二〇一三年夏季訓練

創世記結晶讀經（一）

第三篇

創世記一章所描繪對基督作生命的經歷

讀經：創一 1 ~ 31

綱　　目

週　一

壹 在神的恢復與進一步的創造之第一日，靈、話和光，是神爲着完成祂定旨所用以產生生命的憑藉；靈、話和光，都是屬於生命—創一 1 ～ 5，羅八 2，腓二 16，約八 12 下：

一 基督是靈，乃是神的實際—羅八 9 ~ 10，林後三 17，約十六 13 ~ 15：

1 神的靈作爲生命之靈（羅八 2）覆罩在死水之上，以產生生命，特別爲着神的定旨產生人（創一 2，二 7，一 26）。

2 在屬靈經歷中，靈的來到是產生生命的第一條件—約六 63 上，十六 8 ~ 11。

二 基督是話，乃是神的說話—一 1，來一 2：

1 靈覆罩之後，神的話來到，帶進光—創一 3，林後四 6，參詩一一九 105、130。

2013 Summer Training

Crystallization-Study of GENESIS (1)

Message Three

The Experience of Christ as Life Portrayed in Genesis 1

Scripture: Gen. 1:1-31

Outline

DAY 1

I. The Spirit, the word, and the light were the instruments used by God to generate life on the first day of His restoration and further creation for the fulfillment of His purpose; the Spirit, the word, and the light are all of life—Gen. 1:1-5; Rom. 8:2; Phil. 2:16; John 8:12b:

A. Christ as the Spirit is the reality of God—Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15:

1. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man, for God's purpose (Gen. 1:2; 2:7; 1:26).

2. In spiritual experience the Spirit's coming is the first requirement for generating life—John 6:63a; 16:8-11.

B. Christ as the Word is the speaking of God—1:1; Heb. 1:2:

1. After the Spirit's brooding, the word of God came to bring in the light—Gen. 1:3; 2 Cor. 4:6; cf. Psa. 119:105, 130.

2 在屬靈經歷中，話的來到是產生生命的第二條件—約五 24，六 63 下。

三 基督是光，乃是神的照耀（創一 3 ~ 5，約一 1、4 ~ 5，八 12 上，九 5）；在屬靈經歷中，光的來到是產生生命的第三條件（太四 13 ~ 16，約一 1 ~ 13）。

四 光暗分開，是爲着區分晝夜，這是產生生命的第四條件—創一 4 ~ 5，林後六 14 下。

2. In spiritual experience the coming of the word is the second requirement for generating life—John 5:24; 6:63b.

C. Christ as the light is the shining of God (Gen. 1:3-5; John 1:1, 4-5; 8:12a; 9:5); in spiritual experience the coming of the light is the third requirement for generating life (Matt. 4:13-16; John 1:1-13).

D. The separation of the light from the darkness for the purpose of discerning day from night is the fourth requirement for generating life—Gen. 1:4-5; 2 Cor. 6:14b.

週　二

貳 在第二日，在諸水之間造出廣闊的空間，將諸水分開，在屬靈上表徵藉着十字架的工作，將屬天的事與屬地的事分開；這是產生生命的第五條件—創一 6 ～ 8，西三 1 ～ 3，來四 12。

參 旱地露出來，是產生生命的第六條件；這事發生在第三日，與復活之日相符—創一 9 ～ 13，林前十五 4：

一 在聖經裏，海代表死，地代表基督是產生生命的源頭；地露出來以後，各種生命—植物生命、動物生命、甚至人的生命—都從地裏產生出來（創一 11 ~ 12、24 ~ 27，二 7）；這豫表神聖生命同其一切豐富都出於基督。

二 在第三日，基督在復活裏從死而出，以產生生命，爲着構成召會—約十二 24，彼前一 3。

DAY 2

II. The separating of the waters by producing an expanse between them on the second day, signifying, spiritually, the dividing of the heavenly things from the earthly things through the work of the cross, is the fifth requirement for generating life—Gen. 1:6-8; Col. 3:1-3; Heb. 4:12.

III. The appearing of the dry land is the sixth requirement for generating life; this took place on the third day, corresponding to the day of resurrection—Gen. 1:9-13; 1 Cor. 15:4:

A. In the Bible the sea represents death, and the land represents Christ as the generating source of life; after the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land (Gen. 1:11-12, 24-27; 2:7); this typifies that the divine life with all its riches comes out of Christ.

B. On the third day Christ came out of death in resurrection to generate life for the constituting of the church—John 12:24; 1 Pet. 1:3.

週　三

三 把地和水分開，表徵把生命和死亡分開；從第二日起（創一 6 ~ 7），神開始作工，拘束並限制遮蓋地的死水（參耶五 22）：

1 至終，當神的工作完成時，在新天新地裏就不再有海—啓二一 1 與恢復本註 3。

2 不僅如此，在新耶路撒冷裏也不再有黑夜—25 節與恢復本註 2。

3 這意思是，死亡和黑暗都被除滅了。

四 植物生命是最低等的生命，是無意識的生命，相當於剛重生的信徒裏面神聖生命最初的階段—創一 11，參林前三 6：

1 植物生命無數的種類，豫表基督生命那追測不盡之豐富的豐富彰顯，包括其悅人眼目的美麗（創二 9），其芬芳（歌一 12 ~ 13），及其對人和動物的滋養（創一 29 ~ 30）。

2 樹木（二 9，出十五 23 ~ 25，歌二 3，五 15，賽十一 1，約十五 1，啓二二 2）、花（歌一 14）以及作人食物（約六 9、13）並獻給神之祭物（利二 1 ~ 3、14）的穀類，都是基督的豫表。

週　四

肆 第四日出現的光體，是產生生命的第七條件，爲要產生較高等的生命—創一 14 ～ 19：

DAY 3

C. Dividing the land from the waters signifies separating life from death; from the second day (Gen. 1:6-7) God began to work to confine and limit the waters of death that covered the earth (cf. Jer. 5:22):

1. Eventually, when God's work is completed, in the new heaven and new earth there will be no more sea—Rev. 21:1 and footnote 3, Recovery Version.

2. Furthermore, in the New Jerusalem there will be no more night—v. 25 and footnote 2.

3. This means that both death and darkness will be eliminated.

D. The plant life is the lowest form of life, a life without consciousness, corresponding to the earliest stage of the divine life in a newly regenerated believer—Gen. 1:11; cf. 1 Cor. 3:6:

1. The countless varieties of the plant life typify the rich expression of the unsearchable riches of the life of Christ in their beauty for man's sight (Gen. 2:9), in their fragrance (S. S. 1:12-13), and in their nourishing man and animals (Gen. 1:29-30).

2. The trees (2:9; Exo. 15:23-25; S. S. 2:3; 5:15; Isa. 11:1; John 15:1; Rev. 22:2), the flowers (S. S. 1:14), and the grains as food for man (John 6:9, 13) and as offerings to God (Lev. 2:1-3, 14) are all types of Christ.

DAY 4

IV. The light-bearers appeared on the fourth day as the seventh requirement for generating life to produce the higher forms of life—Gen. 1:14-19:

一 按照整本聖經的啓示，光是爲着生命；光和生命總是並行的—詩三六 9，太四 16，約一 4，八 12，約壹一 1 ~ 7。

二 生命在於光，光越高，生命就越高：

1 第一日不確定的光（創一 3），足以產生最低等的生命；第四日來自太陽、月亮和眾星等光體（16，詩一三六 7 ~ 9）更扎實且更確定的光，是產生較高等生命（包括人的生命）所必需的。

2 這表徵爲着我們屬靈的重生，『第一日』的光就足彀了；但爲着在神聖生命裏長大以至成熟，就需要『第四日』更大、更強的光。

3 光體是爲着作記號，定節令、日子、年歲（創一 14），這些都是基督的影兒—西二 16 ~ 17。

三 太陽（詩一三六 8）表徵基督（瑪四 2，路一 78 ~ 79，太四 16，弗五 14）；主耶穌也將得勝的聖徒比作太陽（太十三 43）。

四 月亮（詩一三六 9）可視爲召會—基督妻子—的表號（參創三七 9，歌六 10）：

1 月亮本身並不發光，卻在夜間因着返照太陽的光而照耀。

2 照樣，召會也因着返照基督神聖的光，而在召會時代的黑夜裏發光照耀—林後三 18，參腓二 15。

五 眾星首先表徵基督，然後表徵得勝者—民二四 17，彼後一 19，啓二二 16，但十二 3：

1 雖然基督是真太陽，在現今這夜晚的時代，祂並非

A. According to the revelation of the whole Bible, light is for life; light and life always go together—Psa. 36:9; Matt. 4:16; John 1:4; 8:12; 1 John 1:1-7.

B. Life depens on light, and the higher the light, the higher the life:

1. The indefinite light of the first day (Gen. 1:3) was sufficient for generating the lowest forms of life; the more solid and more definite light from the light-bearers—the sun, the moon, and the stars (v. 16; Psa. 136:7-9)—on the fourth day was necessary for producing the higher forms of life, including the human life.

2. This signifies that for our spiritual rebirth, the light of the “first day” is sufficient, b ut for the growth in the divine life unto maturity, more and stronger light, the light of the “fourth day,” is needed.

3. The light-bearers were for signs, seasons, days, and years (Gen. 1:14), which are all shadows of Christ—Col. 2:16-17.

C. The sun (Psa. 136:8) signifies Christ (Mal. 4:2; Luke 1:78-79; Matt. 4:16; Eph. 5:14); the overcoming saints were also likened to the sun by the Lord Jesus (Matt. 13:43).

D. The moon (Psa. 136:9) can be considered a figure of the church, the wife of Christ (cf. Gen. 37:9; S. S. 6:10):

1. The moon has no light of its own but shines in the night and reflects the light of the sun.

2. Likewise, the church shines in the dark night of the church age by reflecting the divine light of Christ—2 Cor. 3:18; cf. Phil. 2:15.

E. The stars first signify Christ and then the overcomers—Num. 24:17; 2 Pet. 1:19; Rev. 22:16; Dan. 12:3:

1. Although Christ is the real sun, He does not appear as the sun during the

顯出如太陽，卻照耀如明亮的晨星—啓二二 16。

2 眾星也表徵得勝的聖徒—但十二 3，參啓一 20。

3 當月亮虧缺時，特別需要來自眾星的光；照樣，召會墮落的時候，特別需要得勝的聖徒照耀如天上的眾星—二 7、11、17、26 ~ 28，三 5、12、20 ~ 21。

六 第四日的光體的管理，也加強創世記一章四節的光暗分開；二者都是生命長大的條件。

週　五

伍 第五日生出水中和空中的活物—20 ～ 23 節：

一 這是具有最低意識的動物生命，相當於信徒生命長大的第一步—參約壹二 13：

1 海裏的動物生命，豫表基督生命的豐富，在於有能力在祂的生活中勝過死（由鹽水所表徵）；魚能生活在鹽水中卻不變鹹，照樣，基督和祂那些有神聖生命的信徒，也能生活在屬撒但的世界裏，卻不因世界的敗壞而『變鹹』—參約十四 30，十七 15 ~ 16。

2 海裏的動物生命，也給我們看見基督生命的豐富，在於以祂的豐富餧養人—六 9 上，二一 9。

二 禽鳥的生命比魚的生命高；魚能活在死水中，禽鳥則能超越死水：

1 信徒藉着在神聖生命裏長進，就能超越地的一切阻礙—賽四十 31。

present age of night; rather, He shines as the bright morning star—Rev. 22:16.

2. The stars also signify the overcoming saints—Dan. 12:3; cf. Rev. 1:20.

3. The light from the stars is needed particularly when the moon wanes; likewise, the shining of the overcoming saints as the heavenly stars is needed particularly in the time of the church's degradation—2:7, 11, 17, 26-28; 3:5, 12, 20-21.

F. The ruling of the fourth-day light-bearers also strengthened the separating of the light from the darkness in Genesis 1:4; both are requirements for the growth in life.

DAY 5

V. The living creatures in the water and in the air were generated on the fifth day—vv. 20-23:

A. This is the animal life with the lowest consciousness, corresponding to the first step in the believers' growth in life—cf. 1 John 2:13:

1. The animal life in the sea typifies the riches of the life of Christ in the power that overcomes death (signified by the salt water) in His living; just as fish can live in salt water without becoming salty, Christ and His believers, who have the divine life, can live in the satanic world without being "salted" by the world's corruption—cf. John 14:30; 17:15-16.

2. The animal life in the sea also shows the riches of Christ's life in feeding man with His riches—6:9a; 21:9.

B. The bird life is higher than the fish life; fish can live in the death waters, but birds can transcend the death waters:

1. By growing further in the divine life, the believers are able to transcend all the frustrations of the earth—Isa. 40:31.

2 禽鳥的生命豫表基督生命的豐富，見於祂是鷹，將神所救贖的人帶到祂的目的地（出十九 4，申三二 11 ~ 12，啓十二 14），並見於祂是斑鳩或鴿子，爲神子民的罪獻給神（利一 14，五 7）。

週　六

陸 第六日生出地上的活物—創一 24 ～ 31：

一 地上的牲畜和走獸，是比魚和禽鳥更高的生命，具有較高的意識，這生命能在地上成就一些事：

1 地上的走獸和牲畜，豫表基督生命的豐富，見於基督是得勝的獅子（啓五 5），爲神的經綸爭戰；見於基督是羊和牛，爲着獻給神，以完成神完全的救贖（利一 2 ~ 3、10，三 1、6、12，四 3，五 6，約一 29，彼前一 19，啓五 6 ~ 9）；也見於基督是公牛，爲着承擔責任並忠信勞苦，以完成神的旨意（太二十 28，約五 17，六 38）。

2 在基督裏的信徒，藉着在神聖生命裏進一步的長大，就能在地上過一種對完成神旨意有用的生活—參羅五 17，林前三 2，加六 2，林前十五 10、58。

二 人的生命是最高的受造生命，這生命有神的形像和樣式，可以彰顯神，並能爲神執掌管治權：

1 亞當，頭一個人，豫表基督（羅五 14，林前十五 45、47，詩八 4 ~ 8，來二 6 ~ 9）是神創造的中心（西一 16 ~ 17），是一切受造之物和眾人的元首（15，林前十一 3），在神的形像和樣式上是神的

2. The bird life typifies the riches of the life of Christ as seen in His being the eagle for carrying God's redeemed to His destination (Exo. 19:4; Deut. 32:11-12; Rev. 12:14) and in His being the turtledoves or pigeons for offering to God for the sins of God's people (Lev. 1:14; 5:7).

DAY 6

VI. The living creatures on the earth were generated on the sixth day—Gen. 1:24-31:

A. *The cattle and the animals on the earth are a higher life with a higher consciousness than that of the fish and the birds, a life that can accomplish something on the earth:*

1. The animals and the cattle on the land typify the riches of the life of Christ as seen in Christ as the conquering lion (Rev. 5:5) to fight for God's economy, as seen in Christ as the sheep and oxen for offering to God for the fulfillment of God's full redemption (Lev. 1:2-3, 10; 3:1, 6, 12; 4:3; 5:6; John 1:29; 1 Pet. 1:19; Rev. 5:6-9), and as seen in Christ as the ox to bear the responsibility and to labor faithfully for the accomplishing of God's will (Matt. 20:28; John 5:17; 6:38).

2. Through further growth in the divine life the believers in Christ are able to live on the earth a life that is useful for the fulfilling of God's will—cf. Rom. 5:17; 1 Cor. 3:2; Gal. 6:2; 1 Cor. 15:10, 58.

B. *The human life is the highest created life, the life that can ex-press God in His image and* likeness and can exercise dominion for God:

1. Adam, the first man, typifies Christ (Rom. 5:14; 1 Cor. 15:45, 47; Psa. 8:4-8; Heb. 2:6-9) as the center of God's creation (Col. 1:16-17), as the Head of all creation (v. 15) and of all men (1 Cor. 11:3), as God's expression in God's image and likeness (Heb. 1:3; 2 Cor. 4:4; Col. 1:15), and as God's representative to rule

彰顯（來一3，林後四4，西一15），也是神的代表，管理神一切的造物（詩八6～8，太二八18）。

2 神的目的是要人有祂的形像彰顯祂，有祂的管治權代表祂，這不是在亞當這頭一個人（林前十五45上）—舊人（羅六6）—身上得着完成，乃是在基督這第二個人（林前十五47下）—新人（弗二15）—身上得着完成；這新人是由基督自己作頭，以及召會作祂的身體（一22～23，林前十二12，西三10～11）所組成的。

3 這要完全在得勝的信徒身上得着完成，他們活基督，作祂團體的彰顯（腓一19～26），並要得着權柄制伏列國，在千年國裏與基督一同作王（啓二26～27，二十4、6）。

4 這要終極完成於新耶路撒冷，彰顯神的形像，有祂的榮耀和祂顯出的樣子（四3上，二一11、18上），並且運用神的神聖權柄，維持神對全宇宙的管治權，直到永遠（24，二二5）。

over all things created by God (Psa. 8:6-8; Matt. 28:18).

2. God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man (1 Cor. 15:47b), the new man (Eph. 2:15), comprising Christ Himself as the Head and the church as His Body (1:22-23; 1 Cor. 12:12; Col. 3:10-11).

3. It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium (Rev. 2:26-27; 20:4, 6).

4. It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance (4:3a; 21:11, 18a), and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity (v. 24; 22:5).

第三週．週一

晨興餧養

創一 2~4『而地變為荒廢空虛，淵面黑暗。神的靈覆罩在水面上。神說，要有光，就有了光。神看光是好的，就把光暗分開了。』

〔創世記一章二節〕是聖經中第一次提到靈。神的靈作為生命之靈（羅八 2）覆罩在死水之上，以產生生命，特別為着神的定旨產生人（創一 26）。在屬靈經歷中，靈的來到是產生生命的第一條件（約六 63 上）（聖經恢復本，創一 2 註 5）。

靈覆罩之後（創一 2 下），神的話來到，帶進光（參詩一一九 105、130）。在屬靈經歷中，話的來到是產生生命的第二條件（約五 24，六 63 下），而光的來到是第三條件（太四 13~16，約一 1~13）。

靈、話和光，是神為着完成祂定旨所用以產生生命的憑藉。靈、話和光，都是屬於生命（羅八 2，腓二 16，約八 12 下）。基督是靈，乃是神的實際（羅八 9~10，林後三 17，約十六 13~15）；基督是話，乃是神的說話（一 1，來一 2）；基督是光，乃是神的照耀（約八 12 上，九 5）（創一 3 註 1）。

光暗分開，是為着區分晝夜（創一 5，參林後六 14 下），這是產生生命的第四條件（創一 4 註 1）。

信息選讀

嚴格的說，創世記一章並不是創造的記載...，乃是生命的記載。...神創造地，並非使其荒廢，但地變成荒廢。這是由於撒但的背叛，就是以賽亞十四章（9~14）和

‹‹ WEEK 3 — DAY 1 ››

Morning Nourishment

Gen. 1:2-4 "But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters. And God said, Let there be light; and there was light. And God saw that the light was good, and God separated the light from the darkness."

[Genesis 1:2] is the first mentioning of the Spirit in the Bible. The Spirit of God, as the Spirit of life (Rom. 8:2), came to brood over the waters of death in order to generate life, especially man (Gen. 1:26), for God's purpose. In spiritual experience, the Spirit's coming is the first requirement for generating life (John 6:63a). (Gen. 1:2, footnote 5)

After the Spirit's brooding (Gen. 1:2b), the word of God came to bring in the light (cf. Psa. 119:105, 130). In spiritual experience, the coming of the word is the second requirement for generating life (John 5:24; 6:63b), and the coming of the light is the third requirement (Matt. 4:13-16; John 1:1-13).

The Spirit, the word, and the light were the instruments used by God to generate life for the fulfillment of His purpose. The Spirit, the word, and the light are all of life (Rom. 8:2; Phil. 2:16; John 8:12b). Christ as the Spirit is the reality of God (Rom. 8:9-10; 2 Cor. 3:17; John 16:13-15); Christ as the Word is the speaking of God (John 1:1; Heb. 1:2); and Christ as the light is the shining of God (John 8:12a; 9:5). (Gen. 1:3, footnote 1)

The separation of the light from the darkness for the purpose of discerning day from night (Gen. 1:5; cf. 2 Cor. 6:14b) is the fourth requirement for generating life. (Gen. 1:4, footnote 1)

Today's Reading

Genesis 1, strictly speaking, is not a record of creation [but of life]....God did not create the earth waste, but it became waste....Due to the rebellion of Satan...recorded in Isaiah 14:9-14 and Ezekiel 28:12-18,...the whole universe

以西結二十八章（12~18）所記載的。...〔因而〕整個宇宙受了神的審判；經過那次審判，地就變為荒廢空虛。

在創世記一章二節，有四個辭描述在神審判之下地的荒涼：荒廢、空虛、淵面、黑暗。地變為荒廢空虛，淵面黑暗。地的表面是深淵，而深淵的表面是黑暗。這告訴我們沒有生命，只有死亡。地變為荒廢空虛，淵面黑暗，乃是一幅死亡的圖畫。

〔二節的〕『覆罩』與申命記三十二章十一節的『展翅』同字，那節說，神像展翅覆雛的鷹一樣。神的靈覆罩、展翅在死亡的情況裏，目的是為着產生生命。母雞覆罩在蛋上，是要產生一些活的東西。聖經裏首次提起神的靈，是覆罩的靈。靈的覆罩指明，創世記一章不僅僅是神創造的記載，乃是生命的記載。

〔在三節，〕光進來產生生命。那裏有黑暗，那裏就有死亡。那裏有光，那裏就有生命。在一章，光進來，主要是為着生命，不是為着創造。一章主要不是創造的記載，乃是生命的記載。...〔四節的〕光暗分開，乃是為着產生生命。我們得救時，神聖的光進到我們裏面，那光作了分別或分開的工作。光的事物與黑暗的事物分開。光進來是為着生命，這光將積極的事物與消極的事物分開或分別出來。五節說，『神稱光為晝，稱暗為夜；有晚上，有早晨，這是第一日。』...聖經算日子是從晚上到早晨。聖經的方式比人的方式更好。人的方式是從早晨下到晚上，但聖經的方式是從晚上上到早晨。從前有晚上，但如今有早晨。從前有黑暗，但如今有光。從前有死亡，但如今有生命（聖經中關於生命的重要啓示，一至三頁）。

參讀：聖經中關於生命的重要啓示，第一章；神中心的思想，第一至二章。

was judged by God, and through that judgment the earth became waste and emptiness.

In Genesis 1:2 there are four words describing the desolation of the earth under God's judgment: waste, emptiness, darkness, and deep. The earth became waste and emptiness, and darkness was on the surface of the deep. On the surface of the earth was the deep, and on the surface of the deep was darkness. This tells us that there was no life, but death. The earth becoming waste and emptiness with darkness on the surface of the deep is a picture of death.

The word for brood [in verse 2] is the same word as hovers in Deuteronomy 32:11. This verse says that God is like an eagle who spreads his wings and hovers over his young. The Spirit of God was brooding, stretching out His wings, over the death situation for the purpose of producing life. The brooding of a hen over eggs is to produce some living things. In the Bible the Spirit of God is first mentioned as the brooding Spirit. This brooding of the Spirit indicates that Genesis 1 is not merely a record of God's creation but a record of life.

[In Genesis 1:3] light comes in to produce life. Where darkness is, there is death. Where light is, there is life. In Genesis 1 light came in mainly for life, not for creation. Genesis 1 is not mainly a record of creation but a record of life....[In verse 4] the separation of the light from the darkness is for producing life. When we were saved, the divine light came into us, and that light did a separating, or dividing, work. The things of light were separated from the things of darkness. Light comes in for life, and this light divides, or separates, the positive things from the negative things. Verse 5 says, “God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.”...The Bible reckons a day from the evening until the morning. The biblical way is better than the human way. The human way goes down from morning to evening, but the biblical way goes up from evening to morning. There was the evening, but now there is the morning. There was darkness, but now there is light. There was death, but now there is life. (CWWL, 1969, vol. 2, p. 390)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 1; The Central Thought of God, chs. 1-2

第三週．週二

晨興餧養

創一 7~9『神就造出天空，將天空以下的水，與天空以上的水分開；事就這樣成了。神稱天空為天；有晚上，有早晨，是第二日。神說，天以下的水要聚在一處，使旱地露出來；事就這樣成了。』

在諸水之間造出廣闊的空間，將諸水分開，在屬靈上表徵藉着十字架的工作，將屬天的事與屬地的事分開（西三 1~3，來四 12）；這是產生生命的第五條件（聖經恢復本，創一 6 註 2）。

旱地露出來，是產生生命的第六條件。這事發生在第三日，與復活之日相符（林前十五 4）。在聖經裏，海代表死，地代表基督（見申八 7 註 1）是產生生命的源頭。地露出來以後，各種生命—植物生命、動物生命甚至人的生命—都從地裏產生出來（創一 11~12、24~27，二 7）。這豫表神聖生命同其一切豐富都出於基督。在第三日，基督在復活裏從死而出，以產生生命（約十二 24，彼前一 3），為着構成召會（創一 9 註 1）。

信息選讀

分開光暗還相當客觀；分開天空上下的水就很主觀了。我們需要這第二步的分開，把屬天的事與屬地的事分開（西三 1~3）。天空以下的水代表屬地的事，天空以上的水代表屬天的事。有些事也許不是黑暗的，卻是屬地的，不是屬天的。

天空是甚麼？就是大氣，就是環繞地球的空氣。若是沒有大氣，在這地上就不可能產生生

‹‹ WEEK 3 — DAY 2 ››

Morning Nourishment

Gen. 1:7-9 "And God made the expanse and separated the waters which were under the expanse from the waters which were above the expanse, and it was so. And God called the expanse Heaven. And there was evening and there was morning, a second day. And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so."

The separating of the waters by producing an expanse between them, signifying, spiritually, the dividing of the heavenly things from the earthly things through the work of the cross (Col. 3:1-3; Heb. 4:12), was the fifth requirement for generating life. (Gen. 1:6, footnote 2)

The appearing of the dry land is the sixth requirement for generating life. This took place on the third day, corresponding to the day of resurrection (1 Cor. 15:4). In the Bible the sea represents death and the land represents Christ (see footnote 71 in Deut. 8) as the generating source of life. After the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land (Gen. 1:11-12, 24-27; 2:7). This typifies that the divine life with all its riches comes out of Christ. On the third day Christ came out of death in resurrection to generate life (John 12:24; 1 Pet. 1:3) for the constituting of the church. (Gen. 1:9, footnote 1)

Today's Reading

To divide light from darkness is rather objective; to divide the waters above the expanse from the waters under the expanse is more subjective. We need the second separation—dividing the heavenly things from the earthly things (Col. 3:1-3). The waters under the expanse represent the earthly things, while the waters above the expanse represent heavenly things. Some things may not be dark, but they are earthly, not heavenly.

The expanse is simply the atmosphere, the air surrounding the earth. Without the atmosphere no life could ever be generated upon the earth. There

命。在月亮上沒有生命，因為月亮的周圍沒有空氣。神創造空氣環繞地，使地能產生生命。我們在得救以後，不只裏面有光，也有空氣，天空。有些東西進到了我們裏面，把屬天的事與屬地的事分開，把神所悅納上面的事，與祂所不悅納下面的事分開。這是甚麼？這就是十字架分開的工作。我們在得救並與主一同往前以後，就要經歷十字架。這十字架要把天然的事與屬靈的事分開，把聖的事與俗的事分開，也把屬天的事與屬地的事分開。希伯來四章十二節告訴我們，活的話能將我們分開到一個地步，使我們的靈與魂分開。我也許說好話，或者作好事，但好話或者好事的源頭不是靈，乃是魂。就道德、倫理或人的觀念說，這並沒有錯；但就屬靈說，源頭不是出於神，不是出於諸天。那不是出於靈的，乃是出於魂，出於地的。因此，我們需要進一步的分開：不僅分開光暗，也要分辨靈（上面的事）與魂（下面的事）。

在第二天以後是第三天，這是復活的日子。在第三天這復活的日子裏，在天空以下，旱地露出來，為要產生生命。...在整本聖經中，海代表死亡，地代表基督自己。聖經告訴我們，當神工作了許多世代之後，至終海就不再有了。...耶利米五章二十二節說，神劃了一條界線來限制海水。今天神還在工作來消除海，因為在海裏有鬼。海代表屬撒但的事，屬鬼魔的事。最終，當神工作完成時，海就不再有了；在新天新地裏只有地，沒有海（啓二一1）。代表撒但國度主要部分的海，已經被除去了。讚美主！（創世記生命讀經，四二至四四頁）

參讀：創世記生命讀經，第三篇。

is no life on the moon because there is no expanse around the moon. God created the expanse surrounding the earth so that the earth may produce life. After being saved, we not only have the light within us, but also the air, the expanse. Something has come into us to separate the heavenly things from the earthly things, the things above which are acceptable to God from the things below which are not acceptable to Him. What is this? This is the dividing work of the cross. After we have been saved and have gone on with the Lord, we will experience the cross. The cross divides. It divides the natural things from the spiritual things, it divides the holy things from the common things, and it divides the heavenly things from the earthly things. Hebrews 4:12 tells us that the living Word can separate us to such an extent that our soul is divided from our spirit. I may say or do something good; yet that good word or deed does not have its source in the spirit, but in the soul. Morally speaking, ethically speaking, or humanly speaking, there is nothing wrong. But spiritually speaking, the source is not of God, not of the heavens. It is not of the spirit, but of the soul, of the earth. Thus, we need a further division: not only a separation between light and darkness, but also a discernment between the spirit (the things above) and the soul (the things beneath).

After the second day, we have the third day—the day of resurrection. On the third day, the day of resurrection, the dry land appeared under the expanse for generating life....In the whole Bible, the sea represents death and the earth represents Christ Himself. The Bible tells us that, eventually, after God has worked through many generations, the sea will be eliminated....In Jeremiah 5:22 we are told that God drew a line to limit the sea. Today, God is still working to eliminate the sea because in it there are demons. The sea represents something demonic, something devilish....In the new heavens and new earth there is only land, no sea (Rev. 21:1). The sea representing a main part of Satan's kingdom has been eliminated. Praise the Lord! (Life-study of Genesis, pp. 32-34)

Further Reading: Life-study of Genesis, msg. 3

第三週．週三

晨興餧養

創一 10~11『神稱旱地為地，稱水的聚處為海；神看是好的。神說，地要長出青草，和結種子的菜蔬，並結果子的樹木，各從其類，果子都包着核；事就這樣成了。』

把地和水分開，表徵把生命和死亡分開。從第二日起（創一 6~7），神開始作工，拘束並限制遮蓋地的死水（參耶五 22）。至終，當神的工作完成時，在新天新地裏就不再有海（啓二一 1 與註 3）。不僅如此，在新耶路撒冷裏也不再有黑夜（25 與註 2）。這意思是，死亡和黑暗都被除滅了（聖經恢復本，創一 10 註 1）。

植物生命無數的種類，豫表基督生命那追測不盡之豐富的豐富彰顯，包括其悅人眼目的美麗（創二 9），其芬芳（歌一 12~13），及其對人和動物的滋養（創一 29~30）。樹木（二 9，出十五 23~25，歌二 3，五 15，賽十一 1，約十五 1，啓二二 2）、花（歌一 14）以及作人食物（約六 9、13）並獻給神之祭物（利二 1~3、14）的穀類，都是基督的豫表（創一 11 註 1）。

信息選讀

旱地露出，是為着產生生命，生出生命。基督在第三天從死裏出來。祂在復活裏從死裏出來，就是要產生生命。阿利路亞！

當我們在主裏長大，我們就學會如何分辨光與黑暗，分別屬天的事與屬地的事，並分開生命與死亡。在我的說話裏，也許沒有一點黑暗和屬地的事，但我講的沒有生命。我缺了生命。也許我所說的都是真實的，也是正確的，沒有黑暗，也沒有屬世的事，可是卻滿了死亡。

‹‹ WEEK 3 — DAY 3 ››

Morning Nourishment

Gen. 1:10-11 "And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good. And God said, Let the earth sprout grass, herbs yielding seed, and fruit trees bearing fruit according to their kind with their seed in them upon the earth; and it was so."

Dividing the land from the waters signifies separating life from death. From the second day (Gen. 1:6-7) God began to work to confine and limit the waters of death that covered the earth (cf. Jer. 5:22). Eventually, when God's work is completed, in the new heaven and new earth there will be no more sea (Rev. 21:1 and footnote 3). Furthermore, in the New Jerusalem there will be no more night (Rev. 21:25 and footnote 2). This means that both death and darkness will be eliminated. (Gen. 1:10, footnote 1)

The countless varieties of the plant life typify the rich expression of the unsearchable riches of the life of Christ in their beauty for man's sight (Gen. 2:9), in their fragrance (S.S. 1:12-13), and in their nourishing man and animals (Gen. 1:29-30). The trees (2:9; Exo. 15:23-25; S.S. 2:3...), the flowers (S.S. 1:14), and the grains as food for man (John 6:9, 13) and as offerings to God (Lev. 2:1-3, 14) are all types of Christ. (Gen. 1:11, footnote 1)

Today's Reading

The dry land appeared in order to produce life, to generate life. On the third day, Christ came out of death. Christ came out of death in resurrection just to generate life. Hallelujah!

As we grow in the Lord, we learn how to discern light from darkness, separate heavenly things from earthly things, and divide life from death. In my speaking I may have nothing dark and nothing earthly; yet I speak without life. I am devoid of life. My speaking is genuine and proper, with nothing of darkness and nothing worldly, but nevertheless is full of death. So, I must pray,

因此我必須禱告說，『主耶穌，求你驅除我裏面一切的死水，使旱地露出來，好產生生命。在我的說話裏不該有黑暗的事物，不該有屬地的事物，也不該有死亡的事物；在我的說話裏，必須有產生生命的旱地。』

在你的家庭生活裏也許一點不黑暗，一點不屬世，但也一點沒有生命。當人進到你的家裏，人看不見黑暗或屬世的事物，但也看不見活的事物；他所能看到的只有死亡。我盼望當我來看你的時候，每件事都滿了生命。基督這旱地就顯在你的家中。祂在你家中被顯明，產生生命。

地上的植物生命生出了。最低等的生命，沒有意識的生命，產生了。...我們若對草木說話，草不能領會，木也不會反應，因為它們沒有感覺，沒有意識。它們沒有感情、思想或意志，因為它們是沒有任何意識的生命。這是最低的生命。

當我們接受基督到我們裏面，基督就在我們裏面從死水裏顯出來了。我們現在有了生命，就是生命的生出。我們得救了，我們有生命了。我們得救時，就接受了生命，但在我們裏面的生命還是非常低的。這在創世記的記載中由青草的生命、菜蔬的生命以及果樹的生命所表徵。

就是植物的生命也有三等級：青草是最低等的植物生命，結種子的菜蔬比較高等，結果子的樹木更高一等。

當你成為基督徒時，你接受了生命，但在你裏面的生命還是非常低。也許在你裏面的生命就像青草：是生命，也長大，卻是最低等的生命。...雖然上週你也許像青草，但今天你長大了，成為結種子的菜蔬。我盼望再過兩個月，你會成為結果子的樹木。...但是當你成為樹木時，不要滿意，這不是一章末了的一節，這只是在第三天發生的事（創世記生命讀經，四四至四五、四七至四八頁）。

參讀：創世記生命讀經，第四篇。

“Lord Jesus, drive away all the death waters within me that the dry land may appear to produce life.” In my speaking there should be nothing of darkness, nothing of this earth, and nothing of death. Within my speaking there must be the dry land that produces life.

In your family life, there may be nothing of darkness, nothing worldly, but also nothing of life. When someone comes into your home, he cannot see anything dark or worldly; neither can he see anything living. All that he can see there is death. But I hope that when I come to see you, I will see that everything is full of life. Christ, the dry land, is appearing in your home. Christ is manifested, producing life in your home.

The plant life on the land was generated. The lowest life, a life without consciousness, came into existence....If we talk to the grass or to the trees, the grass cannot understand and the trees will not react because they have no feeling, no consciousness. They have no emotion, thought, or will because they are lives without any consciousness. This is the lowest life.

When we received Christ into us, Christ appeared out of the death water within us. Christ appeared and now we have life, the generating of life. We are saved and we have life. At the time we were saved, we received life, but the life within us was very low. This is signified in the record of Genesis by the life of the grass, the life of the herbs, and the life of the fruit trees.

Even with the plant life there are three levels: grass, the lowest plant life; the herbs which yield seeds, a higher level; and the fruit trees, an even higher level.

When you became a Christian, you received life, but that life in you was very low. Perhaps the life within you is similar to grass: it is life and it grows; yet it is the lowest life....Although last week you might have been like the grass, today you have grown a little higher, and you have become the herb yielding the seed. I hope after two months, you will be a tree bringing forth fruit....But when you become a tree, do not become satisfied. This is not the last verse of chapter 1; it is something which happened on the third day. (Life-study of Genesis, pp. 34-35, 38-39)

Further Reading: Life-study of Genesis, msg. 4

第三週 · 週四

晨興餧養

創一 14~16『神說，天上穹蒼之中要有光體，可以分晝夜，作記號，定節令、日子、年歲；並要發光...普照在地上；事就這樣成了。於是神造了兩個大的光體，大的管晝，小的管夜；又造眾星。』

按照整本聖經的啓示，光是為着生命；光和生命總是並行的（詩三六 9，太四 16，約一 4，八 12，約壹一 1~7）。光越高，生命就越高。第一日不確定的光（創一 3），足以產生最低等的生命；第四日來自太陽、月亮和眾星等光體（16，詩一三六 7~9）更紮實且更確定的光，是產生較高等生命（包括人的生命）所必需的。這表徵為着我們屬靈的重生，『第一日』的光就足彀了；但為着在神聖生命裏長大以至成熟，就需要『第四日』更大、更強的光（聖經恢復本，創一 14 註 2）。

信息選讀

雖然第一天光已經來了，但不是那麼紮實，不是那麼強。在第四天不只光來了，也有光體：太陽、月亮和眾星。這些光體更強、更紮實、也更便利。這是生命長大的第一個條件。

假定你不只是青草或菜蔬，也是樹木，這時你要接受更多的光。...你需要接受更高的光，更完全的光，更豐富、更強、也更便利的光。約壹一章五至七節告訴我們，我們在得救之後，需要更多的光，需要在光中行。

創世記一章十四至十九節講到光，...乃是很確定的講到太陽、月亮以及眾星。在豫表上，太陽

‹‹ WEEK 3 — DAY 4 ››

Morning Nourishment

Gen. 1:14-16 "...God said, Let there be light-bearers in the expanse of heaven to separate the day from the night, and let them be for signs and for seasons and for days and years...and let them be...to give light on the earth; and it was so. And God made the two great light-bearers, the greater light-bearer to rule the day and the lesser light-bearer to rule the night, and the stars."

According to the revelation of the whole Bible, light is for life; light and life always go together (Psa. 36:9; Matt. 4:16; John 1:4; 8:12; 1 John 1:1-7). The higher the light, the higher the life. The indefinite light of the first day (Gen. 1:3) was sufficient for generating the lowest forms of life; the more solid and more definite light from the light-bearers—the sun, the moon, and the stars (v. 16; Psa. 136:7-9)—on the fourth day was necessary for producing the higher forms of life, including the human life. This signifies that for our spiritual rebirth, the light of the "first day" is sufficient; but for the growth in the divine life unto maturity, more and stronger light, the light of the "fourth day," is needed. (Gen. 1:14, footnote 1)

Today's Reading

Although light came in on the first day, it was not that solid, not that strong. On the fourth day, not only the lights came, but also the light-bearers—the sun, the moon, and the stars. These are lights which are stronger, more solid, and more available. This is the first requirement for the growth of life.

Suppose that you are not only the grass or the herb, but also the tree. By this time you will receive more light....You need to receive some higher lights, some fuller lights, some richer, stronger, and more available lights. First John 1:5-7 tells us that after we are saved we need more light, that we need to walk in the light.

Genesis 1:14-19 [speaks about lights]...in a very definite way—the sun, the moon, and the stars. In typology, the sun typifies Christ. Christ is our sun.

豫表基督，基督是我們的太陽。瑪拉基四章二節說，基督是公義的日頭，其翅膀有醫治之能。祂的照耀就是祂的翅膀，在這照耀裏有醫治。本節下半告訴我們，我們必在基督的照耀下長大。

月亮是召會。...約瑟所夢見的...太陽是指他的父親，月亮是指他的母親，眾星是指他的眾弟兄〔創三七 9~11〕。根據這事實，我們可以說，召會是基督的新婦，妻子，可用月亮作豫表。...月亮這物體本身沒有光，卻能返照光。...召會被造乃是為返照基督的光。再者，月亮只能在夜間返照光。今天在召會時代，正是夜間。...雖然召會確是在黑夜（地方召會是這黑夜中發光的燈台—啓一 20），她卻能返照基督的光。然而，召會（像月亮一樣）時常上下起伏不定，有時是滿月，有時是半月，或是新月。

我們不單有日、月，還有眾星。不只有基督、召會，還有所有得勝的聖徒。但以理十二章三節說，『那使多人歸義的，必發光如星。』我們若要幫助人得救，使人從黑暗轉向光，使退後者得着恢復，我們就必須是發光的星。啓示錄一章二十節說，眾召會是黑暗中發光的燈台，眾使者（眾召會中的活肢體）是發光的星。主也說聖徒是世上的光（太五 14）。保羅說，聖徒『好像發光之體顯在世界裏』（腓二 15）。

神在第四天所造的光體，是設立來藉着照耀『管理晝夜』的（創一 18 上）。...那裏有照耀，那裏就有管理。黑暗帶來混亂，而光規律一切。為着生命的長大，我們需要第四天光體的管理和規律（創世記生命讀經，四八至五一頁）。

參讀：創世記生命讀經，第五篇。

Malachi 4:2 tells us that Christ is the Sun of Righteousness and that there is healing in His wings. His shining forth is the wings, and with this shining forth there is healing. The second half of this verse tells us that we all will grow up under the shining of Christ.

The moon is the church....[In] Joseph's dream...the sun was his father, the moon his mother, and the stars his brothers [Gen. 37:9-11]. Based upon this fact, we may say that the church as the wife, the bride of Christ, may be typified by the moon....The moon is an object that has no light in itself, but has the ability to reflect light....The church was made in a way to reflect the light of Christ. Furthermore, the moon is able to reflect light only in the night time. Today, during the church age, it is the night time....Although the church is really in a dark night (the local churches are lampstands shining in this dark night, Rev. 1:20), she can reflect the light of Christ. However, frequently the church (like the moon) is not very stable, coming up and going down. The church may be the full moon, the half moon, or the new moon.

We not only have the sun, the moon, but also the stars: not only Christ, the church, but also all the overcoming saints. Daniel 12:3 says that those who turn many to righteousness shine like the stars. If we are going to help people to be saved, if we are going to turn people from darkness to light, if we are going to recover all the backsliders, we must be the shining stars. Revelation 1:20 tells us that the churches are the lampstands shining in the darkness and that the angels (the living ones in the churches) are the shining stars. The Lord said that the saints are “the light of the world” (Matt. 5:14), and Paul said that the saints shine “as luminaries in the world” (Phil. 2:15).

The lights God made on the fourth day were established “to rule over the day and over the night” by their shining (Gen. 1:18a)....Where there is shining, there is ruling. Darkness brings in confusion, but light regulates. For the growth of life, we need the ruling and the regulating of the fourth-day lights. (Life-study of Genesis, pp. 39-41)

Further Reading: Life-study of Genesis, msg. 5

第三週．週五

晨興餧養

創一 20~21『神說，水要多多滋生有生命的物；要有禽鳥飛在地面以上，天空之中。神就創造大魚，和水中所滋生各樣有生命的動物，各從其類；又創造各樣飛鳥，各從其類；神看是好的。』

〔創世記一章二十節說到〕具有最低意識的動物生命，相當於信徒生命長大的第一步（參約壹二 13）。海裏的動物生命，豫表基督生命的豐富，在於有能力在祂的生活中勝過死（由鹽水所表徵）。魚能生活在鹽水中卻不變鹹，照樣，基督和祂那些有神聖生命的信徒，也能生活在屬撒但的世界裏，卻不因世界的敗壞而『變鹹』（參約十四 30，十七 15~16）。海裏的動物生命，也給我們看見基督生命的豐富，在於以祂的豐富餧養人（六 9 上，二一 9）（聖經恢復本，創一 20 註 1）。

禽鳥的生命比魚的生命高。魚能活在死水中，禽鳥則能超越死水。信徒藉着在神聖生命裏長進，就能超越地的一切阻礙（參賽四十 31）。禽鳥的生命豫表基督生命的豐富，見於祂是鷹，將神所救贖的人帶到祂的目的地（出十九 4，申三二 11~12，啓十二 14），並見於祂是斑鳩或鴿子，為神子民的罪獻給神（利一 14，五 7）（創一 20 註 2）。

信息選讀

雖然每種形態的動物生命都有某種程度的意識，但有的生命較高等，有的較低等。〔創世記一章二十至二十二節〕首先提到的是魚，這是意識最低的動物生命。...譬如有些金魚在水中游動，我們一走近，它們就害怕的游開了。我們若撒些食物到水

‹‹ WEEK 3 — DAY 5 ››

Morning Nourishment

Gen. 1:20-21 "And God said, Let the waters swarm with swarms of living animals, and let birds fly above the earth in the open expanse of heaven. And God created the great sea creatures and every living animal that moves, with which the waters swarmed, according to their kind, and every winged bird according to its kind; and God saw that it was good."

[Genesis 1:20 speaks of] the animal life with the lowest consciousness, corresponding to the first step in the believers' growth in life (cf. 1 John 2:13). The animal life in the sea typifies the riches of the life of Christ in the power that overcomes death (signified by the salt water) in His living. Just as fish can live in salt water without becoming salty, Christ and His believers, who have the divine life, can live in the satanic world without being “salted” by the world's corruption (cf. John 14:30; 17:15-16). The animal life in the sea also shows the riches of Christ's life in feeding man with His riches (John 6:9a; 21:9). (Gen. 1:20, footnote 1)

The bird life is higher than the fish life. Fish can live in the death waters, but birds can transcend the death waters. By growing further in the divine life, the believers are able to transcend all the frustrations of the earth (cf. Isa. 40:31). The bird life typifies the riches of the life of Christ as seen in His being the eagle for carrying God's redeemed to His destination (Exo. 19:4; Deut. 32:11-12; Rev. 12:14) and in His being the turtledoves or pigeons for offering to God for the sins of God's people (Lev. 1:14; 5:7). (Gen. 1:20, footnote 2)

Today's Reading

Although every form of animal life has some level of consciousness, some lives are higher and others are lower. [In Genesis 1:20-22] first, the fish are mentioned, the animal life with the lowest consciousness....Suppose there are some goldfish swimming in the water and we come near them. They will be frightened away. However, if we scatter some food into the water and keep

中，然後走開，那些魚就都回來了。這生命高於樹的生命，植物的生命（結四七7、9）；雖然還不很高，但是比較高了。這是生命長大的頭一步。

海裏的魚是生活在鹽水中。通常鹽水是不長東西的，鹽水會殺死生命，幾乎不讓任何植物生長。然而，魚能在鹽水中生活。水會鹹，但魚絕不會鹹，除非它死了。這是很有意義的事。

全人類，整個人類社會，正如一個大鹽海，但我們基督徒還能很活。我們能活，並且活在這樣的社會中，不被這社會感染。然而我們一旦死了，我們就變鹹了。...生命能驅除死海裏各種的鹽。...在死亡的環境中，這生命還能存活。這是好的，但還有更好的。

第五天，禽鳥，空中的飛鳥，在魚之後造出來了（創一20~23）。這是具有較低意識的較高生命。禽鳥的生命比魚的生命高。魚能活在死水中，而禽鳥能超越死水。你成了『魚』之後，必須長大成『鳥』。當你的同學來對你說，『我們去看電影。』你能高飛，沒有人能摸着你—你是超越的。你不只能驅除鹽分，還能超越它。

在創世記一章所提的每個項目，都有經節指明那是豫表。比方主耶穌對彼得說，他要作得人的漁夫（太四19）。按這話，主耶穌把所有的人都比作海裏的魚。又有以賽亞四十章三十一節說，那等候耶和華的必如鷹展翅上騰，這是更高的生命。許多人都能作見證說，他們常常能展翅上騰。我們能活在任何光景裏。但只要再長大些，就不只能活在邪惡的環境中，還能超越那些環境。我們飛走，沒有甚麼能摸着我們。阿利路亞！...這是生命長大的第二步。這真是好，但還不彀（創世記生命讀經，五二至五四頁）。

參讀：創世記生命讀經，第六篇。

away, all the fish will return. This life is higher than the tree life, higher than the plant life (Ezek. 47:7, 9). Although it is not very high, it is higher. This is the first step of the growth of life.

The fish in the sea live in salt water. As a rule, salt water does not grow anything; it kills, allowing nearly no plants to grow. Salt water kills life. Fish, however, can live in salt water. The water may be salty, but the fish will never be salty, unless they are dead. This is quite meaningful.

All of humanity, the entire human society, is like a great salt sea. Yet, we Christians are so living. We can be alive and live in such a society and not be salted by it. But once we are dead, we will become salty....Life repels every kind of salt from the dead sea....In the midst of an environment of death, this life can still survive. This is good; yet there is more.

After the fish, the birds, the fowl in the air, were created on the fifth day (Gen. 1:20-23). This is the higher life with the lower consciousness. The bird life is higher than the fish life. Fish can live in the death waters, but birds can transcend them. After you become a fish, you must grow until you are a bird. When your classmates come to you and say, “Let us go to the movies,” you will soar. No one can touch you—you will be transcendent. You will not only repel the salt, but you will transcend it.

Every item mentioned in the first chapter of Genesis has a Bible verse signifying that it is a type. For instance, the Lord Jesus told Peter that he would be a fisher of men (Matt. 4:19). By this word, the Lord Jesus likened all people to fish in the sea. Also, we have Isaiah 40:31, which says that they who wait on the Lord shall be as the eagles, soaring and transcending. This is a higher life. Many can testify that often they were soaring. We can live in any kind of situation, but with a little more growth we not only survive in evil circumstances, we also transcend them. We fly away and nothing can touch us. Hallelujah!...This is the second step of the growth of life. This is wonderful, but there is still more. (Life-study of Genesis, pp. 41-43)

Further Reading: Life-study of Genesis, msg. 6

第三週 · 週六

晨興餧養

創一 24『神說，地要生出有生命的物，各從其類；牲畜、爬物、走獸，各從其類；事就這樣成了。』

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

地上的牲畜和走獸，是比魚和禽鳥更高的生命，具有較高的意識，這生命能在地上成就一些事。地上的走獸和牲畜，豫表基督生命的豐富，見於基督是得勝的獅子（啓五 5），為神的經綸爭戰；見於基督是羊和牛，為着獻給神，以完成神完全的救贖（利一 2~3、10，三 1、6、12，四 3，五 6，約一 29，彼前一 19，啓五 6~9）；也見於基督是公牛，為着承擔責任並忠信勞苦，以完成神的旨意（太二十 28，約六 38）。在基督裏的信徒，藉着在神聖生命裏進一步的長大，就能在地上過一種對完成神旨意有用的生活（參林前三 2，加六 2，林前十五 58）（聖經恢復本，創一 24 註 1）。

信息選讀

到第六天，有較高意識的更高生命生出了（創一 24~25）。...創世記四十九章九節說到獅子，把猶大比作能作許多事的獅子。撒上六章七節、十節，說到兩只用來拖拉載着約櫃的車的母牛。這些經節表明走獸與牲畜都能在這地上成就一些事。...這是生命長大的第三步。

我們還需要往前，直到第六天的末了部分。...在第六天的末了部分，出現具有最高意識的生命，

‹‹ WEEK 3 — DAY 6 ››

Morning Nourishment

Gen. 1:24 "And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth...and it was so."

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."

The cattle and the animals on the land are a higher life with a higher consciousness than that of the fish and the birds, a life that can accomplish something on the earth. The animals and the cattle on the land typify the riches of the life of Christ as seen in Christ as the conquering lion (Rev. 5:5) to fight for God's economy, as seen in Christ as the sheep and oxen for offering to God for the fulfillment of God's full redemption (Lev. 1:2-3, 10;...Rev. 5:6-9), and as seen in Christ as the ox to bear the responsibility and to labor faithfully for the accomplishing of God's will (Matt. 20:28; John 6:38). Through further growth in the divine life the believers in Christ are able to live on the earth a life that is useful for the fulfilling of God's will (cf. 1 Cor. 3:2...). (Gen. 1:24, footnote 1)

Today's Reading

On the sixth day the higher life with the higher consciousness came into existence (Gen. 1:24-25)....Genesis 49:9 speaks about the lion, likening Judah to a lion which can do many things. First Samuel 6:7, 12a tells about two milch cows which were used to carry the cart with the ark. These verses show that both the beasts and the cattle can accomplish something on this earth....This is the third step of the growth of life.

We need to go on to the last part of the sixth day...[on which] comes the life with the highest consciousness, the human life, a life which expresses

人的生命，就是彰顯神的形像，並且為神管治一切的生命（創世記生命讀經，五四、五八頁）。

亞當，頭一個人，豫表基督（羅五 14，林前十五 45、47，詩八 4~8，來二 6~9）是神創造的中心（西一 16~17），是一切受造之物和眾人的元首（15，林前十一 3），在神的形像和樣式上是神的彰顯（來一 3，林後四 4，西一 15），也是神的代表，管理神一切的造物（詩八 6~8，太二八 18）（聖經恢復本，創一 26 註 3）。

神的目的是要人有祂的形像彰顯祂，有祂的管治權代表祂，這不是在亞當這頭一個人（林前十五 45 上）—舊人（羅六 6）—身上得着完成，乃是在基督這第二個人（林前十五 47 下與註 2）—新人（弗二 15 與註 8）—身上得着完成。這新人是由基督自己作頭，以及召會作祂的身體（一 22~23，林前十二 12 與註 2，西三 10~11 與 11 註 9）所組成的。這要完全在得勝的信徒身上得着完成，他們活基督，作祂團體的彰顯（腓一 19~26），並要得着權柄制伏列國，在千年國裏與基督一同作王（啓二 26~27，二十 4、6）。這要終極完成於新耶路撒冷，彰顯神的形像，有祂的榮耀和祂顯出的樣子（四 3 上，二一 11、18 上），並且運用神的神聖權柄，維持神對全宇宙的管治權，直到永遠（24，二二 5）（創一 26 註 5）。

在祂的創造裏，神沒有要人作甚麼。人按着神的形像被造，然後受神托付有祂神聖的權柄。人所得着的生命，是帶着神的形像彰顯神，並帶着神的權柄代表神的生命，不是為神作事或作工的生命。許多時候你遇見一些基督徒，你覺得他們是忙於為神作工的人。他們慇勤又忠信，但你感覺不到神的彰顯和神的權柄。另一面，有些聖徒似乎不是那麼忙，不是那麼慇勤作工，但你感覺到神的彰顯和神的權柄，你覺得神與他們同在。他們是滿了神同在的人，每當你遇見他們的時候，你就感覺到神的彰顯和神的元首權柄。這就是神所要的（神中心的思想，二〇頁）。

參讀：創世記生命讀經，第七至八篇。

the image of God and has dominion over all things for God. (Life-study of Genesis, pp. 43, 46)

Adam, the first man, typifies Christ (Rom. 5:14...) as the center of God's creation (Col. 1:16-17), as the Head of all creation (Col. 1:15) and of all men (1 Cor. 11:3), as God's expression in God's image and likeness (...Col. 1:15), and as God's representative to rule over all things created by God (Psa. 8:6-8...). (Gen. 1:26, footnote 2)

God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man (1 Cor. 15:47b and footnote 2), the new man (Eph. 2:15 and footnote 8), comprising Christ Himself as the Head and the church as His Body (Eph. 1:22-23; 1 Cor. 12:12 and footnote 2; Col. 3:10-11 and footnote 119). It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium (Rev. 2:26-27; 20:4, 6). It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance (Rev. 4:3a; 21:11, 18a), and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity (Rev. 21:24; 22:5). (Gen. 1:26, footnote 5)

In His creation, God did not tell man to do anything. Man was created in the image of God and then committed by God with His divine authority. Man had a life with the image of God to express God and with the authority of God to represent God, not a life to do something or to work something for God. Many times when you meet some Christians, you have the sense that they are busy people working for God. They are diligent and faithful. But you do not sense the expression and the authority of God. On the other hand, with some saints, it seems that they are not so busy and not so diligent working for God, yet you sense the expression of God and the authority of God. You have the sense that God is with them. They are people full of the presence of God. Whenever you meet them, you sense the expression and the headship, the authority, of God. This is what God is after. (The Central Thought of God, pp. 22-23)

Further Reading: Life-study of Genesis, msgs. 7-8

第三週詩歌

603 召會－建造

F 2/2

C C7 F C Am Dm
1 – 1 2 | 3 – 2 3 | 4 – 3 2 | 3 – – – | 3 – 3 3 | 4 –
一)神，我讚 美 你 的 計 畫， 要 使我 們
二)我 們雖 是 你 所 創 造， 有 你形 像，
三)惟 有接 受 你 作 生 命， 才 能有 你
四)當 你生 命 流 通、滋 潤， 浸 透我 的
五)但 是,恩 主，我 們 深 知， 這 些並 非
六)主，我在 此 獻 上 自 己， 求 你接 在
七)天 然生 命、孤 僻 性 格， 求 你全 都
八)如 此才 能 作 你 配 偶， 享 受你 愛

D7 G C C7 F
3 2 | 1 – 7 1 | 2 – – – | 1 – 1 2 | 3 – 2 3 | 4 – 3 2 |
成 為 你 家， 給 你安 居，由 你 充
作 你 代 表， 不 過僅 是 土 造 陋
精 金 性 情； 你 與我 們 調 和 為
全 心、全 魂， 我 就變 成 珍 珠、寶
為 供 賞 識， 乃 是全 為 建 造、配
建 造 手 裡， 將 我折 服，將 我 聯
為 我 攻 破， 不 再單 獨，不 再 自
所 是 所 有， 共 同生 活，互 相 安

C Am Dm G7 C
3 – – – | 3 – 3 3 | 2 – 1 – | 2 – 3 2 | 1 – – – ‖
滿， 你 在 子 裡 好 得 彰 顯。
器， 裡 面 有 靈， 外 面 是 體。
一， 我 們 與 你 成 為 一 體。
石， 與 你 榮 形 一 樣 一 式。
搭， 成 為 你 的 榮 耀 之 家。
絡， 造 成 你 能 安 居 之 所。
善， 與 眾 聖 徒 調 成 一 團。
居， 滿 足 你 心， 得 你 稱 許。

‹‹ WEEK 3 — HYMN

Hymns, #837

1
We praise Thee, Lord, for Thy great plan
That we Thy dwelling-place may be;
Thou live in us, we filled with Thee,
Thou in the Son expressed might be.

2
Though in Thine image made by Thee
And given Thine authority,
Yet we are only made of clay
Without a trace of divinity.

3
When we receive Thee as our life,
Thy nature we thru grace possess;
Mingled together, we with Thee
One Body glorious will express.

4
When flows Thy life thru all our souls,
Filling, renewing every part,
We will be pearls and precious stones,
Changed to Thine image, as Thou art.

5
But, Lord, we fully realize
These are not wrought
men's praise to rouse,
But as material to be built
Together for Thy glorious house.

6
Here, Lord, we give ourselves to Thee;
Receive us into Thy wise hands;
Bend, break, and build together in Thee
To be the house to meet Thy demands.

7
Break all the natural life for us,
Deal Thou with each peculiar way,
That we no more independent be
But with all saints are one for aye.

8
Then we shall be Thy Bride beloved,
Together in Thy chamber abide,
Enjoy the fulness of Thy love.
How Thou wilt then be satisfied!

第三週申言

申言稿：