# 二〇一三年夏季訓練

## 創世記結晶讀經（一）

## 第十二篇

### 召會生活的種子與國度的小影

讀經：創八 1 ~ 九 27，彼前三 20 ~ 21，羅六 3 ~ 5，約三 3、5，太十六 18 ~ 19，羅十四 17，啓十一 15

### 綱　　目

### 週　一 & 週　二

**壹 挪亞和他的家人，給我們看見召會生活的種子—創八 1 ～九 17：**

**一 挪亞的方舟經過了死水，停在亞拉臘山上；這豫表基督在復活裏經過死並從死裏復活—八 4，彼前三 20 ~ 21：**

1 方舟既是基督的豫表，方舟經過水並從水裏出來就表徵在復活裏的基督。

2 基督，並且惟有基督，能進入死，又在復活裏從死裏出來，因爲祂是復活，並且屬於復活—約十一 25，徒二 24，啓一 18。

3 當方舟經過洪水停在山上的時候，八個人都在方舟裏—創七 7：

a 凡方舟所經歷的，他們因着在方舟裏也都經歷了。

b 這說明信徒如何藉着在基督裏，就與基督同釘十字



# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

## Message Twelve

### A Seed of the Church Life and a Shadow of the Kingdom

Scripture Reading: Gen. 8:1—9:27; 1 Pet. 3:20-21; Rom. 6:3-5; John 3:3, 5; Matt. 16:18-19; Rom. 14:17; Rev. 11:15

## Outline

### DAY 1 & DAY 2

**I. With Noah and his family we have a seed of the church life—Gen. 8:1—9:17:**

*A. The ark of Noah passed through the water of death and came to rest on the mountains of Ararat; this is a type of Christ in resurrection passing through death and resurrecting out of death—8:4; 1 Pet. 3:20-21:*

1. Since the ark is a type of Christ, the fact that the ark passed through the water and came out of the water signifies Christ in resurrection.

2. Christ, and Christ alone, could enter into death and come forth out of death in resurrection because He is resurrection and is of resurrection—John 11:25; Acts 2:24; Rev. 1:18.

3. Eight persons were in the ark when it passed through the flood and when it came to rest on the mountain—Gen. 7:7:

a. Whatever the ark experienced, they also experienced by being in the ark.

b. This illustrates how the believers, by being in Christ, were crucified and

架，並與基督一同復活—林前一 30，弗一 4，羅六 6，林後五 14，加二 20 上，弗二 6，西二 12，三 1。

c 因着我們在基督裏，祂的經歷就成了我們的經歷—林前一 30。

## 二 洪水以後挪亞和他家人的生活，表徵在基督復活裏的召會生活；這是召會生活的種子—創八 4 ~ 九 17：

### 週　三

1 有八個人從方舟出來—八 18：

a 基督在七日的第一日，或安息日的次日—舊的一周算起的第八日—復活；因此，八這數字表徵復活—約二十 1，參創十七 12。

b 既然所有在基督裏的信徒，召會的組成分子，都包括在基督的復活裏，他們就都是復活的人—弗二 6，彼前一 3。

2 壇是基督十字架的豫表，所獻的是基督不同方面的豫表—創八 20 ~ 21：

a 築壇與在其上獻祭，表徵藉着十字架將基督獻給神。

b 在召會生活裏，我們必須作的頭一件事，乃是在十字架上被了結，然後經歷基督，並將我們在各方面所經歷的基督獻給神，使神得着滿足—弗五 2，來十三 15，彼前二 5。

3 在召會生活裏，我們被帶回到神原初的定旨，爲着彰顯神並代表神—創九 1 ~ 7，一 26。



resurrected with Christ—1 Cor. 1:30; Eph. 1:4; Rom. 6:6; 2 Cor. 5:14; Gal. 2:20a; Eph. 2:6; Col. 2:12; 3:1.

c. Because we are in Christ, His experience has become ours—1 Cor. 1:30.

## *B. The living of Noah and his family after the flood signifies the living of the church in Christ's resurrection; this is a seed of the church life—Gen. 8:4—9:17:*

### DAY 3

1. Eight people emerged from the ark—8:18:

a. Christ was resurrected on the first day of the week, or the day after the Sabbath—the eighth day of the old week; thus, the number eight signifies resurrection—John 20:1; cf. Gen. 17:12.

b. Since all the believers in Christ, the components of the church, were included in Christ's resurrection, they are the resurrected people—Eph. 2:6; 1 Pet. 1:3.

2. The altar is a type of the cross of Christ, and the offerings are types of the different aspects of Christ—Gen. 8:20-21:

a. The building of an altar and the offerings on it signify the offering of Christ to God through the cross.

b. The first thing we need to do in the church life is to be terminated on the cross and then experience Christ and offer to God the Christ whom we have experienced in different aspects for God's satisfaction—Eph. 5:2; Heb. 13:15; 1 Pet. 2:5.

3. In the church life we are brought back to God's original purpose for the expression and representation of God—Gen. 9:1-7; 1:26.

**三 浸入基督的信徒應當在生命的新樣中生活行動，好在基督復活的生命中過召會生活，使基督的身體得着建造—羅六 3 ~ 5，十二 4 ~ 5。**

週　四

**四 在約翰福音裏，我們看見在復活裏之召會生活的圖畫—二 1 ~ 22，十二 1 ~ 11：**

1 基督是復活，是生命（十一 25），祂變死亡爲生命，使神的家得着建造—二 1 ~ 22。

2 約翰十二章一至十一節是在基督復活裏之召會生活的小影—由復活生命所產生的團體生活，就是有主同在的筵宴生活，以及有服事、作見證並愛主之功用的生活。

**五 神與挪亞立的約，以及作祂約之記號的虹，表徵我們是約的召會，活在恩典之新約的實際裏—創九 8 ~ 17：**

1 我們的基督徒生活以及召會生活，乃是約的生活；召會生活既是在神的約之下的生活，實際上我們可以稱爲約的召會—來十三 20 ~ 21。

2 我們應當活在新約之下，不信任何的失敗、輭弱或任何消極的事物；我們是有約的人，我們有一節應許的經文可以應付每一處境—哀三 22 ~ 23，羅八 1，林後十二 9，提後一 10，二 1，約壹一 9，林前一 9。

週　五

**貳 挪亞和他的家人，給我們看見國度的小影—創九 1 ～ 7、18 ～ 27：**

*C. As those who have been baptized into Christ, the believers should walk in newness of life in order to live the church life in the resurrection life of Christ for the building up of the Body of Christ—Rom. 6:3-5; 12:4-5.*

**DAY 4**

*D. In the Gospel of John we have a picture of the church life in resurrection—2:1-22; 12:1-11:*

1. Christ, who is resurrection and life (11:25), changes death into life for the building of the house of God—2:1-22.

2. John 12:1-11 is a miniature of the church life in Christ's resurrection—a corporate life produced by the resurrection life, a life of feasting in the presence of the Lord, and a life with the functions of serving, testifying, and loving.

*E. God's covenant with Noah and the rainbow as a token of His covenant signify that we are the church of the covenant, living in the reality of the new covenant of grace—Gen. 9:8-17:*

1. Our Christian life and church life are a covenant life; because the church life is a life under God's covenant, we can actually be called the church of the covenant—Heb. 13:20-21.

2. We should live under the new covenant and not believe in any failure, weakness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; 1 John 1:9; 1 Cor. 1:9.

**DAY 5**

**II. With Noah and his family we have a shadow of the kingdom—Gen. 9:1-7, 18-27:**

**一 挪亞和他一家在復活裏過生活，這樣在復活裏的生活乃是國度的小影—八4、18，九1～7：**

1 洪水以後，挪亞作新族類的頭，是在神之下的代表權柄；這是神國的小影，其實際是在召會生活裏，其實現將是千年國裏的國度—6節，太十六18～19，羅十四17。

2 在新地上用神所賜的權柄在人中間管理，表徵神的國在復活生命裏掌權—創九6，來十二28。

3 在神的行政裏，挪亞是一個好例子；雖然他犯錯失敗了，他仍然剛強的代表神說行政的話—創九18～27。

週　六

**二 新約是說到神國的書，整本新約都論到國度—太三2，四17，啓十一15，十二10：**

1 神的國是神完成祂計畫的神聖範圍；神的國是神能施行祂的權柄以成就祂心意的範圍—太六10。

2 神的國就是神的管治、掌權，連同其一切的福分和享受—33節，路十二32，西一13。

3 主耶穌是神成爲肉體，來建立神的國，建立一個範圍，使神能在其中藉着施行祂的權柄而完成祂的定旨—約一1、14，三3、5，十八36。

4 新約是以國度的方式傳揚福音；福音是爲着國度，宣揚福音是叫背叛的罪人得救、合格且被裝備，好進入國度—可一14～15，太四17，徒八12。

*A. Noah and his family lived a life in resurrection, and this life in resurrection was a shadow of the kingdom—8:4, 18; 9:1-7:*

1. As the head of a new race after the flood, Noah was the deputy authority under God; this was a shadow of the kingdom of God, the reality of which is in the church life and the manifestation of which will be the kingdom in the millennium—v. 6; Matt. 16:18-19; Rom. 14:17.

2. The ruling with God-given authority among men on the new earth signifies the reigning of God's kingdom in resurrection life—Gen. 9:6; Heb. 12:28.

3. In God's government Noah is a good example; although he made a mistake and had a failure, he nevertheless was strong to represent God in speaking governmentally—Gen. 9:18-27.

**DAY 6**

*B. The New Testament is a book of the kingdom of God; the entire New Testament is on the kingdom—Matt. 3:2; 4:17; Rev. 11:15; 12:10:*

1. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends—Matt. 6:10.

2. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment—v. 33; Luke 12:32; Col. 1:13.

3. As God incarnate, the Lord Jesus came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36.

4. The New Testament preaches the gospel in the way of the kingdom; the gospel is for the kingdom, and the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom—Mark 1:14-15; Matt. 4:17; Acts 8:12.

5 神的國乃是主耶穌作爲生命的種子，撒到祂的信徒裏面，而發展爲一個範圍，使其成爲神在祂神聖生命裏掌權的國度—路十七 20 ~ 21，可四 3、26。

6 神的國乃是主耶穌之實際的照耀；在主耶穌的照耀下，就是在國度裏—九 1 ~ 2。

7 神的國不僅是神聖管理的範圍，也是其中有一切神聖事物之神聖種類的範圍—約三 3、5。

8 國度就是今天的召會生活；因此，實行召會生活就是實行國度—羅十四 17，啓一 5 ~ 6、9。

9 那些常將神的國度—關係到神旨意和神仇敵—放在面前的，乃是在神手裏最有用處的工人—太六 33，七 21，二五 21、23，西四 11。

10 召會的工作乃是帶進神的國；國度產生召會，召會帶進國度，終極的結果乃是新耶路撒冷—在新天新地裏神在永世裏的國—太十三 43，六 10，十二 22 ~ 28，啓十一 15，十二 10，二一 1 ~ 2、10，二二 1、5。

5. The kingdom of God is the Lord Jesus as the seed of life sown into His believers and developing into a realm over which God can rule as His kingdom in His divine life—Luke 17:20-21; Mark 4:3, 26.

6. The kingdom of God is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—9:1-2.

7. The kingdom of God is a realm not only of the divine dominion but also of the divine species, in which are all the divine things—John 3:3, 5.

8. The kingdom is the church life today; thus, to practice the church life is to practice the kingdom—Rom. 14:17; Rev. 1:5-6, 9.

9. Those who always put God's kingdom before them—that which touches God's will and His enemy—are the most useful workers in the hands of God—Matt. 6:33; 7:21; 25:21, 23; Col. 4:11.

10. The work of the church is to bring in the kingdom of God; the kingdom produces the church, the church brings in the kingdom, and the ultimate issue is the New Jerusalem—the kingdom of God in eternity in the new heaven and new earth—Matt. 13:43; 6:10; 12:22-28; Rev. 11:15; 12:10; 21:1-2, 10; 22:1, 5.

# 第十二週．週一

## 晨興餧養

創八４『『七月十七日，方舟停在亞拉臘山上。』

彼前三 20~21『...從前在挪亞豫備方舟的日子，神恆忍熱切等待的時候，...那進入方舟，藉着水安全得救的不多，只有八個人。這水所豫表的浸，現在藉着耶穌基督復活，也拯救你們...。』

**洪水之後，方舟停在亞拉臘山上（創八４）。那也是基督復活的表徵、豫表、影兒。按照聖經，方舟是基督的豫表。方舟經過洪水，表徵基督經過神審判下的死水。方舟停在山頂上，表徵基督從死水中復活（創世記生命讀經，五一六頁）。**

## 信息選讀

**方舟經過水並從水裏出來，這事實表徵在復活裏的基督，因為方舟本身就是基督的豫表。...基督能在復活裏從死裏出來，因為祂就是復活，並且屬於復活。因為基督是獨一復活的一位，祂有力量經過死。照着行傳二章二十四節，死不能拘禁祂。但任何人進入死的範圍，都被拘禁在那裏...。基督不但進入死並經過死，祂甚至特意留在死的範圍裏三天之久。那三天過去，祂就從死裏走出來。因為基督是復活，祂就能從死裏走出來。這由進入死水，留在死水中，經過死水，並從死水中出來的挪亞方舟所表徵。這是在復活裏之基督的豫表。**

**基督在祂的復活裏成了賜生命的靈（林前十五 45下），進入我們裏面（約二十 22），並將祂復活的生**



# ‹‹ WEEK 12 — DAY 1 ››

## Morning Nourishment

Gen. 8:4 "And the ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."

1 Pet. 3:20-21 "...The long-suffering of God waited in the days of Noah, while the ark was being prepared; entering into which, a few, that is, eight souls, were brought safely through by water. Which water, as the antitype, also now saves you, that is, baptism..."

After the flood, the ark rested upon the mountains of Ararat (Gen. 8:4). That also was a sign, a type, a shadow of the resurrection of Christ. According to the Bible, the ark was a type of Christ. The ark passing through water signifies Christ passing through the death waters under God's judgment. When the ark rested upon the mountains, it signified that Christ was resurrected out of the death waters. (Life-study of Genesis, p. 423)

## Today's Reading

The very fact that the ark passed through the water and came out of the water signifies Christ in resurrection, since the ark itself is a type of Christ....Christ could come forth out of death in resurrection because He is resurrection and is of resurrection. Because Christ is the unique One of resurrection, He had the strength to pass through death. According to Acts 2:24, death could not hold Him. But when any other person enters into the realm of death, he is held there....Christ not only entered into death and passed through it, but He even deliberately stayed in the realm of death for three days. When those three days were over, He walked out of death. Because Christ is resurrection, He could simply walk out of death. This is signified by the ark of Noah, which entered into the death waters, stayed in the death waters, passed through the death waters, and came out of the death waters. This is a type of the Christ in resurrection.

In His resurrection Christ became the life-giving Spirit (1 Cor. 15:45b) to come into us (John 20:22) and to impart His resurrection life to us.

命分賜給我們。現今這復活的生命同着賜生命的靈，使基督之死的每一面在我們的經歷中對我們都成為真實、有功效的（彼得前書生命讀經，二七二至二七三頁）。

彼前一章三節說，我們已藉着耶穌基督的復活得了重生。這指明我們已被視為與基督是一，正如挪亞一家八口被視為與方舟是一。他們因着在方舟裏，就與方舟是一。無論方舟在那裏，他們也在那裏；凡方舟所經歷的，他們也經歷。方舟的歷史就是他們的傳記；方舟的生活就是他們的生活。我們藉着基督的復活得重生，意即我們被視為與基督是一—我們被放在基督裏，並且與基督成為一（召會的建造，四六至四七頁）。

我們在復活以後看到了甚麼？我們看到新的生活。挪亞和他家的七口人有了新的生活。我還要請你們注意一件事實，在方舟裏的人數是八人。『八』這數字表示復活。一週有七天，新一週的開始是第八天。基督是在一週的第一天，也就是第八天復活（約二十１）。...在這新的生活裏，人是在復活裏。凡他們所作的，都在復活裏。

沒有多少基督徒領會，這段聖經裏的豫表真正的意義是甚麼。...所有的基督徒都同意，方舟是基督的豫表。彼前三章二十至二十一節清楚告訴我們，經過洪水是受浸的豫表。基於這兩件事實，我們必須瞭解，一切與挪亞並洪水後與他在一起的七個人有關的，都是那完整豫表的一部分，構成那豫表的全幅圖畫。...經過洪水之後八個人的生活怎樣？換句話說，在復活之後，那些人的生活怎樣？洪水之後那八個人的生活，乃是表徵召會生活。復活的人在復活後的生活就是召會生活（創世記生命讀經，五一七至五一八頁）。

參讀：創世記生命讀經，第三十一篇；彼得前書生命讀經，第二十五篇。

Now this resurrection life with the life-giving Spirit makes every aspect of Christ's death real and effective to us in our experience. (Life-study of 1 Peter, p. 227)

First Peter 1:3 says that we have been regenerated through the resurrection of Jesus Christ. This indicates we have been identified with Christ, just as the eight persons in Noah's family were identified with the ark. Because they were in the ark, they were one with the ark. Wherever the ark was, they were, and whatever the ark experienced, they experienced. The ark's history was their biography; the ark's life was their life. For us to be regenerated through the resurrection of Christ means that we are identified with Christ—we were put into Christ and are one with Christ. (The Building of the Church, p. 41)

What do we find after the resurrection? We see a new living. Noah and the seven other people had a new living. I would also like to call your attention to the fact that the number of people in the ark was eight. The number eight means resurrection. A week has seven days, and the beginning of a new week is the eighth day. Christ was resurrected on the first day of the week, that is, on the eighth day (John 20:1)....In this new living, the people were in resurrection. Whatever they did was in resurrection.

Not many Christians realize the true significance of the type in this portion of the Word....All Christians agree that the ark was a type of Christ, and 1 Peter 3:20-21 tells us clearly that the passing through the flood was a prefigure of baptism. Based upon these two facts, we must realize that everything related to Noah and to the seven people that were with him after the flood must also be a part of the complete type, forming a full picture of the type....What does the living of those eight people after the flood signify? It signifies the church life. The living of the resurrected people after the resurrection was the church life. (Life-study of Genesis, pp. 424-425)

Further Reading: Life-study of Genesis, msg. 31; Life-study of 1 Peter, msg. 25

# 第十二週 · 週二

## 晨興餧養

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

創八 15~16『神對挪亞說，你和你的妻子、兒子、兒媳都可以出方舟。』

**18『於是挪亞和他的兒子、妻子、兒媳都出來了。**

**藉着相信並藉着受浸，我們都被放在與三一神生機的聯結裏。藉着基督的復活，我們被帶進三一神裏面；我們與三一神就有生機的聯結。現今在三一神裏面，並同着三一神，我們享受神聖的生命和賜生命的靈。所以，我們受浸以後，就有神聖的生命和賜生命的靈，使受浸的表號在我們的經歷中對我們成為又真又活的（彼得前書生命讀經，二七〇頁）。**

## 信息選讀

**基督之死的功效是在復活的靈裏。基督受死，除去我們的罪（約一 29），並且祂為我們的罪死了，擔去我們的罪（林前十五 3，彼前二 24）。基督的死現今使我們脫離罪（羅六 7）。但這死的功效是在基督的復活裏。基督之死的實際和功效是在復活裏，在賜生命的靈裏。賜生命的靈帶着復活的生命進入我們裏面，這靈就使基督的死在我們的經歷中發揮功效。我們立刻並自然而然脫離罪，也享受基督在十字架上所完成的救贖（彼得前書生命讀經，二七一頁）。**

**方舟裏的八個人表徵我們新約的信徒。...我要對年輕人說一些話。當我年輕的時候，我對聖經所說我們在基督裏這句話，很花腦筋去研究。我要**



# ‹‹ WEEK 12 — DAY 2 ››

## Morning Nourishment

1 Cor. 1:30 "But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption."

Gen. 8:15-16 "And God spoke to Noah, saying, Go forth from the ark, you and your wife and your sons and your sons' wives with you."

18 "So Noah went forth, as well as his sons and his wife and his sons' wives with him."

Through faith and through baptism we all have been put into an organic union with the Triune God. It is through the resurrection of Christ that we are brought into the Triune God. Then we have an organic union with the Triune God. Now in the Triune God and with the Triune God we enjoy the divine life and the life-giving Spirit. Therefore, after we have been baptized, we have the divine life and the life-giving Spirit to make the figure of baptism real and living to us in our experience. (Life-study of 1 Peter, p. 225)

## Today's Reading

The effectiveness of Christ's death is in the Spirit of resurrection. Christ died to take away our sin (John 1:29), and He died for our sins, bearing our sins away (1 Cor. 15:3; 1 Pet. 2:24). Christ's death now keeps us free from sin (Rom. 6:7). But the effectiveness of this death is in Christ's resurrection. The reality and effectiveness of the death of Christ are in the life-giving Spirit in resurrection. When the life-giving Spirit comes into us with resurrection life, this Spirit makes the death of Christ effective in our experience. Immediately and spontaneously, we are free from sin, and we enjoy the redemption accomplished by Christ on the cross. (Life-study of 1 Peter, p. 226)

The eight persons in the ark signify us, the New Testament believers. I would like to say a word to the young people. When I was a young Christian, I exercised my mentality very much about the statements in the Bible that

想通，我們如何能在基督裏。但我既沒有看見在基督裏的實際，也不明白它的意義。有一天，我正在想挪亞的方舟經過了甚麼，主給我看見，那在方舟裏的八個人是一幅圖畫，表明我們是怎樣的在基督裏。當方舟經過洪水的時候，那八個人是在方舟裏，因此，他們也在方舟裏經過了洪水，只是他們自己並沒有接觸到洪水。乃是方舟抵擋了洪水。這回答了兩個問題：基督的釘十字架何以能成為我們的釘十字架，以及我們何以能在基督裏釘十字架。當方舟從洪水出來，那方舟裏的八個人也從洪水出來。當方舟停在亞拉臘山頂上，那八個人也復活並在方舟裏停在山頂上。以弗所二章六節說，我們在基督裏一同復活。在我們出生以先，我們就已復活了。當基督從死水中復活時，我們就在祂裏面，所以在召會中，我們是復活的人。

我們若注意看這幅豫表的圖畫，會看見召會是另一種團體，她並不是舊的社會。舊團體和舊社會已經被埋葬了。當我們受浸時，我們埋葬了舊團體和舊社會。洪水來到，埋葬了挪亞的舊社會，只有八個人復活了。現在那八個人在新境界裏的生活，必是召會生活的豫表。我們是召會人，而召會人是復活的人。我們是另一種團體，另一種社會。召會生活是一種新的團體。

在洪水之後，藉方舟得救的八個人開始過新的生活。在洪水之前，他們見過許多邪惡和不敬虔的事。但他們得救了，分別了，復活了，並被引進新的生活。這新生活乃是召會生活的豫表。在創世記中除了其他那些種子外，召會生活的種子也撒在那裏。那八個人生活的每一部分，都是召會生活豫表的一部分（創世記生命讀經，五一八至五一九頁）。

參讀：真理課程二級卷一，第三課；卷二，第十七課。

say that we are in Christ. I tried to figure out how we could be in Christ. I could neither see the reality of this nor understand its significance. One day, as I was considering what Noah's ark passed through, the Lord showed me that the eight persons in the ark were a picture showing us how it is that we are in Christ. Those eight persons were in the ark when the ark passed through the flood. Thus, they also passed through the flood in the ark, but they themselves did not touch the flood. It was the ark that withstood the flood waters. This answers the questions of how Christ's crucifixion can be ours and how we were crucified in Christ. When the ark came out of the flood, the eight people in it also came out. When the ark rested upon the mountaintop, the eight persons also were resurrected and rested on the mountaintop in the ark. Ephesians 2:6 says that we were raised up together with Christ. Before we were born, we were resurrected. When Christ was resurrected out from the death waters, we were in Him. Therefore, in the church we are resurrected people.

If we look at the picture of the type, we shall see that the church is another community; it is not the old society. The old community and society have been buried. When we were baptized, we buried the old community and society. The flood came and buried Noah's old society, and only eight persons were resurrected. Now the living of those eight persons on the new line must be a type of the church life. We are the church people, and the church people are a resurrected people. We are another community, another society. The church life is a new community.

After the flood, the eight persons saved through the ark began to have a new living. Before the flood, they saw many evil and ungodly things. But they were saved, separated, resurrected, and ushered into a new living. That new living was a type of the church life. In addition to all the other seeds sown in the book of Genesis, the seed of the church life is also sown there. Every part of the living of the eight people was a prefigure of a part of the church life. (Life-study of Genesis, pp. 425-426)

Further Reading: Truth Lessons—Level Two, vol. 1, lsn. 3; Truth Lessons—Level Two, vol. 2, lsn. 17

# 第十二週．週三

## 晨興餧養

創八 20『挪亞為耶和華築了一座壇，拿各類潔淨的牲畜、飛鳥，獻在壇上為燔祭。』

九 1『神賜福給挪亞和他的兒子，對他們說，你們要繁衍增多，徧滿了地。』

〔洪水以後，〕有八個人從方舟出來。基督在七日的第一日（也就是從舊的一週算起的第八日）復活（見約二十 1 註 1）；因此，八這數字表徵復活。既然所有的信徒，召會的組成分子，都包括在基督的復活裏（弗二 6，彼前一 3），他們就都是復活的人。

當方舟經過了洪水停在山上的時候，八個人都在方舟裏。因此，凡方舟所經歷的，他們因着在方舟裏也都經歷了。這說明信徒如何藉着在基督裏（林前一 30，弗一 4），就與基督同釘十字架（羅六 6，林後五 14，加二 20 上），並與基督一同復活（弗二 6，西二 12，三 1）。因着我們在基督裏，祂的經歷就成了我們的經歷（聖經恢復本，創八 18 註 1）。

## 信息選讀

〔在創世記八章二十節，〕壇是基督十字架的豫表，所獻的是基督不同方面的豫表（利一 ~ 七與註）。築壇與在其上獻祭，表徵藉着十字架將基督獻給神。在召會生活裏，我們必須作的頭一件事，不是為神作工，乃是上十字架被了結；然後我們需要經歷基督，並將我們在不同方面所經歷的基督獻給神，使神得着滿足（聖經恢復本，創八 20 註 1）。

人的墮落帶進咒詛（創三 17）；在召會生活中，藉着十字架將基督獻給神，會使咒詛遠離，並帶進祝福（22，加三 13~14）。終極的咒詛乃是死，最大的祝福乃是生命（詩一三三 3）（創八 21 註 2）。



# ‹‹ WEEK 12 — DAY 3 ››

## Morning Nourishment

Gen. 8:20 "And Noah built an altar to Jehovah and took of every clean beast and of every clean bird and offered burnt offerings on the altar."

9:1 "And God blessed Noah and his sons and said to them, Be fruitful and multiply and fill the earth."

Eight people emerged from the ark. Christ was resurrected on the first day of the week, that is, the eighth day of the old week...; thus, the number eight signifies resurrection. Since all the believers, the components of the church, were included in Christ's resurrection (Eph. 2:6; 1 Pet. 1:3), they are the resurrected people.

Eight persons were in the ark when it passed through the flood and when it came to rest on the mountain. Thus, whatever the ark experienced, they also experienced by being in the ark. This illustrates how the believers, by being in Christ (1 Cor. 1:30; Eph. 1:4), were crucified with Christ (Rom. 6:6; 2 Cor. 5:14; Gal. 2:20a) and also resurrected with Christ (Eph. 2:6; Col. 2:12; 3:1). Because we are in Christ, His experience has become ours. (Gen. 8:18, footnote)

## Today's Reading

[In Genesis 8:20] the altar is a type of the cross of Christ, and the offerings are types of the different aspects of Christ (Lev. 1—7 and footnotes). The building of an altar and the offering of offerings on it signify the offering of Christ to God through the cross. In the church life, the first thing we must do is not to work for God but to go to the cross to be terminated; then we need to experience Christ and offer to God the Christ whom we have experienced in different aspects for God's satisfaction. (Gen. 8:20, footnote 1)

Man's fall brought in the curse (Gen. 3:17); the offering of Christ to God through the cross in the church life keeps the curse away and brings in the blessing (8:22; Gal. 3:13-14). The ultimate curse is death, and the greatest blessing is life (Psa. 133:3). (Gen. 8:21, footnote 2)

召會生活回到起初，為要完成神的定旨（創九1~2、6~7）。在起初，神的目的是要人彰顯神，並代表神（一26）。神按着祂自己的形像造人，使人能以彰顯祂；祂也把管治權交給人，使人能以代表祂。人在這兩方面都誤了神的事，所以神藉着水救了八個人，並在復活裏把他們帶進新的時代。然後神向復活的人重申祂的目標。這就是召會生活。在召會生活裏，我們被帶回到神原初的目標，就是人彰顯神並代表神。

我們是復活的人，是從墮落被帶回到原初的人。我們在亞當裏墮落了，但在基督裏得着了恢復。在基督裏，我們已被帶回到起初，為着彰顯神並代表神。在召會生活中，我們有彰顯神的生活。我們可以告訴世人：『你們要看見神麼？你們要認識神麼？請到召會來，你們就會看到祂。你們在召會中會看到神的彰顯。』此外，神已授權召會，在地上、在這時代中代表神（創世記生命讀經，五二七頁）。

我們受浸以後，就成了在復活裏的新人。復活不僅是將來的光景，也是現在的過程。在生命的新樣中生活行動，乃是今天在復活的範圍裏生活，並在生命中作王。這種生活對付我們裏面屬亞當的一切，直到我們完全變化，模成基督的形像（羅八29）（聖經恢復本，羅六4註3）。

〔在羅馬六章五節，『在祂復活的樣式裏』〕不是指將來客觀的復活，乃是指現今生長的過程。在受浸時，我們在祂死的樣式裏與祂聯合生長；現今藉着祂的死，我們長到祂的復活裏。基督死的成分，如何只在祂裏面，照樣，基督復活的成分，也只在祂裏面。祂自己就是復活（約十一25）。當我們經歷正確的受浸以後，就在基督復活的樣式裏，繼續在祂裏面，與祂聯合生長。這就是在生命的新樣中生活行動（羅六6註3）。

參讀：創世記生命讀經，第三十二篇；羅馬書生命讀經，第十一篇。

The church life goes back to the beginning for the fulfillment of God's purpose (Gen. 9:1-2, 6-7). In the beginning was the expression of God and the representation of God (1:26). God created man in His own image that he might express Him, and He committed man with His dominion that he might represent Him. Man failed God in both of these. So, God saved eight people through water and brought them in resurrection into a new age. Then God restated His goal to resurrected mankind. This is the church life. In the church life, we have been brought back to God's original goal, which is that man express and represent Him.

We are a resurrected people, a people who have been brought back from the fall to the beginning. We were fallen in Adam, but we have been recovered in Christ. In Christ, we have been brought back to the beginning for the expression and representation of God. In the church life, we have the life to express God. We may tell people, “Do you want to see God? Do you want to know God? Come to the church and you will see Him. In the church you will see God's expression.” Furthermore, the church has been authorized to represent God in this age on earth. (Life-study of Genesis, pp. 431-432)

After baptism we become a new person in resurrection. Resurrection is not only a future state; it is also a present process. To walk in newness of life means to live today in the realm of resurrection and to reign in life. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ (Rom. 8:29). (Rom. 6:4, footnote 4)

[In Romans 6:5 in the likeness of His resurrection] does not refer to a future, objective resurrection but to the present process of growth. When we were baptized, we grew together with Christ in the likeness of His death; now, through His death we are growing into His resurrection. Just as the element of Christ's death is found only in Him, so the element of Christ's resurrection is found only in Christ Himself. He Himself is resurrection (John 11:25). After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life. (Rom. 6:5, footnote 3)

Further Reading: Life-study of Genesis, msg. 32; Life-study of Romans, msg. 11

# 第十二週 · 週四

## 晨興餧養

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

創九 12~13『神說，這是我與你們，並你們這裏各樣活物所立之約的記號，直到萬代：我把虹放在雲彩中，這就作我與地立約的記號。』

**我深信，在召會生活中，主一直把死亡變為生命。...這就是經歷復活裏的主耶穌。祂住在我們裏面，天天把我們的水變為酒。...讚美主，在復活裏，祂一直把水變為酒！祂不是僅僅改良我們的行為，祂乃是變化我們（約翰著作中帳幕和祭物的應驗，六〇頁）。**

## 信息選讀

**現在我們來看約翰二章的另一個表號，就是建造基督奧祕的身體。...我們基督徒的生活就是變死亡為生命，為着建造基督奧祕的身體。...這就是正當、真實、完全的基督徒生活。在我們的基督徒生活中，沒有第三件事。如今，因着我們的日常生活，我們就在這個建造裏面，而我們的日常生活就是把水變為酒。**

**我們可以把基督徒的生活摘述如下：基督徒的生活就是把死亡變為生命，把水變為酒，為着建造基督身體的生活。...我們的生活就是死亡變為生命。我們在這裏作甚麼？我們乃是執行建造召會、建造基督身體的工作。這就是我們的生活，這也是我們的目標。...我們有永遠生命、永遠奏厄（zoe）的生活，目的是要建造基督奧祕的身體。**



# ‹‹ WEEK 12 — DAY 4 ››

## Morning Nourishment

John 11:25 "Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

Gen. 9:12-13 "And God said, This is the sign of the covenant which I am making between Me and you and every living animal that is with you, for perpetual generations: I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth."

I have the full confidence that in the church life the Lord is changing death into life....This is the experience of the Lord Jesus in resurrection. He dwells in us, and every day He is changing our water into wine. Praise the Lord that in resurrection He is changing water into wine! He is not merely improving our behavior—He is transforming us. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 53)

## Today's Reading

Let us now consider the other sign in John 2, the sign of building up the mystical Body of Christ....Our living as Christians is simply a matter of the changing of death into life for the building up of the mystical Body of Christ....This is the proper, genuine, and complete Christian life. There is no third item in our Christian life. Now we are in this building by our daily living, and our daily living is a matter of changing water into wine.

We may summarize our Christian life by saying that [it] is the changing of death into life, water into wine, for the building up of the Body of Christ....Our living is the changing of death into life. What are we doing here? We are carrying out the work of building up the church, the Body of Christ. This is our living, and this is our goal....We have a living of the eternal life, the eternal zoe, for the purpose of building up the mystical Body of Christ.

〔在約翰十二章一至十一節〕伯大尼的這個家裏，有召會生活的縮影。這裏有一幅召會生活和召會聚會的圖畫。不錯，十二章裏的規模很小，但這幅圖畫卻很完全、完備。照着十二章裏的圖畫來看，召會生活是甚麼？召會生活就是有些人伺候主，有些人表達他們對主的愛，有些人不作甚麼，只見證復活的生命。按這幅圖畫來看，每一個人都與主一同坐席。這就是召會生活。

因為拉撒路、馬大、馬利亞有主耶穌自己與他們同在，他們當然不會離開祂而到聖殿去敬拜。他們一直被主耶穌吸引；祂是一塊強大的磁石，把他們吸引到祂這裏來。這位吸引他們的耶穌是誰？祂就是成肉體的神，也就是在肉體裏的神，在人性裏的神。這位成肉體的神在伯大尼那裏與門徒一同享受；門徒與神一同享受祂，同時也與彼此一同享受祂。他們在一起有奇妙的享受。這就是召會生活的一幅圖畫（約翰著作中帳幕和祭物的應驗，六〇至六二、三六五至三六六頁）。

洪水以後，那八個人成了屬於約的人。...在召會生活中，在基督的復活裏，我們也是『約人』。...我們不活在自己的定罪、考慮或謊言之下；我們是活在神的約之下。我們現在是活在新約之下。你輭弱麼？你要發脾氣...或愛世界麼？你能說，『不，因有聖經告訴我。』我們藉着神在約中的應許，已得到了安全、保證、保護。...神所立在雲中作約之記號的虹有甚麼意義？（創九 12~17）虹表徵神的信實。神的信實就是虹。...我們的基督徒生活以及召會生活，絕對是約的生活。...我們是有約的人。我們有一節應許的經文可以應付一切的處境〔林前十 13〕。我們必須站在約下，不信任何的失敗、輭弱、黑暗、或消極的事物。...召會生活就是這樣的生活，召會人乃是在約下的人，實際上我們可以稱為約的召會（創世記生命讀經，五三二至五三四頁）。

參讀：約翰著作中帳幕和祭物的應驗，第五、三十一篇。

[In John 12:1-11 in the] house in Bethany we have a miniature of the church life. We have a picture of the church life and also of the church meeting. Yes, the scale in John 12 is small, but the picture is perfect, complete. What is the church life according to the portrait in John 12? The church life is a life where some are serving the Lord, some are expressing their love for the Lord, and some are doing nothing except testifying of resurrection life. According to this picture, everyone is feasting with the Lord. This is the church life.

Because they had the Lord Jesus Himself with them, Lazarus, Martha, and Mary certainly would not have left Him to go to worship in the temple. They had been attracted by the Lord Jesus; He was a strong magnet drawing them to Himself. Who was this Jesus to whom they were attracted? He was the very God incarnate, that is, God in the flesh, God in humanity. This incarnated God was enjoying Himself with His disciples there in Bethany, and His disciples were enjoying Him with God and with one another. Together they were having a marvelous enjoyment. This is a picture of the church life. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 54-55, 288)

After the flood, the eight persons became people of the covenant....In the church life, in Christ's resurrection, we are the covenant people....We are not living under any of our convictions, considerations, or lies; we are living under God's covenant. We are now living under the New Testament. Are you weak? Are you going to lose your temper, hit your wife, or love the world? You can say, “No, for the Bible tells me so.” We are secured, guaranteed, and protected by the promises in God's covenant....What is the significance of the rainbow that God set in the cloud as a token of the covenant (Gen. 9:12-17)? It signifies God's faithfulness. God's faithfulness is the rainbow....Our Christian life and church life are absolutely a covenant life....We are the covenanted people, and we have a verse of promise to meet every situation. We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing....The church life is such a life, and the church people are a people under the covenant. We can actually be called the church of the covenant. (Life-study of Genesis, pp. 436-438)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 5, 31

# 第十二週 · 週五

## 晨興餧養

創九 6『凡流人血的，他的血也必被人所流，因為神造人是按自己的形像造的。』

來十二 28『所以我們既領受了不能震動的國，就當接受恩典，藉此得以照神所喜悅的，以虔誠和畏懼事奉神。』

**國度乃是許多真理之一，也像種子一樣撒在創世記裏，在全本聖經中發展，然後在啓示錄裏成熟收成。我們已經看過，洪水以後，挪亞和他一家在復活裏過生活，這樣的生活乃是召會的小影。現在我們要來看，這種在復活裏的生活，也是國度的小影。在聖經裏，國度是非常大的題目，是極其有意義的事（創世記生命讀經，五六九頁）。**

## 信息選讀

**創世記九章一至七節含示國度。六節...是創世記重要的經文。所有的聖經教師都同意，這節經文指明神給人權柄管理人；在這節，我們看見人治的開始。在那時以前，神從來沒有給人權柄管理人；所有的人都直接在神之下。但由於墮落，人類裏面有了背叛的性情。因這緣故，神就在地上設立了權柄，作祂的代表管理人。從創世記開頭直到九章六節的時候，除了丈夫是妻子的頭（三16）以外，並沒有指明神給人權柄管理人。然而，洪水以後，人在復活裏以新的方式活在地上時，神就在地上設立了代表權柄。...洪水以後，挪亞是神的代表權柄。他作新族類的頭，是在神之下的代表權柄。亞當不是神在人之上的代表權柄。亞當被指派，有權管理受造之物，不是管理人。你仔細讀一章，會看見亞當有權管理魚、飛**



# ‹‹ WEEK 12 — DAY 5 ››

## Morning Nourishment

Gen. 9:6 "Whoever sheds man's blood, by man shall his blood be shed, for in the image of God He made man."

Heb. 12:28 "Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear."

The kingdom is one of the many truths that is sown as a seed in the book of Genesis, developed throughout the Bible, and reaped as a harvest in Revelation. We have already seen that, after the flood, Noah and his family lived a life in resurrection and that such a life was a shadow of the church. Now we shall see that this life in resurrection was also a shadow of the kingdom. The kingdom is a very great subject in the Bible. It is a most significant matter. (Life-study of Genesis, p. 467)

## Today's Reading

The kingdom is implied in Genesis 9:1-7. Verse 6...is a crucial verse in the book of Genesis. All Bible teachers agree that in this verse, a verse which indicates that God has given man authority over other men, we can see here the beginning of human government. Before that time, God had never given man authority over others. All men were directly under God. But, due to the fall, there is a rebellious nature in mankind. For this reason, God established a certain authority on earth to be His deputy to rule over man. From the beginning of the book of Genesis until the time of 9:6, there was no indication that, apart from the husband being the head over his wife (3:16), God had given man authority over others. However, after the flood, when in resurrection man lived on the earth in a new way, God established a deputy authority on earth....Noah was God's deputy authority after the flood. As the head of a new race, he was the deputy authority under God. Adam was not God's deputy authority over man. He was appointed to have authority over the creatures, not over man. If you read Genesis 1 carefully, you will

鳥、牲畜、爬物和『地上各樣行動的活物』（26、28）。但那裏沒有一句話指明亞當得了權柄管理人。但挪亞成了新族類的頭以後，神給他權柄，不但管理人以外的受造之物，也管理人。...你若仔細讀九章，就會在那裏看見國度的小影。國度是甚麼？國度乃是一種管治，一種掌權。...在新地上用神所給的權柄在人間管治，表徵神的國在復活生命裏的掌權（創世記生命讀經，五六九至五七〇頁）。

在伊甸園裏，人墮落之前，乃是直接在神的管治之下。人墮落之後，就在自己良心的管治之下（三7~10）。然而，人良心的管治也行不通，以致人墮落得更為邪惡（六5、11）。因此，洪水之後，神授權給人管治別人，於是開始了人治（羅十三1與註3，註4）。...那時挪亞乃是在神之下的代表權柄。這是神國的影兒，其實際乃是神新約經綸中的召會生活，其實現乃是千年國（見太五3註4，來十二28註1）（聖經恢復本，創九6註1）。

挪亞是一家之父並人類的首領，每一個人都看他。他失敗了，且被揭露了。他本可以謙卑認罪，承認自己失敗了。然而，因着神已經立他作首領，他必須不照着他被定罪的感覺說話，而照着神的行政說話。

不要按着人的觀念去審判挪亞。在神的行政裏，挪亞是一個好例子。雖然他失敗了，他仍然那麼剛強的代表神說行政的話。對挪亞來說，要這樣作是不容易的。不要從挪亞那一面，他失敗的一面來看他，要從神行政的一面來看那情形。無疑的，挪亞是錯了。他放鬆、輕率、醉酒又赤身。但我們必須從神行政的觀點來看挪亞（創世記生命讀經，五三九至五四〇頁）。

參讀：創世記生命讀經，第三十三至三十五篇；新約總論，第一百五十四至一百五十九、二百四十至二百四十二、二百四十四篇。

see that Adam had authority over the fish, the fowl, the cattle, the creeping things, and “over every living thing that moves upon the earth” (vv. 26, 28). But there is not one word to indicate that Adam was given authority over other men. But after Noah became the head of a new race, God gave him authority not only over creatures other than man, but also over man....If you read Genesis 9 carefully, you will see a shadow of the kingdom. What is a kingdom? A kingdom is a rule, a reign....The ruling with God-given authority among men on the new earth signifies the reigning of God's kingdom in resurrection life. (Life-study of Genesis, pp. 467-468)

In the garden, before the fall, man was directly under the rule of God. After the fall, man was under the rule of his own conscience (Gen. 3:7-10). However, the rule of human conscience did not work well, and man fell further into wickedness (6:5, 11). Thus, after the flood, God authorized man to rule over other men, and human government began (Rom. 13:1 and footnotes 3 and 4)....This was a shadow of the kingdom of God, the reality of which is the church life in God's New Testament economy, and the manifestation of which will be the kingdom in the millennium (see footnotes 4 in Matt. 5:3 and 1 in Heb. 12:28). (Gen. 9:6, footnote 1)

Noah was the father of the family and the leader of mankind. Everyone looked to him. He failed and was exposed. He could have been humble, confessed, and admitted that he had failed. However, since God had established him as the leader, he had to speak, not according to his convictions, but according to God's government.

Do not judge Noah according to the human concept. In God's government, Noah was a good example. Though he failed, he was still so strong to represent God in speaking governmentally. It was difficult for Noah to do that. Do not look at Noah from his side, from the side of his failure. You must look at the situation from the side of the government of God. Undoubtedly Noah was wrong. He was loose, careless, drunken, and naked. Nevertheless, we must look at Noah from the perspective of God's government. (Life-study of Genesis, p. 443)

Further Reading: Life-study of Genesis, msgs. 33-35; The Conclusion of the New Testament, msgs. 154-159, 240-242, 244

# 第十二週 · 週六

## 晨興餧養

太四 17『從那時候，耶穌開始傳道，說，你們要悔改，因為諸天的國已經臨近了。』

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

**國度乃是福音的內在素質。福音是為着國度傳的，國度是神聖的範圍，使神能成就祂的計畫；也是神執行祂權柄，達到祂心意的領域。國度是神達到祂目標的惟一途徑。**

**神的國就是神的管治、掌權，連同它一切的福分和享受。這神的國是神的福音和耶穌基督福音的目標。**

**神既不能藉首先的亞當和他的子孫達到祂的目的，祂就藉着成為肉體，來作末後的亞當。主耶穌是神成為肉體，來建立神的國，建立一個領域，使神能在其中執行祂的權柄，以完成祂的定旨（馬可福音生命讀經，一三八、五六、一三七頁）。**

## 信息選讀

**整本新約都是論到國度。...在福音書的開頭幾章，就傳揚國度。新約傳福音是說到國度...。宣揚福音是叫人得救、合格且被裝備，好進入國度。...國度的福音把背叛的罪人帶進召會（創世記生命讀經，五七四至五七五頁）。**

**神的國乃是主耶穌作生命的種子，撒到祂的信徒，就是神的選民裏面，並發展為一個範圍，就是神的國，使神在祂神聖的生命裏，能在其中掌權（新約總論第八冊，一〇一頁）。**



# ‹‹ WEEK 12 — DAY 6 ››

## Morning Nourishment

Matt. 4:17 "From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near."

Rev. 22:5 "And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever."

The intrinsic essence of the gospel is the kingdom. The gospel is preached for the kingdom, and the kingdom is a divine sphere for God to work out His plan, a realm where God can exercise His authority to accomplish what He intends. The only way for God to reach His goal is through the kingdom.

The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment. It is the goal of the gospel of God and of Jesus Christ.

Not being able to fulfill His purpose through the first Adam and his descendants, God came through incarnation as the last Adam. As God incarnate, the Lord Jesus came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority. (Life-study of Mark, pp. 120, 48, 119)

## Today's Reading

The whole New Testament is on the kingdom....The kingdom is preached in the opening chapters of the Gospels. The New Testament preaches the gospel in the way of the kingdom....The gospel is proclaimed that people might be saved, qualified, and equipped to enter into the kingdom....The gospel of the kingdom brings the rebellious sinners into the church. (Life-study of Genesis, p. 471)

The kingdom of God is the Lord Jesus as the seed of life sown into His believers, God's chosen people, and developing into a realm which God may rule as His kingdom in His divine life. (The Conclusion of the New Testament, p. 2640)

國度乃是主耶穌實際的照耀。每當祂照耀在你身上，並且你也在那照耀之下，你就在國度裏。...國度不僅是一個時代，一個範圍，或一個領域。國度乃是主耶穌實際的實化。每當祂藉着照耀在你身上而得以擴展，你就在國度裏，並且國度就帶着能力來臨（國度，二二頁）。

神的國是神的掌權。這神聖的掌權是一個範圍，不僅是神聖管理的範圍，也是神聖種類的範圍，在其中有一切神聖的事物（約翰福音結晶讀經，一四九頁）。

『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』〔羅十四 17〕這一節強有力的證明，在召會時代，召會就是神的國，因為這裏的上下文是論到今世的召會生活。...實行召會生活就是實行國度。所以，主恢復裏的召會生活，就是神國的實行（馬可福音生命讀經，一四〇頁）。

常將神的國度—關係到神旨意和神仇敵—放在面前的，就要在神的手裏作一個最有用處的工人（倪柝聲文集第一輯第八冊，二二頁）。

國度產生召會，召會帶進國度，終極結果就是國度與召會。...召會怎樣成為實際呢？乃是藉着運用國度的權柄。當召會容許國度掌權管理，服在其支配之下時，召會就將諸天的管治帶到地上。在整本新約裏我們一直看見，召會與國度調在一起，國度與召會調在一起，至終這調和產生新耶路撒冷。在新耶路撒冷裏，我們能彀看出召會的性質和國度的光景，神在那裏能彀完全彰顯祂主宰的權柄，因此能彀執行祂的旨意，彰顯祂的榮耀（國度與召會，一七至一八頁）。

參讀：馬可福音生命讀經，第十三篇；新約總論，第二百五十一至二百五十三篇；國度與召會，第一至三章。

The kingdom is the shining of the reality of the Lord Jesus. Whenever He is shining over you and you are under that shining, you are in the kingdom....The kingdom is not merely a dispensation, a sphere, or a realm. It is the realization of the reality of the Lord Jesus. Whenever He is spreading by shining over you, you are in the kingdom, and the kingdom has come in power. (CWWL, 1972, vol. 2, "The Kingdom," pp. 18-19)

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. (Crystallization-study of the Gospel of John, p. 123)

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" [Rom. 14:17]. This verse is a strong proof that the church in the church age is the kingdom of God, because the context here is dealing with the church life in the present age....To practice the church life is to practice the kingdom. Therefore, the church life in the Lord's recovery is the practice of the kingdom of God. (Life-study of Mark, p. 122)

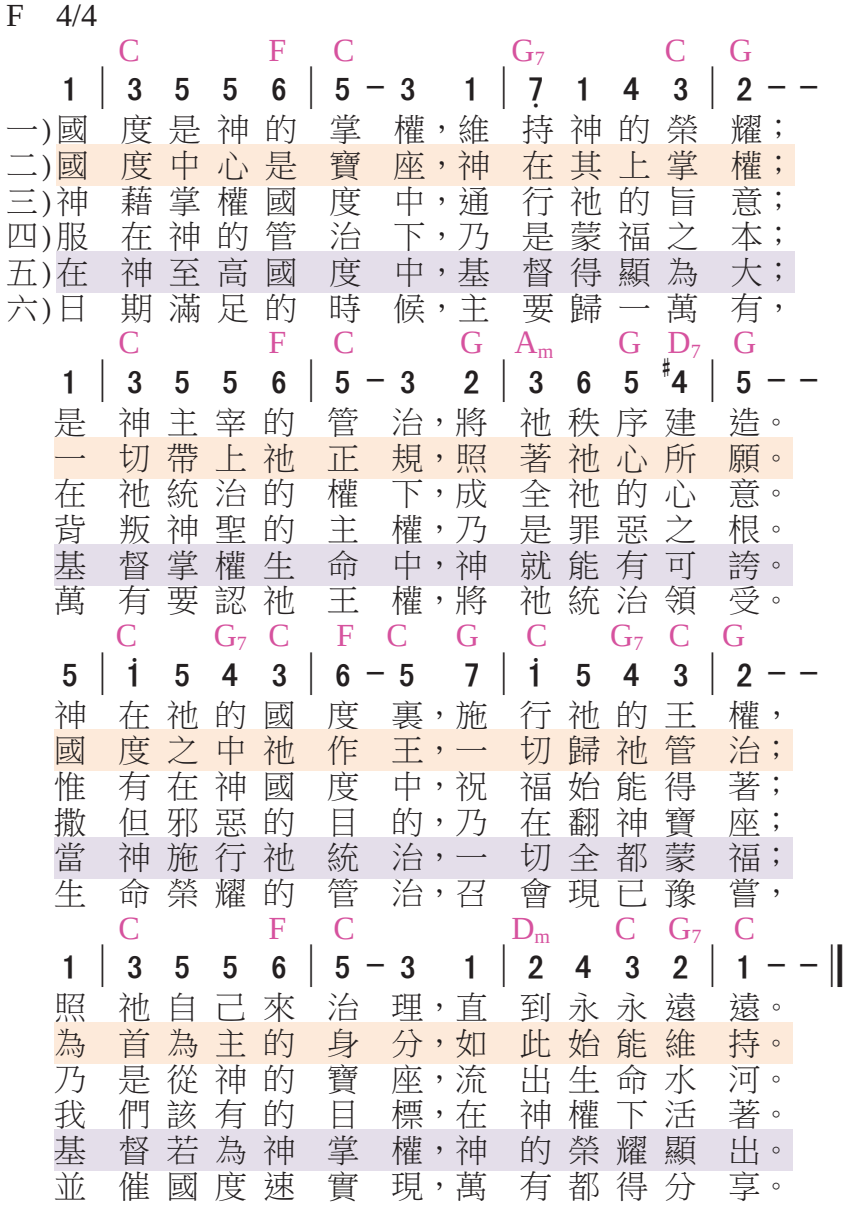
Those who always put God's kingdom before them—that which touches God's will and His enemy—are the most useful workers in the hands of God. (CWWN, vol. 8, p. 20)

The kingdom produces the church, the church brings in the kingdom, and the ultimate issue is the kingdom and the church....How does the church become an actuality? It is through the exercise of kingdom authority. When the church has ceded to the kingdom the right to rule and has submitted to its sway, the church then brings the dominion of heaven to the earth. All the way through the New Testament we see the church blending with the kingdom and the kingdom blending with the church, until eventually this blending issues in the New Jerusalem. In the New Jerusalem, where you can detect the nature of the church and the conditions of the kingdom, God is able to express His sovereignty fully and can therefore execute His will and display His glory. (The Kingdom and the Church, pp. 34-35)

Further Reading: Life-study of Mark, msg. 13; The Conclusion of the New Testament, msgs. 251-253; The Kingdom and the Church, chs. 1-3

# 第十二週詩歌

## 745 國度－意義




# WEEK 12 — HYMN

## Hymns, #941

**1**

**God's kingdom is God's reigning,**
**His glory to maintain;**
**It is His sovereign ruling,**
**His order to sustain.**
**He exercises fully**
**His own authority**
**Within His kingdom ever**
**And to eternity.**

**2**

**Upon the throne, the center**
**Of government divine,**
**God reigns, and with His purpose**
**Brings everything in line.**
**God's headship and His lordship**
**He only can maintain**
**As King within His kingdom,**
**O'er everything to reign.**

**3**

**By reigning in His kingdom**
**God worketh all His will,**
**And under His dominion**
**His purpose doth fulfill.**
**'Tis only in God's kingdom**
**His blessing we may know;**
**'Tis from His throne almighty**
**The stream of life doth flow.**

**4**

**Submitted to God's ruling,**
**All virtue thus will win;**
**Rebellion to His Headship**
**Is but the root of sin.**
**The evil aim of Satan—**
**God's throne to overthrow;**
**Our aim and goal is ever**
**His rule to fully know.**

**5**

**Within God's sovereign kingdom**
**His Christ is magnified;**
**When Christ in life is reigning,**
**The Father's glorified.**
**When God is in dominion,**
**All things are truly blessed;**
**When Christ for God is reigning,**
**God's glory is expressed.**

**6**

**In fulness of the seasons**
**God's Christ will head up all,**
**Then all will own His reigning**
**And worship, great and small.**
**Such reign in life and glory**
**The Church e'en now foretastes,**
**And to His rule submitting**
**Unto His kingdom hastes.**

第十二週申言

**申言稿：**