第一篇

神永远的定旨与一个新人

诗歌：

读经：创一 26～28，弗二 15～16，四 24，六 10～13，西三 10

纲要

周一

壹 永远的定旨—历世历代的定旨—是神在已过的永远里所作永远的计划—弗三 11，一 9、11，罗八 28：

一 神在宇宙中的定旨，是要产生一班完全和祂一样一式的人；这就是圣经独特的题目—约一 12～13，约壹三 2：

1 在生命、性情、形像、外表、荣光、荣耀和外在的彰显上，这班人要和神一样一式—启四 2～3，二一 10～11、18。

2 神定旨的完成是要借着将神圣的生命分赐到祂所拣选并救赎的人里面；当神的生命作到祂的子民里面时，在他们里面就起了一种新陈代谢的反应，使他们被变化而成为与神一样一式—约三 15，约壹五 11～12，林后三 18，罗八 29。

二 “人”在圣经里是个重大的辞—创一 26，诗八 4～6：

Message One

God's Eternal Purpose and the One New Man

Hymns:

Scripture Reading: Gen. 1:26-28; Eph. 2:15-16; 4:24; 6:10-13; Col. 3:10

Outline

Day 1

I. The eternal purpose—the purpose of the ages—is the eternal plan that God made in eternity past—Eph. 3:11; 1:9, 11; Rom. 8:28:

A. The purpose of God in the universe is to produce a group of people who will be exactly the same as He is; this is the unique subject of the Bible—John 1:12-13; 1 John 3:2:

1. In life, nature, image, appearance, radiance, glory, and outward expression, they will be the same as God—Rev. 4:2-3; 21:10-11, 18.

2. God's purpose is accomplished by the divine life dispensed into His chosen and redeemed people; as God's life is wrought into His people, a metabolic reaction takes place within them that causes them to be transformed and become the same as God—John 3:15; 1 John 5:11-12; 2 Cor. 3:18; Rom. 8:29.

B. Man is a great word in the Bible—Gen. 1:26; Psa. 8:4-6:

1 神的心意在于人，神的思想集中于人，神的心也在人身上。

2 完成神计划的是人，彰显神的是人，击败神仇敌的是人，将神的国带到人类中间的也是人。

3 人是神显现的凭借，人是神行动的凭借，人也是神行政的凭借—结一 26、5、10。

三 神永远的定旨是要得着一个团体人彰显祂并代表祂；这是神创造人的定旨—创一 26～28，五 1～2，弗三 11，一 9、11。

周二

贰 “我们要按着我们的形像，照着我们的样式造人”—创一 26：

一 圣经里对于神和人的关系，有一个奥秘的思想—26 节，结一 26，约壹三 2 下，启四 3 上，二一 11 下：

1 神渴望成为与人一样一式，并使人成为与祂一样一式—约壹三 2 下。

2 神的心意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一式，并使我们与祂一样一式—弗三 17 上。

二 “我们要…造人”启示，神格的三者之间，为着人的创造，举行了会议—创一 26 上：

1 在已过的永远，三一神决定要创造人，这指明人的创造乃是为着三一神永远的定旨—弗三 9～11。

2 神造人的心意是要完成祂神圣的经纶，将祂自己分赐到人里面—提前一 4，罗八 11。

1. God’s intention is with man, God’s thought is focused on man, and God’s heart is set upon man.

2. It is man who fulfills God’s plan, it is man who expresses God, it is man who defeats God’s enemy, and it is man who brings the kingdom of God into the human race.

3. Man is the means of God’s manifestation, man is the means of God’s move, and man is the means of God’s administration—Ezek. 1:26, 5, 10.

C. The eternal purpose of God is to have a corporate man to express Him and represent Him; this was God’s purpose in creating man—Gen. 1:26-28; 5:1-2; Eph. 3:11; 1:9, 11.

Day 2

II. “Let Us make man in Our image, according to Our likeness”—Gen. 1:26:

A. In the Bible there is a mysterious thought concerning the relationship between God and man—v. 26; Ezek. 1:26; 1 John 3:2b; Rev. 4:3a; 21:11b:

1. God’s desire is to become the same as man is and to make man the same as He is—1 John 3:2b.

2. 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.

B. Let Us make man reveals that a council was held among the three of the Godhead regarding the creation of man—Gen. 1:26a:

1. The decision to create man was made in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God—Eph. 3:9-11.

2. God’s intention in creating man was to carry out His divine economy for the dispensing of Himself into man—1 Tim. 1:4; Rom. 8:11.

三 神按着祂自己的形像，照着祂的样式造人—创一26上：

1 神的形像，指神里面的所是，是神属性内里素质的彰显，这些属性最显著的是爱（约壹四8）、光（一5）、圣（启四8）、义（耶二三6）。

2 神的样式，指神的形状（腓二6），乃是神身位之素质与性质的彰显。

3 神造人成为祂自己的复本，使人有盛装神并彰显神的性能—林后四6～7，三18。

四 神按着祂的形像，照着祂的样式造人，因为祂的心意是要进到人里面并与人成为一—弗三17上。

五 神按着祂自己的形像造人，好使人借着祂的经纶得着祂的生命和性情，因而成为祂的彰显—提前一4，约三16，彼后一4，林后三18：

1 因着我们是从神类造的，我们人性的美德就有盛装神圣属性的性能—十1，十一10。

2 神按着祂的形像造人，意思是神创造人有一个心意，要人成为神的复本，神的复制，使神得着团体的彰显；这个复制使神喜乐，因为祂的复制看起来象祂，说话象祂，生活象祂—约十二24，罗八29，来二10，约壹三1～2。

C. God created man in His own image, according to His likeness—Gen. 1:26a:

1. God's image, referring to God's inner being, is the expression of the inward essence of God's attributes, the most prominent of which are love (1 John 4:8), light (1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6).

2. God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person.

3. God created man to be a duplication of Himself so that man may have the capacity to contain God and express Him—2 Cor. 4:6-7; 3:18.

D. God created man in His image and according to His likeness because His intention is to come into man and to be one with man—Eph. 3:17a.

E. God created man in His own image so that through His economy man may receive His life and nature and thereby become His expression—1 Tim. 1:4; John 3:16; 2 Pet. 1:4; 2 Cor. 3:18:

1. Because we were created according to God's kind, our human virtues have the capacity to contain the divine attributes—10:1; 11:10.

2. 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 reproduction of God, for His corporate expression; this reproduction makes God happy because it looks like Him, speaks like Him, and lives like Him—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.

周三

叁 “使他们管理…，要…遍满地面，并制伏这地，也要管理”—创一26、28：

一 神给人管治权，目的是要征服神的仇敌，那背叛神的撒但—26、28节：

Day 3

III. “Let them have dominion...Fill the earth and subdue it, and have dominion”—Gen. 1:26, 28:

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

1 地上所爬的一切爬物预表那蛇撒但，和他的使者，以及跟随撒但的鬼—26 节，三 1、14，启十二 4、7、9，太二五 41，参路十 19。

周四

2 创世记一章二十八节的“制伏”含示，神在地上与祂的仇敌撒但之间进行着一场激烈的争战；谁赢得地，谁就得胜。

3 神有一个难处，这个难处就是背叛神的天使长撒但，成了祂在宇宙中，特别是在地上的仇敌—赛十四 12 ～ 14，结二八 12 ～ 18：

a 神给人权柄管理祂所造的万物，为要制伏祂的仇敌而解决祂的难处—创一 26。

b 人特别要治理全地，甚至要制伏这地，因为这地已经由神背叛的仇敌所篡夺—28 节。

4 神需要人运用神的权柄管理一切的爬物，神也需要人制伏并征服背叛的地，使神得以为着祂的国度恢复地—太六 9 ～ 10。

二 神给人管治权，目的是要恢复地—创一 28：

1 神造人的用意，乃是要为祂自己恢复地—26 节。

2 人被神所造，对地有管治权，要制伏、征服这地，因而为神恢复这地—26、28 节。

3 神想要得回地；地成了一个有决定性的地方，是撒但想要持有、神也想要得回的地方。

三 神给人管治权，目的是要人运用神的权柄管治地，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以彰显在地上—太六 10、13 下。

1. The creeping things that creep upon the earth typify Satan, the serpent, and his angels, as well as the demons, who follow Satan—v. 26; 3:1, 14; Rev. 12:4, 7, 9; Matt. 25:41; cf. Luke 10:19.

Day 4

2. 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.

3. 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:

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

b. 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.

B. God's intention in giving man dominion is to recover the earth—Gen. 1:28:

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

2. 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.

3. 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.

C. God's intention in giving man dominion is for him 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.

周五

肆 召会作为一个新人，就是神心意中团体的人，这个新人要完成双重的定旨，就是有神的形像以彰显神，并为着神的国与神的仇敌争战—弗二 15，四 24，六 10 ～ 13，西三 10：

一 圣经启示一个新人不是一个单独的人，乃是一个团体、宇宙的人—弗二 15，四 24，西三 10 ～ 11：

1 这一个新人乃是团体的神人：

a 第一个神人，就是神的长子，是这团体神人—新人—的头—罗八 29，弗四 15。

b 许多的神人，就是神许多的儿子，是这团体神人—新人—的身体—16、24 节。

2 我们这些在基督里的信徒，都与基督是一，成为这个新人；我们众人乃是这一个新人的各部分—二 15 ～ 16，四 24：

a 宇宙中有许多信徒并有许多地方召会，但只有一个新人—西三 10，四 15 ～ 16。

b 所有的信徒乃是这一个团体、宇宙新人的组成分子。

周六

二 这一个新人乃是战士，与神的仇敌争战—弗六 10 ～ 13：

1 战士不是召会的身分，而是召会作为新人的一方面。

Day 5

IV. 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 bearing God's image to express Him and of fighting against God's enemy for God's kingdom—Eph. 2:15; 4:24; 6:10-13; Col. 3:10:

A. The Bible reveals that the one new man is not an individual but a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:

1. The one new man is a corporate God-man:

a. The first God-man, the firstborn Son of God, is the Head of this corporate God-man—the new man—Rom. 8:29; Eph. 4:15.

b. The many God-men, the many sons of God, are the Body of this corporate God-man—the new man—vv. 16, 24.

2. We, the believers in Christ, are all one with Christ to be the new man; we all are parts of the one new man—2:15-16; 4:24:

a. There are many believers and many local churches, but there is only one new man in the universe—Col. 3:10; 4:15-16.

b. All the believers are components of this one corporate and universal new man.

Day 6

B. The one new man is a warrior fighting against God's enemy—Eph. 6:10-13:

1. The warrior is not a status of the church but an aspect of the church as the new man.

2 召会这团体的新人是一个战士，信徒们一起组成这新人。

3 我们必须在基督的身体里，在一个新人里，打属灵的仗，绝不能单独作战。

2. The church as the corporate new man is the warrior, and the believers together make up this new man.

3. We must fight the spiritual warfare not individually but in the Body, in the one new man.

第一周　周一

晨兴喂养

结一5“又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式。”

26“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。”

人按着神的形像被造，好作神的彰显。神是宇宙的中心，但祂需要一个彰显，这彰显乃是借着人。…无数的天使不能作神的彰显。神需要一个团体人来彰显祂。你绝不该藐视你是人的事实。

我们谈论召会是基督的彰显，但我们也许不领悟基督的彰显是什么。召会所要彰显的基督，乃是在宝座上的那人。我们若要彰显基督，就需要领悟今天基督仍然是人。我们不是仅仅彰显神；我们是彰显在人里面的神。召会是基督的彰显；这就是说，召会不仅仅是神的彰显，也是人的彰显。（以西结书生命读经，六一页。）

信息选读

以西结一章二十六节给我们看见，今天主是在宝座上的人。神需要人，至终祂成了人。我们这些活物彰显祂这人。祂是在宝座上的人，我们也有人的样子。完成神计划的是人，彰显神的是人，击败仇敌的是人，将神的国带到人类中间的也是人。神需要人。

WEEK 1 — DAY1

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

26 And 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.

Man was created in God’s image in order to be God’s expression. God is the center of the universe, but He needs an expression, and this expression is through man….The millions of angels cannot be the expression of God. God needs a corporate man to express Him. You should never despise the fact that you are a man.

We may talk about the church as the expression of Christ, but we may not realize what the expression of Christ is. The Christ whom the church must express is the man upon the throne. If we would express Christ, we need to realize Christ today is still a man. We do not express merely God; we express God in a man. The church is the expression of Christ. This means that the church is an expression not merely of God but also of a man. (Life-study of Ezekiel, pp. 48-49)

Today’s Reading

Ezekiel 1:26 shows us that the Lord today is a man on the throne. God needs a man, and eventually He became a man. We as the living creatures express Him as a man. He is the man on the throne, and we also bear the appearance of a man. It is man who fulfills God’s plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race. God needs a man.

在基督教里宗教的教训，鼓励我们要象天使或象神。然而，神圣的启示揭示，神的愿望是要得着人。我们需要记得，那狡猾者试诱头一个人，就是告诉他，他若吃善恶知识树的果子，他就能象神。（创三5。）从那天起，象神的观念就在我们的血轮里。每个堕落的人都有要象神的观念。有些鬼魔的教训鼓励人要作人以外的东西。但神在祂的救赎和救恩里，无意作出人以外的任何东西。神的救赎和神的救恩是要将我们带回到起初，恢复我们作正确的人。我们是活物，我们里面有神的生命，但我们有人的样子。我们不该想要象天使。无论我们作什么，无论我们说什么，无论我们彰显什么，我们都该是人。这是神今天所需要的。

以西结一章的异象，启示三件关于四活物有人的样子的重要事情。第一，神的荣耀显在他们身上。神荣耀的彰显，在于他们有人的样子。他们在哪里，哪里就有神的荣耀。神的荣耀与他们是分不开的；离了他们，神的荣耀就无从得彰显。第二，这些活物是神行动的凭借。神的行动在于他们。他们行动，神就行动，因为神的行动随着他们。第三，有人样子的四活物，是神行政的凭借。以西结一章启示，神坐在宝座上。神的宝座管治地上的一切，和该卷书里所记的一切。所以，这宝座是神行政的中心。然而，神行政的中心在于四活物有人的样子。因着有人的样子，才有神宝座的行政。我们若将这三件事放在一起，就看见人是神显现的凭借，人是神行动的凭借，人也是神行政的凭借。在神眼中，在神手中，人有这样重要的地位。（以西结书生命读经，六一至六三页。）

参读：以西结书生命读经，第五、十二篇；人生的意义与正确的奉献，第二篇；神圣的经纶，第二章。

The religious teachings in Christianity encourage us either to be like an angel or to be like God. However, the divine revelation unveils that God's desire is to have a man. We need to remember that the subtle one tempted the first man by telling him that if he ate of the fruit of the tree of the knowledge of good and evil, he would be like God (Gen. 3:5). From that day the concept of being like God has been in our blood. Every fallen human being has the concept of wanting to be like God. Certain devilish teachings encourage people to be something other than man. But in His redemption and salvation God has no intention of making anything other than man. God's redemption and God's salvation are to bring us back to the beginning and to recover us to being a proper man. We are the living creatures and we have God's life within us, yet we bear the appearance of a man. We should not try to be like an angel. Instead, in whatever we do, in whatever we say, and in whatever we express, we should be a man. This is what God needs today.

The vision in Ezekiel 1 reveals three crucial matters concerning the four living creatures' bearing the appearance of a man. First, God's glory is manifested upon them. The manifestation of God's glory depends upon their having the appearance of a man. Where they are, there God's glory is. God's glory is not separate from them, and apart from them God's glory cannot be manifested. Second, these living creatures are the means of God's move. God's move depends on them. When they move, God will move, for His move is with them. Third, the four living creatures, who bear the appearance of a man, are the means of God's administration. Ezekiel 1 reveals that God is sitting on the throne. God's throne dominates everything on earth and everything recorded in this book. This throne, therefore, is the center of God's administration. However, the center of God's administration depends on the four living creatures having the appearance of a man. Because of this, there is the administration of God's throne. If we put these three things together, we will see that man is the means of God's manifestation, that man is the means of God's move, and that man is the means of God's administration. In God's eyes and in God's hands, man has such an important position. (Life-study of Ezekiel, pp. 49-50)

Further Reading: Life-study of Ezekiel, msgs. 5, 12; CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," ch. 2; CWWL, 1984, vol. 3, "The Divine Economy," ch. 2

第一周　周二

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…。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

人是三一神按着祂们（内在）的形像造的。…所有的人都有神的彰显，神的形像。神是爱，我们也有一种爱；我们的爱是神爱的翻版。神的爱是真爱，我们的爱是神爱的照片。人都是神属性的图画、图样、或照片。神是光，我们人也有一点光。我们也喜爱光，恨恶在黑暗里。当我们作暗昧的事时，我们不喜欢让人知道。但是当我们作光明的事时，我们一定喜欢人看见我们是光明的，我们是属于光的。我们也喜欢是圣别的；也就是说，我们不喜欢凡俗。我们喜欢从凡俗的事物里被分别出来。我们也喜欢是公义的，行事正直。我们并不喜欢骗人，虽然有时候因着我们堕落的性情，我们可能偷别人的东西。甚至在我们得救以前，我们都喜欢是爱人的、光明的、圣别的、公义的。在我们的性情里，我们愿意爱父母，但我们常常不去爱他们。我们知道这是不好的。这证明我们有神属性的翻版。因此，我们有神的形像。（神圣启示的中心路线，五三至五五页。）

信息选读

人是按着神的形像，照着神的样式造的。神乃是这样创造人作为预备，要将祂自己分赐到人里面，以完成祂神圣的经纶，祂神圣的计划。人是按着神

WEEK 1 — DAY2

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

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.

Man was created by the Triune God in Their (inward) image. All human beings bear the expression, the image, of God. God is love, and we also have a kind of love. Our love is a copy of God’s love. God’s love is the real love, and our love is a photograph of God’s love. Human beings are pictures, figures, or photographs, of God in His attributes. God is also light. We as human beings also have some amount of light. We also like light and hate to be in the dark. When we do something in darkness, we do not like to let people know. But when we do something in the light, we surely like people to see that we are bright and of the light. We also like to be holy; that is, we do not like to be common. We like to be separated from the common things. We also like to be righteous and to do things right. We do not like to cheat people, even though at times we may steal from others because of our fallen nature. Even before we were saved, we all liked to be loving, bright, holy, and righteous. In our nature we wanted to love our parents, yet very often we did not. We realized that this was not good. This proves that we have a copy of God’s attributes. Hence, we bear God’s image. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 366-367)

Today’s Reading

Man was made in God’s image and according to His likeness. God created man in such a way as a preparation for His dispensing of Himself into man for the fulfillment of His divine economy, His divine plan. Man was created in the

的形像和样式被造的，所以人能彰显神。人是神的照片。一个人所拍的照片，乃是为着彰显。照样，人被造是为着彰显神。

神经纶的第一项积极目的，乃是要得着按祂形像、照祂样式被造的人，好叫人与祂成为一，使祂得以在人性里彰显祂自己。（创一26上。）作为一个在这地上的人，耶稣乃是按着神的形像，照着神的样式造的。基督不仅是生出来的，也是被造的。当基督进到人的腹中时，祂就联于受造的人亚当。因此，基督是按着神的形像，照着神的样式造的。我们人类都是从父母所生，但我们不仅是生出来的，也是被造的。我们是在亚当受造时被造的，我们的出生只是使我们有分于那个创造。照样，基督是按着神的形像，照着神的样式被造，使祂与人、与神都是一。

人是按着神的形像，照着神的样式造的，使神能在人性里彰显祂自己。当耶稣在地上三十三年半时，神在耶稣的人性里彰显祂自己。约翰一章十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”当耶稣哭的时候，祂是彰显神。当祂向法利赛人发怒的时候，祂是彰显神。祂所行的每一件事，都是在祂的人性里彰显神。

虽然在耶稣这一个人的人性里可以看见神，但这并不够。那人耶稣必须被复制、大量生产。在基督成为肉体时，神只进到一个人里，但在基督成为赐生命的灵时，神进到千万的人里。在五旬节那一日，一次就产生了三千人。（徒二41。）所有这些信徒都成了小“基督”，也就是说，他们是基督的大量复制品。（神圣启示的中心路线，六五、一〇八页。）

参读：神圣启示的中心路线，第五至六、九篇；李常受文集一九七〇年第一册，一一七至一三七页；宇宙的奥秘与人生的意义，第一篇。

image and likeness of God so that he can express God. Man is a photograph of God. A photograph taken of a certain person is for expression. In the same way, man was created for God’s expression.

The first item of God’s positive intention in His economy is to have man in His image and according to His likeness for man to be one with Him that He may express Himself in humanity (Gen. 1:26a). As a man on this earth, Jesus was made, or created, in God’s image and according to God’s likeness. Christ was not only born but also created. When He entered into a human womb, Christ joined Himself with the created man, Adam. Hence, Christ was created in God’s image and according to God’s likeness. As human beings, we all were begotten of our parents. But we were not only begotten; we were also created. We were created when Adam was created. Our birth caused us merely to participate in that creation. In the same way, Christ was created in God’s image and according to God’s likeness to be one with man and one with God.

Man was made in God’s image and according to His likeness so that God could express Himself in humanity. God expressed Himself in the humanity of Jesus while He was on the earth for thirty-three and a half years. John 1:18 says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” When He wept, Jesus expressed God. When He was angry with the Pharisees, He expressed God. He did everything to express God in His humanity.

Although God was seen in the humanity of the one man Jesus, this was not sufficient. The man Jesus had to be duplicated, mass-produced. In Christ’s incarnation God entered into only one man, but in Christ’s becoming the life-giving Spirit, God entered into millions of people. On the day of Pentecost three thousand were produced at one time (Acts 2:41). All these believers were made small “Christs”; that is, they were the mass production of Christ. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 376, 408)

Further Reading: CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” chs. 5-6, 9; CWWL, 1970, vol. 1, pp. 94-107; CWWL, 1985, vol. 5, “The Mystery of the Universe and the Meaning of Human Life,” ch. 1

第一周　周三

晨兴喂养

创一 26 “神说，…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。”

路十 19 “看哪，我已经给你们权柄，可以践踏蛇和蝎子，并胜过仇敌一切的能力，绝没有什么能伤害你们。”

神创造了一个团体人来施行祂的管治。（创一 26 ～ 28。）…管治的意思是有权柄治理并设立国度。管治的意思是得着一个国度，作为在其中运用权柄的范围。假设我有权柄，却没有治理的范围，我就谈不上管治。神说，“使他们管理…。”人被授权管理万有。

形像乃是彰显。…看不见的神渴望得着彰显。…管治的意思是国度、权柄。人是按着神的形像受造来彰显神，又被授权来代表神并施行管治。我们是神的彰显，也是神的代表。（创世记生命读经，九七页。）

信息选读

人必须管治地上的一切，地上是撒但活动的场所。撒但在地上非常活跃。（路四 5 ～ 6。）所以在创世记一章二十六节这里，特别说到人要“管理…全地”。地已经被撒但霸占，因此需要人，神的代表，来治理。

要记得，神交托人管治的范围包括三部分：海，鬼的住处；空中，撒但和他使者所在之处；地，撒

WEEK 1 — DAY3

Morning Nourishment

Gen. 1:26 And God said,...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.

Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.

God created a corporate man to exercise His dominion (Gen. 1:26-28).... Dominion means having authority to rule and to form a kingdom. Dominion means having a kingdom as a sphere in which to exercise authority. If I have authority, but no sphere over which to rule, I have no dominion. God said, “Let man have dominion.” Man was given dominion over all things.

An image is an expression....The invisible God desires to be expressed.... Dominion means kingdom, authority. Man was made in God’s image to express God and was given authority to represent God and to have dominion. We are God’s expression and we are God’s representative. (Life-study of Genesis, p. 78)

Today’s Reading

Man must have dominion over all things on the earth, the field of Satan’s activities. Satan is very active on the earth (Luke 4:5-6). So, here in Genesis 1:26 it especially says that man may have the dominion “over all the earth.” The earth has been usurped by Satan. Thus, it needs to be ruled over by man, God’s representative.

Remember that the sphere of God’s dominion which He committed to man includes three sections: the seas, the dwelling place of the demons; the air, the

但活动的场所。…主耶稣在地上时，无论去哪里，都对付撒但、堕落的天使或鬼。那就是主耶稣在风暴中斥责风和浪的原因。风来自空中堕落的天使，浪来自水中的鬼。主对风说，“住了吧！”对浪说，“平静吧！”立刻，风停下来了，浪也平静了。堕落的天使和鬼被主耶稣征服并压制了。我们若懂得如何读圣经，就会看见在四福音书中，主耶稣运用神的权柄管理海、空中和地。〔太八 23 ～ 27，可四 36 ～ 41，路八 22 ～ 25。〕这是神交托人管治的范围。

神〔给人管治权〕第一面的用意就是对付祂的仇敌，对付爬物所象征的撒但。（创一 26。）在圣经中，爬物是属鬼的，属撒但的。…蛇象征撒但。（创三 1。）在启示录十二章九节，撒但称为“古蛇”。

我们需要在家庭生活里彰显神，并对付撒但。…我在经历中学到这个。有时候，当我看到撒但在我家人身上彰显时，我一句话也不说。我走到卧房跪下来，祷告说，“主，捆绑蛇！”有许多次我发现自己也在彰显蛇。我又跑开去祷告：“哦，主，赦免我！捆绑蛇。”在许多情形中，神的神圣权柄没有运用，撒但的邪恶权势反而彰显了。…我们都必须看见，今天神有这双重的目标要完成—彰显祂自己并对付祂的仇敌。实在不是你的丈夫发脾气，乃是蛇。实在不是你的妻子说了什么激动你发脾气，乃是蛇。不要对付丈夫，也不要对付妻子。这不是他们的错，我们必须对付在他们背后的蛇。吵嘴永远不能对付撒但；我们越争辩，撒但越得着地位。对付撒但唯一的路是跪下来祷告，呼喊主耶稣的名，求祂捆绑那蛇。（创世记生命读经，九八至一〇〇页。）

参读：创世记生命读经，第六至八篇；国度，第七章。

place where Satan and his angels are; the earth, the field of Satan’s activities. When the Lord Jesus was on this earth, He had to deal with Satan, fallen angels, or demons wherever He went. That was why the Lord Jesus rebuked the wind and the waves during a storm. The wind came from the fallen angels in the air and the waves came from the demons in the water. The Lord told the wind, “Stop” and the waves, “Be calm.” Immediately the wind ceased and the waves were calm. The fallen angels and the demons were subdued and overruled by the Lord Jesus. If we know how to read the Bible, we will see in the four Gospels that the Lord Jesus exercised God’s authority over the seas, the air, and the earth. This is the sphere of God’s dominion which He committed to man.

The first aspect of God’s intention [in giving man dominion] is to deal with His enemy, …Satan, typified by the creeping things (Gen. 1:26). In the Bible, the creeping things are demonic, devilish, and Satanic….Satan is typified by the serpent (Gen. 3:1). In Revelation 12:9 Satan is called the “ancient serpent.”

We need to express God and to deal with Satan in our home life…. I have learned this by experience. Sometimes, when I saw Satan expressed in the members of my family, I did not say a word. I went to my bedroom, knelt down, and prayed, “Lord, bind the serpent.” A number of times I realized that I myself was expressing the serpent. Again I ran away to pray, “O Lord, forgive me. Bind the serpent.” On many occasions, the divine authority of God is not exercised. The evil power of Satan is expressed instead…. We all must realize that today God has this double goal to accomplish—to express Himself and to deal with His enemy. It is not really your husband who loses his temper. It is the serpent. It is not really your wife who says something to provoke your temper. It is the serpent. Do not deal with the husband and do not deal with the wife. It is not their fault. We must deal with the serpent that is behind them. Exchanging words can never deal with Satan. The more we argue, the more Satan gains ground. The only way to deal with Satan is to go on our knees, pray, call on the name of Jesus, and ask Him to bind the serpent. (Life-study of Genesis, pp. 79-80)

Further Reading: Life-study of Genesis, msgs. 6-8; CWWL, 1972, vol. 2, “The Kingdom,” ch. 7

第一周　周四

晨兴喂养

创一 28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地…。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

神给人管治权的第二面用意是恢复地。（创一 26 ～ 28。）人要管治地，治理地，制伏地。制伏地的意思是地上已经有了仇敌，战争正激烈的进行着。因此，我们必须争战并得胜。

正准备结婚的年轻人必须看见，结婚是一场争战。我们许多人都由经验知道这个。甚至我们在蜜月期间，我们就在战场上，和丈夫或妻子打仗；就是不在外面争战，也在里面争战。生活的每一面—学校生活、工作生活、家庭生活—都是战场。仇敌从不睡觉；他整天都在留意，不仅在家庭生活里，也在召会生活里。即使在召会生活里，撒但和他所有的使者也是忙碌的。在地上有一场争战正激烈的进行着。神的目的是要恢复地。（创世记生命读经，一〇〇至一〇一页。）

信息选读

神盼望再取得地。地已变成一个有决定性的地方，撒但想要持有地，神也想要得回地。争战遍及全地。谁取得地，谁就是胜利者。撒但若能将地保持在他的手下，他就得到胜利。神若能再取得地，祂就要得到胜利。主耶稣尚未再来，因为地仍旧这样被撒但霸占。这就是为什么神需要召会。召会必须争战，再取得地，即使不是全地，至少有一些踏

WEEK 1 — DAY4

Morning Nourishment

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it...

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

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.

The young people who are preparing to enter into marriage must realize that marriage is a battle. Many of us know this by experience. Even when we were on our honeymoon, we were on the battlefield, fighting with our husband or wife. If we did not fight outwardly, we fought inwardly. Every area of life—school life, work life, family life—is a battlefield. The enemy never sleeps. All day long he is on the alert, not only in the family life, but also in the church life. Even in the church life, Satan and all his messengers are busy. On the earth a warfare is raging. God’s intention is to recover the earth. (Life-study of Genesis, p. 81)

Today’s Reading

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

脚石，一些前哨，给主耶稣踏在其上。地是有决定性的。

诗篇八篇完全证实了这点。八篇开始是说，“耶和华我们的主啊，你的名在全地何其尊大。”末了结束也是这样说。毫无疑问，主的名在诸天之上是何其尊大，然而在某种意义上，在地上并不尊大。祂的名在这许多堕落的人中间并不尊大。我们需要祷告：“愿你的名被尊为圣。”（太六9。）哦，主的名必须在地上被尊为圣。问题不在诸天之上，问题是在地上这里。

神渴望祂的国能临到这地上，并且祂的旨意能行在地上。（10。）现在我们能明白主耶稣所设立的祷告。祂说，“愿你的名被尊为圣，愿你的国来临。”这意思必是指从诸天之上临到地上来。接着主祷告说，“愿你的旨意行在地上，如同行在天上。”神的旨意现今正行在天上，但在地上却有许多阻挠，拦阻神的旨意通行。我们必须祷告：“愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”我们必须争战以恢复地。

神给人管治权的第三面用意是要带进神的权柄，运用神的权柄在地上。人必须运用神的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以彰显在地上。这一切都要在地上。如果神的国只在诸天之上，神永远不会满意。如果神的旨意只行在天上，神的荣耀只彰显在诸天之上，祂也不会快乐；祂想望这一切事都能在地上发生。这是召会今天的责任。在召会里有神的国，在召会里神的旨意得以通行，在召会里神的荣耀得以彰显。阿利路亚！我们有预尝。现在我们能看见，为什么神叫人管治海、空中和地上的一切。神的用意是要除灭仇敌，再取得地，并显明祂的荣耀。（创世记生命读经，一〇一至一〇三页。）

参读：神建造的异象，第一章。

stepping stones, some outpost for the Lord Jesus to put His feet upon. The earth is crucial.

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, “Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.” We must fight to recover the earth.

The third aspect of God’s intention in giving man dominion is to bring in God’s authority, 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, pp. 81-83)

Further Reading: CWWL, 1964, vol. 4, “The Vision of God’s Building,” ch. 1

第一周　周五

晨兴喂养

西三 10 ～ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

以弗所二章十五节说，基督借着十字架，“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人。”接着四章二十二至二十四节告诉我们，要脱去旧人，穿上新人。这新人就是基督的身体，穿上新人的意思就是凭着基督的身体过生活。我们得救以前，是活在旧人里，活在旧社会里，但如今我们是基督的肢体，活在祂的身体里。我们应当脱去旧人连同旧的社会生活，我们也应当穿上新人，就是召会。在这新人里没有天然的事物，没有犹太人，没有希利尼人，没有社会阶级；每一个人都满了基督，所以基督是每一个人，基督也在每一个人里面。（西三 10 ～ 11。）在新人里没有别的，只有基督。我们的生命是基督，我们的生活是基督，我们的意念是基督，我们的雄心是基督，我们的意志是基督，我们的爱是基督，与我们有关的一切事都是基督。祂浸透了我们的全人。

按照以弗所四章十七至三十二节，新人是凭着恩典和真理过生活。在这一个新人的生活里，恩典和真理乃是成就神定旨的两个主要因素。神需要一个新人，在地上成就祂的定旨，完成祂的心意。（圣经中的基本启示，七五至七六页。）

信息选读

WEEK 1 — DAY5

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Ephesians 2:15 says that Christ through the cross abolished “in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man.” Then in Ephesians 4:22-24 we are told to put off the old man and to put on the new man. This new man is the Body of Christ. To put on the new man means to live a life by the Body. Before our salvation we were living in the old man, in the old society, but now we are members of Christ, living in His Body. We should put off the old man with the old social life, and we should put on the new man, the church. In this new man there is nothing natural, nothing Jewish, nothing Greek, nothing of social rank; everyone is full of Christ, so Christ is everyone, and Christ is in everyone (Col. 3:10-11). There is nothing but Christ in the new man. Our life is Christ, our living is Christ, our intention is Christ, our ambition is Christ, our will is Christ, our love is Christ, and everything else about us is Christ. He saturates our entire being.

This new man, according to Ephesians 4:17-32, lives a life by grace and reality. These are the two main factors in the living of such a new man to fulfill God’s purpose. God needs a new man on this earth to fulfill His purpose, to carry out His intention. (CWWL, 1983, vol. 3, “The Basic Revelation in the Holy Scriptures,” p. 431)

Today’s Reading

创世记一章神创造人，这是一幅图画，描绘出在神新造里的新人。这就是说，旧造是新造的表号、预表。在神的旧造里中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。

神创造人是按着祂自己的形像，（一26，）并给人祂的管治权。形像是为着彰显，神要人作祂的彰显。然而，管治权不是彰显的事，而是代表的事。神要人在祂的权柄上代表祂，为祂管理。在旧造中，人被造有神的形像以彰显祂，并有祂的管治权以代表祂。

形像说到神积极的目的，管治权说到神消极的目的。神积极的目的是要人彰显祂，神消极的目的是要人对付神的仇敌撒但，魔鬼。在宇宙中神有一个难处，就是对付祂的仇敌。因为神的仇敌魔鬼是受造之物，所以神不会直接对付他；神乃要借着祂创造中的一个造物—人，来对付他。神要借着人来对付祂的仇敌。因此，神创造人有两个目的：积极的目的是人有神的形像以彰显祂；消极的目的是人有神的管治权，以代表祂来对付祂的仇敌。

在旧造里所给人的管治权仅限于地上，就是说在旧造中对付神的仇敌只局限于地上。然而，在神的新造中，管治权扩大到全宇宙。…最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，祂在旧造中所创造的乃是一个表号、预表，而不是真正的人。真正的人乃是基督借祂包罗万有的死，在十字架上所创造的人，这人称为新人。…旧人没有完成神的双重定旨；然而，在神新造里的新人，的确完成了彰显神并对付神仇敌的双重定旨。（新约总论第七册，二九五至二九六页。）

参读：神人，第一章；一个身体，一位灵，一个新人，第五、七至八篇；一个新人，第一至二、四章。

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. In the old creation man was created to have God's image to express Him and also to have His dominion to represent Him.

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. In the universe God has a problem, the problem of dealing with His enemy. Since God's enemy, the devil, is a creature, God will not deal with him directly Himself; instead, He will deal with him by man, a creature of His creation. God deals with His enemy through man. Hence, in God's creation of man there were two intentions. The positive intention is that man would bear God's image for His expression; the negative intention is that man would have God's dominion to represent Him to deal with His enemy.

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. 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. 2302-2303)

Further Reading: CWWL, 1994-1997 vol. 2, "The God-men," ch. 1; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5, 7-8; CWWL, 1977, vol. 3, "The One New Man," chs. 1-2, 4

第一周　周六

晨兴喂养

弗六 10 ～ 12“末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

以弗所六章十至二十节启示，召会这新人需要与神的仇敌争战。…召会是战士；然而，战士不是召会的身分，而是召会作为新人的一方面。新人有义务与神的仇敌争战。创世记一章指明了这点，那里告诉我们，神创造旧人时，托付人有祂的形像彰显祂，并有祂的管治权代表祂，以对付仇敌。…新造里的新人也有这两重责任，就是有神的形像彰显祂，并与神的仇敌争战。所以，召会作为新人乃是战士，与神的仇敌争战，因为新人现正完成神的定旨，彰显神并为着神的掌权，神的国，与神的仇敌争战。（新约总论第七册”三一七至三一八页。）

信息选读

以弗所六章十二节…〔的〕血肉之人，指人类。在血肉之人背后，乃是魔鬼那抵挡神定旨的邪恶势力。因此，我们的摔跤，我们的争战，必须不是抵挡人，乃是抵挡诸天界里那邪恶的属灵势力。…这黑暗的世界，指今天完全在魔鬼借着他邪恶天使的黑暗管辖之下的世界。管辖这黑暗世界的，乃是撒但所设立以管辖列国的君王。由于撒但这黑暗权势的作工，地和其上的天空就成了“这黑暗的世界”。

WEEK 1 — DAY6

Morning Nourishment

Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Ephesians 6:10-20 reveals that the church, which is the new man, needs to fight against the enemy of God….The church is a warrior. However, the warrior is not a status of the church but an aspect of the church as the new man. The new man has the obligation of fighting against God’s enemy. This is indicated in Genesis 1, where we are told that when God created the old man, He commissioned him to bear His image for His expression and to have His dominion for His representation to deal with the enemy….The new man in the new creation also has the twofold obligation of bearing God’s image to express Him and of fighting against God’s enemy. Therefore, the church as the new man is a warrior fighting against God’s enemy, for the new man is now fulfilling God’s purpose to express God and to fight against God’s enemy for God’s dominion, God’s kingdom. (The Conclusion of the New Testament, p. 2321)

Today’s Reading

[In Ephesians 6:12] “blood and flesh” refers to human beings. Behind men of blood and flesh are the evil forces of the devil, fighting against God’s purpose. Hence, our wrestling, our fighting, must not be against men but against the evil spiritual forces in the heavenlies….”This darkness” refers to today’s world, which is fully under the dark ruling of the devil through his evil angels. “The world-rulers of this darkness” are the princes Satan has set up to rule the various nations. Because of the working of Satan, who is the authority of darkness, the earth and its atmosphere have become “this darkness.” “The

诸天界里那邪恶的属灵势力，指空中撒但和他邪恶的属灵势力。召会与撒但之间的争战，就是我们这些爱主且在祂召会中的人，与诸天界里的邪恶权势之间的争战。我们必须与这些属灵的势力争战。

〔六章十节的〕“加力”原文与一章十九节的能力同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力。首先我们借着那叫基督从死人中复活，并使祂作万有的头的能力，使我们得着加力，然后我们就知道神的权能和力量。…在六章十节保罗嘱咐我们要“在主里”得着加力。我们乃是在主里得着加力，这事实指明在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。

新人与神的仇敌争战，不仅要靠在主里得着加力，也要靠穿上基督各样的属性，作为神全副的军装。（11，13～17。）神全副的军装是为着基督的整个身体，不是为着基督身体上任何单个的肢体。召会这团体的新人是一个战士，信徒们一起组成这新人。只有作为战士的这团体新人才能穿戴神全副的军装，单个的信徒不能。所以，我们必须在基督的身体里，在新人里，打属灵的仗，绝不能单独作战。

在十四至十七节，我们有基督各样的属性作为神全副的军装：真理（实际）的腰带、义的胸甲、和平福音的稳固根基（鞋）、信的盾牌、救恩的头盔、以及那灵的剑。在基督作我们军装的这六方面中，唯有剑是为着攻击仇敌的，其他各项都是为着防卫。（新约总论第七册，三一八至三二〇页。）

参读：新约总论，第十四、二十一、一〇二、一一二、一一四、一四七至一四八、二一八、三一六至三一七、三五八、四〇一篇；召会是基督的身体，第一至二、四篇。

spiritual forces of evil in the heavenlies” are Satan and his spiritual forces of evil in the air. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies. We must fight against these spiritual forces.

The Greek word translated “empowered” in Ephesians 6:10 has the same root as the word “power” in 1:19. To deal with God’s enemy, to fight against the evil forces of darkness, we need to be empowered with the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. First we are empowered by the power that raised Christ from among the dead and made Him to be the Head over all things, and then we know God’s might and strength. In 6:10 Paul charges us to be empowered “in the Lord.” The fact that we are to be empowered in the Lord indicates that in the spiritual warfare against Satan and his evil kingdom we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

The new man fights against God’s enemy not only by being empowered in the Lord but also by putting on the various attributes of Christ as the whole armor of God (vv. 11, 13-17). The whole armor of God is for the entire Body, not for any individual member of the Body. The church as the corporate new man is the warrior, and the believers together make up this new man. Only the corporate new man as the warrior can wear the whole armor of God; no individual believer can wear it. Therefore, we must fight the spiritual warfare not individually but in the Body, in the new man.

In 6:14-17 we have the various attributes of Christ as the whole armor of God: the girdle of truth, or reality, the breastplate of righteousness, the firm foundation of the gospel of peace (the shoes), the shield of faith, the helmet of salvation, and the sword of the Spirit. Of these six aspects of Christ as our armor, only the sword is for offensive warfare. All the other items are for defense. (The Conclusion of the New Testament, pp. 2321-2323)

Further Reading: The Conclusion of the New Testament, msgs. 14, 21, 102, 112, 114, 147-148, 218, 316-317, 358, 401; CWWL, 1956, vol. 1, “The Church as the Body of Christ,” chs. 1-2, 4

第一周诗歌

769

终极的显出 — 神永远的心意

6 5 6 5 双（英971）

F 大调 4/4

3·4 2 7 | 1 – 5 – | 4·5 3 1 | 2 – – – |
一 神 的 永 远 心 意， 是 与 人 联 合，

3·3 ♯4 4 | 5 – 3 1 | 7·7 1 6 | 5 – – – |
要 人 作 祂 器 皿， 来 将 祂 盛 着；

4·5 3 1 | 3 – 2 – | 6·5 5 4 4 3 | 2 – – – |
祂 作 人 的 生 命， 将 人 全 充 满，

5·5 i 7 | 7 6 4 2 | 1·1 3 2 | 1 – – – ‖
使 人 与 祂 合 一， 将 祂 来 彰 显。

二 神照自己形像，　将人造完全，
使人能有资格，　成全祂心愿；
要人将祂接受　作人生命树，
成为祂的丰满，　如妻之于夫。

三 借祂生命流通，　要将人变化，
变成宝贵材料，　与祂像无差。
如此同被建造，　作祂的配偶，
也作祂的居所，　给祂来享受。

四 这是荣耀圣城，　新耶路撒冷；
神与圣徒相调，　互居之所成。
祂作他们内容，　她作祂彰显，
与祂同享荣耀，　合一到永远。

五 神是唯一中心，　在宝座掌权；
借祂生命权柄，　圣徒全结联。
因祂荣耀光照，　都活在光中，
彼此和谐一致，　彰显祂光荣。

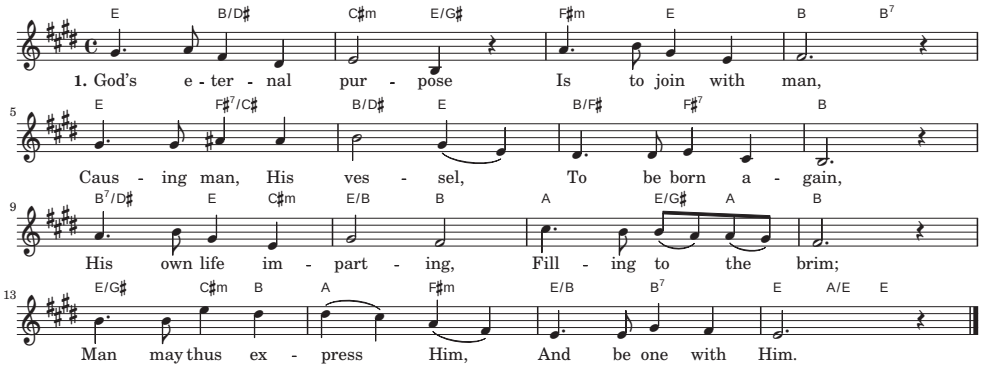
六 神是生命活水，　也是生命粮，
充解圣徒饥渴，　供他们饱享。
祂是他们圣殿，　他们活其间；
在祂面光之中，　敬拜到永远。

WEEK 1 — HYMN

God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971



2. God in His own image
Hath created man,
That he may be able
To fulfill His plan;
That he may receive Him
As the tree of life
To become His fulness
As to man the wife.

3. In His life's rich flowing
Man will be transformed
Into precious substance
And to Him conformed.
Thus will man be builded
As His counterpart,
Thus to be His dwelling,
Satisfy His heart.

4. 'Tis the holy city,
New Jerusalem;
With His saints God mingles,
Makes His home with them.
He becomes their content,
His expression they;
They shall share His glory,
One with Him for aye.

5. He's the very center,
Ruling on the throne;
By His life the power,
Saints are kept in one.
By His light of glory,
They are kept in light,
Harmony enjoying
In divine delight.

6. He's their living water,
And their food supply;
All their thirst and hunger
He doth satisfy.
He's for them the temple,
In Himself they live,
In His constant presence
Worship ever give.

申言稿：

Composition for prophecy with main point and sub-points: