

第四周

基督把死废掉，
将生命和不朽坏照耀出来，
以及我们纪念大卫的后裔
耶稣基督从死人中得复活

诗歌：472

读经：提后一 10，二 8，徒二 24，来二 9，14，七 16

【周一、周二】

壹 “我们救主基督耶稣…已经把死废掉，借着福音将生命和不朽坏照耀出来”——提后一 10：

一 在提后一章十节保罗告诉我们基督把死废掉：

- 1 这意思是基督借着祂废除魔鬼的死，（来二 14，）并祂吞灭死的复活，（林前十五 52 ~ 54，）使死失效。
- 2 基督不仅击败了死，更把死废掉——提后一 10。
- 3 基督显明出来，为要把死废掉，并带进永远、不能毁坏的生命——来七 16。
- 4 借着祂的复活，死成为无效；死已失去它的权势，甚至失去它的味道——二 9，徒二 24。
- 5 基督能把死废掉，因祂废除了魔鬼，就是那掌死权

Week Four

**Christ Nullifying Death
and Bringing Life and Incorruption to Light,
and Our Remembering Jesus Christ,
the Seed of David, Raised from the Dead**

Hymns: 639

Scripture Reading: 2 Tim. 1:10; 2:8; Acts 2:24; Heb. 2:9, 14; 7:16

§ Day 1 & Day 2

I. “Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel”—2 Tim. 1:10:

A. In 2 Timothy 1:10 Paul tells us that Christ nullified death:

1. This means that Christ made death of none effect through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54).
2. Christ not only defeated death—He nullified it—2 Tim. 1:10.
3. Christ was manifested to nullify death and to bring in eternal, indestructible life—Heb. 7:16.
4. Through His resurrection, death has become of none effect; death has lost its power, even its taste—2:9; Acts 2:24.
5. Christ could nullify death because He destroyed the devil, the one who has

的一来二 14：

- a 主耶稣借着胜过撒但，并且把死废掉，也击败了阴间和坟墓——后一 18。
- b 因此基督的复活不仅是神的表白和主的成功，也是祂对死、撒但、阴间和坟墓的得胜——二十 14。

【周三】

二 主耶稣既已借着祂的死把死废掉，就在复活里借着福音将生命和不朽坏照耀出来——提后一 10：

- 1 提后一章十节末了说到这位借着福音将生命和不朽坏照耀出来的基督耶稣。
- 2 福音启示我们，基督已经把死废掉，将永远、不能毁坏的生命带给我们——10 节。
- 3 提后一章十节的“生命”指神永远的生命；这生命是赐给所有在基督里的信徒，（提前一 16，）也是所赐给我们神圣恩典的主要成分（罗五 17，21）：
 - a 这生命已经征服死，（徒二 24，）还要吞灭死。（林后五 4。）
 - b 生命是神圣的元素，甚至就是神自己，分赐到我们的灵里；不朽坏是生命浸透我们的身体，借着祂住在我们里面的灵，赐生命给我们必死之身体的结果。
 - c 这生命和不朽坏能抵挡死与朽坏——提后一 10。

【周四】

贰 “你要記念那从死人中得复活的耶稣基督，祂是出于大卫的后裔，这正合乎我所传的福音”——二 8：

the might of death—Heb. 2:14:

- a. By overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave—Rev. 1:18.
- b. Therefore, Christ’s resurrection was not only God’s vindication and the Lord’s success but also His victory over death, Satan, Hades, and the grave—20:14.

§ Day 3

B. Having nullified death through His death, the Lord Jesus brought life and incorruption to light through the gospel in His resurrection—2 Tim. 1:10:

- 1. The last part of 2 Timothy 1:10 speaks of Christ Jesus who brought life and incorruption to light through the gospel.
- 2. In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life—v. 10.
- 3. Life in 2 Timothy 1:10 refers to the eternal life of God, which is given to all believers in Christ (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21):
 - a. This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4).
 - b. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life’s saturating our body, giving life to our mortal bodies through His Spirit who indwells us.
 - c. This life and incorruption are able to counter death and corruption—2 Tim. 1:10.

§ Day 4

II. “Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel”—2:8:

一 主耶稣基督乃是从死人中得复活—8 节:

- 1 在提后二章八节, “复活”一辞指明基督借着祂神圣的生命, 及其复活的大能, 胜过了死。
- 2 论到主耶稣是人, 新约告诉我们, 祂叫祂从死人中复活—罗八 11。
- 3 论到主耶稣是神, 新约告诉我们, 祂自己从死人中复活—徒十 41, 帖前四 14。
- 4 基督从死人中得复活以及祂自己从死人中复活, 指明祂属人和神圣的双重身分:
 - a 主耶稣是神, 也是复活, (约一 1, 十一 25,) 有不能毁坏的生命。(来七 16。)
 - b 基督既是这样一位永活者, 死就不能拘禁祂。
 - c 祂将自己交于死, 死却无法扣住祂。
 - d 死反而被祂击败, 祂就从死里复活了一徒二 24。
- 5 在复活那天清晨, 主耶稣升到天上去满足父; 祂复活的新鲜必须先给父享受, 正如在预表上, 初熟的庄稼要先献给神—约二十 17, 参利二三 10 ~ 11, 出二三 19 上。

【周五】

- 6 基督在祂复活里工作的另一面, 是在七日的第一日复活, 使新造有新生的起头—林后五 17:
 - a 基督在七日的第一日复活, 这事实指明整个宇宙在基督的复活里有新的起头—约二十 1 ~ 9。
 - b 基督的复活引进新的时期, 新的时代。
 - c 在神看来, 整个旧造都与基督同钉十字架, 并与祂同埋葬; 然后在七日的第一日有新的起头。

A. The Lord Jesus Christ was raised from the dead—v. 8:

1. In 2 Timothy 2:8 the word raised indicates Christ's victory over death by His divine life with its resurrection power.
2. Regarding the Lord Jesus as a man, the New Testament tells us that God raised Him from the dead—Rom. 8:11.
3. Regarding the Lord Jesus as God, the New Testament tells us that He Himself rose from the dead—Acts 10:41; 1 Thes. 4:14.
4. Christ's being raised from the dead and His raising Himself from the dead indicate His dual status—human and divine:
 - a. The Lord Jesus is God and also resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16).
 - b. Because Christ is the ever-living One, death was not able to hold Him.
 - c. He delivered Himself to death, but death could not detain Him.
 - d. Rather, death was defeated by Him, and He rose up from it—Acts 2:24.
5. On the day of His resurrection, early in the morning, the Lord Jesus ascended to satisfy the Father; the freshness of His resurrection was first for the Father's enjoyment, as the firstfruits of the harvest were, in type, brought first to God—John 20:17; cf. Lev. 23:10-11; Exo. 23:19a.

§ Day 5

6. Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation—2 Cor. 5:17:
 - a. The fact that Christ arose on the first day of the week indicates that the entire universe has a new beginning in Christ's resurrection—John 20:1-9.
 - b. Christ's resurrection ushered in a new period, a new age.
 - c. In the sight of God, the entire old creation was crucified with Christ and buried with Him; then on the first day of the week there was a

d 主的死是旧造的了结，祂的复活是新造新生的起头——林后五 17。

【周六】

二 “大卫的后裔”这发表指明基督尊贵的人性，与祂的神性一同被高举、得荣耀——罗一 3～4：

- 1 撒下七章十二至十四节上的预言说到大卫的后裔要成为神的儿子，神要作祂的父。
- 2 换句话说，人的后裔要成为神圣的子——14 节上。
- 3 十二节论到“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：
 - a 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。
 - b 这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。
 - c 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。
 - d 神自己这位神圣者，成了人的后裔，一个人（大卫）的后裔。
 - e 这后裔就是神人耶稣，耶和华救主，（一 18～21，提后二 8，）凭着祂的神性，祂乃是神的儿子。（路一 35。）
 - f 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——罗一 3～4。

new beginning.

d. Whereas the Lord's death was the termination of the old creation, His resurrection was the germination of the new creation—2 Cor. 5:17.

§ Day 6

B. The expression seed of David indicates Christ's dignified human nature, which was exalted and glorified along with His divine nature—Rom. 1:3-4:

1. The prophecy in 2 Samuel 7:12-14a says that the seed of David would be the Son of God, and God would be His Father.
2. In other words, a human seed would become the divine Son—v. 14a.
3. The word concerning your seed in verse 12 and My son in verse 14 implies that the seed of David would become a divine Son:
 - a. This word corresponds to 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.
 - b. 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.
 - c. These verses clearly unveil that a seed of man—that is, a son of man—can become the Son of God.
 - d. God Himself, the divine One, became a human seed, the seed of a man, David.
 - e. This seed was Jesus, the God-man, Jehovah the Savior (1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity (Luke 1:35).
 - f. Through His resurrection He as the human seed became the Son of God in His humanity—Rom. 1:3-4.

- g 在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是这位神人。
- h 这含示神在祂经纶里的目的，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—约三 6，16，罗一 3～4，彼后一 4。

- g. In Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man.
- h. This implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature but not in the Godhead— John 3:6, 16; Rom. 1:3-4; 2 Pet. 1:4.

第四周 ■ 周一

晨兴喂养

提后一 10 “…我们救主基督耶稣…已经把死废掉，借着福音将生命和不朽坏照耀出来。”

来二 9 “唯独看见耶稣得了荣耀尊贵为冠冕，祂为着受死的苦，成为比天使微小一点的，好叫祂因着神的恩，为样样尝到死味。”

基督已经把死废掉（提后一 10）。这意思是说，基督借着祂废除魔鬼的死（来二 14），并祂吞灭死的复活（林前十五 52～54），使死失效。…借着祂的复活，死成为无效；死已失去它的权势，甚至失去它的味道。基督能把死废掉，因祂废除了魔鬼，就是那掌死权的。借着胜过撒但，把死废掉，主耶稣当然也击败了阴间和坟墓。…基督借着祂的复活，已使这一组麻烦的事物失效。祂的复活证明祂胜过了撒但、死亡、阴间和坟墓（来二 14，徒二 31）（新约总论第十二册，二三四至二三五页）。

信息选读

希伯来二章九节说，主耶稣为样样尝到死味。…这指明基督所完成的救赎，不仅是为着人，也是为着神所造的每样东西；因此，神能借着祂叫万有与自己和好。歌罗西一章二十节说，神借着基督的死，叫万有都与自己和好了。挪亚方舟的救赎是这事清楚的预表：在方舟里，不只八个人得救了，连神所造的活物，也都得救了（创七 13～23）。方舟在这方面是基督的预表、图画。希伯来二章九节有这深奥的启示：基督不仅为人，也为万有尝到死味。由

WEEK 4 — DAY 1

Morning Nourishment

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Heb. 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

That Christ nullified death [2 Tim. 1:10]...means that He made death of none effect through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54)...Through His resurrection, death has become of none effect; death has lost its power, even its taste. Christ could nullify death because He destroyed the devil, the one who has the might of death. Of course, by overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave...Christ through His resurrection has made this troublesome group of none effect. His resurrection demonstrated that He triumphed over Satan, death, Hades, and the grave (Heb. 2:14; Acts 2:31). (The Conclusion of the New Testament, pp. 3676-3677)

Today's Reading

Hebrews 2:9 says that the Lord Jesus tasted death on behalf of everything... This indicates that Christ's redemption was accomplished not only for people but for everything created by God. Thus God could reconcile all things to Himself by Him. Colossians 1:20 says that God has reconciled all things to Himself through the death of Christ. This is clearly typified by the redemption of Noah's ark, in which not only eight persons but all other living things created by God were saved (Gen. 7:13-23). The ark is a type, a picture, of Christ in this respect. In Hebrews 2:9 we have the profound revelation that Christ tasted death not only for man but also for all other things. Due to the sin of Adam, the

于旧造的元首亚当的罪，每样东西都在死亡之下。基督在祂十字架的工作里，为每样东西尝到这死味。这就是我们说基督的死是包罗万有之死的原因（新约总论第三册，二八二页）。

信徒的身体得赎，…是他们全人里面的死被复活的生命吞灭而致成得胜。时候将到，那时最后的仇敌一死，不仅要被毁灭，更要被复活的生命吞灭。…林前十五章五十四节说，“几时这必朽坏的穿上不朽坏，这必死的穿上不死，经上所记‘死被吞灭而致成得胜’的话，就应验了。”几时，即我们这必朽坏、必死的身体，复活或改变形状，脱离朽坏和死，进入荣耀和生命之时。…这是我们借着在基督里的救赎和救恩，在神新约经纶中所同享之复活的完成。这复活开始于我们死了的灵活过来，完成于我们必朽坏的身体改变形状，中间的过程乃是我们堕落的魂，借着基督那赐生命的灵，就是复活的实际，而有新陈代谢的变化。

死乃是人的失败。借着基督在复活生命里的救恩，死要被吞灭，而致成我们这些受益于基督复活生命之人的得胜。这节里的得胜，与复活是同义辞。复活就是生命胜过死亡。

当我们全人里的死被基督复活的生命吞灭，必朽坏的就穿上不朽坏。生命是神圣的元素，就是神自己，分赐到我们灵里；不朽坏乃是生命浸透我们身体的结果（罗八11）。…在主回来之时，我们身体改变形状的时候，我们的身体就成为不朽坏的。这样，必朽坏的就穿上了不朽坏（新约总论第六册，四五〇至四五一页）。

参读：新约总论，第七十二、一百八十一篇；提摩太后书生命读经，第一篇；哥林多前书生命读经，第六十八篇。

head of the old creation, everything is under death. In His work on the cross Christ tasted this death, a death on behalf of everything. This is the reason we say that Christ's death was an all-inclusive death.

For the believers to be redeemed in their body is...to have death in their entire being swallowed up by the resurrection life in victory. The time is coming when the last enemy, death, will not only be destroyed but also swallowed up by resurrection life. First Corinthians 15:54 says, "When this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, 'Death has been swallowed up unto victory.'" The word when refers to the time that our corrupted and mortal body will be resurrected or transfigured from corruption and death into glory and life...This is the consummation of the resurrection we share in God's New Testament economy through redemption and salvation in Christ. This resurrection begins with the making alive of our dead spirit and is completed with the transfiguration of our corruptible body. In between is the process of the metabolic transformation of our fallen soul by the life-giving Spirit, who is the reality of resurrection.

Death means defeat to man. Through Christ's salvation in the resurrection life, death will be swallowed up unto victory to us, the beneficiaries of Christ's resurrection life. In this verse victory is a synonym of resurrection. Resurrection is the victory of life over death.

When death in our entire being is swallowed up by Christ's resurrection life, the corruptible will put on incorruption. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life saturating our body (Rom. 8:11)...When our body is transfigured at the time of the Lord's coming, our body will become incorruptible. In this way the corruptible will put on incorruption. (The Conclusion of the New Testament, pp. 773, 1965)

Further Reading: The Conclusion of the New Testament, msgs. 72, 181; Life-study of 2 Timothy, msg. 1; Life-study of 1 Corinthians, msg. 68

第四周 ■ 周二

晨兴喂养

来二 14 “儿女既同有血肉之体，祂也照样亲自
有分于血肉之体，为要借着死，废除那掌死权的，
就是魔鬼。”

罗八 3 “…神，既在罪之肉体的样式里，并为着
罪，差来了自己的儿子，就在肉体中定罪了罪。”

〔在希伯来二章十四节，“废除”的意思是〕使
之归于无有，使之失效，废掉，消除，取消，弃绝。
魔鬼，蛇，引诱人堕落后，神应许女人的后裔要来
伤蛇的头（创三 15）。及至时候满足，神的儿子就
为童女所生（加四 4），来成为肉体（约一 14，罗
八 3），好在十字架上借着肉体受死，废除在人肉体
里的魔鬼。…这是要将撒但废掉，使他归于无有。
阿利路亚！撒但已经被废掉、被除去了！（圣经恢
复本，来二 14 注 1）。

信息选读

有三个大的、丑陋的东西与肉体有关联：…罪、
撒但和世界（撒但的系统）。…罪和世界来自撒但，
而撒但今天是在我们的肉体里。…基督在罪之肉体
的样式里成了一个人〔罗八 3〕。这事实指明，祂间
接地与罪、撒但和世界有关联，但不是实际上，
只是在样式上。

保罗…在林后五章二十一节说，“神使那不知
罪的，替我们成为罪，好叫我们在祂里面成为神的
义。”约翰说，基督是神成了肉体；而保罗有胆量
说，神使基督成为罪。基督是不知罪的。祂与罪无
关；但神使这位与罪毫不相干的，成为罪。从民数

WEEK 4 — DAY 2

Morning Nourishment

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

Rom. 8:3 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

[In Hebrews 2:14 destroy means to] bring to nought, make of none effect, do away with, abolish, annul, discard. After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of the time the Son of God came to become flesh (John 1:14; Rom. 8:3) by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross...This was to abolish Satan, to bring him to nought. Hallelujah, Satan has been abolished and done away with! (Heb. 2:14, footnote 1)

Today's Reading

There are three big, ugly things involved with the flesh:...sin, Satan, and the world, the cosmos, the satanic system...Sin and the world came from Satan, and Satan today is in our flesh...Christ became a man in the likeness of the flesh of sin [Rom. 8:3]. This fact indicates that He was indirectly involved with sin, Satan, and the world, yet not in reality, just in the likeness.

Paul...said in 2 Corinthians 5:21, “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.” John said that Christ as God became flesh, and Paul had the boldness to say that God made Christ sin. Christ is the One who knows no sin. He had nothing to do with sin, but God made this One, who had nothing to do with sin, sin. We

记二十一章四至九节，在旷野以色列子民的身上，我们能看见这事的一幅图画。他们得罪神，神就差蛇到他们中间咬他们。当他们向神呼求时，祂就吩咐摩西制造一条铜蛇，用杆子举起。凡望这铜蛇的，就活了。…这样一条有蛇形而无蛇毒的蛇，就成了他们的拯救者。…主耶稣在约翰三章十四节启示，祂是那在旷野之铜蛇的实际。这指明祂在肉体里时，乃是在罪之肉体的样式里；这样式等于那没有蛇毒之铜蛇的形状。十五节继续说，一切信入祂的必得永远的生命。…基督之成为罪，乃是包含了一切的罪。当祂死在十字架上的后三小时中，祂在神眼中成了罪，所以祂受神审判，甚至被神弃绝（太二七45～46，与45注1）。神使祂在蛇的形状、样式上成为罪，却没有蛇毒，为我们罪人而死。如果祂有蛇毒，祂就不能作我们的救赎主。如果祂没有蛇的样式，祂也不能作我们的救赎主。祂必须是有蛇的样式而无蛇毒的蛇（参罗八3上）；这样，祂才能作我们的救赎主。

盼望借着这简单的解释，我们能看见，基督成为肉体，间接地与罪有关联；这只是在罪之肉体的样式上，而不是在实际上。…就这意义说，祂成了肉体，使祂间接地与罪、撒但和世界有关。祂与罪有关，可见于林后五章二十一节。…希伯来二章十四节…告诉我们，基督借着有分于血肉之体，废除了撒但。借着成为肉体，基督在十字架上钉死、废除了撒但。…然后约翰十二章三十一节告诉我们，当基督在十字架上被神审判时，世界也被审判了。借着那一次的死，那一次在十字架上的钉死，四件东西被清除了：肉体（堕落的人）、罪、撒但和世界（李常受文集一九九四至一九九七年第一册，四八六至四八八页）。

参读：罗马书的结晶，第一、十八篇。

can see a picture of this in Numbers 21:4-9 with the children of Israel in the wilderness. They offended God, and He sent serpents among them to bite them. When they cried out to God, He told Moses to make a bronze serpent and lift it up on a pole. Everyone who looked upon this bronze serpent would live...Such a serpent in the form of a serpent but without the poison became their savior, their deliverer. In John 3:14 the Lord Jesus revealed that He was the reality of that bronze serpent in the wilderness, indicating that when He was in the flesh, He was in the likeness of the flesh of sin, which likeness was equal to the form of the bronze serpent, which did not have the poison of the serpent. Verse 15 goes on to say that whoever believes into Him will receive eternal life. [Christ's] being made sin includes all sins. During the last three hours of His death on the cross, in the eyes of God Christ was made sin, so He was judged by God and even forsaken by God (Matt. 27:45-46 and footnote 451...). God made Him sin to die for us sinners in the form, the likeness, of the serpent, without the poison of the serpent. If He had had the poison, He could not have been our Redeemer. Also, if He had not been in the likeness of the serpent, He could not have been our Redeemer. He had to be a serpent in the likeness of a serpent but without the poison [cf. Rom. 8:3b]; then He could be our Redeemer.

I hope that by this simple explanation we can realize that Christ became flesh to be indirectly involved with sin only in the likeness of the flesh of sin but not in the reality...In this sense, His becoming flesh caused Him to be indirectly related to sin, Satan, and the world. His becoming related to sin is seen in 2 Corinthians 5:21...[Hebrews 2:14] shows that Christ destroyed Satan by partaking of blood and flesh. By becoming the flesh, Christ crucified, destroyed, Satan on the cross...Then John 12:31 tells us that when Christ was judged by God on the cross, the world was also judged. By that one death, that one crucifixion on the cross, four things were cleared up: the flesh (the fallen man), sin, Satan, and the world. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 387-389)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 1, 18

第四周 ■ 周三

晨兴喂养

提后一 10 “…我们救主基督耶稣…已经把死废掉，借着福音将生命和不朽坏照耀出来。”

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

林后五 4 “…我们在这帐幕里的人…叹息，…好叫这必死的被生命吞灭了。”

借着〔基督〕的复活，祂成了赐生命的灵（林前十五 45 下），将神的生命分授给我们（约三 15），并叫我们得重生（彼前一 3）。如此，祂既已借着祂的死把死废掉，就在祂的复活里，借着福音将生命和不朽坏照耀出来。

福音启示我们，基督已经把死废掉，将永远、不能毁坏的生命带给我们。提后一章十节的“生命”指神永远的生命；这生命是赐给所有在基督里的信徒（提前一 16），也是所赐给我们神圣恩典的主要成分（罗五 17、21）。这生命已经征服死（徒二 24），还要吞灭死（林后五 4）。

生命是神圣的元素，甚至就是神自己，分赐到我们的灵里；不朽坏是生命浸透我们身体的结果（罗八 11）。这生命和不朽坏能抵挡死与朽坏（新约总论第十二册，二三五至二三六页）。

信息选读

基督将生命和不朽坏照耀出来，乃是借着福音（提后一 10）。我们认识生命和不朽坏，但不信者只认识死亡和朽坏，因他们尚未听见或接受福音。

WEEK 4 — DAY 3

Morning Nourishment

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

2 Cor. 5:4 ...We who are in this tabernacle groan,...that what is mortal may be swallowed up by life.

Through His resurrection [Christ] became the life-giving Spirit (1 Cor. 15:45b) to impart God's life to us (John 3:15) and regenerate us (1 Pet. 1:3). Thus, having nullified death through His death, He brought life and incorruption to light through the gospel in His resurrection.

In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life. Life in 2 Timothy 1:10 refers to the eternal life of God, which is given to all believers in Christ (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21). This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4).

Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life's saturating our body (Rom. 8:11). This life and incorruption are able to counter death and corruption. (The Conclusion of the New Testament, p. 3677)

Today's Reading

It is through the gospel that Christ brought life and incorruption to light (2 Tim. 1:10). While we may know life and incorruption, the unbelievers know only death and corruption because they have not yet heard or received the

他们若听见并接受福音，这福音就要将生命和不朽坏照耀出来，使他们像我们一样，得以认识生命和不朽坏。我们越传福音，生命和不朽坏就越照耀出来。一面，基督带着恩典显现；就是说，祂带着恩典而来。另一面，基督借着祂的死与复活，已经把死废掉，并借着福音将生命和不朽坏照耀出来，以完成生命的应许，使信徒能成为使徒。

保罗在提后一章九至十节告诉我们，神的恩典是历世之前，在基督耶稣里赐给我们的，如今借着我们救主基督耶稣的显现，才显明出来。恩典乃是神在祂生命里所给我们的供应，使我们活出祂的定旨。在基督里赐给我们的恩典，是在世界起始之前就赐给我们的。神的恩典是在永远里赐给我们的，但借着我们的主第一次来，把死废掉，将生命带给我们（来九26），这恩典就显明出来，并应用到我们身上。因为这恩典是借着基督的显现，才显明出来，旧约的圣徒，像亚伯拉罕和大卫等，就没有经历到。所命定要赐给我们的恩典，随着主耶稣的显现而来。这恩典不仅仅是一个福分，更是一个人位，就是三一神自己赐给我们，作我们的享受。主耶稣显现时，这恩典就来了，现今与我们同在（新约总论第十二册，二三三至二三四页）。

保罗在他写给提摩太的第一封书信里说，“基督耶稣降世，为要拯救罪人”（提前一15），但在写给提摩太的第二封书信里，其腔调从拯救罪人改为把死废掉并将生命照耀出来。保罗强调，为着把死废掉并将生命照耀出来，他被派作传扬者宣报并宣告福音，作使徒设立并建立众召会，作教师教导众召会同众圣徒（提后一11）。保罗强调这事，因为那时众召会受了打岔，从生命的正路岔到知识和宗教的路上。…在这末了的书信里，他强调主恢复基本的事——生命（李常受文集一九七五至一九七六年第二册，五四四至五四五页）。

参读：新约总论，第三百六十四篇；李常受文集一九七五至一九七六年第二册，五四四至五四六页。

gospel. If they hear and receive the gospel, it will bring eternal life and eternal incorruption to light so that they may know life and incorruption as we do. The more we preach the gospel, the more life and incorruption will be brought to light. On the one hand, Christ appeared with grace; that is, He came with grace. On the other hand, by His death and resurrection, Christ nullified death and brought life and incorruption to light through the gospel in order to fulfill the promise of life for a believer to be an apostle.

In verses 9 and 10 Paul tells us that the grace of God, which was given to us in Christ Jesus before the times of the ages, now has been manifested through the appearing of our Savior Christ Jesus. Grace is God's provision in life given to us so that we may live out His purpose. This grace given to us in Christ was bestowed on us before the world began. God's grace was given to us in eternity, but it was manifested and applied to us through our Lord's first coming, in which He nullified death and brought life to us (Heb. 9:26). Because this grace was manifested through the appearing of Christ, Old Testament saints such as Abraham and David did not experience it. The grace destined to be given to us came with the appearing of the Lord Jesus. This grace is not merely a blessing; it is a person, the Triune God Himself, given to us to be our enjoyment. This grace came when the Lord Jesus appeared, and now it is with us today. (The Conclusion of the New Testament, pp. 3675-3676)

In Paul's first Epistle to Timothy he says, "Christ Jesus came into the world to save sinners" (1:15), but in his second Epistle to Timothy the tone changes from saving sinners to nullifying death and bringing life to light. Paul emphasizes that it was for the nullifying of death and the bringing in of life that he was appointed a herald to announce and proclaim the gospel, an apostle to set up and establish churches, and a teacher to give instruction to the churches with all the saints (1:11). Paul emphasizes this because by that time the churches were distracted from the right track of life to the track of knowledge and religion...In this last letter he emphasizes the basic item of the Lord's recovery—life. (CWWL, 1975-1976, vol. 2, p. 408)

Further Reading: The Conclusion of the New Testament, msg. 364; CWWL, 1975-1976, vol. 2, p. 408

第四周 ■ 周四

晨兴喂养

提后二8“你要记念那从死人中得复活的耶稣基督，祂是出于大卫的后裔，这正合乎我所传的福音。”

罗八11“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

从行传十三章三十节开始，保罗…说到基督的复活：“神却叫祂从死人中复活。”…使徒行传告诉我们神叫耶稣复活（二24、32），也告诉我们祂从死人中复活（十40～41）。论到主是人，新约告诉我们，神叫祂从死人中复活（罗八11）；论到祂是神，新约告诉我们，祂自己从死人中复活（十四9）。…行传二章二十四节说主不能被死拘禁。主是神，也是复活（约一1，十一25），有不能毁坏的生命（来七16）。祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了（使徒行传生命读经，三六三、八六页）。

信息选读

林前十五章是讲复活。基督的复活，乃是祂的得胜，胜过了神的仇敌撒但、世界、罪和死等等。祂在祂的复活中，凯旋地升上高天后（弗四8），神又为祂征服了一切的仇敌（林前十五25）。而后祂要在祂复活的身分中，带着神的国（但七13～14），到地上来施行神的权能，制伏地上的一切（圣经恢复本，林前十五54注3）。

在林前十五章五十五节，保罗问：“死啊，你的得胜在哪里？死啊，你的毒刺在哪里？”这是使徒

WEEK 4 — DAY 4

Morning Nourishment

2 Tim. 2:8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Beginning with Acts 13:30, Paul...[speaks] of Christ's resurrection: "But God raised Him from the dead."...Acts tells us both that God raised up Jesus (2:24, 32) and that He rose from the dead (10:40-41). Regarding the Lord as a man, the New Testament says that God raised Him from the dead (Rom. 8:11). But considering Him as God, it tells us that He Himself rose from the dead (14:9). Acts 2:24 says that it was not possible for the Lord to be held by death. The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Since He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it. (Life-study of Acts, 2nd ed., pp. 312, 76)

Today's Reading

First Corinthians 15 is on resurrection. Christ's resurrection was His victory over Satan, God's enemy, over the world, over sin, and over death. After His triumphal ascension to the height (Eph. 4:8) in His resurrection, God subdued all the enemies for Him (1 Cor. 15:25)...As One who is in resurrection, He will come to the earth with the kingdom of God (Dan. 7:13-14) to exercise God's power and subdue everything on earth.

In 1 Corinthians 15:55 Paul asks, "Where, O death, is your victory? Where, O death, is your sting?" This is the apostle's triumphant exclamation concerning

关于复活的生命胜过死，得胜的宣告（哥林多前书生命读经，七三八页）。

基督在祂的复活里完成的工作，是从死人中复活，作复活的初熟果子献给神，使神满足。行传十章四十一节说，“祂从死人中复活，”罗马十四章九节说，“基督死了，又活了。”

在约翰二十章十七节…主说到祂要升到父那里。主耶稣在复活那天，升到父那里去。这是隐密的升天，比祂在门徒眼前公开的升天（徒一9～11）早四十天。在复活那天清晨，祂升到天上去满足父。祂复活的新鲜必须先给父享受；正如在预表上，初熟的庄稼要先献给神。

在利未记二十三章十、十一节，和出埃及二十三章十九节上半，我们看见预表。利未记二十三章十、十一节说，“要将初熟的庄稼一捆带给祭司；他要把这一捆在耶和華面前摇一摇，使你们蒙悦纳；祭司要在安息日的次日把这捆摇一摇。”这捆初熟的庄稼预表在复活里的基督（林前十五20、23）。基督正是在安息日的次日，就是七日的第一日复活。安息日是第七日，安息日的次日是七日的第一日。初熟的庄稼在安息日的次日，就是下周的第一日，献给神。在七日的第一日，基督这复活的初熟果子，从死人中复活，将自己献给神。这不仅是预表，也是在约翰二十章得应验的预言（新约总论第三册，二九六至二九七页）。

复活的基督，借着祂第二次的出生，祂的复活，生为神的长子；祂（也）是那圣的，那可靠的（徒十三33～34）。复活的基督乃是神所赐我们那圣的，那可靠的。这里保罗指明，复活的基督不仅是我们的救主，将神的救恩带给我们，祂也不仅是神的长子；（祂）也是那圣的，那可靠的，是神给我们的恩赐（使徒行传生命读经，三六九页）。

参读：使徒行传生命读经，第三十七至三十八篇。

the victory of resurrection life over death. (Life-study of 1 Corinthians, 2nd ed., p. 619)

In His resurrection Christ accomplished the work of rising from the dead to be the firstfruits of resurrection offered to God for His satisfaction. Acts 10:41 says, “He rose from the dead,” and Romans 14:9 says, “Christ died and lived again.”

In John 20:17...the Lord refers to His ascending to the Father. On the day of His resurrection the Lord Jesus ascended to the Father. This was a secret ascension forty days prior to His public ascension before the eyes of His disciples (Acts 1:9-11). On the day of resurrection, early in the morning, He ascended to satisfy the Father. The freshness of His resurrection was first for the Father's enjoyment, as the firstfruits of the harvest was, in type, brought first to God.

We see the type in Leviticus 23:10 and 11 and Exodus 23:19a. Leviticus 23:10 and 11 say, “You shall bring the sheaf of the firstfruits of your harvest to the priest; and he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.” This sheaf of the firstfruits is a type of Christ in resurrection (1 Cor. 15:20, 23). Christ resurrected exactly on the day after the Sabbath, that is, on the first day of the week. The Sabbath is the seventh day, and the day after the Sabbath is the first day of the week. The firstfruits of the harvest were offered to God on the day after the Sabbath, on the first day of the following week. On the first day of the week Christ, the firstfruits of resurrection, resurrected from the dead to offer Himself to God. This is not only a type but also a prophecy which was fulfilled in John 20. (The Conclusion of the New Testament, pp. 785-786)

The resurrected Christ, who is God's firstborn Son brought forth through His second birth, His resurrection, is [also] the holy things of David, the faithful things [Acts 13:33-34]...The resurrected Christ is the holy and trustworthy [or faithful] things God gives to us. Here Paul indicated that the resurrected Christ is not only our Savior bringing us God's salvation, and He is not only the firstborn Son of God. This resurrected One is also the holy and faithful things as a gift given to us by God. (Life-study of Acts, 2nd ed., p. 316)

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

第四周 ■ 周五

晨兴喂养

林后五 17 “因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”

加六 15 “受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

基督在祂复活里工作的另一面，是在七日的第一日复活，使新造有新生的起头（林后五 17）。…主耶稣不是在七日的末一日，乃是在七日的第一日复活（约二十 1），这是很有意义的。第一日指新起头。在圣经里，七日的第一日也称为第八日（约二十 26）。…主耶稣在一周中死了，并且在另一周的开始复活了。所以，主耶稣的复活是给新世代和新时代开路的新起头（新约总论第三册，二九九至三〇〇页）。

信息选读

神用六日创造，在第七日安息。这七日是旧造的世代。借着主耶稣的复活，新开创了另一世代。换句话说，借着基督的复活，旧造过去了，新造开始了。…所以，七日的第一日表征新造，新世代，新时代的开始。

基督在七日的第一日复活，这事实指明整个宇宙在基督的复活里有新的起头。祂的复活引进新的时期，新的时代。在神看来，整个旧造都与基督同钉十字架，并与祂同埋葬。然后在七日的第一日，由基督的复活有新的起头。

WEEK 4 — DAY 5

Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation (2 Cor. 5:17)...It is significant that the Lord Jesus was resurrected not on the last day of the week but on the first day of the week [John 20:1]. The first day denotes a new beginning. In the Bible the first day of the week is also called the eighth day (v. 26)...The Lord Jesus died during one week, and He resurrected at the beginning of another week. Therefore, the resurrection of the Lord Jesus was a new start opening the way to a new generation and a new age. (The Conclusion of the New Testament, pp. 787-788)

Today's Reading

God created for six days and rested on the seventh. These seven days were the generation of the old creation. By the resurrection of the Lord Jesus another generation was newly started. In other words, by the resurrection of Christ the old creation has passed away and a new creation has begun...Therefore, the first day of the week signifies the beginning of a new creation, a new generation, and a new age.

The fact that Christ arose on the first day of the week indicates that the entire universe has a new beginning in Christ's resurrection. His resurrection ushered in a new period, a new age. In the sight of God the entire old creation was crucified with Christ and buried with Him. Then on the first day of the week there was a new beginning with Christ's resurrection.

主的死是旧造的了结，祂的复活是新造新生的起头。为这缘故，我们不守安息日，就是七日的第七日，而在主日，就是七日的第一日聚集。这就是说，在复活里，我们是在第八日，或七日的第一日。新约别处称七日的第一日为主日（启一10），因主耶稣是在这日复活，成为活的主，并且在复活里引进新的起头。

当基督复活，使新造有新生的起头时，祂把旧造，就是细麻布和裹头巾所象征的（约二十5～7），留在坟墓里。耶稣的身体在被埋葬以前，是用细麻布裹着的（十九40）。这指明祂带着旧造的东西进到坟墓里，表征旧造借着祂的埋葬被带到坟墓里。凡从主复活的身体上去掉，撒在坟墓里的，都是象征旧造。祂带着旧造钉十字架，也带着旧造埋葬。但祂从旧造里复活，将旧造撒在坟墓里，在复活里成为新造的初熟果子。

旧造没有神圣的生命和性情；新造，就是由神所重生的信徒，却有（一13，三15，彼后一4）。因此我们是新造（加六15），不是照着肉体的旧性情，乃是照着神圣生命的新性情。

旧造凭神圣的生命有新生的起头，就成为新造。我们在基督里的信徒，已借着祂的复活有了新生的起头，如今乃是新造。旧造没有神在其中，但新造开始于神以新生起头的方式进到我們里面。这新生的起头就是神圣的生命分赐到信徒里面。借着这神圣生命的分赐，我们蒙了重生。所以，新生的起头是神圣的生命分赐到信徒里面，使他们重生，叫他们成为新造（新约总论第三册，三〇〇至三〇一页）。

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。

The Lord's death was the termination of the old creation; His resurrection was the germination of the new creation. For this reason, instead of keeping the Sabbath, the seventh day of the week, we meet on the Lord's Day, the first day of the week. This means that in resurrection we are in the eighth day, or the first day of the week. Elsewhere, the New Testament calls the first day of the week the Lord's Day (Rev. 1:10), for it was on this day that the Lord Jesus was resurrected to become the living Lord and to usher in a new beginning in resurrection.

When Christ resurrected to germinate a new creation, He left the old creation, signified by the linen cloths and the handkerchief (John 20:5-7), in the tomb. Before the body of Jesus was buried, it was bound in linen (19:40). This indicates that He went into the tomb with something of the old creation, signifying that the old creation was brought into the tomb by His burial. All the things which were cast off from the Lord's resurrected body and left in His tomb signify the old creation. Christ was crucified with the old creation and buried with it. But He resurrected from within it, leaving it in the tomb and becoming the firstfruits of the new creation in resurrection.

The old creation does not have the divine life and nature. But the new creation, which consists of believers born again of God (John 1:13; 3:15; 2 Pet. 1:4), does have the divine life and nature. Therefore, we are a new creation (2 Cor. 5:17; Gal. 6:15), not according to the old nature of flesh but according to the new nature of the divine life.

When the old creation is germinated with the divine life, it becomes the new creation. We, the believers in Christ, who have been germinated through His resurrection, are now the new creation. The old creation does not have God in it, but the new creation begins by God coming into us in the way of germination. This germination is the impartation of the divine life into the believers. Through this impartation of the divine life we were regenerated. Therefore, germination is the impartation of the divine life into the believers for their regeneration to make them a new creation. (The Conclusion of the New Testament, pp. 788-789)

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

第四周 ■ 周六

晨兴喂养

撒下七 12 ~ 14 “你在世的日子满足…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。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子…”

在撒下七章十二至十四节上半，…论到“你…的后裔”和“我的子”，指明大卫的后裔要成为神的儿子，就是人的后裔要成为神的儿子。

这个思想在新约有非常强的延续，特别是在罗马一章三至四节，这里保罗说，“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。”…这两节经文启示：一面，基督是大卫的后裔；另一面，祂这位大卫的后裔，已被标出为神的儿子。我们比较这两处神的话时，就看见旧约和新约都说到大卫的后裔成为神的儿子这件事（撒母耳记生命读经，二〇一至二〇二页）。

信息选读

大卫有心为神建殿，但神向大卫指明，这不是他所需要的，也不是神所需要的。神告诉大卫，祂要建造一位成为大卫的后裔，这后裔要称为神的儿子。这后裔兼有神性和人性。希伯来一章五节指明，这是指基督作神的长子。不仅如此，我们也已经看见，罗马一章三至四节与撒下七章十二至十四节上半相符，告诉我们在复活里，大卫的后裔被标出为神的儿子。撒下七章十二至十四节上半和罗马一章三至四节这二处经节的内在意义，是向我们启示一个兼有人性和神性的人位。

WEEK 4 — DAY 6

Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled..., I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

In 2 Samuel 7:12-14a...the word concerning “your seed” and “My son” indicates that the seed of David would become the Son of God, that the seed of a man would become God’s Son.

This thought is continued very strongly in the New Testament, particularly in Romans 1:3 and 4. Here Paul says, “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.”...These verses reveal, on the one hand, that Christ is the seed of David and, on the other hand, that He, the seed of David, has been designated the Son of God. When we compare these two portions of the Word, we see that both in the Old Testament and in the New Testament we have the matter of the seed of David becoming the Son of God. (Life-study of 1 & 2 Samuel, p. 165)

Today's Reading

David had the heart to build a house for God, but God indicated to David that this was neither what he needed nor what God needed. God told David that He would build One to be David’s seed and that this seed would be called God’s Son. This seed would be both divine and human. Hebrews 1:5 indicates that this refers to Christ as God’s firstborn Son. Furthermore, as we have seen, Romans 1:3-4, which corresponds to 2 Samuel 7:12-14a, tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person.

撒下七章十二节说到大卫的后裔。至终，这位人的后裔成了神的儿子（14）。关于这点，主耶稣问法利赛人一个问题（太二二 41～45）。首先，祂问他们：“论到基督，你们怎么看？祂是谁的子孙？”（42）当他们说基督是大卫的子孙时，主接着就问，大卫怎么还称祂为主（43）。最后祂说，“大卫既称祂为主，祂怎么又是大卫的子孙？”（45）这是宇宙中最大的问题：基督怎能既是人的后裔，又是神的儿子？祂怎能既是大卫的子孙，又是大卫的主？…法利赛人知道基督是大卫的后裔，对此他们能毫不犹豫地回答。但主耶稣问，基督的先祖大卫为什么称基督为主时，他们就无法回答。一面，祂是人；另一面，祂是神。没有人能把这两面调在一起。

在撒下七章，神应许给大卫一个后裔。至终，这大卫的后裔被标出为神的儿子（罗一 3～4）。今天基督这大卫的后裔，成了我们一切的一切。祂是神的中心和普及，祂是轴心和圆周。祂是神和人的浓缩及终极完成。祂是包罗万有、延展无限的基督。祂是神，又是人。祂是创造者，又是受造之物。祂是首先的，又是末后的（启一 17）。祂是始，又是终。祂在万有中充满万有（弗一 23）。祂也终极完成为那灵。祂是我们的食物、饮料、气息和衣服。祂也是身体一切的肢体，又在一切肢体之内。身体不是头，头也不是身体。但基督是头，又是身体（林前十二 12，西一 18）。我们作为身体，在生命、性情、构成上，与作头的基督是一样的。至终，这位基督是新人里的每一个人（三 10～11）。在新人里，任何国籍、种族或阶级的人都没有地位；只有基督有地位（撒母耳记生命读经，二〇四至二〇五、二一五至二一六、二二〇至二二一页）。

参读：撒母耳记生命读经，第二十五、二十七、三十一篇；马太福音生命读经，第五十九篇。

Second Samuel 7:12 refers to the seed of David. Eventually, this human seed becomes the Son of God (v. 14). Concerning this, the Lord Jesus asked a question of the Pharisees (Matt. 22:41-45). First, He asked them, “What do you think concerning the Christ? Whose son is He?” (v. 42). When they said that Christ was David’s son, the Lord Jesus went on to ask how David could call Him Lord (v. 43). Finally, He said, “If then David calls Him Lord, how is He his son?” (v. 45). This is the greatest question in the universe. How could Christ be the seed of a man and also the Son of God? How could He be the son of David and also David’s Lord?...The Pharisees realized that Christ was the seed of David, and they answered without any hesitation. But when the Lord Jesus asked why David, a forefather of Christ, called Christ the Lord, they could not answer. On the one hand, He was a man; on the other hand, He was God. No one can reconcile these two.

In 2 Samuel 7 God promised a seed to David. Eventually, this seed of David was designated the Son (Rom. 1:3-4). Today Christ as the seed of David has become all in all to us. He is the centrality and universality of God. He is the hub and the circumference. He is the condensation and consummation of God and man. He is the all-inclusive, all-extensive Christ. He is God and He is man. He is the Creator and He is a creature. He is the First and He is the Last (Rev. 1:17). He is the beginning and He is the end. He fills all in all (Eph. 1:23), and He has been consummated to be the Spirit. He is our food, our drink, our breath, and our clothing. He is also every member of the Body and He is within every member. The Body is not the Head, nor the Head the Body, but Christ is both the Head and the Body (1 Cor. 12:12; Col. 1:18). In life, in nature, in constitution, we as the Body are the same as Christ the Head. Eventually, this Christ is every person in the new man (Col. 3:10-11). In the new man there is no room for any nation, any race, or any class of persons. There is room only for Christ. (Life-study of 1 & 2 Samuel, pp. 167, 177, 181)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 25, 27, 31; Life-study of Matthew, msg. 59

第四周诗歌

472

复活的生命 — 基督自己

10 10 10 10 (英 639)

F 大调

4/4

3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |
 一 死 亡 不 能 拘 禁 复 活 生 命 - 神 那 非
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5
 受 造 的 永 远 生 命; 刚 强、得 胜、无 何 能
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 ? | 1 - - - ||
 以 毁 坏, 就 是 基 督 自 己, 已 经 显 明。

二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
 死亡不过使这神圣生命 得机显它能力无量丰富。

三 死亡不能拘禁复活生命, 治死、埋葬, 不过叫它繁殖;
 所有苦难都是叫它增长, 并且结出丰盛生命果实。

四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;
 胜过黑暗、阴府所有权势, 吞灭死亡, 并将生命释放。

五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
 神的公义、圣洁, 它都产生, 神的荣耀形像它全彰显。

六 愿我认识这个复活生命, 每遇死亡, 都让它力倾出;
 使我借着经历永远赏识: 复活生命就是活的基督。

WEEK 4 — HYMN

Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

639

1. Death can - not hold the re - sur - rec - tion life,
 The life of God e - ter - nal man - i - fest;
 'Tis un - cre - at - ed, in - des - truct - i - ble,
 'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.

2. Death cannot hold the resurrection life,
 Though all its force against it may combine;
 Death only gives it opportunity
 To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,
 The more interred, the more it multiplies;
 All kinds of suffering only help it grow
 And fruits of life abundant realize.
4. Death cannot hold the resurrection life,
 Thru every block and barrier it breaks;
 Conqu'ring the pow'r of darkness and of hell,
 It swallows death and victory partakes.
5. Death cannot hold the resurrection life,
 All of God's fulness it will manifest;
 God's righteousness and holiness it yields,
 His glorious image by it is expressed.
6. Oh, may I know this resurrection life,
 In every kind of death its pow'r outpoured,
 In my experience ever realize
 This life is nought but Christ my living Lord.

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]