# 二〇一六年冬季训练

## 以西结书结晶读经（一）

## 纲要

## 第八篇

## 在宝座上的人

读经：结一26～27，创一26，徒七56，腓二9～11，来二9，六20，启三21，罗五17、21

### 周一

壹 圣经里对于神和人的关系，有一个奥秘的思想—创一26，约壹三2下，启四3上，二一11下：

一 圣经启示神与人在形像和样式上的相似—创一26，十八2～13，但七13～14，徒七56，罗五14，八29，西一15，林后三18，腓三21，约壹三2下，启四3上，二一11下。

二 人不是照着自己的类被造；神乃是照着神类来造人—创一26～27。

三 神成为人以产生神人类；我们在基督里的信徒乃是神人类，是神人—约一1、12～14，十二24。

四 神的心意是要成为与人一样，并使人与祂一样—约壹三2下：

1 神的目的，是要将祂自己在基督里作到我们里面，使祂自己与我们一样，并使我们与祂一样—弗三17上。



# 2016 WINTER TRAINING

## Crystallization-Study of Ezekiel (1)

## Outline

## Message Eight

## The Man on the Throne

Scripture Reading: Ezek. 1:26-27; Gen. 1:26; Acts 7:56;

### Day 1

**I. In the Bible there is a mysterious thought concerning the relationship between God and man (Gen. 1:26; 1 John 3:2b; Rev. 4:3a; 21:11b):**

*A. The Bible reveals the resemblances between God and man in their images and likenesses (Gen. 1:26; 18:2-13; Dan. 7:13-14; Acts 7:56; Rom. 5:14; 8:29; Col. 1:15; 2 Cor. 3:18; Phil. 3:21; 1 John 3:2b; Rev. 4:3a; 21:11b).*

*B. Man was not created according to his own kind; God created man according to God's kind (Gen. 1:26-27).*

*C. God became a man to produce God-man kind; as believers in Christ, we are God-man kind, God-men (John 1:1, 12-14; 12:24).*

*D. God's desire is to become the same as man is and to make man the same as He is (1 John 3:2b):*

1. God's intention is to work Himself in Christ into us, making Himself the same as we are and making us the same as He is (Eph. 3:17a).

2 神的经纶乃是要把祂自己作成人，又把我们这些祂所造的人作成神；这样，祂这位神就“人化”了，我们人也就“神化”了。

## 周二

### 贰 在以西结一章二十六节，在宝座上的一位有人的样子：

一 那位坐在宝座上的，不仅是神也是人；祂是神人，人神，神与人的调和—徒七56。

二 坐在宝座上的有人的样子，这事实有两面的意义：

1 以西结一章二十六节与创世记一章二十六节，二者之间有关联：

a 神按着祂的形像造人以彰显祂，并使人有祂的权柄以代表祂；这乃是照着祂的定旨—26～27节，弗三11。

b 神按着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，并彰显祂—创一26～27，二9。

c 神给人管治权，目的是要征服神的仇敌撒但，恢复地，并将神的国带到地上—一26、28，太六10、13。

2 借着成为肉体，神成为人；祂以人的身分生活、受死、复活并升天；现今作为在宝座上的一位，祂仍然是人—约六62，徒七56。

三 在宝座上之人的样子有两面的讲究；从祂腰以上，好象金银合金；从祂腰以下，有仿佛火的样子—结一27：

2. God's economy is to make Himself man and to make us, His created beings, God, so that He is God "man-ized" and we are man "God-ized."

## Day 2

### II. In Ezekiel 1:26 the One on the throne has the appearance of a man:

*A. The One sitting on the throne is not only God but also man; He is the God-man, the man-God, the mingling of God and man (Acts 7:56).*

*B. There is a twofold significance to the fact that the One sitting on the throne has the appearance of a man:*

1. There is a connection between Ezekiel 1:26 and Genesis 1:26:

a. God created man in His image to express Him and with His authority to represent Him; this was according to His purpose (vv. 26-27; Eph. 3:11).

b. God's purpose in creating man in His image and according to His likeness was that man would receive Him as life and express Him (Gen. 1:26-27; 2:9).

c. God's intention in giving man dominion is to subdue God's enemy, Satan, to recover the earth, and to bring the kingdom of God to the earth (1:26, 28; Matt. 6:10, 13).

2. Through incarnation God became a man; He lived, died, resurrected, and ascended as a man; and now as the One on the throne He is still a man (John 6:62; Acts 7:56).

*C. The appearance of the man on the throne has two aspects; His upper part, from the loins upward, looks like electrum, and His lower part, from the loins downward, looks like fire (Ezek. 1:27):*

1 腰以上的部分表征祂的性情和个性；就着性情和个性说，在宝座上的那一位象金银合金。

2 腰以下是行动的部分；从腰以下有仿佛火的样子，表征主在祂行动中的样子。

## 周三

### 叁 主耶稣经过了钉十字架、复活并升天，就被带到宝座—徒二36，腓二5～11，来二9：

一 神一直是主，但如今在宝座上有一个人是主—启四2～3，五6。

二 主耶稣在被钉十字架并埋葬之后，神使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主—腓二9～11：

1 就着主是神，祂一直是主（路一43，约十一21，二十28）；但就着主是人，祂是在复活里将祂的人性带进神里面以后，才在升天里被立为主；祂在升天里被立为万有的主，是要得着万有—徒二33、36，三15，十36。

2 神所高举的耶稣，地上君王的元首，乃是所有掌权者的元首；祂是神圣行政里至高的元首，以完成神永远的计划—启一5。

三 主耶稣是开拓者，是先锋，开了到宝座的路并领头到达宝座—来六20，二10：

1 祂成了人，祂又作为人登了宝座—启三21。

2 这指明祂不是唯一被命定要登宝座的人；祂乃是开了路，又领头使我们能跟随。

3 神的心意是要领我们进荣耀里去，并使我们坐在宝座上—二二3～5。



1. The upper part signifies His nature and disposition; according to His nature and disposition, the One on the throne looks like electrum.

2. The lower part is for moving; the appearance of fire from the loins downward signifies the Lord's appearance in His move.

## Day 3

### III. Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne (Acts 2:36; Phil. 2:5-11; Heb. 2:9):

*A. God has always been the Lord, but now a man is on the throne as the Lord (Rev. 4:2-3; 5:6).*

*B. After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe (Phil. 2:9-11):*

1. As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28), but as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection; in His ascension He was made the Lord of all to possess all (Acts 2:33, 36; 3:15; 10:36).

2. The God-exalted Jesus, the Ruler of the kings of the earth, is the Ruler over all the ones who are in power; He is the chief Ruler in the divine government for the fulfillment of God's eternal plan (Rev. 1:5).

*C. As the Pioneer and Forerunner, the Lord Jesus cut the path to the throne and led the way to the throne (Heb. 6:20; 2:10):*

1. He became a man, and as a man, He went to the throne (Rev. 3:21).

2. This indicates that He is not the only man destined for the throne; rather, He has cut the path so that we may follow.

3. God intends to bring us into glory and to set us on the throne (22:3-5).

## 周四

### 肆 神的心意是要在人身上作工，使人能在宝座上—诗八 4 ～ 8，启三 21：

一 神顾念人；祂要人彰显祂，并行使祂的权柄—诗八 4、6，创一 26。

二 神渴望借着人显明祂自己，并借着人掌权、管理。

三 神的目标是要把我们带上宝座；祂的心愿是要使我们成为属宝座的人：

1 我们若不在宝座上，神就不会满意；除非我们被带到宝座，神无法完全得着荣耀—启二二 3 ～ 5。

2 神的国唯有等到我们登宝座时，才能完全来临。

3 神的仇敌唯有等到我们登宝座时，才会被征服。

四 神要把我们带上宝座，因为撒但背叛了神的宝座—赛十四 12 ～ 14：

1 神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。

2 撒但背叛神的宝座，想要高举自己的宝座，因而侵犯了神的权柄。

3 从撒但背叛直到如今，就一直在权柄的事上有分争；地上所发生的事，大多是表现撒但对神宝座的抗拒。

4 神的心意是要将撒但摔下，并救赎许多被他掳掠的人，将他们带到神的宝座去—启三 21。

5 需要有人被神得着，使神的权柄借着他们得以通行，并使神的国借着他们临到地上—十一 15，十二 10。



## Day 4

### IV. God's intention is to work on man in order that man can be on the throne (Psa. 8:4-8; Rev. 3:21):

*A. God's mind is on man; He wants man to express Him and to exercise His authority (Psa. 8:4, 6; Gen. 1:26).*

*B. God desires to manifest Himself through man and to reign through man.*

*C. God's goal is to bring us to the throne; His desire is to make us people of the throne:*

1. God will not be satisfied until we are on the throne; He cannot receive the full glory until we are brought to the throne (Rev. 22:3-5).
2. God's kingdom cannot come in full until we are on the throne.
3. God's enemy will not be subdued until we are on the throne.

*D. God desires to bring us to the throne because of the rebellion of Satan against God's throne (Isa. 14:12-14):*

1. The greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces.
2. In his rebellion against God's throne, Satan intended to exalt his throne and thereby to intrude upon God's authority.
3. From the time of Satan's rebellion until now, there has been a dispute regarding authority; much of what is happening on earth today is an expression of Satan's resistance to God's throne.
4. God's intention is to cast Satan down and to redeem many of those taken captive by Satan and to bring them to His throne (Rev. 3:21).
5. There needs to be a people who have been gained by God so that through them the authority of God can be executed and the kingdom of God can come to the earth (11:15; 12:10).

## 周五

6 我们应当渴望掌权—为神行使权柄—并享受为神掌权的福分—二十 4、6。

### 五 得胜者要在宝座上，与基督一同作王—三 21：

1 基督在宝座上，他们也要在宝座上。

2 基督有一切的权柄，得胜者也将有分于这权柄，辖管列国—太二八 18，启二 26 ～ 27。

### 伍 我们要被带到宝座，就必须经历耶稣的人性及其美德，并在生命里作王—弗四 1 ～ 2、20，太十一 29，罗五 17、21：

#### 一 我们若要有正确的人性美德，就需要耶稣的人性—弗四 1 ～ 2：

1 我们信徒有基督连同祂人性一切的美德住在我们里面，作我们的人性—西一 27：

a 我们日常生活的各方面，都该在灵中与主的人性相合—罗八 4。

b 当我们活在主的管治下，并经历基督的人性，我们就绝不会失去平衡；反之，每件事都是适当的均衡。

2 我们必须吃基督作素祭，好成为基督的复制，并过神人的生活—利二 9 ～ 10，六 14 ～ 18，路二二 19，约六 57，林前十 17：

## 周六

### 二 神完整的救恩是要我们凭神洋溢之恩，并洋溢之义的恩赐，在生命中作王—罗五 17、21：

## Day 5

6. We should desire to reign—to exercise authority for God—and to enjoy the blessing of reigning for God (20:4, 6).

### *E. The overcomers will be on the throne with Christ as His co-kings (3:21):*

1. Christ is on the throne, and they also will be on the throne.

2. Christ has all the authority, and the overcomers will share in this authority to rule over the nations (Matt. 28:18; Rev. 2:26-27).

## V. In order to be brought to the throne, we need to experience the humanity of Jesus with its virtues and to reign in life (Eph. 4:1-2, 20; Matt. 11:29; Rom. 5:17, 21):

### *A. If we would have the proper human virtues, we need the humanity of Jesus (Eph. 4:1-2):*

1. As believers, we have Christ with all His human virtues dwelling in us to be our humanity (Col. 1:27):

a. Every aspect of our daily walk should conform to the Lord's humanity in our spirit (Rom. 8:4).

b. As we live under the Lord's ruling and experience Christ's humanity, we will never be out of balance; rather, everything will be properly proportioned.

2. We need to eat Christ as the meal offering to become the reproduction of Christ and to live the life of a God-man (Lev. 2:9-10; 6:14-18; Luke 22:19; John 6:57; 1 Cor. 10:17).

## Day 6

### *B. God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness (Rom. 5:17, 21):*

1 我们重生所得的生命是神圣、属灵、属天、作王、君尊的生命; 这生命使我们能作王掌权—约三3～6。

2 在实行上，在生命中作王就是在神圣生命的管治之下:

a 基督是在生命中作王的榜样，祂一直在父神圣生命的管治之下—太八9，约十八11，腓二8。

b 当我们在神圣生命的管治之下，就有感觉是登宝座作王，管理万有—罗五17。

3 在生命中作王，就是胜过、征服并辖管撒但、世界、罪、肉体、己、各样的不顺从和一切环境遭遇—八35、37。

4 我们若要在生命中作王，就要继续不断地领受洋溢之恩，就是对神丰满的享受—五17、21:

a 我们要一而再地来到神圣的源头，并从我们这人深处敞开自己，好被神这恩典充满—来四16。

b 我们越接受洋溢之恩，就越在生命中作王—约一16，罗五17、21。

1. We have been regenerated with a divine, spiritual, heavenly, kingly, and royal life; this life enables us to reign as kings (John 3:3-6).

2. In practice, to reign in life is to be under the ruling of the divine life:

a. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father (Matt. 8:9; John 18:11; Phil. 2:8).

b. When we are under the ruling of the divine life, we have the sense that we are enthroned as kings to reign over all things (Rom. 5:17).

3. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, all kinds of insubordination, and all the environmental circumstances (8:35, 37).

4. If we would reign in life, we need to continually receive the abundance of grace, the fullness of the enjoyment of God (5:17, 21):

a. We need to come again and again to the divine source and open ourselves from the depths of our being to be filled with God as grace (Heb. 4:16).

b. The more we receive the abundance of grace, the more we reign in life (John 1:16; Rom. 5:17, 21).

# 第八周　周一

## 晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思是说，神的目的是要将祂自己与人调在一起，因而使祂自己象人，也使人象祂。主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。我们今天所敬拜的，乃是人而神者。不仅如此，成为象摩西一样属神的人（申三三 1，书十四 6，诗九十标题），就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人（以西结书生命读经，一五五至一五六页）。

## 信息选读

〔圣经启示〕神与人在形像和样式上的相似。…神在祂的创造里，并没有创造“人类”。…神若没有创造“人类”，那么人是从着什么类被造的？创世记一章二十六节指明，人乃是从神类被造的。这节说，“我们〔神圣的三一〕要按着我们的形像，照着我们的样式造人〔希伯来文，亚当，指红土〕。”因此，神在这里所造的是从祂自己的类，就是神类。



# ‹‹ WEEK 8 —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.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

In the Bible there is a mysterious thought concerning the relationship between God and man. God’s desire is to become the same as man is and to make man the same as He is. This means that God’s intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the Man-God. The One whom we worship today is the Man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men. (Life-study of Ezekiel, p. 124)

## Today’s Reading

I would like to give a very brief word on the resemblance of God and man in their images and likenesses....In God’s creation there was not such a thing as “mankind.”...If God did not create “mankind,” then after what kind was man created? Genesis 1:26 indicates that man is after God’s kind. This verse says, “Let Us [the Divine Trinity] make adam [Heb. adam, denoting red clay] in Our image, according to Our likeness.” Hence, what God made here was after His own kind, that is, God-kind.

拣选的神成为一个人。这位神人借着祂的死与复活，产生祂自己的大量复制。祂是那一粒麦子，成了许多子粒（约十二 24）。这许多子粒磨成细面，调成一个饼（林前十 17）。主耶稣这位神的独生子，乃是那独一的子粒，祂使我们成为许多子粒，与祂“同胎”所生的许多弟兄（罗八 29），调和成一个饼，一个身体。我们中间没有国籍、种族或社会地位的分别（西三 11）。我们是新的一类，是“神人类”。

我们需要新的辞汇和发表，描写我们属灵文化中的事。“神人类”就是这样一个发表。在基督里，神与人成为一个实体，就是神人。在神的创造里没有人类，只有人作神类。由于人的堕落，才产生了人类。至终神成为人，得着祂自己的大量复制，因而产生新的一类。这新的一类既不是神类，也不是人类，乃是神人类。今天我们在基督里的信徒乃是神人类；我们是神人（历代志生命读经，一〇四至一〇五、二八至二九页）。

神亲自成为人，如今在宝座上祂仍然是人。人可能想要象神，但神却要成为人。神的目的，是要将祂自己作到我们里面，使我们与祂一样，甚至使祂自己与我们一样。因此，神的目的是要得着人，并将祂自己作到人里面。我们必须对主在宝座上还是人这个事实，有深刻的印象。在以西结书中，“人子”这个辞用了九十多次。这指明神多么愿意得着人（以西结书生命读经，一五六页）。

神的经纶、计划就是要把祂自己作成人，又把我们这些祂所造的人作成神，叫祂自己人化，叫我们众人神化。结果，祂和我们，我们和祂，都成了神人。所以作好人、作属灵人、作圣人是不够的，今天神所要的不是这些，祂所要乃是神人。不要盼望修改自己，因为神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是要你能彰显祂，活出祂来（关于神圣分赐更深的研读，四五页）。

参读：历代志生命读经，第二、四篇。



The choosing God became a man. This God-man, through His death and resurrection, has made a mass reproduction of Himself. He as the one grain became many grains (John 12:24). The many grains are ground into fine flour and blended together to become one loaf (1 Cor. 10:17). The Lord Jesus as the only begotten Son of God was the one grain, and He made us the many grains, His many “twins,” His many brothers (Rom. 8:29), to be blended into one loaf, one Body. Among us there is no difference in nationality, race, or social rank (Col. 3:11). We are a new kind, “God-man kind.”

We need new terms and expressions to describe matters in our spiritual culture. God-man kind is such an expression. In Christ God and man have become one entity, the God-man. In God’s creation there was no mankind; there was only man as God’s kind. It was through man’s fall that mankind came into existence. Eventually God became a man to have a mass reproduction of Himself and thereby to produce a new kind. This new kind is neither God’s kind nor mankind—it is God-man kind. Today as believers in Christ, we are God-man kind; we are God-men. (Life-study of 1 & 2 Chronicles, pp. 85, 24)

God Himself became a man, and today on the throne He is still a man. People may want to be like God, but God wants to be a man. God’s intention is to work Himself into us, making us the same as He is, and even more, making Himself the same as we are. Thus, God’s intention is to have a man and to work Himself into man. We need to be deeply impressed with the fact that the Lord is still on the throne as a man. In the book of Ezekiel, the term the son of man is used more than ninety times. This indicates how much God desires to have a man. (Life-study of Ezekiel, pp. 124-125)

God’s economy and plan is to make Himself man and to make us, His created beings, “God,” so that He is “man-ized” and we are “God-ized.” In the end, He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men. These are not what God is after. What God wants today is God-men. God does not expect us to improve ourselves, because God is not after our being good men. He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out. (A Deeper Study of the Divine Dispensing, p. 54)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4

# 第八周　周二

## 晨兴喂养

结一 26～27 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样式好象人的样子。…看来好象光耀的金银合金，有仿佛火的样子四面包围；…祂周围都有光辉。”

徒七 56 “就说，看哪，我看见诸天开了，人子站在神的右边。”

我们要来看坐在宝座上的这一位（结一 26～27）。…〔以西结一章二十六节〕告诉我们，坐在宝座上的这一位，看起来是一个人。这与人的观念完全不同，也有别于宗教的观念，包括今天基督教广为持守的观念。我们的观念主要是说，那位坐在宝座上的，乃是全能的神。你曾否想过，在宝座上的主，不仅是全能的神，也是一个人？哦，坐在宝座上的，乃是一个人！但二十八节说到“耶和华荣耀的样式”。在宝座上的那一位象人，却有耶和华荣耀的样式（以西结书生命读经，一五四至一五五页）。

## 信息选读

何等宝贝，在以西结一章二十六节那位坐在宝座上的，竟有人的样子！…坐在宝座上的有人的样子，至少有双重的意义。第一，以西结一章二十六节与创世记一章二十六节，二者之间必然有关联；创世记那里说，神按着祂的形像，照着祂的样式造人（以西结书生命读经，一五五页）。

受造的人虽然是神的复本，有神的形像和样式，但还没有神的实际和神的生命。因此，人还需要借着吃



# ‹‹ WEEK 8 —DAY 2 ››

## Morning Nourishment

Ezek. 1:26-27 …Above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it. Then I saw something like the sight of electrum, like the appearance of fire….There was brightness all around Him.

Acts 7:56 And he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.

We will go on to consider the One sitting on the throne (Ezek. 1:26-27)....[In verse 26b] we are told that the One on the throne looks like a man. This is absolutely different from the human concept and also different from the religious concept, including the concept widely held in today's Christianity. Mainly, our concept is that the One on the throne is the mighty God. Have you ever thought that the Lord on the throne is not only the mighty God but is also a man? Oh, the One who sits on the throne is a man! However, verse 28 speaks of "the appearance of the likeness of the glory of Jehovah." The One on the throne looks like a man, yet with Him there is the appearance of the glory of the Lord. (Life-study of Ezekiel, p. 123)

## Today's Reading

How precious it is that the One sitting on the throne in Ezekiel 1:26 has the appearance of a man!...There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. (Life-study of Ezekiel, p. 124)

Created man was a duplication of God in God's image and likeness, but he did not have the reality of God or the life of God. Thus, he still needed to receive God

生命树，接受神作人的生命，使人得着神的实际而彰显神（圣经恢复本，创一 26 注 2）。

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂。神给人管治权，目的是：㈠征服神的仇敌，那背叛神的撒但；㈡恢复被撒但所篡窃的地；以及㈢运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上（太六 10、13 下）（创一 26 注 5）。

在成为肉体时，神亲自成为人。祂具有人的性情，以人的身分生活、受死、复活并升天；现今在天上，祂仍然是人子（约六 62，徒七 56）。

以西结一章二十七节说，“我见从祂腰以上，看来好象光耀的金银合金，有仿佛火的样子四面包围；又见从祂腰以下，有仿佛火的样子。祂周围都有光辉。”这里我们看见，在宝座上之人的样子有两面的讲究：从祂腰以上，好象光耀的金银合金；从祂腰以下，有仿佛火的样子。为什么祂腰以上的部分好象金银合金，腰以下的部分仿佛火？人的腰以上到头的部分，乃是感觉部分。这部分表征人的性情和个性。就着性情和个性说，在宝座上的主耶稣象金银合金。人的腰以下是行动的部分。从腰以下有仿佛火的样子，表征主在祂行动中的样子。

当主眷临我们，祂先是象火一样临到我们。当祂与我们同在一起，祂就成为金银合金。不仅如此，每当主借着我们行动的时候，祂乃是象火一样，一直在焚烧、光照并搜寻。焚烧后所留下的就是金银合金—一种金与银的混合物，表征羔羊神，救赎的神（以西结书生命读经，一五五、一六三页）。

参读: 历代志生命读经，第十三篇; 活力排，第十篇。

as his life by eating of the tree of life so that he might have the reality of God to express Him (Gen. 2:9 and footnote 2). (Gen. 1:26, footnote 3)

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)

In the incarnation God Himself became a man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now in heaven He is still the Son of Man (John 6:62; Acts 7:56).

Ezekiel 1:27 says, "Then I saw something like the sight of electrum, like the appearance of fire encased all around, from the appearance of His loins and upward; and from the appearance of His loins and downward, I saw something like the appearance of fire. And there was brightness all around Him." Here we see that the appearance of the man on the throne has two aspects: From His loins upward He looks like electrum, and from His loins downward He looks like fire. Why does His upper part look like electrum, and why does His lower part look like fire? The upper part of a man, from his loins to his head, is the part of feeling, of sensation. This part signifies his nature and disposition. According to His nature and disposition the Lord Jesus on the throne looks like electrum. The lower part of a man's body is for moving. The appearance of fire from the loins downward signifies the Lord's appearance in His move.

When the Lord comes to us, He first comes as fire. When He stays with us, He becomes electrum. Furthermore, whenever the Lord moves through us, He moves like fire to burn, enlighten, and search. After this burning something will remain, and that will be the electrum—a mixture of gold and silver signifying the Lamb-God, the redeeming God. (Life-study of Ezekiel, pp. 124, 129-130)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 13; The Vital Groups, msg. 10

# 第八周　周三

## 晨兴喂养

徒二 36“所以，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

腓二 9“所以神将祂升为至高，又赐给祂那超乎万名之上的名。”

主耶稣经过了钉十字架、复活并升天，就被带到宝座。一位名叫耶稣的真人，如今坐在宝座上。这就是为什么我们宣告“耶稣是主”，并呼喊“哦，主耶稣”。神一直是主，但如今在宝座上有一个人是主。借着祂的复活，并在祂的升天里，“这位耶稣，神已经立祂为主为基督了。”（徒二 36）神已经立拿撒勒人耶稣为主；如今，天地的主乃是一个人（以西结书生命读经，一六二页）。

## 信息选读

你真的领悟，今天宇宙的主乃是一个人么？为这人我们要说，阿利路亚！说耶和华伊罗欣是宇宙的主，对这我们不会觉得奇怪。但我们不太容易领会，一个被钉死并埋葬的人，竟能成为宇宙的主。当犹大和群众来捉拿耶稣时，祂没有逃走。祂情愿使自己软弱，而让自己被捉拿、被钉十字架。林后十三章四节说，“祂固然由于软弱被钉十字架。”但祂在被钉十字架并埋葬之后，神却使祂复活，并使祂坐在自己的右边，立祂为全宇宙的主。今天，宇宙的主乃是一个人（以西结书生命读经，一六二页）。

就着是神而言，主一直是主（路一 43，约十一 21，二十 28）。但就着是人而言，主是在复活里将人性带进神里面以后，才在升天里被立为主。祂是神所差并所膏



# ‹‹ WEEK 8 —DAY 3 ››

## Morning Nourishment

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name.

Through His crucifixion, resurrection, and ascension, the Lord Jesus was brought to the throne. A real man whose name is Jesus is on the throne. This is why we declare, “Jesus is Lord” and why we call, “O Lord Jesus.” God has always been the Lord, but now a man is on the throne as the Lord. Through His resurrection and in His ascension, “God has made Him both Lord and Christ, this Jesus” (Acts 2:36). God has made Jesus, a Nazarene, the Lord, and now today the Lord of heaven and of earth is a man. (Life-study of Ezekiel, p. 129)

## Today’s Reading

Do you really realize that the Lord of the universe today is a man? Hallelujah for this man! It would not seem strange to us to say that Jehovah Elohim is the Lord of the universe. But it is not easy for us to realize that a man who could be crucified and buried could be the Lord of the universe. When Judas and the multitude came to arrest Him, He did not run away. He willingly made Himself weak and allowed Himself to be arrested and crucified. In the words of 2 Corinthians 13:4, “He was crucified out of weakness.” But after He was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe. Today, the Lord of the universe is a man. (Life-study of Ezekiel, p. 129)

As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. And as God’s sent and anointed One, He was Christ

的一位，祂生下来就是基督（路二11，太一16，约一41，太十六16）。但连这样的一位，也是在祂的升天里面，才正式被立为神的基督。主被立为主，作万有的主，是要得着万有；祂被立为基督，作神的受膏者（来一9），是要执行神的使命（使徒行传生命读经，九〇页）。

在升天里，基督也是地上君王的元首（启一5）。祂是君王的元首，远超过一切地上的君王。表面看来，地上各国有君王或总统在治理；实际上是主耶稣借着地上的这些权柄治理全地。甚至所有的君王和总统都在祂的治理之下。今天祂是万王之王，万主之主（十九16）。祂是所有掌权者的元首。祂是神圣行政里至高的元首，以完成神永远的计划（新约总论第二册，一三二至一三三页）。

我们也需要看见，主耶稣领头到达宝座。祂是开拓者，是先锋（来六20），开了到宝座的路（二10）。这指明祂不是唯一被命定要到宝座的人。祂开了路，又领头使我们能跟随。祂是第一位到宝座的，我们都要跟着祂。如今我们迈向宝座，因为神的心意是要领我们进荣耀里去，并使我们坐在宝座上。

主耶稣在启示录三章二十一节说，“得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。”主耶稣似乎是说，祂成了人，祂作为人登了宝座。神的心意是要使我们登宝座。祂的心愿是要使我们成为属宝座的人。神的国唯有等到我们登宝座的时候，才能完全来临。不仅如此，神的仇敌也唯有等到我们登宝座时，才会被征服。因此，神的目标不仅要把我们从阴间释放出来，更要把我们带上宝座（以西结书生命读经，一六二至一六三、一五九页）。

参读：以西结书生命读经，第十二篇；使徒行传生命读经，第十篇。

from the time He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). But as such a One, He was also officially made the very Christ of God in His ascension. The Lord was made Lord, as the Lord of all (Acts 10:36), to possess all; and He was made Christ, as God's Anointed (Heb. 1:9), to carry out God's commission. (Life-study of Acts, p. 81)

In ascension Christ is also the Ruler of the kings of the earth (Rev. 1:5). As the Ruler of the kings He is far above all earthly rulers. Apparently the earth is ruled by kings and presidents; actually the Lord Jesus rules the whole earth through the earthly authorities. Even all the kings and presidents are under His rule. Today He is the King of kings and the Lord of lords (Rev. 19:16). He is the Ruler of all the ones who are in power. He is the chief Ruler in the divine government for the fulfillment of God's eternal plan. (The Conclusion of the New Testament, p. 338)

We also need to see that the Lord Jesus led the way to the throne. He was the Pioneer, the Forerunner (Heb. 6:20), cutting the path to the throne (2:10). This indicates that He is not the only man destined for the throne. He has cut the path and has taken the lead so that we may follow. He was the first one to the throne, and we will come after Him. Now we are marching to the throne, for God intends to bring us into glory and to set us on the throne.

In Revelation 3:21 the Lord Jesus says, "He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne." The Lord Jesus seemed to be saying that He became a man, and as a man He went to the throne. God's intention is to take us to the throne. His desire is to make us people of the throne. God's kingdom cannot come in full until we are on the throne. Furthermore, God's enemy will not be subdued until we are on the throne. God's goal, therefore, is not merely to deliver us out of hell but to bring us to the throne. (Life-study of Ezekiel, pp. 129, 127)

Further Reading: Life-study of Ezekiel, pp. 123-131; Life-study of Acts, msg. 10

# 第八周　周四

## 晨兴喂养

诗八4“便说，人算什么，你竟顾念他？世人算什么，你竟眷顾他？”

6～8“你派祂管理你手所造的，使万物…都服在祂的脚下。”

神的心意是要在人身上作工，使人能在宝座上。你是否看见这是祂的心意？我们可能很满意于上天堂。这可能使我们满意，但神绝不会满意。我们若不在宝座上，神就不会满意（以西结书生命读经，一五八至一五九页）。

## 信息选读

为什么神要把我们带上宝座？神要把我们带上宝座，因为撒但背叛了宝座（赛十四）。我们若仔细读圣经，就会看见神在宇宙中所面对的最大难处，乃是祂的宝座遭到背叛权势的反对和攻击。神的宝座是绝对的，但祂的造物之一背叛了，想要高举自己的座位与神的宝座同等。撒但背叛神的宝座，想要高举自己的宝座到天上，因而侵犯了神的权柄。以赛亚十四章十二至十四节说，“明亮之星，清晨之子啊，你何竟从天坠落！…你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。…我要升到高云之上；我要使自己与至高者一样。”从撒但背叛直到如今，在宇宙中在权柄的事上就起了分争。地上所发生的事，大多是撒但对抗神宝座的表显。要紧的问题乃是：真正在地上掌权的是谁—是神还是撒但？

当主耶稣在地上时，祂完全服从神的权柄。顺服主，就是作一个服在宝座下的人。因为主耶稣顺服父神，并绝对服从神的权柄，所以祂从死人中复活之



# ‹‹ WEEK 8 —DAY 4 ››

## Morning Nourishment

Psa. 8:4 What is mortal man, that You remember him, and the son of man, that You visit him?

6 For You have caused Him to rule over the works of Your hands; You have put all things under His feet.

God’s intention is to work on man in order that man can be on the throne. Have you ever realized that this is His intention? We might be satisfied to go to heaven. This might satisfy us, but it would never satisfy God. God will not be satisfied until we are on the throne. (Life-study of Ezekiel, p. 126)

## Today’s Reading

Why does God want to bring us to the throne? God desires to bring us to the throne because of the rebellion of Satan against God’s throne (Isa. 14). If we read the Bible carefully, we will see that the greatest difficulty God faces in the universe is that His throne has been opposed and attacked by rebel forces. God’s throne is absolute, but one of His creatures has rebelled and seeks to exalt his throne to be equal with that of God. In his rebellion against God’s throne, Satan intended to exalt his throne to the heavens and thereby to intrude upon God’s authority. Isaiah 14:12-14 says, “How you have fallen from heaven, / O Daystar, son of the dawn!.../ But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne..../ I will make myself like the Most High.” From the time of Satan’s rebellion until now, there has been a dispute in the universe regarding authority. Much of what is happening on earth is an expression of Satan’s resistance to God’s throne. The crucial question is this: Who is actually reigning on earth—God or Satan?

When the Lord Jesus was on earth, He was absolutely submissive to God’s authority. To obey the Lord is to be a person under the throne. Because the Lord Jesus obeyed God the Father and submitted to God’s authority in an absolute way,

后，神就将天上地上所有的权柄都赐给了祂（太二八18），并将祂高举到宝座上。如今，这位坐在宝座上的，不仅是神也是人，因为这一位乃是神与人的调和。因此，主耶稣升天之后，宝座上就有一人坐着。

神顾念人（来二6），祂要人彰显祂，并行使祂的权柄。人有神的形像，并有祂管理的权柄。神渴望借着人显明祂自己，并借着人掌权、管理。

神的心意是要将撒但摔下，并救赎许多被他掳掠的人，将他们带到神的宝座去。除非我们都被带到宝座，神无法完全得着荣耀。有一天我们都要被带到宝座，于是神就能向撒但夸耀。祂要凯旋地宣告，那些曾被撒但所掳，却蒙神拣选的人，已经被带到宝座。

然而，我们必须看见，在我们当前的情形中，我们还不够资格坐在宝座上。你看起来象王么？你若在属天的秤上量你属灵的分量，你会有多重？我担心我们许多人没有什么分量。这是一件非常严肃的问题。我们已经蒙召成为神的儿子，且被命定要作王，但我们需要神在我们里面并在我们身上作工，使我们够资格作王（以西结书生命读经，一六〇至一六一页）。

一个构得上标准的基督徒，不仅是脱离了罪恶，胜过了世界，肉体受了对付，天然受过破碎，也不仅是充满圣灵，而坐在天的境界里，并且更是在凡事上和主一同掌权。无论在神的工作上，或在召会中，在家庭里，或在任何环境的遭遇中，他都能掌权，管治神所要他管治的一切。必须有这样的人被神得着了，神的权柄才能借着他们通行在地上，神的国才能借着他们临到地上（生命的经历，四一八至四一九页）。

参读：生命的经历，第十七篇；新约总论，第四百一十四篇。

after He was resurrected from the dead, God gave Him all authority in heaven and on earth (Matt. 28:18) and exalted Him to the throne. Now the One sitting on the throne is not only God but also man, for this One is the mingling of God and man. Therefore, after the ascension of the Lord Jesus, there has been a man on the throne.

God's mind is on man (Heb. 2:6), and He wants man to express Him and to exercise His authority. Man has God's image and God's dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man.

God's intention is to cast Satan down and to redeem many of those taken captive by Satan and bring them to His throne. God cannot receive the full glory until we are brought to the throne. One day we will be brought to the throne, and then God will be able to boast to Satan. He will triumphantly declare that His chosen ones, who had been taken captive by Satan, have been brought to the throne.

However, we need to realize that in our present condition we are not qualified to be on the throne. Do you look like a king? If you were weighed on the heavenly scales to determine your spiritual weight, how much would you weigh? I am concerned that many of us would weigh hardly anything at all. This is a very serious matter. We have been called to be sons of God, and we are destined to be kings, but we need God to work in us and on us to qualify us for kingship. (Life-study of Ezekiel, pp. 127-128)

A Christian who is up to the standard has not only been delivered from sin, overcome the world, had his flesh dealt with and his natural constitution broken, been filled with the Holy Spirit, and is sitting in the heavenly realm, but even more he is reigning with Christ in all things. Whether in God's work, in the church, at home, or in any encounter in his environment, he can reign and rule over that which God wants him to rule. There must be such people gained by God so that through them the authority of God can be executed, and the kingdom of God can come upon the earth. (The Experience of Life, pp. 346-347)

Further Reading: The Experience of Life, ch. 17; The Conclusion of the New Testament, msg. 414

# 第八周　周五

## 晨兴喂养

弗四 1～2“所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就。”

要掌权的意思，就是要积极地、主动地，来为神掌权，管治一切。

到了永世，凡得救的人，都要作王掌权，直到永远（启二二5）。到那时候，我们就正正式式、丰丰满满地，享受了为神掌权的福分（生命的经历，四二四、四一八页）。

得胜者也要在宝座上与基督一同作王（二26～27，三21）。基督在宝座上，他们也要在宝座上。祂有权柄，他们也要有同样的权柄，治理列国（新约总论第十四册，一二六页）。

## 信息选读

林前六章九至十节，加拉太五章十九至二十一节，以弗所五章三至五节，这些经节给我们看见，怎样的人性不能承受神的国。这些事我甚至都不愿意提起，那都是人性美德的反面。这些经节的意思是说，如果我们没有正确的人性美德，对于神的国我们是无分的。如果我们向神认真，想要有分于神的国，我们必须有正确的人性美德。靠着我们自己，不可能有这些美德；但是感谢神，我们有一位住在我们的灵里，祂是唯一正确的人。这样的一位，带着祂那正确的人性美德，今天在我们里面成了我们的人性。

愿主帮助我们，使我们认识何等需要祂的人性。我们需要一切的人性美德，好让撒但蒙羞。我们日常生活的每一点，必须在灵中与主的人性相合。如果主的



# ‹‹ WEEK 8 —DAY 5 ››

## Morning Nourishment

Eph. 4:1-2 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with all lowliness and meekness, with long-suffering, bearing one another in love.

We must have the desire to reign. This means that we must positively and actively reign for God, ruling over all things.

In eternity all those who are saved will reign as kings forever and ever (Rev. 22:5). At that time we will truly and fully enjoy the blessing of reigning for God. (The Experience of Life, pp. 351-352, 346)

The overcomers will be on the throne with Christ as His co-kings (Rev. 2:26-27; 3:21). Christ is on the throne, and they also will be on the throne. He has the authority, and they also will have the same authority to rule over the nations. (The Conclusion of the New Testament, p. 4218)

## Today's Reading

First Corinthians 6:9-10, Galatians 5:19-21, and Ephesians 5:3-5 are verses that show us the humanity which is not fit for God's kingdom. I do not even like to mention all these things; they are the negative side of human virtues. These verses mean that if we do not have the proper human virtues, we are finished as far as the kingdom of God is concerned. If we mean business with God to participate in His kingdom, we must have the proper human virtues. It is impossible to have these virtues by ourselves. But thank God that we have One who is the proper, unique man dwelling in our spirit. Such a One with all His proper human virtues is in us to be our humanity.

May the Lord help us to realize how much we need His humanity. We need all the human virtues in order to put Satan to shame. Every bit of our daily walk must conform with the Lord's humanity in our spirit. If the Lord's

人性与我们所要作的不一致，我们必须说，“主，我绝不要这件事与你在我里面的人性相违背，我情愿放弃。”我们如果这样作，就会在耶稣的人性里有正确的日常生活，我们也会有正确的召会生活；而这个召会生活，就是今天神在地上的国。这要真正成为撒但的羞辱，而确实成为神的夸耀。

神要在地上青年一代当中建立一个国度，就需要一班人蒙救赎，得重生，接受耶稣的人性。借着这个人性，他们在各样事上都是平衡的。例如不久以前，领带很窄，但今天又特别宽，看起来象一把大扇子。请想，这不都是走极端么？只是外面的调整，当然没多大用处；但是如果我们接受耶稣的人性，我信，我们不会走极端。借着接受主的人性，我们绝不会失去平衡。我们必须服在神属天的管治之下。

我们必须知道，素祭主要是为着我们。只有一把作为记念的是为着神，所有其余的都归给祭司。“素祭所剩的要归给亚伦和他的子孙。”（利二3）这是祭司的食物。祭司天天吃那作素祭的基督。我们是祭司，所以我们必须吃那作素祭的基督，作为祭司的食物。…主耶稣在约翰六章五十七节说，“那吃我的人，也要因我活着。”如果我们吃素祭，我们要借着祭物活着。我们就是我们所吃的。我们吃什么，至终那就变成我们的所是。如果我们天天吃那作我们素祭的基督，至终我们会成为基督。“在我，活着就是基督。”（腓一21）在祭司体系中，只有这一种生活，才适合于事奉神。

我们越多享受基督作为这一种的食物，我们就越得滋养，有资格，得加力，被扶持，能象祭司那样事奉神。这就是为什么我们需要整天经历这样一位耶稣（李常受文集一九七一年第二册，一九〇、一九二、一八八、四六至四七页）。

参读：基督是实际，第四、六、八至九、十六至十八篇。

humanity does not agree with what we are doing, we must say, “Lord, I will never go against Your humanity within me in this matter. I will simply give it up.” If we do this, we will all have a proper daily life in the humanity of Jesus. Then we will have a proper church life, and this church life will be God’s kingdom on the earth today. This will be a real shame to Satan and a real boast to God.

For God to have a kingdom on the earth among the younger generation, there is the need of a group of people to be redeemed and regenerated in order to take the humanity of Jesus. By this humanity they are balanced in all things. For example, not long ago the neckties were quite narrow. But today they are wider than ever. They look like a big fan. Do you not think that is rather extreme? Of course, outward adjustment will never work, but if we take the humanity of Jesus, I believe that we will not be that extreme. By taking the Lord’s humanity, we will never be out of balance. We must be under God’s heavenly ruling.

We must realize that the meal offering is mainly for us. Only a handful as a memorial is for God; all the remainder, the major part, is for the priests. “What is left of the meal offering shall be Aaron’s and his sons’” (Lev. 2:3). This is the diet of the priests. The priests feed on Christ as the meal offering day by day. We are the priests, so we must eat Christ as the meal offering for our priestly diet. The Lord Jesus said in John 6:57, “He who eats Me, he also shall live because of Me.” If we eat the meal offering, we will live because of this offering. We are what we eat. What we eat eventually becomes our being. If day by day we eat Christ as our meal offering, eventually we will become Christ. “To me, to live is Christ” (Phil. 1:21). It is this kind of life that is adequate to serve God in the priesthood.

The more we enjoy Christ as such a diet, the more we will be nourished, qualified, strengthened, and supported to serve God in a priestly way. This is why we need to experience such a Jesus daily. (CWWL, 1971, vol. 2, “Christ as the Reality,” pp. 142-143, 140-141, 34)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” chs. 4, 6, 8-9, 15-17

# 第八周　周六

## 晨兴喂养

罗五17“…那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

21“使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”

神的恩典与基督恩典中的恩赐洋溢地临到多人，叫众人被称义得生命，使他们能借着基督在生命中作王〔参罗五17〕。…称义的目标乃是得生命并在生命中作王。我们在生命中得救到一个地步，就是我们所领受的生命使我们登宝座为王，管理一切。神完整的救恩，乃是要使我们借着洋溢之恩—神自己作为使我们得生机拯救之全丰全足的供应，以及义的恩赐—神法理的救赎实际地应用在我们身上，而在生命中作王（新约总论第十册，三五至三六页）。

## 信息选读

我们借着在神圣的生命中作王，就在基督神圣的生命中得救，脱离各样的不顺从。在生命中得救，使我们象王一样掌权。按照罗马五章十七节，那些受洋溢之恩并洋溢之义恩赐的人，就是那些得着称义的人，要在生命中作王。一个得着称义的人，应当作王，因为他有神圣的生命，王的生命，可凭以作王。没有王的生命，就没有人能作王。我们蒙基督救赎、罪得赦免并蒙基督的血洗净时，我们就得着称义。不仅如此，我们蒙了神圣、属灵、属天、作王和君尊的生命所重生。因此，我们现今能象王一样，在生命中掌权（罗马书中所启示在基督的生命里得救，四至五页）。

在生命中作王，就是在神圣生命的管治之下。我们若来看主耶稣在地上，在祂的人性里作为神人所过的



# ‹‹ WEEK 8 —DAY 6 ››

## Morning Nourishment

Rom. 5:17 ...Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

The grace of God and the gift in grace of Christ abounded to the many unto justification of life to all men that many would reign in life through Christ [cf. Rom 5:17]....The goal of being justified is to have life and reign in life. We are saved in life to the extent that the life we have received enthrones us as kings to reign over all things. 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. (The Conclusion of the New Testament, p. 3042)

## Today's Reading

We are saved in the divine life of Christ, by reigning in the divine life, from all kinds of insubordination. To be saved in life causes us to reign as kings. According to Romans 5:17, those who receive the abundance of grace and the abundance of the gift of righteousness, those who are justified, shall reign in life. 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, p. 9)

To reign in life is to be under the ruling of the divine life. If we look at the life of the Lord Jesus as the God-man in His humanity on the earth, He was absolutely

生活，祂乃是完全在父神圣生命的管治之下。祂所作的每一件事，都是在父的管治之下。作为人，祂弃绝祂天然的人性，而在祂天父神圣生命的约束之下，过人性的生活。借着实际地在父神圣生命的管治之下，祂就在生命中作王。这是我们所该跟从的榜样（罗马书中神完整的救恩结晶读经，四三页）。

作王就是征服、制伏并管治撒但、世界、罪、肉体、我们自己和我们周围的一切环境。…我们不该等候千年国时与基督一同作王，反倒应当盼望今天就在生命中作王掌权。…那些接受洋溢之恩的人能在生命中作王，因为生命是从洋溢的恩典中流出的。我们已经客观地接受了义，但还需要不断地接受洋溢的恩典，使我们能主观地在生命中作王（新约总论第十册，三六至三七页）。

在罗马五章十七节，保罗说到我们受洋溢之恩。我们需要来到那是恩典的神面前，并且一再领受恩典，直到我们被恩典充满。唯有我们被恩典充满，我们才能经历恩典作王。当恩典得以充满我们，就在我们里面洋溢，然后在我们里面作王。作王的恩典总是随着洋溢的恩典。…唯一管用的就是来到神圣的源头，并从我们这人深处敞开自己，好被神这恩典充满。我们要被充满，就必须求主除去所有的绝缘体和阻挠。我们需要祷告：“主，我愿意把所有的拦阻除去。我要使自己直接向你敞开。主，以你自己作恩典完全充满我。”无论你在哪里，在工作中、在学校里、在车子里，要一直向主敞开，好被祂这恩典充满。这是领受洋溢之恩的意思。你这样领受恩典，就会被恩典充满，至终恩典会从你里面满溢出来。然后你会借着恩典在生命中作王，胜过罪、死和撒但（罗马书生命读经，五九八至五九九页）。

参读：罗马书中神完整的救恩结晶读经，第四至六篇；罗马书中的生命救恩，第七篇；罗马书生命读经，第四十六至四十七篇。

under the ruling of the divine life of the Father. Everything He did was under the Father's ruling. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of His heavenly Father. By practically being under the ruling of the divine life of the Father, He was reigning in life. This is the pattern we should follow. (Crystallization-study of the Complete Salvation of God in Romans, p. 42)

To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all our environmental circumstances....Instead of waiting for the millennium in order to reign with Christ, we should desire to reign in life as kings today. Those who receive the abundance of grace are able to reign in life, for life issues out of the abundance of grace. We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively. (The Conclusion of the New Testament, pp. 3043, 3042)

In Romans 5:17 Paul speaks of our receiving the abundance of grace. We need to come to the very God who is grace and receive grace again and again until we are filled with grace. Only when we are filled with grace can we experience the reigning of grace. When grace is allowed to fill us, it abounds in us and then reigns in us. The reigning grace always follows the abounding grace. The only thing that works is to come to the divine source and open ourselves from the depths of our being to be filled with God as grace. In order to be filled, we must ask the Lord to remove all insulation and frustration. We need to pray, "Lord, I am willing for every hindrance to be removed. I want to keep myself directly open to You. Lord, fill me completely with Yourself as grace." Wherever you are, at work, at school, or in your car, stay open to the Lord to be filled with Him as grace. This is what it means to receive the abundance of grace. As you receive grace in this way, you will be filled with grace and eventually grace will overflow from within you. Then you will reign in life by grace over sin, death, and Satan. (Life-study of Romans, pp. 509-510)

Further Reading: Crystallization-study of the Complete Salvation of God in Romans, msgs. 4-6; Salvation in Life in the Book of Romans, ch. 7; Life-study of Romans, msgs. 46-47

# 第八周诗歌

补 27

## 在荣耀里有一人

（英505）

A大调　　4/4

1 1 | 1 — 5 1 | 2 — 5 5 | 3 2 3 4 | 3 — 2
一 在荣 耀 里有 一 人,祂 的生命是 为 我。

1 | 1 — 7 6 | 7 1 2 3 | 7 — 6 · 5 | 5 — —
祂 是 完全 圣 洁,自 由 且 超 脱,

5 | 5 — 4 3 | 4 — 3 3 | 2 3 1 2 | 7 · 6 5
祂 是 全智、仁 慈,祂 是 何温 柔!

1 | 1 7 1 2 | 1 — 5 3 | 3 2 3 4 | 3 — 2
祂 荣耀里的 生 命乃 是 为着 我。

3 | 4 3 2 1 | 7 — 1 4 | 3 — 2 · 1 | 1 — — ‖
祂 荣耀里的 生 命乃 是 为着 我。

二 在荣耀里有一人，　祂的生命是为我。
在祂全无疾病，　祂毫无软弱，
祂是刚强、有力，　且能往上浮!
祂荣耀里的生命　乃是为着我。

三 在荣耀里有一人，　祂的生命是为我。
祂胜过了死亡，　拘禁全脱落，
在复活里作王，　权柄手中握!
祂荣耀里的生命　乃是为着我。

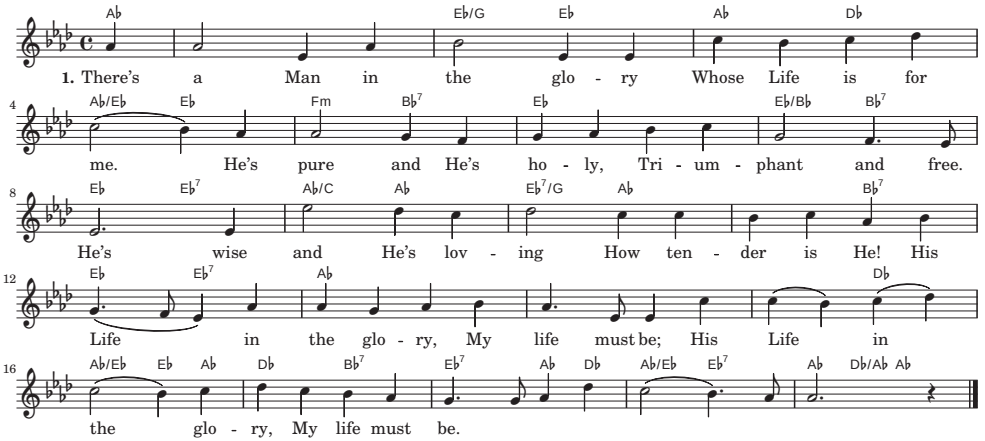
四 在荣耀里有一人，　祂的生命是为我。
祂的平安长存，　不怕何风波，
祂喜乐,发光辉，　盼望而等着，
祂荣耀里的生命　从我里透过。

# WEEK 8 — HYMN

## There's a Man in the glory

**Experience of Christ — As Life**

505




**2.** There's a Man in the glory
Whose Life is for me.
He overcame Satan;
From bondage He's free.
In Life He is reigning;
How kingly is He!
His Life in the glory,
My life must be;
His Life in the glory,
My life must be.

**3.** There's a Man in the glory
Whose Life is for me.
In Him is no sickness;
No weakness has He.
He's strong and in vigor,
How buoyant is He!
His Life in the glory
My life may be;
His Life in the glory
My life may be.

**4.** There's a Man in the glory
Whose Life is for me.
His peace is abiding;
How patient is He!
He's joyful and radiant,
Expecting to see
His Life in the glory
Lived out in me;
His Life in the glory
Lived out in me.

第八周申言

申言稿：

*Composition for prophecy with main point and sub-points:*