二〇一五年夏季训练

出埃及记结晶读经（二）

第六篇

立约的神与祂的诸约（一）
神与人所立主要的约

读经：创三 15，九 8 ~ 17，加三 14，16，29，撒下七 12 ~ 14 上，出二四 1 ~ 8

纲要

周　一

壹 神与堕落之人所立的约，见于创世记三章十五节女人的后裔：

一 基督作为女人的后裔，是指成为肉体的基督，就是完整的神，借着将祂自己分赐到人性里，成了完全的人，为着毁坏撒但，并拯救基督里的信徒脱离罪与死—15 节，赛七 14，太一 16，20 ～ 21，23，加四 4，约一 1，14，八 58，来二 14，林前十五 53 ～ 57。

二 “神就差出祂的儿子，由女子所生，”好使我们得着法理的救赎；“神就差出祂儿子的灵，”就是祂儿子的变化形像，以“子化”我们，好使我们得着生机的拯救—加四 4，6，三 13 ～ 14。

三 复活的基督作为赐生命的灵，乃是那变了形像之女人的后裔，分赐到我们里面，在我们里面伤蛇的头，使我们成为女人的团体后

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Six

The Covenanting God and His Covenants (1)
Major Covenants That God Made with Man

Scripture Reading: Gen. 3:15; 9:8-17; Gal. 3:14, 16, 29; 2 Sam. 7:12-14a; Exo. 24:1-8

Outline

Day 1

I. The covenant that God made with fallen man can be seen with the seed of the woman in Genesis 3:15:

A. Christ as the seed of the woman refers to the incarnated Christ, the complete God becoming a perfect man through the dispensing of Himself into humanity in order to destroy Satan and to save the believers in Christ from sin and death—v. 15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; 8:58; Heb. 2:14; 1 Cor. 15:53-57.

B. “God sent forth His Son, born of a woman,” for our judicial redemption; God “sent forth the Spirit of His Son,” the transfiguration of His Son, to “sonize” us for our organic salvation—Gal. 4:4, 6; 3:13-14.

C. The resurrected Christ as the life-giving Spirit is the transfigured descendant of the woman, dispensed into us to bruise the serpent’s head in us and to make us the corporate seed of the woman, the

裔，得胜的男孩子，执行神对古蛇的审判，并作神时代的器皿，以转移时代，引进神国的实现—启十二5。

overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—Rev. 12:5.

周　二

Day 2

四 主这位领头的得胜者，（三21，）乃是男孩子的头、中心、实际、生命和性情，而男孩子作为跟随的得胜者，乃是主的身体：

D. The Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body:

1 我们成为男孩子的路，乃是每天得加强到我们里面的人里，好得着加力，以经历基督的丰富，并借着穿戴包罗万有的基督为军装，借着各样的祷告取用神的话，而得以刚强—弗三8～9，16，六10～20。

1. The way to become the man-child is for us to be daily strengthened into our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as the armor, taking the word by means of all prayer—Eph. 3:8-9, 16; 6:10-20.

2 当我们应用羔羊的血，说出自己所见证的话，并且虽至于死，也不爱自己的魂生命，基督这生命后裔（种子）之自然的生命能力，就要在我们里面伤蛇的头—罗八2，启十二10～11，徒一8。

2. The spontaneous life-power of Christ as the life-seed bruises the serpent's head in us as we employ the blood of the Lamb, speak forth the word of our testimony, and love not our soul-life even unto death—Rom. 8:2; Rev. 12:10-11; Acts 1:8.

周　三

Day 3

贰 神与挪亚所立的约，以及虹作为祂立约的记号，表征我们是约的召会，活在恩典之新约的实际里—创九8～17：

II. God's covenant with Noah and the rainbow as a sign of His covenant signify that we are the church of the covenant, living in the reality of the new covenant of grace—Gen. 9:8-17:

一 围着神宝座的虹，表征神是立约的神，信实的神，祂在执行对地的审判时，要守祂的约—启四3，结一26～28。

A. The rainbow around God's throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth—Rev. 4:3; Ezek. 1:26-28.

二 虹的三种主要颜色是蓝色（蓝宝石宝座的颜色，表征神的公义—26，诗八九14）、红色（圣别之火的颜色，表征神的圣别—结一4，13，27，来十二29）、以及黄色（光耀的金银合金的颜色，表征神的荣耀—结一4，27，来一3）：

B. The three primary colors of the rainbow are blue (the color of the sapphire throne, which signifies God's righteousness—v. 26; Psa. 89:14); red (the color of the sanctifying fire, which signifies God's holiness—Ezek. 1:4, 13, 27; Heb. 12:29); and yellow (the color of the glowing electrum, which signifies God's glory—Ezek. 1:4, 27; Heb. 1:3):

1 基督死在十字架上，满足了神公义、圣别和荣耀的要求，并且复活成为我们的公义、圣别和荣耀—创三 24，林前一 30。

2 公义、圣别、和荣耀的虹所表征的基督自己，乃是神赐给祂子民的约—赛四二 6，来八 10 ～ 12。

3 基督是从神给我们的智慧，将祂自己传输到我们里面作为公义（使我们在灵里得重生）、圣别（使我们在魂里被变化）、和救赎（使我们的身体改变形状）—林前一 30，罗八 10，十二 2，八 23，弗五 25 ～ 27。

4 在永远里，我们作为新耶路撒冷（这城的根基显出一道虹的样子—启二一 19 ～ 20），将是一道虹，见证神是信实的，必要成就祂的新约，将我们作成公义、圣别和荣耀，和祂一模一样—10 ～ 11 节。

5 这道虹属灵的实际应当显于今天的召会；我们需要给神完全的机会，使祂这圣别的火在我们里面作工，而让神以祂公义的同在充满我们，好叫祂借着我们使祂的荣耀得着辉煌的彰显—林前一 30。

三 虹是神信实守约的记号，表明不再有死的审判；我们必须活在新约之下，不信任何的失败、软弱、黑暗、或消极的事物；我们是有约的人，我们有一节应许的经文可以应付每一种处境—哀三 22 ～ 23，罗八 1，林后十二 9，提后一 10，二 1，犹 24，约壹一 9，林前一 9。

四 挪亚的生活和工作所预表新约中基督一切的实际，都已立约赐给我们—参创六 8，13 ～ 18，八 4，18，约十 28 ～ 29，彼前三 20 ～ 21，罗六 3 ～ 4。

周　四

1. Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to be our righteousness, holiness, and glory—Gen. 3:24; 1 Cor. 1:30.

2. Christ Himself, signified by the rainbow of righteousness, holiness, and glory, is the covenant of God given to His people—Isa. 42:6; Heb. 8:10-12.

3. Christ is wisdom to us from God, transmitting Himself into us as righteousness (that we might be reborn in our spirit), sanctification (that we might be transformed in our soul), and redemption (that we might be transfigured in our body)—1 Cor. 1:30; Rom. 8:10; 12:2; 8:23; Eph. 5:25-27.

4. In eternity as the New Jerusalem (a city whose foundations have the appearance of a rainbow—Rev. 21:19-20), we will be a rainbow to testify of God's faithfulness to carry out His new covenant in making us exactly the same as He is as righteousness, holiness, and glory—vv. 10-11.

5. The spiritual reality of this rainbow should be manifest in the church today—we need to allow God to fill us with His presence of righteousness by giving Him the full opportunity to work in us as the fire of holiness for His splendor of glory through us—1 Cor. 1:30.

C. The rainbow is a sign of God's faithfulness in keeping His covenant that there will be no more judgment of death; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.

D. All of the New Testament realities of Christ typified in the life and work of Noah have been covenanted to us—cf. Gen. 6:8, 13-18; 8:4, 18; John 10:28-29; 1 Pet. 3:20-21; Rom. 6:3-4.

Day 4

叁 神与亚伯拉罕所立的约，乃是基督作为亚伯拉罕的后裔，为要使地上的万族得福；作为末后的亚当，亚伯拉罕独一的后裔成了赐生命的灵—创十二2～3，7，十七7～8，加三14，16，29，林前十五45下，约十二24：

一 复活的基督作为赐生命的灵，乃是那变了形像之亚伯拉罕的子孙，亚伯拉罕的后裔，分赐到我们里面，使我们成为亚伯拉罕的子孙，亚伯拉罕团体的后裔，能接受并承受终极完成的灵这亚伯拉罕的福—加三7，14，四28：

1 神向亚伯拉罕所应许的福，物质的一面就是美地；（创十二7，十三15，十七8；）这美地预表包罗万有的基督作为包罗万有赐生命的灵。（林前十五45下，林后三17。）

2 基督作为赐生命的灵，乃是亚伯拉罕的福，（加三14，）就是向亚伯拉罕所应许之亚伯拉罕的后裔和美地的实际；今天我们的福乃是神自己，祂具体化身在基督里并实化为那灵，好分赐到我们里面，作我们的享受。

二 我们能借着听信仰，不断地接受基督这包罗万有赐生命的灵，使祂这亚伯拉罕的后裔在我们里面长大，并使我们享受祂这向亚伯拉罕所应许的地—2，5节，林后四13：

1 我们要接受那灵，就需要有耳可听那灵向众召会所说的话；（启二7，参来五11～14；）那灵能分赐到我们里面诸部分的度量，在于我们听的度量。（可四23～25，太十三14～16，五3，8，路十38～42。）

2 我们需要借着爱主到极点，并以祂作我们绝对的奉献，而与作奴仆救主的基督是一，给祂有路开通我

III. The covenant God made with Abraham is that Christ as the seed of Abraham is for the blessing to all the families of the earth; the unique seed of Abraham as the last Adam became the life-giving Spirit—Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; 1 Cor. 15:45b; John 12:24:

A. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham—Gal. 3:7, 14; 4:28:

1. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8), which is a type of the all-inclusive Christ as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17).

2. Christ as the life-giving Spirit is the blessing of Abraham (Gal. 3:14), the reality of both the seed of Abraham and the good land promised to Abraham; our blessing today is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment.

B. By the hearing of faith, we can continually receive Christ as the all-inclusive life-giving Spirit for His growth in us as the seed of Abraham and for our enjoyment of Him as the land promised to Abraham—vv. 2, 5; 2 Cor. 4:13:

1. To receive the Spirit we need to have an ear to hear what the Spirit says to the churches (Rev. 2:7; cf. Heb. 5:11-14); the measure of the Spirit that can be dispensed into our inward parts depends on the measure of our hearing (Mark 4:23-25; Matt. 13:14-16; 5:3, 8; Luke 10:38-42).

2. We need to be one with Christ as the Slave-Savior by loving Him to the uttermost and taking Him as our absolute consecration, giving Him the

们的耳朵，听祂神圣的指示，祂新鲜的信息，这信息将神圣的那灵分赐到我们里面，使我们在神儿子的福音上，在我们的灵里事奉神—出二一 1 ～ 6，赛五十 4 ～ 5，腓三 3，约六 63，林后三 6，罗一 9。

周　五

肆 神与大卫所立的约，乃是复活的基督作为大卫的后裔，完成神新约的经纶，为着将经过过程的三一神分赐到祂身体的肢体里—撒下七 12 ～ 14 上，罗一 3 ～ 4，诗八九 3，28：

一 大卫的主在祂的神性里就是大卫的根，成为肉体，成了在人性里大卫的儿子，大卫的子孙，来作末后的亚当；末后的亚当，大卫的儿子，复活成了神的长子和赐生命的灵，就是改变形状的大卫后裔，分赐到我们里面，使我们成为神的许多儿子，并与基督一同作王—太二二 41 ～ 46，启二二 16，约一 14，林前十五 45 下，约十二 24，罗八 28 ～ 29，徒十三 33，罗五 17。

二 大卫的主成了大卫的儿子，以完成神法理的救赎；大卫的儿子（大卫的后裔）成了神的长子，作为赐生命的灵，以完成神生机的拯救。

三 复活的基督作为赐生命的灵，乃是那变了形像之大卫的子孙，大卫的后裔，作为神确定的怜悯，就是祂永远的约，分赐到我们里面，作我们的享受—赛五五 1 ～ 3，6 ～ 11，徒十三 33 ～ 35。

way to open our ear to hear His divine instructions, His fresh messages, which dispense the divine Spirit into us for our service to God in our spirit in the gospel of His Son—Exo. 21:1-6; Isa. 50:4-5; Phil. 3:3; John 6:63; 2 Cor. 3:6; Rom. 1:9.

Day 5

IV. The covenant God made with David is that the resurrected Christ as the seed of David carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body—2 Sam. 7:12-14a; Rom. 1:3-4; Psa. 89:3, 28:

A. The Lord of David in His divinity, the Root of David, was incarnated to become the son of David, the Offspring of David, in His humanity, to be the last Adam; and the last Adam, the son of David, was resurrected to become the firstborn Son of God and the life-giving Spirit, a transfigured descendant of David, dispensed into us to make us the many sons of God and co-kings of Christ—Matt. 22:41-46; Rev. 22:16; John 1:14; 1 Cor. 15:45b; John 12:24; Rom. 8:28-29; Acts 13:33; Rom. 5:17.

B. The Lord of David became the son of David to accomplish God's judicial redemption; the son of David (the seed of David) became the firstborn Son of God as the life-giving Spirit to carry out God's organic salvation.

C. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us as God's sure mercies, His eternal covenant, for our enjoyment—Isa. 55:1-3, 6-11; Acts 13:33-35.

四 复活的基督作为赐生命的灵，乃是那变了形像之大卫的子孙，大卫的后裔，分赐到我们里面，为使我们在神永远的国里，在基督的复活里，有分于祂君王的职分—提后二12，启二十4，6。

五 复活的基督作为赐生命的灵，乃是那变了形像之大卫的子孙，大卫的后裔，国度的后裔（种子），分赐到我们里面，把我们作成国度之子，在生命中作王，活在国度的实际里，使我们在国度实现时被祂接去，并与祂一同回来，作团体砸人的石头，消灭世上的国，并成为一座大山，就是神的国，充满全地—可四26，太十三18～23，38，来十一5～6，创五21～24，但二34～35。

周　六

伍 虽然律法已经在神的山上颁布，律法及其条例还需要制定成约—出二四1～8：

一 神永远的定旨是要得着一班人，作祂的配偶、祂的彰显、和祂的居所；为要成就这定旨，神必须将祂自己分赐到祂的选民里面，并将祂自己作到他们里面：

1 从起初，神的心意就不是要人遵守诫命，或叫人为祂作事；照样，以色列人被带到神的山，神的心意也不是要赐给他们一长串神的诫命，要求他们履行。

2 祂的心意乃是要把祂的百姓带到祂的同在里，使祂可以向他们启示祂自己，并借着对他们说话，将祂自己分赐到他们里面—参三四28～29。

D. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us for us to share His kingship in His resurrection in the eternal kingdom of God—2 Tim. 2:12; Rev. 20:4, 6.

E. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, the seed of the kingdom, dispensed into us to make us the sons of the kingdom, reigning in life to live in the reality of the kingdom so that we may be translated by Him and return with Him in the manifestation of the kingdom as the corporate smiting stone to annihilate the kingdoms of this world and become a great mountain, the kingdom of God, that fills the whole earth—Mark 4:26; Matt. 13:18-23, 38; Heb. 11:5-6; Gen. 5:21-24; Dan. 2:34-35.

Day 6

V. The law had been decreed on the mountain of God, but there was still the need for the law with its ordinances to be enacted as a covenant—Exo. 24:1-8:

A. God's eternal purpose is to have a people to be His counterpart, His expression, and His dwelling place; in order to fulfill this purpose, God must impart Himself into His chosen people and work Himself into them:

1. From the very beginning it was not God's intention to give man commandments to keep or to have man do things for Him; likewise, in bringing the children of Israel to the mountain of God, it was not God's intention to give them a list of divine commandments as requirements for them to fulfill.

2. Rather, His intention was to bring His people into His presence so that He could reveal Himself to them and impart Himself into them through His speaking to them—cf. 34:28-29.

3 然而，神的百姓不明白祂的心意；他们天然、堕落和宗教的观念，以为神要他们为祂作一些事，并自认为有能力作这些事—十九 8，二四 3，7。

4 他们的观念既是这样，神就需要赐他们诫命，制定律法（旧约），给他们看见祂的要求是何等高超，而他们对于履行这些要求是何等无能—罗八 3，7～8。

二 在新约里，我们靠生命之灵的律内里的运行，照着调和的灵而行，律法义的要求就自然且不知不觉地成就在我们身上—4，2 节。

3. God's people, however, did not understand His intention; their natural, fallen, and religious concept was that God wanted them to do certain things for Him, and they thought they were able to do these things—19:8; 24:3, 7.

4. Since this was their concept, it was necessary for God to give them commandments, enacting the law (the old covenant) to show them how high His requirements are and how unable to fulfill these requirements they were—Rom. 8:3, 7-8.

B. In the new covenant the righteous requirement of the law is fulfilled in us spontaneously and unconsciously by our walking according to our mingled spirit with the inward working of the law of the Spirit of life—vv. 4, 2.

第六周 · 周一

晨兴喂养

加四 4～6“及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下，要把律法以下的人赎出来，好叫我们得着儿子的名分。而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！”

女人后裔的应许是指成为肉体的基督（太一 16，加四 4）。马利亚是大卫王的女性后裔，成了所应许之基督的母亲，以及女人后裔的母亲。

基督是女人的后裔，含示完整的神借着将祂自己分赐到人性里，成了完全的人（约一 1、14，太一 23）。神成为肉体乃是一种分赐。在已过的永远里，神只在祂自己里。但到了一个时候，祂定了决议，不再留在祂自己里。祂渴望将祂的神性带到人性里，并且在创世记三章十五节预言到祂这个渴望。但这个应许一直到马太一章马利亚怀孕时，才得应验。因为我们的神非常有耐心，祂静默了四千年。

女人的后裔，就是童女所生的子，目的是要毁坏撒但，并将在基督里的信徒从罪和死里拯救出来（来二 14，太一 20～21，林前十五 53～57）。伤蛇的头就是毁坏蛇（创三 15）（神圣启示的中心路线，九四、九六页）。

信息选读

在加拉太四章四节和六节，我们读到两种差出。保罗在四节说，神差出祂的儿子；而在六节说，神差出祂儿子的灵。按照创世记三章十五节的应许，基督作为女人的后裔，在律法以下来到，要把律法以下的人赎出

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

Gal. 4:4-6 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law, that He might redeem those under law that we might receive the sonship. And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

The promise of the seed of the woman refers to the incarnated Christ (Matt. 1:16; Gal. 4:4). Mary, a female descendant of King David, became the mother of the promised Christ and the mother of the seed of the woman.

Christ as the seed of the woman implies that the complete God became a perfect man through the dispensing of Himself into humanity (John 1:1, 14; Matt. 1:23). God's incarnation was a dispensing. In eternity past, God remained in Himself. But at one point He made a counsel not to remain in Himself any longer. He desired to bring His divinity into humanity, and He prophesied concerning His desire in Genesis 3:15. However, this promise was not fulfilled until Mary conceived in Matthew 1. Because He was very patient, our God was silent for four thousand years.

The purpose of the seed of the woman, the son born of a virgin, was to destroy Satan and to save the believers in Christ from sin and death (Heb. 2:14; Matt. 1:20-21; 1 Cor. 15:53-57). To bruise the head of the serpent is to destroy the serpent (Gen. 3:15). (The Central Line of the Divine Revelation, pp. 84-86)

Today's Reading

In Galatians 4:4 and 6 we read of two kinds of sendings. In verse 4 Paul says that God sent forth His Son, and in verse 6, that God sent forth the Spirit of His Son. According to the promise in Genesis 3:15, Christ came under law as the seed of the woman in order to redeem those who were under law, that

来，好叫他们得着儿子的名分。基督救赎的目标不是天堂，…而是儿子的名分。…祂借着救赎，为我们打开得着儿子名分的路。不过，那灵若没有来到，我们的儿子名分就是空洞的，只是地位上或形式上的儿子名分，而不是实际的儿子名分。儿子名分的实际在于生命和成熟，这实际唯有借着那灵而来。所以，加拉太四章六节宣告说，神差出祂儿子的灵，进入我们的心。

我们不该相信儿子的灵与儿子是分开的人位。事实上，儿子的灵乃是子的另一形态。…首先祂是子，在律法以下来到，使我们有资格得着儿子的名分，并为我们开路来有分于儿子的名分。但祂完成这工作以后，就在复活里成了赐生命的灵，并且成了儿子的灵临到我们。因此，父神先差遣子来完成救赎，并使我们有资格得着儿子的名分。然后，祂差遣那灵来活化儿子的名分，使儿子的名分在我们的经历中成为实际。今天，儿子的名分实际上就在于神儿子的灵（加拉太书生命读经，二三八至二三九页）。

得胜者是谁？…创世记三章十五节的女人首先是指夏娃，其次是指所有属神的人，包括夏娃所表征的童女马利亚。因此，女人的后裔主要是指从马利亚生的主耶稣。然而，在启示录十二章，还有更多关于女人后裔的记载。启示录十二章所描绘，创世记三章十五节所表征的女人，是一位宇宙的妇人，在她里面有一部分称为男孩子（启十二1～2、5）。按圣经的意义，女人代表软弱，因为女人是较软弱的器皿（彼前三7）。男人，特别是男孩子，代表刚强。启示录十二章的宇宙妇人有两部分：外面的部分是这妇人本身，里面的部分是男孩子。…所有属神的人合起来就是那多少有些软弱的妇人，但其中有一部分是较刚强的男孩子，就是得胜者。…男孩子也是女人后裔的一部分（创世记生命读经，三一〇至三一一页）。

参读：神圣启示的中心路线，第八至十篇；创世记生命读经，第十八篇；加拉太书生命读经，第二十二篇；启示录生命读经，第四十五篇。

they might receive the sonship. The goal of Christ's redemption is not heaven, as many Christians believe; it is sonship....Through His redemption, He has opened the way for us to possess the sonship. However, if the Spirit had not come, our sonship would be empty. It would be a sonship in position or form, not a sonship with reality. The reality of sonship, which depends on life and maturity, comes only by the Spirit. Therefore, verse 6 declares that God has sent forth the Spirit of His Son into our hearts.

We should not believe that the Spirit of the Son is a person separate from the Son. Actually, the Spirit of the Son is another form of the Son....First He came as the Son under the law to qualify us for sonship and to open the way for us to share in the sonship. But after He had finished this work, He became, in resurrection, the life-giving Spirit and comes to us as the Spirit of the Son. Thus, first God the Father sent the Son to accomplish redemption and to qualify us for sonship. Then He sent the Spirit to vitalize the sonship and to make it real in our experience. Today sonship actually depends upon the Spirit of God's Son. (Life-study of Galatians, pp. 194-195)

Who are the overcomers?...The woman in Genesis 3:15 firstly is Eve and secondly is all the people of God, including the virgin Mary, as signified by Eve. Hence, the seed of the woman is mainly the Lord Jesus who was born of Mary. However, more regarding the seed of the woman can be seen in Revelation 12. The woman depicted in Revelation 12 and signified in Genesis 3:15 is a universal woman, and within her is a part called the man-child (Rev. 12:1, 2, 5). In a biblical sense, woman represents weakness, for the woman is the weaker vessel (1 Pet. 3:7). The man, especially the man-child, represents strength. The universal woman of Revelation 12 has two parts: the outer part, which is the woman herself, and the inner part, which is the man-child....All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers....The man-child is also a part of the seed of the woman. (Life-study of Genesis, pp. 252-253)

Further Reading: The Central Line of the Divine Revelation, msgs. 8-10; Life-study of Genesis, msg. 18; Life-study of Galatians, msg. 22; Life-study of Revelation, msg. 45

第六周 · 周二

晨兴喂养

创三 15 “我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”

启十二 5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

启示录十二章九节的古蛇，就是创世记三章的蛇；启示录十二章一节的宇宙妇人，就是创世记三章十五节的女人；而启示录十二章五节的男孩子，就是创世记三章十五节所说女人后裔的一部分（创世记生命读经，三一一页）。

信息选读

主耶稣是男孩子，却从女人而生。…这件事属灵的意义是说，主耶稣是从信靠神的源头而生。女人是这后裔的源头，而这后裔却比女人刚强，这后裔中有一部分是打败仇敌的男孩子。男孩子的源头是女人，不是男人；他的源头是信靠神的人，不是宣告向神独立的人。

一面说，我们是女人；另一面说，我们是女人的后裔。我们是信靠神的人，这是我们的源头；我们也是从这信靠神的源头而出的后裔。因此，我们能刚强。唯有从信靠神的源头而出的后裔才能刚强，他们不是在自己里面刚强，乃是在神里面刚强。主耶稣自己领头作这样的人。祂是男孩子的头；现在祂也是男孩子的中心、实际、生命和本质。

男孩子和他母亲一样，是宇宙的、团体的。…首先有一个单个的母亲〔童女马利亚〕同一个单个的后裔，至

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Gen. 3:15 And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel.

Rev. 12:5 And [the woman] brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

The “ancient serpent” of Revelation 12:9 is the serpent of Genesis 3, the universal woman of Revelation 12:1 is the woman of Genesis 3:15, and the man-child of Revelation 12:5 is a part of the seed of the woman that is also mentioned in Genesis 3:15. (Life-study of Genesis, p. 253)

Today’s Reading

Although the Lord Jesus was a man-child, He was born of a woman....The spiritual significance of this is that the Lord Jesus was born of a source that trusted in God. The woman is the source of the seed, and the seed, part of which is the man-child that defeats the enemy, is stronger than the woman. The source of the man-child is a woman, not a man. His source is the one who trusts in God, not the one who declares independence from God.

On the one hand, we are the woman; on the other hand, we are the seed of the woman. We are the ones who trust in God: this is our source. We also are the seed of this source that trusts in God. Therefore, we can become strong. Only the seed of the source trusting in God can be strong, not strong in themselves, but strong in God. The Lord Jesus Himself took the lead to be such a person. He is the Head of the man-child. Now He is also the center, reality, life, and nature of the man-child.

The man-child, like the mother, is universal and corporate....Firstly we have an individual mother [the virgin Mary] with an individual seed, but eventually

终有团体的母亲同团体的男孩。我们和祂是相同的。祂是领头的得胜者，我们是跟随的得胜者。祂是男孩子的头，我们是身体。祂是男孩子的中心，我们是圆周。祂是男孩子的实际，我们是男孩子的彰显。祂是男孩子的生命和性情，我们是那男孩子（创世记生命读经，三一三至三一四、三二七页）。

在以弗所三章十六节，保罗祷告，求父“照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里”。这个加强是发生在我们里面的人里，就是我们那有圣灵内住之重生的灵里。我们越在里面的人里得以加强，就越成为妇人里面较刚强的部分。要成为妇人里面较刚强的部分，关键就是我们在里面的人里得着加强。〔根据〕十八节，…我们必须得着加力，以认识我们基督丰富的量度。为了作男孩子，我们不仅要在里面的人里得着加强，也要接受基督一切丰富的滋养。不仅如此，六章十节还告诉我们：“要在主里，靠着祂力量的权能，得着加力。”按照这章，得刚强的路乃是穿戴神全副的军装（11、13），这全副的军装就是包罗万有的基督。穿戴神全副的军装，就是穿戴包罗万有的基督。包罗万有之基督的各面，都必须成为我们的遮盖。因此，从三章十六节和十八节，以及六章十节和十一节，我们看见，成为妇人里面较刚强部分的路，就是在我们里面的人里得着加强；得着加力，以经历基督的丰富；并且借着穿戴包罗万有的基督为我们的军装，作刚强的人。

按照〔十七至十八节〕，争战的路就是借着各样的祷告取用神的话。我们不该只有一种祷告，乃要有各样的祷告，运用我们的灵多方祷告，取用神的话。…用我们自己的思想、话语和仇敌争战是无效的，我们不能用我们的心思和我们所说的话去与他争战；与仇敌争战最有效的办法就是祷读圣经，…你就能见证…你正成为妇人里面较刚强的部分（启示录生命读经，六〇六至六〇八页）。

参读：创世记生命读经，第十九至二十篇。

we have a corporate mother with a corporate man-child. We are the same as He. He is the leading overcomer, and we are the following overcomers. He is the Head of the man-child, and we are the Body. He is the center of the man-child, and we are the circumference. He is the reality of the man-child, and we are the expression of the man-child. He is the man-child's life and nature, and we are the man-child. (Life-study of Genesis, pp. 254-255, 265-266)

In Ephesians 3:16 Paul prayed that the Father would grant us, “according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.” This strengthening takes place in our inner man, which is our regenerated spirit indwelt by the Holy Spirit. The more we are strengthened in our inner man, the more we become the stronger part within the woman. The key to becoming the stronger part within the woman is being strengthened in our inner man. [According to] verse 18...we must be empowered to know the dimensions of the riches of our Christ. In order to be the man-child, we must be not only strengthened in our inner man but also nourished with all the riches of Christ. Furthermore, Ephesians 6:10 tells us to “be empowered in the Lord and in the might of His strength.” According to this chapter, the way to be strong is to put on the whole armor of God (vv. 11, 13), which is the all-inclusive Christ. To put on the whole armor of God is to put the all-inclusive Christ upon us. Every aspect of the all-inclusive Christ must become our covering. Thus, in Ephesians 3:16 and 18 and 6:10 and 11, we see that the way to become the stronger part within the woman is to be strengthened in our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as our armor.

According to Ephesians 6:17 and 18, the way to fight is to take the word of God by means of all prayer. We should not simply have one way of prayer but every means of prayer, exercising our spirit to pray in various ways to take the word of God....It is of no avail to fight against the enemy with our own thoughts and words. We cannot use our mind or utterance to do battle against him. The most effective way to war against the enemy is to pray-read the Word....You will [then] be able to testify that you are becoming the stronger part within the woman. (Life-study of Revelation, pp. 519-521)

Further Reading: Life-study of Genesis, msgs. 19-20

第六周 · 周三

晨兴喂养

创九 11 ～ 13 “我与你们立约，凡有血肉的，不再被洪水灭绝，也不再有洪水毁坏地了。神说，这是我与你们，并你们这里各样活物所立之约的记号，直到万代：我把虹放在云彩中，这就作我与地立约的记号。”

〔在创世记九章，〕虹表征神守约的信实。神自己就是信实（林前一 9，约壹一 9）。神对祂的话信实，祂的话就是祂的约。在圣经末了我们再次看见虹（启四 3），指明神的信实存到永远（圣经恢复本，创九 13 注 1）。

信息选读

〔在以西结一章二十七至二十八节，〕一道虹显为坐宝座之人周围的光辉，表征宝座上的主四围的辉煌和荣耀。在挪亚的时候，云彩中的虹乃是一个记号，表明神是信实的，祂要坚守祂与人和一切活物所立的约，不再用洪水毁灭人类（见创九 13 注 1）。

虹可视为由红、黄、蓝三种主色组合而产生的。红是火的颜色，指神的圣别；黄是金银合金的颜色，表征神的荣耀；蓝是蓝宝石之宝座的颜色，表征神的公义。神的公义、圣别和荣耀，是三种神圣的属性，使罪人不能靠近神（见三 24 注 1）。但是基督来死在十字架上，满足了神公义、圣别和荣耀的要求，并且复活了；祂如今就是我们的公义、圣别和荣耀（林前一 30）。因着我们信徒现今在基督里，在神眼中我们就有基督作公义、圣别和荣耀显出来

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

Gen. 9:11-13 ...I establish My covenant with you, that never again will all flesh be cut off by the waters of the flood, and never again will there be a flood to destroy the earth. And God said, This is the sign of the covenant which I am making between Me and you and every living animal that is with you, for perpetual generations: I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.

[In Genesis 9] the rainbow signifies God's faithfulness in keeping His covenant. God Himself is faithfulness (1 Cor. 1:9; 1 John 1:9). He is faithful to His word, and His word is His covenant. The rainbow is seen again at the end of the Bible (Rev. 4:3), indicating that God's faithfulness will remain forever. (Gen. 9:13, footnote 1)

Today's Reading

[In Ezekiel 1:27-28] a rainbow as the brightness around the man who is sitting on the throne signifies the splendor and glory around the Lord on the throne. At Noah's time the rainbow in the cloud was a sign of God's faithfulness in keeping His covenant with man and every living creature that He would never again destroy mankind with a flood (see footnote 1 on Gen. 9:13).

A rainbow can be considered as being produced from the combining of three basic colors—red, yellow, and blue. Red, the color of fire, refers to God's holiness; yellow, the color of electrum, signifies God's glory; and blue, the color of the sapphire throne, signifies God's righteousness. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God (see footnote 1 on Gen. 3:24). However, Christ came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, holiness, and glory (1 Cor. 1:30). Because we, the believers, are now in Christ, in the sight of God we bear the appearance of

的样子。这就是虹的样子，见证神是信实的，祂宽免并拯救我们这些堕落的人，使我们脱离祂对罪人的审判。新耶路撒冷城的根基好像彩虹的样子（启二一 19 ～ 20），在其中，我们这些得救之人的集大成，要成为一道虹，返照神公义、圣别和荣耀的光辉，永远见证我们的神是公义、信实的（见 19 注 1 二段）。正如以西结一章所描绘的，基督徒生活和召会生活要总结为这一道虹。那时，神永远的计划就得着完成（圣经恢复本，结一 28 注 1）。

我们的基督徒生活以及召会生活，绝对是约的生活。…在新约圣经的每一节，我们看见神的应许。我要给你们其中的一节，那是我相当有经历的：“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”（林前十 13）…你若抓住神的约，我可以担保，不论你遭遇什么，这里有一节圣经作活的应许，来给你倚靠并凭此而活。我们都需要学习如何活在神的约下。我们不该被自己的定罪、感觉和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。一切都是生命。不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。我们是有约的人。我们有一节应许的经文可以应付一切的处境。我们必须站在约下，不信任何的失败、软弱、黑暗或消极的事物。我们的定命是在宝血所洒过的约下。阿利路亚，我们是约人！没有乌云，也没有洪水，只有生命；没有咒诅，只有祝福。召会生活就是这样的生活，召会人乃是在约下的人，实际上我们可以称为约的召会（创世记生命读经，五三三至五三四页）。

参读：创世记生命读经，第三十二篇。

Christ as righteousness, holiness, and glory. This is the appearance of a rainbow as a testimony of God's faithfulness in sparing us and saving us, the fallen ones, from His judgment on sinners. In the New Jerusalem, a city whose foundations have the appearance of a rainbow (Rev. 21:19-20), we, the aggregate of the saved ones, will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory and testifying forever that our God is righteous and faithful (see footnote 1, par. 2, on Rev. 21:19). As portrayed in Ezekiel 1, the Christian life and the church life will consummate in such a rainbow. At that point God's eternal plan will have been accomplished. (Ezek. 1:28, footnote 1)

Our Christian life and church life are absolutely a covenant life....In verse after verse of the New Testament, we find God's promises. I want to give you one of them, which I have experienced very much. "No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it" (1 Cor. 10:13)....If you hold on to God's covenant, I can promise you that, regardless of what happens to you, there is a verse as a living promise for you to rely upon and live by. We all need to learn how to live under God's covenant. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God's covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church, we continually enjoy life. Everything is life. Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing. We are the covenanted people, and we have a verse of promise to meet every situation. We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing. Our destiny is under the blood-sprinkled covenant. Hallelujah, we are the covenant people! There is no cloud and no flood—only life. There is no curse—only blessing. The church life is such a life, and the church people are a people under the covenant. We can actually be called the church of the covenant. (Life-study of Genesis, pp. 437-438)

Further Reading: Life-study of Genesis, msg. 32

第六周 · 周四

晨兴喂养

创十七 7 “我必与你并你世世代代的后裔坚立我的约，作永远的约，为要作你和你后裔的神。”

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

神的经纶与神的分赐也显示于亚伯拉罕后裔的应许里（创十七 8，加三 16，太一 1 ～ 2 上）。…当亚伯拉罕在拜偶像的时候，有一天，荣耀的神向他显现，并且呼召他（徒七 2 ～ 3）。神从那称为示拿的地方，就是巴比伦所建基之地，召出亚伯拉罕，并带他进到迦南美地。亚伯拉罕一到了迦南地，神就向他显现，应许他关于后裔的事（创十二 7）（神圣启示的中心路线，九六至九七页）。

信息选读

亚伯拉罕的后裔要成为地上万族的福（创十二 3）。…神说祂要使亚伯拉罕成为大，并且地上的万族都要因亚伯拉罕得福。然后在创世记十七章七节，神告诉亚伯拉罕，祂要与亚伯拉罕并亚伯拉罕的后裔立约。这段有关后裔的话，保罗在加拉太三章十六节有清楚的解释，他说，“应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，像是指着许多人，乃是说，‘和你那后裔’，指着一个人，就是基督。”…〔保罗说〕神应许亚伯拉罕就是神向亚伯拉罕传福音，而亚伯拉罕的福乃是那灵（8、14）。

亚伯拉罕的福是指所应许的那灵，就是基督的实际（三 14，约十四 17 ～ 20）。亚伯拉罕的那一个后裔，成了赐生命的灵（林前十五 45 下）。

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

Gen. 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

The divine economy and the divine dispensing are also shown in the promise of the seed of Abraham (Gen. 17:8; Gal. 3:16; Matt. 1:1-2a)....One day while Abraham was worshipping idols, the God of glory appeared to him and called him (Acts 7:2-3). God called Abraham out of the place called Shinar, the base of Babylon, and brought him into the good land of Canaan. Once Abraham arrived in the land of Canaan, God appeared to him and made a promise to him concerning a seed (Gen. 12:7). (The Central Line of the Divine Revelation, p. 86)

Today’s Reading

The seed of Abraham is for the blessing to all the families of the earth (Gen. 12:3)....God said that He would make Abraham great and that all the families of the earth would be blessed in him. Then in Genesis 17:7 God told Abraham that He would make a covenant with Abraham and with his seed. This word concerning the seed was explained clearly by Paul in Galatians 3:16 when he said, “But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: ‘And to your seed,’ who is Christ.”...[Paul said that] God’s promise to Abraham was His preaching of the gospel to Abraham and that the blessing of Abraham was the Spirit (Gal. 3:8, 14).

The blessing of Abraham refers to the promised Spirit, who is the reality of Christ (Gal. 3:14; John 14:17-20). The one seed of Abraham became the life-giving Spirit (1 Cor. 15:45b).

…那灵就是三一神的终极完成，为要将祂自己分赐到基督的信徒里，这灵就是亚伯拉罕的后裔。…林前十五章四十五节所提末后的亚当，就是亚伯拉罕的后裔。这后裔不仅成了我们的救赎主和拯救主，也成了赐生命的灵。赐生命的灵乃是亚伯拉罕那变了形像的后裔。我们这些罪人所得最高的福，终极完成的福，乃是神自己作赐生命的灵。一面说，赐生命的灵是那变了形像之亚伯拉罕的子孙，另一面说，祂就是三一神。…这才是真正的福。

我们需要赐生命的灵住在我们里面，并与我们成为一灵（六 17）。…我们若没有赐生命的灵在我们的灵里，我们就会在“水”里沉下去，因为我们不能往上浮。但是，赞美主，在我们里面有那位能往上浮者。补充本诗歌二十七首第二节表达这样的思想：“在荣耀里有一人，祂的生命是为我。…祂是刚强、有力，且能往上浮！”…因着这位往上浮者，我能夸口我一直蒙保守，没有落下去。赐生命的灵这亚伯拉罕的后裔和经过过程之三一神的终极完成，乃是最高的福。祂是这样的一位，就能在我们里面兼有神性与人性。这是多么奇妙！祂所是的集大成，乃称为那灵。赐给亚伯拉罕的美地，乃是这灵的预表。这灵乃是神应许亚伯拉罕的福。

亚伯拉罕的后裔，乃是要使在基督里的信徒，就是亚伯拉罕的后裔，承受所应许的那灵，就是经过过程之三一神的终极完成，作他们神圣的基业—他们属灵的福，直到永远（徒二六 18，弗一 14 上，加三 14）。基督是亚伯拉罕的后裔，所有信祂的人也是亚伯拉罕的后裔（29）。

在新天新地新耶路撒冷里，我们要享受经过过程的三一神，就是那包罗万有、终极完成、赐生命的灵。这是我们的福。甚至在今天，最使我们享受的，乃是内住的灵（神圣启示的中心路线，九七至一〇〇页）。

参读：创世记生命读经，第四十四至四十八篇；加拉太书生命读经，第二十二、二十四篇。

The Spirit as the consummation of the Triune God for the dispensing of Himself into the believers of Christ is the seed of Abraham....The last Adam mentioned in 1 Corinthians 15:45 is the seed of Abraham. This seed became not only our Redeemer and Savior but also the life-giving Spirit. The life-giving Spirit is a transfigured descendant of Abraham. The top blessing, the consummate blessing, to us sinners is God Himself as the life-giving Spirit. On the one hand, the life-giving Spirit is a transfigured descendant of Abraham, and on the other hand, He is the very Triune God....This is the real blessing.

We need the life-giving Spirit who dwells in our spirit and who is one spirit with us (1 Cor. 6:17)....If we did not have the life-giving Spirit in our spirit, we would sink in the “water” because we are not buoyant. But, praise the Lord, we do have a buoyant One within us. The third stanza of Hymns, #505 expresses this thought: “There’s a Man in the glory / Whose Life is for me. /...He’s strong and in vigor, / How buoyant is He!”...Because of this buoyant One, I can boast that I have been kept from falling. The life-giving Spirit as the seed of Abraham and as the consummation of the processed Triune God is the top blessing. As such a One, He can be in us with both His divinity and His humanity. How wonderful this is! The totality of what He is, is called the Spirit. The good land given to Abraham was a type of this Spirit. The Spirit is the blessing God promised Abraham.

The seed of Abraham is for the believers in Christ, who are Abraham’s seed, to inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14). Christ is the seed of Abraham, and all His believers are also the seed of Abraham (v. 29).

In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit. This is our blessing. Even today, the most enjoyable thing to us is the indwelling Spirit. (The Central Line of the Divine Revelation, pp. 86-89)

Further Reading: Life-study of Genesis, msgs. 44-48; Life-study of Galatians, msgs. 22, 24

第六周 · 周五

晨兴喂养

诗八九 3 ～ 4 “我与我所拣选的人立了约；我向我的仆人大卫起了誓：我要坚立你的后裔，直到永远；我要建立你的宝座，直到万代。〔细拉〕”

徒十三 34 “论到神叫祂从死人中复活，不再归于朽坏，就这样说：‘我必将大卫那圣的，那可靠的，赐给你们。’”

神的经纶和神的分赐也可见于大卫后裔的应许里（撒下七 12 ～ 14 上，太一 1、6，二二 42 ～ 45，罗一 4，启二二 16）。大卫的后裔是指复活的基督，完成神新约的经纶，将经过过程的三一神分赐到基督身体的肢体里（徒二 30 ～ 31，太十六 16 ～ 18）（神圣启示的中心路线，一〇〇页）。

信息选读

〔在行传十三章三十四节，〕那圣的，原文是复数；同字（单数）在下节指圣者。这不是圣别的常用字，乃是相当于希伯来文的 chesed，克沙得，在以赛亚五十五章三节，以及七十士希腊文译本和钦定英文译本在代下六章四十二节，诗篇八十九篇一节，都译为怜悯。诗篇八十九篇一节的怜悯（复数），与十九节的圣者（单数）同字根。这位圣者就是大卫的后裔基督，神的怜悯都集中在祂身上，并借祂输送出去。因此，大卫那圣的，那可靠的，就是指复活的基督。这由行传十三章三十四节上下文，特别是三十五节“你的圣者”和以赛亚五十五章三节以下的经文，完全得到证实（圣经恢复本，徒十三 34 注 1）。

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

Psa. 89:3-4 I have made a covenant with My chosen one; I have sworn to David My servant: I will establish your seed forever, and I will build up your throne from generation to generation. Selah

Acts 13:34 And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, “I will give you the holy things of David, the faithful things.”

The divine economy and the divine dispensing are also seen in the promise of the seed of David (2 Sam. 7:12-14a; Matt. 1:1, 6; 22:42-45; Rom. 1:3; Rev. 22:16). The seed of David refers to the resurrected Christ, who carries out God’s New Testament economy for the dispensing of the processed Triune God into the members of His Body (Acts 2:30-31; Matt. 16:16-18). (The Central Line of the Divine Revelation, p. 89)

Today’s Reading

The Greek word for the holy things in Acts 13:34 is in the plural. The same Greek word is used for Holy One in the next verse, but in the singular. However, it is not the regular word for holy; it is a Greek equivalent of the Hebrew word chesed, which is translated sure mercies in Isaiah 55:3, and mercies in 2 Chronicles 6:42 and Psalm 89:1 in both the Septuagint and the KJV. In Psalm 89, the word for mercies in plural in verse 1 and the word for Holy One in singular in verse 19 are from the same root. This Holy One is Christ, the Son of David, in whom God’s mercies are centered and conveyed. Hence, the holy things of David, the faithful things refers to the resurrected Christ. This is fully proved by the context, especially by Your Holy One in the next verse, and by the verse following Isaiah 55:3. (Acts 13:34, footnote 1)

复活的基督是神确定的怜悯，基督就是这怜悯的中心和实际，这怜悯是借着大卫的后裔马利亚，基督的母亲（太一16），向大卫所显示的，为要在基督的复活里，将神自己分赐到所有基督的信徒里（徒十三32～35，赛五五3～4）。…在基督这确定的怜悯里，神在祂的恩典里临到我们，作我们的享受。因着我们的光景可怜，不能与神的恩典相配，所以基督不仅走了成为肉体的一步，将神当作恩典带给我们，祂也往前再走了死与复活的一步，为要在复活里成为给我们确定的怜悯。基督作神恩典的具体化身，借着祂的死与复活，成了确定的怜悯；我们如今借着这怜悯，就能在正确的地位上与神相配，接受祂作恩典。

基督是神向大卫所显确定的怜悯，为要在祂的复活里，将神自己分赐到所有基督的信徒里。这是为使在基督里的信徒，在神永远的国里，在基督的复活里，有分于祂君王的职分（提后二12，启二十4、6）。

在女人后裔、亚伯拉罕后裔、大卫后裔之应许里神的经纶和神的分赐，有三重的目的：第一，废除撒但，救我们脱离罪与死；第二，使我们承受终极完成之三一神，作我们的福分和基业；第三，使我们有分于基督君王的职分。这三项完全包括了神完全的救恩。神完全的救恩是要救我们脱离撒但的手，脱离罪与死，使我们完全承受神自己作我们的福，并使我们有分于基督君王的职分，在国度时代与祂一同作王。

…这三个后裔就是一个后裔—一个有神分赐到祂里面的人。基督这神而人者，乃是女人的后裔、亚伯拉罕的后裔和大卫的后裔。现今在祂里面，神与人，人与神调和在一起，成为一个实体。这个实体完全表征于新耶路撒冷，并完全以新耶路撒冷为表征。新耶路撒冷是神分赐祂自己到人性里的总和（神圣启示的中心路线，一〇一至一〇二页）。

参读：罗马书的结晶，第一至三、十八篇；使徒行传生命读经，第三十七至三十九篇；以赛亚书生命读经，第二十八、五十三篇；撒母耳记生命读经，第二十七篇。

The resurrected Christ is God's sure mercies, of which Christ is the center and reality, shown to David through his descendant Mary, the mother of Christ (Matt. 1:16), for the dispensing of God Himself into all the believers of Christ in His resurrection (Acts 13:32-35; Isa. 55:3-4)....In Christ as the sure mercies, God reaches us in His grace to be our enjoyment. Because our situation was miserable and could not match God's grace, Christ not only took the step of incarnation to bring God as grace to us, but He also took the further step of death and resurrection in order to become the sure mercies to us in resurrection. Through His death and resurrection, Christ, the embodiment of God's grace, became the sure mercies, and through these mercies we are now in the proper position to match God and to receive Him as grace.

Christ as God's sure mercies shown to David is for the dispensing of God Himself into all the believers of Christ in His resurrection. This is for the believers in Christ to share His kingship in His resurrection in the eternal kingdom of God (2 Tim. 2:12; Rev. 20:4, 6).

The divine economy and the divine dispensing in the promises of the seed of the woman, the seed of Abraham, and the seed of David have a threefold purpose: first, to destroy Satan and to save us from sin and death; second, to cause us to inherit the consummated Triune God as our blessing and inheritance; and third, to cause us to share Christ's kingship. These three items cover God's full salvation in a complete way. God's full salvation is to deliver us out of the hand of Satan and out of sin and death, to bring us into the full inheritance of God Himself as our blessing, and to cause us to share the kingship with Christ as His co-kings in the kingdom age.

All three of these seeds are just one seed—a human being with God dispensed into Him. Christ, the God-man, is the seed of the woman, the seed of Abraham, and the seed of David. Now, in Him, God and man, man and God, are blended and mingled together as one entity. This entity is fully signified in, with, and by the New Jerusalem. The New Jerusalem is the totality of God's dispensing of Himself into humanity. (The Central Line of the Divine Revelation, pp. 89-90)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 1-3, 18; Life-study of Acts, msgs. 37-39; Life-study of Isaiah, msgs. 28, 53; Life-study of 1 & 2 Samuel, msg. 27

第六周 · 周六

晨兴喂养

出二四 4 ～ 5 “摩西…筑了一座坛，并按以色列十二支派，立了十二根柱子；又打发以色列人中的少年人去献燔祭，又向耶和华献牛为平安祭。”

8 摩西将血洒在百姓身上，说，看哪，这是耶和华按这一切话与你们所立之约的血。

虽然律法已经在神的山上颁布，律法及其条例还需要制定成约。摩西没有吩咐百姓遵守律法，反而借着坛、十二根柱子、燔祭与平安祭的祭牲和血来立约（出二四 4 ～ 8，参来九 18 ～ 20）。坛象征基督的十字架（十三 10），指明我们堕落、有罪的人无法遵守神的律法；因此，我们需要借着十字架，被基督救赎、了结并顶替（圣经恢复本，出二四 4 注 1）。

柱子表征见证（参王上七 21，提前三 15）。十二根柱子，代表以色列十二支派，指明在神眼中，十二支派应当是作神见证的柱子，返照律法所描绘神在祂美德和属性里的所是。律法赐给神的百姓，不是要他们谨守遵行，乃是要他们借着十字架被基督救赎、了结、顶替并重新构成，成为神的见证（参罗八 3 ～ 4）（出二四 4 注 2）。

信息选读

在出埃及二十四章六节和八节，献在坛上之祭牲（5）所流的血，预表基督的血，乃是为着救赎、赦罪并洗罪（弗一 7…）。这血也立定神和祂子民之间的约。因此，血在这里称为“立约的血”。这血使

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Exo. 24:4-5 ...[Moses] built an altar...and twelve pillars for the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of bulls to Jehovah.

8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

Although the law had been decreed on the mountain of God, there was still the need for the law with its ordinances to be enacted as a covenant. Instead of commanding the people to keep the law, Moses enacted the covenant by means of an altar, twelve pillars, sacrifices of burnt offerings and peace offerings, and blood (Exo. 24:4-8; cf. Heb. 9:18-20). The altar, symbolizing the cross of Christ (Heb. 13:10), indicates that as fallen and sinful people, we cannot possibly keep the law of God; hence, we need to be redeemed, terminated, and replaced by Christ through the cross. (Exo. 24:4, footnote 1)

A pillar signifies a testimony (cf. 1 Kings 7:21; 1 Tim. 3:15). The twelve pillars, representing the twelve tribes of Israel, indicate that in the sight of God the twelve tribes should be pillars as a testimony of God, a reflection of what God is in His virtues and attributes as portrayed in the law. The law...was given that the people might become God's testimony by being redeemed, terminated, replaced, and reconstituted by Christ through the cross (cf. Rom. 8:3-4). (Exo. 24:4, footnote 2)

Today's Reading

In Exodus 24:6 and 8 the blood from the sacrifices offered on the altar (v. 5), typifying the blood of Christ, was for redemption and for the forgiveness and cleansing of sins (Eph. 1:7...). This blood also enacted the covenant between God and His people. Hence, the blood is referred to here as “the blood of the

神的子民，就是蒙了救赎、赦罪和洁净的堕落罪人，得以进到神面前，就是进到神自己里面，并留在那里，被祂注入，而被构成柱子，作神所是活的见证、活的描绘（出二四 9 ～ 18，…参来十 19 ～ 20）。最后，基督的血，就是新约的血（太二六 28，路二二 20），把神的子民引进新约更美的事里，神在这约里，将新心、新灵、祂的灵和里面生命的律（指神自己及其性情、生命、属性和美德），赐给祂的子民（…结三六 26 ～ 27，来八 10 ～ 12）。至终，新约的血，就是永约的血（十三 20），将神的子民领进对神这生命树和生命水的完满享受里，从今时直到永远（启七 14、17，二二 1 ～ 2、14、17）（圣经恢复本，出二四 8 注 2）。

律法制定之后，就成了一个约。律法未经制定，就只不过是律法，不能成为约。但律法一经制定，就成了神与祂百姓之间的约。

我们要明白祭坛、柱子、祭牲和血〔这几样立约之凭借〕的属灵意义，就必须领悟，神颁布律法的心意并不是要嘱咐祂的选民遵行律法。

我们试图遵守神的律法是无用的。因着我们没有遵守律法的能力，所以我们办不到。…律法既因肉体而软弱，神就在罪之肉体的样式里差来了祂的儿子，为要救赎、了结并顶替我们〔罗八 3〕。我们这些蒙了救赎、被了结并被顶替的人，如今都有基督在我们的灵里。当我们照着调和的灵（我们的灵与内住之灵的调和）生活行动时，律法义的要求就成就在我们身上〔4〕。

我们若看见旧约的制定如何描绘神的经纶，就会从天然、宗教的观念，转向神的观念，以及神在祂经纶里的心意（出埃及记生命读经，一〇四六、一〇四九、一〇五一、一〇六三页）。

参读：出埃及记生命读经，第七十六至七十七篇。

covenant." The blood made it possible for God's people, as fallen and sinful persons who had been redeemed, forgiven, and cleansed, to enter into God's presence, that is, into God Himself, and remain there to be infused with Him and thereby be constituted pillars as a living testimony, a living portrait, of what God is (Exo. 24:9-18;...cf. Heb. 10:19-20). Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, and the inner law of life, denoting God Himself with His nature, life, attributes, and virtues (...Ezek. 36:26-27; Heb. 8:10-12). Ultimately, the blood of the new covenant, the eternal covenant (Heb. 13:20), leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17). (Exo. 24:8, footnote 2)

After the law was enacted, it became a covenant. Without such an enactment, the law simply would have remained the law; it could not have been a covenant. But as soon as the law was enacted, it became a covenant between God and His people.

In order to understand the spiritual significance of the altar, the pillars, the sacrifices, and the blood, [through which the covenant was enacted], we need to realize that in decreeing the law it was not God's intention to charge His chosen people to observe the law.

It is useless for us to attempt to keep God's law. Because we do not have the capacity to keep it, it is impossible for us to do so....Because the law is weak through our flesh, God sent His Son in the likeness of the flesh of sin to redeem us, terminate us, and replace us [Rom. 8:3]. Then, as such redeemed, terminated, and replaced ones, we now have Christ in our spirit. As we walk according to the mingled spirit, our spirit mingled with the indwelling Spirit, the righteous requirement of the law is fulfilled in us [v. 4].

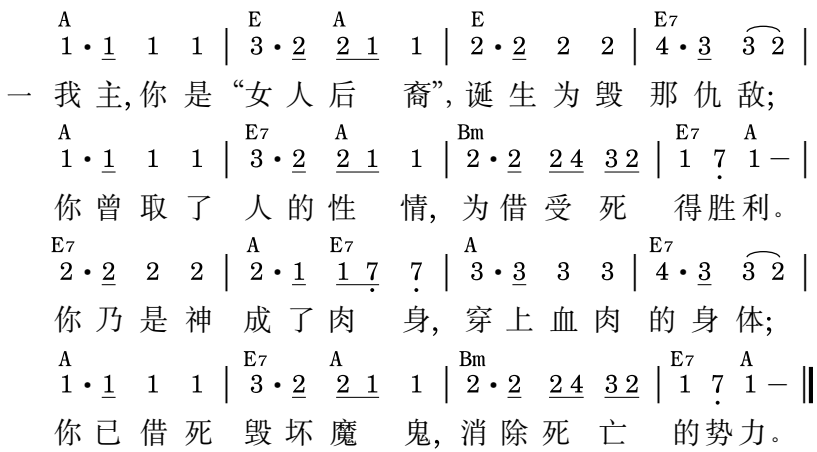
If we see how the enactment of the old covenant portrays God's economy, we shall turn from the natural, religious concept to God's concept and to His intention in His economy. (Life-study of Exodus, pp. 898, 900, 902, 912-913)

Further Reading: Life-study of Exodus, msgs. 76-77

赞美主 — 祂的万有包罗性　162

8 7 8 7 双（英 191）

A 大调　4/4



二 照神应许,你已来作　“亚伯拉罕的后裔”,
为使万人都能得到　神所应许的福气。
你在亚伯拉罕之先,　因你是那“我是”的,
但为成就神的应许,　你竟作了他后裔。

三 主,你也是“大卫后裔”,　为神国度被兴起;
为神荣耀和神建造,　宝座已经归于你。
虽然你是“大卫后裔”,　他却称你为“我主”,
因你原是“大卫的根”、　“万有之主”到永古。

四 虽“一婴孩”生有人性,　“全能之神”被称呼;
虽是“一子”赐给我们,　却被称为“永远父”。
神所应许一切福气,　全在我们相信你;
应许在你都是是的,　你是应许的实际!

‹‹ WEEK 6 — HYMN

Hymns, #191

1

Lord, Thou art the “Seed of woman,”
Born to bruise the enemy;
Thou didst take the human nature,
Die to win the victory.
As the very God incarnate,
Flesh and blood Thou didst partake;
Thou thru death hast crushed the devil
And his pow’r of death didst break.

2

“Seed of Abraham,” Thou art, Lord,
By God’s promise Thou hast come,
That the blessing He hath promised
On all people thus might come.
Abraham Thou hast preceded,
For Thou art the great “I AM,”
Yet Thou cam’st to be his offspring
And become God’s promised “ Lamb.”

3

Lord, Thou art the “Seed of David,”
For the kingdom Thou wast raised;
For God’s glory and His building
On the throne Thou hast been placed.
Truly Thou art “David’s offspring,”
Yet “my Lord” he calleth Thee,
For Thou art his “root” and fountain,
“Lord of all” eternally.

4

Though “a child” born with our nature,
Thou the “Mighty God” art called;
Thou, “a son” to us art given,
“Everlasting Father” called.
All the blessings God hath promised,
With our faith on Thee depend;
Thou art “Yea” and “Amen” for them,
All the content and the end!

申言稿：