

創世記結晶讀經（一）

第四篇

神按着自己的形像造人，作祂的彰顯

讀經：創一 26 ~ 27，西一 15，林後三 18，羅八 29，啓二一 11

綱 目

週 一

壹『我們要按着我們的形像，照着我們的樣式造人，…神就按着自己的形像創造人，乃是按着神的形像創造他』—創一 26 上、27 上：

一『我們要…造人』啓示，神格的三者之間，爲着人的創造，舉行了會議—26 節上：

1 在已過的永遠決定要創造人，指明人的創造乃是爲着三一神永遠的定旨—弗三 9 ~ 11。

2 神造人的心意是要完成祂神聖的經綸，將祂自己分賜到人裏面—提前一 4，羅八 11。

二神乃是按着祂自己的形像，照着祂的樣式造人—創一 26 上：

1 神的形像，指神裏面的所是，是神屬性內裏素質的彰顯，這些屬性最顯着的是愛（約壹四 8）、光（一 5）、聖（啓四 8）、義（耶二三 6）。

Crystallization-Study of GENESIS (1)

Message Four

God Creating Man in His Own Image for His Expression

Scripture Reading: Gen. 1:26-27; Col. 1:15; 2 Cor. 3:18; Rom. 8:29; Rev. 21:11

Outline

DAY 1

I. “Let Us make man in Our image, according to Our likeness... And God created man in His own image; in the image of God He created him”—Gen. 1:26a, 27a:

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

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

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

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

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

2 神的樣式，指神的形狀（腓二 6），乃是神身位之素質與性質的彰顯。

3 神的形像和神的樣式不當視為兩個分開的東西——創一 26 上：

a 人內裏的美德受造於人的靈裏，乃是神屬性的翻版，也是人彰顯神屬性的憑藉。

b 人外面的形狀受造為人的身體，乃是神形狀的翻版。

4 神造人成為祂自己的複本，使人有盛裝神並彰顯神的性能：

a 其他一切活物都是『各從其類』造的（11 ~ 12、21、24 ~ 25），人卻是從神類造的（參徒十七 28 ~ 29 上）。

b 既然神與人同類，人就有可能與神聯合，而在生機的聯結裏與祂同活——約十五 5，羅六 5，十一 17 ~ 24，林前六 17。

三 子基督是『那不能看見之神的像』，是『神榮耀的光輝，是神本質的印象』——神所是的彰顯——西一 15，來一 3：

1 子基督是神的具體化身，是那不能看見之神的像，是神屬性之素質的彰顯——西二 9，一 15，林後四 4，來一 3。

2 人是照着基督創造的，目的是要基督進到人裏面，並藉着人得彰顯——西一 27，腓一 20 ~ 21 上。

週 二

四 神按着祂的形像，照着祂的樣式造人，目的是要人接受祂作生命，並彰顯祂一切的屬

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

3. God's image and God's likeness should not be considered as two separate things—Gen. 1:26a:

a. Man's inward virtues, created in man's spirit, are copies of God's attributes and are the means for man to express God's attributes.

b. Man's outward form, created as man's body, is a copy of God's form.

4. God created man to be a duplication of Himself so that man may have the capacity to contain God and express Him:

a. All other living things were created "according to their kind" (vv. 11-12, 21, 24-25), but man was created according to God's kind (cf. Acts 17:28-29a).

b. Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union—John 15:5; Rom. 6:5; 11:17-24; 1 Cor. 6:17.

C. *Christ the Son is "the image of the invisible God," "the effulgence of His glory and the impress of His substance"—the expression of what God is—Col. 1:15; Heb. 1:3:*

1. Christ the Son, as God's embodiment, is the image of the invisible God, the expression of the essence of God's attributes—Col. 2:9; 1:15; 2 Cor. 4:4; Heb. 1:3.

2. Man was created according to Christ with the intention that Christ would enter into man and be expressed through man—Col. 1:27; Phil. 1:20-21a.

DAY 2

D. *God's purpose in the creation of man in His image and according to His likeness is that man would receive Him as life and express Him*

性—創一 26 ~ 27，二 9：

- 1 神按着祂的形像，照着祂的樣式造人，因為祂的心意是要進到人裏面，並與人成爲一——弗三 17 上。
- 2 神按着祂自己的形像造人，使人藉着祂的經綸，可以接受祂的生命和性情，藉此成爲祂的彰顯——提前一 4，約三 16，彼後一 4，林後三 18。
- 3 神這樣造人，使人有性能盛裝神的愛、光、義、聖——約壹四 8，一 5，弗四 24，五 2、8 ~ 9。
- 4 因着我們是從神類造的，所以我們的人性美德有盛裝神聖屬性的性能——林後十 1，十一 10。

週 三

五 神按着祂的形像造人，意思是說，神造人有一個心意，要使人成爲神的複本，神的複製，作祂團體的彰顯；這樣的複製使神快樂，因為這個複製看起來像祂，說話像祂，生活也像祂——約十二 24，羅八 29，來二 10，約壹三 1 ~ 2。

六 聖經裏對於神和人的關係，有一個奧祕的思想——創一 26，結一 26，約壹三 2 下，啓四 3 上，二一 11 下：

- 1 神的渴望是要成爲與人一樣，並使人與祂一樣——約壹三 2 下。
- 2 神的心意是要將祂自己在基督裏作到我們裏面，使祂自己與我們一樣，也使我們與祂一樣——弗三 17 上。
- 3 神的經綸是要使祂自己成爲人，也要使我們，就是

in all His attributes—Gen. 1:26-27; 2:9:

1. God created man in His image and according to His likeness because His intention is to come into man and to be one with man—Eph. 3:17a.
2. God created man in His own image so that through His economy man may receive His life and nature and thereby become His expression—1 Tim. 1:4; John 3:16; 2 Pet. 1:4; 2 Cor. 3:18.
3. God created man in such a way that man has the capacity to contain God's love, light, righteousness, and holiness—1 John 4:8; 1:5; Eph. 4:24; 5:2, 8-9.
4. Because we were created according to God's kind, our human virtues have the capacity to contain the divine attributes—2 Cor. 10:1; 11:10.

DAY 3

E. For God to create man in His image means that God created man with the intention that man would become a duplicate of God, the reproduction of God, for His corporate expression; this reproduction makes God happy because it looks like Him, speaks like Him, and lives like Him—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.

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

1. God's desire is to become the same as man is and to make man the same as He is—1 John 3:2b.
2. God's intention is to work Himself in Christ into us, making Himself the same as we are and making us the same as He is—Eph. 3:17a.
3. God's economy is to make Himself man and to make us, His created beings,

祂的造物，成為神，好使祂是神『人化』了，而我們是人『神化』了——約一 14，羅一 3 ~ 4。

週 四

七 創世記一章二十六至二十八節，以及五章二節的代名詞『他們』，指明亞當是一個團體人，集體人，包括全人類：

- 1 神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。
- 2 神按着祂的形像並照着祂的樣式造了這樣一個團體人，使人類能團體的彰顯神。

週 五

貳 基督的成為肉體與神人生活，達成了神造人的目的——26 ~ 27，約一 1、14，路一 31 ~ 32、35，二 40、52：

- 一 基督的成為肉體，與神按着祂的形像、照着祂的樣式造人的定旨有密切關係——就是要使人接受祂作生命，並彰顯祂神聖的屬性——創一 26，二 9，徒三 14 上，弗四 24。
- 二 主耶穌是由人的素質而生，有人性的美德，為要將這些美德拔高到一個標準，配得上神的屬性，作神的彰顯——路一 35：
 - 1 基督是由神聖素質成孕的那一位，有神聖的屬性作祂人性美德的內容和實際，使空洞的人性美德得着充實——太一 18、20。

God so that He is God “man-ized” and we are man “God-ized”—John 1:14; Rom. 1:3-4.

DAY 4

G. *The pronouns them in Genesis 1:26-28 and their in 5:2 indicate that Adam was a corporate man, a collective man, including all mankind:*

1. God did not create many men; He created mankind collectively in one person, Adam.
2. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately.

DAY 5

II. **Christ's incarnation and God-man living fulfilled God's intention in His creation of man—1:26-27; John 1:1, 14; Luke 1:31-32, 35; 2:40, 52:**

- A. *The incarnation of Christ is closely related to God's purpose in the creation of man in His image and according to His likeness—that man would receive Him as life and express Him in His divine attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.*
- B. *The Lord Jesus was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression—Luke 1:35:*
 1. As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues—Matt. 1:18, 20.

2 神聖的屬性充實、加強、豐富並聖別人性的美德，為要在人性的美德上彰顯神。

三 主耶穌拯救我們時，祂是那有神聖屬性充實人性美德的一位，進到我們裏面——路二 10 ~ 11、25 ~ 32，十九 9 ~ 10：

1 祂作為賜生命的靈進到我們裏面，將神帶到我們裏面，並以神的屬性充實我們的美德——林前十五 45 下，六 17。

2 這樣的生命從裏面拯救我們，並聖別、變化我們，而拔高我們人性的美德——羅五 10，十二 2。

週 六

參 基督成為肉體，穿上人性，成為人的樣式（腓二 6 ~ 8），好叫人藉着祂的死與復活，可以得着神永遠、神聖的生命（彼前一 3，約壹五 11 ~ 12），並且憑這生命在裏面得以變化，並模成基督的形像（林後三 18，羅八 29），在外面得以改變形狀，同形於基督榮耀的身體（腓三 21）；這樣，我們就與基督一樣一式（約壹三 2 下），與基督一同向着宇宙彰顯神（弗三 21）：

一 我們以沒有帕子遮蔽的臉，觀看復活、升天之主的榮光，就『漸漸變化成為與祂同樣的形像』，就是復活、得榮之基督的形像——林後三 18。

二 神已預定我們模成祂長子的形像；模成是變化的最終結果，包括我們裏面素質和性情的

2. The divine purpose of attributes fill, strengthen, enrich, and sanctify the human virtues for the expressing God in the human virtues.

C. When the Lord Jesus saves us, He comes into us as the One with the human virtues filled with the divine attributes—Luke 2:10-11, 25-32; 19:9-10:

1. As the life-giving Spirit, He enters into us to bring God into our being and to fill our virtues with God's attributes—1 Cor. 15:45b; 6:17.

2. Such a life saves us from within and uplifts our human virtues, sanctifying and transforming us—Rom. 5:10; 12:2.

DAY 6

III. In His incarnation Christ put on human nature and became in the likeness of men (Phil. 2:6-8) so that through His death and resurrection man may obtain God's eternal, divine life (1 Pet. 1:3; 1 John 5:11-12) and by that life be transformed and conformed to the image of Christ inwardly (2 Cor. 3:18; Rom. 8:29) and transfigured into the likeness of Christ's glorious body outwardly (Phil. 3:21); in this way we may be the same as Christ (1 John 3:2b) and may express God with Him to the universe (Eph. 3:21):

A. By beholding the glory of the resurrected and ascended Lord with an unveiled face, we are "being transformed into the same image"—the image of the resurrected and glorified Christ—2 Cor. 3:18.

B. God has predestinated us to be conformed to the image of the firstborn Son of God; as the end result of transformation, conformation includes

變化，和我們外面樣式的變化，好使我們與基督得榮耀的形像相配—羅八 29。

三 在創世記一章二十六節，我們看見一個按着神形像被造的團體人作祂的彰顯，而在啓示錄二十一章，我們看見新耶路撒冷作為創世記一章二十六節裏之形像的終極發展和總結；神的城乃是神的團體彰顯，有神的形像，並以神的榮耀照耀—啓四 3，二一 11。

the changing of our inward essence and nature and also of our outward form so that we may match the glorified image of Christ—Rom. 8:29.

C. In Genesis 1:26 we see a corporate man created in God's image for His expression, and in Revelation 21 we see the New Jerusalem as the ultimate development and consummation of the image in Genesis 1:26; the city of God is the corporate expression of God, bearing the image of God and shining with the glory of God—Rev. 4:3; 21:11.

第四週·週一

晨興餽養

創一 26~27 『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。神就按着自己的形像創造人，乃是按着神的形像創造他；創造他們有男有女。』

在神創造了〔植物生命和動物生命〕之後，神還需要創造人，作為最高的受造生命，按着祂的形像，照着祂的樣式來彰顯祂自己。要完成這件工作，需要三一神，父、子、靈，在人身上作工。這在...〔創世記〕以下各卷書裏得到充分的證明（創世記生命讀經，七七頁）。

〔創世記一章二十六節的〕『我們要...』啓示，神格的三者之間，為着人的創造，舉行了會議。在已過的永遠，三一神決定要創造人，這指明人的創造乃是為着三一神永遠的定旨（弗三 9~11）。神造人的心意是要完成祂神聖的經綸，將祂自己分賜到人裏面（提前一 4 與註 4 一段）。這在聖經以後各卷書中完全揭示出來（聖經恢復本，創一 26 註 1）。

信息選讀

神的形像，指神裏面的所是，是神屬性內裏素質的彰顯，這些屬性最顯着的是愛（約壹四 8）、光（一 5）、聖（啓四 8）、義（耶二三 6）。神的樣式，指神的形狀（腓二 6），乃是神身位之素質與性質的彰顯。因此，神的形像和神的樣式不當視為兩個分開的東西。人內裏的美德受造於人的靈裏，乃是神屬性的翻版，也是人彰顯神屬性的憑藉。人外面的形狀受造為人的身體，乃

<< WEEK 4 — DAY 1 >>

Morning Nourishment

Gen. 1:26-27 "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. And God created man in His own image; in the image of God He created him; male and female He created them."

After God created [the plant life and the animal life], God still needed to create man as the highest created life to express Himself in His image and after His likeness. To accomplish this work, there is the need of the Triune God—the Father, the Son, and the Spirit—to work on man. This is fully proven by the following books of the whole Bible. (Life-study of Genesis, p. 62)

Let Us [in Genesis 1:26]...reveals that a council was held among the three of the Godhead regarding the creation of man. The decision to create man had been made by the Triune God in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God (Eph. 3:9-11). God's intention in creating man was to carry out His divine economy for the dispensing of Himself into man (1 Tim. 1:4 and footnote 3, par. 1). This is fully unveiled in the following books of the Bible. (Gen. 1:26, footnote 1)

Today's Reading

God's image, referring to God's inner being, is the expression of the inward essence of God's attributes, the most prominent of which are love (1 John 4:8), light (1 John 1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6). God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person. Thus, God's image and God's likeness should not be considered as two separate things. Man's inward virtues, created in man's spirit, are copies of God's attributes and are the means for man to express God's attributes. Man's outward form, created

是神形狀的翻版。因此，神造人成為祂自己的復本，使人有盛裝神並彰顯神的性能。其他一切活物都是『各從其類』造的（創一 11~12、21、24~25），人卻是從神類造的（參徒十七 28~29 上）。既然神與人同類，人就有可能與神聯合，而在生機的聯結裏與祂同活（約十五 5，羅六 5，十一 17~24，林前六 17）。

子基督是神的具體化身（西二 9），是那不能看見之神的像，是神屬性之素質的彰顯（一 15，林後四 4，來一 3）。人是照着基督創造的，目的是要基督進到人裏面，並藉着人得彰顯（西一 27，腓一 20~21 上）。受造的人是活的器皿，容器，以盛裝基督（羅九 21、23，林後四 7）。至終，基督成為肉體，穿上人性，成為人的樣式（腓二 6~8），好叫人藉着祂的死與復活，可以得着神永遠、神聖的生命（彼前一 3，約壹五 11~12），並且在裏面憑這生命得以變化，並模成基督的形像（林後三 18，羅八 29），在外面得以改變形狀，同形於基督榮耀的身體（腓三 21），使人與基督一樣一式（約壹三 2 下），與基督一同向着宇宙彰顯神（弗三 21）。

受造的人雖然是神的復本，有神的形像和樣式，但還沒有神的實際和神的生命。因此，人還需要藉着喫生命樹，接受神作人的生命，使人得着神的實際而彰顯神（創二 9 與註 2）（聖經恢復本，創一 26 註 2）。

〔按照歌羅西一章十五節，〕神是不能看見的，但祂的愛子，神榮耀的光輝，神本質的印像（來一 3），乃是祂的像，彰顯祂的所是。這裏的像，不是指物質的形狀，乃是指神的所是在祂一切屬性和美德上的彰顯（見腓二 6 註 2）。這解釋由歌羅西三章十節和林後三章十八節得着證實（西一 15 註 1）。

參讀：創世記生命讀經，第六篇；真理課程一級卷一，第三課。

as man's body, is a copy of God's form. Thus, God created man to be a duplication of Himself that man may have the capacity to contain God and express Him. All the other living things were created “according to their kind” (Gen. 1:11-12, 21, 24-25), but man was created according to God's kind (cf. Acts 17:28-29a). Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union (John 15:5; Rom. 6:5; 11:17-24; 1 Cor. 6:17).

Christ the Son, as God's embodiment (Col. 2:9), is the image of the invisible God, the expression of the essence of God's attributes (Col. 1:15; 2 Cor. 4:4; Heb. 1:3). Man was created according to Christ with the intention that Christ would enter into man and be expressed through man (Col. 1:27; Phil. 1:20-21a). Created man is a living vessel, a container, to contain Christ (Rom. 9:21, 23; 2 Cor. 4:7). Eventually, in His incarnation Christ put on human nature and became in the likeness of men (Phil. 2:6-8) so that through His death and resurrection man may obtain God's eternal, divine life (1 Pet. 1:3; 1 John 5:11-12) and by that life be transformed and conformed to the image of Christ inwardly (2 Cor. 3:18; Rom. 8:29) and transfigured into the likeness of Christ's glorious body outwardly (Phil. 3:21) that he may be the same as Christ (1 John 3:2b) and may express God with Him to the universe (Eph. 3:21).

Created man was a duplication of God in God's image and likeness, but he did not have the reality of God or the life of God. Thus, he still needed to receive God as his life by eating of the tree of life so that he might have the reality of God to express Him (Gen. 2:9 and footnote 2). (Gen. 1:26, footnote 3)

[According to Colossians 1:15] God is invisible. But the Son of His love, who is the effulgence of His glory and the impress of His substance (Heb. 1:3), is His image, expressing what He is. The image here is not a physical form but an expression of God's being in all His attributes and virtues (see footnote 62 in Phil. 2). This interpretation is confirmed by Colossians 3:10 and 2 Corinthians 3:18. (Col. 1:15, footnote 1)

Further Reading: Life-study of Genesis, msg. 6; Truth Lessons—Level One, vol. 1, lsn. 3

第四週·週二

晨興餽養

弗三 17『使基督藉着信，安家在你們心裏...。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

神按着祂的形像，照着祂的樣式造人，目的是要人接受祂作生命，並彰顯祂一切的屬性。

我們若對聖經（舊約和新約）的整個啓示有包羅萬有的眼光，就會看見神設計人是要人與祂成為一。神在已過的永遠裏作了這種設計。神設計人要人與祂成為一，這是一件大事。當然，在有關人與神成為一這件事上，我們在聖經裏找不到『設計』這辭。然而，我們若對神聖話語的啓示有包羅萬有的眼光，就會看見在已過的永遠裏，神曾設計人要人與祂成為一（路加福音生命讀經，五五七頁）。

信息選讀

我們可用房屋的設計與建造為例，說明神對人的設計。我們在蓋造房子以前，首先需要設計。同樣的，聖經裏也有神的設計與建造。聖經從始至終有神建造的完整啓示。神為着祂的建造有所設計。祂設計要有人，而人應當與祂成為一（路加福音生命讀經，五五七頁）。

現在我們要問，為甚麼神造人是按着祂自己的形像，使人成為祂自己的復本，並且為甚麼神為人造了靈。神的經綸就是這些問題的答案。約翰四章二十四節告訴我們，神是靈，我們必須在靈裏敬拜祂。只有靈纔能敬拜靈。因着祂神聖的經綸，神按着祂自己的形像，

<< WEEK 4 — DAY 2 >>

Morning Nourishment

Eph. 3:17 "That Christ may make His home in your hearts through faith..."

2 Cor. 3:18 "But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit."

God's purpose in the creation of man in His image and after His likeness was that man would receive Him as life and express Him in all His attributes.

If we have an all-inclusive view of the entire revelation in the Scriptures, both of the Old Testament and of the New Testament, we shall see that God designed man to be one with Him. God made this design in eternity past. It is a great matter that God designed man to be one with Him. Of course, in the Bible we cannot find the word design used with respect to man's being one with God. Nevertheless, if we have an all-inclusive view of the revelation in the holy Word, we shall see that in eternity past God designed man to be one with Him. (Life-study of Luke, pp. 483-484)

Today's Reading

We may use the designing and building of a house as an illustration of God's design concerning man. Before we build a house, we first need a design. Likewise, in the Bible we have both God's design and His building. Throughout the Scriptures we have a complete revelation of God's building. For His building God had a design. He designed to have man and that man should be one with Him. (Life-study of Luke, p. 484)

Now we need to ask why God created man in His own image, making man a copy of Himself, and why God created man with a spirit. God's economy is the answer to these questions. John 4:24 tells us that God is Spirit and that we must worship Him in spirit. Only the spirit can worship the Spirit. God created man in His own image, after His own likeness, with a spirit to

照着祂自己的樣式造人，給人有個靈可以敬拜祂、接觸祂。神聖的經綸就是要完成將神分賜到人裏面的神聖分賜。神按着祂自己的形像造人...；神給人造靈，使祂能將自己分賜到人裏面（神聖的經綸，九頁）。

神造我們是按着祂自己的形像，為要使我們能作祂的彰顯者（創一 26）。我們這些人都是神的器皿，神要把祂自己放在我們裏面，為着彰顯祂自己（羅九 23~24）。神在創世之前就揀選了我們，預定我們，要把我們模成神兒子的形像（弗一 4~5，羅八 29）（人生的意義與正確的奉獻，五四至五五頁）。

人是按着神的形像造的。因此，神所造的人有愛、有光，也有度量成為公義的與聖別的。即使人墮落了，人在墮落的光景裏仍有愛、有光，也有度量像神那樣公義且聖別。神按着自己的形像造人，這就是說，神造人有度量，能有神的愛、光、義、聖。人的愛、光、義、聖，就是我們所稱的人性美德。這些美德是神所造的。...人性美德乃是神所造的，用以盛裝神的屬性。人性的愛、光、義、聖是受造的度量，用以盛裝神聖的愛、光、義、聖。

普世的人都同意，恨人是違背我們良心的。不僅如此，說謊、偷竊、在黑暗中行事，也是違背我們良心的。甚至未得救的人收了飯館或商店多找的錢，也會有不義的感覺。

這裏的要點是，人被神所造，有愛有光，行事公義，為人聖別。人有這些美德，因為人是按着神的形像，就是按着神愛、光、義、聖的形像造的。神所造的人性美德，乃是盛裝神屬性的度量。神這樣造人，目的就是要人接受祂作生命樹，作人的生命和內容（路加福音生命讀經，五六四至五六五頁）。

參讀：神聖的經綸，第一至二章；人生的意義與正確的奉獻，第二至三篇。

worship Him and contact Him because of His divine economy. The divine economy is to carry out the divine dispensing of God into man. God created man in His own image...with a spirit so that He could dispense Himself into man. (The Divine Economy, p. 14)

God created us in His own image so that we would be His expression (Gen. 1:26). We are God's vessels to contain Him so that He may be expressed through us (Rom. 9:23). God chose us and predestinated us before the foundation of the world so that we would be conformed to the image of His Son (Eph. 1:4-5; Rom. 8:29). (The Meaning of Human Life and a Proper Consecration, p. 44)

Man was made in God's image. The man created by God, therefore, has love, light, and the capacity to be righteous and holy. Even though we are fallen, we still have in our fallen condition love, light, and the capacity to be right and to be holy like God. For God to create man in His own image means that God created man with the capacity to have His love, light, righteousness, and holiness. Human love, light, righteousness, and holiness are what we call the human virtues. These virtues were created by God...The human virtues were created by God to contain His attributes. Human love, light, righteousness, and holiness are created capacities to contain the divine love, light, righteousness, and holiness.

People everywhere agree that hating others is contrary to our conscience. Furthermore, it is also contrary to our conscience to lie, steal, and do things in darkness. Even an unsaved person may have the sense that it would be unrighteous to keep extra change given to him by mistake in a restaurant or store.

The point here is that man was made by God to have love and light and to walk righteously and to be holy. Man has these virtues because he was created in God's image, in the image of God's love, light, righteousness, and holiness. The human virtues created by God are the capacity to contain God's attributes. God created man in this way with the intention that man would take Him as the tree of life to be his life and content. (Life-study of Luke, pp. 489-490)

Further Reading: The Divine Economy, chs. 1-2; The Meaning of Human Life and a Proper Consecration, chs. 2-3

第四週·週三

晨興餽養

約十二 24 『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

羅八 29 『因為神所豫知的人，祂也預定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

根據聖經，神的形像與祂的複製有關。創世記一章的『形像』，是為着神得以複製、得以『翻版』在人身上。這就是說，人這樣被造，是使人能成為神的複製，神的翻版。...神造人的目的既是要人成為祂的複製，而且這目的乃是用『形像』一辭來指明，我們就可以接着說，『形像』一辭含示盛裝神的度量。人若沒有盛裝神的度量，怎能成為神的複製，神的翻版？人要成為神的翻版，就必須有盛裝神之所是的度量或能力（路加福音生命讀經，五五九至五六〇頁）。

信息選讀

神真正的嗜好是要在全地許多國家得着祂的複製。這樣的複製使神喜樂，因為祂的複製看起來像祂，說話像祂，生活像祂。神在這複製裏，祂的複製有祂的生命、祂的性情和祂的構成。這是何等大的事！（歷代志生命讀經，一三頁）

聖經裏對於神和人的關係，有一個奧祕的思想。神的心意是要成為與人一樣，並使人與祂一樣。這意思是說，神的目的是要將祂自己與人調在一起，因而使祂自己像人，也使人像祂。主耶穌乃是神人；祂是完整的神和完全的人。我們也可以說，祂是人而神者。我們今天所敬拜的，乃是人而神者。不

<< WEEK 4 — DAY 3 >>

Morning Nourishment

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

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

According to the Bible the image of God is related to His duplication. In Genesis 1 "image" is for God to be duplicated, to be "copied" in man. This means that man was created in such a way that he could become God's duplication, His copy....Since God created man for the purpose of man's becoming His duplication, and since this purpose is indicated by the use of the word image, we may go on to say that the word image implies the capacity to contain God. If man did not have the capacity to contain God, how could he become God's duplication, His copy? In order for man to be a copy of God, man must have the capacity or ability to contain what God is. (Life-study of Luke, p. 486)

Today's Reading

God's real hobby is to have His reproduction in many nations around the globe. Such a reproduction makes God happy because His reproduction looks like Him, speaks like Him, and lives like Him. God is in this reproduction, and His reproduction has His life, His nature, and His constitution. What a great matter this is! (Life-study of 1 & 2 Chronicles, p. 11)

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the Man-God. The One whom we worship

僅如此，成為像摩西一樣屬神的人（申三三 1，書十四 6，詩九十標題），就是成為神人，成為與神調和的人。神喜悅所有蒙祂揀選並救贖的人，都成為神人（以西結書生命讀經，一五五至一五六頁）。

我們需要神在基督裏將祂自己作到我們裏面，作我們的生命、性情和構成。結果，我們不僅成為合乎神心的人——我們在生命和性情上（但不是在神格上）就是神。...為要成就這事，神就在基督裏成為人，並且經過一些過程，使這人能被標出為神聖的。在復活裏，祂被標出為神的長子。在復活裏，並藉着復活，神的長子基督成了賜生命的靈，現今進入我們裏面，將祂自己當作生命分賜到我們裏面，作我們內裏的構成，使我們成為神人，就像祂自己一樣。祂是神成為人，我們是人成為神——在生命和性情上，但不是在神格上（撒母耳記生命讀經，二〇四頁）。

我的負擔就是要你們清楚看見，神的經綸、計畫就是要將祂自己作成人，又把我們這些祂所造的人作成神，叫祂自己『人化』，叫我們眾人『神化』。結果，祂和我們，我們和祂，都成了神人。所以作好人、作屬靈人、作聖人是不要的，今天神所要的不是這些，祂所要的乃是神人。不要盼望修改自己，因為神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是要你能彰顯祂，活出祂來。

我們猶如祂的一張照片，有祂的形像，但沒有祂的生命。等到我們重生以後，我們這張照片就成了『真人』，有祂的生命、性情，和祂一樣。祂是神化人，我們是人化神，結果二人成為一人，都是神人。這是聖經神聖的啟示（關於神聖分賜更深的研讀，四五頁）。

參讀：歷代志生命讀經，第二、四、十三篇；以西結書生命讀經，第十二篇。

today is the Man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men. (Life-study of Ezekiel, p. 124)

We need God to work Himself in Christ into us as our life, our nature, and our constitution. As a result, we are not simply a man according to God's heart—we are God in life and in nature but not in the Godhead....In order to accomplish this, God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, p. 168)

My burden is to show you clearly that God's economy and plan is to make Himself man and to make us, His created beings, “God,” so that He is “man-ized” and we are “God-ized.” In the end, He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men. These are not what God is after. What God wants today is God-men. God does not expect us to improve ourselves, because God is not after our being good men. He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out.

We are like a picture, which has His image, but is without His life. After we are regenerated, this picture becomes the “real” person, having His life and nature, and being the same as He is. He is God “man-ized,” and we are man “God-ized.” In the end, the two become one, both being God-men. This is the divine revelation of the Bible. (A Deeper Study of the Divine Dispensing, p. 54)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4, 13; Life-study of Ezekiel, msg. 12

第四週·週四

晨興餽養

林前十五 45 『經上也是這樣記着：『首先的人亞當成了活的魂』；末後的亞當成了賜生命的靈。』

西一 15 『愛子是那不能看見之神的像，是一切受造之物的首生者。』

〔創世記一章二十六〕至二十八節的代名詞『他們』，以及五章二節『他們的』，指明亞當是一個團體人，集體人，包括全人類。神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。神按着祂的形像並照着祂的樣式造了這樣一個團體人，使人類能團體的彰顯神（聖經恢復本，創一 26 註 4）。

信息選讀

第六日神創造地上的牲畜和野獸。這是能為人作事的生命。狗的生命比魚的生命強多了。然後在受造物當中有最高的生命，就是人的生命。這生命不但能生活在死亡中、超越一切、為神作工並行神的旨意，也能彰顯神並代表神。這是帶着神的形像和權柄的生命。乃是到了這個時候，神纔安息。

神工作的完成乃是一個有祂形像和權柄的生命。我們也許以為神安息了，是因為祂完成了祂的工作；但只要沒有帶着神的形像和權柄的生命，神就沒有安息（神中心的思想，一三頁）。

聖經中的頭一個人亞當，乃是那以後要來者——基督的豫像（羅五 14）。亞當是基督的豫像，豫先表明出基督。凡神在亞當身上所定的旨意，並所作的工作，都要在基督身上，並藉着祂來完成。

在神的造物裏，亞當是神造物的中心。神是先

<< WEEK 4 — DAY 4 >>

Morning Nourishment

1 Cor. 15:45 "So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit."

Col. 1:15 "Who is the image of the invisible God, the Firstborn of all creation."

The pronouns them [in Genesis 1:26-28] and their in 5:2 indicate that Adam was a corporate man, a collective man, including all mankind. God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately. (Gen. 1:26, footnote 4)

Today's Reading

On the sixth day God created the cattle and the beasts of the earth. This is the life that can do something for man. The life of a dog is much stronger than that of a fish. Then there is the highest life among the creatures, which is the human life. This is a life that not only can live in death, be transcendent, work for God, and do the will of God but also can express and represent God. This is a life with the image of God and the authority of God. It is at this point that God rested.

The completion of God's work is a life with His image and His authority. We may have thought that God rested because He had finished His work. But as long as there is not a life with the image and authority of God, there is no rest for God. (The Central Thought of God, p. 17)

In the Bible Adam as the first man is a type of the Christ who was to come (Rom. 5:14). As a type of Christ, Adam prefigured Christ. Whatever purpose God had for Adam and whatever work He did in Adam were to be carried out in and through Christ.

In God's creation Adam was the center of all creation. God first

立定了諸天，也豫備好了地，纔把人創造出來。祂先造出了光、空氣和陸地，又造出了青草、菜蔬、樹木，以及魚、鳥、牲畜、野獸和爬物，最後纔造出亞當。可見天是為着地，地連同其上各類的生物乃是為着人。所以，人是神創造的中心。這豫表基督是神創造的真正中心。因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的，也都是藉着祂並為着祂造的。

亞當受造為人類的元首，人類又是神造物的中心，所以亞當就為神造物的元首。這豫表基督是神一切造物的元首。

亞當是按着神的形像，照着神的樣式造的（創一26），這豫表基督有神的形像和樣式。歌羅西一章十五節說，基督『是那不能看見之神的像』。神是不能看見的，但基督，神榮耀的光輝，神本質的印像（來一3），乃是祂的像，彰顯祂的所是。

亞當受造之後，神要他管理海裏、空中和地上一切受造的活物（創一26、28）。神要祂所造的人作祂的代表，執行祂的權柄，為祂在地上掌權。所以，人不只受造來彰顯神，又被授權來代表神管治一切。這豫表基督是神的彰顯，也是神的代表。基督這神的受膏者，為神所膏，受神委派，要完成神的定旨，好對付神的仇敵，恢復被仇敵霸佔的地，帶進神的權柄。

亞當是人類的始祖，當他受造時，全人類都包含在他裏面，為神所造（26）。所以他成了眾人的頭。這豫表基督是各人的頭（林前十一3）（真理課程三級卷一，一五至一八頁）。

參讀：神中心的思想，第一至二章；真理課程三級卷一，第二課。

established the heavens and prepared the earth, and then He created man. He first made the light, the expanse, and the land, and then He created the grass, the herbs, the trees, the fish, the birds, the cattle, the beasts, and the creeping things. Eventually, He created Adam. Thus we see that the heavens are for the earth, and the earth with the different kinds of living things is for man. Therefore, man is the center of God's creation. This is a type of Christ as the real center of God's creation, because in Him, through Him, and unto Him all things were created, the things in the heavens and on the earth, the visible and the invisible, whether thrones, lordships, rulers, or authorities.

Adam was created as the head of the human race, and the human race was the center of God's creation. Therefore, Adam was the head of God's creation. This is a type of Christ as the Head of all God's creation.

Adam was created in God's image and according to God's likeness (Gen. 1:26). This typifies that Christ bears God's image and likeness. Colossians 1:15 says that Christ "is the image of the invisible God." God is invisible. But Christ, who is the effulgence of His glory and the impress of His substance (Heb. 1:3), is His image, expressing what He is.

After the creation of Adam, God wanted man to have dominion over all the living created things in the seas, in the air, and on the earth (Gen. 1:26, 28). God wanted the man whom He had created to be His representative to execute His authority and rule for Him on the earth. Therefore, man was not only created to express God but also given the authority to represent God to rule over all. This is a type of Christ as God's expression and also as God's representative. Christ as God's Anointed was anointed and commissioned by God for the carrying out of God's purpose in dealing with God's enemy to recover the enemy-usurped earth and bring in God's authority.

Adam was the first ancestor of the human race. When he was created, the entire human race, which was included in him, was created by God (Gen. 1:26). Thus, he became the head of all men. This is a type of Christ as the head of every man (1 Cor. 11:3). (Truth Lessons—Level Three, vol. 1, pp. 19-21)

Further Reading: The Central Thought of God, chs. 1-2; Truth Lessons—Level Three, vol. 1, lsn. 2

第四週·週五

晨興餽養

路一 31~32 『看哪，你將懷孕生子，要給祂起名
叫耶穌。祂要為大，稱為至高者的兒子...。』

羅五 10 『因為我們作仇敵的時候，且藉着神兒子的
死得與神和好，既已和好，就更要在祂的生命裏得救了。』

神造人的目的，就是要人作祂的複製來彰顯
祂。要達成這目的，人必須接受並盛裝作生命樹
的神。然而，神所造的人亞當，沒有叫神達成祂
的目的，反破壞了神的設計。於是，幾千年後，
人救主來達成了神造人的目的。

藉着基督的成為肉體，神在子裏成了一個人。這
是何等的大事！照着神的設計，祂造人是有目的的，
但人沒有叫神達成祂的目的，破壞了祂的設計。神
沒有創造另一個人，卻親自來作第二個人（林前十五
47）。神來作第二個人，不是在父裏，也不是在靈裏，
乃是在子裏（路加福音生命讀經，五六八頁）。

信息選讀

關於這位神人有一極重要的事，就是祂所過的
為人生活，滿了神聖的生命作內容。路加福音...
啓示這位神人，過着滿了神聖生命為其內容的為
人生活。過着這樣生活的人救主，有那帶着神聖
屬性，就是神聖的愛、光、義、聖的神聖性情。
那帶着神聖屬性的神聖性情，彰顯在人救主帶着
一切人性美德的屬人性情上（路加福音生命讀
經，五六九頁）。

當我們領悟我們是神人，我們會說，『主，你是第

<< WEEK 4 — DAY 5 >>

Morning Nourishment

Luke 1:31-32 "And behold, you will conceive in your womb and bear a son,
and you shall call His name Jesus. He will be great and will be called
Son of the Most High..."

Rom. 5:10 "For if we, being enemies, were reconciled to God through the death
of His Son, much more we will be saved in His life, having been reconciled."

God's purpose in creating man was that man would be His duplication in order
to express Him. In order for this purpose to be carried out, it is necessary for
man to receive God and contain Him as the tree of life. However, Adam, the man
created by God, failed in God's purpose and damaged God's design. Thousands of
years later, the Man-Savior came to fulfill God's purpose in creating man.

Through the incarnation of Christ, God in the Son became a man. What
a great matter this is! God had created man with a purpose according to His
design, but man failed Him in His purpose and destroyed His design. Instead
of creating another man, God Himself came to be the second Man (1 Cor.
15:47). God came to be the second Man not in the Father nor in the Spirit but
in the Son. (Life-study of Luke, pp. 491-492)

Today's Reading

A crucial matter concerning the God-man is that He lived a human
life filled with the divine life as its content....[The Gospel of Luke] is a
revelation of the God-man who lived a human life filled with the divine
life as its content. As the One who lived such a life, the Man-Savior had
the divine nature with the divine attributes, that is, with the divine love,
light, righteousness, and holiness. The divine nature with its attributes was
expressed in the Man-Savior's human nature with all the human virtues.
(Life-study of Luke, p. 492)

When we realize that we are God-men, we will say, "Lord, You are the

一位神人，我們是許多跟隨你的神人。你過人性生活，不是憑你屬人的生命，乃是憑神神聖的生命，以彰顯祂。祂的屬性成了你的美德。你活在這地上，每天都在死。你是被釘死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必須死。我需要模成你的死。我必須每天被釘死而死，以過神人的生活，人性的生活，但不是憑我屬人的生命，乃是憑神聖的生命，以你的生命和你的性情作我的構成，彰顯你神聖的屬性，這屬性成了我人性的美德。』這使我們不只成為基督徒，或在基督裏的信徒，乃成為與神同類的神人。這是神福音的最高點（歷代志生命讀經，三四頁）。

人救主成為肉體，也是要將人性美德拔高到最高標準，與神的屬性相配，好彰顯神。因着我們的美德受破壞而走樣，所以無法與神的屬性相配。但拔高的人性美德卻能與神的屬性相配。人救主由那帶着人性美德的屬人素質所生，是要將這些美德拔高到一個水準，使其能與神的屬性相配，叫神得着彰顯。

基督...充滿了空洞的人性美德。...我們可能沒有這種觀念，基督成為肉體是要充滿、加強並豐富人性的美德。...人救主的成為肉體，使空洞的人性美德被神聖的屬性所充滿、加強並豐富。

為了拯救我們，祂這位神進到人裏面，將神的屬性帶到人的美德裏。當祂在地上時，過着神人的生活，有神聖屬性充滿着祂的人性美德。末了，祂死在十字架上，又復活了。祂在復活裏成了賜生命的靈（林前十五 45）。現今祂是賜生命的靈，進到我們裏面，將神帶到我們人裏面，以神的屬性充滿我們的美德。我們是這樣天天蒙拯救。我們是照着主復興、變化的作法蒙拯救（路加福音生命讀經，五八四至五八五、五七七至五七八、五八七頁）。

參讀：路加福音生命讀經，第五十六至五十九篇。

first God-man, and we are the many God-men following You. You lived a human life, not by Your human life but by God's divine life to express Him. His attributes became Your virtues. You were here on this earth dying every day. You were crucified to live. Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man's life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues.” This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God's gospel. (Life-study of 1 & 2 Chronicles, pp. 27-28)

The Man-Savior was incarnated in order to uplift the human virtues to the highest standard, to the standard that matches God's attributes for the expression of God. Because our virtues were damaged and deformed, they could not match God's attributes. But the uplifted human virtues can match God's attributes. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression.

Christ fills the empty human virtues....We may not have the concept that Christ's incarnation was to fill, strengthen, and enrich the human virtues....The Man-Savior's incarnation caused the empty human virtues to be filled, strengthened, and enriched with the divine attributes.

In order to save us, He, the very God, came into man, bringing God's attributes into man's virtues. While He was on earth, He lived the life of a God-man, with the divine attributes filling His human virtues. Eventually, He died on the cross and was resurrected. In His resurrection He became the life-giving Spirit (1 Cor. 15:45). Now as the life-giving Spirit He enters into us to bring God into our being and to fill our virtues with God's attributes. In this way we are being saved day by day. We are being saved in the way of the Lord's restoring, His transforming. (Life-study of Luke, pp. 505, 498-499, 507)

Further Reading: Life-study of Luke, msgs. 56-59

第四週·週六

晨興餽養

啓四 3『那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。』

二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

〔林後三章十八節所說〕的變化要達到變化成為『與祂同樣的形像』的目標。這形像就是復活並得榮之基督的形像。變化成為與祂同樣的形像，意即我們漸漸被模成復活並得榮的基督，使我們與祂一樣（羅八 29）。

當我們觀看並返照主的榮光，主就用祂所是及所作的元素灌注我們，分賜到我們裏面。結果我們就藉祂生命的大能，憑祂生命的素質，漸漸新陳代謝的變化，而有祂生命的形狀，並要藉着我們心思的更新，漸漸變化...成為祂的形像（真理課程三級卷三，三七頁）。

信息選讀

當〔康乃馨的種子〕憑生命的素質，藉生命的大能生長時，就形成某種特定的形狀。神聖的生命也是一樣。這生命有其素質、大能和形狀。神聖生命的形狀就是基督的形像。因此，當我們憑基督生命的素質，藉祂生命的大能成長時，我們就會漸漸變化成為與基督同樣的形像，就是復活並得榮之基督的形像（真理課程三級卷三，三七至三八頁）。

基督是神的獨生子，有神性而無人性，乃是與神同樣的自有永有。祂成為神的長子，兼有神性和人性，乃是從祂的復活開始。祂這長子，是神產生眾子的根據、標本、元素和憑藉；所產生的眾子，就是信入祂，與祂聯結為一的眾信徒，

<< WEEK 4 — DAY 6 >>

Morning Nourishment

Rev. 4:3 "And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance."

21:11 "Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal."

The goal of transformation is to be “transformed into the same image” of the resurrected and glorified Christ [2 Cor. 3:18]. To be transformed to have the same image as Christ means that we are gradually being conformed to the resurrected and glorified Christ, to be made the same as He (Rom. 8:29).

When we behold and reflect the glory of the Lord, the Lord infuses and dispenses into us the elements of what He is and what He has done. Through His life power and by His life essence, we are gradually transformed metabolically to have His life shape, and through the renewing of our mind, we are gradually transfigured into His image. (Truth Lessons—Level Three, vol. 3, p. 33)

Today's Reading

As the seed of a carnation grows by its life essence and through its life power, it takes on a characteristic shape. The divine life is the same. This life has an essence, power, and shape. The shape of the divine life is the image of Christ. Therefore, when we grow by the essence of Christ's life and through the power of His life, we are gradually transformed into Christ's image, that is, into the image of the resurrected and glorified Christ. (Truth Lessons—Level Three, vol. 3, p. 33)

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

在生命和性情上完全與祂相同，也像祂一樣兼有人性和神性，作祂的擴增和彰顯，以彰顯那永遠的三一神，直到永遠。今日的召會，是這彰顯的雛形（弗一23），永世裏的新耶路撒冷，就成為這彰顯的終極表現（啓二一11）。

神豫定我們，目的不是僅僅要我們聖別、屬靈、得勝，乃是要我們模成祂兒子的形像。這是我們的定命，是神在已過的永遠所決定的。模成是變化的最終結果，包括我們裏面素質和性情的變化，和我們外面樣式的變化，好使我們與神而人者的基督，在榮耀裏的形像相配。祂是原型，我們是大量產品（新約總論第十冊，八三頁）。

在啓示錄四章三節，神坐在寶座上，顯出來的樣子好像碧玉。到了二十一章十八節約翰告訴我們，城牆是用碧玉造的。這兩節告訴我們，新耶路撒冷看起來和神一樣。這城要成為神團體的彰顯。

神創造人的時候，也指明祂要得着一個團體的彰顯。神在創世以前，就豫定我們得兒子的名分。然後神照着祂的豫定，按着自己的形像造人，目的乃是有一天這受造的人要成為祂團體的彰顯。那一天還沒有來到。當四個時代——列祖時代、律法時代、恩典時代、國度時代——過去了，神把我們模成長子形像的工作就完成了。那時我們要成為一個活的團體實體，帶有神的形像。

新耶路撒冷是眾子的集大成，作神團體的彰顯，乃是由所有親愛的聖徒，就是神在新舊約一切時代救贖回來的人所構成。他們就是這聖城的構成分子，是神聖兒子名分的集大成，團體的彰顯神，以實現祂心頭的願望，正如神按着自己的形像造人所指明的。啓示錄二十一章和二十二章應驗了創世記一章二十六節——神得着一個有祂形像的人（聖經中的基本啓示，一七四至一七五頁）。

參讀：真理課程三級卷三，第四十三至四十四課；神聖啓示的中心路線，第五至六篇。

humanity and divinity. They are His increase and expression in order that they may express the eternal Triune God for eternity. The church today is a miniature of this expression (Eph. 1:23), and the New Jerusalem in eternity will be the ultimate manifestation of this expression (Rev. 21:11).

God has predestinated us not simply that we may be sanctified, spiritual, and victorious but that we may be fully conformed to the image of His Son. 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. (The Conclusion of the New Testament, pp. 3081-3082)

In Revelation God sitting on the throne looks like jasper (4:3). Then in 21:18 John tells us that the wall of the city was made of jasper. These two verses tell us that the New Jerusalem will look like God. The city will be a corporate expression of God.

That God will have a corporate expression is also indicated in His creation of man. Before the ages God predestinated us unto sonship. Then He created man in His own image, according to His predestination, with the intention that one day this created man would be His corporate expression. That day is not here yet. When the four dispensations are over—the dispensations of the Patriarchs, of the law, of grace, and of the kingdom—God's work of conforming us to the image of the Firstborn will be completed. Then we will be a living corporate entity, bearing the image of God.

The New Jerusalem is the aggregate of all the sons together as a corporate expression. It is a composition of all the dear saints redeemed by God in all the dispensations, both of the Old and of the New Testaments. They together will be the components of this holy city, the aggregate of the divine sonship, expressing God corporately to fulfill His heart's desire, as indicated in His creating man in His own image. Revelation 21 and 22 are the fulfillment of Genesis 1:26—God having a man in His image. (The Basic Revelation in the Holy Scriptures, p. 144)

Further Reading: Truth Lessons—Level Three, vol. 3, lsns. 43-44; The Central Line of the Divine Revelation, msgs. 5-6

第四週詩歌

你名在全地何其美 (詩篇八篇)

3

F 大調

4/4

一、主 耶和華,你 的聖名在 全 地 何 其 美!

但 願 各 民、各 族、各 方,宣 揚 你 名 寶 貝。

從 嬰 孩,喫 奶 者 口 中,你 建 立 了 讚 美,

使 你 仇 敵 閉 口 無 言,敵 權 速 速 崩 潰。

- 二、 當我們觀看這宇宙, 你指頭的工作—
日頭、月亮、並眾星宿, 憑你智慧陳設。
不禁要說:人算甚麼, 你竟如此顧念?
在你神聖經營裏面, 叫人特蒙恩眷!
- 三、 哦,主耶穌,你是那人— 神來聯於人類;
你穿上了血肉之體, 取了卑微地位。
如今你得主宰權柄, 榮耀為你冠冕,
你將萬有服你腳下, 藉你『身體』掌權。
- 四、 你經過了道成肉身、 受死、復活、升天,
主權、元首、國度、身體, 一一你都成全。
藉着這些神聖工作, 你建立了讚美,
我們的心喜樂滿溢, 讚美惟你是配。
- 五、 有福之日不久將到, 萬口莫不同唱,
但在地方召會之中, 我們先有豫嘗!
哦,主耶和華,你的名 在全地何其美!
但願各民、各族、各方, 宣揚你名寶貝。

WEEK 4 — HYMN

Hymns, #1097

1

O Lord, our Lord, how excellent
Thy name in all the earth!
Let every people, tribe, and tongue
Proclaim its boundless worth.
Out of the mouth of little ones
Thou hast established praise,
That Thou may still Thine enemy
And swiftly end his days.

2

When we the universe behold,
The work of Thy great hand—
The sun, the moon, and all the stars
By lofty wisdom planned;
O what is man that Thou should'st care
That Thou should'st mindful be?
The son of man Thou visitest
In Thine economy.

3

O Jesus Lord, Thou art that man,
The One who joined our race,
Who put upon Himself the flesh
And took a lower place.
But now with glory Thou art crowned,
With sovereignty complete.
Now through Thy Body Thou dost rule
With all beneath Thy feet.

4

Thine incarnation, rising too,
And Thy transcendency,
Thy Lordship, Headship, kingdom full,
And Body here we see.
By all these steps of work divine
Thou hast established praise.
With overflowing hearts to Thee
Our joyful voice we raise.

5

Oh, soon that blessed day shall come—
All tongues these words shall peal!
But in the local churches now
We have a foretaste real.
O Lord, our Lord, how excellent
Thy name in all the earth!
Let every people, tribe, and tongue
Proclaim its boundless worth.

第四週申言

申言稿：_____

[illegible][illegible]