第十三周

大卫的后裔成为神的儿子

诗歌：诗 538

读经：徒十三 23，33，罗一 3～4，八 29

【周一】

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

一 在三十二至三十三节我们看见，基督作神的长子，乃是神向祖宗的应许，而神叫耶稣复活，借此应验这应许。

二 复活对那人耶稣乃是出生：

1 在复活里，祂被神生为许多弟兄中的长子——罗八 29。

2 祂从永远就是神的独生子——约一 18，三 16。

3 成为肉体以后，祂借着复活，在人性里被神生为神的长子——来一 6。

【周二】

三 保罗能在诗篇二篇七节看见主的复活："你是

Week Thirteen

The Seed of David Becoming the Son of God

Hymns: E741

Scripture Reading: Acts 13:23, 33; Rom. 1:3-4; 8:29

§ Day 1

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

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

B. Resurrection was a birth to the man Jesus:

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

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

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

§ Day 2

C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My

我的儿子，我今日生了你"：

1 保罗把"今日"一辞应用到主复活的日子。

2 这就是说，基督的复活就是祂生为神的长子。

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

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

1 神的独生子在成为肉体以前，没有属人的性情，只有神圣的性情。

2 神的长子在复活里，有神圣的性情，也有属人的性情。

【周三】

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

1 在神许多儿子当中，只有长子是神的独生子——约一 18，约壹四 9。

2 这位神的独生子在祂复活的人性里，也是神的长子——罗八 29。

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

【周四】

Son; / Today I have begotten You":

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

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

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

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

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

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

§ Day 3

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

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

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

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

§ Day 4

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

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

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

1 神的儿子成为肉体以后，祂神圣的性情被肉体所遮蔽。

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

3 借着复活，基督圣别且拔高祂属人的性情，就是祂的人性，祂就从复活被标出为带着这属人性情之神的儿子；在这意义上，祂是在祂的复活里生为神的儿子——罗一 3 ～ 4，徒十三 33，来一 5。

【周五】

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

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

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

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

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

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

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

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

3. By His resurrection Christ sanctified and uplifted His human nature, His humanity, and He was designated out of resurrection as the Son of God with this human nature; in this sense He was begotten the Son of God in His resurrection—Rom. 1:3-4; Acts 13:33; Heb. 1:5.

§ Day 5

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

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

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

子——4 节。

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

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

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

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

四 基督被标出为具有人性之神的儿子，乃是"按圣别的灵"——4 节：

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

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

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

【周六】

五 我们需要将罗马一章三至四节与八章二十九节联起来看：

humanity—v. 4.

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

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

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

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

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

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

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

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

§ Day 6

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

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

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

三 这把我们带到"成为神"这件事，并且含示神在祂经纶里的目的，是要使祂自己成为人，为要在基督里，使我们这些在基督里的信徒和神的儿女，在生命、性情和构成上（但不在神格上）成为神；这样的含示意义极其重大，并且圣经至终完成于这件事——罗八 29，一 3 ～ 4，约一 1 ～ 13，约壹三 1，启二一 2，10 ～ 11。

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

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

3. This brings us to the matter of deification and implies that God's intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter—Rom. 8:29; 1:3-4; John 1:1-13; 1 John 3:1; Rev. 21:2, 10-11.

晨兴喂养

徒十三 32 ～ 33 "我们也传福音给你们，就是那给祖宗的应许，神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：'你是我的儿子，我今日生了你。'"

复活对那人耶稣乃是出生。在复活里，祂被神生为许多弟兄中的长子。（罗八 29。）祂从永远就是神的独生子。（约一 18，三 16。）成为肉体以后，祂借着复活，在人性里被神生为长子。（圣经恢复本，徒十三 33 注 1。）

信息选读

为着我们的经历与享受，主的身分有两种性情——属人的性情与神圣的性情。基督身位的这两种性情由罗马一章一至四节中"大卫后裔"和"神的儿子"这两个称呼所指明。这几节经文说，"基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的；这福音是神从前借着祂的众申言者，在圣经上所应许的，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。"

照着祂的人性来看，基督是大卫的后裔，是历史上某一个人的后代。（太一 1，二二 42。）照着祂的神性而言，祂是神的儿子，神的彰显。在新约里，"神的儿子"这称呼的意思就是神的彰显。（约五 19，十四 7 ～ 9，来一 3。）基督是神的儿子，将父神彰显出来。…（约一 18。）从来没有人看见神；唯有子，就是神的话和神的说话，将神表明出来。（1，启十九 13，来一 2。）父是不能看见的神，隐藏的神；

Morning Nourishment

Acts 13:32-33 And we announce to you the gospel of the promise made to the fathers, that God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

Resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son. (Acts 13:33, footnote 1)

Today's Reading

For our experience and enjoyment the Lord's status is of two natures, human and divine. These two natures of Christ's person are indicated by the two titles of Christ in Romans 1:1-4—seed of David and Son of God. These verses say, "Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, 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."

According to His human nature, Christ is the seed of David, a descendant of a person in history (Matt. 1:1; 22:42). According to His divine nature, He is the Son of God, the expression of God. In the New Testament the title Son of God means the expression of God (John 5:19; 14:7-9; Heb. 1:3). As the Son of God, Christ expresses God the Father…(John 1:18). No man has ever seen God, yet the Son as the Word of God and the speaking of God has declared Him (v. 1; Rev. 19:13; Heb. 1:2). The Father is the invisible God, the hidden God; the Lord Jesus, the Son of God, is the manifest God. As the seed of David

主耶稣是神的儿子，是显明的神。基督作为大卫的后裔与神的儿子，乃是完整的神与完全的人，就是神人。

主耶稣基督作为大卫的后裔和神的儿子，乃是奥秘的一位，有奇妙的身分，兼具两种性情；祂就是整卷罗马书所启示神的福音的内容。罗马书…从一章论到神人耶稣基督的身位和神的义，到十六章论到众地方召会作基督身体的彰显，整卷书乃是神对人完整的福音，就是好消息和喜信。（十 15。）…在一章，我们看见基督这带着神人二性的奇妙人物。在末了一章，我们看见众地方召会。这指明，福音的开头是基督，福音的总结是众地方召会。这些地方召会，乃是基督那带着祂神圣与属人性情的人位分赐的结果。这一位分赐到神所拣选并救赎的人里面，使他们成为基督身体的肢体，这身体就是神的召会，作为众地方召会彰显于全球。因此，神的福音乃是神的整个新约经纶，而神这福音的中心就是神人耶稣基督。

罗马书中所启示神的福音不是论到宗教、道理或仪式；不仅如此，神的福音也不是仅仅论到救赎、赦罪或称义。…神的福音乃是论到神的儿子，我们的主耶稣基督。这指明福音乃是论到儿子名分。神的喜爱、愿望和喜悦，全都与祂的儿子有关。（太三 17，十七 5，加一 15～16。）…神的心意乃是产生许多的儿子，模成作神长子之基督的模样、模型。借着基督，在基督里面，并凭着基督，众子就得以产生。罗马一章三至四节给我们看见，神的儿子基督作为原型，而八章二十九至三十节揭示，许多儿子乃是大量生产。因此，神的福音乃是论到模成基督形像之众子的产生。（新约总论第十册，一至三页。）

参读：新约总论，第二百九十五篇。

and the Son of God, Christ is the complete God and the perfect man, the God-man.

This mysterious person with a wonderful status of two natures—the Lord Jesus Christ as the seed of David and the Son of God—is the contents of the gospel of God, which is revealed in the entire book of Romans…The entire book—from chapter 1, which concerns the person of Jesus Christ the God-man and the righteousness of God, to chapter 16, which concerns the local churches as the expression of the Body of Christ—is the gospel, the good news and glad tidings (10:15), of God to men in its completeness…In chapter 1 of Romans, we see Christ as a wonderful person with two natures—divine and human—and in the last chapter we see the local churches. This indicates that the beginning of the gospel is Christ and the consummation of the gospel is the local churches. These local churches are the issue of the dispensing of Christ's person with His divine and human natures. This One is dispensed into God's chosen and redeemed people to make them members of the Body of Christ as the church of God, which is expressed around the globe as the local churches. The gospel of God is thus God's entire New Testament economy, and the center of this gospel of God is Jesus Christ the God-man.

The gospel of God as revealed in Romans is not concerned with religion, doctrine, or forms, nor is it merely concerned with redemption, forgiveness, or justification…The gospel of God is concerned with God's Son, Jesus Christ our Lord. This indicates that the gospel is concerned with sonship. God's delight, desire, and pleasure are all related to His Son (Matt. 3:17; 17:5; Gal. 1:15-16)…It is God's intention to produce many sons conformed to the pattern, the model, of Christ as the firstborn Son of God. Through Christ, in Christ, and with Christ, many sons are being produced. Romans 1:3-4 gives us Christ, God's Son, as the prototype, and 8:29-30 unveils the many sons as the mass production. Thus, the gospel of God is concerned with producing many sons conformed to the image of Christ. (The Conclusion of the New Testament, pp. 3013-3015)

Further Reading: The Conclusion of the New Testament, msg. 295

晨兴喂养

诗二 7 ～ 8 "…你是我的儿子，我今日生了你。你求我，我就将列国赐你为基业，将地极赐你为产业。"

来一 6 "再者，神再带长子到世上来的时候，就说，'神的众使者都要拜祂。'"

诗篇二篇七至九节乃是基督的宣告。使徒保罗在行传十三章三十三节引用这话，指明本节是指基督的复活。神的受膏者基督被剪除，被钉十字架（但九 26）之后，在祂的人性里复活，生为神的长子。（罗一 3 ～ 4，八 29，来一 5 ～ 6。）祂所有的信徒借着同一个复活，与祂一同出生，成为祂许多的弟兄，就是神的众子。（约二十 17，彼前一 3，罗八 29，来二 10。）（圣经恢复本，诗二 7 注 1。）

如果不是因着保罗，我想我们不会看见诗篇第二篇是说到基督的复活。保罗能在"你是我的儿子，我今日生了你"这话中看见主的复活，他把"今日"一辞引用到主复活的日子。〔参徒十三 33。〕这就是说，基督的复活就是祂出生为神的长子。人子耶稣借着神使祂从死人中复活，生为神的儿子。所以，神使耶稣从死人中复活，乃是将祂生为神的长子。我们需要看见，主的复活乃是祂的出生。这是很重要的事。（使徒行传生命读经，三六四页。）

信息选读

基督成为肉体的时候，按肉体说，是从大卫后裔生的。（罗一 3。）在圣经里，"肉体"并不是一个正面的辞。然而，约翰福音却宣告说，话成了肉体。（一 14。）神的福音论到神的儿子成了肉体；按肉

Morning Nourishment

Psa. 2:7-8 …You are My Son; today I have begotten You. Ask of Me, and I will give the nations as Your inheritance and the limits of the earth as Your possession.

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

Psalm 2:7-9 is the declaration of Christ. This word was quoted by the apostle Paul in Acts 13:33, indicating that Psalm 2:7 refers to Christ's resurrection. After being cut off, crucified (Dan. 9:26), Christ, God's anointed One, was resurrected to be begotten in His humanity as the firstborn Son of God (Rom. 1:3-4; 8:29; Heb. 1:5-6). Through the same resurrection all His believers were born with Him to be His many brothers, the many sons of God (John 20:17; 1 Pet. 1:3; Rom. 8:29; Heb. 2:10). (Psa. 2:7, footnote 1)

If it were not for Paul, I do not think that we would be able to see that Psalm 2 speaks of the resurrection of Christ. Paul was able to see the Lord's resurrection in the word, "You are My Son; today I have begotten You." Paul applied the word today to the day of the Lord's resurrection (cf. Acts 13:33). This means that Christ's resurrection was His birth as the firstborn Son of God. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead. Therefore, God's raising up of Jesus from the dead was His begetting of Him to be His firstborn Son. We need to realize that the Lord's resurrection was His birth. This is a crucial matter. (Life-study of Acts, p. 312)

Today's Reading

In His incarnation Christ came as the seed of David according to the flesh (Rom. 1:3). In the Bible the word flesh is not a positive word. Nevertheless, the Gospel of John declares that the Word became flesh (1:14). The gospel of God concerns the Son of God who became flesh, who became the seed

体说，祂成了人的后裔。罗马书给我们看见，这个肉体已经标出为神的儿子！

借着这个标出，那位在成为肉体之前已经是神儿子的基督，以一种新的方式成为神的儿子。基督成为肉体之前是神的儿子，只有神性。但是现在，祂借着复活，已经标出为神的儿子，不只神性，同时也在人性里面。基督若从未穿上属人的性情，祂就不需要标出为神的儿子，因为在祂的神性里，祂从永远起就已经是神的儿子。

罗马八章三节说，神在罪之肉体的样式里，差来了祂的儿子。这指明基督没有肉体的罪恶；祂只有罪之肉体的样式。就这一面说，祂就像那在旷野里被挂在杆子上的铜蛇。（民二一8～9。）铜蛇有蛇的形状，却没有蛇的毒性。同样的原则，基督有罪之肉体的形状、外表、样式，却没有罪之肉体的罪性。

因着神的儿子基督已经穿上肉体，祂的人性就需要借着复活，以大能标出为神的儿子。在亚当里的死是可怕的，然而，基督的死却是奇妙的。这是因为祂的死了结了一切消极的事物，并且为复活开路。基督借着复活改变了形状，并且标出为神的儿子。

基督既然已是神的儿子，那祂为何还需要生为神的儿子？行传十三章三十三节（引自诗篇二篇七节）指明，基督在祂复活的那日生为神的儿子。难道祂在那日以前不是神的儿子么？祂当然是神的儿子。然而，祂还需要借着复活生为神的儿子，因为祂曾穿上人性。就着祂的神性而言，祂不需要出生；但就着祂的人性而言，是有这个需要。在基督复活的那日，祂的肉体被拔高，并改变形状，成为荣耀的实质。这乃是借着复活，以大能生为神的儿子。这个出生也就是标出。这样，耶稣这位在肉体里的人，就出生并标出为神的儿子。（罗马书生命读经，六五九至六六〇页。）

参读：罗马书生命读经，第五十二至五十三篇。

of a man according to the flesh. In Romans we see that this flesh has been designated the Son of God!

Through this designation the Christ who was already the Son of God before His incarnation became the Son of God in a new way. Before His incarnation He was the Son of God only with divinity. But now, through His resurrection, He has been designated the Son of God both with divinity and in humanity. If Christ had never put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity.

God sent His Son in the likeness of the flesh of sin [8:3]. This indicates that Christ did not have the sinfulness of the flesh; He had only the likeness of the flesh of sin. In this respect He was like the bronze serpent lifted up on a pole in the wilderness (Num. 21:8-9). The bronze serpent had the form of a serpent, but it did not have the poisonous nature of a serpent.

Because Christ, the Son of God, had clothed Himself with the flesh, He needed His human nature to be designated the Son of God in power by resurrection. Death in Adam is terrible. The death of Christ, however, is wonderful. This is because His death terminated all the negative things and opened the way for resurrection. Through resurrection Christ was transfigured and designated the Son of God.

Since Christ was already the Son of God, how could there have been the need for Him to be begotten as the Son of God? Acts 13:33, which quotes from Psalm 2:7, indicates that Christ was begotten as the Son of God on the day of His resurrection. But was He not the Son of God before that day? Certainly He was. Nevertheless, He still needed to be begotten by resurrection because He had put on humanity. As to His divinity, there was no need for Him to be begotten. But as to His humanity, there was the need for this. On the day of His resurrection, Christ's flesh was uplifted and transfigured into a glorious substance. This was the begetting in power by resurrection. This begetting was also the designation. In this way Jesus, the man in the flesh, was begotten and designated the Son of God. (Life-study of Romans, pp. 542-543)

Further Reading: Life-study of Romans, msgs. 52—53

晨兴喂养

彼前一 3 "我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。"

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

神的儿子是永远的，而这位永远的神子却…生为人子。在祂的成为肉体里，祂由马利亚所生，借着那个出生，祂成为人子。所以，祂的成为肉体是祂第一次出生。但是圣经也告诉我们，基督有第二次出生。基督第一次出生是生为人子，而祂第二次出生是生为神的长子。一面，约翰三章十六节说，"神爱世人，甚至将祂的独生子赐给他们。"这节指明基督是神独一的儿子。另一面，罗马八章二十九节说，"…使祂儿子在许多弟兄中作长子。"你曾否想过，基督在两方面作神的儿子？第一面，祂是神的独生子，第二面，祂乃是众子中的长子。二十九节说，信徒乃是要模成神长子的形像，而不是要模成独生子的形像。（李常受文集一九八〇年第二册，六三九至六四〇页。）

信息选读

在已过永远里神的独生子，与在复活里神的长子，二者之间的不同乃是：在已过的永远里，在祂成为肉体之前，祂只有神性，没有人性。然而借着成为肉体的过程，祂穿上了人性。祂经过人性生活，进入死，又在复活里出来。在复活里，照着祂的神

Morning Nourishment

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

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

The Son of God is eternal, yet this eternal Son of God was born as the Son of Man...In His incarnation He was born of Mary, and by that birth He became the Son of Man. Therefore, His incarnation was His first birth. But the Bible also tells us that Christ had a second birth. In His first birth Christ was born as the Son of Man, and in His second birth He was born as the firstborn Son of God. On the one hand, John 3:16 says, "God so loved the world that He gave His only begotten Son."...On the other hand, Romans 8:29 says, "That He might be the Firstborn among many brothers." Have you ever considered that Christ is the Son of God in two ways? In the first way He was God's only begotten Son, and in the second way He is the firstborn Son among many sons. Romans 8:29 says that the believers are to be conformed not to the image of the only begotten Son but to the image of God's firstborn Son. (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," pp. 470-471)

Today's Reading

The difference between the only begotten Son of God in eternity past and the firstborn Son of God in resurrection is that in eternity past, before His incarnation, He possessed only divinity without humanity. But through the process of incarnation, He put on humanity. He passed through human living, entered into death, and came out in resurrection. In resurrection He still

性，祂仍然是神的儿子；但不仅如此，祂也具有借着成为肉体而得着的人性。祂成为肉体时所穿上的人性，也被带进复活里，有分于儿子的名分。这就是为什么行传十三章三十三节说，在复活那日，基督由神生为神的儿子。这意思是说，复活"子化"祂的人性，使祂的人性也成为神的儿子。…基督的复活乃是一个出生，使祂不仅是神的独生子，具有神性，也是神的长子，兼有神性和人性。

他若仅仅是神的独生子，就不会有任何弟兄。要得着我们作祂的弟兄，祂必须具有人性；…基督在成为肉体时穿上了人性；借着复活，祂又将这人性带进儿子的名分里。这样，祂成了神的长子，具有神性和人性。之后，祂作为赐生命的灵，进到我们里面，使我们也成为神的儿子。如今我们是神许多的儿子，要模成神长子的形像，而不是要模成神独生子的形像。因此，基督身为神的长子，就有许多弟兄。我们都需要看见，生为神的长子是基督借着祂的复活所成就的伟大工作。

我们重生的日子就是基督复活那日。当基督从死人中复活时，我们所有的信徒也与祂一同复活。（彼前一3。）…基督复活那日，所有神的选民都复活了，而且生为神许多的儿子。如今神有许多具有神性和人性的儿子。然而在这许多儿子当中，只有长子是神的独生子。这位神的独生子在祂复活的人性里，也是神的长子。祂是神的长子，兼有神性和人性，而我们这些作神许多儿子的信徒，也兼具人的性情和神的性情。（彼后一4。）如今一天过一天，我们正被模成神长子的形像。（罗八29。）（李常受文集一九八〇年第二册，六四〇至六四二页。）

参读：罗马书的结晶，第十八篇。

remained the Son of God according to His divinity, but there was something more; He also possessed the humanity that He obtained through incarnation. The humanity that He put on in incarnation was also brought into resurrection to share in the sonship. This is why Acts 13:33 says that on the day of resurrection Christ was begotten of God to be God's Son. It means that resurrection "sonized" His humanity, made it also the Son of God…Christ's resurrection was a birth, making Him not only God's only begotten Son with divinity but also God's firstborn Son with both divinity and humanity.

If He were only God's only begotten Son, He could not have any brothers. To have us as His brothers, He must possess humanity…In His incarnation Christ put on humanity, and through resurrection He brought this humanity into sonship. In this way He became God's firstborn Son with both divinity and humanity. Then, as the life-giving Spirit, He entered into us to make us also sons of God. Now we are the many sons of God being conformed to the image not of God's only begotten Son but of His firstborn Son. Therefore, as God's firstborn Son, Christ has many brothers. We all need to see that being born as the firstborn Son of God was a great work that Christ accomplished through His resurrection.

The date of our regeneration was the date of Christ's resurrection. When Christ was resurrected from the dead, we, all the believers, were resurrected with Him (1 Pet. 1:3)…On the day of Christ's resurrection, all of God's chosen people were resurrected and were born to be God's many sons. Now God has many sons with both divinity and humanity. But among these many sons, only the Firstborn is His only begotten Son. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God. As the firstborn Son of God, He has both divinity and humanity, and we His believers as God's many sons also possess both the human nature and the divine nature (2 Pet. 1:4). Now day by day we are being conformed to the image of God's firstborn Son (Rom. 8:29). (CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," pp. 471-472)

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

晨兴喂养

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

基督按着肉体并在其人性里，乃是大卫的后裔。（罗一3。）"肉体"在此并非指受造的人（神原初所创造的人），而是指堕落的人，就是因着堕落而成了肉体的人。当神原初造人时，人不是肉体。然而，人的堕落将罪带进人的性情里，使受造的人变为堕落的人。…当基督成为肉体，作大卫的后裔时，祂只有堕落之人的样式、形状，却没有罪的性情。〔八3。〕…基督并未具有任何罪；祂与罪无分无关。（林后五21，来四15，约壹三5。）因此，基督成为肉体时，祂只有罪之肉体的样式，没有肉体的罪。（新约总论第十册，五至六页。）

信息选读

犹太人承认主按着肉体是大卫后裔的身分。他们许多人承认耶稣是大卫王室的后裔。（太一1，九27，十二23，二一9，15。）然而，当主在地上时，关于祂作为神儿子的身分，却在犹太人中间引起很大的争论。（可二5～7，约六41～42。）…若没有属天的启示，他们最多只能领悟基督是申言者中最大的一位，没有一人能认识祂是活神的儿子。（太十六16。）至终，犹太人因祂自称为神的儿子而定祂死罪。（二六63～66，二七43，可十四61～64…。）对犹太首领来说，人若自称是神的儿子，乃是亵渎。（约十30～33，36。）

Morning Nourishment

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

Christ is the seed of David according to the flesh and in His humanity (Rom. 1:3). Here flesh refers not to created man—man as originally created by God—but to fallen man—man who became flesh through the fall. When God first created man, man was not flesh. However, man's fall brought sin into man's nature, changing created man into fallen man…When Christ became flesh as the seed of David, He became a man in the likeness, the form, of fallen man but without the sinful nature [8:3]…Christ does not possess any sin; He has nothing to do with sin (2 Cor. 5:21; Heb. 4:15; 1 John 3:5). Hence, when Christ became flesh, He was only in the likeness of the flesh of sin and did not have the sin of the flesh. (The Conclusion of the New Testament, pp. 3016-3017)

Today's Reading

The Jews recognized the Lord's status as the seed of David according to the flesh. Many of them admitted that Jesus was a royal descendant of David (Matt. 1:1; 9:27; 12:23; 21:9, 15). However, regarding the Lord's status as the Son of God, there was a great controversy among the Jews when He was on the earth (Mark 2:5-7; John 6:41-42)…Without heavenly revelation they could realize, at most, only that He was the greatest among the prophets; none of them could know that He is the Son of the living God (Matt. 16:16). Eventually, the Jews condemned Him to death because He claimed that He was the Son of God (26:63-66; 27:43; Mark 14:61-64…). For the Jewish leaders, to declare oneself as the Son of God was blasphemy (John 10:30-33, 36).

基督在成为肉体与复活以前，已经是神的儿子；然而，在祂成为肉体之后，祂的神性被遮藏在肉体里。但根据罗马一章四节，当祂进入复活时，就在祂的人性里，以大能被标出为神的儿子。基督的复活不同于拉撒路（约十一41～44）和其他人的复活（路七11～17，八49～55，）祂的复活并不平凡，乃是非常特殊的。基督的复活之所以不一样，乃因祂的复活就是祂被标出为神的儿子。

基督无需被标出为人子，因为当人看见祂时，立刻认出祂是人。然而，因着神的儿子遮藏在祂这人子里面，祂就需要被标出为神的儿子。…这被遮藏的神性需要借着复活被标出、显明。当祂复活时，祂就被标出、显明为带着人性的神子。

基督这神圣者，在成为肉体以前，已经是神的儿子。（约一18，罗八3。）祂借着成为肉体，穿上与神性毫无关系的素质，就是人的肉体。祂这一部分，需要经过死而复活，得以圣别，并被拔高。借着复活，祂的人性被圣别、拔高且变化了。因此，祂借着复活，带着祂的人性，被标出为神的儿子。（徒十三33，来一5。）祂的复活，就是祂的标出。如今祂这神的儿子，具有神性，也具有人性。祂怎样借着成为肉体，将神带到人里面，也照样借着从死人中复活，将人带到神里面，就是将祂的人性带进神圣的儿子名分里。这样，神的独生子，就成了神的长子，兼有神性和人性。神要以祂这兼有神人二性的长子基督，为生产者，为原型与模型，产生祂的众子，（罗八29～30，）就是我们这些信而接受祂儿子的人。我们也要在祂复活的荣耀里被标出，显示为神的众子，（19，21，）像祂一样，和祂一同彰显神。（新约总论第十册，六至八页。）

参读：罗马书生命读经，第五十四篇。

Before His incarnation and resurrection, Christ was already the Son of God. After He became incarnate, however, His divine nature was concealed by the flesh. However, according to Romans 1:4, when He entered into resurrection, He was designated in power as the Son of God in His humanity. Unlike the resurrection of Lazarus (John 11:41-44) and of others (Luke 7:11-17; 8:49-54), the resurrection of Christ was not common but very particular. Christ's resurrection is different because His resurrection was His designation as the Son of God.

There was no need for Christ to be designated as the Son of Man, because when people saw Him, they immediately recognized that He was a man. However, there was a need for Him to be designated the Son of God because the Son of God was concealed in Him as the Son of Man...This concealed divinity needed to be designated, made manifest, by the resurrection. When He was resurrected, He was designated, or manifested, the Son of God with His humanity.

Before His incarnation, Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to produce His many sons (Rom. 8:29-30)—we who have believed in and received His Son. We too will be designated and revealed as the sons of God, as He was in the glory of His resurrection (vv. 19, 21), and with Him we will express God. (The Conclusion of the New Testament, pp. 3017-3018)

Further Reading: Life-study of Romans, msg. 54

晨兴喂养

罗一 3 ～ 4 "论到他的儿子，我们的主耶稣基督：…按圣别的灵说，是从死人的复活，以大能标出为神的儿子。"

彼前三 18 "因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里他被治死，在灵里他却活着。"

基督这个模型有两种性情：照着肉体的性情，以及照着圣别之灵的性情。罗马一章四节的"圣别"是指神的素质、本质。…他借着成为肉体穿上了人性。然而，他穿上人性时，并没有失去神性。因此，他在地上的时候，乃是一个奥秘。按他的外表看，他不折不扣是一个人。但是他说的许多话，作的许多事，都是不寻常的，是一般人说不出来，也作不到的。例如，主在约翰福音说，他是生命，他是实际。（十四6。）他也说，"我是…光，"（八 12，）"我就是生命的粮。"（六 35。）不仅如此，他说，不信他的人不能得着永远的生命。（三 36。）没有一个哲学家敢作这样的声明。因着基督有神性，也有人性，所以当他在地上的时候，人对于他的身分就感到好奇。他们认识他的家人，但他们无法解释，他怎么能够作出一些事情来。（太十三 54 ～ 56。）他们之所以困惑，乃是因为神的儿子穿上了人性。（罗马书生命读经，六四八至六四九页。）

信息选读

那些负责把基督钉十字架的人，并不明白钉十字架乃是基督被标出、得荣耀的绝佳之路。我们可以

Morning Nourishment

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

1 Pet. 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.

As the model, Christ has two natures: the nature according to the flesh and the nature according to the Spirit of holiness. Holiness in Romans 1:4 refers to the essence, the substance, of God…Through incarnation He put on human nature. However, when He put on the human nature, He did not lose the divine nature. Thus, when He was on earth, He was a mystery. According to His outward appearance, He was altogether a human being. But many of the things He said and did were extraordinary, things which no ordinary human being could possibly say or do. For example, in the Gospel of John the Lord said that He is the life and that He is the reality (14:6). He also said, "I am the light" (8:12) and "I am the bread of life" (6:35). Furthermore, He said that anyone who did not believe in Him could not have eternal life (3:36). No philosopher would dare make such a statement. Because Christ is both divine and human, people wondered about His identity when He was on earth. They knew His family, but they could not explain how He was able to do certain things (Matt. 13:54-56). The reason for their perplexity was that the Son of God had clothed Himself with humanity. (Life-study of Romans, p. 534)

Today's Reading

Those responsible for the crucifixion of Christ did not realize that crucifixion was the best way for Him to be designated, to be glorified. We

用康乃馨种子来说明这一点。一粒种子若埋在土里了结了，至终就会发芽、生长并开花。同样的原则，基督借着死与复活，"开花"成为神的儿子。撒但认为，基督被钉死在十字架上，就表示祂被了结；但是主耶稣知道，这实际上乃是一个开始，因为钉十字架使祂能够按圣别的灵，借着从死人中复活而被标出。

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

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

参读：罗马书生命读经，第五十五篇。

may use a carnation seed to illustrate this point. If the seed is put to an end by being buried in the soil, it will eventually sprout, grow, and blossom. In the same principle, through death and resurrection Christ "blossomed" as the Son of God. Satan expected the crucifixion of Christ to mark His termination, but the Lord Jesus knew that this was actually the beginning, that it would lead to His designation according to the Spirit of holiness out of the resurrection of the dead.

As the designated Son of God, Christ still has two natures, both that of divinity and that of humanity. However, the humanity He has now is not the natural humanity but the humanity uplifted in resurrection. Even His flesh has been designated the Son of God. Hence, He has been designated the Son of God with both divinity and humanity. As such a marvelous person, He has become the model, the pattern, of all those who are being designated sons of God. A son of God must have both the divine nature and the resurrected, glorified, uplifted human nature. (Life-study of Romans, p. 535)

In His resurrection Christ in His humanity was designated the Son of God not in mere word but in power according to the Spirit of holiness. No doubt the divine power was very much exercised in His resurrection, yet we need to see that the divine power in which Christ's humanity was designated the Son of God is the power of life. The phrase in power in Romans 1:4 corresponds with 1 Peter 3:18, which says that Christ's flesh was put to death, but His Spirit was made alive. Here, to be made alive means to be empowered. In Christ's death His humanity, His flesh, was crucified. Then in His resurrection God the Spirit as Christ's divinity was enlivened with the new power of life to put divinity into the humanity of Christ to make it divine. In other words, before Christ's resurrection, Christ's humanity was merely human, but in Christ's resurrection, the Spirit was made strong to impart divinity into His humanity to make it divine. Thus, in His resurrection Christ's humanity was designated the Son of God in the divine power, and the reality of the power of Christ's resurrection is the Spirit. (The Conclusion of the New Testament, pp. 3019-3020)

Further Reading: Life-study of Romans, msg. 55

晨兴喂养

罗八 29 "因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。"

来二 10～11 "…〔神〕要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻。"

神并不要我们失去我们的人性。相反的，我们要带着我们的人性直到永远；但我们在永世里的人性不是天然的，乃是复活、得荣、拔高的人性。林前十五章说到天然的身体与属灵的身体（复活的身体）的对比，可以证明这一点。今天我们这物质的身体就像一粒种子；但是有一天，这粒"种子"要复活并得荣。（罗马书生命读经，六五〇页。）

信息选读

我们怎么能够有神性？乃是借着基督的灵在我们的灵里重生了我们。基督借着成为肉体穿上了人性，因此祂有两种性情——神性和人性。基督借着复活并作为那灵进到我们里面，就将神性带到我们里面。因此，我们也有两种性情——人性与神性。我们因着从那灵而生，就有分于神的性情。（彼后一 4。）我们能说，"主，你如何有两种性情，我们也照样有两种性情。你有神性也有人性，我们有人性也有神性。阿利路亚，我们和你一样！主，你有我们的性情，我们也有你的性情。你有神性和人性，我们也有人性和神性。你是身体的头，我们是你身体上的肢体。主，你是神的儿子，我们也是神的儿子。"

Morning Nourishment

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

Heb. 2:10-11 …It was fitting for Him…in leading many sons into glory… For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

God does not intend that we lose our humanity. On the contrary, we will bear our humanity for eternity. But our humanity in eternity will not be natural; it will be resurrected, glorified, and uplifted. This is proved by the contrast between the natural body and the spiritual body, the resurrection body, in 1 Corinthians 15. Today our physical body is like a seed. But one day this "seed" will be resurrected and glorified. (Life-study of Romans, p. 535)

Today's Reading

How can we have divinity? We have it by being regenerated in our spirit by the Spirit of Christ. Through incarnation Christ put humanity upon Himself and thereafter had two natures—the divine nature and the human nature. Through His resurrection and through coming into us as the Spirit, Christ has brought divinity into us. Therefore, we also have two natures—the human nature and the divine nature. By being born of the Spirit, we have become partakers of the divine nature (2 Pet. 1:4). We can say, "Lord, just as You have two natures, so we have two natures also. You are divine and human, and we are human and divine. Hallelujah, we are the same as You! Lord, You have our nature, and we have Yours. You are both divine and human, and we are both human and divine. You are the Head of the Body, and we are the members of the Body. Lord, You are the Son of God, and we

当我们这样向主说的时候，主会珍赏这话。当我们宣告，神不再只有一个儿子（独生子），乃是有许多的儿子，其中基督是长子，我们是神的众子这个事实的时候，主会享受这话。基督已经被标出为神的儿子，但我们还在被标出的过程中。有一天，这个过程要完成，我们就要和神的长子基督毕像毕肖，直到永远。罗马一章三至四节包含许多关键的辞句。三节有"按肉体"，四节有"按圣别的灵"。保罗在八章四节说到"照着灵"而不"照着肉体"生活行动。这是保罗在这卷书后面，再次使用一章三至四节中这些关键辞的一个例子。

一章四节有一个特别美妙的辞："复活"。基督乃是因着从死人中复活，标出为神的儿子。保罗在六章五节说，"我们…也必要在祂复活的样式里与祂联合生长。"基督是借复活而标出，我们也要在这复活的样式里。因着我们有分于基督的复活，我们就经历标出为神儿子的过程。事实上，我们乃是借复活而标出。

每一种生命都有自己的形状。例如，狗有一种形状，鸡有另一种形状。某种生命长大，就产生那种生命完满的形状。我们今天是神的儿子，但我们还没有神儿子完满的形状和完全的样子。因此，我们需要借着长大和变化，模成基督的形像。至终，我们要完全模成祂的形像。这样，我们就有完满的生命形状，这形状乃是来自生命的大能，及生命的素质。不论康乃馨、鸡、或狗，都是照着其生命素质，各有不同的生命形状。康乃馨有康乃馨的形状，因为它有康乃馨的生命素质。康乃馨的素质借着里面生命的大能，就发展成康乃馨的形状。赞美主，我们里面有生命的素质和生命的大能！这生命的大能正将我们模成神儿子的形像。借着这生命大能使人成形的功能，我们就要完全模成基督的形像。（罗马书生命读经，六五〇至六五一、六七九至六八〇页。）

参读：罗马书生命读经，第六十二篇。

are sons of God also." The Lord appreciates it when we speak to Him in this way. He enjoys it when we declare the fact that God no longer has just one Son, the only begotten Son, but many sons, Christ as the Firstborn and us as the many sons of God. Christ has already been designated the Son of God, but we are still in the process of designation. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son. Romans 1:3 and 4 contain many key words. Verse 3 has the phrase according to the flesh, and verse 4, the phrase according to the Spirit. In 8:4 Paul speaks about walking "according to the spirit" and not "according to the flesh." This is one example of how the key words in 1:3 and 4 are used again by Paul later in this book.

An especially marvelous word in 1:4 is resurrection. Christ was designated the Son of God "out of the resurrection of the dead." In 6:5 Paul says that "we will also be in the likeness of His resurrection." Christ was designated by resurrection, and we will be in the likeness of this resurrection. As we share Christ's resurrection, we undergo the process of being designated the sons of God. We are designated, in fact, by resurrection.

Every life has its own form. For example, a dog has one form, and a chicken has another. The growth of a certain life brings in the full form of that life. Today we are sons of God, but we do not yet have the full form, the complete shape, of sons of God. Therefore, by growth and transformation we need to be conformed to the image of Christ. Eventually, we will be completely conformed to His image. Then we will possess the full life shape which comes from the life power with the life essence. A carnation, a chicken, and a dog all have a different life form according to their life essence. A carnation has the form of a carnation because it has the life essence of a carnation. The carnation essence develops into the carnation form by means of the life power within the carnation. Praise the Lord that we have the life essence and the life power within us! This life power is shaping us into the image of the Son of God. Through this shaping function of the life power, we will be fully conformed to the image of Christ. (Life-study of Romans, pp. 535-536, 557)

Further Reading: Life-study of Romans, msg. 62

里面生命的各方面 － 儿子的名分

538

8 7 8 7 双（英 741）

降 A 大调　　　　　　　　　　　　　　　3/4

一 创世之前神已预定儿子名分归我享，
借着祂灵将我模成祂那儿子的形像；
好使祂的独生爱子,在众子中作长子,
借祂儿子和其弟兄,满得彰显祂荣姿。

二 借着灵中神圣重生，　我们得作神众子；
　但是我们必须成熟，　才能作神的后嗣。
　借着完全长大成人，　儿子名分我得享；
　借着长成丰满身量，　后嗣福分我饱尝。

三 我们的灵、魂与身体，　都需模成主形状；
　这要完满完成于我，　当我进入祂荣光。
　借着身体得蒙救赎，　儿子名分得成全；
　借着最终一步变化，　就能满足神心愿。

四 借那最终一步变化，　我们完全被圣别；
　神将我们带进荣耀，　象祂儿子无亏缺。
　造物都在切望等候　　神的众子显出来；
　它们得进"荣耀"自由，　脱离辖制与败坏。

God ordained us unto sonship

Various Aspects of the Inner Life — The Adoption

741

1. God ordained us unto sonship, Ere creation's work was done,
To conform us by His Spirit To the image of His Son;
That His only dear Begotten Might become the firstborn One,
And by Him with many brethren His expression full be won.

2. By divine regeneration
　We the sons of God became,
But we must mature to fullness,
　Thus the birthright to obtain.
Born and fully grown to manhood,
　God's adoption we may share;
By the measure of full stature,
　We God's sonship will declare.

3. All our spirit, soul and body
　Unto Christ conformed must be;
This will be accomplished fully
　When our glorious Lord we see.
By our body's full redemption
　Shall adoption be complete;
By the final transformation
　All God's purpose we shall meet.

4. By that final transformation,
　We'll be fully sanctified;
God will bring us into glory,
　With His Son identified.
All creation is expecting
　Sons of God revealed to be,
That they might be freed from bondage
　Into glorious liberty.

第一周 · 申言

申言稿： _____

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Composition for prophecy with main point and sub-points:

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