二〇一三年夏季訓練

創世記結晶讀經（一）

第五篇

管治權—征服仇敵、恢復地並運用神管理地的權柄

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

綱　　目

週　一

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

一 聖經啓示三一神造了一個人，是按着祂的形像並有祂的管治權，以彰顯祂並代表祂—26 節。

二 神在祂的神聖三一裏，按着祂自己的形像創造了一個單個的人，並且把全地的管治權託付給這一個人；我們越經歷並享受三一神，就越在神聖形像和神聖管治權的實際中長大—27 ~ 28 節，林後十三 14，弗三 14 ~ 17。

貳 神給人管治權，目的是征服神的仇敵，那背叛神的撒但—創一 26、28：

一 地上所爬的爬物豫表那蛇撒但，和他的使者，以及跟隨撒但的鬼—26 節，三 1、14，

2013 Summer Training

Crystallization-Study of GENESIS (1)

Message Five

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

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

Outline

DAY 1

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

A. The revelation of the Bible is that the Triune God created man in His image and with His dominion to express Him and represent Him—v. 26.

B. God in His Divine Trinity created a singular man in His own image, and He committed to this man dominion over all the earth; the more we experience and enjoy the Triune God, the more we will grow in the reality of the divine image and the divine dominion—vv. 27-28; 2 Cor. 13:14; Eph. 3:14-17.

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

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

啓十二 4、7、9，太二五 41，參路十 19。

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

三 神有一個難處，就是天使長撒但，他背叛神，並成爲神在宇宙中，特別是在地上的仇敵—賽十四 12 ~ 14，結二八 12 ~ 18：

1 根據創世記三章一節，神的仇敵撒但藏身在地上的一種爬物—蛇—裏面。

2 神爲了征服祂的仇敵，從而解決祂的難處，便賜人權柄管理祂所造的萬有—一 26。

3 人特別要管理地，甚至制伏地，因爲地已經被背叛神的仇敵所篡奪—28 節。

4 神需要人行使祂對所有爬物的權柄，也需要人制伏並征服背叛的地，好使神能恢復地來爲着祂的國—太六 9 ~ 10。

週 二

四 神要用人對付祂的仇敵；爲這目的，神造了人；神要受造的『人』對付受造而墮落的『撒但』—創一 28。

五 『人如果沒有從撒但的手下把地收回來，那就還沒有達到神創造人的目的。...對付撒但是爲着神的好處。...對付撒但是爲着滿足神的需要。』（聖潔沒有瑕疵，十三頁）

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

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

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

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

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

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

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

DAY 2

D. God wants to use man to deal with His enemy, and He created man for this purpose; God wants His creature man to deal with His fallen creature Satan—Gen. 1:28.

E. "If man has not restored the earth from the hand of Satan, he has not yet achieved God's purpose in creating him...Dealing with Satan is for the benefit of God...Dealing with Satan satisfies God's need" (The Glorious Church, p. 11).

參 神給人管治權，目的是恢復地—28 節：

一 神造人的用意，乃是要爲祂自己恢復這地—26 節：

1 人爲神所造有權柄管治地，是要制伏地、征服地，因而爲神恢復地—26、28 節。

2 神盼望再取得地；地已變成一個有決定性的地方，撒但想要持有地，神也想要得回地。

3 人受託付要繁衍增多，徧滿地面，並制伏這地—28 節。

二 主的名必須在地上被尊爲聖，並在全地成爲尊大的—太六 9 ~ 10，詩八 1、9。

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

週　三

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

一 我們需要運用神的權柄，使神的國得以臨到地上—10 節：

1 真正的召會就是今世的神的國—十六 18 ~ 19，

III. God's intention in giving man dominion is to recover the earth—v. 28:

A. God created man with the intention of recovering the earth for Himself—v. 26:

1. Man was created by God to have dominion over the earth, to subdue it, to conquer it, and thereby recover the earth for God—vv. 26, 28.

2. God wants to regain the earth; the earth has become a crucial place, a place that Satan wants to hold and a place that God wants to regain.

3. Man is commissioned to be fruitful and multiply, to fill the earth, and to subdue it—v. 28.

B. The Lord's name must be sanctified on earth and become excellent in all the earth—Matt. 6:9-10; Psa. 8:1, 9.

C. During the millennium the earth will become the kingdom of God, and in eternity the New Jerusalem will come down out of heaven to the new earth—Rev. 11:15; 21:1-2.

DAY 3

IV. God's intention in giving man dominion is to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on earth, and the glory of God may be manifested on earth—Matt. 6:10, 13b:

A. We need to exercise God's authority so that the kingdom of God may come to the earth—v. 10:

1. The genuine church is the kingdom of God in this age—16:18-19; 18:17-18;

十八 17 ~ 18，十三 44 ~ 46，羅十四 17，林前四 20，弗二 19，西四 11，啓一 4 ~ 6。

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

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

b 召會應當用權柄禱告以帶進神的國—太六 10。

二 我們需要運用神的權柄，使神的旨意得以行在地上—10 節：

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

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

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

週　四

三 我們需要運用神的權柄，使神的榮耀得以顯在地上—13 節：

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

2 神的國乃是神運用祂的能力，使祂的榮耀得以彰顯的範圍—太六 10、13。

13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11; Rev. 1:4-6.

2. The church brings in the kingdom; the work of the church is to bring in the kingdom of God—Matt. 6:10; 12:22-29; Rev. 11:15; 12:10:

a. The church was brought into being for the purpose of bringing in the kingdom—Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15.

b. The church should pray with authority to bring in the kingdom of God—Matt. 6:10.

B. We need to exercise God's authority so that the will of God may be done on earth—v. 10:

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

2. The kingdom is absolutely a matter of God's will and completely fulfills God's will; in fact, the kingdom is God's will—Matt. 6:10.

3. We need to pray for the Father 's will to be done on earth as in heaven; this is to bring the kingdom of the heavens to the earth—v. 10.

DAY 4

C. We need to exercise God's authority so that the glory of God may be manifested on the earth—v. 13:

1. God is a God of glory; glory is the expression of God, God expressed—Acts 7:2; Eph. 1:17; 3:14, 16, 21; Rev. 21:10-11.

2. The kingdom of God is the realm in which God exercises His power so that He can manifest His glory—Matt. 6:10, 13.

伍 神的目的是要人有祂的形像彰顯祂，有祂的權柄代表祂，這乃是在基督這第二個人，並在一個團體的新人身上得着完成—林前十五 47，弗二 15，一 22～23，林前十二 12，西三 10～11：

週　五

一 基督不僅是末後的亞當，也是第二個人—林前十五 45、47：

1 頭一個亞當是人類的開始；末後的亞當是人類的終結—45 節。

2 亞當是頭一個人，是舊造的元首，在創造中代表舊造；基督是第二個人，是新造的元首，在復活中代表新造—45、47 節。

3 我們這些信徒，因着出生，包括在頭一個人裏面；又藉着重生，成爲第二個人的一部分；我們信入基督，把我們從頭一個人遷出，遷入第二個人裏面—羅五 12～21。

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

1 神創造的人是一個集合體—創一 26：

a 神所造的團體人，因着人墮落受了破壞；因此，神需要產生一個新人。

b 新人的產生，乃是藉着基督在祂的肉體裏廢掉規條，並藉着在祂自己裏面創造一個新人—弗二 15。

V. God's intention that man would express God in His image and represent God with His authority is fulfilled in Christ as the second man and in the corporate one new man—1 Cor. 15:47; Eph. 2:15; 1:22-23; 1 Cor. 12:12; Col. 3:10-11:

DAY 5

A. Christ is not only the last Adam but also the second man—1 Cor. 15:45, 47:

1. The first Adam is the beginning of mankind; the last Adam is the ending—v. 45.

2. As the first man, Adam is the head of the old creation, representing it in creation; as the second man, Christ is the Head of the new creation, representing it in resurrection—vv. 45, 47.

3. We believers were included in the first man by birth and became part of the second man by regeneration; our believing into Christ has transferred us out of the first man into the second—Rom. 5:12-21.

B. The church is the one new man, which is corporate and universal, created of two peoples, the Jews and the Gentiles, and composed of all the believers, who, though they are many, are one new man in the universe—Eph. 2:15:

1. God created man as a collective entity—Gen. 1:26:

a. The corporate man created by God was damaged through man's fall; hence, there was the need for God to produce a new man.

b. The producing of the new man was accomplished through Christ's abolishing in His flesh the ordinances and through His creating the new man in Himself— Eph. 2:15.

2 創世記一章神創造人，這是一幅圖畫，描繪出在神新造裏的新人；這就是說，舊造是新造的表號、豫表—弗二 15，四 24：

a 至終，召會作爲一個新人乃是在神心意中團體的人，這新人將成就雙重的目的：彰顯神以及對付神的仇敵。

b 神的心意是要重生一個新人的許多肢體，就是基督一個身體的許多肢體—林前十二 27。

c 作爲召會，就是在神永遠定旨裏的團體人，我們彰顯神，並代表神制伏地並征服祂的仇敵—西三 10。

2. God's creation of man in Genesis 1 is a picture of the new man in God's new creation; this means that the old creation is a figure, a type, of the new creation—Eph. 2:15; 4:24:

a. Eventually, the church as the one new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of expressing God and dealing with God's enemy.

b. God's intention is to regenerate many members of the one new man, who are the many members of the one Body of Christ—1 Cor. 12:27.

c. As the church, the corporate man in God's eternal purpose, we express God and we represent Him to subdue the earth and to conquer His enemy—Col. 3:10.

第五週．週一

晨興餧養

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

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

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

信息選讀

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

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

‹‹ WEEK 5 — DAY 1 ››

Morning Nourishment

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

28 "And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion..."

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b). (Gen. 1:26, footnote 5)

Today's Reading

In Genesis 1:26 and 27 the word man in Hebrew is singular. This indicates that the one God in His three persons created a singular man in His own image, and He committed to this man His dominion over all the earth. This one sentence encompasses the divine revelation in the entire Bible, for the revelation of the Bible is that the Triune God created a man in His image and with His dominion to express Him and represent Him.

Through the enjoyment of the Triune God, day by day we are growing in the reality of the divine image and the reality of the divine dominion. The more we grow in Christ, the more we have God's image, and the more we have God's authority. When people come into the church meetings, they can touch the reality of Christ in the flow of the Spirit, and they can see the expression of God and sense the subduing and conquering by the exercise of the divine authority. (CWWL, 1970, vol. 1, pp. 94, 106)

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

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

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

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

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

參讀：李常受文集一九七〇年第一冊，一一七至一三七頁；神建造的異象，第一章。

What was God's intention in giving man dominion?...The first aspect of God's intention is to deal with His enemy, to deal with Satan typified by the creeping things (Gen. 1:26). In the Bible, the creeping things are demonic, devilish, and satanic....Four living creatures, representing all creation, are present before the throne of God—the eagle, the ox, the lion, and the man. No creeping things such as serpents or scorpions are represented before God. (Life-study of Genesis, p. 79)

[In Genesis 1:26 creeping thing typifies] Satan, the serpent (3:1, 14; Rev. 12:9), and his angels (Matt. 25:41; Rev. 12:4a, 7b), as well as the demons who follow Satan (cf. Luke 10:19). (Gen. 1:26, footnote 6)

Subdue [in Genesis 1:28] implies that a war is raging on earth between God and His enemy, Satan. Whoever gains the earth will have the victory. (Gen. 1:28, footnote)

God gave created man dominion so that man could represent God by exercising His authority over all the things on the earth that were created by God. God is the Creator, but He does not want to rule over the earth by Himself directly. He gave dominion to man so that man could rule over all things on the earth....If we read the Bible carefully, we will see that God has a problem, and this problem is Satan, the archangel who rebelled against God and became His enemy in the universe and especially on the earth (Isa. 14:12-14; Ezek. 28:12-18). According to Genesis 3:1, Satan as God's enemy hid himself in the serpent, one of the creeping things on the earth. In order to subdue His enemy and thus solve His problem, God gave man the authority to rule over all the things created by God. Man especially must rule over the earth and even subdue the earth because the earth has been usurped by God's rebellious enemy. Thus, God needs man to exercise His authority over all the creeping things, and God needs man to subdue and conquer the rebellious earth so that God may recover the earth for His kingdom.

The enemy Satan is powerful, but we have the authority to stop him. (CWWL, 1970, vol. 1, pp. 97-99)

Further Reading: CWWL, 1970, vol. 1, pp. 94-107; The Vision of God's Building, ch. 1

第五週．週二

晨興餧養

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

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

信息選讀

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

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

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

‹‹ WEEK 5 — DAY 2 ››

Morning Nourishment

Psa. 8:1-2 "O Jehovah our Lord, how excellent is Your name in all the earth, You who have set Your glory over the heavens! Out of the mouths of babes and sucklings You have established strength because of Your adversaries, to stop the enemy and the avenger."

God wants to use man to deal with His enemy, and He created man for this purpose. God wants the creature to deal with the creature. He wants His creature man to deal with His fallen creature Satan in order to bring the earth back to God. The man whom He created is being used by Him for this purpose. (CWWN, vol. 34, “The Glorious Church,” p. 10)

Today's Reading

If man has not restored the earth from the hand of Satan, he has not yet achieved God's purpose in creating him. Saving souls is often only for the welfare of man, but dealing with Satan is for the benefit of God. Saving souls solves man's need, but dealing with Satan satisfies God's need. (CWWN, vol. 34, p. 11)

The second aspect of God's intention in giving man dominion is to recover the earth (Gen. 1:26-28). Man is to have dominion over the earth, to subdue it, and to conquer it. To conquer the earth means that the enemy is there already, that a war is raging. Therefore, we must fight and conquer.

God wants to regain the earth. The earth has become a crucial place, a place that Satan wants to hold and a place that God wants to regain. The battle is over the earth. Whoever gains the earth is the winner. If Satan can keep the earth under his hand, he has the victory. If God can regain the earth, He will have the victory. The Lord Jesus has not returned because the earth is still so much under Satan's usurping. This is why God needs the church. The church must fight the battle to regain the earth, if not the whole earth, at least some stepping stones, some outpost for the Lord Jesus to put His feet upon. The earth is crucial.

詩篇八篇完全證實了這點。八篇開始是說，『耶和華我們的主阿，你的名在全地何其尊大。』末了結束也是這樣說。毫無疑問，主的名在諸天上是何其尊大，然而在某種意義上，在地上並不尊大。祂的名在這許多墮落的人中間並不尊大。我們需要禱告：『願你的名被尊為聖。』（太六９）哦，主的名必須在地上被尊為聖。問題不在諸天之上，問題是在地上這裏。

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

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

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

參讀：倪柝聲文集第二輯第十四冊，一至二八頁。

This point has been fully proved by Psalm 8. Psalm 8 begins by saying, “O Jehovah our Lord, how excellent is Your name in all the earth!” It also ends the same way. There is no doubt that the Lord's name is excellent in the heavens, but, in a sense, the name of the Lord is not excellent on this earth. His name is not excellent among so many of the fallen people. We need to pray, “Your name be sanctified” (Matt. 6:9). Oh, the Lord's name must be sanctified on this earth. The problem is not in the heavens; the problem is here on earth.

God desires that His kingdom come to this earth and that His will be done on earth (Matt. 6:10). Now we can understand the prayer which the Lord Jesus established. He said, “Your name be sanctified; Your kingdom come.” Certainly this means to come from the heavens to the earth. The prayer continues, “Your will be done, as in heaven, so also on earth.” God's will is now being done in heaven. But on the earth there are many frustrations, hindering God's will from being done. We must pray, “Let Your name be sanctified; let Your kingdom come; let Your will be done, as in heaven, so on earth.” We must fight to recover the earth.

At the time of the millennium, the earth will become the kingdom of God. This is revealed in Revelation 11:15. When the Lord Jesus comes to inaugurate the millennium, the whole earth will become the kingdom of God. Then the earth will be regained by God.

In eternity, God's habitation will come down from heaven to the new earth (Rev. 21:1-2). Many Christians dream of going to heaven. That is a good dream and, undoubtedly, all of us will be there. However, God desires to come down to earth. We like the heavens, but God likes the earth. We are going up, and He is coming down. Hallelujah! Let me tell you the truth: when we get to heaven, the Lord will say, “Children, let us go down. Let us go down to take over the earth.” In eternity, the heavens will not be God's habitation. God's habitation will be the New Jerusalem, and the New Jerusalem will come down from the heavens to the new earth. This proves that God's desire is to possess the earth. (Life-study of Genesis, pp. 81-82)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 1

第五週．週三

晨興餧養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

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

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

信息選讀

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

‹‹ WEEK 5 — DAY 3 ››

Morning Nourishment

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

16:18-19 "...Upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens."

The third aspect of God's intention in giving man dominion is to bring in [and] to exercise God's authority over the earth. Man must exercise God's authority in order that the kingdom of God may come to earth, that the will of God may be done on earth, and that the glory of God may be manifested on earth. All of this will be on the earth. God will never be satisfied to have His kingdom only in the heavens. Neither will He be happy to have His will done only in the heavens nor to see His glory expressed only in the heavens. He wants all these things to happen on the earth. This is the responsibility of the church today. In the church we have the kingdom of God. In the church the will of God is done. In the church the glory of God is expressed. Hallelujah! We have a foretaste. Now we can see why God gave man dominion over everything in the seas, in the air, and on the earth. God's intention is to eliminate the enemy, regain the earth, and manifest His glory. (Life-study of Genesis, p. 83)

Today's Reading

The Lord said in Matthew 16 that the gates of Hades shall not overcome the built-up church (v. 18). Following this, “the kingdom of the heavens” (v. 19) is mentioned. The interchangeable use of “the kingdom of the heavens” in this verse with “My church” in the previous verse proves strongly that the genuine church is the kingdom of the heavens in this age. Hence, the church, the kingdom of God, and the dealing with Satan are all linked together. Where the church is, Satan is overcome, and the kingdom of God is brought in. (Salvation in Life in the Book of Romans, p. 54)

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

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

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

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

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

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

"Your kingdom come!" This is not only a desire of the church, but also a responsibility of the church. The church should bring in God's kingdom. In order to bring in God's kingdom, the church has to pay the price to be restricted by heaven and come under heaven's rule. It has to be the outlet for heaven, and it has to allow heaven's authority to be expressed on earth.

A prayer with authority has the position of being in the heavenlies as its basis. Since the church is in the heavenlies with Christ, it can pray with authority. (CWWN, vol. 22, pp. 164, 195)

The basis of God's work in creation was God's will and plan (Eph. 1:10-11). Revelation 4:11 says that all things were created according to God's will. God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. God has a will, and according to that will He conceived His plan. Then according to that will and plan, He created all things so that He may have the church. (The Conclusion of the New Testament, p. 2056)

Although the kingdom is here in the church life today, the manifestation of the kingdom is yet to come [Matt. 6:10]. Thus, we must pray for the coming of the kingdom. This matter of the kingdom is clearly related to God the Son....Following the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15), the earth fell into the usurping hand of Satan. Thus, the will of God could not be done on earth as in heaven. Hence, God created man with the intention of recovering the earth for Himself (Gen. 1:26-28). After the fall of man, Christ came to bring the heavenly rule to earth so that the earth might be recovered for God's right, that the will of God might be done on earth as in heaven....The kingdom people must pray for this until the earth is fully recovered for God's will in the coming kingdom age.

When the Father's name is sanctified, the Son's kingdom has come, and the Spirit's will is done on earth as in heaven, that will be the time of the manifestation of the kingdom. (Life-study of Matthew, pp. 266-267)

Further Reading: Life-study of Matthew, msg. 21; CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 2

第五週 · 週四

晨興餧養

太六 13『不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

林前十五 47『頭一個人是出於地，乃屬土；第二個人是出於天。』

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

信息選讀

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

‹‹ WEEK 5 — DAY 4 ››

Morning Nourishment

Matt. 6:13 "And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen."

1 Cor. 15:47 "The first man is out of the earth, earthy; the second man is out of heaven."

As God deals with us, He always cares for three of His divine attributes—His righteousness, holiness, and glory. God is righteous, God is holy, and God is a God of glory. Righteousness is related to God's acts, to His ways, actions, and activities. Everything God does is righteous. Holiness is God's nature. Holiness is not a matter of action, but of nature. As the nature of a table is wood and the nature of a book is paper, so the nature of God is holiness. God's acts are righteous and His nature is holiness....Glory is God Himself expressed. When God is expressed, that is glory. Therefore, in righteousness we see God's ways, in holiness we see God's nature, and in glory we see God expressed. (Life-study of Romans, p. 203)

Today's Reading

[In Matthew 6:13] is the realization and praise of God's kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God's intention so that the Father can express His glory. This indicates that the prayer which the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega. (The God-man Living, p. 100)

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

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

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

眾聖徒已得着捆綁仇敵的權柄（19，十八 18）。馬太十六章十九節的話是對彼得說的，十八章十八節的話是對每一位信徒說的。...今天，召會連同所有的聖徒，有捆綁和釋放的權柄。許多時候，我們不應該單單禱告，我們應該捆綁並釋放（創世記生命讀經，一〇四、一〇七頁）。

參讀：創世記生命讀經，第七至八篇；生命的經歷，第十七至十八篇。

Has this been accomplished? Certainly not. Yet, God created man with this intention. Satan knows this much better than we do. The Bible tells us that immediately after the creation of man, Satan came in to damage the man whom God had created for His purpose. Man fell. However, God did not give man up. God Himself became a man. He came that He might get into man and make Himself one with man. He came to be the second man called Jesus (1 Cor. 15:47). The first man did not fulfill God's purpose; the second man did. The first man was a corporate man, and the second man is also a corporate man. Adam was the head of the first corporate man, and Christ is the Head of the second man. God's purpose is fulfilled by the second man....The fulfillment of God's purpose in giving man dominion started with Christ.

The preaching in the New Testament begins in a peculiar way, in a way that is contrary to our concept. It says, “Repent, for the kingdom of the heavens has drawn near” (Matt. 4:17). The words has drawn near mean “is come.” When Christ came, the kingdom of God came. Christ brought in the kingdom. The little man Jesus was the kingdom of God.

The fulfillment of God's intention in giving man dominion involves Christ as the Head and the church, including all the saints, as the Body. The fulfillment of God's intention is not only with the Head, but also with the Body. The gates of Hades cannot prevail against the church (Matt. 16:18). The Bible does not say the gates of Hades (meaning the power of Satan) cannot prevail against the saints. They can prevail against the saints if the saints are separate or individualistic. You need to be built into the church. The Body which is built up with Christ can never be defeated by Satan. Satan can never prevail against the builded church.

The saints have been given authority to bind the enemy (Matt. 16:19; 18:18). The word in Matthew 16:19 was spoken to Peter; the word in Matthew 18:18 was spoken to every believer....Today, the church with all the saints has the authority to bind and loose. Many times, we should not simply pray; we should bind and loose. (Life-study of Genesis, pp. 83-84, 86)

Further Reading: Life-study of Genesis, msgs. 7-8; The Experience of Life, chs. 17-18

第五週．週五

晨興餧養

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

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

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

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

信息選讀

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

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

‹‹ WEEK 5 — DAY 5 ››

Morning Nourishment

Rom. 5:19 "For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous."

Eph. 2:15 "Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace."

First Corinthians 15:47 says, “The first man is out of the earth, earthy; the second man is out of heaven.” Christ is not only the last Adam but also the second man. The first Adam is the beginning of the old man in the old creation; the last Adam is the ending, the termination of the old man in the old creation.

As the first man, Adam is the head of the old creation, representing it in creation. As the second man, Christ is Head of the new creation, representing it in resurrection. In the entire universe there are these two men: the first man Adam, including all his descendants, and the second man Christ, comprised of all His believers. We believers were included in the first man by birth, and we became a part of the second man by regeneration. Our belief has transferred us out of the first man into the second. As a part of the first man, our origin is the earth, and our nature is earthy. As a part of the second man, our origin is God, and our nature is heavenly. (The Divine Dispensing of the Divine Trinity, p. 72)

Today's Reading

We must go on to see the crucial importance of Christ's abolishing the law of the commandments in ordinances in order to create us into one new man.

The fact that the Jews and the Gentiles have been created into one new man indicates that the new man is an entity that is corporate and universal. There are many believers, but there is just one new man. All the believers are

宇宙新人的一部分。以弗所書中所給召會最高的啓示乃是新人。

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

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

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

參讀：一個新人，第三至五章；以弗所書生命讀經，第二十三至二十五篇。

part of this one corporate and universal new man. The highest revelation of the church given in the book of Ephesians is that of the new man.

To be regenerated is not only to be saved; it is also to be created anew. On the cross Christ abolished the ordinances so that a re-creation could take place. The Jews and the Gentiles were separated by ordinances. But the two peoples have been created in Christ with the divine essence into one new entity, the corporate new man.

In order to see the one new man, we need to have a proper understanding of the old man. Before exhorting us to put on the new man, Paul tells us to put off the old man (Eph. 4:22). After creating heaven and earth, God created man, not merely as an individual, but as a collective entity. Genesis 1:26 speaks of man both in the singular and in the plural: “And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion....” This reveals that God's intention has always been to have one collective man. The corporate man created by God was damaged through the fall, and there is now the need for God to have a new man. In order to produce this new man, Christ had to deal not only with sin, the fallen nature of the old man, Satan, and the world, but as we have pointed out, He also had to abolish the ordinances. What most frustrates God from gaining the new man is ordinances. When Christ was crucified on the cross, our sins, our old man, Satan, and the world were not the only things crucified; all the ordinances were crucified also. The crucifixion of the ordinances was not for forgiveness, holiness, victory over Satan, or the imparting of life; rather, it was absolutely for the creation of the one new man.

We are familiar with such verses as John 1:1 and 3:16, but we are not familiar with Ephesians 2:15....When Christ's flesh was nailed to the cross, He abolished the law of the commandments in ordinances so that He might create the two, the Jews and Gentiles, in Himself into one new man. (Life-study of Ephesians, pp. 654, 207-208)

Further Reading: The One New Man, chs. 3-5; Life-study of Ephesians, msgs. 23-25

第五週．週六

晨興餧養

弗四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

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

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

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

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

信息選讀

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

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

‹‹ WEEK 5 — DAY 6 ››

Morning Nourishment

Eph. 4:24 "And put on the new man, which was created according to God in righteousness and holiness of the reality."

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

God's creation of man in Genesis 1 is a picture of the new man in God's new creation. This means that the old creation is a figure, a type, of the new creation. In God's old creation the central character is man. It is the same in God's new creation. Therefore, in both the old creation and the new creation man is the center.

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion.

The image refers to God's positive intention, and dominion to God's negative intention. God's positive intention is that man would express Him, whereas God's negative intention is that man would deal with God's enemy, Satan, the devil. (The Conclusion of the New Testament, p. 2302)

Today's Reading

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to the earth. However, in God's new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man.

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

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

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

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

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

參讀：國度，第七章；一個新人，第一至二章；新約總論，第二百一十六至二百一十八篇。

The term the new man reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, p. 2303)

According to Genesis 1, God created man in His own image and gave man His authority to rule over all the created things....Man is in the image of God in order to express God, and he has received God's authority in order to represent God. We need God's authority to represent God and to subdue His enemy.

In order to have the full image of God to express God and to realize the full authority of God to represent God in subduing His enemy, we must have God as life to us. Therefore, in the first two chapters of Genesis, there is not only image and authority but also life, signified by the tree of life. We need to take in the divine life of God for two reasons: positively, so that we can express God; negatively, so that we can represent God to subdue His enemy. The authority of God is a matter of the kingdom. Throughout the entire Scriptures there is a line of authority related to the kingdom. (CWWL, 1972, vol. 2, "The Kingdom," p. 3)

In eternity the whole New Jerusalem will express God. Furthermore, in eternity all the saved ones in the New Jerusalem will reign as kings with God (Rev. 22:5). This will be the dominion to represent God.

Although we did not care about God's dominion and image at the time we were called and saved, deep within, in God's calling and speaking, we realized that these matters were implied. After being saved, we had the realization that we needed to be under God's ruling. This is the kingdom, the dominion. Also, deep within us, we had the sensation that, after being saved, we had to glorify God. This is the matter of image to express God....Praise the Lord that in God's recovery He has recovered us to His original purpose, and He has brought us back to the beginning. (Life-study of Genesis, p. 537)

Further Reading: CWWL, 1972, vol. 2, pp. 57-63; The One New Man, chs. 1-2; The Conclusion of the New Testament, msgs. 216-218

第五週詩歌

645 屬靈的爭戰－藉主的權柄

G 4/4



WEEK 5 — HYMN

Hymns, #892

1

With all the pow'r in heav'n and earth

Our resurrected Lord's endued;

If we unite and live by Him,

The enemy will be subdued.

2

In Jesus' name we must declare

That we shall overcome the foe;

We draw authority from Him

The serpent's head to crush below.

3

No matter what, thou mountain high,

In heav'n or earth, where'er thou art,

At any cost we'll level thee,

In Jesus' name thou must depart!

4

Faith orders thee “Remove from here,

And be thou cast into the sea!”

We should, we must, we can, we will,

Fulfill God's purpose faithfully.

第五週申言

申言稿：