第八周

大卫的后裔成为神的儿子

诗歌：

读经：撒下七 12 上，14 上，太二二 41 ～ 45，徒十三 23，33，罗一 3 ～ 4，八 29，启二二 16

【周一】

壹 “我必兴起你…的后裔接续你，…我要作他的父，他要作我的子”—撒下七 12 上，14 上：

一 这里“你…的后裔”就字面说，是指大卫的儿子所罗门—王上五 5，八 15 ～ 20。

二 按希伯来一章五节下半（那里引用了撒下七章十四节上半），大卫的后裔实际上就是基督作神的长子，兼有神性和人性—来一 5 上，6。

三 撒下七章十二节上半论到“你…的后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子—罗一 3 ～ 4。

四 关于大卫的后裔成为神的儿子，这话在新约里继续且强有力地发展—太二二 41 ～ 45，启二二 16。

贰 在马太二十二章四十一至四十五节主耶稣问了宇宙中最大的问题：“论到基督，你

Week Eight

The Seed of David Becoming the Son of God

Hymns:

Scripture Reading: 2 Sam. 7:12a, 14a; Matt. 22:41-45; Acts 13:23, 33; Rom. 1:3-4; 8:29; Rev. 22:16

§Day 1

I. "I will raise up your seed after you...I will be his Father, and he will be My son"—2 Sam. 7:12a, 14a:

A. Your seed here refers, literally, to Solomon, David's son—1 Kings 5:5; 8:15-20.

B. According to Hebrews 1:5b, which quotes 2 Samuel 7:14a, David's seed is actually Christ as God's firstborn Son, who has both divinity and humanity—Heb. 1:5a, 6.

C. Your seed in 2 Samuel 7:12a and My son in verse 14a imply that the seed of David would become the Son of God, that is, that a human seed would become a divine Son—Rom. 1:3-4.

D. This word concerning the seed of David becoming the Son of God is continued and developed strongly in the New Testament—Matt. 22:41-45; Rev. 22:16.

II. In Matthew 22:41-45 the Lord Jesus asked the greatest question in the universe: "What do you think concerning the

们怎么看？祂是谁的子孙？”—42 节上：

一法利赛人说，基督是大卫的子孙；主问他们，基督既是大卫的子孙，大卫怎么还称基督为主—43 ～ 45 节。

二我们只有在灵里，借着神的启示，才能认识基督—43 节，弗三 5。

三基督是神；在祂的神性里，祂是大卫的主—太二二 43。

四基督也是人；在祂的人性里，祂是大卫的子孙—42，45 节。

Christ? Whose son is He?"—v. 42a:

A. The Pharisees said that the Christ was David's son, and the Lord asked them how David could call the Christ Lord when the Christ was his son—vv. 43-45.

B. Christ can be known by us only in our spirit through God's revelation—v. 43; Eph. 3:5.

C. Christ is God; in His divinity He is the Lord of David—Matt. 22:43.

D. Christ is also a man; in His humanity He is the son of David—vv. 42, 45.

【周二】

§Day 2

叁 在启示录二十二章十六节主耶稣说，“我是大卫的根，又是他的后裔”：

一在神性方面，基督是大卫的根，是他的源头；在人性方面，基督是大卫的后裔，是他的后代。

二基督是主，作大卫的根；祂也是大卫的子孙，是大卫的苗，作他的后裔；正如“大卫的后裔”指主是人，祂出于大卫；照样，“大卫的根”指祂是神，大卫出于祂。

三在启示录二十二章十六节基督自己承认，祂是人，祂也是神，祂兼有人的性情和神圣的性情。

III. In Revelation 22:16 the Lord Jesus said, "I am the Root and the Offspring of David":

A. In His divinity, Christ is the Root, the source, of David; in His humanity, Christ is the Offspring, the issue, of David.

B. Christ is the Lord as the Root of David, and He is also the son, the shoot, of David as the Offspring of David; just as the Offspring of David denotes that the Lord is man and that He came out of David, so also the Root of David denotes that He is God and that David came out of Him.

C. In Revelation 22:16 Christ Himself acknowledged that He is man as well as God, that He has both the human nature and the divine nature.

肆 在行传十三章保罗说，从大卫的后裔中，“神已经照着所应许的，给以色列带来一位救主，就是耶稣，”（23，）并且“神已经…完全应验〔这应许〕，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你’”（33）：

IV. In Acts 13 Paul said that from David's seed "God, according to promise, brought to Israel a Savior, Jesus" (v. 23), and that "God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You'" (v. 33):

一在三十二至三十三节我们看见，基督作神的长子，乃是神向祖宗的应许，神借着叫耶稣复活，应验这应许。

二复活对那人耶稣乃是出生：

1 在复活里，祂被神生为许多弟兄中的长子—罗八29。

2 祂从永远就是神的独生子—约一18，三16。

3 成为肉体以后，祂借着复活，在人性里被神生为长子—来一6。

三保罗能在诗篇二篇七节看见主的复活：“你是我的儿子，我今日生了你”：

1 保罗把“今日”一辞应用到主复活的日子。

2 这就是说，基督的复活就是祂生为神的长子。

3 人子耶稣借着从死人中复活，生为神的儿子；所以，神使耶稣从死人中复活，乃是将祂生为神的长子—徒十三33。

【周三】

四神的独生子借着成为肉体穿上人性，成了神人；（约一14，18，路一35；）然后这神人在复活里由神而生，成为神的长子（徒十三33，来一6，罗八29）：

1 神的独生子在成为肉体以前，没有人的性情，只有神圣的性情。

2 神的长子在复活里，有神圣的性情，也有人的性情。

A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.

B. Resurrection was a birth to the man Jesus:

1. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.

2. He was the only begotten Son of God from eternity—John 1:18; 3:16.

3. After His incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—Heb. 1:6.

C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":

1. Paul applied the word today to the day of the Lord's resurrection.

2. This means that Christ's resurrection was His birth as the firstborn Son of God.

3. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.

§Day 3

D. Through incarnation God's only begotten Son put on humanity and became the God-man (John 1:14, 18; Luke 1:35); then in resurrection this God-man was born of God to be His Firstborn (Acts 13:33; Heb. 1:6; Rom. 8:29):

1. Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.

2. In resurrection God's firstborn Son has the human nature as well as the divine nature.

五基督借着祂的复活，生为神的长子，同时祂所有的信徒也生为神许多的儿子—彼前一3，来二10：

1 在神许多儿子当中，只有长子是神的独生子—约一18，约壹四9。

2 这位神的独生子在祂复活的人性里，也是神的长子—罗八29。

3 神的长子兼有神性和人性，我们这些作神许多儿子的信徒，也兼具人的性情和神的性情—彼后一4。

E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:

1. Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.

2. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.

3. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

【周四】

§Day 4

伍 我们需要认识，基督在祂的复活里，以大能被标出为具有人性之神的儿子—罗一3～4：

V. We need to know Christ in His resurrection designated as the Son of God in power with His human nature—Rom. 1:3-4:

一基督在成为肉体与复活以前，已经是神的儿子，是神的独生子—约一18，三16。

二虽然基督在成为肉体以前已经是神的儿子，但祂仍需要从复活被标出为神的儿子，因为祂借着成为肉体，穿上与神性毫无关系的人的性情—一1，14，罗八3：

1 神的儿子成为肉体以后，祂神圣的性情被肉体所遮蔽。

2 基督在祂的神性里已经是神的儿子，但祂那由马利亚所生的部分，即带着属人性情的耶稣，并不是神的儿子—路一31～32，35。

3 借着复活，基督圣别且拔高祂属人的性情，就是祂的人性，祂就从复活被标出为带着这属人性情之神的儿子；在这意义上，祂是在祂的复活里生为神的

A. Before His incarnation and resurrection, Christ was the Son of God, the only begotten Son—John 1:18; 3:16.

B. Although Christ already was the Son of God before the incarnation, He still needed to be designated the Son of God out of resurrection because by incarnation He had put on the human nature, which had nothing to do with divinity—1:1, 14; Rom. 8:3:

1. After the Son of God became incarnate, His divine nature was concealed by the flesh.

2. Christ was already the Son of God in His divinity, but the part of Him that was Jesus with the human nature, born of Mary, was not the Son of God—Luke 1:31-32, 35.

3. By His resurrection Christ sanctified and uplifted His human nature, His humanity, and He was designated out of resurrection as the Son of God with this human nature; in this sense He was begotten the Son

儿子—罗一 3～4，徒十三 33，来一 5。

4 被标出为神的儿子是“以大能”，就是基督复活的大能，其实际就是那灵—罗一 4，腓三 10，弗一 19～20。

【周五】

三 借着在复活里的标出，那在成为肉体以前已经是神儿子的基督，以新的方式成了神的儿子—罗一 4：

1 在成为肉体以前，祂只是具有神性之神的儿子；借着祂的复活，祂被标出为兼具神性与人性之神的儿子—4 节。

2 基督若没有穿上属人的性情，祂就不需要被标出为神的儿子，因为在祂的神性里，甚至从永远祂就已经是神的儿子—约一 18，十七 5。

3 借着成为肉体，祂穿上了人性，而在复活里祂被标出为具有人性之神的儿子——14，罗八 3，一 3～4，来二 14：

a 作为被标出之神的儿子，基督有两种性情，神性与人性；祂如今所有的人性不是天然的人性，乃是在复活里拔高的人性—罗一 4。

b 甚至基督属人的性情也被标出为神的儿子，因为祂已被标出为兼具神性与人性之神的儿子。

四 基督被标出为具有人性之神的儿子，乃是“按圣别的灵”—4 节：

1 圣别的灵是在主耶稣里面生命的素质；祂在肉体里在地上生活时，祂里面有这素质—太一 18，20，路一 35。

of God in His resurrection—Rom. 1:3-4; Acts 13:33; Heb. 1:5.

4. This designation of the Son of God was "in power," the power of Christ's resurrection, the reality of which is the Spirit—Rom. 1:4; Phil. 3:10; Eph. 1:19-20.

§Day 5

C. Through designation in resurrection the Christ who was already the Son of God before His incarnation became the Son of God in a new way—Rom. 1:4:

1. Before His incarnation He was the Son of God only with divinity; through His resurrection He was designated the Son of God with both divinity and humanity—v. 4.

2. If Christ had not put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity—John 1:18; 17:5.

3. Having put on humanity through incarnation, He was designated the Son of God with humanity in resurrection—1:14; Rom. 8:3; 1:3-4; Heb. 2:14:

a. As the designated Son of God, Christ has two natures, divinity and humanity; the humanity that He now has is not a natural humanity but a humanity uplifted in resurrection—Rom. 1:4.

b. Even Christ's human nature has been designated the Son of God, for He has been designated the Son of God with both divinity and humanity.

D. The designation of Christ as the Son of God with humanity was "according to the Spirit of holiness"—v. 4:

1. The Spirit of holiness is the life essence within the Lord Jesus; when He lived on earth in the flesh, He had this essence within Him—Matt. 1:18, 20; Luke 1:35.

2 主耶稣从死人中复活时，祂借着复活，按祂里面圣别的灵，以大能被标出为神的儿子—罗一 4。

3 如今祂是神的儿子，比以前更美妙，因如今祂兼有神圣的性情，以及复活、变化、拔高、荣化、并被标出之属人的性情—六 4，路二四 26，约十七 5，徒三 13。

【周六】

五 我们需要将罗马一章三至四节与八章二十九节联起来看：

1 借着祂的成为肉体、钉十字架和复活，神的儿子基督成了神的长子；而许多儿子，就是基督的众弟兄，要模成祂的形像—来二 10 ～ 11，罗八 29。

2 在罗马一章三至四节，神的儿子基督是原型；而在八章二十九节，许多弟兄是从原型“大量生产”的人，并且要借着在生命里得救，模成神长子的形像。

3 这把我们带到“成为神”这件事，并且含示神在祂经纶里的目的，是要使祂自己成为人，为要在基督里，使我们在基督里的信徒和神的儿女，在生命、性情和构成上（但不在神格上）成为神；这样的含示意义极其重大，并且圣经至终完成于这件事—29 节，一 3 ～ 4，约一 1 ～ 13，约壹三 1，启二一 2，10 ～ 11。

2. When the Lord Jesus was resurrected from among the dead, He was designated the Son of God in power by resurrection according to the Spirit of holiness that was in Him—Rom. 1:4.

3. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature—6:4; Luke 24:26; John 17:5; Acts 3:13.

§Day 6

E. We need to connect Romans 1:3-4 and 8:29:

1. Through His incarnation, crucifixion, and resurrection, Christ, the Son of God, became the firstborn Son, and the many sons, who are the brothers of Christ, are being conformed to His image—Heb. 2:10-11; Rom. 8:29.

2. In Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been "mass-produced" from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.

3. This brings us to the matter of deification and implies that God's intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter—v. 29; 1:3-4; John 1:1-13; 1 John 3:1; Rev. 21:2, 10-11.

第八周▪周一

晨兴喂养

撒下七 12“你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。”

14“我要作他的父，他要作我的子…。”

〔在撒下七章十二节〕“你…的后裔”就字面说，是指大卫的儿子所罗门，他在旧约里建造殿作神的居所。（王上五 5，八 15 ～ 20，代上二二 9 ～ 10，二八 6。）然而，按希伯来一章五节下半（那里引用了撒下七章十四节上半），大卫的后裔实际上就是基督作神的长子，（来一 5 上，6，）兼有神性和人性，在这里由所罗门预表。（圣经恢复本，撒下七 12 注 1。）

撒下七章十二节论到“后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的子。这符合保罗在罗马一章三至四节的话，论到基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子；…也关联到主在马太二十二章四十一至四十五节所问的问题，论到基督如何既是大卫的子孙，又是神的儿子作大卫的主—一个奇妙的人，一个兼有神、人二性的神人。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。神自己这位神圣者，成了人的后裔，一个人（大卫）的后裔。这后裔就是神人耶稣，耶和华救主，（太一 18 ～ 21，提后二 8，）单凭祂的神性，祂就是神的儿子。（路一 35。）借着祂的复活，祂作为人的后裔，也在祂的人性里成了神的儿子。（撒下七 14 注 1。）

信息选读

WEEK 8 — DAY 1

Morning Nourishment

2 Sam. 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

14 I will be his Father, and he will be My son…

In 2 Samuel 7:12 your seed…refers, literally, to Solomon, David’s son, who built the temple as God’s dwelling place in the Old Testament (1 Kings 5:5; 8:15-20; 1 Chron. 22:9-10; 28:6). However, according to Hebrews 1:5b, which quotes verse 14a of 2 Samuel 7, David’s seed is actually Christ as God’s firstborn Son (Heb. 1:5a, 6), who has both divinity and humanity and is typified here by Solomon. (2 Sam. 7:12, footnote 1)

The word concerning “your seed” in 2 Samuel 7:12 and “My son” in verse 14 implies that the seed of David would become the Son of God, that is, that a human seed would become a divine Son. This word corresponds with Paul’s word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection…. It also relates to the Lord’s question in Matthew 22:41-45 concerning how the Christ could be both the son of David and the Son of God as David’s Lord—a wonderful person, a God-man with two natures, divinity and humanity. These verses clearly unveil that a seed of man, that is, a son of man, can become the Son of God. God Himself, the divine One, became a human seed, the seed of a man, David. This seed was Jesus, the God-man, Jehovah the Savior (Matt. 1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity alone (Luke 1:35). Through His resurrection He as the human seed became the Son of God in His humanity as well. (2 Sam. 7:14, footnote 1)

Today’s Reading

马太二十二章四十一至四十二节说，“法利赛人聚集的时候，耶稣问他们说，论到基督，你们怎么看？祂是谁的子孙？”：主问法利赛人这问题时，他们回答说，基督是大卫的子孙。（42。）毫无疑问，照着圣经，这回答是正确的。然后主说，“这样，大卫在灵里怎么还称祂为主，说，‘主对我主说，你坐在我的右边，等我把你的仇敌，放在你的脚下’？大卫既称祂为主，祂怎么又是大卫的子孙？”（43～45。）这里的问题是，曾祖父怎能称曾孙为主？这是法利赛人不知如何回答的一个问题。…关于基督的身位，法利赛人只有一半的圣经知识，只知道主按着祂的人性，是大卫的子孙。他们缺少另一半的知识，就是基督按着祂的神性，是神的儿子。四十三节提到灵，指明我们只有在灵里，借着神的启示，才能认识基督。（弗三5。）

基督何等奇妙！祂是神，也是人；是神的儿子，也是大卫的子孙。…祂是最大的，也是最小的。哦，基督是一切！我们需要认识祂到这地步。然后我们要说，“主耶稣，我无法彻底认识你。主，唯有你是配。若有神，这神必定是你。若有真正的人，这人必定是你。主，你是救主、救赎主、生命和光。”

尽管我们能认识基督，我们却无法透彻领会祂。我们认识耶稣基督是子，祂也称为父，〔参赛九6，〕因为圣经这样告诉我们；但我们无法充分领略这点。我们也认识基督是神子和人子，在一个身位上兼有神圣的性情和属人的性情。因此，祂是一个身位带着两种性情和两种生命。但我们无法透彻领会这事。我们单单相信圣经所说的，并赞美祂是如此奇妙！我们需要敬拜祂、接受祂、享受祂并经历祂这奇妙的一位。（马太福音生命读经，七七一至七七五页。）

参读：马太福音生命读经，第五十九篇。

Matthew 22:41-42 says, “Now while the Pharisees were gathered together, Jesus questioned them, saying, What do you think concerning the Christ? Whose son is He?” When the Pharisees were asked this question by the Lord, they replied that Christ was David’s son (v. 42). No doubt, according to the Scriptures, this answer was correct. Then the Lord said, “How then does David in spirit call Him Lord, saying, ‘The Lord said to My Lord, Sit at My right hand until I put Your enemies underneath Your feet’? If then David calls Him Lord, how is He his son?” (vv. 43-45). The question here is how a great-grandfather could call his great-grandson Lord. This was one question the Pharisees did not know how to answer.... The Pharisees had only half the scriptural knowledge concerning Christ’s Person, that He was the Son of David according to His humanity. They did not have the other half, concerning Christ’s divinity as the Son of God. The mention of the spirit in verse 43 indicates that Christ is only known by us in our spirit through God’s revelation (Eph. 3:5).

How wonderful Christ is! He is both God and man, both the Son of God and the Son of David.... He is the greatest and the smallest. Oh, Christ is everything! We need to know Him to such a degree. Then we shall say, “Lord Jesus, I cannot exhaust the knowledge of You. Lord, You are the only worthy One. If there is a God, this God must be You. If there is a genuine human being, this person must be You. Lord, You are the Savior, the Redeemer, the life, and the light.”

Although we can know Christ, we cannot understand Him thoroughly. We know that Jesus Christ is the Son and that He is also called the Father [cf. Isa. 9:6], for the Bible tells us so. But we cannot comprehend this adequately. We also know that Christ is the Son of God and the Son of man and that He has both the divine nature and the human nature in one Person. Thus, He is one Person with two natures and two lives. However, it is beyond our ability to understand this thoroughly. We simply believe whatever the Bible says and praise Him for being so wonderful! We need to worship Him, take Him in, enjoy Him, and experience Him as the wonderful One. (Life-study of Matthew, pp. 695-698)

Further Reading: Life-study of Matthew, msg. 59

第八周▪周二

晨兴喂养

启二二16“我耶稣…是大卫的根，又是他的后裔，我是明亮的晨星。”

徒十三23“从〔大卫〕的后裔中，神已经照着所应许的，给以色列带来一位救主，就是耶稣。”

33“神已经向我们这作儿女的完全应验〔那给祖宗的应许〕，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”

在神性方面，基督是大卫的根，是他的源头；在人性方面，基督是大卫的后裔，是他的后代。因此祂是主，作大卫的根；祂也是大卫的子孙，是大卫的苗，作祂的后裔。（太二二42～45，罗一3，耶二三5。）正如“大卫的后裔”指主是人，祂出于大卫；照样，“大卫的根”指祂是神，大卫出于祂。这启示主耶稣的两种性情。所以，在启示录二十二章十六节基督自己承认，祂是人，祂也是神。（新约总论第十四册，三九八页。）

信息选读

〔在行传十三章，〕保罗指出复活的基督“向那些从加利利同祂上耶路撒冷的人显现，这些人如今向百姓作了祂的见证人”；（31；）以后接着说，“我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子，我今日生了你。’”〔32～33。〕复活对那人耶稣乃是出生。在复活里祂被神生为许多弟兄中的长子。（罗八29。）祂从永远就是神的独生子。（约一18，三

WEEK 8 — DAY 2

Morning Nourishment

Rev. 22:16 I Jesus...am the Root and the Offspring of David, the bright morning star.

Acts 13:23 From [David's] seed, God, according to promise, brought to Israel a Savior, Jesus.

33 ...God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

In His divinity, Christ is the Root, the source, of David; in His humanity, Christ is the Offspring, the issue, of David. Hence, He is the Lord as the Root of David, and He is also the son, the shoot, of David as the Offspring of David (Matt. 22:42-45; Rom. 1:3; Jer. 23:5). Just as the Offspring of David denotes that the Lord is man and that He came out of David, so also the Root of David denotes that He is God and that David came out of Him. This reveals the two natures of the Lord Jesus. Therefore, in Revelation 22:16 Christ Himself acknowledged that He is man as well as God. (The Conclusion of the New Testament, p. 4447)

Today's Reading

[In Acts 13 after] pointing out that the resurrected Christ was seen "by those who had come up with Him from Galilee to Jerusalem, who are now His witnesses to the people" (v. 31), Paul went on to say, "We announce to you the gospel of the promise made to the fathers, that God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You.'" Resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation,

16。）成为肉体以后，祂借着复活，在人性里被神生为长子。

保罗能在〔行传十三章三十三节〕“你是我的儿子，我今日生了你”这话中看见主的复活，他把“今日”一辞应用到主复活的日子。这就是说，基督的复活就是祂出生为神的长子。人子耶稣借着神使祂从死人中复活，生为神的儿子。所以，神使耶稣从死人中复活，乃是将祂生为神的长子。我们需要看见，主的复活乃是祂的出生。这是很重要的事。

主耶稣有两次出生。头一次是从马利亚生为人子。三十三年半以后祂被钉十字架、埋葬，又从死人中复活。借着复活祂有了第二次出生；就着祂是人来说，祂是在复活里生为神的儿子。所以，在祂第一次的出生里，祂从马利亚生为人的儿子；在祂第二次的出生里，祂在复活里生为神的儿子。

有些人听说基督在复活里生为神的儿子，可能有问题说，“我们的主不是从永远就是神的儿子么？”不错，祂从永远就是神的儿子。…约翰福音强调耶稣基督是神的儿子，祂永远是神的儿子。既然祂在成为肉体以前已经是神的儿子，为什么需要在复活里生为神的儿子？

按照新约，祂在两方面是神的儿子。第一，祂是神的独生子；第二，祂如今是神的长子。“独生”一辞指明神只有一个儿子。约翰一章十八节和三章十六节说到神的独生子。就永远来说，基督是神的独生子，这是祂永远的身分。但是借着复活，祂乃是人而生为神的长子。“长子”一辞指明神如今有许多儿子。（来二10。）我们这些相信基督的人是神许多的儿子，是主许多的弟兄，神长子的许多弟兄。（罗八29。）（使徒行传生命读经，三六三至三六五页。）

参读：使徒行传生命读经，第三十七至三十八篇。

through resurrection, He was begotten by God in His humanity to be God’s firstborn Son…. Paul was able to see the Lord’s resurrection in [Psalm 2:7b]:…”Today I have begotten You.”

Paul applied the word today to the day of the Lord’s resurrection. This means that Christ’s resurrection was His birth as the firstborn Son of God. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead. Therefore, God’s raising up of Jesus from the dead was His begetting of Him to be His firstborn Son. We need to realize that the Lord’s resurrection was His birth. This is a crucial matter.

The Lord Jesus has had two births. First, He was born of Mary to be the Son of Man. Then thirty-three and a half years later He was crucified, buried, and raised from among the dead. Through resurrection He had a second birth, for as a man He was born in His resurrection to be the Son of God. Therefore, in His first birth He was born of Mary to be the Son of Man, and in His second birth He was born in resurrection to be the Son of God.

When some hear that Christ was born to be the Son of God in resurrection, they may have a problem and say, “Was not our Lord the Son of God from eternity?” Yes, from eternity He was the Son of God…. The Gospel of John emphasizes the fact that Jesus Christ is the Son of God, and He is the Son of God eternally. Since He was already the Son of God before His incarnation, why was it necessary for Him to be born the Son of God in His resurrection?

According to the New Testament, He is the Son of God in two aspects. First, He was God’s only begotten Son; second, He is now God’s firstborn Son. The words only begotten indicate that God has only one Son…. Eternally speaking, Christ was the only begotten Son of God [John 1:18, 3:16]. This was His eternal status. But through resurrection He, as a man, was born to be the firstborn Son of God. The word firstborn [cf. Heb. 1:6] indicates that God now has many sons (2:10). We who believe in Christ are the many sons of God and the many brothers of the Lord, the many brothers of the firstborn Son of God (Rom. 8:29). (Life-study of Acts, pp. 318-320)

Further Reading: Life-study of Acts, msgs. 37-38

第八周▪周三

晨兴喂养

约一 14“话成了肉体，支搭帐幕在我们中间，…我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

来一 6“再者，神再带长子到世上来的时候，就说，‘神的众使者都要拜祂。’”

我们要领悟，我们重生的日子就是基督复活那日。当基督从死人中复活时，我们所有的信徒也与祂一同复活。（彼前一 3。）借着祂的复活，祂生为神的长子，同时祂所有的信徒也生为神许多的儿子。…如今神有许多具有神性和人性的儿子。然而在这许多儿子当中，只有长子是神的独生子。这位神的独生子在祂复活的人性里，也是神的长子。祂是神的长子，兼有神性和人性，而我们这些作神许多儿子的信徒，也兼具人的性情和神的性情。（彼后一 4。）如今一天过一天，我们正被模成神长子的形像。（罗八 29。）（李常受文集一九八〇年第二册，六四一至六四二页。）

信息选读

基督从永远就是神的独生子，（约一 18，）到神差祂到世上来时，仍是神的独生子。（约壹四 9，约一 14，三 16。）等祂经过死进入复活，将祂的人性提高到祂的神性里，祂就带着祂死而复活的人性，在祂的神性里，在复活中生为神的长子；（徒十三 33；）同时也在祂的复活里，带着所有信祂的人一同复活，（彼前一 3，）和祂一同生为神的众子，使他们成为祂的许多弟兄，好构成祂的身体，作神在祂里面的团体彰显。

WEEK 8 — DAY 3

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father)...

Heb. 1:6 And when He brings again the Firstborn into the inhabited earth, He says, “And let all the angels of God worship Him.”

We need to realize that the date of our regeneration was the date of Christ’s resurrection. When Christ was resurrected from the dead, we, all the believers, were resurrected with Him (1 Pet. 1:3). Through His resurrection He was born to be God’s firstborn Son, and at the same time all His believers were born to be the many sons of God.... Now God has many sons with both divinity and humanity. But among these many sons, only the Firstborn is His only begotten Son. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God. As the firstborn Son of God, He has both divinity and humanity, and we His believers as God’s many sons also possess both the human nature and the divine nature (2 Pet. 1:4). Now day by day we are being conformed to the image of God’s firstborn Son (Rom. 8:29). (CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” p. 472)

Today’s Reading

Christ was the only begotten Son of God from eternity (John 1:18). When He was sent by God into the world, He was still the only begotten Son of God (1 John 4:9; John 1:14; 3:16). By His passing through death and entering into resurrection, His humanity was uplifted into His divinity. Thus, in His divinity and with His humanity that passed through death and resurrection, He was born in resurrection as God’s firstborn Son (Acts 13:33). At the same time, all His believers were raised together with Him in His resurrection and were begotten together with Him as the many sons of God (1 Pet. 1:3). Thus, they became His many brothers to constitute His Body and to be God’s corporate expression in Him.

从永远到永远，基督在祂的神性里乃是神的独生子。祂成为肉体，成为有人性的人之后，就作为人子，在祂的复活里生为神的长子。…这是最大的团体生产。因为借着祂的复活，基督的门徒因神圣的生命重生为神的许多儿子，所以祂在复活后，开始称呼他们为祂的弟兄。（约二十 17，太二八 10。）希伯来二章十一至十二节证实这事…祂也视他们为召会，指明召会乃是神长子的众弟兄团体的组合。

基督是神的独生子，有神性而无人性，乃是与神同样的自有永有。祂成为神的长子，兼有神性和人性，乃是从祂的复活开始。祂这长子，是神产生众子的根据、标本、元素和凭借；所产生的众子，就是信入祂，与祂联结为一的众信徒，在生命和性情上完全与祂相同，也像祂一样兼有人性和神性，作祂的扩增和彰显，以彰显那永远的三一神，直到永永远远。

按照罗马八章二十九节，我们已经被预定要模成神长子基督的形像。…这是我们的定命，是神在已过的永远所决定的。模成是变化的最终结果，包括我们里面素质和性情的变化，和我们外面样式的变化，好使我们与神而人者的基督，在荣耀里的形像相配。祂是原型，我们是大量产品。我们这些产品里外两面的变化，都是生命之灵的律（2）在我们里面运行的结果。（新约总论第十册，八二至八三页。）

参读：新约总论，第二百九十三、二百九十五、四百三十五篇。

From eternity to eternity, Christ in His divinity is the only begotten Son of God. After He became a man with humanity in His incarnation, He, as the Son of Man, was born to be the firstborn Son of God in His resurrection…. This was the greatest corporate delivery. Because through His resurrection the disciples of Christ were regenerated with the divine life to be the many sons of God, after His resurrection He began to call them His brothers (John 20:17; Matt. 28:10). Hebrews 2:11-12 confirms this…. He also considered them the church, indicating that the church is a corporate composition of the many brothers of the firstborn Son of God.

As the only begotten Son of God, Christ had divinity but not humanity; He was self-existing and ever-existing, as God is. His being the firstborn Son of God, having both divinity and humanity, began with His resurrection. With His firstborn Son as the base, pattern, element, and means, God is producing many sons, and the many sons who are produced are the many believers who believe into God's firstborn Son and are joined to Him as one. They are exactly like Him in life and nature, and, like Him, they have both humanity and divinity. They are His increase and expression in order that they may express the eternal Triune God for eternity.

According to Romans 8:29, we have been predestinated to be conformed to the image of Christ, the Firstborn of God…. This is our destiny, determined by God in eternity past. Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype, and we are the mass reproduction. Both the inward and the outward changes in us, the product, are the result of the operation of the law of the Spirit of life in our being (v. 2). (The Conclusion of the New Testament, pp. 3080-3082)

Further Reading: The Conclusion of the New Testament, msgs. 293, 295, 435

第八周▪周四

晨兴喂养

罗一3～4“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

标出为神儿子的基督，仍然有两种性情—神性与人性。然而，祂现在所具有的人性，并不是天然的人性，乃是在复活里拔高的人性。甚至祂的肉体也被标出为神的儿子。因此，祂已经被标出为兼有神性与人性之神的儿子。基督是这样一位奇妙的人物，祂成了所有要被标出为神儿子之人的模型与榜样。神的儿子必须具有神性，以及复活、得荣、拔高的人性。（罗马书生命读经，六四九至六五〇页。）

信息选读

犹太人承认主按着肉体是大卫后裔的身分。他们许多人承认耶稣是大卫王室的后裔。（太一1，九27，十二23，二一9，15。）然而，当主在地上时，关于祂作为神儿子的身分，却在犹太人中间引起很大的争论。（可二5～7，约六41～42。）有一天，主耶稣问祂的门徒一个问题：“人说人子是谁？”（太十六13。）他们说，“有人说是施浸者约翰，另有人说是以利亚，还有人说是耶利米，或申言者中的一位。”（14。）这指明犹太人就着祂的身位彼此争论。若没有属天的启示，他们最多只能领悟基督是申言者中最大的一位，没有一人能认识祂是活神的儿子。（16。）

基督在成为肉体与复活以前，已经是神的儿子；〔约一18，罗八3；〕然而，在祂成为肉体之后，祂的神性被遮藏在肉体里。但根据罗马一章四节，

WEEK 8 — DAY 4

Morning Nourishment

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

As the designated Son of God, Christ still has two natures, both that of divinity and that of humanity. However, the humanity He has now is not the natural humanity, but the humanity uplifted in resurrection. Even His flesh has been designated the Son of God. Hence, He has been designated the Son of God with both divinity and humanity. As such a marvelous Person, He has become the model, the pattern, of all those who are being designated sons of God. A son of God must have both the divine nature and the resurrected, glorified, uplifted human nature. (Life-study of Romans, p. 551)

Today's Reading

The Jews recognized the Lord's status as the seed of David according to the flesh. Many of them admitted that Jesus was a royal descendant of David (Matt. 1:1; 9:27; 12:23; 21:9, 15). However, regarding the Lord's status as the Son of God, there was a great controversy among the Jews when He was on the earth (Mark 2:5-7; John 6:41-42). One day the Lord Jesus asked His disciples a question, "Who do men say that the Son of Man is?" (Matt. 16:13). They said, "Some, John the Baptist; and others, Elijah; and still others, Jeremiah or one of the prophets" (v. 14). This indicates that the Jews debated among themselves concerning His person. Without heavenly revelation they could realize, at most, only that He was the greatest among the prophets; none of them could know that He is the Son of the living God (v. 16).

Christ was already the Son of God [John 1:18; Rom. 8:3]. After He became incarnate, however, His divine nature was concealed by the flesh. However, according to Romans 1:4, when He entered into resurrection, He was

当祂进入复活时，就在祂的人性里，以大能被标出为神的儿子。…基督的复活之所以〔不同于拉撒路和其他人的复活〕，乃因祂的复活就是祂被标出为神的儿子。…基督无须被标出为人子，因为当人看见祂时，立刻认出祂是人。然而，…祂…需要被标出为神的儿子，〔因为〕祂的神性遮藏在祂的人性里。…当祂复活时，祂就被标出、显明为带着人性的神子。

祂借着成为肉体，穿上与神性毫无关系的素质，就是人的肉体。祂这一部分，需要经过死而复活，得以圣别，并被拔高。借着复活，祂的人性被圣别、拔高且变化了。…祂的复活，就是祂的标出。…祂…借着从死人中复活，将人带到神里面，就是将祂的人性带进神圣的儿子名分里。

在复活里，基督在祂的人性里乃是按圣别的灵，以大能被标出为神的儿子，这不是仅仅字句上的事。毫无疑问的，在祂的复活里神圣的能力大大地运行，但我们需要看见，基督的人性在其中被标出为神儿子的神圣能力，乃是生命的大能。罗马一章四节“以大能”一辞，与彼前三章十八节相符；那里说基督在肉体里被治死，在灵里却活着。这节里“活着”意即得着加力。在祂的死里，基督的人性，就是祂的肉体，被钉死，然后在祂的复活里，是灵的神作为基督的神性，因着生命的新能力得以活泼的活着，将神性摆在基督的人性里，使其成为神圣的。换句话说，基督复活之前，基督的人性仅仅是属人的。但在基督的复活里，那灵是刚强的，将神性分赐到祂的人性里，使其成为神圣的。如此，基督的人性在祂的复活里，以神圣的大能被标出为神的儿子；基督复活之能力的实际就是那灵。（新约总论第十册，六至九页。）

参读：撒母耳记生命读经，第二十五、二十七、三十一篇。

designated in power as the Son of God in His humanity....Christ's resurrection is different [from the resurrection of Lazarus and others] because His resurrection was His designation as the Son of God. There was no need for Christ to be designated as the Son of Man, because when people saw Him, they immediately recognized that He was a man. However, there was a need for Him to be designated the Son of God because... His divinity was concealed in His humanity.... When He was resurrected, He was designated, or manifested, the Son of God with His humanity.

By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed.... His resurrection was His designation.... By resurrection He brought man into God, that is, He brought His humanity into the divine sonship.

In His resurrection Christ in His humanity was designated the Son of God, not in mere word but in power according to the Spirit of holiness. No doubt the divine power was very much exercised in His resurrection, yet we need to see that the divine power in which Christ's humanity was designated the Son of God is the power of life. The phrase in power in Romans 1:4 corresponds with 1 Peter 3:18, which says that Christ's flesh was put to death, but His Spirit was made alive. Here, to be made alive means to be empowered. In Christ's death His humanity, His flesh, was crucified. Then in His resurrection God the Spirit as Christ's divinity was enlivened with the new power of life to put divinity into the humanity of Christ to make it divine. In other words, before Christ's resurrection, Christ's humanity was merely human, but in Christ's resurrection, the Spirit was made strong to impart divinity into His humanity to make it divine. Thus, in His resurrection Christ's humanity was designated the Son of God in the divine power, and the reality of the power of Christ's resurrection is the Spirit. (The Conclusion of the New Testament, pp. 3017-3020)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 25, 27, 31

第八周▪周五

晨兴喂养

太一 20“…那生在她〔马利亚〕里面的，乃是出于圣灵。”

来二 11“因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻…。”

罗马一章四节所说“圣别的灵”，与三节的“肉体”相对。三节的肉体怎样是说到基督在这肉体里的人性素质，照样，四节的灵不是指圣灵的人位，乃是指基督神性的属灵素质，就是基督神圣的素质。当基督成为人，穿上人性，祂并没有撇弃祂的神性。…按照祂的人性，祂是肉体；按照祂的神性，祂乃是灵。因此，基督是有两种性情的人位，具有神圣的性情与属人的性情；…耶稣的神性乃是圣别的灵。这神性就是圣别的灵自己，有神圣的大能和神圣的元素以变化基督的人性，使其成为神圣的。（新约总论第十册，八至九页。）

信息选读

康乃馨种子得以标出，不是借着标签的标示，乃是借着埋进土里，长成一株盛开的康乃馨。这指明康乃馨种子乃是按着里面的生命被标出；也就是说，它是按着生命被标出。

同样的原则，基督从死人中复活的时候，祂按着在祂里面那圣别的灵，借着复活，以大能被标出。如今祂是神的儿子，比以前祂是神的儿子更奇妙，因为祂现在有神性，又有复活、变化过、拔高、得荣、并被标出的人性。

WEEK 8 — DAY 5

Morning Nourishment

Matt. 1:20 ...That which has been begotten in [Mary] is of the Holy Spirit.

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

The Spirit of holiness in Romans 1:4 is in contrast with the flesh in verse 3. Just as the flesh in verse 3 refers to the human essence of Christ, so the Spirit in verse 4 does not refer to the person of the Holy Spirit but to the spiritual essence of Christ's divinity, that is, the divine essence of Christ. When Christ became a man and thereby put on humanity, He did not give up His divinity.... According to His humanity, He was the flesh. According to His divinity, He was the Spirit. Christ is therefore one person of two natures, the divine nature and the human nature.... Jesus' divinity is the Spirit of holiness. This divinity, being the Spirit of holiness Himself, has the divine power and the divine element to transform Christ's humanity, thereby making it divine. (The Conclusion of the New Testament, p. 3019)

Today's Reading

A carnation seed is designated, not by being labeled, but by being buried into the ground and by growing into a blossoming carnation plant. This indicates that the carnation seed is designated according to the life which is within it; that is, it is designated according to life.

In the same principle, when Christ was resurrected from among the dead, He was designated in power by resurrection according to the Spirit of holiness that was in Him. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature.

基督作为神的儿子，兼有神性与人性，如今乃是神众子之大量生产的榜样和模型。

要明白〔众子如何产生〕，关键在于罗马一章三至四节。这两节经文里有许多重要的辞句：按肉体说、按圣别的灵说、大能、复活、以及神的儿子。…一章三至四节事实上是整卷书的摘要。罗马书乃是记载，在肉体里的罪人，以大能并借着复活，成为神的众子。

我们按着肉体不能标出为神的儿子。我们只能按着圣别的灵成为神的儿子。我们这些相信基督的人，有从肉身父母领受的肉体，也有神所赐给我们的圣别的灵。我们像主耶稣一样，也有两种性情—人性和神性。现今我们能够放胆地说，“主耶稣，你有两种性情，我们也有两种性情。你曾经成了肉体，而我们也是肉体。你里面有圣别的灵，我们里面也有圣别的灵。”哦，我们里面有圣别的灵，事实上就是基督自己这奇妙的人物！圣别乃是神的本质、素质、元素、性情。神这圣别的性情和别的东西截然不同，而且从一切别的东西分别出来。圣别的灵就是指神的素质。因此，我们既有圣别的灵，我们里面就有神的本质。我们按着这灵，逐渐标出为神的众子。

按肉体说，我们都是麻烦人物，对召会如此，对与我们一同生活的人也是如此。…但我们不一定要照着肉体行事为人，因为我们可以选择照着灵。…你自己可以决定，行事为人是要照着肉体，还是照着灵。愿主怜悯我们，叫我们拣选照着灵活着。我们急切需要学习，如何照着灵而行。（罗马书生命读经，六六一至六六三、六七六页。）

参读：罗马书生命读经，第二、四十四至四十五、五十二、五十四至五十五篇。

As the Son of God with both divinity and humanity, Christ is now the pattern and model for the mass production of the many sons of God.

The key to understanding [how these many sons are brought into being] is in Romans 1:3 and 4. In these verses there are a number of crucial terms: according to the flesh, according to the Spirit, the Spirit of holiness, power, resurrection, and Son of God…. Verses 3 and 4 actually summarize the whole book. The book of Romans is a record of sinners in the flesh becoming sons of God in power and by resurrection.

According to the flesh, we cannot be designated sons of God. We can only become sons of God according to the Spirit of holiness. As believers in Christ, we have both the flesh, which we received of our natural parents, and the Spirit of holiness, who has been given to us by God. Like the Lord Jesus, we also have two natures, the human nature and the divine nature. Now we can boldly say, “Lord Jesus, You have two natures, and we have two natures also. You were made flesh, and we also are flesh. Within You there was the Spirit of holiness, and within us there is the Spirit of holiness.” Oh, within us we have the Spirit of holiness, who is…Christ Himself! Holiness is the substance, the essence, the element, the nature, of God. This holy nature of God is absolutely different from all other things and separate from them. The Spirit of holiness refers to God’s very essence. Thus, by having the Spirit of holiness, we have God’s substance within us. According to this Spirit, we are being designated the sons of God.

According to the flesh, we all are troublesome, both to the church and to those with whom we live…. But we do not need to have our being according to the flesh, for we have the option of being according to the Spirit…. By your own will you may decide either to have your being according to the flesh or according to the Spirit. May the Lord be merciful to us so that we may choose to live according to the Spirit. We urgently need to learn how to walk according to the Spirit. (Life-study of Romans, pp. 559-561, 571)

Further Reading: Life-study of Romans, msgs. 2, 44-45, 52, 54-55

第八周▪周六

晨兴喂养

罗八 29 “…祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

要得救脱离我们己的样式，脱离己的彰显，我们就需要模成以得荣。要清楚看见这事，我们需要将罗马一章四节联于八章二十九节。…一章四节有原型的形成，但八章二十九节有“大量生产”的工作。一章四节有神儿子单个的标出，而八章二十九节有众子团体的浸透、圣别、标出和模成。二者的原则都是一样的。

关于主耶稣，在祂死而复活以前，圣别的灵就在祂里面了。这圣别的灵是圣别的神圣素质。借着死与复活的过程，这圣别的素质浸透并弥漫主的人性，包括祂的肉体。我们在主耶稣里的信徒，灵里也有圣别的神圣素质，就是圣别的灵，基督。因为这圣别的素质仍隐藏在我们的人性里，我们就需要经过在神主宰安排之下的过程，使这素质能浸透我们全人。为着完成这过程，我们需要许多事互相效力，叫我们得益处。（罗马书生命读经，五八九页。）

信息选读

撒下七章所启示的，保罗在罗马一章三至四节加以解释；他告诉我们，基督这大卫的后裔，已被标出为神的儿子。…这就是神成为人，为要使人在生

WEEK 8 — DAY 6

Morning Nourishment

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

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

To be saved from our self-likeness, from the expression of the self, we need conformation for glorification. To see this matter clearly we need to join Romans 1:4 with 8:29.... In 1:4 we have the formation of the prototype, but in 8:29, the work of “mass production.” In 1:4 we have the designation of the Son of God individually, whereas in 8:29 we have the saturation, sanctification, designation, and conformation of the many sons collectively. The principle in each case is the same.

Concerning the Lord Jesus, the Spirit of holiness was within Him before His death and resurrection. This Spirit of holiness is the divine essence of holiness. Through the process of death and resurrection, this holy essence saturated and permeated the Lord’s humanity, including His flesh. As believers in the Lord Jesus, we also have the divine essence of holiness, which is the Spirit of holiness, the very Christ, in our spirit. Because this holy essence is still concealed within our humanity, we need to pass through a process under God’s sovereign arrangement that will enable this essence to saturate our entire being. For the completion of this process, we need many things to work together for our good. (Life-study of Romans, pp. 501-502)

Today’s Reading

What is revealed in 2 Samuel 7 is expounded by Paul in Romans 1:3-4, where he tells us that Christ, a descendant of David, has been designated the Son of God.... This is the mystery of God becoming man to make man God in

命和性情上（但不在神格上）成为神的奥秘。神与人二者因此被建造在一起，构成到彼此里面。在基督里，神构成到人里面，人也构成到神里面；神与人已调和在一起，成了一个实体，称为神人。

在撒下七章十二节神提到大卫的后裔，在十四节上半祂说，“我要作他的父，他要作我的子。”这里我们看见一件非常有意义的事—大卫的后裔成了神的儿子。这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。这含示神的目的，是要使祂自己成为人，为要使人在生命和性情上（但不在神格上）成为神。这样的含示意义极其重大。至终，整本圣经终极完成于这件事。新耶路撒冷，就是圣经的终极完成，乃是神成为人，并且人在生命和性情上（但不在神格上）成为神；神和人调和在一起，成为一个实体。

我们读圣经若没有注意到这个重要的点，那么，就实际意义说，圣经对我们就是一本空洞的书。…今天，许多基督徒在意圣经这个“盒子”，但他们没有看见，也不珍赏这盒子里面的内容—“钻石”。…圣经这“盒子”里的“钻石”乃是一个启示，就是神在基督里已成为人，为要使人在生命和性情上（但不在神格上）成为神。

今天绝大部分的基督徒忽略了圣经的重点，就是神在基督里已成为人，为要使人在生命和性情上（但不在神格上）成为神；并且神渴望将祂自己与人调和，成为一个实体。…今天许多信徒相信这重点的一方面—神成为人，名叫耶稣，但他们不相信另一方面—人要在生命和性情上（但不在神格上）成为神。（撒母耳记生命读经，二四八至二五一页。）

参读：李常受文集一九九四至一九九七年第一册，罗马书结晶读经，第一、十八章。

life and in nature but not in the Godhead. The two, God and man, are thus built together, constituted into each other. In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man.

In 2 Samuel 7:12 God spoke of David’s seed, and in verse 14a He said, “I will be his Father, and he will be My son.” Here we have something of very great significance—the seed of David becoming the Son of God. These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God’s intention is to make Himself man in order to make man God in life and in nature but not in the Godhead. Such an implication is exceedingly great. Eventually, the whole Bible consummates with this matter. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead, and God and man being mingled together to be one entity.

If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book…. Today, many Christians care for the Bible as the “box,” but they have not seen and do not appreciate the “diamond,” which is the content of this box…. The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead.

The vast majority of today’s Christians neglect the crucial point in the Bible that in Christ God has become man in order to make man God in life and in nature but not in the Godhead and that God desires to mingle Himself with man to be one entity…. Today many believe one aspect of this crucial point—that God became a man named Jesus—but they do not believe the other aspect—that man is becoming God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, pp. 205, 203-204)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” msgs. 1, 18

第八周诗歌

附 5

经历神 — 神人联调

A 大调　　8 8 8 8 8 8 重　　4/4

A　　Bm　E　　A　　D　E
1 — 1 · 2 | 3 — — 5 | 4 6 7 2 | 1 — — 3 | 4 2 7 5 |
一 何 大 神 迹! 何 深 奥 秘! 神 竟 与

A　　B7　　E　　A　E　　A　E　　A
1 — 2 1 | 7 — 6 — | 5 — — — | 5 — 7 1 | 1 — 7 5 | 1 —
人 联 调 为 一! 神 成 为 人, 人 成

E　　D　　A　　E7　　A
3 — | 2 — — 5 | 6 1 — 6 | 5 1 — 2 | 3 — 2 — | 1 — — — |
为 神, 天 使、 世 人 莫 测 经 纶;

E7　　A　　D　B7　　A
3 — 2 5 | 1 — 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
出 自 神 的 心 爱 美 意, 达 到 神

D　　E　　A　　E　　E7
6 1 4 6 | 7 2 5 7 | 1 — — 1 | 3 — 3 — | 2 — — 2 | 4 —
的 最 高 目 的。 出 自 神 的 心 爱

A　　D　　A　Bm　　E7　　A
4 — | 3 — — 3 | 6 — 6 — | 5 — 4 2 | 1 — 7 — | 1 — — — ‖
美 意, 达 到 神 的 最 高 目 的。

二 神成肉身,来作神人, 为要使我能成为神,
生命、性情与祂同类, 惟我无分祂的神位;
祂的属性变我美德, 祂的荣形在我显活。
祂的属性变我美德, 祂的荣形在我显活。

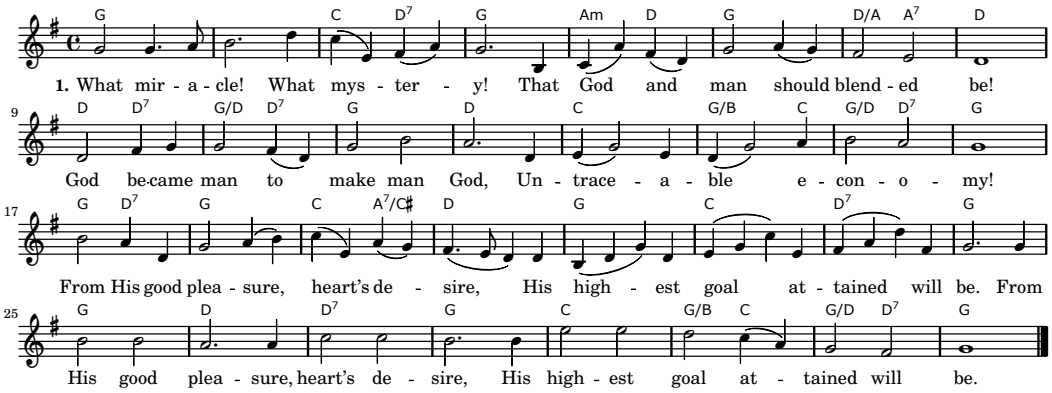
三 不再是我单独活着, 乃是神我共同生活;
并与众圣神里配搭, 建成三一宇宙之家,
且成基督生机身体, 作祂显身团体大器。
且成基督生机身体, 作祂显身团体大器。

四 最终圣城耶路撒冷, 异象、启示集其大成。
三一之神,三部分人, 永世对偶是人又神;
神性人性互为居所, 神的荣耀在人显赫。
神性人性互为居所, 神的荣耀在人显赫。

WEEK 8 — HYMN

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose



2. Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
His attributes my virtues are;
His glorious image shines through me.

3. No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.
And His organic Body we
For His expression corp'rately.

4. Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: