

## 第七周

### 认识升天

诗歌：115

读经：徒二36，来二9，四14~15，七26，十二2，弗一19~23，二6

#### 【周一】

壹 人救主的升天乃是祂经过创造、成为肉体、人性生活、钉十字架与复活的过程，是神也是人，是创造主也是受造者，又是救赎主、救主、以及赐生命的灵，就职进入属天的职任，以执行神的行政，并完成神新约的经纶。

贰 我们需要看见主的升天客观的一面：

一 主的升天使祂得了荣耀尊贵为冠冕——来二9：

- 1 荣耀是指与耶稣人位有关的荣美；尊贵是指与耶稣价值有关的珍贵——彼前二7。
- 2 基督的光景是荣耀的，位分是尊贵的；祂在一切君王和执政者之上，这是祂的尊贵。

二 主的升天使祂为着神的行政登上了宝座；希伯来十二章二节说，基督现今坐在神宝座的右边：

## Week Seven

### Knowing the Ascension

Hymns: 132

Scripture Reading: Acts 2:36; Heb. 2:9; 4:14-15; 7:26; 12:2; Eph. 1:19-23; 2:6

#### § Day 1

**I. The Man-Savior's ascension is His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit, to execute God's administration and to carry out God's New Testament economy.**

**II. We need to see the objective aspect of the Lord's ascension:**

A. The Lord's ascension caused Him to be crowned with glory and honor—Heb. 2:9:

1. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth—1 Pet. 2:7.
2. Christ is glorious in state and honorable in rank; He is above all kings and rulers; this is His honor.

B. The Lord's ascension caused Him to be enthroned for God's administration; Hebrews 12:2 says that Christ is now seated on the right hand of the throne of God:

- 1 神在基督里坐在宝座上这个事实，表明神是从基督里面，并借着基督执政管理整个宇宙，就像光从灯里面并借着灯照耀——启二二 1，3，参二一 23。
- 2 基督现今在宝座上，执政管理整个宇宙；祂是唯一的执政管理者，是万王之王，万主之主；祂是地上君王的元首——一 5，十七 14，十九 16。
- 3 祂的执政管理与宇宙有关，但祂完成神新约的经纶，乃是繁殖祂自己，使祂得着复制，以建造召会，就是祂的身体，结果乃是新耶路撒冷——参徒五 31。

## 【周二】

三 “以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了”；（二 36；）这节的“立”可以领会成使其就职之意；在基督升天时，神使祂就职进入祂属天的职事：

- 1 人救主在祂的升天里已经被立为主，来得着万有；祂现今是主，为要得着整个宇宙、神所拣选的人、以及一切正面的人、事、物。
- 2 人救主在祂的升天里被立为基督，作神的受膏者，（来一 9，）来完成神的使命。

四 我们现今与在复活和升天里的基督是一；（弗二 6；）结果，我们有复活里的生命和能力，也有升天里的权柄；我们接触我们的主时，需要认识祂的所是，认识祂的身分、地位和职任。

## 【周三、周四】

叁 我们需要看见主的升天主观的一面——参诗九一 1，歌四 7～8，六 10：

1. The fact that God in Christ is sitting on the throne means that God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp—Rev. 22:1, 3; cf. 21:23.
2. Christ is now on the throne to administrate the entire universe; He is the unique Administrator, the King of kings and the Lord of lords; He is the Ruler of the kings of the earth—1:5; 17:14; 19:16.
3. His administrating is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem—cf. Acts 5:31.

## § Day 2

C. "Let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified" (2:36); in this verse the word made can be understood to mean "inaugurated"; in His ascension God inaugurated Christ into His heavenly ministry:

1. The Man-Savior, in His ascension, has been made the Lord to possess all; He is now the Lord to possess the whole universe, God's chosen people, and all positive things, matters, and persons.
2. The Man-Savior, in His ascension, was made the Christ as God's Anointed (Heb. 1:9) to carry out God's commission.

D. We are now one with Christ in His resurrection and ascension (Eph. 2:6); as a result, we have life and power in resurrection and also authority in ascension; when we contact our Lord, we need to have a realization of what He is, a realization of His status, position, and office.

## § Day 3 & Day 4

III. We need to see the subjective aspect of the Lord's ascension—cf. Ps. 91:1; S. S. 4:7-8; 6:10:

一 基督在祂超越一切的升天里超越阴间（拘留死人的地方）、地（堕落之人行动反对神的地方）、空中（撒但和他黑暗权势行事抵挡神的地方）、和诸天（撒但能去的地方）—弗一 20～21，四 8～10，来七 26，伯一 6～12 上，二 1～6。

二 基督在祂的升天里经过了诸天，（来四 14，）所以现今不仅在天上，（九 24，）更是高过诸天，（七 26，）远超诸天之上。（弗四 10。）

三 以弗所一章十九至二十三节启示从升天的基督向着我们有一种传输；二十二节说，神使基督“向着召会作万有的头”；“向着召会”这辞指明从升天的基督向着召会，祂的身体，有一种传输：

- 1 神赐给升天的基督一个大恩赐—作万有的头；神使基督作头，乃是向着召会，传输给召会；召会一同分享这件事。
- 2 二十至二十二节给我们看见，神使祂的能力在基督身上运行，有四个步骤：第一，使基督从死人中复活；第二，叫祂在诸天界里，坐在自己的右边；第三，将万有服在祂的脚下；第四，使祂向着召会作万有的头。

四 基督在祂的升天里作了祂身体召会的头，在祂的丰满里彰显神—西一 18，弗一 23，三 19：

- 1 头与身体乃是一，形成一个宇宙人；对于这神圣的事，没有空间的因素，也没有时间的因素；身体与头在神圣的生命和神圣的灵里乃是一。
- 2 按照神圣的观点，我们与升天的基督乃是一，祂的升天也就是我们的升天；（二 6；）在这升天里，我们在祂的丰满里彰显祂；因着超越的基督乃是三一神的具体化身，（西二 9，）所以祂超越的传输包括了三一神的一切丰富分赐，使我们成为基督

A. Christ in His all-transcending ascension transcended Hades (where the dead people are being held), the earth (where the fallen people are moving against God), the air (where Satan and his power of darkness are acting against God), and all the heavens (where Satan can go—Eph. 1:20-21; 4:8-10; Heb. 7:26; Job 1:6-12a; 2:1-6).

B. In His ascension Christ passed through the heavens (Heb. 4:14) so that now He is not only in heaven (9:24) but is also higher than the heavens (7:26), far above all the heavens (Eph. 4:10).

C. Ephesians 1:19-23 reveals that there is a transmission from the ascended Christ to us; verse 22 says that God gave Christ "to be Head over all things to the church"; the phrase to the church indicates a transmission from the ascended Christ to the church, His Body:

1. God gave the ascended Christ a great gift—the headship over all things; what God gave Christ to be is to the church; it is transmitted to the church, and the church shares it.
2. Verses 20 through 22 show that God caused His power to operate in Christ in four steps: first, raising Him from the dead; second, seating Him at His right hand in the heavenlies; third, subjecting all things under His feet; and fourth, giving Him to be Head over all things to the church.

D. In His ascension Christ was made the Head of the church, His Body, to express God in His fullness—Col. 1:18; Eph. 1:23; 3:19:

1. The Head and the Body are one and form a universal man; with this divine matter there is neither the element of space nor the element of time; the Body is one with the Head in the divine life and in the divine Spirit.
2. According to the divine viewpoint, we are one with the ascended Christ, and His ascension is also ours (2:6); here in this ascension we express Him in His fullness; since the transcending Christ is the embodiment of the Triune God (Col. 2:9), His transcending transmission includes all the rich dispensing of the Triune God to make us the fullness of Christ for His expression (Eph.

的丰满，使祂得彰显。（弗一 22 ~ 23，三 19，8。）

## 【周五】

五 基督在祂的升天里，也作了在诸天里的大祭司，在神面前担负我们，并照顾我们一切的需要；祂在升天里就职进入祂的祭司职任——来二 17 ~ 18，四 14 ~ 15，诗一一〇 1 ~ 4，来五 6，七 26：

- 1 一面，基督是大祭司，在诸天里为众召会代求；（25 ~ 26，罗八 34；）另一面，祂是大祭司，在众召会里行动，照顾众召会；启示录一章十三节描述基督为大祭司，就如祂的长袍所显示的，这长袍直垂到脚，乃是祭司袍。（出二八 33 ~ 35。）
- 2 启示录八章启示基督是把香献在金坛上的祭司：“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。”（3。）

## 【周六】

肆 我们需要看见我们是在主的升天里——弗二 6：

- 一 整个恩典时代乃是主升天的时期——一 20。
- 二 基督不仅在升天里，也在我们里面——西一 27。
- 三 基督仍然在祂的升天里行动；祂是在祂的升天里生活、居住、住留、尽职、事奉、作工并行事：
  - 1 祂在我们里面，乃是在祂的升天里；这就是为什么保罗告诉我们，我们是与基督一同坐在祂的升天里——弗二 6。
  - 2 在我们全人里有一个不平凡的人位，就是升天的基督——西一 27，弗二 6。

1:22-23; 3:19, 8).

## § Day 5

E. In His ascension Christ was also made the High Priest in the heavens to bear us in the presence of God and to care for all our needs; in His ascension He was inaugurated into His priestly office—Heb. 2:17-18; 4:14-15; Psa. 110:1-4; Heb. 5:6; 7:26:

1. On the one hand, Christ is the High Priest interceding in the heavens for the churches (vv. 25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them; in Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35).
2. In Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: "Another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne" (v. 3).

## § Day 6

IV. We need to see that we are in the Lord's ascension—Eph. 2:6:

- A. The entire age of grace is the time of the Lord's ascension—1:20.
- B. Christ is not only in ascension but also in us—Col. 1:27.
- C. Christ is still moving in His ascension; He is living, dwelling, staying, ministering, serving, working, and acting in His ascension:
  1. He is in His ascension within us; this is why Paul tells us that we are seated together with Christ in His ascension—Eph. 2:6.
  2. Within our being, there is an extraordinary person—the ascended Christ—Col. 1:27; Eph. 2:6.

- 3 主今天乃是在祂的升天里而在我们灵里一提后四22上。
- 4 在这升天里，三一神在我们里面行动，这行动成了我们的历史。
- 5 基督是三一神的具体化身，而我们是这具体化身在祂升天里的各部分—罗八10，林后十三5，加二20，四19，西二9。
- 6 每当我们聚集到祂的名里，基督就与所有祂在升天里的肢体同在，这就是神在人里的行动—太十八20，西三1，3～4，弗一20，二6。

3. The Lord today is in our spirit in His ascension—2 Tim. 4:22a.
4. In this ascension the Triune God moves in us, and this move becomes our history.
5. Christ is the embodiment of the Triune God, and we are parts of this embodiment in His ascension—Rom. 8:10; 2 Cor. 13:5; Gal. 2:20; 4:19; Col. 2:9.
6. Whenever we are gathered together into His name, Christ is there with all His members in ascension, and this is God's move within man—Matt. 18:20; Col. 3:1, 3-4; Eph. 1:20; 2:6.



# 第七周·周一

## 晨兴喂养

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…”

十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

人救主的升天乃是祂经过创造、成为肉体、人性生活、钉十字架与复活的过程，是神也是人，是创造主也是受造者，又是救赎主、救主、以及赐生命的灵，就职进入属天的职任，以执行神的行政，并完成神新约的经纶。

我们要了解人救主的升天，需要看见祂的升天乃是祂就职进入祂属天的职任。这就职需要一段漫长的过程，开始于创造，继之以成为肉体、人性生活、钉十字架与复活。在这过程里，人救主是神、人、创造主、受造者、救赎主、救主以及赐生命的灵。主耶稣就职，是要执行神的行政，并完成神新约的经纶。在客观的一面，主的升天使祂得了荣耀尊贵为冠冕，（来二 9，）并为着神的行政登上宝座，（十二 2，）使祂被立为主，来得着万有，并被立为基督，以完成神的使命。（路加福音生命读经，七四二至七四三页。）

## 信息选读

人救主在祂的升天里得了荣耀尊贵为冠冕。希伯来二章九节…这里把荣耀和尊贵看作冠冕。荣耀是指与耶稣人位有关的荣美；尊贵是指与耶稣价值（彼前二 7）有关的珍贵。在这里我们也可以指出，主的尊荣

# WEEK 7 — DAY 1

## Morning Nourishment

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...

12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

The Man-Savior's ascension was His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit, to execute God's administration and to carry out God's New Testament economy (dispensation).

If we would understand the Man-Savior's ascension, we need to see that it was His inauguration into His heavenly office. This inauguration required a lengthy process that began with creation and continued with incarnation, human living, crucifixion, and resurrection. This process involved the Man-Savior as God, man, Creator, creature, Redeemer, Savior, and life-giving Spirit. The Lord Jesus was inaugurated to execute God's administration and to carry out God's New Testament economy. In the objective aspect, the Lord's ascension caused Him to be crowned with glory and honor (Heb. 2:9) and to be enthroned for God's administration (12:2) and made Him the Lord to possess all and the Christ to carry out God's commission. (Life-study of Luke, second edition, pp. 631-632)

## Today's Reading

In His ascension the Man-Savior was crowned with glory and honor...[In Hebrews 2:9] glory and honor are considered a crown. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth (1 Pet. 2:7). Here we may also point out that the Lord's dignity is related to His

与祂的地位有关。（彼后一 17。）基督这位升天者得了荣耀尊贵为冠冕，乃是在荣耀的光景中，且有尊贵的位分。…祂在一切君王和执政者之上，这是祂的尊贵。…这荣耀和尊贵就是祂在加冠时所得着的冠冕。

另一件与基督升天客观一面有关的事，就是祂已经为着神的行政登上了宝座。…从希伯来十二章二节我们可能会有一个印象，以为在神宝座的右边有另一个宝座。但是在启示录我们看见，神和羔羊只有一个宝座。在三章二十一节主说，祂在祂父的宝座上与父同坐。不仅如此，十二章一节说到“一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来”。三节接着说到圣城新耶路撒冷：“在城里有神和羔羊的宝座。”一节和三节都没有说到复数的宝座，似乎有一个神的宝座，还有一个羔羊的宝座；那里所说神和羔羊的宝座是单数的。因此，那是一个神和羔羊的宝座。

二十一章二十三节说，“那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”在这里我们看见，那是灯的羔羊基督，凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮这城。基督，羔羊，乃是灯，而神是灯里面的光。因为光在灯里面，所以光不能与灯分开。我们由这可以看见，神与基督如何坐在一个宝座上。神在基督里面，正如光在灯里面一样。既然神是在基督里坐在宝座上，神与基督就都坐在诸天之上的一个宝座上。

神是从基督里面，并借着基督执政管理整个宇宙，就像光从灯并借灯照耀。由这我们可以看见，基督是与神同登宝座。神是在宝座上，并且这位神是在登宝座的人救主里面。我们思想这事，就看见人救主的登宝座与神圣的三一有关。（路加福音生命读经，七四六至七四八页。）

参读：路加福音生命读经，第七十六篇。

position (2 Pet. 1:17). As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor. He is above all kings and rulers; this is His honor...This glory and honor are the crown with which He has been crowned.

Another matter related to the objective aspect of Christ's ascension is that He has been enthroned for God's administration...From Hebrews 12:2 we may have the impression that next to the throne of God, at His right hand, is another throne. However, in the book of Revelation we see that it is only one throne of both God and Christ. In Revelation 3:21 the Lord said that He sat down with His Father on His throne. Furthermore, Revelation 22:1 speaks of "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." Revelation 22:3 goes on to say of the holy city, New Jerusalem, that the "throne of God and of the Lamb will be in it." Revelation 22:1 and 3 do not speak of thrones—one for God and another for the Lamb—but of the throne of God and of the Lamb. Hence, it is one throne for both God and the Lamb.

Revelation 21:23 says, "The city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb." Here we see that the Lamb, Christ, as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Christ, the Lamb, is the lamp, and God is the light within the lamp. Because the light is in the lamp, the light cannot be separated from the lamp. We can see from this how both God and Christ are sitting on one throne. Just as the light is in the lamp, so God is in Christ. Since God is in Christ sitting on the throne, both God and Christ sit on one throne in the heavens.

God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp. From this we can see that Christ is enthroned with God. God is on the throne, and this very God is in the enthroned Man-Savior. As we consider this, we see that the enthronement of the Man-Savior involves the Divine Trinity. (Life-study of Luke, second edition, pp. 634-636)

Further Reading: Life-study of Luke, msg. 76



## 第七周·周二

### 晨兴喂养

徒二 36 “…你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

来一 9 “你爱公义，恨恶不法；所以神，就是你的神，用欢乐的油膏你，胜过膏你的同伙。”

在升天里，基督是万人的主。（徒二 36，十 36。）就着是神来说，基督一直是主。（路一 43，约十一 21，二十 28。）但就着是人来说，基督是在复活里将祂的人性带进神里面以后，才在升天里被立为主。在升天里，基督被立为万有的主，要得着万有。在行传十章三十六节，彼得说到基督是“万人的主”。“万人”在这里是指一切的人。基督在祂的升天里不仅是犹太人的主，也是外邦人的主。祂是地上所有不同种族和人民的主。

祂在升天以前就是主，但祂那时还没有正式就职进入这职任。旧约指神的一个名称是主（希伯来文是 Adonai，阿多乃），意思是主人。旧约里的基督是阿多乃。然后祂成了人，就是被藐视的拿撒勒人。这一位甚至在地上的时候就是主。但直到祂升天的时候，祂才就职为主。基督在祂的升天里就职为万有的主，不仅是一切人的主，也是万有的主。（新约总论第二册，一三四至一三五页。）

### 信息选读

基督是主，如今得着全宇宙、神的选民、和一切正面的人事物。基督不仅是神选民的主，也是天使以及一切要在千年国和新天新地之人的主。因此，祂是诸天、地、以及祂所救赎一切人事物的主。在升天里，祂是万有的主，要得着万有。

## WEEK 7 — DAY 2

### Morning Nourishment

Acts 2:36 ...God has made Him both Lord and Christ, this Jesus whom you have crucified.

Heb. 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners.

In ascension Christ is Lord of all (Acts 2:36; 10:36). As God, Christ was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. In ascension Christ was made the Lord of all to possess all. In Acts 10:36 Peter speaks of Christ as the One who is “Lord of all.” All refers here to all men, all peoples. Christ in His ascension is the Lord not only of the Jews but also of the Gentiles. He is the Lord of all the different races and peoples on earth.

He was Lord before His ascension, but He was not officially inaugurated into this office. One of the Old Testament names for God is Lord (Heb., Adonai), meaning “master.” Christ in the Old Testament was Adonai. Then He became a man, a despised Nazarene. This very One was Lord even when He was on earth. But it was not until His ascension that He was inaugurated into His lordship. Christ in His ascension was inaugurated as Lord of all not only of all men but also of all things. (The Conclusion of the New Testament, p. 339)

### Today's Reading

As the Lord, Christ now possesses the whole universe, God's chosen people, and all positive things, matters, and persons. Christ is the Lord not only of God's chosen people but also of the angels and of all those who will be in the millennium and in the new heaven and the new earth. Therefore, He is the Lord of the heavens, the earth, and everything and everyone He has redeemed. In ascension He is the Lord of all to possess all.

在升天里，基督也是为着天上职事的基督。行传二章三十六节启示，在升天里，基督不仅被立为主，也被立为基督，就是神的受膏者。（来一9。）…在升天里，祂被立为基督，要借着祂天上的职事完成神的使命。

直到基督升天的时候，祂才正式就职为基督。…（徒二36。）在永远里，基督已经是基督。不仅如此，作为在祂的人性里为神所差并所膏的一位，祂生下来就是基督。（路二11，太一16，约一41，太十六16。）然后，祂在受浸时，为神用祂的灵所膏。（路四18。）然而，直到祂升天的时候，祂才正式就职为基督。基督不仅为神所选、所立、所膏，也是神使祂就职进入祂的职任。祂经过了死与复活，如今在升天里，在诸天之上登宝座作了基督。在升天里，为着祂天上的职事，祂正式被立为神的基督。（新约总论第二册，一三五至一三六页。）

权柄是借着就职而来。一个人一旦就职担任一项职务，他就有那项职任的权柄。我们需要看见，我们信徒有一位活在我们里面，祂不仅有复活里的生命与能力，也有升天里的权柄。在复活和升天里的基督，活在我们里面，也停留在我们身上。祂活在我们里面作生命，也停留在我们身上作权柄。因此，我们现今与这位在复活和升天里的基督是一。结果，我们有复活里的生命和能力，也有升天里的权柄。

我们接触人救主时，如果对祂有这样的体认，我们与祂的接触就会不一样。…这可用我们与人的接触为例。如果你不知道一个人的身分和资格，这会影响你接触他的方式。…我们知道别人的身分、资格、地位以及职任，往往使我们在接触他们的时候方式不一样。照样，如果我们认识人救主的身分和职任，这会影响到我们与祂的接触。（路加福音生命读经，七五一至七五二、七五四页。）

参读：新约总论，第三十一篇。

Christ in His ascension is also the Christ for His heavenly ministry. Acts 2:36 reveals that in His ascension Christ was made not only the Lord but also the Christ, God's anointed (Heb. 1:9)...In His ascension He was made the Christ to carry out God's commission through His heavenly ministry.

Not until His ascension was Christ officially inaugurated as the Christ [Acts 2:36]...In eternity Christ was already Christ. Furthermore, as God's sent and anointed One in His humanity, He was Christ from the time He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). Then at His baptism He was anointed by God with His Spirit (Luke 4:18). However, He was not officially inaugurated as the Christ until His ascension. Christ has been not only chosen, appointed, and anointed by God but also inaugurated by God into His office. He has passed through death and resurrection and in ascension is now enthroned in the heavens as the Christ. In ascension He was officially made the Christ of God for His heavenly ministry. (The Conclusion of the New Testament, pp. 339-340)

Authority comes through inauguration. Once a person has been inaugurated into a certain post, he has the authority of that office. We need to see that, as believers, we have One living in us who has not only life and power in resurrection but also authority in ascension. The very Christ in resurrection and ascension lives in us and dwells upon us. He lives in us as life, and He dwells upon us as authority. Therefore, we are now one with this Christ in His resurrection and ascension. As a result, we have life and power in resurrection and also authority in ascension.

If we have this realization of the Man-Savior as we contact Him, our contact with Him will be different...This can be illustrated by our contact with people. If you do not know a person's status and qualifications, this will influence the way you contact him...It always makes a difference in contacting others when we know their status, qualifications, position, and office. In like manner, if we know the Man-Savior's status and office, this will affect our contact with Him. (Life-study of Luke, second edition, pp. 638, 640)

Further Reading: The Conclusion of the New Testament, msg. 31

## 第七周·周三

### 晨兴喂养

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

基督在祂的升天里，得了荣耀尊贵为冠冕，并且为着神的行政登了宝座。这意思就是说，祂与神同登宝座，成为宇宙中独一的执政管理者。基督借着祂的升天也就职为主，要得着万有，且就职为基督，要完成神的使命。既然这一切事都是客观的，我们怎能证明基督的升天与我们有主观的关系？证据是从升天的基督向着我们有一种传输这事实。…〔在以弗所一章二十二节，〕“向着召会”这辞指明从升天的基督向着召会，祂的身体，有一种的传输。

神使基督向着召会作为万有的头。这意思不是神将基督当作恩赐赐给召会，乃是神将一个恩赐—万有的元首权柄，赐给基督。（路加福音生命读经，七五八至七五九页。）

### 信息选读

神使基督所作的乃是向着召会，传输给召会。召会一同分享这事。这符合以弗所一章十九节的话：“祂的能力向着我们。”“向着我们”这辞是一把钥匙，因为这也指明一种传输。

人定罪基督，置祂于死。然而神来使祂复活，叫祂坐在诸天里，将万有服在祂脚下，并使祂作万有的头。

以弗所一章二十二节后半最好的翻译是：“使祂向着召会作万有的头。”如果保罗写以弗所一章的

## WEEK 7 — DAY 3

### Morning Nourishment

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

In His ascension Christ was crowned with glory and honor and enthroned for God's administration. This means that He shares God's throne to be the unique Administrator in the universe. Through His ascension Christ was also inaugurated to be the Lord to possess all and to be the Christ to carry out God's commission. Since all these matters are objective, how can we prove that Christ's ascension is related to us in a subjective way? Proof is in the fact that there is a transmission from the ascended Christ to us...[In Ephesians 1:22] the phrase to the church indicates a transmission from the ascended Christ to the church, His Body.

God gave Christ to be something to the church. It does not mean that God gave Christ to the church as a gift; it means that God gave Christ a gift—the headship over all things. (Life-study of Luke, second edition, pp. 645-646)

### Today's Reading

What God gave Christ to be is to the church; it is transmitted to the church. The church shares it. This corresponds to the word His power toward us in Ephesians 1:19. The phrase toward us is a key, for it also indicates a transmission.

Man condemned Christ and sentenced Him to death. But God came in to raise Him up, to seat Him in the heavens, to subject all things under His feet, and to give Him to be the Head over all things.

The best translation of the second part of Ephesians 1:22 is: “gave Him to be Head over all things to the church.” If Paul had concluded Ephesians 1

结论只说，神使基督作万有的头，基督的升天就与召会毫不相干。然而，保罗加上“向着召会”这重要的辞。…凡元首基督所达到、所得着的，都传输给召会—祂的身体。

召会应当不断地接受这传输。电线装设在建筑物里可能一劳永逸，但电的传输却要一直不断地进行。照样，神使基督复活、叫祂坐在诸天里，将万有放在祂脚下，又赐给祂一大恩赐—使祂作万有的头。现今基督在祂升天里的这一切所是，正传输到召会里面。这就是升天的基督带着祂升天的完满意义，不断地传输到召会里面。

如果电从发电厂到建筑物的传输有问题，这问题通常不在发电厂，而在建筑物，就是接收的一方。照样，属天的发电厂绝不会有问题；然而，召会在接受神圣传输的事上时常有问题。我们经常有难处，阻挠神圣的电传输到我们里面。今天这传输无法传到许多基督徒身上。事实上，很少基督徒愿意完全敞开，不断地接受这传输。

借着升天基督向着召会的神圣传输，人救主的升天就确定的与我们有关联。我们在祂的升天里联于祂，这是不容置疑的。为这缘故，二章六节告诉我们，我们在基督耶稣里一同坐在诸天界里。多年来我不懂六节的话，我们怎能坐在诸天里。我发现电是绝佳的例证，帮助我们领会这事。在我们家里运作的电也在发电厂里。这意思是电在发电厂，同时也在我们家里。照样，借着神圣的传输，我们就联于诸天里的基督。…这是奇妙的事实。在属天发电厂里的能力也在我们里面。（路加福音生命读经，七六〇、七六三至七六五页。）

参读：路加福音生命读经，第七十七至七十九篇。

by saying that God gave Christ to be Head over all things, Christ's ascension would not have anything to do with the church. Paul, however, added the important phrase to the church...Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body.

The church should continually receive this transmission. Electricity may be installed in a building once for all, but the transmission of electricity takes place continually. Likewise, God raised up Christ, seated Him in the heavens, put everything under His feet, and gave Him the great gift of being the Head over all things. Now whatever Christ is in His ascension is being transmitted into the church. This is the continual transmission into the church of the ascended Christ with the full significance of His ascension.

If there is a problem with the transmission of electricity from the power plant into a building, the problem is usually not with the power plant. The problem is with the building, that is, with the receiver. In like manner, there is never a problem with the heavenly power plant; however, often with the church there is a problem concerning the receiving of the divine transmission. Often we may have problems that frustrate the transmission of the divine electricity into us. This transmission is not able to get through to many of today's Christians. Actually, not many Christians are willing to be fully open to receive this transmission continually.

Through the divine transmission from the ascended Christ to the church, the Man-Savior's ascension is definitely related to us. There can be no doubt that we are connected to Him in His ascension. For this reason Ephesians 2:6 tells us that we are seated together in the heavenlies in Christ Jesus. For years I could not understand how, in the words of Ephesians 2:6, we can be seated in the heavens. I have found electricity an excellent illustration in helping us to understand this. The electricity that operates in our homes is also in the power plant. This means that at the same time electricity is both in the power plant and in our homes. Likewise, through the divine transmission we are joined to Christ in the heavens. This is...a marvelous fact. The power that is in the heavenly power plant is also in us. (Life-study of Luke, second edition, pp. 646, 649-650)

Further Reading: Life-study of Luke, msg. 77-79

## 第七周·周四

### 晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

弗三 19 “…认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

我们不该说，“基督的升天这件事离我很远。我无法领会，并且我看不见神圣的传输。”你也看不见使行星绕着太阳运转的能力，但你仍然相信。我们需要相信在神圣、属灵的范围里，有一种能力，将基督在祂的升天里所达到、所得着的一切，传输给我们。…凡祂所达到、所得着的，现今正传输到召会里。只要我们是洁净的容器，并且愿意敞开自己，这传输就会不断地进行。（路加福音生命读经，七六五页。）

### 信息选读

我们不仅应当相信神圣的传输，我们更需要天天经历这传输。我能作见证，因着我经历这传输，没有什么能胜过我、阻挠我、或压制我。因着这神圣的传输，光、生命的供应、以及维持的能力，就不断地临到我。

召会应当在高举并升天之基督的传输里。基督已经从死人中复活，坐在诸天里神的右边。万有都已经服在祂脚下，祂也得着全宇宙的元首权柄。现今在神对祂采取的四个步骤里，凡祂所达到、所得着的，正传输到召会里。这传输由以弗所一章十九节“向着我们这信的人”，以及二十二节“向着召会”

## WEEK 7 — DAY 4

### Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Eph. 3:19 ...Know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

We should not say, “Christ’s ascension is something far away from me. I can’t understand it, and I can’t see the divine transmission.” Neither can you see the power that keeps the planets revolving around the sun, but you still believe it. We need to believe that in the divine, spiritual realm there is a power that transmits to us all that Christ has attained and obtained in His ascension...Whatever He has attained and obtained is now being transmitted into the church. As long as we are clean receptacles and are willing to open ourselves, this transmission will take place continually. (Life-study of Luke, second edition, pp. 650-651)

### Today’s Reading

We should not only believe in the divine transmission; we need to experience it day by day. I can testify that because I experience this transmission, nothing can defeat me, frustrate me, or hold me down. Light, life supply, and sustaining power come to me continually because of this divine transmission.

The church should be in the transmission of the exalted and ascended Christ. Christ has been raised from the dead and seated at God’s right hand in the heavens. All things have been subjected under His feet, and He has been given the headship over the entire universe. Now whatever He has attained and obtained in these four steps taken by God concerning Him is being transmitted into the church. This transmission is indicated by the phrase

这两个片语所指明。在这传输里，召会与基督同享祂所达到的一切：从死人中的复活、在超越里的坐下、万有的服在脚下、以及万有的元首权柄。

不仅基督在我们里面，祂的复活与升天也在我们里面。基督这经过过程、包罗万有、内住的灵，现今带同祂的人性、神性、为人生活、死、复活以及升天，就住在我们里面。这一切正传输到我们里面。…许多基督徒从来没有听说关于基督升天的事，特别对神圣的传输没有概念。…我恳请你们倒空自己，好从圣经中神圣的启示接受更新、更深的事物。

新约启示，我们的基督是在复活并升天里。凡祂在复活并升天里所得着、所达到的，现今正借着包罗万有、赐生命的灵，传输到我们里面。我们只需要敞开自己，说，“主，我在这里。我爱你，我将自己给你。主，我为着你倒空我的全人。”你如果这样祷告，就会经历并享受这神圣的传输。

基督在祂的升天里作了祂身体召会的头，在祂的丰满里彰显神。…基督借着住在我们里面，将祂追溯不尽的丰富分赐到我们里面，至终叫我们被充满，成为神一切的丰满。这使我们成为神的彰显，就是召会所该是的。

以弗所三章十九节说到我们被充满，成为神一切的丰满；一章二十三节说，召会，祂的身体，是那在万有中充满万有者的丰满。…借着享受基督的丰富，我们成为祂的丰满来彰显祂。…享受基督的结果乃是丰满，这丰满就是正当的召会生活。在召会生活，就是基督的丰满里，召会彰显基督。基督在召会里的彰显，乃是在神圣的性情和神圣的范围里。（路加福音生命读经，七六五至七六七、七七一至七七二、七七四页。）

参读：生命的经历，第十六篇。

toward us who believe in Ephesians 1:19 and the phrase to the church in verse 22. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, being seated in His transcendence, the subjection of all things under His feet, and the headship over all things.

Not only is Christ in us; His resurrection and ascension are also in us. As the processed, all-inclusive, indwelling Spirit, Christ dwells in us today with His humanity, divinity, human living, death, resurrection, and ascension. All of this is being transmitted into us. Many Christians have never heard of the things concerning Christ's ascension. In particular, they have no concept regarding divine transmission...I urge you to empty yourselves in order to receive something newer and deeper from the divine revelation in the Scriptures.

The New Testament reveals that our Christ is in resurrection and ascension. Whatever He has obtained and attained in His resurrection and ascension is now being transmitted into us by the all-inclusive life-giving Spirit. We simply need to open ourselves and say, "Lord, I am here. I love You, and I give myself to You. Lord, I empty my whole being for You." If you pray like this, you will experience and enjoy this divine transmission.

In His ascension Christ was made the Head of the church, His Body, to express God in His fullness...Through His dwelling in us, Christ imparts His unsearchable riches into our being so that eventually we will be filled unto all the fullness of God. This makes us the expression of God, which is what the church should be.

Ephesians 3:19 speaks of our being filled unto all the fullness of God, and 1:23 says that the church, His Body, is the fullness of the One who fills all in all...Through the enjoyment of Christ's riches, we become His fullness to express Him...The result of enjoying Christ is the fullness, and this fullness is the proper church life. In the church life, which is the fullness of Christ, the church expresses Christ. This expression of Christ in the church is in the divine nature and the divine sphere. (Life-study of Luke, second edition, pp. 651-652, 655, 657)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 16

# 第七周·周五

## 晨兴喂养

来四 14 ~ 15 “...我们...有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。”

在基督的升天里，祂也作了在诸天里的大祭司。（来四 14。）...主借着成为肉体，从神那里到我们这里来；然后借着复活与升天，从我们这里回到神那里去，作我们的大祭司，在神面前担负我们，并照顾我们一切的需要。（二 17 ~ 18，四 15。）...基督在祂的升天里经过了诸天，现今不仅在天上，（九 24，）更是高过诸天，（七 26，）远超诸天之上。（弗四 10。）祂在升天里就职进入祂的祭司职任。（路加福音生命读经，七七五页。）

## 信息选读

在启示录里，首先不是揭示基督为执政管理者，乃是揭示祂为祭司；这是很有意义的。一章十三节说，“灯台中间，有一位好像人子，身穿长袍，直垂到脚。”一面，基督是大祭司，在诸天里为众召会代求；（来七 25 ~ 26，罗八 34；）另一面，祂是大祭司，在众召会里行动，照顾众召会。启示录一章十三节描述基督为大祭司，就如祂的长袍所显示的，这长袍直垂到脚，乃是祭司袍。（出二八 33 ~ 35。）

基督是大祭司，行走在灯台中间，并照顾这些灯台，特别是借着修剪灯盏使灯台照亮。然后启示录八章启示基督是把香献在金坛上的祭司：“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐

# WEEK 7 — DAY 5

## Morning Nourishment

Heb. 4:14-15 Having...a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession. For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

In His ascension Christ was also made the High Priest in the heavens [Heb. 4:14]...The Lord came from God to us through incarnation, and then He went back from us to God through resurrection and ascension to be our High Priest to bear us in the presence of God and to care for all our needs (2:17-18; 4:15)...In His ascension Christ passed through the heavens; now He is not only in heaven (9:24) but is also higher than the heavens, far above all the heavens (Eph. 4:10). In His ascension He was inaugurated into His priestly office. (Life-study of Luke, second edition, p. 658)

## Today's Reading

It is significant that in the book of Revelation Christ is unveiled first not as the Administrator but as the Priest. Revelation 1:13 says, “In the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet.” On the one hand, Christ is the High Priest interceding in the heavens for the churches (Heb. 7:25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them. In Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35).

As the High Priest, Christ is walking among the lampstands and taking care of them, especially of their shining by trimming the lamps. Then in Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: “Another Angel came and stood at the altar, having a golden

给他，好同众圣徒的祷告献在宝座前的金坛上。”  
(3。)所以，一章启示基督是照顾灯台的祭司，八章揭示祂是向神献香的祭司。当然，五章启示祂是全宇宙的执政管理者。对于宇宙，基督不是祭司，乃是执政管理者。但对于召会，基督乃是大祭司。作为升到诸天里的一位，祂现今乃是祭司，仍然活着、工作并尽职。

我们不知道什么对我们有益，但是主知道，祂知道我们在地上的生活需要什么。…我们对我们的生活都有偏好，我们巴望富有，拥有许多物质的东西。但主可能让我们贫穷，剥夺我们许多东西。同样的，我们巴望孩子爱主、事奉主。…然而，我们儿女的光景可能和我们所巴望的大不相同。我们若以这事问主，主会说，“你不知道什么对你最好，我知道事情应该就是这样。”

也许你以为这样的事与基督的升天无关。然而，基督的升天实在与这些有关。主的升天包括祂的祭司职任。升天的主乃是担负我们、托住我们、并照顾我们的大祭司。究竟什么对我们有益，这不在于我们的解释，乃在于主的解释。比方说，你也许买了一辆新车，盼望能用许多年。但主对这件事的意见乃是：你的车子只该用很短的时间。你若来对我说，“…祂既知道这事，为什么许可我买车？祂为什么不阻止我？”我当然无法解释为什么。只有主知道，因为祂是大祭司。

主照顾我们，总是积极的。有一天我们会看见祂，并要敬拜祂。有人可能对祂说，“主耶稣，赦免我向你抱怨我的情况。现在我知道神为着我的旨意都是美好的。”我们的大祭司正在妥善的照顾我们众人。（路加福音生命读经，七七五至七七九页。）

参读：神在人里的行动，第九章。

censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne” (v. 3). Therefore, in chapter 1 Christ is revealed as the Priest taking care of the lampstands, and in chapter 8 He is unveiled as the Priest offering incense to God. Then, of course, in chapter 5 He is revealed as the Administrator over the whole universe. To the universe Christ is not the Priest; He is the Administrator. But to the church Christ is the High Priest. As the ascended One in the heavens, He is now living, working, and ministering as a Priest.

We do not know what is good for us, but the Lord knows. He knows what is needed for our life on earth. We may desire to be wealthy and have many material things. But the Lord may allow us to be poor and deprive us of many things. Likewise, we may desire to have children who love the Lord and serve Him...However, the situation concerning our children may turn out to be much different from what we desire. If we ask the Lord about this, He may say, “You do not know what is best for you. I know that this is the way it should be.”

Perhaps you are thinking that matters such as these have nothing to do with the ascension of Christ. However, the ascension of Christ certainly is related to these things. The Lord’s ascension includes His priesthood. As the ascended One, He is the High Priest bearing us, holding us, and taking care of us. However, what is good for us is a matter not of our interpretation but of His. For example, you may buy a new car, hoping that it will last many years. But the Lord’s opinion of the matter is that your car should last a very short time. If you were to come to me and say, “...Since He knew this, why did He allow me to buy it? Why didn’t He stop me?” I, of course, cannot explain why. Only the Lord knows the reason; He is the High Priest.

The Lord’s care for us is always positive. One day we will see Him and worship Him. Some of us may say to Him, “Lord Jesus, forgive me for complaining to You about my situation. Now I know that God’s will for me is good.” Our High Priest is taking good care of us all. (Life-study of Luke, second edition, pp. 658-661)

Further Reading: CWWL, 1993, vol. 1, “The Move of God in Man,” ch. 9



## 第七周·周六

### 晨兴喂养

弗二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

西一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

这天上的职事乃是主在祂升天里的工作。…“升天”一辞包括从主升到天上，到祂为着第二次来而降下的这段期间。…今天基督在哪里？…说祂在诸天里，这是太肤浅了。我们必须学习说，“主今天是在祂的升天里。”…整个恩典时代乃是主升天的时期。祂在诸天之上作了许多事，但今天的基督徒没有充分注意基督这一部分的职事。今天祂在诸天之上，坐在神的右边，（罗八 34，）祂也在我们里面。（10。）这是非常奥秘的。祂在升天里是在诸天之上，而祂在升天里也在我们里面与我们同在。今天我们乃是在升天里。我们不是属地的人，乃是属天的人。腓立比三章二十节说，我们的国籍，或公民权，是在诸天之上。我们是天上的公民，所以我们都在升天里。（弗二 6 下。）（李常受文集一九九三年第一册，五九四、五九六页。）

### 信息选读

基督在升天里是在天上，也在我们里面；祂天上的职事是在诸天之上，同时也在我们里面作工、进行。基督作我们的大祭司，为我们祷告。（来七 25。）祂在诸天之上，同时也在我们里面为我们代求。今天祂在诸天之上，也在我们里面，总是同时间作同样的事。…基督在天上工作，同时祂也…在我们里面工作。这是神在基督的升天里，在人里的行动，所以这也是神的历史。

## WEEK 7 — DAY 6

### Morning Nourishment

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

[The] heavenly ministry is the Lord's work in His ascension...The term ascension covers the span from the ascending of the Lord to His descending for His second coming...Where is Christ today?...To say that He is in the heavens is too shallow. We have to learn to say, "The Lord today is in His ascension." The entire age of grace is the time of the Lord's ascension. He is in the heavens doing a lot, but today's Christians do not pay adequate attention to this part of Christ's ministry. Today He is both in the heavens seated at the right hand of God (Rom. 8:34) and in us (v. 10). This is very mysterious. He is in the heavens in ascension, and His presence within us is in the ascension. Today we are in ascension. We are not earthly persons but heavenly persons. Philippians 3:20 says that our commonwealth, or citizenship, is in the heavens. We are the heavenly citizens, so we all are in ascension (Eph. 2:6b). (CWWL, 1993, vol. 1, "The Move of God in Man," pp. 467-468)

### Today's Reading

Christ is in ascension both in the heavens and in us, and His heavenly ministry is working, is going on, at the same time in the heavens and in us. Christ as our High Priest is praying for us (Heb. 7:25). He is interceding for us both in the heavens and in us. Today He is always doing the same thing at the same time both in the heavens and in us...Christ is working in the heavens, and at the same time He is working in us...This is God's move in man in the ascension of Christ, so it is also God's history.

在整个宇宙中，有这样一个景象，是基督已进入其中的。祂在成为肉体里从诸天下来，然后祂进到升天里。祂在升天里，在诸天界里，乃是祂大能救恩的一大部分。祂经过成为肉体、为人生活、钉十字架，然后达到复活。祂既是复活，就进入升天里。这些步骤乃是祂在人里的行动，以完成祂大能的救恩。今天神仍然在祂的升天里行动。祂是在祂的升天里生活、居住、住留、尽职、事奉、作工、行动并行事。

祂在我们里面，乃是在祂的升天里。这就是为什么保罗告诉我们，我们是与基督一同坐在祂的升天里，就是保罗所说的“诸天界”里。…在我们全人里，有一个东西相当不平凡。这不平凡的东西乃是一个人位，就是升天的基督。祂在祂的升天里进入我们里面。主今天乃是在祂的升天里而在我们灵里。在这升天里，三一神在我们里面行动，这行动成了祂的历史。这行动也成了我们的历史，因为如今我们与祂，祂与我们，调和为一。我们二者有了相同的历史。

一个男人与一个女人结婚之前，他们有两个历史，但他们一结了婚，就在婚姻生活中成为配偶，有同一个历史。今天我们与我们的神—三一神—是一，所以祂与我们有同一个历史。否则，圣经怎能说，我们活基督，（腓一 21 上，）我们是基督的丰满，（弗一 23，）我们是基督配偶的肢体（部分）？（五 25，30。）…我们既是基督身体的肢体，我们就是基督，而这位基督乃是在升天里。基督是三一神的具体化身，而我们是这具体化身在祂升天里的各部分。每当我们聚集到祂的名里，基督就与所有祂在升天里的肢体同在，这就是神在人里的行动。这是祂历史的一部分。我们是否能向与我们同作信徒的人陈明这篇信息，在于我们是否有所看见。我们的看见会在里面改变我们，这就是变化。（李常受文集一九九三年第一册，五九六、六一〇至六一一页。）

参读：神在人里的行动，第八章。

In the whole universe there is such a scene into which Christ entered. He came down from the heavens in incarnation, and then He entered into His ascension. His being in ascension, in the heavenlies, is a great part of His dynamic salvation. He passed through incarnation, human living, and crucifixion, and then He reached resurrection. As the resurrection, He entered into His ascension. These steps were His move in man to carry out His dynamic salvation. Today God is still moving in His ascension. He is living, dwelling, staying, ministering, serving, working, moving, and acting in His ascension.

He is in His ascension within us. This is why Paul tells us that we are seated together with Christ in His ascension, which Paul calls “the heavenlies.”...Within our being, there is something quite extraordinary. This extraordinary thing is a person, the ascended Christ. He came into us in His ascension. The Lord today is in our spirit in His ascension. In this ascension the Triune God moves in us, and this move becomes His history. It also becomes our history because we and He, He and we, are now mingled as one. We two have the same history.

Before a man and woman are married, they have two histories, but once they are married, they become a couple in a marriage life with one history. Today we and our God, the Triune God, are one, so He and we have one history. Otherwise, how could the Bible say that we live Christ (Phil. 1:21a), that we are the fullness of Christ (Eph. 1:23), and that we are the members, parts, of the counterpart of Christ? (5:25, 30)...As the members of Christ's Body, we are Christ, and this Christ is in ascension. Christ is the embodiment of the Triune God, and we are parts of this embodiment in His ascension. Whenever we are gathered together into His name, Christ is there with all His members in ascension, and this is God's move within man. This is a part of His history. Whether we can present this message to our fellow believers depends upon whether we have seen something. Our seeing changes us inwardly, and this is transformation. (CWWL, 1993, vol. 1, “The Move of God in Man,” pp. 468-469, 477-478)

Further Reading: CWWL, 1993, vol. 1, “The Move of God in Man,” ch. 8

# 第七周诗歌

115

## 赞美主 — 祂的高举

8 7 8 7 (英 132)

降 A 大调

9/4

5̣ 6̣ 5̣ | 1<sup>A<sup>b</sup></sup> - - 3 - - 3 2 1 | 2<sup>E<sup>b</sup></sup> - - 5 - - 5̣ 6̣ 5̣ |  
 一 看 哪, 耶 稣 天 上 坐 着! 我 主  
 2<sup>E<sup>b</sup></sup> - - 4 - - 4 3 2 | 3<sup>A<sup>b</sup></sup> - - 3 - - 3 2 3 | 5<sup>A<sup>b</sup>7</sup> - - 3 - - 3 2 1 |  
 基 督 登 宝 座! 祂 是 那 人 神 所  
 1<sup>D<sup>b</sup></sup> - - 6̣ - - 2 1 6̣ | 5̣<sup>B<sup>m</sup></sup> - - 1 - - 3 - 2 | 1<sup>A<sup>b</sup></sup> - - - - - ||  
 高 举, 荣 耀、尊 贵 已 得 着。

二 祂曾穿上人的性情, 照神计划且死过,  
 带着身体从死复活, 仍然是人升天坐。  
 三 在祂里面神降为卑, 神来地上同人处;  
 在祂里面人升为高, 人到天上同神住。  
 四 祂是真神与人调和, 神在人里被宣告;  
 祂是真人神联合, 人在神里得荣耀。  
 五 从那升天得荣耶稣, 降下包罗万有灵;  
 耶稣身位和祂工作, 全由这灵来证明。  
 六 和那升天得荣耶稣, 今天教会能联合;  
 借着这位耶稣的灵, 基督肢体能同活。  
 七 看哪, 一人天上坐着! 万有之主在宝座!  
 这是救主耶稣基督, 荣耀、尊贵永得着!

# WEEK 7 — HYMN

## Lo! in heaven Jesus sitting

Praise of the Lord — His Exaltation

132

1. Lo! in heav - en Je - sus sit - ting, Christ the Lord is there en -  
 throned; As the man by God ex - alt - ed, With God's glo - ry He is crowned.

2. He hath put on human nature,  
 Died according to God's plan,  
 Resurrected with a body,  
 And ascended as a man.
3. God in Him on earth was humbled,  
 God with man was domiciled;  
 Man in Him in heav'n exalted,  
 Man with God is reconciled.
4. He as God with man is mingled,  
 God in man is testified;  
 He as man with God is blended,  
 Man in God is glorified.
5. From the Glorified in heaven  
 The inclusive Spirit came;  
 All of Jesus' work and Person  
 Doth this Spirit here proclaim.
6. With the Glorified in heaven  
 Is the Church identified;  
 By the Spirit of this Jesus  
 Are His members edified.
7. Lo! a man is now in heaven  
 As the Lord of all enthroned;  
 This is Jesus Christ our Savior,  
 With God's glory ever crowned!

