祂就藉着為人所作的事，把自己傳輸給人。

使徒保羅見證他不僅認識活神，更認識復活的神。保羅受到極大的試煉，甚至連活命的指望都絕了，他卻因此學會信靠那叫死人復活的神。當復活的神為他作事，叫他從死亡的情形裏復活，那神聖的作為不僅為保羅有所成就，同時也將神自己的性情傳輸給保羅（活神與復活的神，二七至二八頁）。

信息選讀

復活生命是能勝過一切患難，吞滅死亡的生命。〔一位生病的弟兄〕感覺非常軟弱，仍在極大的試煉中。然而他又更深領悟到，神不是以外面的作為叫他認識神的權能，乃是要作工分授祂自己。裏面的光漸漸清楚，健康情形也逐漸好轉。這位弟兄不僅經歷神醫，對神也有新的經歷。

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.

苦難的意義是…苦難所帶給舊造的毀壞，給復活的神機會，把祂自己分授到祂的造物裏，使其從死的過程裏出來時，在其構成上有了神聖的元素。宇宙中苦難的主要目的，特別對神的兒女來說，乃是要藉此使神的性情得以作到人的性情裏。…藉着外面毀壞的過程，裏面的過程得以發生，將新的構成成分加到我們的生命裏〔林後四16〕（活神與復活的神，二九、三三頁）。

我們身上是否有一些更新在發生，還是日日、年年維持原樣？我們若受了許多苦，而仍舊維持原樣，那是可悲的。神為要完成祂在我們裏面並在我們身上更新的工作，就成為在我們裏面的生命與性情。除此之外，神也是主宰萬有的主，管治全宇宙，為要更新我們。神使用四圍的環境，好將祂的生命與性情作到我們裏面。沒有四圍的環境，我們永遠不能得更新。我們會維持原樣。

神要我們成為新造。當主所有的兒女都經過更新的過程，成為新耶路撒冷的時候，他們就會在完全更新的情形裏。聖城叫作新耶路撒冷，因為那裏沒有神舊造的舊元素。我們經過患難的時候，在我們裏面需要日日不斷的有更新，使神能完成祂的心意（日日在更新，一八至一九、二六頁）。

基督是我們的生命。我們這些神人，過人的生活彰顯神，但不是憑我們自己天然的生命，乃是在復活裏憑基督神聖的生命（西三4）。…在復活裏憑基督的神聖生命活基督，就是讓基督在我們裏面長大，使我們裏面形成甚至模成基督，就是在許多弟兄中神長子的形像（加四19，羅八29下）（過照着聖經中神聖啓示高峯之生活實行的路，四七至四八頁）。

參讀：那靈，第十二篇；活神與復活的神，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

晨興餽養

林後四 10 ~ 12『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。這樣，死是在我們身上發動，生命卻在你們身上發動。』

聖經教導我們完全不照着自己而得更新。我們是因着神加到我們裏面，因着有更多神的元素加到我們裏面而更新。…真實的基督徒生活乃是在早晨、在晚上，天天都有神加到我們裏面。

神的心意是要我們日日得更新。為要得更新，我們需要神每日新鮮的加增到我們裏面。我們每日需要接觸神，將自己向祂敞開，讓祂進到我們裏面，逐日新鮮的加增到我們裏面（日日在更新，二〇、二二頁）。

信息選讀

神加到我們裏面時，祂不是只留在那裏甚麼也不作。…神是在我們裏面運行〔腓二 13〕。…神在我們裏面運行，加力給我們。…在這神聖的元素裏，有更新的性能。…我們需要天天享受在復活裏神聖生命更新的性能。

這就是為甚麼我們必須學習向自己死。我們如何向自己死？每早晨我們必須接觸主。首先，我們必須認罪。其次，我們必須拒絕己。我們拒絕己的時候，就經過基督的死，基督的死也殺死我們。在林後四章，保羅說到『耶穌的治死』（10）。這是指耶穌就積極的意義說一直在殺死我們。…在耶穌裏面有殺死的元素。祂是醫治我們、點活我們並殺死我們裏面一切消極事物的藥劑。

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.

神有最好的供備，幫助我們得更新。頭一項供備乃是十字架，就是耶穌的治死。按林後四章，保羅常常在十字架（主的死）的殺死之下。十字架是為我們成就更新的最大幫助。

第二項供備乃是聖靈。提多書三章五節說到『聖靈的更新』。我們有聖靈在我們裏面。祂主要的工作先是重生我們，然後日日更新我們。…神賜給我們的第三項供備乃是我們調和的靈，就是我們人靈與神靈調和的靈。在我們人的靈裏，有聖靈居住、工作並且更新我們。以弗所四章二十三節說，我們需要在我們心思的靈裏得更新。我們的靈是我們得更新的所在。我們調和的靈擴展到我們的心思裏，就成了我們心思的靈。在這樣的靈裏，我們得以更新，使我們得以變化。

除了十字架、聖靈和我們的靈以外，我們還有聖言。身體的頭藉着話中之水的洗滌潔淨召會，就是祂的身體（弗五 26）。因為我研究聖經很久了，我能記得像馬太一章、羅馬八章這樣的章節。我只要思想這些章節的內容，就得着洗滌。我想到羅馬八章四節—照着靈而行—我就得着洗滌。我們都需要日日得着話中之水的洗滌。

每逢我們來赴主的筵席，我們需要更新。…祂設立的筵席是新的，祂在祂父的國裏喫喝的筵席也是新的〔太二六 29〕。我們必須在新樣裏，在新樣的原則裏來赴主的筵席。我們怎樣能在新樣裏來赴主的筵席？我們要知道，任何消極的事物都是舊樣的緣由或因素。消極的事物叫我們成為老舊。

我們…需要徹底的認罪和徹底的對付。另一件使我們老舊的事，就是不赦免別人。要常常赦免人（太十八 21～22、35，弗四 32，五 2），也要常常尋求得赦免（太五 23～24）（日日在更新，二三至二四、一〇至一三頁）。

參讀：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

晨興餽養

腓三 3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

徒七 35『這摩西，就是他們曾棄絕說，誰立你作首領和審判官的，神卻藉着那在荊棘中向他顯現之使者的手，差派他作首領，作救贖者。』

天然的力量和才幹若經過十字架的對付，就會非常有用。它們經過十字架的對付之後，就是在復活裏。有些弟兄憑他天然的口才說話，但有些弟兄卻是憑着受過十字架對付的口才說話；這樣的口才乃是在復活裏。有些缺少經歷的人可能會問，天然的口才和在復活裏的口才有何不同。這很難解釋，但你若有經歷，就很容易辨別。

在復活裏，有一些神聖的東西已經作到我們的力量和才幹裏。…十字架總是將神聖的元素作到所對付的人裏面，將神帶到那人裏面。…天然的口才裏沒有神，然而在復活裏『被對付』的口才卻滿了神。我們的力量和才幹受過對付之後，在復活裏對於我們事奉主就成為有用的（事奉的基本功課，一七八至一七九頁）。

信息選讀

我們當然需要得着才幹，但是我們一旦有了才幹，就需要受對付。這正是在摩西身上所發生的。摩西的事例乃是棄絕天然的力量和才幹最好的說明。聖經中沒有一個人的事例在這方面比摩西更好。

行傳七章二十二節告訴我們，摩西在埃及人的一切智慧上受了訓練，說話行事都有能力。他出來為神作工，拯救神的百姓脫離法老的暴政。…摩西照着自己的意

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

思為神的百姓作事（徒七 23 ~ 26）。他滿有把握自己能成就一些事，但他是實行自己的意願，而不是神的意願。…神特意並主宰的將摩西擺在一邊，達四十年之久（出二 14 ~ 15，徒七 27 ~ 30）。…在那四十年中，摩西學會照着神的引導事奉神並信靠神（34 ~ 36，來十一 28）。後來摩西成了一位不照着自己的意思作任何事的人。他總是照着主的引導行事。主引導，他就跟隨，他一點不信靠自己的才幹。雖然他非常能幹，但他不用他天然的才幹。他天然的才幹受了對付，就成為在復活裏的才幹；這在復活裏的才幹是與神的行動一致的。我們天然的才幹若未受對付，就與神的行動分離；然而，我們的才幹經過了十字架的對付之後，就與神的行動成為一。實際上，是神作到摩西的才幹裏，他的才幹至終就充滿了神。

彼得對他天然的力量和才幹很有自信，他甚至認為自己能同主下監，同主受死（路二二 33）。…彼得受到試驗；他三次否認主，甚至在一位使女面前否認主（約十八 15 ~ 18、25 ~ 27）。…彼得徹徹底底被打倒，結果全然失敗（太二六 69 ~ 75）。他的確有心愛主，但是他對自己的力量，天然的力量過於自信。他對主的愛是寶貴的，但他天然的力量必須被否認並受對付。主容許彼得三次當面否認祂，讓彼得徹底失敗，好使他天然的力量和自信可以受到對付。…經過失敗，彼得學會憑着在主裏的信心，謙卑的服事弟兄們（路二二 32，彼前五 5 ~ 6）。彼得真的被破碎，並從天然的才幹轉到復活裏的事物。

我們天然的力量和才幹必須受對付並擺在十字架上，然後它們就會在復活裏並充滿神聖的元素。這樣，凡我們在召會事奉中所作的，就都是將神聖的元素供應給人（事奉的基本功課，一七九至一八二頁）。

參讀：事奉的基本功課，第二十課。

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

第三週詩歌

復活的生命—基督自己

472

10 10 10 10 (英 639)

F 大調

4/4

F B^b B^bm F B^b
 3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |

一 死亡不能拘禁復活生命—神那非

F Dm⁷ G⁷ C F F⁷ B^b
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5

受造的永遠生命；剛強、得勝、無何能

D⁷ Gm C⁷ F B^b C⁷ F
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - ||

以毀壞，就是基督自己，已經顯明。

二 死亡不能拘禁復活生命，雖然死亡集中全力以赴；
死亡不過使這神聖生命得機顯它能力無量豐富。

三 死亡不能拘禁復活生命，治死、埋葬，不過叫它繁殖；
所有苦難都是叫它增長，並且結出豐盛生命果實。

四 死亡不能拘禁復活生命，它能衝破所有障礙、阻擋；
勝過黑暗、陰府所有權勢，吞滅死亡，並將生命釋放。

五 死亡不能拘禁復活生命，它能顯出神性所有豐滿；
神的公義、聖潔，它都產生，神的榮耀形像它全彰顯。

六 願我認識這個復活生命，每遇死亡，都讓它力傾出；
使我藉着經歷永遠賞識：復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'erable, expressed.

2

Death cannot hold the resurrection life,
 Though all its force against it may combine;
 Death only gives it opportunity
 To show the boundless pow'r of life divine.

3

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.

4

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.

6

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.

二〇一四年感恩節特會

復活升天之基督的
異象與經歷

第四篇

升天基督的
異象與經歷（一）

基督就職、被高舉並登寶座，
藉着祂的身體執行神宇宙的行政，
並完成神新約的經綸

讀經：徒二 33、36，五 31，十 36，腓二 9～11，來
十二 2

綱 目

週 一

壹 基督在祂的升天裏，就職、被高舉並登寶座，以執行神宇宙的行政並完成神新約的經綸—徒二 33、36，五 31，腓二 9，啓五 6：

一 基督的升天乃是祂就職進入祂屬天的職任，爲着祂天上的職事；這些職任包括祂是萬人的主（徒十 36）、基督（二 36）、元首和救主（五 31）、地上君王的元首（啓一 5）、召會的元首（弗一 22～23）、執事（來八 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

Day 1

- 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 從拿撒勒來的那人在升天裏就職，作萬人的主—太二 23，徒三 6，十 36，二二 8，二六 9。
- 2 祂的就職需要一段漫長的過程，開始於創造，繼之以成爲肉體、人性生活、釘十字架與復活。
- 3 基督作爲神與人、創造主與受造者、以及救贖主、救主和賜生命的靈，在升天裏就職，以執行神宇宙的行政，並完成神新約的經綸。

週 二

二 基督的升天乃是神對祂的高舉—二 33:

- 1 主耶穌降卑自己到了極點，神卻將祂升爲至高—腓二 7 ~ 9。
- 2 在升天裏，基督是神所高舉者，得着超乎萬名之上的名—9 ~ 11 節：
 - a 宇宙中至高的名，至大的名，就是耶穌的名—成爲肉體、釘死、復活、升天並得高舉者的名。
 - b 主耶穌是人，在祂的升天裏被神立爲主；因此，萬口都要承認祂是主—徒二 36，腓二 10 ~ 11。
- 3 在祂的升天裏，基督得着榮耀尊貴爲冠冕—來二 9。
- 4 在祂的升天裏，基督就職爲宇宙的頭；全宇宙的頭乃是耶穌—西一 18，弗一 22 ~ 23。

週 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 life-giving 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.

Day 3

三 在祂的升天裏，基督登寶座以執行神宇宙的行政，並完成神新約的經綸—啓五 6，弗一 10：

- 1 基督坐在神寶座的右邊，指明祂已經登寶座—來十二 2，徒二 33。
- 2 基督現今在寶座上，執政管理整個宇宙；祂是獨一的執政管理者，是萬王之王，萬主之主—啓十九 16。
- 3 基督的執政管理與宇宙有關，但祂完成神新約的經綸，乃是繁殖祂自己，作祂的複製，以建造召會，就是祂的身體—太十六 19，二八 19，徒一 8。

週 四

貳 基督繁殖的工作是在祂的升天裏—太二八 19，徒一 8：

一 使徒行傳的主題是：復活的基督在升天裏，憑着那靈，藉着門徒，爲着產生眾召會—神的國—的繁殖—3 節：

- 1 復活的基督在祂升天裏的繁殖，產生眾召會—八 1，十三 1，十四 23。
- 2 復活的基督在祂的升天裏所產生的眾召會，乃是神的國—十九 8。

二 繁殖是主從諸天之上的寶座執行出來的；這就是說，祂繁殖的工作是在升天裏—二 33、36，來十二 2，啓五 6：

- 1 升天是主地上工作的性質和範圍。

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.

Day 4

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 今天主恢復裏的工作該是在升天裏的工作—有屬天的性質並在屬天範圍裏的工作。

週 五

叁 升天的基督執行神宇宙的行政並完成神新約的經綸，乃是藉着祂的身體—弗一 22 ~ 23:

一 我們需要看見，因着召會是基督的身體，召會的地位與升天基督的地位完全一樣—西一 18，二 19，林前十二 27:

1 這身體乃是基督的身體；基督是那已登寶座並得着天上、地上、甚至地底下的主權與權柄的一位。

2 祂得了一切的權柄，而我們作為基督的身體，乃是與祂聯合的；所以我們是在諸天界裏，我們有權柄，並且我們能運用權柄—弗一 19 ~ 23，二 6:

a 身體的權柄乃是身體所運用之頭的權柄；因此，身體的權柄就是頭的權柄。

b 我們作為召會，基督的身體，需要運用復活、升天之基督的權柄—太二八 18 ~ 19 上，路十 19。

週 六

二 基督執行神的行政並完成神的經綸，乃是藉着召會的禱告—太六 9 ~ 13，徒十二 5 下:

1 召會作基督身體的禱告，乃是運用升天之主與身體之元首基督的權柄，為着成就神經綸的禱告—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.

Day 6

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 召會禱告的中心目標乃是神永遠經綸的目標—就是基督得着一個榮耀的召會作祂的配偶，使祂得滿足的目標—弗五 27。
 - 3 使徒行傳啓示，使徒們所作的工作是完全倚靠神而作的，正如他們的禱告所指明的；他們將自己禱告到神裏面，也將神禱告到他們裏面——1:14，二 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 基督執行神的行政並完成神的經綸，乃是藉着我們作生命的工作，與升天基督的行動配合—在生命裏爲着廣傳福音的行動—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.

晨興餽養

徒二 33『祂既被高舉在神的右邊，又從父領受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。』

36『所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。』

主的升天不是祂活動的結束。相反的，人救主的升天乃是另一次引進。…基督的升天乃是祂天上職事的就職、引進。…祂的成孕引進祂在地上的生活與職事；祂的升天引進祂在諸天之上的生活與職事。因此，基督的升天不是祂活動的了結，乃是祂進一步活動—祂在諸天裏的職事—的引進（使徒行傳生命讀經，三頁）。

神叫基督坐在諸天之上，立祂為主為基督，高舉祂作元首，作救主，立祂為大祭司，並立定祂為活人死人的審判者（新約總論第一冊，二二四頁）。

信息選讀

基督的升天實在就是基督的就職。當一位美國總統被選出來後，他是一直等到就職典禮那天，才正式上任。…他就職之前，雖然已被選為總統，但不是正式的；乃要等到他就職那天，他才正式成為美國的總統。

在耶穌出生那天，祂就是我們的救主，但不是正式的。祂沒有就職。甚至在耶穌釘十字架，並從死人中復活之後，也還沒有向整個宇宙宣佈。乃是等到耶穌被神右手高舉到宇宙的最高處，神才作了宣告。神乃是在這個時候，使基督就職上任。

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.

在這就職的日子之前，甚至在主復活後與門徒同在的四十天之前，耶穌有一次祕密的升天。在祂復活的早晨，祂到父那裏去了。…四十天後，耶穌就公開的升天。那是宇宙性的公開。所有的門徒都看見耶穌上升，天使宣告說祂還要照樣回來。這個公開的升天就是耶穌的就職。…這樣，一切就成為正式的了。祂成為正式的救主。

現在我們知道基督升天的意義。那就是祂的正式就職。首先，祂被立為主。作為神，主耶穌在成為肉體之前已經是主了。但是在祂成為肉體之後，這位神成了一個人。神是主，但人就不是。然而這位主成了一個人，這個人被釘在十字架上，埋葬了，而且從死人中復活。就是在這時候，那人—耶穌—成了主。神要成為主，不需要任何一種就職。但是一個從被藐視之地，寒微之城出來的微小的人要被立為主，就需要有真正的就職。祂不是以神的身分被立為主。以祂是神來說，祂已經是主了。現今是這一個從拿撒勒來的人，就職為萬有的主（新約聖經中奇妙的基督，一二〇至一二一頁）。

我們要瞭解人救主的升天，需要看見祂的升天乃是祂就職進入祂屬天的職任。這就職需要一段漫長的過程，開始於創造，繼之以成為肉體、為人生活、釘十字架與復活。在這過程裏，人救主是神、人、創造主、受造者、救贖主、救主以及賜生命的靈。主耶穌就職，是要執行神的行政，並完成神新約的經綸。在客觀的一面，主的升天使祂得了榮耀尊貴為冠冕（來二9），並為着神的行政登上寶座（十二2），使祂被立為主，來得着萬有，並被立為基督，以完成神的使命（路加福音生命讀經，七四二至七四三頁）。

參讀：新約聖經中奇妙的基督，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

晨興餽養

腓二 8～10『既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。所以神將祂升為至高，又賜給祂那超乎萬名之上的名，叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜。』

路加在他的福音書中，主要的是將人救主五大重要且絕佳的方面，向我們展示、陳明出來，就是祂的出生、職事、受死、復活與升天。…祂的復活乃是神對祂和祂工作的表白，祂在一切成就上的成功，並祂對神宇宙仇敵的得勝，祂的升天是神高舉祂，立祂為神的基督，和萬有的主（徒二 36）。祂且成了包羅萬有的靈，從諸天澆灌在由信徒所構成的身體上（4、17～18），好在地上完成祂天上的職事（路加福音生命讀經，五五二頁）。

信息選讀

在升天裏，基督是神所高舉者，得着超乎萬名之上的名。…基督是何等的奇妙！祂降卑自己到了極點，神卻將祂升為至高。腓立比二章九節所指的名，就是下節所說耶穌的名。從基督升天以來，地上從無一名超乎耶穌的名。神已高舉耶穌作萬人的主。因此，我們呼喊『哦，主耶穌』，是完全正確的。我們需要公開承認主名。在新約裏有明言，我們呼求主名（徒二 21，羅十 13）。藉着祂的高舉，主已得着超乎萬名之上的名。歷史上從無一名高過主耶穌的名。宇宙中至高的名，至大的名，就是耶穌的名。

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.

腓立比二章十節有宇宙中的三個層次：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。日子將到，在每一層次上的都要屈膝，並承認耶穌基督為主。公開承認耶穌基督為主，就是呼求主（羅十9～10、12～13）。主耶穌是人，在祂的升天裏被神立為主。因此，萬口都該承認祂是主。這種承認使榮耀歸與父神。腓立比二章十一節譯為『使』的希臘文，意思是結果。我們承認耶穌為主，結果就使榮耀歸與父神。

在升天裏，基督是得了榮耀尊貴為冠冕者。希伯來二章九節說，『惟獨看見耶穌得了榮耀尊貴為冠冕，祂為着受死的苦，成為比天使微小一點的。』這裏榮耀尊貴被視為冠冕。榮耀是指與耶穌人位有關的榮美；尊貴是指與耶穌價值有關的珍貴（彼前二7）。基督是得着榮耀尊貴為冠冕的升天者，祂在榮耀的光景中，且有尊貴的地位（新約總論第二冊，一三七至一三八、一三一頁）。

在基督的升天裏，神使祂就職為宇宙的頭。行傳二章三十六節說，『所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。』這節經文指明，在基督的升天裏，神完成了基督的元首權柄。今天在諸天之上有一個人，一個名叫耶穌的拿撒勒人。這人不是平凡的人，乃是超凡的人。祂是神成為人，死於十字架，完成神永遠的定旨，並廢除神的仇敵。祂具有兩種性情—神性與人性。現今祂在諸天之上不僅是神也是人。這人耶穌在祂的升天裏，向着召會被立為萬有的頭（弗一22）。今天全宇宙的頭乃是耶穌（正當召會生活極重要的原則，五一至五二頁）。

參讀：路加福音生命讀經，第五十五篇；新約總論，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

晨興餽養

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

啓十九 16『在祂衣服和大腿上，有名字寫着：萬王之王，萬主之主。』

有崇高的地位，對人總是一種尊貴。升天的基督在光景中是榮耀的，並且在地位上是尊貴的。祂得着了這樣的榮耀，並且進入了這樣的尊貴。這榮耀尊貴是祂所得着的冠冕。

基督在地上受死的苦時，戴了荊棘的冠冕。但祂在天上寶座上享受高舉時，得着了榮耀尊貴為冠冕。讓我們望斷一切以及於那得着榮耀尊貴為冠冕的升天基督（新約總論第二冊，一三一頁）。

信息選讀

基督在升天裏的另一面是，祂是為着神的行政登寶座者。希伯來十二章二節說，基督現今『坐在神寶座的右邊』。基督坐在神寶座的右邊，意思不是祂在神右邊，坐在神的寶座旁邊。在啓示錄我們看見，只有一個神和羔羊的寶座（三 21，二 21、3），這一個寶座既為着神，也為着羔羊。基督在升天裏已登了寶座。祂的升天是叫祂為着神的行政登上寶座。

按啓示錄，升天基督所坐的寶座是神聖行政的寶座：『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』（五 6）。羔羊，救贖主，那位為我們的罪在十字架上被殺的，現今在寶座上對全

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

宇宙執行神的行政。主耶穌已登上寶座，在宇宙中執行神行政的工作。祂是羔羊，有七眼，就是神的七靈，祂在執行神的行政，以成就神的經綸（新約總論第二冊，一三二頁）。

具有奇妙身分的人救主，經過創造、成爲肉體、爲人生活、釘十字架與復活的過程，已經就職進入祂屬天的職任，以執行神的行政，並完成神新約的經綸。基督現今在寶座上，執政管理整個宇宙。祂是獨一的執政管理者，是萬王之王，萬主之主。地上一切的執政者都在祂之下。祂是執政管理者，執行神的行政，也完成神新約的經綸。祂的執政管理與宇宙有關，但祂完成神新約的經綸，乃是繁殖祂自己，作祂的複製，以建造召會，就是祂的身體，結果乃是新耶路撒冷。何等美妙！

在啓示錄二十一章二十三節我們看見，那是燈的羔羊基督，憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮這城。…神在基督裏面，正如光在燈裏面一樣。既然神是在基督裏坐在寶座上，神與基督就都坐在諸天之上的一個寶座上。

神在基督裏坐在寶座上這個事實，表明神是從基督裏面，並藉着基督執政管理整個宇宙，就像光從燈並藉燈照耀。由這我們可以看見，基督是與神同登寶座。神是在寶座上，並且這位神是在登寶座的人救主裏面。我們思想這事，就看見人救主的登寶座與神聖的三一有關。

基督已經在祂的升天裏登了寶座。祂的升天是爲着祂的登寶座。升天的人救主已經得了榮耀尊貴爲冠冕，並爲着神的行政登了寶座（路加福音生命讀經，七四五至七四八頁）。

參讀：路加福音生命讀經，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

晨興餽養

太二八 19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

徒一 8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

主這位升天者，正在執行祂宇宙、永遠的繁殖。誰能說明為甚麼今天地上滿了基督徒？為甚麼世上有這麼多相信的人？…全地都在這位擊不敗者的手中，這一位現今正在執行祂的繁殖。

當升天的基督在執行祂的繁殖時，祂主要的工作不是爭戰。升天之主的工作主要的不是爭戰，而是將祂自己繁殖到全地。在主恢復裏，有黑、白、棕、黃、紅各種不同膚色的人。我們都是基督繁殖的一部分。我們已由復活的基督在祂的升天裏所產生（使徒行傳生命讀經，一三至一四頁）。

信息選讀

繁殖是一件生產的事。因此，繁殖就是生產。復活的基督在祂升天裏的繁殖，產生眾召會。眾召會乃是復活的基督在祂升天裏的產品。因此，眾召會是基督繁殖的產品。使徒行傳第一次題到『召會』一辭，是在五章十一節。此後，這卷書多次說到召會。…復活的基督在祂的升天裏所產生的眾召會，就是神的國。關於國度，有些人宣稱今天沒有神的國，我們不該跟隨這些人的教訓。…在使徒行傳裏，我們看見眾召會與神的國並行。事實上，眾召會就是神的國。在使徒行傳裏，第一次題到神的國是在一章三節，以後還有一些別的經節。

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.

我們對於作為新約背脊的使徒行傳這卷書的主題，該有深刻的印象。使徒行傳揭示基督在祂的升天裏，繁殖祂自己，以產生眾召會，就是今天地上神的國。在使徒行傳之後有書信。書信是使徒行傳的延續，造就聖徒，使眾召會完全建造起來，作基督的身體。這個造就和建造的完成將是新耶路撒冷。我們若看見使徒行傳在整本新約所佔的地位，就會曉得這卷書——新約的背脊——佔了極重要的位置。

使徒行傳的主題是復活的基督在升天裏，憑着那靈，藉着門徒，為着產生眾召會——神的國——的繁殖。我們已經看過關於復活基督繁殖的事（二 24，三 15，五 30，十三 33）。現在我們需要看見這繁殖是主從諸天之上的寶座執行出來的。這就是說，祂繁殖的工作是在升天裏。然而，今天許多所謂的基督教工作，並不是在升天裏。我們盼望主恢復裏的工作是在祂的升天裏。升天是主地上工作的性質和範圍。因此，主今日的工作該有屬天的性質，也該在屬天的範圍裏。

基督乃是在升天裏繁殖祂自己。我們知道祂的升天是在祂死而復活之後。基督在祂升天裏的工作，是在祂復活的性質裏進行的。因此，這工作不是天然的，沒有任何天然人的成分。反之，這工作是出於復活裏神聖的生命，也是在基督升天的氣氛和光景中進行的。今天，我們是在那裏作工？我們都該能說，我們是在基督的升天裏作工（使徒行傳生命讀經，一四至一六頁）。

參讀：使徒行傳生命讀經，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

晨興餽養

弗一 22 ~ 23 『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

新約告訴我們，高舉的基督已經立為萬有的頭（弗一 22）。祂是整個宇宙的元首—祂是全地的元首，是地上政權的元首，是所有統治者的元首。因此，祂是萬王之王，君王的元首，萬主之主（啓一 5，十七 14，十九 16）。祂不僅是萬有的頭，並且祂是『向着召會』作萬有的頭〔弗一 22〕。祂的行政是向着召會的，使這行政能藉着召會執行出來。元首向着召會並藉着召會執行祂的行政，好達到全地的每一部分。在神的行政裏，祂所高舉的基督是頭，召會是這頭的身體。頭沒有召會就不能作甚麼，因為頭是藉着身體執行一切。基督是高舉的頭，藉着召會治理並管轄整個世界（神新約的經綸上冊，一一六頁）。

信息選讀

不要誤解我的話，以為召會必須牽涉到政治裏面。…聖經告訴我們，高舉的基督作元首，正藉着召會，就是祂的身體，來執行祂的行政管理，意思乃是召會與祂站在一起。祂在天上的寶座執行神聖的行政，而祂的身體是個宇宙的人站在地上，與祂合作，在全世界執行神聖的行政。這是在所有的政治之上。這是與元首同在諸天界裏，以神聖的能力來治理全地（神新約的經綸上冊，一一六至一一七頁）。

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)

因着召會是基督的身體，召會的地位與基督的地位完全一樣。無論頭在那裏，身體也必定在那裏。無論頭有甚麼，身體也必定有甚麼。除此之外，我們需要領悟，我們是基督身體的肢體（林前十二 27，弗五 30）。身體既與頭是一，身體的地位就與頭的地位完全一樣。

另一個要點是關於基督身體的權柄。我特別使用『權柄』這辭，而不用『能力』一辭，甚至不用『權利』一辭。身體的權柄是甚麼？身體的權柄乃是身體所運用之頭的權柄。因此，身體的權柄就是頭的權柄。…身體有這權柄，這權柄不僅是客觀的，乃是非常主觀的。這意思是說，這權柄必須由身體取用並施行。取用一樣東西，意思是把一樣東西用於自己。我們作為召會，基督的身體，需要取用基督的權柄（李常受文集一九六三年第一冊，二〇一至二〇二頁）。

這身體乃是基督的身體；基督是那已登寶座並得着天上、地上甚至地底下的主權與權柄的一位。祂得了一切的權柄，而我們作為基督的身體，乃是與祂聯合的。所以我們是在諸天界裏，我們有權柄，並且我們能運用權柄。如果是這樣，我們這班事奉主的人，不僅是帶着能力事奉，也是帶着權柄事奉。

看看五旬節那天的情形，彼得和其他的人不僅帶着今天基督徒觀念裏的能力，更是帶着權柄在事奉神。彼得和其他人宣告：『所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。』（徒二 36）祂是頭，我們是身體；我們與祂是一。因此我們不只有能力，也有管理萬有的權柄（在人的靈裏事奉，四三頁）。

參讀：由基督與召會的觀點看新約概要，第七至第八章；李常受文集一九六三年第一冊，一九八至二〇九頁。

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

晨興餽養

太六 9 ~ 10 『所以你們要這樣禱告：我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』

13 『…因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

基督已經得着為主的身分和元首的身分；祂乃是主，是萬有的頭。…我們需要看見升天基督的異象，並學習權柄的禱告。…我們必須領悟〔基督升天〕這事實，取用這立場，支取頭所得着並所達到的。這是召會得勝的禱告。這是時代的禱告（李常受文集一九六三年第一冊，二〇三、二〇七頁）。

信息選讀

禱告就是說，我們領悟，憑我們自己，以我們自己，在我們自己裏面，我們一無所是。因此，我們不願憑自己作甚麼。反之，我們要在神裏面、同着神並藉着神作一切。禱告有兩個意義：首先，我們禱告的時候，就將自己禱告到神裏面。第二，我們禱告的時候，就將神禱告到我們裏面。我們在神裏面不穀多，神在我們裏面也不穀多。因着我們受到打岔，我們就在神以外。我們若要作神的工作，就需要進入神裏面。不僅如此，神在我們裏面也不穀多。因此，我們需要將神禱告到我們裏面，然後我們就能用與神調和的方式工作。換句話說，我們在神裏面，神也在我們裏面。我們能藉着禱告達到這種情況和光景。我們禱告的時候，不需要為着事務或工作禱告得太多。我們需要將自己禱告到神裏面，也需要將神禱告到我們裏面。這是禱告的原則。

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.

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.

我們要傳福音的時候，必須暫時停下來禱告。禱告就是說，我們停下自己，不作甚麼。我們若能憑自己作甚麼，就不需要停下來禱告了。我們可以逕自去作。許多時候我們就是這樣來服事。我們憑着自己作，這是錯誤的。我們必須使自己停下來。…使徒行傳給我們看見，每當有某種行動的時候，使徒們總是先禱告。沒有禱告，他們決不發起工作。每當他們要作甚麼，總是藉着禱告使自己停下來。他們的禱告給神一條路進入他們裏面，充滿他們，並浸透他們這個人；然後使徒們才開始工作。那個工作不是使徒們向神獨立所作的；反之，使徒們所作的工作，是完全倚靠神而作的（召會實際並生機的建造，一〇三至一〇四頁）。

禱告中心的目的是甚麼？…神要得着一個榮耀的召會。禱告的中心，是為着基督豫備一個榮耀的召會，配得上祂；全部聖經就是啓示這一個。這是神中心的目的。我們必須特別注意它。這也是主自己的心意；當祂在釘十字架之前，祂的禱告中也彰顯出這個心意（約十七）；同時也可以從保羅的書信中看出這個心意。這並不是說要減少其他方面的禱告，這乃是要給各種禱告有一個中心的目標。有了這個目標在心裏，就能將其他的禱告提高一步。如果我們看見傳福音不只叫人出死入生，更是叫人與榮耀的基督有無限奇妙的聯合，那就我們為着世人代求的禱告，只會加增，不會減少（倪柝聲文集第二輯第十八冊，二四〇至二四一頁）。

從主升天之後，祂就一直在諸天之上盡職事。然而，要叫這職事能在地上實行出來，我們這方面就需要與祂配合。雖然二十個世紀都快過去了，但在地上實行出來的並不多。因此，在這個世代即將結束的時候，我們急需來與主的職事配合。…在使徒行傳時，門徒都是在生命裏與主一同往前。腓利和埃提阿伯的太監；亞拿尼亞和掃羅；彼得和哥尼流的例子都是如此。這三個在生命裏的行動都配合了主天上的職事（基督天上的職事，四一頁）。

參讀：基督天上的職事，第一至二、十章；召會實際並生機的建造，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

8 7 8 7 (英 132)

降 A 大調

9/4

$\overset{A^b}{5} \overset{6}{\cdot} \overset{5}{\cdot} \mid 1 - - 3 - - 3 \overset{2}{\cdot} 1 \mid \overset{E^b}{2} - - 5 - - 5 \overset{6}{\cdot} \overset{5}{\cdot} \mid$
 一 看 哪, 耶 穌 天 上 坐 着! 我 主
 $\overset{E^b}{2} - - 4 - - 4 \overset{3}{\cdot} 2 \mid \overset{A^b}{3} - - 3 - - 3 \overset{2}{\cdot} 3 \mid \overset{A^b_7}{5} - - 3 - - 3 \overset{2}{\cdot} 1 \mid$
 基 督 登 寶 座! 祂 是 那 人 神 所
 $\overset{D^b}{1} - - 6 - - 2 \overset{1}{\cdot} 6 \mid \overset{B^b_m}{5} - - 1 - - 3 - 2 \mid 1 - - - - - \parallel$
 高 舉, 榮 耀、尊 貴 已 得 着。

二 祂曾穿上人的性情, 照神計畫且死過,
 帶着身體從死復活, 仍然是人升天坐。
 三 在祂裏面神降為卑, 神來地上同人處;
 在祂裏面人升為高, 人到天上同神住。
 四 祂是真神與人調和, 神在人裏被宣告;
 祂是真人與神聯合, 人在神裏得榮耀。
 五 從那升天得榮耶穌, 降下包羅萬有靈;
 耶穌身位和祂工作, 全由這靈來證明。
 六 和那升天得榮耶穌, 今天召會能聯合;
 藉着這位耶穌的靈, 基督肢體能同活。
 七 看哪, 一人天上坐着! 萬有之主在寶座!
 這是救主耶穌基督, 榮耀、尊貴永得着!

<< WEEK 4 — HYMN

Hymns, #132

1	5
Lo! in heaven Jesus sitting,	From the Glorified in heaven
Christ the Lord is there enthroned;	The inclusive Spirit came;
As the man by God exalted,	All of Jesus' work and Person
With God's glory He is crowned.	Doth this Spirit here proclaim.
2	6
He hath put on human nature,	With the Glorified in heaven
Died according to God's plan,	Is the Church identified;
Resurrected with a body,	By the Spirit of this Jesus
And ascended as a man.	Are His members edified.
3	7
God in Him on earth was humbled,	Lo! a man is now in heaven
God with man was domiciled;	As the Lord of all enthroned;
Man in Him in heav'n exalted,	This is Jesus Christ our Savior;
Man with God is reconciled.	With God's glory ever crowned!
4	
He as God with man is mingled,	
God in man is testified;	
He as man with God is blended,	
Man in God is glorified.	

第四週・申言

申言稿: _____

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Lined writing area for the right column, consisting of 21 horizontal lines.

二〇一四年感恩節特會

復活升天之基督的 異象與經歷

第五篇

升天基督的 異象與經歷 (二)

基督作為神聖的大祭司， 為我們代求

讀經：來七 16、24～25，羅八 34，西三 1～4

綱 目

週 一

壹 基督在祂的升天裏，乃是神聖的大祭司——來七 24～25、16：

- 一 基督的神性，使祂構成爲活的、滿了生命的大祭司，而能長遠的繼續祂的祭司職任——24 節。
- 二 基督構成爲神聖的大祭司，乃是照着不能毀壞之生命——神聖、永遠、非受造、經過死亡和陰間試驗之復活生命——大能的元素；因着這不能毀壞的生命，神聖的祭司職分就帶來生命，消除死亡——16 節，約十一 25，啓一 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

Day 1

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 我們若要經歷並享受升天基督作神聖的大祭司，就必須經過基督地上職事的範圍，而進入基督天上職事的奧秘範圍；不僅如此，在我們的經歷中，這位升天的基督同其神聖的祭司職任，也必須對我們是客觀而主觀的一來九 12～15，八 1，一 3，十三 21，羅八 34、10，西三 1，一 27，林前十五 45 下，六 17，詩歌三九八首。

週 二

貳 升天的基督作為神聖的大祭司，有不能毀壞的生命，能拯救我們到底——來七 16、25：

- 一 拯救到底，就是拯救得全備，拯救得完整，拯救得完全，拯救直到永遠，拯救到極點；因此，祂的救恩達到極致。
- 二 神聖的祭司職分乃是不能毀壞之生命的拯救大能；神聖生命及其一切的豐富作我們的供應，將我們帶進基督的完全和得榮裏；蒙拯救到底，就是被帶到基督的完全裏——五 9，七 28。
- 三 升天的基督能拯救我們到底，因為祂不僅活在諸天之上，也活在我們裏面；祂活在諸天之上時，也將自己傳輸到我們裏面——西三 1，一 27，弗一 20～22，三 17。

週 三

- 四 基督在祂神聖的祭司職分裏，拯救我們脫離死，以及死的結果、副產品——林前十五 54～57：
 - 1 罪造成了嚴重的後果——死；罪的結果乃是死——羅五 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.

Day 3

- 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 根據聖經對於死的廣義領會，死包括了虛空、敗壞、歎氣、歎息、毀壞等—八 20 ~ 23。
 - 3 由於死所帶來的結果，我們就需要由神聖的祭司職分而來的救恩。
 - 4 升天的基督能救我們脫離死的副產品，並帶我們進入祂的完全；這就是升天之基督神聖祭司職分的拯救，也就是拯救到底—來七 25。
- 五 那些藉着基督來到神面前的人，基督都能拯救到底；當我們藉着基督，我們神聖的大祭司，進前來到神面前時，祂就在祂復活的大能裏，並藉着生命之靈的律，拯救我們—25 節，四 16，腓三 10，羅八 2。

週 四

叁 升天的基督作為神聖的大祭司為我們代求，我們需要回應祂的代求—來七 25，羅八 34，西三 1 ~ 4：

- 一 神已指派基督照顧我們，祂現今在為我們代求，藉此照顧我們：
- 1 基督為我們死，祂已復活，現今祂在升天裏正在為我們代求，並照顧我們。
 - 2 在羅馬八章三十四節，基督為我們代求，使我們得榮耀（17、30），而在希伯來七章二十五節，基督為我們代求，使我們蒙拯救到底；蒙拯救到底等於得榮耀。
 - 3 基督為我們代求，承擔我們的案件；祂為我們顯在神前，為我們禱告，使我們可以蒙拯救，並完全被帶進神永遠的定旨—約壹二 1，來九

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.

Day 4

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，提後一 9。

4 我們神聖的大祭司，不住的為我們代求，祂知道我們何等容易跌倒，而且一跌倒就留在落下去的光景中；至終，祂的代求要勝過、征服、並拯救我們——羅五 10。

週 五

二 基督這神聖大祭司的代求，需要我們的回應——來七 25，西四 2，徒十二 1～5：

1 我們在地上需要成為祂在天上職事之代求的反映，禱告代求之基督的禱告——羅八 26～27、34。

2 我們與基督同活的目的，就是要在祂為眾召會的代求裏與祂是一——西三 1～4：

a 尋求在上面的事，意思就是我們與基督天上的職事相呼應——1 節。

b 當我們尋求在上面的事，我們就回應基督在天上的職事，並反映這職事。

c 藉着我們的禱告，元首基督就得着一條路，藉着祂的身體，施行祂的經綸——一 18，二 19，三 1～2。

週 六

d 當基督在代求時，我們作為基督的身體，就在地上作工，回應基督的代求，並反映祂所作的一來二 17，四 14，七 26，八 1～2，啓五 6。

3 天上的基督和地上的我們之間，有一種神聖的傳輸，就是屬天的電流——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.

Day 6

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 我們越接受這種傳輸，就越回應升天基督這神聖大祭司的代求—來七 25。
- b 我們若不斷接受神聖的傳輸，經歷升天基督與我們之間的來往，我們就會回應基督的代求，主也會有路在地上行動，以完成神永遠的定旨—弗一 11，三 11，羅八 28。
- 4 如果我們尋求在上面的事，並與基督同有一個生命和一個生活，我們就要完全被主的事業所佔有—西三 1 ~ 4、17：
 - a 我們的心要與祂一同在天上；祂在天上一直為眾召會代求，供應眾聖徒，並執行神的行政。
 - b 我們該渴望在主天上的職事裏與祂是一，並有一顆心與主的心是一；我們也該渴望在升天基督的代求裏與祂是一。

- 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.

晨興餽養

來七 16『祂成了祭司，不是照着屬肉之誠命的律法，乃是照着不能毀壞之生命的大能。』

26『像這樣聖而無邪惡、無玷污、與罪人分別，並且高過諸天的大祭司，原是與我們合宜的。』

基督升天時，『經過了諸天。』（來四 14）現今祂不僅在天上（九 24），並且『高過諸天』（七 26），『遠超諸天之上。』（弗四 10）我們沒有人的難處比諸天更高，因為我們的大祭司高過諸天，所以祂能救拔我們，且能拯救我們到底（來七 25）（新約總論第十三冊，七〇頁）。

信息選讀

基督的祭司職分是神聖的。祂是神聖的，乃是一件構成成分的事，祂具有將祂構成我們大祭司的必要、基本的元素。基督的神性使祂成爲一位活着且滿了生命的大祭司，叫祂能永久繼續祂的祭司職任。基督是神聖的大祭司，在祂沒有死亡，因為祂已勝過、征服並吞滅了死亡。祂在那裏，那裏就有生命。基督經過了成爲肉體、人性生活、釘死並復活之後，就充分得着裝備，穀資格作我們的大祭司。這位大祭司裏面不僅沒有罪，也絕對沒有死亡。

基督成爲大祭司，不是照着律法的字句，乃是照着不能毀壞之生命的大能（來七 16）。所以，作爲我們的大祭司，基督用祂不能毀壞的生命照顧我們。在祂不能毀壞、永遠的生命裏，我們有分於並享受祂作我們的大祭司（新約總論第三冊，八五頁）。

這生命是一切都不能毀壞，都不能消除的。這是無窮的生命，是永遠、神聖、非受造的生命，也是經過死亡和陰間之

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

試驗的復活生命（徒二 24，啓一 18）。今天基督就是藉着這樣的生命供職作我們的大祭司。因此，祂能拯救我們到底（來七 25）。我們的大祭司基督，是神自己永活的兒子。祂滿有能力。一面，祂在天上；另一面，祂也在我們的靈裏。在這兩端之間，就是在天和我們的靈之間，有天梯上往來的交通，因為祂的祭司職分不斷的從寶座流到我們靈裏。並且所流通的不是知識，乃是不能毀壞之生命的大能。

我們的大祭司基督，不僅沒有世界，沒有罪，更絕對沒有死亡。死亡已經被祂神聖的生命完全吞滅了。基督是長遠活着的（啓一 18），死亡不能攔阻祂長久作大祭司。

由於死所帶來的結果，我們就需要神聖的祭司職分，好帶來生命，並除去死亡（新約總論第十三冊，八〇、一〇二頁）。

我們需要經過基督地上職事物質的範圍，進入更高的範圍，就是基督天上職事奧祕的範圍。…基督在祂天上職事奧祕的範圍裏，乃是賜生命的靈。祂在復活裏成為賜生命的靈；從祂的復活起，一直到永遠，祂都是賜生命的靈。

我們必須一直受題醒，基督完成神生機的拯救，不是憑着祂是在肉體裏的基督，乃是憑着祂是賜生命的靈。…我們也必須記住，神生機拯救的一切項目，不是在法理和客觀一面由基督在地上的職事完成的，乃是在生機和主觀一面由祂在天上的職事完成的。基督地上的職事和祂天上的職事有極大的差別。今天我們不是藉着在肉體裏之基督地上的職事，而在法理、客觀一面蒙拯救；我們乃是藉着那是賜生命之靈的基督天上的職事，而在生機、主觀一面蒙拯救。我們要經歷這生機的拯救，就必須進入基督天上職事奧祕的範圍裏（神聖奧祕的範圍，二三至二四、三〇頁）。

參讀：新約總論，第五十六篇；神聖奧祕的範圍，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

晨興餽養

來七 24 ~ 25 『但耶穌既是永遠長存的，祂就不能更換的祭司職分。所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』

基督對我們是客觀的麼？是的，就着事實說，祂是客觀的。但就着經歷說，祂對我們是客觀而主觀的。就着事實說，祂是客觀的，因為祂在天上。但是我們不必到天上才能經歷祂。我們今天在地上，就能在靈裏經歷這位天上的基督。基督是客觀的，但我們對祂的經歷卻是主觀的；我們能主觀的經歷這位客觀的基督。客觀的基督怎能傳輸到我們主觀的經歷裏？乃是藉着把我們聯於天，又把天帶給我們的天梯。在遙遠的發電廠裏客觀的電，怎能成為我們家裏主觀而可應用的電？乃是藉着電線，把發電廠裏的電流傳送到我們家裏。就着事實說，電在發電廠是客觀的，但就着應用說，電是主觀的在我們家中。照樣，我們也能主觀的經歷客觀的基督。我們在地上，就能經歷這位在天上的基督。這是何等的奇妙。一天過一天，我經歷這位在天上的基督。祂雖然是客觀的，但在我的經歷中卻是主觀的（希伯來書生命讀經，四三一頁）。

信息選讀

希伯來七章二十五節告訴我們：『那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』這裏『拯救到底』一辭，意即『拯救得全備，拯救得完整，拯救得完全，拯救到極點，拯救直到永遠』。這指明基督作我們的大祭司，能拯救我們到最完滿的程度，就是能在各種處境和光景中拯救我們。

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.

二十五節告訴我們，基督能拯救到底，因為祂是長遠活着，永不改變的，在程度上、時間上和空間上，都能拯救我們到底。因此，祂的拯救能達到極點。

基督作我們的先鋒，已經進入那個全然的完全，我們也要被帶到那裏〔參 28 註 1〕。我們要蒙拯救到底。蒙拯救到底，就是被帶進基督全然的完全，那裏沒有虛空、敗壞、轄制、歎息、毀壞或歎氣。這樣的拯救我們，乃是基督神聖祭司職分的職事。

基督的君尊祭司職分，乃是為着供應；祂的神聖祭司職分，乃是為着拯救。祂能拯救我們到底，因為祂不僅是活着的，也是那不能毀壞的生命，任何事物都不能毀壞祂。我們雖然有心來拯救眾人，但我們很容易被毀壞，被了結。基督卻能拯救我們到底，因為祂的祭司職分是由不能毀壞的生命所組成。不管我們發現自己所處的情形或光景如何，我們有神聖的祭司職分在照顧我們。這神聖的祭司職分乃是不能毀壞之生命的拯救大能。神聖大祭司的工作，主要的是拯救我們到底。神聖的祭司職分是由不能毀壞的生命所構成，因此能拯救我們到底，救我們脫離死亡的一切副產品，將我們帶進基督的完全。

基督永遠的救恩不僅是客觀的救贖，在消極方面解決罪的問題，也是主觀的救恩，在積極方面把我們救到祂的完全和得榮裏。這永遠的救恩，不僅不受時間空間的限制，更包含了一切神聖的元素和性質。

基督能拯救我們到底，因為祂不僅活在諸天之上，祂也活在我們裏面。當祂活在諸天之上，祂也將自己傳輸到我們裏面。祂活在諸天之上為我們代求，照料我們的案件，但這實際乃是藉着祂的靈傳輸到我們靈裏。我們必須學習觀看這屬天的異象，並且享受我們的大祭司（新約總論第十三冊，九九至一〇〇、一〇三至一〇四、八四、一〇〇頁）。

參讀：希伯來書生命讀經，第三十二篇；新約總論，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

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

我們…會在施恩的寶座前受憐憫，得恩典，作應時的幫助；我們會蒙拯救到底。這是我們這位神聖大祭司的工作。

因着祂有這種的祭司職分，所以祂能拯救我們到底。如果我們沒有蒙拯救到底，這意思不是祂不能拯救；反之，這意思是說，我們不願意蒙拯救。我們沒有藉口。如果我們願意蒙拯救，祂必拯救我們到底（新約總論第十三冊，一〇〇頁）。

信息選讀

根據聖經，祭司職分有三面的講究，就是亞倫祭司職分這一面，君尊祭司職分這一面，和神聖祭司職分這一面。亞倫這一面的祭司職分，乃是為我們的罪，獻祭給神。因此，亞倫的祭司職分，主要與贖罪祭有關。君尊這一面的祭司職分，乃是為着要將經過過程的神供應給我們，作我們生命的供應。神聖的祭司職分這面，乃是為着拯救我們到底。…獻祭，解決了罪的問題；供應，將經過過程的神分賜給我們，作我們每日的供應；拯救，乃是救我們到底。這神聖的祭司職分，特別要救我們脫離死和一切屬死的環境。

罪雖然過去了，卻造成了嚴重的後果，就是死。〔羅五 12。〕…我們對於死的領會，不該照着我們人狹窄的觀點。根據聖經對於死的廣義領會，死包括了虛空、

Morning Nourishment

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

敗壞、歎氣、歎息和毀壞。一切的事物都在毀壞。我們可能身體健壯，但過不久就開始漸漸毀壞。…在羅馬五章，我們看見罪和死；在八章，我們有虛空、敗壞、轄制、歎息和毀壞。整個宇宙都受到死的污染，這些都是亞當這舊造的頭，把罪帶進來所造成的結果。…二十二節說，整個受造之物都在歎息。每個人深處都在歎息。人爲着想要逃避這種歎息，就去有分於屬世的娛樂。他們沉溺於這些娛樂，卻發現裏面的歎息還在那裏。這樣的歎息，是死所帶來的一個結果。

別人進到我們的家，應當感覺滿了讚美、實際、建造和長大，而不是歎息、虛空、敗壞和毀壞。拯救我們到底的意思，就是拯救我們脫離死所帶來的這些結果。不只是救主在拯救，更是神聖的祭司職分在拯救。

神的兒子成爲肉體，在地上生活，經過死而復活，已經全然得了成全，直到永遠。…在基督這位得了成全的神兒子，這位已經復活並被高舉者的裏面，是沒有歎息的。在祂裏面沒有虛空、轄制、敗壞或毀壞，祂已經完全脫離這一切了。

蒙拯救而不記得別人的過錯，才是蒙拯救到底。我們可能赦免別人，但仍然記得他們的過錯。當神寬恕我們時，祂就不再記念（來八12）。因此赦免就是忘記。我們的赦免若不等於忘記，我們就沒有蒙拯救到底。我們若是真的赦免了一個人，我們也就應當忘記那件得罪我們的事。我們必須在赦免別人的事上，並從我們一切日常的難處中蒙拯救到底。當我們藉着基督，我們的大祭司，進前來到神面前時，祂就在祂復活的大能裏（腓三10），並藉着生命之靈的律（羅八2），拯救我們（新約總論第十三冊，一〇〇至一〇二、一〇五頁）。

參讀：新約總論，第三百七十五篇；路加福音生命讀經，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; Life-study of Luke, msgs. 78-79

晨興餽養

羅八 34『誰能定我們的罪？有基督耶穌已經死了，而且已經復活了，現今在神的右邊，還為我們代求。』

來九 24『因為基督並不是進入人手所造的聖所，那不過是真聖所的複本，乃是進入了天的本身，如今為我們顯在神面前。』

基督並非無事可作，祂一直在代求、供應並執行神的行政。我們在地上該回應基督在天上的活動。雖然基督在地上的職事裏，為我們的得救完全成就了救贖，但祂還沒有完成祂身體的建造。為着基督身體的建造，就需要祂在天上的職事。基督的願望，不僅是要得着一大羣得救的人；祂乃是要得救的人同被建造成為祂的身體。基督巴望得着一個身體，一個建造，一個新婦。基督的身體要得着建造，祂就必須執行祂在天上職事的工作（歌羅西書生命讀經，六八二至六八三頁）。

信息選讀

希伯來七章二十五節指明基督能拯救我們到底，因為祂是長遠活着，為我們代求。基督作我們的大祭司，為我們代求，承擔我們的案件。祂為我們顯在神前，為我們禱告，使我們可以蒙拯救，並完全被帶進神永遠的定旨。祂不斷的為我們代求，因祂知道我們何等容易跌倒，而且一跌倒就留在落下去的光景中。祂的代求實在拯救我們。神已指派基督照顧我們，祂現今在為我們代求，藉此照顧我們。祂為我們代求，並要拯救我們到底。

二十六節說，『像這樣聖而無邪惡、無玷污、與罪人分別，並且高過諸天的大祭司，原是與我們合宜的。』基督

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."

是聖別、無邪惡、無玷污、與罪人分別的，祂是完全的一位，祂的確是與我們合宜的。此外，祂升天時，經過了諸天。祂現今不僅在天上，並且高過諸天，遠超諸天之上（弗四 10）。因為我們的大祭司高過諸天，祂就能救我們，並且拯救我們到底（新約總論第三冊，八五至八六頁）。

在聖經中，只有希伯來七章二十五節和羅馬八章三十四節這兩節告訴我們，基督為我們代求；這兩節聖經彼此相對應。在羅馬八章，基督不是為可憐的罪人代求，使他們得稱為義；基督乃是為信徒代求，使信徒得榮耀。這與希伯來七章二十五節的代求相對應，因為這裏說，基督為我們代求，使我們能蒙拯救到底。蒙拯救到底等於得榮耀。…得榮耀就是我們全人被基督神聖的祭司職分所浸透。當我們全人被祂神聖的祭司職分所浸透、所充滿時，那就是我們的得榮耀，也就是神救恩的最後一步。那時，我們要享受完滿的兒子名分，終極完成於身體的得贖（羅八 23）。

基督能拯救我們，是因為祂為我們代求（來七 25 下）。…祂為我們顯在神前，為我們禱告，使我們可以蒙拯救，並完全被帶進神永遠的定旨。我們只要簡單的安息在其中，信靠並享受祂的代求。你該確信，這位神聖的大祭司正在不住的為你代求。我們多次因着祂的代求，蒙了拯救。我們有一位永久、不變、永遠的代求者。…祂的代求遲早要勝過、征服並拯救我們。藉着祂的代求，我們每一個人都會完全被征服，完全蒙拯救。…我們可能忘記我們曾呼求祂的名，祂卻永不忘記。祂現今正在為我們代求，並且要拯救我們到底。

我們需要不斷來到神面前。早晨，晚上，白晝，黑夜，我們都要來到祂面前，對祂說，『我向你敞開，你是豐富的，我需要你。我要一直向你敞開。』（新約總論第十三冊，一三〇、一〇五至一〇六頁）

參讀：基督天上的職事，第七章；新約總論，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

晨興餽養

西三 1 ~ 3 『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。你們要思念在上面的事，不要思念在地上的事。因為你們已經死了，你們的生命與基督一同藏在神裏面。』

歷世紀以來，基督一直想要得着一班人，來回應祂在天上的職事，卻沒有完全成功。靠着主的憐憫和恩典，今天在地上有一班在主恢復裏的人，回應基督天上的職事。願我們就是那班告訴主說，我們乃是在這職事裏與祂是一的人。我們必須日夜回應超乎萬有之上的基督。當我回應主說，『阿們，主，』我裏面深處就確信，基督正在代求並盡職，要把祂的豐富傳輸到我裏面，並以神的元素灌注到我裏面。因着這種傳輸和注入，我就被充滿並且被挑旺，好為着主的權益（歌羅西書生命讀經，六七九頁）。

信息選讀

我確信在地方召會中，許多聖徒正在經歷基督豐富的灌注。因着我們有這樣的灌注，我們就不需要倫理、文化或宗教，我們只需要在基督天上的職事裏更多與祂是一。為着祂的代求，為着祂的職事，並為着天地間的交通，讚美祂！

我們要牢記一個事實，基督在天上非常的忙碌。想想看祂照顧全世界多少個地方召會。基督在天上的職事，全是為着建造身體並形成新婦這個目標。然而，基督在天上的職事需要我們的回應，我們在地上要成為祂天上職事的反應。

我們都必須顧到主的權益。祂在天上禱告的時候，我們就在地上以禱告回應。這樣，我們就經歷到基督與我

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

們之間的傳輸，這種傳輸使我們滿了歡喜快樂。基督在諸天之上作工，我們在地上作工。這樣，我們就不僅享受基督作我們所需的實際，也接受祂作我們的生命，並與祂同有一個生活。

我們與基督同活不是沒有目標的；這樣的同活有確定的目的。這目的就是在基督為眾召會的代求裏，在祂將屬天生命的供應服事給聖徒的職事上，並在祂執行神行政的事上，與祂是一。

我們在經歷中沒有與天上的基督斷絕，反而不斷接受神聖的傳輸。我們應當日夜讓天上的供應注入，並經歷在天上的基督與我們之間的來往。我們應當對基督的代求、供應以及執行神的經綸一直有所回應。尋求在上面的事，意思就是我們與基督天上的職事相呼應。

我們尋求在上面的事，就是回應並反應主在天上的職事。我們的經歷證實這事。如果我們在禱告中願意忘掉微不足道的事，並顧到在上面的事，我們就會感覺到我們與天上基督之間的交通，我們會感覺到祂與我們之間往返的水流。藉着這樣的禱告，神聖的豐富就灌注到我們裏面。這使我們能與別人是一，並且與每一個人有正確的關係。

我們在禱告的時間裏思念在上面的事，就成為基督在諸天之上職事的返照。藉着我們的禱告，元首基督就得着一條路，藉着祂的身體來施行祂的行政。我們禱告的時候，就是屬天的大使，在地上延展神的國度。但我們閒談的時候，就完全不是屬天的大使了。惟有禱告的時候，我們才能實際的成為屬天國度在地上的大使（歌羅西書生命讀經，六八〇、六六四、六八三、六八〇、七二二頁）。

參讀：歌羅西書生命讀經，第六十篇；基督天上的職事，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

晨興餽養

弗一 22『將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

三 11『這是照着祂在我們的主基督耶穌裏，所立的永遠定旨。』

保羅勸戒歌羅西的信徒要尋求在上面的事，因為他們已經受打岔，轉向地上的事，就如猶太教、智慧派學說、神祕主義、禁慾主義等世上的蒙學。只要他們被這些事打岔，他們就與在上面的事無分無關。這就是為甚麼保羅囑咐他們要忘掉猶太教、希臘哲學、智慧派學說、神祕主義和各種文化，而尋求在上面的事，並思念這些事。在上面的事不包括任何宗教、哲學或文化。反之，在上面的事包括基督的祭司職分、職事、行政以及祂一切的行動。要緊的是，我們必須認識基督是我們的元首，我們是祂身體上的肢體；基督和我們一同構成一個宇宙人。祂這位在天上者，乃是元首；我們這些在地上的人，乃是祂的身體。祂是元首，在天上藉着代求、盡職、管理而作工時，我們作為基督的身體，就在地上作工，回應基督天上的職事，並反應祂在天上所作的。這是何等重大的事！（歌羅西書生命讀經，六八六頁）

信息選讀

我們不該在意地上的宗教、屬世的哲學以及其他世上的蒙學，乃該尋求在上面的事，並思念這些事。如果我們轉向在天上的基督，和祂一切的活動，並思念這些事，新人的更新就會自動的發生。

在天上的基督和地上的我們之間，有一種神聖的傳輸，就是屬天的電流。如果我們接受這種傳輸，我們

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

就會回應基督在天上的工作。但如果我們在經歷中沒有一直聯於祂，或是容讓絕緣體在我們與祂之間樹立起來，這種傳輸就會停止。今天有許多真基督徒，他們在經歷中與天上基督的聯結已經斷絕了，這是頂可憐的事。他們是真基督徒，但他們沒有經歷神聖的電流，並且他們與主之間沒有交通。盼望我們中間的光景完全不是這樣。

如果我們尋求在上面的事，並與基督同有一個生活，我們就要完全被我們主人的事業所佔有。我們的心要與祂一同在天上；祂在天上為眾召會代求、供應眾聖徒並執行神的行政；這要成為我們所關心、所渴望的。如果我們接受基督作生命，並且這樣尋求在上面的事，我們情慾的肢體就會被治死，墮落的魂裏邪惡的元素就會被脫去，並且舊人也會被脫去。不僅如此，我們自然就穿上新人。

歌羅西書對我們不該只是一卷道理的書，乃該是一卷經歷的書。雖然這卷書中所啓示的基督是深奧、延展無限、且包羅萬有的，但我們仍然能經歷祂。我們能享受祂作每日的需要，接受祂作我們的生命，並與祂同活。不僅如此，我們能尋求在上面的事，並思念在上面的事。你難道不渴望在諸天界裏與主是一，並有一顆心與主的心是一麼？你難道不渴望在祂的祭司職分、職事和行政上與祂是一麼？我特別鼓勵青年人，要尋求在上面的事，並與基督同活，而顧到神的定旨。

享受基督作我們日常所需的實際，是非常美妙，但接受祂作我們的生命，並與祂同活，更是美妙。我能作見證，我們越活基督，越關心祂所關心的，我們就越喜樂（歌羅西書生命讀經，六八六、六八三、六六二至六六三頁）。

參讀：歌羅西書生命讀經，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

第五週詩歌

讚美基督，救恩成功

補34

(英1130)

D 大調

3/2

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

一 來 向 基 督 讚 美 歌 頌， 神 使 救 恩 藉 祂 成 功；

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

得 救 惟 靠 神 聖 生 命， 律 法 規 條 一 無 所 成；

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

人 雖 努 力 不 能 得 勝， 神 聖 生 命 纔

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

有 大 能； 將 人 改 變 帶 來 重 生。

二 藉 祂 賜 下 生 命 能 力， 祂 將 信 徒 拯 救 到 底；
 神 聖 生 命 注 入 人 裏， 供 應 救 恩 時 刻 不 息。
 人 雖 失 喪 祂 來 臨 及， 拯 救 罪 人 脫 離 仇 敵；
 帶 領 眾 子 進 榮 耀 裏。

三 祂 是 祭 司 為 神 所 立， 賜 人 生 命 帶 來 實 際；
 神 的 生 命 就 在 祂 裏， 拯 救 世 人 脫 罪 勝 己；
 永 遠 生 命 不 朽 不 已， 所 施 救 恩 全 備 無 比；
 讚 美 我 主 完 全 能 力。

四 祂 的 生 命 足 能 擔 保， 帶 領 我 們 達 到 榮 耀；
 若 非 祂 曾 得 勝 宣 告， 我 們 有 何 可 以 信 靠。
 祂 受 試 驗 屹 立 不 搖， 終 於 十 架 始 自 馬 槽；
 不 受 死 亡 陰 間 纏 繞。

五 祂 作 憑 質 供 人 接 受， 擔 保 信 徒 完 全 得 救；
 全 備 供 應 包 羅 萬 有， 親 自 成 全 終 能 成 就；
 屬 人 生 命 失 敗、 老 舊， 惟 祂 生 命 堅 定 永 久；
 祂 作 生 命 完 全 拯 救。

六 基 督 今 日 高 過 諸 天， 忠 信 代 求 直 到 永 遠；
 不 受 軟 弱、 死 亡 阻 攔， 祭 司 職 分 無 需 更 換；
 長 遠 活 着， 立 於 神 前， 代 求 滿 足 神、 人 心 願；
 祂 已 高 升 遠 超 諸 天。

七 來 到 神 前， 靠 主 寶 血， 絕 不 退 縮 而 遭 毀 壞；
 來 到 神 前， 得 着 生 命， 各 盡 功 用， 不 作 嬰 孩；
 來 到 神 前， 享 受 生 命， 作 祂 子 民， 蒙 祂 所 愛；
 生 命 作 王， 死 亡 不 再。

<< WEEK 5 — HYMN

Hymns, #1130

1	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.	5	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!
2	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!	6	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.
3	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!	7	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.
4	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.		

二〇一四年感恩節特會

復活升天之基督的 異象與經歷

第六篇

升天基督的 異象與經歷（三）

在基督的升天裏與祂同活，
作復活裏的新造，
好為神的國從事屬靈的爭戰

讀經：歌四 7～15，六 4、10，弗二 6，六 10～12，啓
十二 10，十一 15

綱 目

週 一

壹 我們這些愛主並尋求祂的人，至終蒙我們的良人呼召，在祂的升天裏與祂同活，作復活裏的新造—歌四 7～15：

一 基督表達祂對佳偶的珍賞，豫備她接受祂的呼召，在祂的升天裏與祂同活，作復活裏的新造—7 節：

1 惟有在升天裏，在復活裏的，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

Day 1

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 任何人在基督裏並在祂的復活裏，他就是新造——林後五 17。

3 復活和新造的事與基督的升天密切相關：

a 事實上，基督的復活和升天乃是一——弗二 5～6。

b 我們若在祂的復活裏，也就在祂的升天裏。

二 基督要作祂新婦的佳偶，從祂的升天（利巴嫩），就是從真理（亞瑪拿）的最高峯、並從基督在爭戰中得勝的最高峯（示尼珥與黑門山），從仇敵在天上所在的地方（有獅子的洞穴和有豹子的山嶺），與祂一同觀看——歌四 8。

三 基督的佳偶在升天裏生活，作復活裏的新造，就成為滿足基督的園子——12～15 節：

1 園子是關鎖的，其中有禁閉的井和封閉的泉，作基督私有的享受——12 節：

a 這指明我們這些有心尋求基督的信徒，在經歷基督的事上，必須有一些私下、隱藏、禁閉、封閉、只為着基督的東西。

b 井是生命的靈，在啓示錄二十二章一節顯為生命水的河；泉是井的源頭，就是神的寶座。

週 二

2 基督的佳偶生長各種不同顏色的植物，作內裏生命不同的彰顯，也生長許多不同香味的植物，作成熟生命豐富的彰顯；產生果子滋養並復甦人，發出甜美的香氣，並展現美麗的色彩，作基督的享受——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 園中的泉，以及賜生命之靈活水的井，乃是從復活與升天生命（利巴嫩）流下來的溪水；泉和井從得勝者流出來，從他們的所是和他們的所在流出來—15 節，約七 38 ~ 39。

四 我們藉着活在靈裏並分辨靈與魂，在基督的升天裏與祂同活—林前六 17，羅八 4，來四 12。

週 三

貳 當我們在基督的升天裏與祂同活，作復活裏的新造，就為神的國從事屬靈的爭戰—歌四 8，六 4、10：

一 在升天裏，我們『從有獅子的洞穴，從有豹子的山嶺』，與基督一同觀看—四 8 下：

- 1 有獅子的洞穴和有豹子的山嶺，表徵諸天界，那裏有撒但和他的從屬（獅子和豹子）。
- 2 勝利已經贏得了，但是撒但和他邪惡的勢力仍然在諸天界裏；我們必須在升天裏過生活，遠超過邪惡的勢力—弗三 10，六 12。
- 3 在這裏我們與撒但和他黑暗的權勢爭戰，乃是藉着在主裏並在祂力量的權能裏得着加力，以及藉着穿戴神全副的軍裝（12 ~ 20）；這就是在基督的升天裏生活的實際。

二 屬靈的爭戰是必需的，因為撒但的意志在對抗神的意志；我們的爭戰乃是要征服撒但的意志，並擊敗神的仇敵—太六 10。

週 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.

Day 4

三 我們要從事屬靈的爭戰，就必須維持升天的地位—歌四 8:

- 1 以弗所六章十至十二節所提的屬靈爭戰，乃是根據二章六節之升天的地位。
- 2 升天的地位使我們在爭戰中得勝，因為只有在升天的地位上，我們才有屬天的權柄，才能帶着權柄禱告，以對付神的仇敵。

四 屬靈的爭戰乃是基於基督的得勝；主耶穌藉着死廢除魔鬼，使他歸於無有一太二七 51 ~ 54，來二 14。

週 五

五 我們從事屬靈的爭戰，征服撒但的混亂，並在神聖的經綸中得勝—弗一 10:

- 1 宇宙的歷史乃是神的經綸與撒但的混亂的歷史—創一 1 ~ 2、26，啓二十 10 ~ 二一 4:
 - a 撒但是混亂的源頭，而神自己就是神聖的經綸。
 - b 在聖經裏，並在我們的經歷中，撒但的混亂總是與神的經綸並行的一林後四 6，提前一 4。
- 2 神不是要把我們從混亂裏拯救出來，乃是要我們與祂是一，征服在舊造裏撒但毀壞的混亂，而為着新造完成神聖建造的經綸—弗三 8 ~ 10，林後五 17。
- 3 當我們遭受混亂，我們需要為神聖的經綸站住，且活出神聖的經綸—提前一 4、18，提後四 7。

週 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.

Day 6

六 我們需要為着神聖的建造召會作基督的身體，而從事屬靈的爭戰；建造召會乃是爭戰的服事—太十六 18，民四 3，二六 2，尼四 15～23，提前一 18，六 12，提後四 7。

七 屬靈爭戰的目的，就是把神的國帶進來—啓十二 10：

- 1 屬靈爭戰乃是神的國與撒但的國之間的爭戰—太十二 26、28。
- 2 神的國就是神聖意志的運用，以神的能力去推翻撒但的能力—六 10，十二 28。
- 3 召會的工作就是把神的國帶進來；召會必須藉着禱告，在地上釋放神國的能力—十六 18～19，六 9～10、13，十八 19，啓十一 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.

晨興餽養

歌四 7～8『我的佳偶，你全然美麗，毫無瑕疵。我的新婦，求你與我一同從利巴嫩來，與我一同從利巴嫩來，從亞瑪拿頂，從示尼珥與黑門頂，從有獅子的洞穴，從有豹子的山嶺，來觀看。』

在雅歌四章七至八節，主呼召祂的佳偶活在升天裏，作復活裏的新造。惟有在升天裏，在復活裏的，才是新造。沒有復活，就不可能有新造。

在七節主表達祂對佳偶的珍賞，豫備她接受祂的呼召，活在升天裏。

利巴嫩是一座高山，表徵復活。在二章九節，佳偶在內顧自己的『我們牆壁』裏。牆壁在低處的己裏。她內顧自己，就築了一面使她與主隔開的牆。現今主呼召她與祂同往高山，就是復活的高峯—升天。基督受死、復活，然後升天。我們首先經歷復活，然後經歷升天（雅歌生命讀經，四四至四五頁）。

信息選讀

雅歌四章七至八節的利巴嫩…是指高山說的。…在聖經中，許多的時候，高山是指着離開地而且屬天的地方。所以，這裏的呼召，就是升天的呼召；更準確一點，這裏的呼召，乃是叫信徒從升天的地位往下觀看的呼召。所以，這乃是升天的異象（倪柝聲文集第二輯第三冊，七七頁）。

〔雅歌描繪愛主並尋求祂之人經歷的〕第三階段是蒙基督呼召活在升天裏，在祂的復活裏作神的新造（三 6～五 1）。在基督的死之後就有基督的復活，而我們在祂的復活裏乃是新造。新造是基督復活的產品。任

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

何人在基督裏並在祂的復活裏，他就是新造（林後五17）。復活和新造的事與基督的升天密切相關。事實上，基督的復活和升天乃是一。我們若在祂的復活裏，也就在祂的升天裏。我們在復活裏生活，就必然在升天裏生活。

我們在升天裏生活，就領悟爭戰已經過去，勝利已經贏得，並且仇敵已經毀滅。…我們在升天裏生活，自然然而我們在基督的復活裏就是神的新造。何等奇妙！（雅歌生命讀經，八九至九〇頁）

〔在雅歌四章八節〕基督要作祂新婦的佳偶，從祂的升天（利巴嫩），就是從真理（亞瑪拿）的最高峯並從基督在爭戰中得勝的最高峯（示尼珥與黑門），從仇敵在天上所在的地方（有獅子的洞穴和有豹子的山嶺），與祂一同觀看。基督呼召祂的佳偶在祂的升天裏與祂同活，如同祂曾呼召她駐留於祂的十字架一樣（二14）。當佳偶活在升天裏，她與基督就一同活在升天的情形裏，成為對耦。基督是神聖而屬人的，祂那變化過的佳偶是屬人而神聖的。二者在生命和性情上相同，彼此完全相配（聖經恢復本，歌四8註1）。

藉着她在基督的升天裏生活，在復活裏作新造，使她在生命裏長大，並藉着生命而被變化，基督這變化過的新婦就在基督生命的豐富裏成熟，使她成為四樣事物：滿足基督的園子（四12～五1，六2～3）；神的居所及其保障（4上）；天上的光體作宇宙的光（10上）；以及威武的軍隊，就是團體的得勝者—書拉密女（4下、10下、13與註）。四章十二節的園子是關鎖的，其中有禁閉的井和封閉的泉，作基督私有的享受；這指明我們這些有心尋求基督的信徒，在經歷基督的事上，必須有一些私下、隱藏、禁閉、封閉、只為着基督的東西。井是生命的靈，在啓示錄二十二章一節顯為生命水的河。泉是井的源頭，就是神的寶座（歌四12註2）。

參讀：倪柝聲文集第二輯第三冊，『歌中的歌』第三段；雅歌生命讀經，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 Shulammitte (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

晨興餽養

歌四 13『你所種的萌芽，成了石榴園，有佳美的果子、鳳仙花與哪喺樹。』

15『你是園中的泉，活水的井，從利巴嫩流下來的溪水。』

在基督對佳偶的享受裏，她是關鎖的園，生長各種不同顏色的植物，作內裏生命不同的彰顯，也生長許多不同香味的植物，作成熟生命豐富的彰顯（歌四 13～14）。這成了佳偶對主所顯的美麗。現今基督的佳偶在生命上是豐富的，產生果子滋養並復甦人，發出甜美的香氣，並展現美麗的色彩，作基督的享受（聖經恢復本，歌四 13 註 1）。

信息選讀

園中的泉，以及賜生命之靈活水的井（約七 38～39），乃是從復活與升天生命（利巴嫩）流下來的溪水。泉和井從得勝者流出來，從他們的所是和他們的所在流出來（聖經恢復本，歌四 15 註 1）。

要活在升天裏，我們需要分辨我們的靈與魂。這是照着我們的經歷。

我們有三部分。我們有靈、魂（己）、身體（帖前五 23）。神在拯救我們之事上的經綸乃是，首先重生我們死了的靈，將祂自己分賜到其中作神聖的元素，使我們的靈成爲新的。然而，我們的魂仍是老舊的。因此，我們重生以後，我們的魂還需要變化。魂的變化是逐漸的過程，是逐步進行的。我們的身體也還是老舊的。所以，身體，外面的人，需要天天銷毀，而裏面的人卻在更新（林後四 16）。這更新要一直繼續，直至達到高

Morning Nourishment

S.S. 4:13 Your shoots are an orchard of pomegranates with choicest fruit; henna with spikenard.

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

峯，我們的身體改變形狀，就是我們的身體得贖（羅八 23，腓三 21）。

我們得救的人都有兩個人。新人在我們的靈裏，舊人在我們的魂裏。不管好壞、對錯，無論我們作甚麼，若在我們的魂裏作，就是憑着舊人而活。例如，你愛某位弟兄，想要幫助他。但你若不在你的靈裏，而在你的魂裏愛他、幫助他，你就是活在你的己、舊人裏。這是在舊人裏為善。在作任何事以前—在這例子裏是幫助弟兄—我們必須先在我們的靈裏禱告接觸主，問祂對我們所要作的事覺得如何。然後在我們的靈裏也許有主喜樂的感覺。這指明主要我們作這件事。我們就應當在我們的靈裏前去作這事。這就是活在靈裏。

我們若在魂裏或在己裏憑着舊人行事，就是在地上生活。我們所作的事也許是好的，然而我們是在地上，因為我們活在魂裏。今天有許多作好事的好人，但這些人都活在魂裏。我們這些愛基督的人需要領悟，我們的舊人，包括我們的魂，已經釘了十字架（羅六 6，加二 20 上）。現在活着的不再是『我』，乃是另一個人—基督—在我裏面活着（20 下）。我們憑着這另一個人活，就是新人，因為我們是活在靈裏，不是活在魂裏。

我們的靈是藉着那是靈的神而聯於諸天。所以我們在靈裏，就在諸天之上，在升天裏。我們要活在升天裏，就需要在我們的靈裏生活、行事、行動、作一切。因此，我們必須學習如何分辨我們的靈。我們若不認識我們的靈，若不知道如何分辨我們的靈與魂，就無法成為屬靈的人。我們活在我們的靈裏，就在升天裏作復活裏的新造。我們是活在新宇宙裏的新人（雅歌生命讀經，四六至四八頁）。

參讀：雅歌中所描繪的生命與建造，第八至九章；雅歌結晶讀經，第八至九篇；雅歌生命讀經，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, msg. 8-9; Life-study of Song of Songs, msg. 5

晨興餽養

歌六 4『我的佳偶啊，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

10『那向前觀望如晨光，美麗如月亮，皎潔如日頭，威武如展開旌旗軍隊的是誰呢？

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

權柄…完全是在於地位。…警察若脫下制服，不站在崗位上，就沒有權柄指揮車輛。總司令若離了他的職務，也就沒有權柄號令軍隊。照樣，我們屬靈的權柄，也完全是根據我們升天的地位，何時我們一失去升天的地位，何時也就失去屬靈的權柄。所以我們要有屬靈的爭戰，第一要認識升天的地位，第二要守住升天的地位。只有這樣，我們才能對付仇敵。

我們今天若站在升天的地位上，〔就〕能直接吩咐環境，斥責難處，敗壞仇敵一切的作為（生命的經歷下冊，四一三頁）。

信息選讀

〔在雅歌四章八節〕甲冑是軟的，不是硬的，表徵仇敵撒但已經被擊敗，爭戰已經過去，勝利已經贏得（來二 14，西二 15）。在基督的升天裏，我們不需要爭戰，因為仇敵已經被擊敗了。我們穿戴軟的甲冑，享受我們在基督裏的得勝（聖經恢復本，歌四 8 註 4）。

有獅子的洞穴和有豹子的山嶺，表徵諸天界，那裏有撒但和他的從屬（獅子和豹子）。勝利已經贏得了，但是撒但和他邪惡的勢力仍然在諸天界裏（弗三 10 與註

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)。基督呼召祂的佳偶從這裏觀看，指明我們必須在升天裏過生活，遠超過邪惡的勢力（見六12註4）。在這裏我們與撒但和他黑暗的權勢爭戰，乃是藉着在主裏並在祂力量的權能裏得着加力，藉着穿戴神全副的軍裝，藉着站住抵擋魔鬼的詭計，藉着接受救恩的頭盔和那靈（神的話）的劍，並藉着時時在靈裏禱告，好建造基督的身體並開展福音（12～20）。這就是在基督的升天裏生活的實際（歌四8註6）。

一切爭戰都源自…兩個意志的衝突。在撒但的意志興起與神的意志敵對之前，宇宙中沒有爭戰。宇宙中的衝突起始於天使長對神的背叛。那背叛乃是現今發生在國際之間，以及社會、家庭和個人裏面一切爭戰的起頭。歷代以來，國家、團體、人羣之間，甚至人自己裏面，都一直有爭戰。譬如，你也許經歷理智與情慾內裏的爭戰。各式各樣的爭戰，其源頭都在於神的意志與撒但的意志之間的衝突。

從我們得救那天起，我們基督徒的生活就是爭戰的生活。以色列人出埃及之後也是一樣。他們喫過逾越節的羊羔之後，就像軍隊一樣邁出埃及地。這指明他們喫逾越節的羊羔乃是為着準備爭戰。…他們一出埃及，爭戰就開始了。

不僅神永遠的定旨必須成就，基督的心願必須得到滿足，神的仇敵也必須被擊敗。為此，召會必須是戰士。甚至在雅歌中，我們也看見，當尋求者享受主的同在時，爭戰也在進行着。因此，我們是照着實際、憑着恩典行事，我們是活在愛和光中，並且我們也爭戰，為要征服撒但的意志。我們的行事為人為着完成神的定旨，我們的生活是為着基督的滿足，並且我們的爭戰是為着擊敗神的仇敵（以弗所書生命讀經，六三四至六三七頁）。

參讀：實行召會生活的基本原則，第六章；以弗所書生命讀經，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

晨興餽養

弗二 6 『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

六 11 ~ 12 『要穿戴神全副的軍裝，使你們能站立，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

屬靈爭戰的地位，絕對是在天上。我們何時失去升天的地位，何時就不能有屬靈的爭戰。在戰場上，軍事家都注意地位的問題，誰能得到居高臨下的地位，誰就能在爭戰中取勝。在屬靈的戰場上，這原則更是重要。可說屬靈的爭戰，完全是在於地位的問題。我們要在爭戰中取勝，升天的地位是必須絕對認識並守住的（生命的經歷下冊，四〇九頁）。

信息選讀

以弗所二章先給我們看見，我們是與基督一同坐在諸天界裏，到了六章就給我們看見，我們是與諸天界裏邪惡的屬靈勢力爭戰。這就是說，我們必須是升天的人，有升天的地位，才能從天上攻打空中的仇敵。我們若是屬地的人，失去了升天的地位，就必落在仇敵的手下，而不能與他們爭戰了。所以屬靈爭戰的地位，絕對是在諸天界裏。

若是我們常與主交通，並隨從靈而行，活在屬天的生命裏，我們就是一個屬天的人，居在升天的地位上，所以就能居高臨下，對付撒但。此時，在召

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

會中若發生難處，我們就能在神面前有厲害的禱告，要神出來審判祂的仇敵。我們能起來向神表示態度說，我們不許可這些事發生在召會中。我們也能向撒但厲害的說，我們厭煩這個，反對這個。我們一有這樣厲害的宣告，這樣剛強的表示，撒但全軍就必潰退，他的作為也必消蹤滅跡。

為何升天的地位，能叫我們在爭戰中得勝？這是因為只有在升天的地位上，才有屬天的權柄。要有屬靈的爭戰，必須靠着屬天的權柄。但只有一個地方能得到屬天的權柄，就是天上。人能殼經過死和復活，而達到升天的境界裏，就定規有屬天的權柄，所以也定規能在爭戰中取勝。

今天有許多基督徒，非常注意能力的問題。但主的拯救，不僅要把我們救到有能力的景中，更要把我們救到有權柄的地位上。在天界裏的人，不僅有能力，並且有權柄。

屬靈的爭戰都是防守，不是進攻，因為主耶穌已經爭戰，已經得勝了。召會在地上的工作，就是要保守主的得勝。主已經打了勝仗，召會就是來守住祂的勝利。召會的工作不是勝過魔鬼，乃是抵擋已經被主勝過的魔鬼。召會的工作不是捆綁壯士，壯士是已經被捆綁了，召會的工作就是不給他解去捆綁。一切的進攻都用不着，只要守住就殼了。屬靈爭戰的起點，就是要站在基督的得勝上面，就是要看見基督已經得勝了。屬靈爭戰的起點，不是對付魔鬼，乃是相信主，不是盼望得勝，乃是已經得勝了，所以魔鬼不能作甚麼。召會的職守是屬靈的爭戰（倪柝聲文集第二輯第十四冊，七二至七三頁）。

參讀：生命的經歷下冊，第十六篇；倪柝聲文集第二輯第十四冊，七二至七九頁。

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

晨興餽養

弗一 10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

三 10『為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

神所要的，具體可見於『勝過』和『征服』二辭。如果神拯救我們從撒但的混亂裏出來，神就不需要我們勝過混亂，征服混亂。神乃是要我們征服撒但的混亂。神給我們的真實的拯救，乃是我們的征服。在以弗所六章保羅告訴我們，我們需要在主裏得着加力，好站立得住，以抵擋魔鬼的詭計（10～11）。接着他說，『所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。』（13）我們不是被拯救脫離混亂，乃是要站住抵擋混亂（在舊造裏撒但的混亂以及為着新造的神聖經綸，一〇八頁）。

信息選讀

新約時代…快要有二千年的歷史。…亞當的族類有二千年，亞伯拉罕按照肉體的族類有二千年，亞伯拉罕按照那靈的族類也快要有二千年。主所需要的乃是得勝者的族類，以征服一切撒但的混亂，並在神聖的經綸中得勝。

基督徒的生活既是經綸和混亂的混合，基督徒的生活就是整個宇宙的縮影。宇宙的歷史乃是神的經綸與撒但的混亂的歷史。不僅如此，整本聖經從創世記第一章到啓示錄末一章，都是神聖經綸與撒但混亂的記載。在我們的婚姻生活裏，我們也有神的經綸和撒但的混亂。所

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

以會有這種情形，原因乃是在宇宙中有兩個源頭：神和撒但。

今天地上滿了混亂…。社會裏的每一部分都是混亂。然而，我們不該沮喪。除了撒但的混亂之外，還有神聖的經綸。撒但的混亂要結束，神聖的經綸要達到終極的完成。撒但混亂的結局乃是火湖，神聖經綸的終極完成乃是新耶路撒冷。

我們必須看見，在聖經裏，並在我們的經歷中，撒但的混亂總是與神聖的經綸並行的。…甚麼地方有神聖的經綸，甚麼地方就有撒但的混亂。甚麼地方有神，甚麼地方也就有撒但。撒但不是在神之後，跟着神，撒但乃是在神的旁邊。我們可以說，神是在『中心線』上，而撒但是在『邊緣』上。

我們蒙主呼召，與祂成爲一，以征服祂的仇敵，勝過祂的仇敵。我們有些人可能覺得今天有太多的混亂。…我們可能想求主把我們從這一切之中拯救出來，但是主沒有拯救我們，反而許可混亂臨到我們所在之處，使我們學習如何與祂是一，以征服混亂，並勝過混亂。我們是在主的恢復裏，主的恢復乃是爲着完成神在地上的經綸，因此，撒但的混亂也在這裏。得勝者不是從這當前的混亂裏被拯救出來，得勝者乃是要征服一切毀壞的混亂，而在獨一建造的經綸裏得勝。

得勝者乃是那些忍受混亂，卻不失望也不沮喪的人。他們反而得了加強，能毅爲着神聖的經綸站住，且活出神聖的經綸。撒但的混亂仍然在基督教國裏，在我們四圍繼續進行着。甚至在主的恢復裏，我們也經歷這樣的混亂。…我們都必須征服這毀壞的混亂。我們若得主的加強，能征服一切毀壞的混亂，我們就要得勝的進到國度裏。我們要成爲那些在獨一建造的經綸裏得勝的人（在舊造裏撒但的混亂以及爲着新造的神聖經綸，七四、一一、一三至一四、一一一至一二、八七至八八頁）。

參讀：在舊造裏撒但的混亂以及爲着新造的神聖經綸，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

晨興餽養

提前六 12『你要為信仰打那美好的仗，持定永遠的生命；你已蒙召進入這永遠的生命，也在許多見證人面前，作了美好的承認。』

啓十二 10『我聽見天上有大聲音說，我們神的救恩、能力、國度並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。』

〔我們可能〕以為我們在這裏所作的，乃是一件平常的事。所以我在主面前接受一個負擔，要…題醒眾人，知道我們所作的，乃是一件屬靈爭戰的事。

新約…頭一次清楚提起召會，神的家，乃是主耶穌在馬太十六章十八節所說的…。這〔節〕清楚啓示，一提起召會，立刻涉及陰間的門，就是黑暗的權勢。這給我們看見，在新約中，神的經綸是要建造召會，而召會的建造乃是一件爭戰的事（新路實行的異象與具體步驟，二九六至二九七頁）。

信息選讀

屬靈的爭戰，目的是為帶進神的國度。這在聖經中，乃是一個重大的題目。

召會在今天就是神掌權的一個模型。…祂要藉着召會捆綁撒但，消除他的權勢，好使祂的名為全地所尊崇，祂的國度在全地得建立，祂的旨意在全地能通行。這就是召會的使命，這也就是召會屬靈爭戰的目的。…在宇宙中有神的國，也有撒但的國。…我們若要有屬靈的爭戰，就先要認識神的國和撒但的國二者的對敵（生命的經歷下冊，四二八、四三四頁）。

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)

許多基督徒不知道傳福音的真義。聖經說，我們必須為着國度悔改（太四 17）。神的國實際上就是神聖意志的行使。當罪人為着神的國悔改時，他們就從撒但那一邊轉到神這一邊，就是轉向神的國，神的意志。一個人從撒但的意志轉向神的意志之後，就必須相信主耶穌並且受浸。藉着受浸，他從黑暗的權勢，就是撒但的意志，遷到神愛子的國裏（西一 13）（以弗所書生命讀經，六三六頁）。

主耶穌曾有一次替我們解釋甚麼叫作神的國，祂說，『我若靠着神的靈趕鬼，這就是神的國臨到你們了。』（太十二 28）甚麼是神的國？就是以神的能力去推翻鬼魔的能力。鬼魔在一個地方站不住，就是神的國臨到那一個地方。

神需要有人與祂同工。神的子民動，神才動。是神的子民看見應當離開〔埃及〕了（雖然不是所有的以色列人都看見，乃是有人看見了），所以他們呼求，於是，神動手作了事情。

就連主耶穌的降生，也是因着有神的子民與神同工，在耶路撒冷有人素常盼望以色列的安慰者來到，於是主耶穌才降生。所以，神的目的是要把祂的國帶進來，但是光有神的一面還不彀，還要召會與神同工。召會要藉着禱告把神的國的能力放在這個地上。

我們相信基督要再來，但是，我們並不以為只要我們安安靜靜的坐着，主耶穌就自然會來。有一部分的工作，是召會應當作的。我們是基督的身體，要學習與基督同工。我們不能以為得救就彀了，我們還要看到神的需要（倪柝聲文集第二輯第十四冊，七三、七六至七七頁）。

參讀：新路實行的異象與具體步驟，第十四篇；生命的經歷下冊，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

第六週詩歌

屬靈的爭戰—在身體裏

637

8 7 8 7 副 (英 885)

降 B 大調

3/4

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

一 爭 戰 要 在 身 體 裏 面, 永 勿 單 獨 去 迎 敵;

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

同 着 身 體 聯 於 元 首, 寶 座 之 上 將 敵 襲。

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

(副) 爭 戰 要 在 身 體 裏 面, 藉 着 元 首 的 功 績;

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

同 着 身 體 站 得 穩 堅, 你 就 必 定 得 勝 利。

- 二 神的軍裝乃為身體，非為任何的個人；
當你憑着身體爭戰，所有益處是你分。
- 三 召會建在基督身上，陰府權勢難勝過；
乃是身體得被建造，纔能抵擋眾惡魔。
- 四 憑着身體，靠着元首，坐在諸天的境界，
與執政者並眾惡魔，摔跤奮鬪不鬆懈。
- 五 同眾弟兄為神站住，作主身上一肢體；
靈中隨時多方禱告，靠着寶血取勝利。
- 六 坐在天上得勝有餘，藉主力量的大能，
在主裏面，同眾作戰，如同軍隊一兵丁。
- 七 憑着身體向前進攻，惡者必由你征服；
照神旨意捆綁、釋放，仇敵必作你食物。

<< WEEK 6 — HYMN

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 overpower;
'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.

