

第四周

国度是征服背叛， 也是主耶稣的变化形像

读经：可四 35～41，九 1～13，太十三 43 上

【周一】

壹 神的国是征服背叛的能力——可四 35～41：

一 宇宙中有两个大原则——神的权柄和撒但的背叛；神和撒但之间所争执的唯一问题，与权柄和背叛有关——徒二六 18，西一 13：

1 背叛乃是否认神的权柄，也是拒绝神的管治：

a 撒但原是神所造的天使长，但由于他的骄傲，他高举自己、干犯神的主宰、背叛神，就成了神的对头，建立他自己的国——赛十四 12～14，结二八 2～19，太十二 26。

b 当人犯罪时，就背叛神，否认神的权柄，并拒绝神的管治；在巴别那里，人集体背叛神，要从地上废除神的权柄——创三 1～6，十一 1～9。

2 虽然撒但背叛神的权柄，人也背叛神而干犯神的权柄，神却不让这个背叛继续下去，祂要在地上建立祂的国——启十一 15。

【周二】

Week Four

The Kingdom as the Subduing of Rebellion and as the Transfiguration of the Lord Jesus

Scripture Reading: Mark 4:35-41; 9:1-13; Matt. 13:43a

§ Day 1

I. The kingdom of God is the power to subdue rebellion—Mark 4:35-41:

A. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

1. Rebellion is the denial of God's authority and the rejection of God's rule:

a. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God's sovereignty, rebelled against God, became God's adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

b. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.

2. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

§ Day 2

二 主耶稣来建立神的国，以完成神永远的定旨——可一 14～15:

- 1 神的国乃是神能运用祂的权柄，以成就祂的计划的
神圣范围——太六 10，33，路十二 32，西一 13。
- 2 主耶稣是神成为肉体，来建立神的国，就是建立一个范围，使神能在其中运用祂的权柄，以完成祂的定旨——约一 1，14，三 3，5，十八 36：
 - a 主耶稣为着建立神的国，作为得胜的人站住，击败撒但并抵挡一切艰难、反对和攻击——可一 13，太四 1～11。
 - b 主耶稣传国度的福音，使背叛的罪人悔改、得救、合格且被装备，好进入神的国——可一 14～15，太四 17。
 - c 主捆绑那壮者撒但，并进入他的家里洗劫他的家具，好为着神的国，借着重生，把罪人带进神的家——可三 27，弗二 19。
 - d 主靠着神的灵赶鬼，就是毁坏撒但的国并带进神的国——太十二 28。

【周三】

三 马可四章三十五至四十一节的记载，是一幅背叛的图画，以及神的国作为征服背叛之能力的图画:

- 1 撒但有一个国，就是黑暗的权势，抵挡神的国——太十二 26，徒二六 18：
 - a 鬼属于撒但的国，也为着他的国附在人身上——可一 23～27，五 2～20，七 25～30，九 17～27，十六 9。
 - b 撒但是这世界的王和空中掌权者的首领；他有他的使者，这些使者是他的从属，就是那些执政的、掌权的、

B. The Lord Jesus came to establish the kingdom of God for the fulfillment of God's eternal purpose—Mark 1:14-15:

1. The kingdom of God is a divine realm where God can exercise His authority to work out His plan—Matt. 6:10, 33; Luke 12:32; Col. 1:13.
2. As God incarnated, the Lord Jesus came to establish the kingdom of God—to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36:
 - a. To establish the kingdom of God, the Lord Jesus stood as a victorious man, defeating Satan and withstanding all hardship, opposition, and attack—Mark 1:13; Matt. 4:1-11.
 - b. The Lord Jesus preached the gospel of the kingdom so that rebellious sinners might repent and be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17.
 - c. The Lord bound Satan, the strong man, and entered into his house to plunder his goods so that sinners might be brought into the house of God through regeneration for the kingdom of God—Mark 3:27; Eph. 2:19.
 - d. As the Lord cast out demons by the Spirit of God, He was destroying Satan's kingdom and bringing in the kingdom of God—Matt. 12:28.

§ Day 3

C. The record in Mark 4:35-41 is a picture of rebellion and of the kingdom of God as the power to subdue rebellion:

1. Satan has a kingdom, the authority of darkness, which is against the kingdom of God—Matt. 12:26; Acts 26:18:
 - a. The demons belong to Satan's kingdom and possess people for his kingdom—Mark 1:23-27; 5:2-20; 7:25-30; 9:17-27; 16:9.
 - b. Satan is the ruler of the world and of the authority of the air; he has his angels, who are his subordinates as rulers, authorities, and world-

和管辖这黑暗世界的——约十二 31，弗二 2，六 12。

2 马可四章二十六至二十九节是关于神国的话，五章一至二十节是记载神国的实证，这二者之间有四章三十五至四十一节海上的风暴这件事：

- a 空中堕落的天使和水中的鬼，合力阻止主耶稣渡到对岸，因为他们晓得祂要去赶出那边的鬼——五 1～20。
- b 主斥责风，又命令海安静，因为在幕后的乃是背叛的天使和鬼。
- c 主斥责风，并向海说话以后，风就止住，大大地平静了，因为邪恶天使和鬼的背叛被国度的能力征服了——四 39。

【周四】

贰 神的国是主耶稣的变化形像——九 1～13：

- 一 马可九章一至十三节所描述的，乃是神的国带着能力来临的图画；这图画的中心是得着荣耀的耶稣，同着祂的是摩西和以利亚，代表旧约的圣徒，以及彼得、雅各和约翰，代表新约的圣徒——2～4 节。
- 二 主耶稣变化形像，意思就是祂的人性被祂的神性所浸透、饱和；这个变化形像，就是祂的得荣耀，等于祂在祂国里的来临——2 节：
 - 1 主在一节里关于神的国带着能力来临的话，借着祂在山上的变化形像得着应验——2～3 节。
 - 2 主耶稣的变化形像，照耀，乃是祂在祂国里的来临；祂的变化形像在哪里，国度的来临也在哪里——太十六 28～十七 13，路九 27～36。

rulers of the darkness of this world—John 12:31; Eph. 2:2; 6:12.

2. Between the word concerning the kingdom of God in Mark 4:26-29 and the record of the demonstration of the kingdom of God in 5:1-20, there is the incident of the stormy sea in 4:35-41:

- a. The fallen angels in the air and the demons in the water collaborated to frustrate the Lord Jesus from going to the other side of the sea because they knew that He would cast out the demons there—5:1-20.
- b. The Lord rebuked the wind and commanded the sea to be silent because of the rebellious angels and demons who were behind the scene.
- c. After He rebuked the wind and spoke to the sea, the wind ceased, and there was a great calm, for the rebellion of the evil angels and the demons had been subdued by the power of the kingdom—4:39.

§ Day 4

II. The kingdom of God is the transfiguration of the Lord Jesus—9:1-13:

- A. What is described in Mark 9:1-13 is a picture of the kingdom of God coming in power; the center of this picture is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament saints, and Peter, James, and John, representing the New Testament saints—vv. 2-4.
- B. For the Lord Jesus to be transfigured meant that His humanity was saturated and permeated with His divinity; this transfiguration, which was His glorification, was equal to His coming in His kingdom—v. 2:
 - 1. The Lord's word in verse 1 about the coming of the kingdom of God in power was fulfilled by His transfiguration on the mountain—vv. 2-3.
 - 2. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Matt. 16:28—17:13; Luke 9:27-36.

3 主耶稣的变化形像乃是祂所是的实化。

4 国度乃是主耶稣之实际的照耀；在祂的照耀之下，就是在国度里——启二二 4～5。

三 基督作为种子已经撒到我们心里；这种子要长大并发展，直到开花并显现在荣耀里——可四 26～29，西三 3～4：

1 在马可九章，我们看见基督作为马可四章所撒之种子的变化形像。

2 我们所接受作为神国种子的这一位，需要在我们里面长大，直到祂从我们里面开出花来；这样的开花就是主在我们里面实际的、经历上的变化形像——西一 27。

3 当基督在我们里面变化形像时，这样的变化形像就成了神的国，管治我们生活中的每一件事——13 节。

【周五】

4 召会作为神的国，无法存在于天然的生命，只能存在于变化形像的范围里——罗十四 17。

5 我们若是为了主的缘故，甘愿丧失我们的魂生命，我们就会在召会生活中经历显著的变化形像；这变化形像将是真正的复兴——可八 35～38，太十六 25～27。

【周六】

叁 “那时，义人在他们父的国里，要发光如同太阳”——十三 43 上：

一 国度实现的时候，我们的人性要被我们里面荣耀的神性所荣化——西一 27。

二 就一面说，主将从天上回来；但就另一面说，

3. The transfiguration of the Lord Jesus was the realization of what He is.

4. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.

C. Christ has been sown into our hearts as a seed; this seed will grow and develop until it blossoms and is manifested in glory—Mark 4:26-29; Col. 3:3-4:

1. In Mark 9 we see the transfiguration of Christ as the seed sown in Mark 4.

2. The One whom we have received as the seed of the kingdom of God needs to grow in us until He blossoms from within us; this blossoming will be the transfiguration of the Lord in us in a practical, experiential way—Col. 1:27.

3. When Christ is transfigured within us, that transfiguration becomes the kingdom of God ruling over everything in our life—v. 13.

§ Day 5

4. The church as the kingdom of God cannot exist in the natural life but can exist only in this realm of transfiguration—Rom. 14:17.

5. If we are willing to lose our soul-life for the Lord's sake, we will experience a prevailing transfiguration in the church life; this transfiguration will be a genuine revival—Mark 8:35-38; Matt. 16:25-27.

§ Day 6

III. "Then the righteous will shine forth like the sun in the kingdom of their Father"—13:43a:

A. At the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us—Col. 1:27.

B. In one sense, the Lord will come back from heaven, but in another sense,

祂将从我们里面出来；当祂自己完全从我们里面活出来，那就是祂来临的时候——太十六27，帖后一9，西一27，三4。

三 国度完全实现的时候，我们要完全进入荣耀里——罗八18，21，来二10，腓三21。

四 在千年国里，得胜的信徒要与基督一同在国度光明的荣耀里，但失败的基督徒要在外面的黑暗里受管教——太十三43上，八12。

He will come out of us; when He fully lives Himself out of us, that will be the time of His coming—Matt. 16:27; 2 Thes. 1:10; Col. 1:27; 3:4.

C. At the time of the full manifestation of the kingdom, we will fully enter into glory—Rom. 8:18, 21; Heb. 2:10; Phil. 3:21.

D. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, whereas the defeated Christians will suffer discipline in the outer darkness—Matt. 13:43a; 8:12.

第四周■周一

晨兴喂养

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

西一 13 “祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

宇宙中有两件大事：信救恩与服权柄，即信而顺服。圣经给我们看见，罪的定义乃是不法。（约壹三 4。）…不法就是不服神的权柄，不服神的权柄就是罪。

宇宙有两个原则：一是神权柄的原则，一是撒但背叛的原则。我们不能一面事奉神，一面又走背叛的路，带着背叛的灵。背叛的人虽能讲道，撒但在那里笑，因他里头有撒但的原则。事奉的对面就是权柄。…我们这班事奉神的人，必须要有一次基本的认识。…人若一次碰着神的权柄，给神打倒，以后眼睛就越过越会明亮，…知道谁是不法。（倪柝声文集第三辑第一册，一二五至一二六页。）

信息选读

以赛亚十四章告诉我们，撒但要高举他的宝座与神同等。（13。）这意思是，撒但要侵犯神的主权，要夺取神的权柄，要推翻神的宝座；撒但在宇宙中要设立他自己的国度。到了马太十二章，主耶稣说到神和撒但这两个国度。（28，26。）…在宇宙中有两个国，…一个是神要设立祂的宝座，通行祂的

WEEK 4 — DAY 1

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

In the universe there are two great things: believing unto salvation and submitting to authority. In other words, to trust and obey. The Bible shows us that the definition of sin is lawlessness (1 John 3:4)...To be lawless is to disregard the authority of God, and to disregard the authority of God is sin.

There are two principles in the universe—God’s authority and Satan’s rebellion. We cannot serve God on the one hand, while taking the way of rebellion with a spirit of rebellion on the other hand. Although a rebellious person can preach, Satan will laugh, because the principle of Satan is there in the preaching. Service is ever attendant to authority...We who serve God must gain this basic understanding at some time...Once a man meets God’s authority and is smitten by it, his eyes will be enlightened...He will know who is and who is not lawless. (CWWN, vol. 47, “Authority and Submission,” p. 115)

Today’s Reading

Isaiah 14 reveals that Satan wanted to exalt his throne to be equal with God (v. 13). This means that Satan intends to violate God’s sovereignty, usurp God’s authority, and overthrow God’s throne; he intends to establish his own kingdom in the universe. In Matthew 12 the Lord Jesus spoke of two kingdoms, the kingdom of God [v. 28] and the kingdom of Satan [v. 26]... There are two kingdoms in the universe...One is God’s establishing of His

权柄，一个是撒但要推翻神的宝座，设立他自己的权柄。

圣经一开始就说到权柄的问题，创世记一章给我们看见，神给人一个权柄，管理海里、空中和地上一切的活物。（26。）我们都知道撒但是用什么方法把人偷去，撒但…引诱人背叛神，也就是夺取神的权柄。人犯罪不只是犯了规，更是反叛、背叛神，把神的权柄摆在一边，不承认神的主权，不让神在人身上掌权。结果，撒但背叛神，人也背叛神。神所造的第一个受造之物是天使，天使中的天使长率领许多天使背叛了；后来神创造人，人也背叛了。（李常受文集一九五七年第二册，五九五至五九六页。）

神要受造之物接受祂的权柄，而这两类受造之物却都拒绝了神的权柄。…虽然如此，神却不肯撤回祂的权柄。神可以收回祂的同在，祂绝不收回祂权柄的制度。神的权柄在什么地方，神就在什么地方有地位。所以神一面维持权柄制度，一面建立祂的国。撒但虽然干犯神的权柄，人也天天干犯神的权柄，天天背叛神，神却不让这个背叛继续下去，祂要设立祂自己的国。圣经中为什么称神的国作诸天的国呢？（太四 17，可一 15。）…因为背叛不只是世界背叛，连宇宙诸天中的天使都背叛了。

主如何建立神的国呢？…主在地上一切所行的，没有一样是不顺服的，没有一样阻挡神的权柄。主完全顺服，完全让神的权柄通行。…照样今天召会也要因着顺服，而有神权柄的通行，有神国度的彰显。（倪柝声文集第三辑第一册，一六二至一六三页。）

参读：倪柝声文集第三辑第一册，权柄与顺服（上编），第一、三、六、九至十一篇。

throne for the exercise of His authority, and the other is Satan's overthrowing of God's throne for the setting up of his own authority.

The matter of authority is mentioned in the very beginning of the Bible. Genesis 1 shows that God gave man the authority to have dominion over all the living things in the sea, in the air, and on the earth (v. 26). The way Satan stole man away from God was to seduce man to rebel against God, to usurp God's authority. When man sinned, he did not merely violate a rule; even more, he revolted against God, rebelled against God, and put God's authority aside, denying God's authority and rejecting God's rule. Just as Satan rebelled against God, man also rebelled against God. The first creatures God created were the angels, among whom the archangel led many to rebel. Later, God created man, who also rebelled. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 426-427)

God desired that His creatures would accept His authority; however, both kinds of creatures rejected His authority...Nevertheless, God did not call back His authority. God can call back His presence, but He will never call back His system of authority. Wherever God's authority is, God is given a position of prominence. On the one hand, God maintains His system of authority, and on the other hand, He establishes His kingdom. Although Satan rebelled against God's authority, and although man daily violates His authority by rebelling against Him, God will not let this rebellion continue. He will establish His own kingdom. The Bible calls the kingdom of God the kingdom of the heavens because rebellion is not limited to just the world (Matt. 4:17; Mark 1:15). The angels in the heavens rebelled as well.

How did the Lord establish God's kingdom?...Whatever the Lord did on earth was entirely based on submission. He did nothing that opposed God's authority. Everything was in submission, in perfect cooperation with the authority of God...The church today must also allow God's authority to have a free way and manifest His kingdom through submission. (CWWN, vol. 47, "Authority and Submission," p. 148)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 1, 3, 6, 9—11

第四周■周二

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

十二 28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

可三 27 “没有人能进壮者家里，洗劫他的家具，除非先捆绑那壮者，才能洗劫他的家。”

我们可以说，国度是一个人在其中有所成就的领域或范围。有时候我们说，某人有他自己的国度；这就是说，他有一个领域、范围，是他可以在其中劳苦，好达到他的目标或完成他的计划。因此，国度是一个领域，在其中人可以作他所要作的事。按照旧约，有一个领域称为神的国。神的国是一个范围、领域，让神得以成就祂永远的定旨，并达到祂的目标。（马可福音生命读经，一三五页。）

信息选读

神创造诸天和地，以及亿万的受造之物后，就创造了人。按创世记来看，神造人有双重的目的。在积极一面，神是按着祂的形像造人，使人能彰显祂。在消极一面，神把祂管理一切造物的权柄给了人。管治权是指在一个特别的领域、范围内的权柄。因此，管治权与神的国有关。…神的形像是为着祂的彰显，神的管治权是为着祂的国。

神既不能借首先的亚当和他的子孙达到祂的目的，祂就借着成为肉体，来作末后的亚当。主耶稣

WEEK 4 — DAY 2

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Mark 3:27 But no one can enter into the house of the strong man and thoroughly plunder his goods unless he first binds the strong man, and then he will thoroughly plunder his house.

We may say that a kingdom is a sphere, or a realm, where a person accomplishes something. Sometimes we say that a certain person has his own kingdom. This means that he has a realm, a sphere, where he can work to reach his goal or fulfill his plan. Hence, a kingdom is a realm where a person does what he wants to do. According to the Old Testament, there is a realm called the kingdom of God. The kingdom of God is a sphere, a realm, for God to work out His eternal purpose and accomplish His goal. (Life-study of Mark, 2nd ed., p. 114)

Today's Reading

After creating the heavens, the earth, and billions of items, God created man. According to the book of Genesis, God created man for a twofold purpose. On the positive side, God created man in His image so that man may express Him. On the negative side, God gave man His dominion over all created things. Dominion means “authority in a particular realm or sphere.” Dominion, therefore, is related to God's kingdom...God's image is for His expression, and God's dominion is for His kingdom.

Not being able to fulfill His purpose through the first Adam and his descendants, God came through incarnation as the last Adam. As God incarnate, the Lord Jesus

是神成为肉体，来建立神的国，建立一个领域，使神能在其中执行祂的权柄，以完成祂的定旨。这就是主教导门徒要为那即将来临的国祷告的原因，（太六10，）也是主耶稣传福音时，告诉人当为神的国悔改的原因。…凡因神的国临近而悔改的人，都能有分于神永远定旨的完成。

撒但的国与神的国敌对；撒但的家与神的家抵触。…主在马可三章二十六节指出：“若是撒但自相攻打分争，他就站立不住，必要灭绝。”…二十七节…里的“家具”是指罪人，他们为着撒但的国，被拘禁在撒但家里。奴仆救主捆绑那壮者撒但，并进入他的家里劫夺罪人，好为着神的国，（约三5，）借着重生，把他们带进神的家。（弗二19。）奴仆救主从事福音的服事，就是捆绑那壮者撒但。（可三27。）福音的服事乃是一场摧毁撒但及其黑暗国度的争战。

主…传福音的时候，就是在捆绑那壮者，洗劫他的家，好摧毁他的国。…主的传讲就是洗劫。撒但掳掠所有的罪人，把他们放在他的家里，就是监狱里。因此，所有的罪人都成了撒但的俘虏。但是这位有圣灵大能的主耶稣来传福音。祂来洗劫撒但的家，并释放他的俘虏。

主传福音时，是靠着圣灵的能力摧毁撒但的国。…主不愿意靠着自己的权能、力量或能力作什么。相反的，祂靠着圣灵行作一切。祂特别是靠着圣灵传福音，好洗劫撒但的家，摧毁他的国。…马太十二章二十八节指明，当主借着传福音摧毁撒但的国时，祂把神的国带进来。…神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位。（马可福音生命读经，一三五至一三七、一二七至一二九页。）

参读：倪柝声文集第三辑第十三册，第十二、十四至十五、十八、二十至二十一页。

came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority. This was the reason the Lord taught His disciples to pray for the coming of the kingdom (Matt. 6:10). This was also the reason the Lord Jesus in His preaching of the gospel told people to repent for the kingdom of God...Those who repent because the kingdom of God has drawn near will be able to participate in the accomplishment of God's eternal purpose.

Satan's kingdom is against God's kingdom, and Satan's house is against God's house. In Mark 3:26 the Lord pointed out that if "Satan has risen up against himself and is divided, he is not able to stand but has come to an end."... The "goods" [in verse 27] are sinners kept in Satan's house for his kingdom. The Slave-Savior bound Satan, the strong man, and entered into his house to plunder his goods so that the sinners might be brought into the house of God (Eph. 2:19) for the kingdom of God (John 3:5). While the Slave-Savior was doing the gospel service, He was binding the strong man, Satan [Mark 3:27]. The gospel service is a warfare to destroy Satan and his kingdom of darkness.

[While preaching, the Lord] was binding the strong man in order to destroy his kingdom by plundering his house. [His] preaching was a plundering. Satan has captured all sinners and has placed them into his house, which is a prison. Hence, all sinners have become Satan's captives. But the Lord Jesus, who has the power of the Spirit, has come to preach the gospel. He has come to plunder Satan's house and to release his captives.

As He was preaching the gospel, the Lord was destroying the kingdom of Satan by the power of the Holy Spirit...The Lord would not do anything by His own power, strength, or energy. On the contrary, He did everything by the Holy Spirit. In particular, by the Holy Spirit He preached the gospel in order to plunder Satan's house and destroy his kingdom. Matthew 12:28 indicates that when the Lord Jesus was destroying Satan's kingdom by preaching the gospel, He was bringing in the kingdom of God...Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground. (Life-study of Mark, 2nd ed., pp. 114-115, 107-108)

Further Reading: CWWN, vol. 59, pp. 98-99, 106, 139, 149, 181, 190, 206, 218-219, 222

第四周■周三

晨兴喂养

可四 39 “耶稣醒来，斥责风，又向海说，安静吧！不要发声！风就止住，大大地平静了。”

弗六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

马可四章是美妙的一章，论到国度的种子、基因、及其完全的发展。…你可能会想，四章的结尾与四章一至三十四节说到国度比喻的那一段，二者怎样相合。

首先，马可四章论到神的国。紧接着国度的记载后，就有背叛的记载。三十七节说，忽然起了大风暴，波浪打入船内。这是一幅背叛的图画。

本章先有国度，然后有征服背叛。从神的观点来看，国度乃是神自己作生命种子的发展。但从神仇敌的观点来看，国度就是征服背叛。（马可福音生命读经，一七四至一七五页。）

信息选读

撒但不仅有家，也有国。（可三 23～25。）他的家是罪的家，（约壹三 8，10，）他的国是黑暗的国。（西一 13。）罪人属于他的家，也属于他的国。鬼属于他的国，也为着他的国附在人身上。撒但是这世界的王，（约十二 31，）和空中掌权者的首领。（弗二 2。）他有他的权势（徒二六 18）和他的使者，（太二五 41，）这些使者是他的从属，就是那些执政的、

WEEK 4 — DAY 3

Morning Nourishment

Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Mark 4 is a wonderful chapter concerned with the seed, the gene, of the kingdom and its full development...Perhaps you are wondering how the last part of chapter 4 fits in with 4:1-34, in which we have the parables of the kingdom.

First, Mark 4 speaks concerning the kingdom of God. Then immediately after the record of the kingdom, there is a record of rebellion. Verse 37 says that a great windstorm arose, and the waves beat into the boat. This is a picture of rebellion.

In this chapter we first have the kingdom and then the subduing of rebellion. From God's point of view, the kingdom is the development of God Himself as the seed of life. But from the point of view of God's enemy, the kingdom is the subduing of rebellion. (Life-study of Mark, 2nd ed., pp. 147-148)

Today's Reading

Satan has not only a house but also a kingdom [Mark 3:23-25]. His house is a house of sin (1 John 3:8, 10), and his kingdom is a kingdom of darkness (Col. 1:13). Sinners belong both to Satan's house and to his kingdom. The demons belong to his kingdom and possess people for his kingdom. Satan is the ruler of this world (John 12:31) and the ruler of the authority of the air (Eph. 2:2). He has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as rulers, authorities, and world-rulers of

掌权的和管辖这黑暗世界的。（弗六 12。）因此，他有他的国，就是黑暗的权势。（西一 13。）

奴仆救主强有力地讲论神的国以后，立即对祂的门徒说，“我们渡到对岸去…”（可四 35。）当时那背叛者撒但使用他空中的使者，和水中的污鬼，挑动背叛。因此，“忽然起了大风暴，波浪打入船内，甚至船要满了水。”（37。）风暴使载着主和门徒的船很难渡海。

门徒跟从奴仆救主时，祂这位有神圣权柄的人，就管住威胁他们的风暴。（39。）…奴仆救主斥责风，命令海安静，因为风里有撒但的堕落天使，（弗六 12，）海里有鬼。（太八 32。）空中堕落的天使和水中的鬼，合力阻止奴仆救主渡到对岸，因为他们晓得祂要去赶出那边的鬼。（可五 1～20。）…主晓得风暴是由天使与鬼鼓动出来的，为着阻止祂渡到海那边去赶出群鬼。当主赶出群鬼时，国度就来到了。

现在我们看见，主在马可四章论到国度，在五章赶出群鬼，好执行国度。在讲论国度的话与国度的执行这二者之间，有海上风暴这件事。主斥责风，并向海说话以后，风就止住，大大地平静了，因为空中邪恶天使和水中污鬼的背叛被征服了。所以，我们在四章三十五至四十一节看见，国度乃是征服背叛的能力。

四章的顺序很有意义。揭示国度以后，紧接着就是征服背叛，这是为着执行神的国。（马可福音生命读经，一二七、一七五至一七七页。）

参读：马可福音生命读经，第五、十二至十三、十六至十七、十九、二十五、六十四、六十六篇；圣经的十条路线，第六、十篇。

this darkness (Eph. 6:12). Hence, Satan has his kingdom, the authority of darkness (Col. 1:13).

Immediately after the Slave-Savior spoke a strong word on the kingdom of God, He said to His disciples, “Let us go over to the other side…” [Mark 4:35]. The rebel, Satan, then used his angels in the air and his demons in the water to stir up rebellion. Because of this “there arose a great windstorm, and the waves beat into the boat, so that the boat was already beginning to fill up” (v. 37). This storm made it very difficult for the boat carrying the Lord and His disciples to cross the sea.

While the disciples were following Him, the Slave-Savior, as a man with divine authority, controlled the storm that threatened them [v. 39]. The Slave-Savior rebuked the wind and commanded the sea to be still because in the wind were the fallen angels of Satan (Eph. 6:12), and in the sea were the demons (Matt. 8:32). The fallen angels in the air and the demons in the water collaborated to frustrate the Slave-Savior from going to the other side of the sea because they knew that He would cast out the demons there (Mark 5:1-20). The Lord knew that the storm was instigated by these angels and demons in order to frustrate Him from going to the other side of the sea to cast out the legion of demons. When the Lord cast out those demons, that was the coming of the kingdom.

Now we can see that in chapter 4 the Lord spoke concerning the kingdom, and in chapter 5 He carried out the kingdom through the casting out of demons. Between the word concerning the kingdom and the carrying out of the kingdom, there is the incident of the stormy sea. After the Lord rebuked the wind and spoke to the sea, the wind ceased and there was a great calm, for the rebellion of the evil angels in the air and the demons in the water was subdued. Therefore, in 4:35-41 we see the kingdom as the power to subdue rebellion.

The sequence in this chapter is significant. Immediately after the unveiling of the kingdom, we have the subduing of rebellion. This is for the carrying out of the kingdom of God. (Life-study of Mark, 2nd ed., pp. 106-107, 148-149)

Further Reading: Life-study of Mark, msgs. 5, 12—13, 16—17, 19, 25, 64, 66; CWWL, 1959, vol. 3, “Ten Lines in the Bible,” chs. 6, 10

第四周■周四

晨兴喂养

可九 1～2 “耶稣又对他们说，我实在告诉你们，站在这里的，有人还没有尝到死味，必看见神的国带着能力来临。过了六天，耶稣带着彼得、雅各和约翰，暗暗地领开他们上了高山，就在他们面前变了形像。”

主耶稣变化形像乃是国度的来临。这证明国度不是物质的范围。…国度是一个变化形像的人。

我们需要在经历的光中，来思想我们对国度是主耶稣的变化形像这个领会。…正如土壤所接受的种子是一粒还未变化形像的种子；照样，在我们的经历中，我们所接受的基督，也是还未变化形像的基督。一粒种子改变形像，需要种子生长，并长成一棵成熟且开花的植物。…照样，我们所接受的主耶稣需要在我们里面长大，直到祂从我们里面开出花来。（马可福音生命读经，六三五至六三六页。）

信息选读

我们是土壤，主耶稣就是国度的种子。…我们都能强有力地见证，我们都接受了主，祂也在我们里面。但主有没有在你们里面变化形像？主在你们里面若还没有变化形像，别人就不能在你们身上看见神的国。我们既然还未经历这种变化形像，就需要主在我们里面长大，直到祂开花。这样的开花就是主耶稣在我们里面实际的变化形像。这种变化形像正是神的国。

WEEK 4 — DAY 4

Morning Nourishment

Mark 9:1-2 And He said to them, Truly I say to you, there are some of those standing here who shall by no means taste death until they see the kingdom of God having come in power. And after six days Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them.

The transfiguration of the Lord Jesus was the coming of the kingdom. This proves that the kingdom is not a material realm...The kingdom is a person transfigured.

We need to consider this understanding of the kingdom as the transfiguration of the Lord Jesus in the light of our experience...Just as the seed received by the soil is a seed that has not yet been transfigured, so in our experience the Christ we received was a Christ not transfigured. The transfiguration of a seed requires the growth of that seed into a mature plant and the blossoming of that plant...In a similar way, the Lord Jesus we received needs to grow in us until He blossoms from within us. (Life-study of Mark, 2nd ed., p. 550)

Today's Reading

We are the soil, and the Lord Jesus is the seed of the kingdom...We all can testify strongly that we have received the Lord and that He is in us. But has the Lord been transfigured in you? If the Lord who is in you has not yet been transfigured, others will not be able to see the kingdom of God in you. Since we have not yet experienced this kind of transfiguration, we need the Lord to grow in us until He blossoms. That blossoming will be the transfiguration of the Lord Jesus in us in a practical way. Such a transfiguration is the kingdom of God.

当主耶稣在我们日常生活中，实际地在我们里面变化形像时，这样的变化形像就成了神的国，管治我们生活中的每一件事。这国度管治我们，也使我们能完全享受神。

多年来我熟悉主变化形像的故事，却没有看见这种变化形像必须在日常生活中对我们是可以经历的，且是实际的。我们都有主耶稣在我们里面，但祂还没有在我们里面变化形像。所以，我们需要祂在我们里面长大，直到祂变化形像，而在我们的经历里开花，成为神国的彰显。

主耶稣在马可一章十五节说，“时期满了，神的国已经临近了。”然后，主在讲述种子的比喻时，说，“神的国是这样，如同人把种子撒在地上。”（四26。）之后在九章一节，主告诉门徒，站在那里的，有人还没有尝到死味，必看见神的国带着能力来临。主耶稣这样论到国度以后，紧接着就在山上，在彼得、雅各、约翰面前变了形像。…这很强地指明，神的国实在就是主耶稣的变化形像。

为什么今天在许多真正的基督徒中间，缺少神的国？原因在于这些基督徒缺少基督的变化形像。活许多信徒里面的基督现今只是一粒种子，祂还没有变化形像。我们的光景也许就是这样。不错，我们有主耶稣活在我们里面，但我们也许没有给祂机会在我们里面变化形像。所以，我们也许只有国度的种子，却没有国度的出现。

主在山上变化形像的当天，乃是国度的来临、出现。由此我们看见，我们要国度从我们里面出现，就必须经历主在我们里面的变化形像。…今天，这样的变化形像产生了召会生活，就是神的国。（马可福音生命读经，六三六至六三八页。）

参读：国度之于信徒，第二至六、八篇；国度，第二章。

When the Lord Jesus is transfigured in us in a practical way in our daily living, that transfiguration becomes the kingdom of God ruling everything in our life. This kingdom rules us and also gives us the full enjoyment of God.

For years I was familiar with the story of the Lord's transfiguration without realizing that this transfiguration should be something experiential and practical to us in our daily living. We all have the Lord Jesus within us, but He has not yet been transfigured in us. Hence, we need Him to grow in us until by transfiguration He blossoms into the expression of the kingdom of God in our experience.

In Mark 1:15 the Lord Jesus said, "The time is fulfilled and the kingdom of God has drawn near." Then in the parable of the seed, the Lord said, "So is the kingdom of God: as if a man cast seed on the earth" (4:26). Later, in 9:1, the Lord told His disciples that some standing there would not taste death until they saw the kingdom of God having come in power. Immediately after speaking this word concerning the kingdom, the Lord Jesus was transfigured on the mountaintop before Peter, James, and John...This is a strong indication that the kingdom of God is actually the transfiguration of the Lord Jesus.

Among many genuine Christians there is the lack of the kingdom of God today. The reason is that among these Christians there is the lack of the transfiguration of Christ. The Christ who lives in so many believers is still a seed; He has not yet been transfigured. This may also be our situation. Yes, we have the Lord Jesus living within us, but we may not have given Him the opportunity to be transfigured in us. Therefore, with us there may be only the seed of the kingdom but not the appearing of the kingdom.

On the day of the Lord's transfiguration on the mountaintop, there was the coming, the appearing, of the kingdom. From this we see that in order to have the appearing of the kingdom from within us, we need to experience the Lord's being transfigured within us. Today such a transfiguration produces the church life, which is the kingdom of God. (Life-study of Mark, 2nd ed., pp. 550-552)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 2—6, 8; CWWL, 1972, vol. 2, "The Kingdom," ch. 2

第四周■周五

晨兴喂养

可八 35 ~ 36 “因为凡要救自己魂生命的，必丧失魂生命；凡为我和福音丧失自己魂生命的，必救了魂生命。人就是赚得全世界，赔上自己的魂生命，有什么益处？”

在马太十六章十八节主耶稣说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上…”。召会如何能实际地被建造呢？在二十一至二十六节可以找到答案。…若不是基督已经钉十字架并复活，祂就不能建造召会。…二十一节说，“从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司和经学家许多的苦，并且被杀，第三日复活。”本节指出建造召会的路乃是借着死和复活。…复活是一种变化形像。借着死和复活，基督进入了变化形像的范围。召会存在于这种变化形像的范围内。召会不能存在于天然生命里或属肉体的人身上。（李常受文集一九七八年第一册，九五页。）

信息选读

丧失魂是我们被建造在一起的基本因素。这不仅是否认己或背负十字架，乃是丧失魂。为着主，为着召会，并为着所有圣徒的缘故，我们需要丧失我们现今所有魂的享受。你若乐意为着别人的缘故丧失你的魂，那些和你在一起的人就会蒙光照、得喂养并被充满。这就是召会建造的路。如果所有的圣徒都愿意丧失魂，在我们中间将有何等奇妙的光景，不仅没有绊跌的事，甚至不需要饶恕了。我们若都如此，我们将有显著的变化形像作为报偿。然

WEEK 4 — DAY 5

Morning Nourishment

Mark 8:35-36 For whoever wants to save his soul-life shall lose it; but whoever will lose his soul-life for My sake and the gospel's shall save it. For what does it profit a man to gain the whole world and forfeit his soul-life?

In Matthew 16:18 the Lord Jesus said, "I also say to you that you are Peter, and upon this rock I will build My church..." How can the church be built up in a practical way? The answer is found in verses 21 through 26... Unless Christ had been crucified and resurrected, He could not build up the church... Verse 21 says, "From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised." This verse indicates that the way to build up the church is through death and resurrection... Resurrection is a form of transfiguration. Through death and resurrection Christ has entered into a realm of transfiguration. The church exists in this realm of transfiguration. It cannot exist in the natural life or with fleshly people. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 79)

Today's Reading

The losing of the soul is the basic factor in our being built up together. It is not only a matter of denying the self or of bearing the cross but of losing the soul. We need to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints. If you are willing to lose your soul for the sake of others, those with you will be enlightened, nourished, and filled. This is the way the church is built. If all the saints are willing to lose the soul, what a wonderful situation there will be among us. There will be no offenses and even no need for forgiveness. If we are like this, we shall be rewarded with a prevailing transfiguration. But if we are

而，我们若不愿意丧失我们的魂，就不能在这变化形像中有分。相反的，召会生活对我们将会是黑暗；并且当变化形像的时候，我们将得着受苦为报应，没有喜乐，却要在黑暗里。

我们乐意为主的缘故丧失魂，就会使召会变化形像。换句话说，这将带进复兴。每一次真正的复兴，都是基督的来临，是基督带着祂的奖赏现今的来临（不是祂有形的再来）。祂要正面地奖赏忠信的人，并要负面地报应那些不忠信的人。在召会生活中，我曾看见这样的事发生。当一次复兴，也就是一次变化形像来到时，有些人享受，另有些人却在黑暗中哀哭切齿。

丈夫和妻子彼此争论，是因为他们发现其中有〔魂的〕享受。…但是假若一位弟兄，因着向他的妻子认输而丧失他的魂，到了某个时候主将进到他里面，拯救他的魂作为他的奖赏，那将是魂得着享受的时刻。…没有丧失魂就不可能有正确的家庭生活。为着家庭的缘故，你需要丧失你的享受。然后，主耶稣将正面地赏赐你，使变化形像发生在你的家里。

在召会生活中也是一样。在召会生活中，我们都需要学习丧失我们的魂和魂的享受。借着丧失我们的魂，就会带来变化形像；然后在主的变化形像中，我们将正面地得着赏赐，并且主将拯救我们的魂。（李常受文集一九七八年第一册，一一六至一一九页。）

我们丧失魂生命时，主在我们灵里就有机会，从我们的灵扩展到我们魂的每一通道，使我们的魂得着变化。（罗十二2，林后三18。）至终，我们全人要模成祂的形像。（罗八29。）那时，我们要成熟，预备好与祂一同作王，使我们在来世享受祂的君王职分并有分于祂的喜乐。（太二五21，提后二12上，启三21，二十四，6。）（李常受文集一九七五至一九七六年第三册，八八至八九页。）

参读：李常受文集一九七八年第一册，国度的操练为着召会的建造，第三、五章。

not willing to lose our soul, we shall not share in this transfiguration. On the contrary, for us the church life will be darkness, and, during the time of transfiguration, we shall be rewarded with suffering. Instead of being joyful, we shall be in darkness.

Our willingness to lose the soul for the Lord's sake will cause the church to be transfigured. In other words, it will bring in a revival. Every genuine revival is a coming of Christ, a present coming of Christ with His reward (not His second coming in a physical way). He rewards the faithful ones positively and the unfaithful ones negatively. I have seen this happen in the church life. When a revival, a transfiguration, came, some were enjoying and others were gnashing their teeth in darkness.

Husbands and wives argue with each other because they find it enjoyable...But if a brother loses his soul by losing the case to his wife, the Lord will reward him by coming in at a certain point to save his soul. That will be the time for the soul to have its enjoyment...There cannot be a proper family life without the losing of the soul. For the sake of the family, you need to lose your enjoyment. Then the Lord Jesus will reward you in a positive way when He causes a transfiguration to take place in your family.

The same is true in the church life. In the church we all need to learn to lose our soul, to lose our soulish enjoyment. By losing our soul, a transfiguration will take place. Then in the Lord's transfiguration we shall be rewarded positively, and the Lord will save our soul. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 94-96)

When we lose our soul-life, the Lord in our spirit will have the opportunity to spread from our spirit into every avenue of our soul so that our soul may be transformed (Rom. 12:2; 2 Cor. 3:18). Eventually, our whole being will be conformed to His image (Rom. 8:29). At such a time we will be mature and ready to be co-kings with Him for our enjoyment of His kingship and participation in His joy in the coming age (Matt. 25:21; 2 Tim. 2:12a; Rev. 3:21; 20:4, 6). (CWWL, 1975-1976, vol. 3, p. 87)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 3, 5

第四周■周六

晨兴喂养

太十三 43 “那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。”

腓三 21 “祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。”

很少基督徒领悟，基督的变化形像，就是祂在祂国里的来临。…主的来临不会突然发生，乃会逐渐来临。就一面说，主将从天上回来；但就另一面说，祂将从我们里面出来。当祂自己完全从我们里面活出来，那就是祂来临的时候。照着马太十七章一至二节和十六章二十八节，祂的来临就是祂的变化形像，祂的变化形像就是祂的得荣耀。当祂变化形像时，祂就得了荣耀。（马太福音生命读经，六五〇至六五一页。）

信息选读

现在我们必须看见得荣耀的意义。基督这位神成了人时，祂的神性化身在祂的人性里。祂是独一兼有神性和人性的人。祂的神性隐藏在祂的人性里。祂外面是人，里面却是神。神隐藏、包含、隐匿在这人里面。荣耀就是神得着显明，神得着彰显。…隐藏在耶稣人性里的神，就是荣耀。因此，荣耀神圣的元素隐藏在耶稣人性的元素里。祂在地上行走时，没有人能看见祂荣耀的神性。许多人看见了神迹，领悟祂是不寻常的人，但在祂变化形像之前，从来没有人看见过隐藏在祂里面的荣耀。有一天，祂把三个最亲密的门徒领到高山，在他们面前变了形像。主耶稣变化形像，意思就是祂的人性被祂的

WEEK 4 — DAY 6

Morning Nourishment

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

Not many Christians realize that Christ's transfiguration was His coming in His kingdom...The Lord's coming will not take place suddenly; rather, it will come gradually. In a sense, the Lord will come back from heaven; but in another sense, He will come out of us. When He fully lives Himself out of us, that will be the time of His coming. According to Matthew 17:1-2 with 16:28, His coming was His transfiguration, and His transfiguration was His glorification. When He was transfigured, He was glorified. (Life-study of Matthew, 2nd ed., p. 559)

Today's Reading

Now we must see what it means to be glorified. When Christ, who is God, became a man, His divinity was incarnated in His humanity. He was a unique person, one possessing both divinity and humanity. His divinity was concealed within His humanity. Outwardly, He was a man, but inwardly, He was the very God. God was hidden, contained, concealed, within this man. Glory is God manifested, God expressed...The God hidden within the humanity of Jesus was the very glory. Thus, the glorious divine element was concealed within the human element of Jesus. As He walked on earth, no one could see His glorious divinity. Many saw the miracles and realized that He was someone extraordinary, but prior to His transfiguration no one had ever seen the glory concealed within Him. Then one day He brought three of His most intimate disciples to a high mountain and was there transfigured before them. For the Lord Jesus to be transfigured

神性所浸透、饱和。…这个变化形像，就是祂的得荣耀，等于祂在祂国里的来临。这指明基督在祂国里的来临，联于祂的变化形像。…国度的来临乃是主的得荣耀，主的变化形像；祂的得荣耀就是祂的人性被祂的神性所浸透。…因着主已经变化形像，祂现今就在荣耀里。

在那时之前，神在祂里面，但祂的人性不在神的荣耀里。当祂变化形像时，祂的人性完全被祂荣耀的神性所浸透。在将来国度的实现里，基督就是这样。祂将是兼有神性和人性的基督，但祂的人性将被祂的神性所浸润。

现今我们里面有神圣的生命同神圣的性情。然而，我们仍有天然的人性。不论我们多属灵，多圣别，我们的人性仍是天然的，还没有被神圣的荣耀所浸透。但在国度实现的时候，我们的人性要被我们里面荣耀的神性所荣化。

反对者也许会指称这是进化到神里面。但这并不是进化到神里面——这乃是得荣耀。反对者需要读罗马八章三十节：“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”…得荣耀就是被神的荣耀所浸透。那就是变化形像，不是从外面来的，乃是从里面来的。有一天我们要使不信的人大吃一惊。帖后一章九节说，“在那日，当主来，在祂圣徒身上得荣耀，并在一切信的人身上显为希奇的时候。”不信的人会因着我们得荣耀感到震惊。…日子将到，他们要看见荣耀的不同，因为我们的人性要被神性所浸透，并且我们要成为荣耀的子民。我们不仅是属灵、圣别、纯净、清洁的，我们也是荣耀的。这就是国度的来临。我们等待着这事发生。（马太福音生命读经，六五一至六五三页。）

参读：马太福音生命读经，第三十七篇。

meant that His humanity was saturated and permeated with His divinity... This transfiguration, which was His glorification, was equal to His coming in His kingdom. This indicates that Christ's coming in His kingdom is linked with His transfiguration...The coming of the kingdom is the Lord's glorification, His transfiguration; and His glorification is the saturation of His humanity by His divinity...Because the Lord has been transfigured, He is now in glory.

Before that time God was in Him, but His humanity was not in God's glory. In His transfiguration His humanity was thoroughly saturated with His glorious divinity. In the coming manifestation of the kingdom, Christ will be like this. He will be the very Christ with both divinity and humanity, but His humanity will be soaked with His divinity.

We now have the divine life with the divine nature within us. However, we still have our natural humanity. No matter how spiritual and holy we may be, our humanity is still natural. It has not yet been saturated with the divine glory. But at the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us.

Perhaps the opposers will label this “evolution into God.” But this is not evolution into God—it is glorification. The opposers need to read Romans 8:30: “Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.”...To be glorified is to be saturated with God's glory. It is to be transfigured, not from without but from within. One day we will be a great surprise to the unbelievers. Second Thessalonians 1:10 says, “When He comes to be glorified in His saints and to be marveled at in all those who have believed.” The unbelievers will be shocked by our glorification...The day is coming when they will see a glorious difference, for our humanity will be saturated with divinity, and we will become a glorious people. We will not just be spiritual, holy, pure, and clean. We will be glorious. This is the coming of the kingdom. We are waiting for this to take place. (Life-study of Matthew, 2nd ed., pp. 559-561)

Further Reading: Life-study of Matthew, msg. 37

第四周诗歌

国 度 — 意义

745

7 6 7 6 双 (英 941)

4/4

F 大调

1 | 3̣ 5 5 6̣ | 5̣ — 3 1 | 7̣ 1 4 3 | 2 — —

一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;

F 1 | 3̣ 5 5 6̣ | 5̣ — 3 2 | 3̣ 6 5 4̣ | 5 — —

是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。

F 5 | 1̣ 5 4 3 | 6 — 5 7 | 1̣ 5 4 3 | 2 — —

神 在 祂 的 国 度 里, 施 行 祂 的 王 权,

F 1 | 3̣ 5 5 6̣ | 5̣ — 3 1 | 2̣ 4 3 2 | 1 — — ||

照 祂 自 己 来 治 理, 直 到 永 永 远 远。

- 二 国度中心是宝座, 神在其上掌权;
一切带上祂正规, 照着祂心所愿。
国度之中祂作王, 一切归祂管治;
为首为主的身分, 如此始能维持。
- 三 神借掌权国度中, 通行祂的旨意;
在祂统治的权下, 成全祂的心意。
惟有在神国度中, 祝福始能得着;
乃是从神的宝座, 流出生命水河。
- 四 服在神的管治下, 乃是蒙福之本;
背叛神圣的主权, 乃是罪恶之根。
撒但邪恶的目的, 乃在翻神宝座;
我们该有的目标, 在神权下活着。
- 五 在神至高国度中, 基督得显为大;
基督掌权生命中, 神就能有可夸。
当神施行祂统治, 一切全都蒙福;
基督若为神掌权, 神的荣耀显出。
- 六 日期满足的时候, 主要归一万有,
万有要认祂王权, 将祂统治领受。
生命荣耀的管治, 教会现已预尝,
并催国度速实现, 万有都得分享。

WEEK 4 — HYMN

God's kingdom is God's reigning

The Kingdom — Its Meaning

941

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It

is His sov - ereign rul - ing, His or - der to sus - tain. He

ex - er - cis - es ful - ly His own auth - or - i - ty With -

in His king - dom ev - er And to e - ter - ni - ty.

2. Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign.
3. By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
'Tis only in God's kingdom
His blessing we may know;
'Tis from His throne almighty
The stream of life doth flow.
4. Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan—
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know.
5. Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning,
God's glory is expressed.
6. In fulness of the seasons
God's Christ will head up all.
Then all will own His reigning
And worship, great and small.
Such reign in life and glory
The Church e'en now foretastes
And to His rule submitting
Unto His kingdom hastes.

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]