創世記結晶讀經（三）綱要

第十二篇

形像與管治權—創世記的心臟

RK　詩歌：751

讀經：創一 26 ~ 28，可一 14 ~ 15，林後四 3 ~ 4，羅八 29，五 17，西一 13、15，三 10 ~ 11，太十三 43，啓二一 10 ~ 11，二二 1、5

週　一

壹 創世記開始並結束於形像與管治權—一 26 ～ 28：

一 創世記的主題是人具有神的形像，並且施行神的管治權管理萬有—26 ～ 28 節：

1 神按著祂的形像造人，意思是說，神造人有一個心意，要使人成爲神的複本，神的複製，作祂團體的彰顯—約十二 24，羅八 29，來二 10，約壹三 1 ～ 2。

2 神給人管治權，目的是要人施行神的權柄對付仇敵、恢復地、並帶進神的國；管治權與國度，乃是同義辭—創一 28，太六 10、13 下。

3 我們受造，目的是爲著彰顯神並施行祂的管治權；這是創世記的心臟。

二 創世記結束於一種生命，在雅各身上有神的形像彰顯神，在約瑟身上有神的管治權代表神—四八 14 ～ 16，四一 40 ～ 44、57：

Crystallization-Study Outlines of Genesis (3)

Message Twelve

Image and Dominion—the Heart of Genesis

RK　Hymns: 947

Scripture Reading: Gen. 1:26-28; Mark 1:14-15; 2 Cor. 4:3-4; Rom. 8:29; 5:17; Col. 1:13, 15; 3:10-11; Matt. 13:43; Rev. 21:10-11; 22:1, 5

Day 1

I. The book of Genesis begins and ends with image and dominion—1:26-28:

A. The subject of Genesis is man bearing the image of God and exercising God's dominion over all things—vv. 26-28:

1. For God to create man in His image means that God created man with the intention that man would become a duplication of God, the reproduction of God, for His corporate expression—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.

2. God's intention in giving man dominion was for man to exercise God's authority to deal with the enemy, to recover the earth, and to bring in the kingdom of God; dominion and the kingdom are synonymous—Gen. 1:28; Matt. 6:10, 13b.

3. We were created for the purpose of expressing God and exercising His dominion; this is the heart of Genesis.

B. Genesis concludes with a life that, in Jacob, expressed God in His image and, in Joseph, represented God with His dominion—48:14-16; 41:40-44, 57:

週　二

1 雅各被變化並成熟以後，成了神的彰顯，成爲以色列，一個團體的人—三五 10。

2 施行神的管治權管理萬有，表顯在約瑟的生平裏—四五 8 ～ 9、26 上：

a 約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活。

b 約瑟的否認己，乃是國度生活實行之鑰—創四五 4 ～ 8，五十 15 ～ 21。

c 因著約瑟活在神的限制之下，國度才能藉著他帶進來—太十六 24 ～ 28。

d 約瑟在埃及的掌權就是神的國，這國是爲著成就神的定旨—創四一 55 ～ 57，四七 11 ～ 27，啓十一 15。

e 在創世記四十七章，有一幅千年國的圖畫：

㈠ 在約瑟之下，埃及成了千年國的豫影，所有的人都在同樣的水平上，不再有分別。

㈡ 在約瑟的治理下，埃及全地成了享受之地：

⑴ 所有的人都成爲在同樣水平上的享受者，因爲一切人事物都在約瑟之下—14 ～ 21 節。

⑵ 這是千年國的圖畫，在那裏一切都在主手下—詩二四 1。

週　三

貳 形像與管治權這兩件事，在創世記裏是作爲種子陳明出來，在新約裏逐漸發展並終極完成：

Day 2

1. After Jacob was transformed and matured, he became the expression of God, becoming Israel, a corporate person—35:10.

2. The exercise of God's dominion over all things was manifested in Joseph's life—45:8-9, 26a:

a. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7.

b. Joseph's self-denial was the key to the practice of the kingdom life—Gen. 45:4-8; 50:15-21.

c. Because Joseph lived under God's restriction, the kingdom could be brought in through him—Matt. 16:24-28.

d. The reigning of Joseph in Egypt was the kingdom of God for the fulfillment of God's purpose—Gen. 41:55-57; 47:11-27; Rev. 11:15.

e. In Genesis 47 we have a picture of the millennium:

1) Under Joseph, Egypt prefigured the millennium with all the people on the same level, without distinctions.

2) Under Joseph's rule, the whole land of Egypt became a land of enjoyment:

a) All the people were enjoyers on the same level because everyone and everything was under Joseph—vv. 14-21.

b) This is a picture of the millennium, where everything will be under the Lord's hand—Psa. 24:1.

Day 3

II. The matters of image and dominion, presented as seeds in Genesis, are developed and consummated in the New Testament:

一 基督的成爲肉體與神人生活，達成了神造人的目的—創一 26 ～ 27，路一 31 ～ 32、35，二 40、52：

1 基督的成爲肉體，以及祂的神人生活，與神的定旨有密切的關係，就是使人接受祂作生命，並彰顯祂的屬性—創一 26，二 9，徒三 14 上，弗四 24。

2 當基督來時，祂將神的國一同帶來；國度征服了背叛、趕出了污鬼、醫治了病人，並叫死人復活—路十七 21，太十二 28，可四 35 ～五 43。

二 在創世記一章，形像在管治權之先，而在福音書，次序倒過來了，管治權在形像之前，因爲人已經從神的管治墮落了，人必須悔改—可一 1、14 ～ 15，太四 17：

1 神藉著國度的福音，把背叛的人帶到祂權柄的管治之下，使他們成爲祂的國，並且受祂權柄的管治—二四 14，啓一 5 ～ 6：

a 宣揚國度的福音是叫背叛的罪人得救、合格且被裝備，好進入神的國—徒八 12。

b 我們在基督裏的信徒，已經重生進入神的國這神聖種類的範圍，而在生命裏活在神的管治之下—約三 3、5、15 ～ 16。

週　四

2 基督是神的像，是神榮耀的光輝；因此，基督的福音，就是神的榮耀照明並照耀的福音—林後四 3 ～ 4，西一 15，來一 3：

a 在林後四章四節裏，神是像，像是基督，基督是榮耀，榮耀是福音，福音是光照。

A. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—Gen. 1:26-27; Luke 1:31-32, 35; 2:40, 52:

1. The incarnation of Christ and His God-man living are closely related to God's purpose that man would receive Him as life and express Him in His attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.

2. When Christ came, He brought the kingdom of God with Him; the kingdom subdues rebellion, casts out demons, heals the sick, and raises the dead—Luke 17:21; Matt. 12:28; Mark 4:35—5:43.

B. Whereas in Genesis 1 image precedes dominion, in the gospel the order is reversed, and dominion comes before image, because man has fallen from God's dominion and must repent—Mark 1:1, 14-15; Matt. 4:17:

1. Through the gospel of the kingdom, God brings rebellious people under the ruling of His authority so that they may become His kingdom and be ruled by His authority—24:14; Rev. 1:5-6:

a. The gospel of the kingdom is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom of God—Acts 8:12.

b. As believers in Christ, we have been regenerated to enter into the kingdom of God as the realm of the divine species to live under the rule of God in life—John 3:3, 5, 15-16.

Day 4

2. Christ is the image of God and the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth—2 Cor. 4:3-4; Col. 1:15; Heb. 1:3:

a. In 2 Corinthians 4:4 God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination.

b 藉著基督榮耀之福音的光照，基督作爲三一神具體化身與彰顯之照耀的實際，成了我們裏面的寶貝—6～7節。

三 神的心意是要使在基督裏的信徒模成長子的形像，並使他們在生命中作王—羅八29，五17：

1 模成神兒子的形像，結果使祂在許多弟兄中作長子—八29：

a 模成是指生命的成形，把我們形成神長子的形像。

b 模成是一個過程，在其中我們在生命裏得救，脫離己的樣式，而模成長子的形像，作祂團體的彰顯—五10。

2 神完整的救恩是要我們憑洋溢之恩，並洋溢之義的恩賜，在生命中作王—17、21節：

a 按經歷說，在生命中作王，乃是在我們所憑以重生的神聖生命，君王生命和君尊生命的管治之下—約三3、5～6、15～16，羅五17。

b 所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要操練接受神聖生命的約束和限制—太八9，林後二12～14，五14。

週　五

四 作爲信徒，我們得以認識基督是神的像，並活在神愛子的國裏—西一15、13：

1 神是不能看見的，但祂的愛子基督，神榮耀的光輝，神本質的印像，乃是祂的像，彰顯祂的所是—來一

b. Through the illumination of the gospel of the glory of Christ, the shining reality of Christ, who is the embodiment and expression of the Triune God, is the treasure within us—vv. 6-7.

C. God intends that the believers in Christ be conformed to the image of the firstborn Son and that they reign in life—Rom. 8:29; 5:17:

1. Conformation to the image of God's Son issues in His being the Firstborn among many brothers—8:29:

a. Conformation denotes the shaping of life, shaping us into the image of the firstborn Son of God.

b. Conformation is a process in which we are saved in life from our self-likeness to be conformed to the image of the firstborn Son for His corporate expression—5:10.

2. God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—vv. 17, 21:

a. In experience, to reign in life is to be under the ruling of the divine life, the kingly and royal life with which we have been regenerated—John 3:3, 5-6, 15-16; Rom. 5:17.

b. All the believers who have received the abundance of grace and of the gift of righteousness need to practice the restriction and limitation of the divine life—Matt. 8:9; 2 Cor. 2:12-14; 5:14.

Day 5

D. As believers, we may know Christ as the image of God and live in the kingdom of the Son of God's love—Col. 1:15, 13:

1. God is invisible, but Christ as the Son of His love, who is the effulgence of His glory and the impress of His substance, is His image, expressing what He is—

3，西一 15。

2 遷入父愛子的國裏，就是遷入那是我們生命的愛子裏—13 節，約壹五 11 ～ 12：

a 因爲父喜悅祂的兒子，子的國就是喜樂的事，喜悅的事—太三 17，十七 5。

b 今天我們所活在其中的國，是滿了生命、光與愛的範圍；在這範圍裏沒有懼怕—彼前二 9。

c 召會乃是父愛子的國，是父所喜悅的，像祂喜悅子一樣—西一 13，四 15 ～ 16。

五 召會作爲一個新人乃是在神心意中團體的人；這宇宙的新人將成就雙重的目的，就是有神的形像彰顯祂，並爲著神的國施行神的權柄代表祂，與神的仇敵爭戰—弗二 15，四 24，六 10 ～ 20，西三 10 ～ 11：

1 神爲了祂的彰顯和代表而創造人，這乃是神新造裏宇宙新人的一幅圖畫、豫表—創一 26 ～ 28，弗四 24。

2 團體的新人有創造他者的形像（西三 10），因爲這新人是『照著神，在那實際的義和聖中所創造的』（弗四 24）。

週　六

3 一個新人乃是團體的戰士，抵擋神的仇敵，帶進神的國—六 10 ～ 20，啓十二 10。

六 在要來的時代，就是千年國時代，神榮耀的國要顯在地上—太六 13，啓十一 15：

1 當主耶穌再來時，祂同得勝者作爲團體砸人的石頭，要成爲一座充滿全地的大山，使全地成爲神的

Heb. 1:3; Col. 1:15.

2. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, the Beloved, who is life to us—v. 13; 1 John 5:11-12:

a. Because the Father delights in His Son, the kingdom of the Son is a pleasant thing, a matter of delight—Matt. 3:17; 17:5.

b. The kingdom in which we may live today is a realm full of life, light, and love; in this realm there is no fear—1 Pet. 2:9.

c. The church is the kingdom of the Son of the Father's love, which is as delightful to the Father as the Son is—Col. 1:13; 4:15-16.

E. The church as the one new man is the corporate man in God's intention; this universal new man will fulfill the twofold purpose of bearing God's image to express Him and exercising God's authority to represent Him and fight against God's enemy for God's kingdom—Eph. 2:15; 4:24; 6:10-20; Col. 3:10-11:

1. God's creation of man for His expression and representation is a picture, a type, of the universal new man in God's new creation—Gen. 1:26-28; Eph. 4:24.

2. The corporate new man bears the image of Him who created him (Col. 3:10), for the new man was "created according to God in righteousness and holiness of the reality" (Eph. 4:24).

Day 6

3. The one new man is a corporate warrior fighting against God's enemy to bring in God's kingdom—6:10-20; Rev. 12:10.

F. In the coming age, the age of the millennial kingdom, the glorious kingdom of God will be manifested on earth—Matt. 6:13; Rev. 11:15:

1. When the Lord Jesus comes again, He and the overcomers as the corporate smiting stone will become a great mountain to fill the whole earth, making the

國，祂的管治範圍—但二 34 ～ 35、44 ～ 45。

2 國度是神運用祂能力的範圍，使祂得以彰顯祂的榮耀；因此，神的榮耀與祂的國並行—太六 13，帖前二 12。

3 在千年國裏，得勝的信徒要與基督一同在國度光明的榮耀裏，『在他們父的國裏，…發光如同太陽』—太十三 43。

七 在永遠裏，新耶路撒冷乃是形像與管治權的終極完成—啓二一 2、10 ～ 11：

1 新耶路撒冷有神的形像、樣子，發光彰顯三一神，其光『好像碧玉，明如水晶』—四 3，二一 10 ～ 11。

2 新耶路撒冷乃是神永遠的國，充滿神的榮耀—二二 1、5，二一 11。

whole earth God's kingdom, His dominion—Dan. 2:34-35, 44-45.

2. The kingdom is a realm in which God exercises His power so that He can express His glory; thus, God's glory goes with His kingdom—Matt. 6:13; 1 Thes. 2:12.

3. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, shining forth "like the sun in the kingdom of their Father"—Matt. 13:43.

G. The New Jerusalem in eternity is the consummation of image and dominion—Rev. 21:2, 10-11:

1. The New Jerusalem bears the image, the appearance, of God, expressing the Triune God by her shining with a light "like a jasper stone, as clear as crystal"—4:3; 21:10-11.

2. The New Jerusalem is the eternal kingdom of God, filled with the glory of God—22:1, 5; 21:11.

第三十六週　週一

晨興餧養

創一26『神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理…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…。』

聖經裏的記載都有其目的。創世記這卷神形像和管治權的書，展現一幅完整的圖畫，說到人類如何能被重造並變化，有神的形像彰顯祂，並有神的管治權代表祂。創世記末了的十四章指明，在雅各成爲以色列以後，他具有神的形像，並且施行神的管治權。創世記很完整，它的結束正如它的開始—有神的形像和管治權。在創世記結束的幾章裏，神必定很喜樂，祂能說，『現在我在地上得著一個彰顯我並代表我的人了。這人帶有我的形像，並且施行我的管治權。他的話就是我的豫言，他的行動就是我管治權的施行。』這就是創世記的主題（創世記生命讀經，一四〇八至一四〇九頁）。

信息選讀

創世記一章二十六節是非常重要的一節…。請注意這裏兩個重要的辭—形像和管理。…我們必須想想，人是按著甚麼作法，爲著甚麼目的造的。聖經說，人是按著神的形像造的。沒有甚麼比神更高。因此，人是按著至高者的形像造的。也許你以前從來沒有這樣高估自己過。因爲我們有神的形像，所以我們應當高估自己。我們不是低級的受造之物；我們受造的目的

‹‹ WEEK 36 — DAY 1 ››

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth 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...

The record in the Bible has a purpose. Genesis, a book of God's image and dominion, shows a complete picture of how human beings can be remade and transformed to express God in His image and to represent Him with His dominion. The last fourteen chapters of Genesis indicate that after Jacob had become Israel, he bore the image of God and exercised the dominion of God. The book of Genesis is complete; it ends the way it begins. It begins and ends with God's image and dominion. In the closing chapters of Genesis, God must have been happy, and He could have said, "Now I have a man on earth expressing Me and representing Me. This man bears My image and exercises My dominion. His words are My prophecy, and his actions are the exercise of My dominion." This is the subject of the book of Genesis. (Life-study of Genesis, pp. 1182-1183)

Today's Reading

Genesis 1:26 is a very crucial verse....Notice two significant words here—image and dominion....We must consider in what way and for what purpose man was created. The Bible says that man was made in the image of God. Nothing is higher than God. Thus, man was made in the image of the highest One. Perhaps you have never regarded yourself this highly before. Because we bear the divine image, we should have a high regard for ourselves. We are not low creatures; we were made for the purpose of expressing God and exercising His dominion.

乃是爲著彰顯神並施行祂的管治權。創世記的主題是人具有神的形像，並且施行神的管治權管理萬有。我們有神的形像，使我們能彰顯祂；我們有神的管治權，使我們能代表祂。所以，我們是神的彰顯和代表。這是創世記的心臟（創世記生命讀經，一四〇五頁）。

神按著祂的形像造人，意思是爲著一個目的，要人成爲神的複製，而『形像』一辭含示人有度量和能力，將神接受到他裏面而盛裝神…。按著神的形像所造的人，乃是被造來作神的容器。…『樣式』一辭指外面的形狀，外面的樣子，外面的顯出。因此，這裏的『樣式』是一件彰顯的事。首先，人是按著神的形像造的，好成爲神的複製品；然後，人是照著神的樣式造的，好有神的顯出，來作神的彰顯（路加福音生命讀經，五六〇至五六一頁）。

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：（一）征服神的仇敵，那背叛神的撒但；（二）恢復被撒但所篡竊的地；以及（三）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）。

我們已經看見雅各—神的彰顯—具有神的形像。但神的管治權如何？創世記結束於約瑟掌權管理全地。雖然法老是王，但他不過是傀儡。代理的王是約瑟，他在生命的經歷上是雅各的一部分。在雅各同約瑟身上，我們看見神的彰顯連同神的管治權。絕不要把約瑟和雅各分開。創世記末了十四章的記載，把這兩個人相提並論。這指明約瑟是雅各掌權的部分，我們不該把雅各和約瑟看爲分開的人（創世記生命讀經，一四〇八頁）。

參讀：創世記生命讀經，第九十二篇；路加福音生命讀經，第五十六篇。

The subject of Genesis is man bearing the image of God and exercising God's dominion over all things. We bear God's image that we might express Him, and we have God's dominion that we might represent Him. Therefore, we are God's expression and representation. This is the heart of Genesis. (Life-study of Genesis, p. 1180)

For God to create man in His image means that God created man with the intention that man would become a duplicate of God;...the word image implies that man has the capacity and ability to take God into him and to contain Him. The man created in God's image was created to be God's container....The word likeness refers to outward form, outward fashion, outward appearance. Hence, likeness here is a matter of expression. First, man was made in God's image to be a duplicate of God, and then man was made after God's likeness to have the appearance of God for His expression. (Life-study of Luke, p. 486)

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)

We have seen that Jacob, God's expression, bore the image of God. But what about God's dominion? The book of Genesis ends with Joseph exercising dominion over the whole earth. Although Pharaoh was the king, he was merely a figurehead. The acting king was Joseph, who is a part of Jacob in the experience of life. In Jacob with Joseph we see the expression of God with the dominion of God. Never separate Joseph from Jacob. The record of the last fourteen chapters of Genesis mixes the two together. This indicates that Joseph is the reigning part of Jacob and that Jacob and Joseph should not be considered as separate persons. (Life-study of Genesis, p. 1182)

Further Reading: Life-study of Genesis, msg. 92; Life-study of Luke, msg. 56

第三十六週　週二

晨興餧養

創四七７～８『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。法老問雅各說，你平生的年日是多少呢？

詩二四１『地和其中所充滿的，世界和住在其間的，都屬耶和華。』

〔雅各〕得生命的成熟，達於以色列。以色列這名字，末後的『列』字指神，神給雅各取這名字，表明他受過神的對付，達到成熟。他是神的得勝者，神的君王，他的所是滿了神的成分，能作神的彰顯。

雅各在神的主宰安排下，藉著環境的折磨和神直接的對付，得以變化、成熟，達於以色列（真理課程二級卷二，一一〇頁）。

信息選讀

在創世記末了幾章，我們看見一個彰顯神形像並施行神管治權的以色列。施行神的管治權管理萬有，是表顯在約瑟的生平裏，而神的形像是彰顯在以色列身上。約瑟不是與雅各分開的，他乃是彰顯神形像之生命的一方面。彰顯神的形像並施行神的管治權，這兩面必須顯在一個人身上。所以，我們在約瑟的生平裏所看見的，可稱爲成熟的以色列掌權的一面。沒有這光，你就無法領會這段話。

約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活。照著馬太這幾章所啓示屬天之國的憲法，我們的怒氣必須被制伏，我們的情慾必須被征服（五 21 ～ 32）。我們若聲稱是國度的

‹‹ WEEK 36 — DAY 2 ››

Morning Nourishment

Gen. 47:7-8 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How many are the years of your life?

Psa. 24:1 The earth is Jehovah's, and its fullness, the habitable land and those who dwell in it.

[Jacob] was matured in life to become Israel. El in the name Israel means "God." God gave Jacob this name to signify that he had experienced God's dealing and had reached maturity. He was God's overcomer, God's prince. He was full of God's element and became God's expression.

Under God's sovereignty, through the sufferings in his circumstances and through God's direct dealing, Jacob was transformed and matured so that he became Israel. (Truth Lessons—Level Two, vol. 2, pp. 99-100)

Today's Reading

In the last few chapters of Genesis we see an Israel expressing God's image and exercising His dominion. The exercise of God's dominion over all things is manifested in Joseph's life, whereas God's image is expressed in Israel. Joseph is not separate from Jacob but is an aspect of the life that expresses God's image. The two aspects of expressing God's image and exercising God's dominion must be found in one person. Therefore, what is found in Joseph's life may be called the reigning aspect of the matured Israel. Without this light, you will not be able to understand this portion of the Word.

Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5, 6, and 7. According to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued and our lust conquered (Matt. 5:21-32). If we claim to be the kingdom

子民，卻不能制伏我們的怒氣，或征服我們的情慾，我們就了了。我們就不是在國度裏，而是…發洩怒氣，並放縱情慾的人。但所有國度的子民都制伏他們的怒氣，並征服他們的情慾。這就是國度的生活。…我們在國度生活裏的國度子民，正在受訓練，要作君王，作約瑟，成爲成熟生命掌權的一面。

你要有喜樂的召會生活麼？那麼你必須在約束之下，並且否認己。我們都需要學習這點。假定約瑟不是否認己的人，在這樣的情況裏，神的國就不可能帶進來，並且實際的實現。約瑟的否認己，並他在神主宰的手下受約束，乃是國度生活實行之鑰。爲著約瑟否認己的生活，我們感謝神。藉著這樣的生活，神的目的得以達成，國度得以帶進、實現並實行。

在創世記末了，我們看見否認己這真理的種子。在創世記末了幾章，約瑟豫表基督，以色列家豫指國度。因爲約瑟否認己，神的國就得以實際的實現。整個宇宙都屬於神，而神渴望一個國度。雖然是法老在埃及統治，神的國卻藉著約瑟的掌權得以實現出來。約瑟的掌權就是神的國，這國是爲著達成神的定旨。

你若研讀創世記四十七章，就會看見埃及全地最終成了享受之地，不再有高低貧富之分。所有的人都成了同一水平的享受者，因爲一切人事物都在同一個主人之下。這是千年國的圖畫。在千年國裏，沒有資本主義或社會主義。每個人都在同樣的水平上，因爲一切都在主的手下。祂要買回一切，並要得著一切人事物。的確，地和其中所充滿的，都屬耶和華（詩二四1）。…因爲基督已經得著我們的一切，如今我們都在同樣的水平上享受基督的豐富（創世記生命讀經，一六八〇至一六八一、一七〇五至一七〇六、一八〇九、一八〇〇、一八二三頁）。

參讀：創世記生命讀經，第一百一十至一百一十一、一百一十九至一百二十篇。

people, yet we cannot subdue our anger or conquer our lust, we are finished. Instead of being in the kingdom,...we are those giving vent to our anger and indulging in lust. But all the kingdom people subdue their anger and conquer their lust. This is the kingdom life....We, the kingdom people in the kingdom life, are being trained to be kings, to be Josephs, to be the reigning aspect of the mature life.

Do you want to have a pleasant church life? Then you must be under restriction and deny yourself. We all need to learn this. Suppose Joseph had not been a self-denying person. In such a case it would have been impossible for the kingdom of God to be brought in and realized in a practical way. Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life. Thank God for Joseph's self-denying life. Through such a life God's purpose was fulfilled, and the kingdom was brought in, realized, and practiced.

At the end of Genesis we find a seed of the truth of self-denial. In the closing chapters of Genesis, Christ is typified by Joseph, and the kingdom is foreshadowed by the house of Israel. Because Joseph denied himself, the kingdom of God could be realized in a practical way. The entire universe belongs to God, and God desires a kingdom. Although Pharaoh was ruling in Egypt, the kingdom of God was nonetheless realized through the reign of Joseph. The reigning of Joseph was the kingdom of God, which is for the fulfillment of God's purpose.

If you study Genesis 47, you will see that eventually the whole land of Egypt became a land of enjoyment. No longer were there distinctions between high and low and rich and poor. All the people became enjoyers on the same level because everyone and everything was under the same lord. This is a picture of the millennium. In the millennium there will be no capitalism or socialism. Everyone will be on the same level because everything will be under the Lord's hand. He will have bought everything, and He will have claimed everything and everyone. Truly the earth is the Lord's and the fullness thereof (Psa. 24:1)....Because Christ has claimed everything of us, we all are now on the same level enjoying the riches of Christ. (Life-study of Genesis, pp. 1409, 1428-1429, 1520, 1513, 1532)

Further Reading: Life-study of Genesis, msgs. 110-111, 119-120

第三十六週　週三

晨興餧養

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

二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期才來到。』

在創世記一章有兩個關鍵的辭，就是形像和管理。你可以忘掉爬物和魚，但是不可以忘掉人有形像和管治權。人不是按著蛇或蠍子的形像造的，乃是按著神的形像造的。這是極峯：人有神的形像，運用神的權柄來維護管治。

形像和管治是撒在創世記一章的兩粒種子。這些種子需要整本聖經來長大、發展，其收成，完全的成熟，是在啓示錄二十一至二十二章（創世記生命讀經，一一二頁）。

信息選讀

主耶穌憑著神的心思、意志、情感過著真正人的生活—在神的屬性裏彰顯神。主不尋求自己的意思，只尋求神的意思。祂來不是要行自己的意思，乃是要行神的意思。這就是說，祂來過人的生活，不是憑著人的生命，乃是憑著神的生命。祂憑著神的心思、意志、情感生活，在神的屬性裏彰顯神。這些屬性乃是包含在祂的人性美德裏，調和在祂的人性美德裏（路加福音生命讀經，六〇五至六〇六頁）。

神正在恢復祂在地上的權利，要使全地成爲祂的國（啓十一 15）。當基督來時，祂將神的國一同帶來（路十七 21，太十二 28）。這國已經擴大成爲召會（十六 18 ～ 19），召會要在全地完成神國的建立（新約總論第四百零五篇—中文尚未出書）。

‹‹ WEEK 36 — DAY 3 ››

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.

24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

The two crucial words in chapter one of Genesis are image and dominion. You may forget the creeping things and the fish, but don't forget man with image and dominion. Man was not made in the image of a serpent or scorpion but in the image of God. This is the climax: man bearing God's image, exercising God's authority to maintain dominion.

Image and dominion were sown as two seeds in Genesis 1. However, these seeds need the whole Bible to grow and develop. The harvest, the full maturity, is in Revelation 21 and 22. (Life-study of Genesis, p. 90)

Today's Reading

The Lord Jesus had a genuine man's living by God's mind, will, and emotion—to express God in God's attributes. The Lord did not seek His own will but God's will. He came not to do His own will but to do God's will. This means that He came to live as a man not by man's life, but by God's life. He lived by God's mind, will, and emotion to express God in God's attributes. These attributes are contained in and mingled with His human virtues. (Life-study of Luke, p. 524)

God is recovering His right over the earth in order to make the whole earth His kingdom (Rev. 11:15). When Christ came, He brought the kingdom of God with Him (Luke 17:21; Matt. 12:28). This kingdom has been enlarged into the church (16:18-19), which will accomplish the establishing of the kingdom of God on the whole earth. (The Conclusion of the New Testament, p. 4127)

〔在馬可四章三十五節至五章四十三節我們看見，〕人類社會中，幾乎每一個人都充滿了背叛的『風暴』、污鬼、不潔的事業（放豬）、致命的疾病與死亡。這就是人類的真實光景。然而，奴僕救主把國度帶給我們，而國度正是墮落人類光景的解答。國度征服了背叛，趕出了污鬼，清除了不潔淨的事業，醫治了病人，同時也叫死人復活（馬可福音生命讀經，一八六至一八七頁）。

有人會問說，爲甚麼創世記一章二十六至二十八節先提有神的形像彰顯祂，然後才提有祂的管治權代表祂？原因就是：在那裏我們看見神原初的目的。但因著人墮落了，人必須先悔改才能回到起初。所以在福音裏，管治在先，形像隨後（創世記生命讀經，六五二頁）。

聖經一面稱福音爲恩典的福音，這恩典的福音，是要我們藉著信，成爲信徒。另一面又說這福音乃是國度的福音，爲叫我們成爲主的門徒，就是一個受主操練，受主管治，受主管教，受主權柄對付的人。恩典的福音是說，神樂意白白將恩典賜給我們，只要我們相信，就能得著這恩典。另一面，這福音也是國度的福音，是神藉著福音，要把你我這個人帶到一個管治之下，把我們帶到屬天的王權之下，好使我們成爲神的國度，成爲受神權柄管治的一分子（國度之於信徒，一〇二至一〇三頁）。

撒但煽動人建造巴別城和巴別塔背叛神。建造巴別城和巴別塔，乃是宣告向神獨立。人類宣告他們已經向神獨立了。

福音是爲著國度。傳福音的目的是叫人進國度。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。但現在我們需要看見，召會的實際是甚麼。召會的實際就是國度（創世記生命讀經，五七三至五七五頁）。

參讀：創世記生命讀經，第三十五篇；馬可福音生命讀經，第十三篇。

Human society, and every individual human being as well, is full of “storms” of rebellion, demons, unclean industry (hog raising), death-sickness, and death. This is the actual situation of mankind. But the Slave-Savior has brought the kingdom to us, and the kingdom is the answer to the condition of fallen man. The kingdom subdues rebellion, the kingdom casts out demons, the kingdom clears up the unclean industry, the kingdom heals the sick, and the kingdom raises the dead. (Life-study of Mark, p. 162)

Some may ask why Genesis 1:26 and 28 mention expressing God with His image first and representing Him with His dominion second. The reason for this is that there we see God’s original purpose. But because man has fallen, in the gospel man has to repent in order to come back to the beginning. Therefore, in the gospel, dominion is first and image follows. (Life-study of Genesis, p. 536)

On one hand, the Bible reveals the gospel as the gospel of grace, which is for us to become believers through faith. On the other hand, the Bible says that the gospel is the gospel of the kingdom, which is for us to become the Lord’s disciples, those who are trained, ruled, disciplined, and dealt with by the Lord’s authority. According to the gospel of grace, God is pleased to freely grant us grace, and we can receive this grace simply by believing. However, this gospel is also the gospel of the kingdom through which God desires to bring us under the ruling of the heavenly authority so that we may become His kingdom, those who are ruled by God’s authority. (What the Kingdom Is to the Believers, p. 88)

Satan instigated man to rebel against God by building the city and tower of Babel. The building of the city and tower of Babel was a declaration of independence from God. Mankind was declaring that it had become independent of God.

The gospel is for the kingdom. The purpose of the preaching of the gospel is that men might enter into 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. But now we need to see what is the reality of the church. The reality of the church is the kingdom. (Life-study of Genesis, pp. 470-471)

Further Reading: Life-study of Genesis, msg. 35; Life-study of Mark, msg. 13

第三十六週　週四

晨興餧養

羅八 29『因爲神所豫知的人，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。』

五 17『若因一人的過犯，死就藉著這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更要藉著耶穌基督一人，在生命中作王了。』

保羅在林後四章四節說，『基督榮耀之福音的光照，不照亮他們；基督本是神的像。』這節指明，『神』、『像』、『基督』、『榮耀』、『福音』和『光照』彼此是同位語；因此，這些辭都是指同一個美妙的人位。神是像，像是基督，基督是榮耀，榮耀是福音，福音是光照（新約總論第十冊，二三一頁）。

信息選讀

我們在生命中作王，而被模成爲神長子的形像；這是藉著那靈的代求，使萬有互相効力，叫愛神的人都被模成（羅八 26～29）（羅馬書中神完整的救恩結晶讀經，二九頁）。

模成是變化的最終結果，包括我們裏面素質和性情的變化，和我們外面樣式的變化，好使我們與神而人者的基督，在榮耀裏的形像相配。祂是原型，我們是大量產品（聖經恢復本，羅八 29 註 3）。

基督從永遠就是神的獨生子（約一 18），到神差祂到世上來時，仍是神的獨生子（約壹四 9，約一 14，三 16）。等祂經過死進入復活，將祂的人性提高到祂的神性裏，祂就帶著祂死而復活的人性，

‹‹ WEEK 36 — DAY 4 ››

Morning Nourishment

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

In 2 Corinthians 4:4 Paul says that “the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.” This verse indicates that the terms God, image, Christ, glory, gospel, and illumination are all in apposition to one another; thus, they all refer to the same wonderful person. God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination. (The Conclusion of the New Testament, p. 3206)

Today’s Reading

We reign in life in being conformed to the image of God’s firstborn Son through the Spirit’s interceding that all things may work together for the conformation of those who love God (Rom. 8:26-29). (Crystallization-study of the Complete Salvation of God in Romans, p. 30)

Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype and we are the mass production. (Rom. 8:29, footnote 3)

Christ was the only begotten Son of God from eternity (John 1:18). When He was sent by God into the world, He was still the only begotten Son of God (1 John 4:9; John 1:14; 3:16). By His passing through death and entering into resurrection, His humanity was uplifted into His divinity. Thus, in His divinity with His

在祂的神性裏，在復活中生爲神的長子（徒十三33）；同時也在祂的復活裏，帶著所有信祂的人一同復活（彼前一3），和祂一同生爲神的眾子，使他們成爲祂的許多弟兄，好構成祂的身體，作神在祂裏面的團體彰顯（羅八29註5）。

模成是指生命的成形。神聖的生命在我們裏面長大並變化我們時，就自然而然將我們形成神長子的模樣、形像。

己的樣式就是己的彰顯、樣子。…我們需要在基督的生命裏得救，脫離這樣己的彰顯。…得救脫離己就是模成神兒子的形像。這就是說，得救脫離己就是真正成爲神的兒子（羅馬書生命讀經，八〇九、五七七至五七八頁）。

神完整的救恩是要我們憑神洋溢之恩（神自己作我們生機救恩的全足供應），並洋溢之義的恩賜（神法理的救贖實際的應用在我們身上），在生命中作王。當我們都在生命中作王，在神聖生命的管治下生活，結果就有真實、實際的身體生活（羅馬書中神完整的救恩結晶讀經，三九頁）。

在生命中得救，使我們像王一樣掌權〔羅五17〕。…一個得著稱義的人應當作王，因爲他有神聖的生命，王的生命，可憑以作王。沒有王的生命，就沒有人能作王。我們蒙基督救贖、罪得赦免並蒙基督的血洗淨時，我們就得著稱義。不僅如此，我們蒙了神聖、屬靈、屬天、君王和君尊的生命所重生。因此，我們現今能像王一樣，在生命中掌權（羅馬書中所啓示在基督的生命裏得救，四至五頁）。

今天，所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要操練接受神聖生命的約束和限制（羅馬書中神完整的救恩結晶讀經，四五頁）。

參讀：哥林多後書生命讀經，第九篇；羅馬書中神完整的救恩結晶讀經，第四篇；羅馬書中的生命救恩，第七篇。

humanity that passed through death and resurrection, He was born in resurrection as God's firstborn Son (Acts 13:33). At the same time, all His believers were raised together with Him in His resurrection (1 Pet. 1:3) and were begotten together with Him as the many sons of God. Thus they became His many brothers to constitute His Body and be God's corporate expression in Him. (Rom. 8:29, footnote 4)

Conformation denotes the shaping of life. As the divine life grows within us and transforms us, it spontaneously shapes us into the pattern, the image, of the firstborn Son of God.

Self-likeness is the expression, the appearance, of the self....We need to be saved in the life of Christ from such a self-expression....To be saved from the self is to be conformed to the image of the Son of God. This means that to be saved from the self is to be made truly a son of God. (Life-study of Romans, pp. 683, 492)

God's complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way). When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life. (Crystallization-study of the Complete Salvation of God in Romans, p. 37)

To be saved in life causes us to reign as kings [Rom. 5:17]....A justified person should reign because he has the divine life, a kingly life, with which to reign. Without the kingly life, no one can reign. When we were redeemed by Christ, forgiven of our sins, and washed by the blood of Christ, we were justified. In addition, we were regenerated with a divine, spiritual, heavenly, kingly, and royal life. Thus, we are now able to reign in life as kings. (To Be Saved in the Life of Christ as Revealed in Romans, pp. 9-10)

Today there is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the life restriction and limitation in the divine life. (Crystallization-study of the Complete Salvation of God in Romans, p. 43)

Further Reading: Life-study of 2 Corinthians, msg. 9; Crystallization-study of the Complete Salvation of God in Romans, msg. 4; Salvation in Life in the Book of Romans, ch. 7

第三十六週　週五

晨興餧養

西一 13『祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

弗四 24『並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

爲著基督作身體的頭，並爲著我們信徒作祂身體的肢體，神需要拯救我們脫離黑暗的權勢，就是撒但的國（太十二 26 下），把我們遷入神愛子的國裏。這使我們彀資格分享那包羅萬有的基督，作我們的分（聖經恢復本，西一 13 註 1）。

神是不能看見的，但祂的愛子，神榮耀的光輝，神本質的印像（來一 3），乃是祂的像，彰顯祂的所是。歌羅西一章十五節的像，不是指物質的形狀，乃是指神的所是在祂一切屬性和美德上的彰顯（西一 15 註 1）。

信息選讀

遷入父愛子的國裏，就是遷入那是我們生命的子裏（約壹五 12）。子在復活裏（彼前一 3，羅六 4～5），現今是賜生命的靈（林前十五 45 下）。祂在復活的生命裏，用愛來管理我們，這就是父愛子的國。我們在復活裏，憑著子作我們的生命而活，我們就活在祂的國裏，在父的愛裏享受祂（歌羅西書生命讀經，四一頁）。

按照新約，神的兒子是神聖生命的彰顯及其具體化身。這就是說，子的國是生命的範圍。我們所遷入的國，是神愛子的國，這事實指明這生命的範圍乃是在愛裏，不是在懼怕裏。今天我們自己所在的國，是滿了生命、光與愛的範圍。

‹‹ WEEK 36 — DAY 5 ››

Morning Nourishment

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

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

For Christ to be the Head of the Body, and for us, His believers, to be the members of His Body, God needed to deliver us out of the authority of darkness, the kingdom of Satan (Matt. 12:26b), and transfer us into the kingdom of the Son of His love. This is to qualify us to partake of the all-inclusive Christ as our allotted portion. (Col. 1:13, footnote 1)

God is invisible. But the Son of His love, who is the effulgence of His glory and the impress of His substance (Heb. 1:3), is His image, expressing what He is. The image here is not a physical form but an expression of God's being in all His attributes and virtues (Col. 1:15, footnote 1)

Today's Reading

To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love. (Life-study of Colossians, pp. 34-35)

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love.

『神的兒子』一辭，對父是何等悅耳。主耶穌受浸時，父宣告說，『這是我的愛子，我所喜悅的。』（太三 17）主變化形像時，父作了同樣的宣告（十七 5）。因爲父喜悅祂的兒子，父愛子的國就是喜樂的事，喜悅的事。

歌羅西一章十三節所強調的是今世神愛子的國，就是召會的實際。今天的召會生活是神愛子的國，神愛子的國與神的兒子一樣，對父神是可喜悅的。我們信徒都已經遷入神愛子這可喜悅的國裏。父神喜愛國度這可喜悅的部分，正如祂喜愛自己可喜悅的兒子一樣（新約總論第八冊，三九至四一頁）。

在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。

最後，召會這新人乃是在神的目的中所要得著的人。神要得著一個人，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，這人稱爲新人。

舊人沒有完成神的雙重目的；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雙重目的（新約總論第七冊，二九五至二九六頁）。

舊人是外面照著神的形像創造的，沒有神的生命和性情（創一 26 ～ 27）。但新人是裏面照著神自己創造的，有神的生命和性情（西三 10）（聖經恢復本，弗四 24 註 3）。

在耶穌的生活裏，總是顯出那實際的義和聖。新人是在那實際的義和聖中所創造的。那實際就是神的實化和彰顯（弗四 24 註 4）。

參讀：歌羅西書生命讀經，第四、十、二十八、六十二篇；新約總論，第二百一十六、三百五十二篇。

The words the Son of God are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight.

The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church. The church life today is the kingdom of the Son of God's love, which is as delightful to God the Father as the Son of God is. We, the believers, all have been transferred into this delightful kingdom of the Son of God's love. God the Father loves the delightful part of the kingdom, just as He loves His delightful Son as His own.

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.

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.

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, pp. 2582-2584, 2302-2303)

The old man was created outwardly according to the image of God but without God's life and nature (Gen. 1:26-27), whereas the new man was created inwardly according to God Himself and with God's life and nature (Col. 3:10). (Eph. 4:24, footnote 3)

In the life of Jesus, righteousness and holiness of the reality were continuously manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created. (Eph. 4:24, footnote 5)

Further Reading: Life-study of Colossians, msgs. 4, 10, 28, 62; The Conclusion of the New Testament, msgs. 216, 352

第三十六週　週六

晨興餧養

太六 13『…因爲國度、能力、榮耀，都是你的，直到永遠。阿們。』

啓二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

信徒雖多，但在宇宙中只有一個新人。所有的信徒都是這個團體、宇宙新人的組成分子。照以弗所四章十三節看，我們必須長大，直到我們達到了長成的人；並且在二十四節我們看見，在實行上，我們需要穿上新人。

我們在六章看見，召會是戰士，擊敗神的仇敵—魔鬼。我們打屬靈的仗，不僅需要主的大能，也需要神全副的軍裝。召會是一個團體的戰士，信徒是這惟一戰士的各部分。我們必須在基督的身體裏打屬靈的仗，絕不能單獨作戰（以弗所書生命讀經，七五一、七五三頁）。

信息選讀

按照但以理二章三十五節和四十四節，基督要成爲那非人手所鑿的石頭而來，把大人像從腳趾到頭砸碎。…然而，祂不是獨自來，乃是與祂的新婦同來（啓十九 11、14）。祂在來到以前，先要舉行婚禮，使祂的得勝者與祂自己聯合成爲一體（7～9）。但以理二章說到基督作一塊非人手所鑿的石頭而來，啓示錄十九章卻啓示基督帶著祂的新婦和軍隊而來。…人類政權被壓毀以後，神就清理了整個宇宙。舊造過去了，人類政權成了糠秕，被風吹散。然後團體的基督，就是基督連同祂的得勝者，要成爲一座大山，充滿全地，使全地成爲神的國（但二 35、44）。那時地和天都要得著更新，讓神運作祂的國度（但以理書生命讀經，八七至八八頁）。

‹‹ WEEK 36 — DAY 6 ››

Morning Nourishment

Matt. 6:13 ...For Yours is the kingdom and the power and the glory forever. Amen.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

There are many believers, but there is only one new man in the universe. All the believers are components of this corporate and universal new man. According to Ephesians 4:13, we are to grow up until we arrive at a full-grown man, and in 4:24 we see that, in a practical way, we need to put on the new man.

In chapter 6 we see that the church is a warrior to defeat God's enemy, the devil. In order to fight the spiritual warfare, we need both the power of the Lord and also the whole armor of God. The church is a corporate warrior, and the believers are parts of this unique warrior. We must fight the spiritual warfare in the Body, not individually. (Life-study of Ephesians, pp. 622-623)

Today's Reading

According to Daniel 2:35 and 44, Christ will come as the stone cut out without hands to crush the great human image from the toes to the head....However, He will not come by Himself; He will come with His bride (Rev. 19:11, 14). Before His coming He will have a wedding, uniting His overcomers to Himself as one entity (vv. 7-9). Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army....After crushing the human government, God will have cleared up the entire universe. The old creation will be gone, and the human government will become chaff blown away by the wind. Then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom (Dan. 2:35, 44). Both the earth and the heaven will then be new for God to exercise His kingdom. (Life-study of Daniel, p. 75)

在來世，進入神的國與進入神的榮耀將同時發生。我們憑著神聖的生命，神的生命而活，必定會彰顯神，彰顯出來的神就是神聖的榮耀。既然我們過這樣的生活，我們就在神聖的榮耀裏。這樣，我們就自然而然在神的國裏，因爲神的國就是神爲著祂神聖的行政，帶著祂的權柄顯現在祂的榮耀裏。因此，進入神的國與進入神彰顯出來的榮耀，是同時發生的，二者就是一件事。…馬太六章十三節…指明神的榮耀與祂的國並行，且彰顯在祂國的範圍裏。國度是神運用祂的能力，使祂彰顯祂榮耀的範圍（新約總論第八冊，一二八頁）。

在主來時，祂只把得勝者取去，把其餘的信徒留在另一類，因爲他們還沒有在祂的神聖生命裏成熟。在千年國裏，得勝的信徒要與基督一同在國度光明的榮耀裏（得勝者，五頁）。

整個新耶路撒冷彰顯神，有神的樣子。新耶路撒冷也運用神的權柄，維護神的管治，直到永遠。今天這兩粒種子也在你我裏面生長。神的形像和神的權柄一直在我們裏面長大（創世記生命讀經，一一二頁）。

碧玉是神顯出來的樣子（啓四 3）。〔二十一章十一節裏的〕碧玉牆表徵那作神在永世裏團體彰顯的整座城，有神顯出來的樣子。我們在新耶路撒冷裏的時候，就要希奇全城有同樣的外觀，就是碧玉的外觀（啓示錄生命讀經，八一三頁）。

列國要藉著新耶路撒冷這生機建造的光行走。因此，神整個永遠的國要在神的榮耀光照之下；這光照是在救贖主裏面，並透過蒙救贖之人作透光者而照耀出去。神永遠的國包括新耶路撒冷和周圍的列國（新約總論第四百三十六篇—中文尚未出書）。

參讀：新約總論，第二百四十五、二百四十七至二百四十九篇。

In the coming age, the entering into the kingdom of God and the entering into the glory of God will take place simultaneously. When we live by the divine life, the life of God, we surely will express God, and the expressed God is the divine glory. Since we live such a life, we are in the divine glory. Then spontaneously we are in the kingdom of God, because the kingdom of God is just God's manifestation in His glory with His authority for His divine administration. Hence, to enter into the kingdom of God and to enter into the expressed glory of God transpire at the same time as one thing....[Matthew 6:13] indicates that God's glory goes with His kingdom and is expressed in the realm of His kingdom. The kingdom is the realm for God to exercise His power that He may express His glory. (The Conclusion of the New Testament, p. 2662)

At the Lord's coming, He will take away only the overcomers, leaving the rest of the believers in another category because they will not have the maturity in His divine life. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom. (The Overcomers, p. 10)

The whole New Jerusalem expresses God, bearing God's appearance. The New Jerusalem also exercises God's divine authority to maintain God's dominion for eternity. Today, these two seeds are growing in you and me. The image of God and the authority of God are constantly growing within us. (Life-study of Genesis, p. 90)

Jasper is the appearance of God (Rev. 4:3). Hence, the jasper wall [in 21:11] signifies that the whole city, as the corporate expression of God in eternity, bears the appearance of God. When we are in New Jerusalem, we shall marvel to see that the whole city has the same appearance, the appearance of jasper. (Life-study of Revelation, p. 699)

The nations will walk by the light of the New Jerusalem, an organic building. Thus, the entire eternal kingdom of God will be under the shining of God's glory in the Redeemer through the redeemed as the diffuser. The eternal kingdom of God includes the New Jerusalem and the nations around it. (The Conclusion of the New Testament, p. 4461)

Further Reading: The Conclusion of the New Testament, msgs. 245, 247-249

第三十六週　詩歌

745

國 度－意義

F 大調　　7 6 7 6 雙（英 941）　　4/4

F　　B♭　F　　C7　　F　C
1 | 3 5 5 6 | 5 – 3 1 | 7 1 4 3 | 2 – –
一 國 度 是 神 的 掌 權, 維 持 神 的 榮 耀;

F　　B♭　F　C　Dm　C　G7　C
1 | 3 5 5 6 | 5 – 3 2 | 3 6 5 #4 | 5 – –
是 神 主 宰 的 管 治, 將 祂 秩 序 建 造。

F　　C7　F　B♭　F　C　F　　C7　F　C
5 | i 5 4 3 | 6 – 5 7 | i 5 4 3 | 2 – –
神 在 祂 的 國 度 裏, 施 行 祂 的 王 權,

F　　B♭　F　　Gm　F　C7　F
1 | 3 5 5 6 | 5 – 3 1 | 2 4 3 2 | 1 – – ‖
照 祂 自 己 來 治 理, 直 到 永 永 遠 遠。

二　國度中心是寶座，　　神在其上掌權；
　　一切帶上祂正規，　　照着祂心所願。
　　國度之中祂作王，　　一切歸祂管治；
　　爲首爲主的身分，　　如此始能維持。

三　神藉掌權國度中，　　通行祂的旨意；
　　在祂統治的權下，　　成全祂的心意。
　　惟有在神國度中，　　祝福始能得着；
　　乃是從神的寶座，　　流出生命水河。

四　服在神的管治下，　　乃是蒙福之本；
　　背叛神聖的主權，　　乃是罪惡之根。
　　撒但邪惡的目的，　　乃在翻神寶座；
　　我們該有的目標，　　在神權下活着。

五　在神至高國度中，　　基督得顯爲大；
　　基督掌權生命中，　　神就能有可誇。
　　當神施行祂統治，　　一切全都蒙福；
　　基督若爲神掌權，　　神的榮耀顯出。

六　日期滿足的時候，　　主要歸一萬有，
　　萬有要認祂王權，　　將祂統治領受。
　　生命榮耀的管治，　　召會現已豫嘗，
　　並催國度速實現，　　萬有都得分享。

‹‹ WEEK 36 — 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 fullness 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.

申言稿：